

Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

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NOTES BY THE WAY.

"CONCERNING THE AURA."

Several correspondents have written concerning the statement in our Note, under the above heading, in LIGHT of 2nd inst., to the effect that the aura is not detectable by any instrument. It is clear by the context that we meant any instrument recognised by Science. The "Kilner screen" is quoted, and we were not unfamiliar with that instrument when we wrote. This was not merely unrecognised by Science at the time of its discovery, but was not accepted by many psychic scientists. Personally we could never detect anything in the shape of an aura by using the "screen", and we arrived tentatively at the conclusion that if anything of the kind was really seen it was some emanation of a physical kind, for as Reichenbach showed, everything has its radiation, occasionally visible to sensitives. We observed that the most favourable results with the Kilner instrument were obtained by persons who had some natural power of clairvoyance, and as Science does not recognise clairvoyance, our statement regarding the aura was roughly correct. By Science, of course, we mean "official" Science in each case. "Unofficial" Science has travelled a long way ahead of its orthodox companion.

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MOTIVES AND TESTS.

When a child falls over a piece of furniture and is hurt, it will "punish" the offending object by kicking or beating it; when savages are disappointed in receiving some favour requested from their tribal god, the idol is sometimes hauled down from its pedestal and whipped. We have known of Spiritualists who, being disappointed in their Spiritualism, have relieved their feelings by abusing it with voice and pen. It was so with Mr. Frank Podmore, who was once a devout Spiritualist, but later attacked the subject in a manner that has made his name remembered to this day. It was so with Houdini; he knew the truth of the matter, but, having a personal grievance in connection with the non-receipt of a message from his departed mother, he went out on a campaign against it. We must look with indulgence on these things. We have all a good deal of the child in us. But some of the attackers are moved by motives rather worse than spleen. There is insincerity and hypocrisy in their methods. It is curious to observe their display of virtuous indignation. Journals eager for a fresh sensation will take

up the subject, loudly proclaiming their desire to protect the public from imposture and to punish the fraudulent mediums. The intelligent observer can always take such proceedings at their real value, knowing that the motives behind the attacks are not at all so pure and virtuous as they are represented to be. But there is always a residuum of good. Few public movements are not the better for a purging, and the facts of Spiritualism will stand any amount of whipping. But the difficulty in these matters is to secure that the innocent shall not have to suffer for the guilty. There is less danger of this nowadays than of old. The danger is rather that Spiritualism is to-day showing a tendency to become popular and so may have to endure a severer ordeal than ever it has yet faced—the ordeal of prosperity, which as the proverb tells us is a test which only the best men and women can pass without injury to their character.

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"WHERE ARE THE DEAD?"

The series under this heading, with the accompanying correspondence in the Daily News lately, will have been followed by many of our readers. The initiated will not have failed to note that the only profitable portion of the discussion is for the most part that which is contributed by people who have studied the question seriously and along practical lines. But that goes without saying. In any other subject, astronomy for instance, no public debate would be countenanced where some of the debaters quite plainly knew little or nothing of the question. Life would be considered too short to devote to a consideration of random views and vain opinions. But the subject of a spiritual world is in a different category. It touches everybody; and the science and philosophy of it are still in the making. It would be impossible for us to take in the whole field of discussion; so much is said which is already familiar to Spiritualists and Psychic Researchers and so much, unfortunately, appears which is merely conjecture—"guesses at truth"—upon matters on which Spiritualists have the fullest assurance. There is a great deal of confused thinking. A life after death is not a purely religious question, to be settled by Biblical texts or quotations from the Fathers of the Church. The more intelligent part of the public recognises this, but many good people are not intelligent people. They cannot reason; they can only give opinions, not always their own.

"THE GREAT PROBLEM".—Dr. Lindsay Johnson asks us to answer once again the objection that in his book, *The Great Problem*, the name of Archdeacon Colley is spelt "Colly" in the first photograph and "Colley" in the second communication from him. The reason for this was that the Archdeacon desired to give a further proof of the genuineness of his script and therefore purposely omitted the "e" from his name. He explained to Miss Scatcherd that "had the script been written by anyone else, he (or she) would have written the name the right way." Dr. Lindsay Johnson mentions that he put this explanation in a foot-note in his book, but it was inadvertently left out.

Spiritualists' Reply to Sir Arthur Keith.

A QUEEN'S HALL MEETING.

A large and eager audience assembled in the Queen's Hall on Wednesday evening 13th inst. to hear the Spiritualists' answer to Sir Arthur Keith's assertion that Death ends all, "as the snuffing out of a candle."

The meeting, which was held under the auspices of the Marylebone Spiritualist Association, was addressed by Mr. Hannen Swaffer and Mr. H. Ernest Hunt. Mr. J. V. Rees Roberts, M.D., F.R.S., D.Sc., presided, and clairvoyant descriptions were given by that remarkable psychic, Mrs. A. Roberts.

DR. REES ROBERTS, in opening the proceedings, briefly outlined the object of the meeting, and remarked that he had possibly been chosen to preside as being a medical man, one of the members of a profession which was interested (on a friendly footing, as it were) in humanity. "We are present," he said, "to welcome you on your arrival; we keep in close touch with you during your brief life-transit, and we see you off on your departure; so it is shrewdly suspected that we might have some inkling as to your destination." In the course of his speech, Dr. Rees Roberts said that they had only one way in which to ascertain scientifically the answer to the question, and that was by the observation of mediums in the seance room. The question of survival was not a question of anatomy: it was a question of sound common-sense. Scientific scepticism was given to sweeping psychic evidences aside without examination, or to getting over the problems presented, by the method of leaving them unanswered. Those who were interested in house property knew that they had to go lately through a process of "Re-assessment." That was because values in property changed. But in other matters it was the same—there was a continual change of values going on all the while, and it seemed to him that the time had come for a re-assessment of values in psychic phenomena. Perhaps the Church, when it had finished with the Prayer Book, would take up the question of survival. We could not say whether the answer would be satisfactory to many; but he felt that the revision of the Prayer Book was nothing like so important as bringing conviction to the world that the evidence for human survival is true.

MR. HANNEN SWAFFER then addressed the meeting. He commenced by referring to the sudden death of a well-known journalist, a man of considerable talent, occupying a position of great responsibility, who seemed destined to take a leading part in the newspaper world. He was a man of charming personality, brilliant, and a thoroughly good fellow. Where had he gone? According to Sir Arthur Keith this man was *dead*. Sir Arthur Keith did not know. "I deny," said the speaker, "that because a man has been looking in the bone-yard he knows anything about the kingdom of Heaven. As an old crime investigator, I can tell you that if you wish to know anything about a man, it is of no use to study the inscription on his tomb-stone. I have spoken to hundreds of spirits. They have all come back to tell me they are alive; not one has come back to say he is dead." (Laughter).

Mr. Swaffer then traced the origins of some of the great religions and religious movements of the world, pointing out that however they might differ on other questions, all alike recognised the existence of a spiritual world. They all agreed about survival. Science, on the other hand, was always changing its views. At one time it denounced vaccination, but afterwards, people were sent to prison if they refused to be vaccinated.

In the course of his address he recounted some

of those astonishing experiences in connection with spirit return which have already been described in *LIGHT* and elsewhere, but which, being new to many of his audience, were listened to with keen attention.

Answering a list of questions drawn up for him by Mr. Harry Price, Director of the National Laboratory of Psychical Research, Mr. Swaffer dealt briefly but effectively with some of the objections, as, for example, the question of telepathy, the subconscious mind, and the possibility of non-human mental forces operating through mediums and giving the impression that they were personal intelligences—the spirits of the deceased persons. He gave instances of phenomena which showed continued personal memory, as for example in the case of the Cleophas scripts which were sufficient to disprove the theory that there might be a temporary survival of human consciousness, but that this gradually faded away. The Cleophas scripts in entirety consisted of some 500,000 words and were still coming through. They were in effect a sequel to and amplification of the Acts of the Apostles, clearly dictated by a mind or minds familiar with those days. They had been transmitted through the medium with immense rapidity and yet there were no mistakes. Eminent church scholars had examined the scripts and found evidences that whoever wrote them must have been familiar with Christianity in its early beginnings, and the travels of St. Paul and his fellow-apostles. There was no sign here of a departed human consciousness having died out after a short survival.

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There were some abstruse theories of the nature of Time as a subjective concept and of a Fourth dimension. These might be true or not, but they did not do away with those psychic facts which went to show the survival of the dead as active, personal, self-conscious beings showing all those signs of independent mind and character which marked them when they were in the flesh. All Religions began with psychic revelations and those revelations continued to-day to bear witness to the truth of the ancient records of supernatural manifestation. Friends of his of every rank of life, people who could not lie, were constantly bringing forward new evidences. He stood before them that evening as a member of the Christian Church, confirmed in his faith in the truth of

Christianity because of what he had learned in the seance room. (Loud applause.)

Mr. H. E. HUNT then addressed the meeting. "Sir Arthur Keith," he said, "has made a pronouncement that life goes out like the flame of a candle. He has pointed out quite rightly that the physician by means of drugs can depress or exalt the consciousness or can even extinguish it altogether. He has stated that the medical man can find no trace of the soul or the spirit. He has therefore broadcast the message that life goes out like a candle. That message has caused great dismay." The speaker remarked that he wished to appeal to the reason of the audience and not to their emotions. He proposed to lay before them a very brief outline of the Spiritualist's position.

With regard to Sir Arthur Keith's judgment, it must be born in mind that the validity of any judgment depends on a consideration of the whole of the evidence. Sir Arthur was dependent on medical evidence—but that was perhaps not so conclusive as Sir Arthur imagined. Medical evidence did not cover the whole ground. For instance, would a physician dissect a human heart in order to find Love?

Before about the year 1845 anæsthetics were not in general use, and surgical operations were usually carried out while the patient was fully conscious. About this time hypnotism came into prominence and was used by surgeons for anæsthetic purposes in connection with their operations. It was found in a number of cases that hypnotised subjects gave evidence of powers of lucidity or what we call to-day clairvoyance. Hypnotised persons who normally possessed damaged or diseased brains showed complete manifestations of intellect. Medical men at this period, suggested the speaker, were actually hot upon the trail of the human soul, and for many reasons it was a pity that this branch of study had not been more closely pursued. But unfortunately or fortunately, the use of chloroform, introduced by Sir James Simpson in 1847, began to be adopted generally in place of the hypnotic method. The result was that hypnotic experiments were generally dropped, and to-day hypnotism forms no great part in the curriculum of the ordinary medical student.

"I wonder," said Mr. Hunt, "if Sir Arthur Keith has ever considered the value of mystical experiences." These formed a valid field of examination and had a definite bearing on the question under discussion. Mr. J. B. S. Haldane, of Cambridge University, had said that mystical experiences were facts.

Another field of exploration was the psychological one. To take one branch alone, there was the phenomenon of sleep. How could we account for the large number of recorded cases of veridical dreams? There were several well-known instances. For instance, Goethe, while living at Weimar, was expecting a visit from a friend, who arrived soaked through and through by a sudden rain-storm, at a time when Goethe was away from the house. The housekeeper, however, welcomed the new arrival, dried his clothes and gave him dry garments, including Goethe's dressing-gown and slippers, in which attire the visitor sat down before a large fire and in due course fell fast asleep. In a dream state he found himself walking along a road, where he encountered his absent host, who exclaimed to him, "What! you here, and in my dressing-gown and slippers!" At that point he awoke.

Later Goethe arrived home. He said that during his walk he had met his visitor garbed in dressing-gown and slippers and had made the exact remark dreamed by the sleeper.

Another case occurred to a friend of Mr. Hunt, a gentleman living temporarily at Wadham College, who dreamed that he visited his mother at her home in Isleworth, finding her in bed ill, wearing a dressing-jacket of a peculiar pattern; beside the bed was a bowl of very unusual flowers. He realised in his dream that he was clad in pyjamas. On awaking he was so impressed by the vision that he hastily dressed, hurried to Isleworth, and found his mother

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Mr. Hunt then very briefly built up the case for survival as maintained by Spiritualists. He touched upon the numerous phases of phenomena—automatic writing, direct voice, trance speaking and other evidences. His arguments were cogent, forceful and, to judge from the enthusiastic reception at the close, completely satisfying to the large audience assembled.

A remarkable demonstration of clairvoyance by Mrs. A. Roberts then followed. There was not one single failure in any of Mrs. Roberts' clairvoyant descriptions which were notable by the large number of names given, every one of which was recognised, many of the names being given in full. There were very unusual names, too: William Barrington Boyce, Harry Lanchester, Jessie Budd, Harry Logan, Keith Musgrave, Jack Kemmis, Mrs. Alec Smith, etc. A striking feature of this lady's psychic gifts is her ability to give the names of the recipients of the message. "Is Mr. John Samuels here? The spirit of his sister, Mabel Samuels, is looking for him." "Here," said a voice in the auditorium. "Here is a spirit who tells me that his son, Captain Edwards, is present. Is Captain Edwards here?" "Yes," said another voice. "Elizabeth Laughton is looking for her son. Is that son here?" "Here," said a male voice from the gallery. Names, descriptions and evidential messages came from the lips of the clairvoyant in remarkable profusion, and the effect on the assembly was electrical.

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BRITISH SPIRITUALISTS' LYCEUM UNION.

The 39th Annual Conference of the British Spiritualists' Lyceum Union was held on May 26th and 27th at the Princes Hall Church, Manchester, when some 150 delegates were present.

In her presidential address Miss Elliott referred to the seriousness of the Union's financial position owing to the continued economic conditions that are prevailing throughout the country. She asked every Lyceumist, both at home and abroad, to support the Union to the utmost.

The Treasurer's Report showed a loss on the year of £338 12s. 1d. on the current accounts. The Special Funds all showed an increase, total assets being £1,701 11s. 7d. The Education Report showed that during the year, 1,928 students entered for examinations, 1,017 sat and 927 passed.

The officers for the ensuing year are: President, Miss E. Elliott; Vice-President, Mr. G. A. Mack; Treasurer, Mr. C. J. Williams; General Secretary, Mr. G. F. Knott; Adviser, Mr. A. Kitson.

SPIRITUALISM IN SOUTH AFRICA.

Mr. L. Lloyd and Mr. L. C. Goch, President and Hon. Secretary respectively of the Spiritualist Union of South Africa, write saying that the credentials of any persons claiming to speak on behalf of South African Spiritualism should be scrutinised. This request arises out of certain erroneous and misleading statements which have been given by persons who are not authorised to represent the movement in that country. Persons authorised to speak on behalf of the Spiritualist Union of South Africa are furnished with formal credentials.

SPIRITUALIST COMMUNITY BAZAAR.—A Bazaar under the auspices of the Spiritualist Community Services has been arranged to take place at Caxton Hall, on Thursday next, 28th inst., from 2.30 to 11 p.m. The Bazaar will be opened by Lady Palmer, supported by Sir Arthur and Lady Conan Doyle and other distinguished Spiritualists. Admission 1s. (after 6 p.m., 6d.).

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The officers for the ensuing year are: President, Miss E. Elliott; Vice-President, Mr. G. A. Mack; Treasurer, Mr. C. J. Williams; General Secretary, Mr. G. F. Knott; Adviser, Mr. A. Kitson.

SPIRITUALISM IN SOUTH AFRICA.

Mr. L. Lloyd and Mr. L. C. Goch, President and Hon. Secretary respectively of the Spiritualist Union of South Africa, write saying that the credentials of any persons claiming to speak on behalf of South African Spiritualism should be scrutinised. This request arises out of certain erroneous and misleading statements which have been given by persons who are not authorised to represent the movement in that country. Persons authorised to speak on behalf of the Spiritualist Union of South Africa are furnished with formal credentials.

SPIRITUALIST COMMUNITY BAZAAR.—A Bazaar under the auspices of the Spiritualist Community Services has been arranged to take place at Caxton Hall, on Thursday next, 28th inst., from 2.30 to 11 p.m. The Bazaar will be opened by Lady Palmer, supported by Sir Arthur and Lady Conan Doyle and other distinguished Spiritualists. Admission 1s. (after 6 p.m., 6d.).

SOME EVIDENCES OF IDENTITY.

BY MERCY PHILLIMORE.

The following extracts from the record of a sitting, with the comments of the lady whom it concerned, may be of special interest to those who look for evidence that may be attributed to a source other than subconscious activity.

I sat with Mrs. Mason as proxy for Mrs. X., a member of the Alliance, having no knowledge of her except her name and that she was introduced as a member by Mrs. Champion de Crespigny. Mrs. X. had had several successful sittings with various mediums, but desired, if possible, to obtain through an independent person corroboration of messages received. Some of these Mrs. X. wrote out and placed in a sealed envelope, and this was signed by Mr. Gow. She suggested that I should hold the envelope in my hand during the sitting with a view to establishing contact. The purpose of the sitting was not explained, but, finding that the control, "Maisie," was sensing people belonging to myself, I handed her the envelope and asked her to give me impressions arising from it.

The following is the result:—

NOTES FROM REPORT.

Paragraph 2:

There is also a gentleman here who passed over when he was between 60 and 64 years of age. Tall, square, thin build, oval face, cheekbones high, hair dark-grey, thin at top, hair on upper lip, no beard. Get the name William; he was ill a long time, and it was a relief when he passed.

Paragraphs 3 and 4:

The gentleman seems to be related to the writer of the letter, but not the lady. I hear name Alice, this is of a lady on earth. The gentleman is a communicator of the lady who has written the letter. I feel a close link of affection with the lady who wrote the letter, but he is not her husband.

Paragraph 7:

I feel I must go to the North for letter-writer; does she come from the North of England?

Paragraphs 8 and 9:

An old lady was now described between 70 and 77 years of age. Medium height, dainty in figure, small oval face, eyes blue-grey, hair grey, almost white, parted in centre, not a lot of hair, drawn back on top of head. The lady is under medium height, small. I am now seeing a house, a large house with a big garden; roomy bay-windows, leading out to a garden. I feel that latter part of lady's life was spent there. She used a stick.

MRS. X.'S COMMENTS.

This gentleman I recognise. The description is correct, and the name William. Also true concerning his illness.

He was a relation by marriage, and there was a link of affection. Alice is the name of his wife, still living.

I am of Scotch-Highland and North of England descent.

The old lady is well known to me. The description is very good, and of her dress and the stick, also of the house and garden. She used to sit always in the bay windows and spent the latter part of her life in this house.

Paragraph 13:

The control here referred to the old lady and said that the latter part of her life was spent in reading. The whole life she left has been broken up; home conditions gone. I feel she had two daughters, one over water. Her husband has been in spirit life a long time. I get the name of "Sarah."

I spent much time with this old lady and used to read aloud to her every morning for hours at a time. The life and home she left has since been broken up. Of the two daughters, one has married and lives on an island. The old lady's husband has been in spirit life a long time. Her name was Sarah; also the name of one of her daughters.

POINTS CORRECT.

- Para. 2: (1) Name (2) description (3) nature of illness.
- Paras. 3 and 4: (4) Related to writer of letter (Mrs. X) not the spirit lady, formerly described (5) name Alice (6) Alice still living.
- Para. 7: (7) Origin from North of England.
- Paras. 8 and 9: (8) Description of old lady (9) stick (10) time spent in bay windows.
- Para. 13: (11) Reading to old lady (12) reference to two daughters (13) one living over water (14) husband passed over a long time ago (15) name Sarah.

An important point should be noted. Mrs. X.'s first impression on reading the report of the sitting was one of disappointment, because no reference was made to the contents of the envelope. The two people who came, giving their names and particulars, were not expected by Mrs. X., nor in the special circumstances were they wanted by her. The very point giving rise to disappointment was one in favour of evidence. Had reference been made to the contents of the envelope, clairvoyance could have been put forward as an explanation, but the particulars of the two spirit-friends with attendant details, correct in fifteen points, all of which were unknown to the medium and to me, and unexpected by Mrs. X., present a case strong in favour of proof of identity.

THE DEAD AND SOME MODERN SCIENCE.

"Where are the Dead?" A modern sage replies:
"Ask, rather, where is now the viewless wind
Which lately swept across the lowering skies.
Nor they, nor it, have left a trace behind."

"Where," asked a poet of a far-off day,
"Where," said he, "are the snows of yesterday?"
Ev'n so, my friend, your dead have gone for aye;
For, like the melting snows, they disappear.

"Alas!" I cried, "the hastening stream of Time
Has cast me then upon a dismal shore,
Where cheerful hope and faith and love sublime
Must perish all and cease for evermore."

Our heathen fathers died, but quaffed the meed
Thereafter in Valhalla's golden halls,
While loud the minstrel's song—such was their
creed—
And shouts of joy re-echoed from the walls.

The modern man—so much more wise than they—
Finds Death no exit from a stifling cage;
No permit for a brighter, happier day—
It is for him the final, closing page.

E. HARVEY.

THE VALE OWEN SCRIPT AND
"ETHEREAL PLANETS."

M. C. Smith, of Wellington, New Zealand, writes calling attention to a statement in the *Battalions of Heaven* by the Rev. G. Vale Owen where there is a description of an etheric planet lying near the earth. Our correspondent then refers to letters from *A Living Dead Man* whose descriptions of the next life are of the theosophical kind, and a contrast is drawn between the Christian views of Mr. Vale Owen, Stainton Moses, R. J. Lees and other writers and the Theosophical descriptions. Our correspondent continues, asking whether there may not be two lines of progression or two parallel universes, so to speak, and whether the etheric planet might not be "the place or state to which Theosophical minds gravitate".

We referred the letter to the Rev. G. Vale Owen, who writes as follows:—

The reference of your correspondent is to a passage in the *Battalions of Heaven* under the date April 2nd, 1919. There are here several kinds of so-called "etheric planets" referred to. That to which allusion is made in the letter of enquiry is described as of "another order of creation and a very strange one. It lies away off the highway of our goings", that is, it is not to be reckoned in with the spheres as we know them from our spirit-correspondents. It is of "another order of creation".

In regard to the suggestion that "beginning from Earth there are two divergent or parallel lines of progression," I should rather hesitate to adopt either adjective. I would hazard the suggestion that the two lines of progress are neither divergent nor parallel, but rather convergent. From the teaching which has come to us of recent years it would seem that, while we all start where we left off here, yet that, as we progress through the spheres, we gradually eliminate unessentials and more and more concentrate on essentials. This is the road to Unity—not uniformity, but that high state of Being which is One.

A GHOSTLY TYPIST.

The story of a ghostly typist is included in a series of eerie anecdotes in *Pearson's Magazine* under the title of "Sea Ghosts". Mr. L. C. White, one of the contributors, relates that while aboard the troopship, s.s. *Hong Moh*, in the Arabian Sea, two days' east of Aden, he had occasion to type out a nominal roll of native troops. While engaged in his occupation in the ship's office there entered "the tallest Hindoo I have ever seen, and there was something intensely queer about him. Apart from his extreme height and colouring, in features he was my double". This strange visitor walked to the machine and continued the task of typing the nominal roll. Feeling annoyed at what he thought to be an impertinent intrusion on the part of one of the native troops, Mr. White protested, and finally left the office, locking the door. Ten minutes later he returned with the intention of taking some disciplinary measures, but the mysterious typist had vanished into thin air. The porthole was not wide enough for the thinnest man to get through, the door was locked, and there was no other exit; also the complement of native troops was not one man short at roll call next morning. "There is not the slightest doubt in my mind," says the writer, "that the visitant was a spirit."

LETTERS TO THE EDITOR.

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

"MORE SPIRIT TEACHINGS."

Sir,—As I have been asked concerning *More Spirit Teachings*, if Stainton Moses had communicated them since his passing, may I make it clear this is not so; neither are they extracts from the well-known collection *Spirit Teachings* which he issued during his life-time.

They are passages from his note-books, contributed to *LIGHT* by Stainton Moses himself, and also from *Teachings* sent by Mrs. Speer after his passing. These deal both with writings and with trance-addresses given at the circle. Up to now, all these *Teachings* have been lost to the present generation.

Yours, etc.,
THE COMPUTER.

PSYCHIC PHOTOGRAPHS: AN APPEAL.

Sir,—Would anyone possessing psychic photographs very kindly spare me a print of each (or of as many as can be spared) with a short summary of evidential facts in connection therewith? I am anxious to form an instructional collection for a new Society which has little opportunity of obtaining photographic evidence for itself, and any such contributions as I suggest would be most gratefully received and acknowledged.

Yours, etc.,
(Mrs.) P. AYLMER LLOYD.
Hon. Sec. Huntingdon Christian Spiritualist Society.
20-21, St. Germain Street, Huntingdon.

ANIMAL TELEPATHY.

Sir,—A correspondent in a recent issue of *LIGHT*, related incidents describing the marvellous intuition possessed by a cat, and for which no reasonable explanation was found.

We have a half-Persian cat, male, which was taken from its mother just as early as possible, his home being our suite of rooms, which are used as surgeries in a medical practice.

Sometimes I (living out of town) travel by a train which reaches town by 9 a.m. exactly; on other mornings, a later train is taken, which means arrival at 9.35.

No matter which train I travel by, this cat unfailingly meets me at the top of the stair leading to our rooms, and seems to know exactly which train I am coming by.

Our Nurse confirms this, stating that the little animal is never wrong in his time of going to meet his master, and never by any chance has to wait. He is ready even before the front door is opened, so that the sound of the foot does not help, as it is said to do in the case of intelligent dogs.

It is evident that our pets possess gifts or talents of which we have little or no knowledge, and it is as well to leave it at that, for further solution seems impossible at present.

Doc Pica.

THE PSYCHIC BOOK SHOP.

Sir,—The Psychic Book Shop in Victoria Street has become, as Sir Arthur Conan Doyle hoped, an important feature of Spiritualist activity in London. It fulfils a great need, and it is difficult to see how, having once benefited from its many advantages, we could ever now do without it. But it is run, as I happen to know, at very heavy expense, and though Sir Arthur, who is running it entirely for the good of the Cause—the Cause for which *LIGHT* stands—would refuse financial aid, and intends to devote any future profits to Spiritualistic work, there is one simple way in which financial assistance could be given to the enterprise, namely, if those who are interested in psychic matters would order their general literature (as well as their Spiritualist books) through the Psychic Book Shop. This would materially widen the scope of profitable possibilities, because, as one perhaps fails to realise, the numbers of new psychic books published are not yet sufficient in themselves alone, to sustain a remunerative business in an expensive district. Sir Arthur's sacrifices for the Cause and the latter's indebtedness to him, are already so great, that all Spiritualists may possibly welcome a simple suggestion which would help to lighten his heavy burden.

Yours, etc.,
M. A. ST. CLAIR STUART.

LIGHT.

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

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

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

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

THE FAIRIES AGAIN.

There is something very suggestive in the way in which the subject of fairies has come to the front of late, because nowadays the existence of spirits is being daily demonstrated, and we doubt not that amongst the "millions of spiritual creatures" which, according to Milton, walk the earth, that poet would certainly have included the fays. It is a queer paradox which brings the romance of the fairy realm into an age so much devoted to finance and commerce and machinery; but it is so, and in many quarters there is a keen desire to know all that can be known on the matter. Captain Craufurd has awakened wide interest by his articles on fairies in LIGHT; and now we have a second and enlarged edition of Sir Arthur Conan Doyle's book, *The Coming of the Fairies* (The Psychic Press, 12s. 6d.). The account of the Cottingley elves is reproduced, with the original photographs, but in the present volume further evidence of fairies is given in the shape of accounts from Devonshire and Germany, with photographs. The Devonshire case relates to a "tree spirit", quite clearly visible at the foot of a tree, although the figure hardly suggests the ideal dryad, such as Keats would have looked for. But it seems that tree-spirits are woody in their nature, and therefore not so graceful as some others of the elfin folk. Mr. Florizel von Reuter's account of fairies in Germany is quite fascinating. Photographs of a gnome and a flower fairy are given, and the story related by Miss Arnhem, a German journalist, is fortified by confirmatory statements from Dr. Quade, a Berlin chemist, a lady friend of Miss Arnhem, and Mr. Florizel von Reuter. There is now so much material that we may before long have a science of fairies, since everything nowadays has to be scientific. But unless they can be commercially exploited as money-makers in some way fairies are never likely to be popular—for which some of us may well feel grateful.

THE FLOWING TIDE.

To reflect in any sufficient fashion the activities of the Spiritualist movement, and everything relating to it, as recorded and discussed in the world's newspapers at the present time, would require a journal several times the size of LIGHT. But we are in no immediate hurry for a larger development of our journalism; for it seems clear that although the

advance made during the last ten years has been of a tremendous kind, the subject is not yet fairly established. We have not even now passed the experimental stage, and a great deal which comes under review is clearly of a tentative and ephemeral nature. Some years ago the veteran Dr. Gavin Clark remarked to us that during the fifty-five years or more in which he had watched the course of Spiritualism it seemed to be subject to a wave motion—rise and fall. We assented, with the proviso that like an incoming tide every fresh wave came a little further up the beach. Dr. Gavin Clark, by the way, was the President of the Edinburgh Psychological Society, founded to investigate Spiritualism, with Robert Louis Stevenson as Secretary. This was about fifty-five years ago, and the advance which has been made since then can only be properly appreciated by the few survivors who, having followed the subject in those days, remain to mark its position to-day, and who can thus "look on this picture and on that". The movement has still to run itself clear, and to pass the ordeal of a thousand conflicting issues—to say nothing of popular ignorance and confusion—which obstruct the view of the central idea: Man is a Spirit. On that proposition everything hangs—the physical phenomena, the mental phenomena, the illuminations of the mystics, the vision of the poets and the message of religion. So it is all supremely simple: but at present too simple to be understood. So very plain is the road that we may easily stray from it. But we hold with Shelley that we are guided by "the Omnipresent Spirit", and our progress, however slow (or perhaps we should say indirect), is sure.

A VISION AND A MESSAGE.

MRS. MAUD DOYLE (part author of *Realms of Light and Healing*) writes:—

One of the most convincing proofs of survival, amongst many which I have received without mediumistic aid, was given me during the passing over of a beloved sister thirty years ago.

She had been unconscious for some time, her husband kneeling by her bedside on my left, while the room filled with a great invisible company. Then came a slight flutter of life, my sister giving three faint unforgettable sighs. With the last and deepest I saw a filmy grey substance resembling vapour issuing from the top of her head. This gradually shaped itself into a life-sized form, which I knew to be hers, shrouded in a misty, hooded mantle. She floated in an upright position over the foot of the bed, alighted on the floor and passing behind me, stood for a moment with one hand on her husband's shoulder. She then vanished through the outside wall.

My sister appeared shortly afterwards to her husband while he was reading in bed, a shaded lamp by his side. She was clad in a nightdress with her hair hanging loose, looking perfectly natural and well. She smiled in her old bright way and then asked: "How is my dear little baby?"

This infant subsequently marched into Germany as a youngster with the Army of Occupation, which was fêted and made much of by certain hospitable Germans.

My sister, always on the alert to help her boy, as I well knew, partly materialised one night in a column of ectoplasm exactly her height, and asked me to write to him.

The pen knew what to say, which is sometimes the case with me. And when my nephew eventually returned home on leave, he suddenly asked, "out of the blue", as it were, "Auntie, how did mother know three months in advance?" The warning she had given him through me had saved her son from a great danger.

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SIDELIGHTS.

Mr. Harry Price, of the National Laboratory of Psychological Research, will visit Paris on July 7th at the request of Dr. Eugène Osty, for the purpose of lecturing at the Institut Métapsychique Internationale, 89, Avenue Niel.

* * * * *

Mr. Eric Godley, the singer, who in the past so generously assisted in the musical portion of the services of some of the psychic societies, is now the *Daily News* community-singing leader. That journal recently contained an account of his visit to the Philanthropic Society's school at Redhill, where he arranged a musical competition amongst the boys.

* * * * *

Sir Oliver Lodge, in the *Daily News* (June 9th), in the course of a long contribution entitled "The Discovery of the Spirit World", says that "space which is full of ether and contains boundless energy is infinitely more important than matter, and there is a growing opinion that what seems to us the emptiness of space is the real seat of life and mind and all the other higher elements of consciousness".

* * * * *

Mr. E. P. Hewitt, K.C., protests in the *Daily Mail* of June 12th against attacks upon "fortune-tellers". The ancient statutes against fortune-telling which are still in existence "appear to be due to a prejudice descended from 'Witch of Endor's' days". Any person obtaining money by fraud or dishonesty, says the writer, is, of course, liable to be punished. "But if it gives pleasure to visit a palmist or clairvoyant, why should compulsion be applied to prevent this being done?"

* * * * *

Sir Arthur Conan Doyle, in the *Sunday Pictorial* (June 10th), expresses the opinion that clairvoyance should be constantly used for police work. "One should never convict upon psychic information, but one could get valuable clues," says Sir Arthur.

* * * * *

On the same date the *Sunday Express* published a detailed account from Sir Arthur's ever-busy pen of a recent levitation seance in Walthamstow. The person levitated was a Mr. Baker Brown—"sixteen stone with a chest like a barrel" is the way Sir Arthur describes him. Brown rose up in the air three times; on the third occasion he could be heard moving about in various parts of the room. There were "slappings on the ceiling" and "bumps against each of the walls". At first Sir Arthur was sceptical, but suddenly Brown came down with a crash in the two-foot space between Sir Arthur and Lady Doyle—surely a difficult feat for the ordinary equilibrist!

* * * * *

Brown's clothing was smeared with whitewash from the ceiling; the soles of his boots were white; there were indentations like foot-marks on the ceiling. All these things might have been faked, but it is difficult to explain how he could have dropped back with a crash, accurately, into the narrow seat within the circle without disaster, by normal means. Sir Arthur, who finds this a convincing point in Brown's favour, remarks humorously that "it was not altogether pleasant to sit in the dark with the know-

ledge that a sixteen-stone man was floating about, and that any error in conditions might bring him down on our heads".

* * * * *

In the *Henly Magazine*, a journal devoted entirely to motoring—a most unlikely medium for references to psychic matters—appears a vigorous article by the editor of that publication entitled "Why I am a Spiritualist". The writer claims that "apart from the 'table-tilting' variety, it is desirable that we should avail ourselves of the instructions to be gained by spirit communion". Says the writer: "I shall in all probability be visualised as a pale, stuffy, dusty individual, greatly addicted to darkened and ill-ventilated rooms, wherein I sit drinking in all that some long-departed Red Indian chief or some ancient Chinese may utter. You picture me tilting tables, conjuring up bumpings and rappings and finding thereby great consolation. . . . I am so doped, so to speak, with the certainty of a good time in the life to come that I have but little interest here and now. In short, having my eyes on the stars, I am walking in the mire. If you *do* imagine me thus, then I must reply 'Nonsense!'"

* * * * *

A correspondent to the *Sussex County Herald* (June 9th) recounts the following in a letter to the editor. A new *chef* had arrived from Bedford and in the course of conversation the writer, P. S. Richardson, saw standing beside the newcomer the form of a little girl, who said quite clearly, "Good night, Daddy". "Do you know who it is?" I asked him. "Yes," he said, looking at the clock. "If it were 9 o'clock my little girl, away at home in Bedford, would just be saying good night to me." (Only the clock then said it was 8 not 9 o'clock.) He assured me that I had given not only a good but a living description of his little girl, who was still alive." It appeared, however (from information received next day) that the little girl had been writing to her father that night and had written the words "Good night, Daddy" at 8 o'clock.

* * * * *

The *Strand Magazine* contains a long illustrated article by Sir Arthur Conan Doyle giving the particulars of strange dreams experienced by some of Sir Arthur's numerous correspondents. One writer, a Manchester man, fresh from Cambridge, wrote that during a visit to Switzerland he dreamed that a huge man appeared before him threatening him with a triangular dagger of peculiar shape. The next day this gentleman visited a disused tunnel, from the roof of which he found hanging a number of magnificent icicles. "All at once I saw one very large one. It was triangular and came to a sharp point. I thought of my dream and recognised the triangular dagger." He stopped short at this moment and almost at the same instant the huge icicle fell with a crash, just missing the writer. Had it struck him, the missile, which weighed at least two hundred pounds, would probably have killed him on the spot.

* * * * *

Another letter is from a lady of Muizenberg who had lost a box, and had successive dreams (covering a period of several months), in which she saw the box during its various wanderings, until one day in a dream state she saw it on a shelf of a lost property office. The next morning she visited that office and reclaimed her property. Sir Arthur humorously suggests some of us may feel a slight sense of injury when we consider how many of our own losses are irrecoverable, owing to our lack of this very useful faculty.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

n years has been not yet fairly established which comes under and ephemeral nature. Ivin Clark remarked ars or more in which spiritualism it seemed —rise and fall. We like an incoming tide further up the beach. was the President of Society, founded by Robert Louis Stevenson fifty-five years ago. made since then only a few survivors who, these days, remain to can thus "look on movement has still ordeal of a thousand of popular ignorance view of the central position everything the mental phenomena. So it is all too simple to be road that we may with Shelley that Spirit", and our we should say

MESSAGE.

of Realms of Light

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RESCUE WORK IN THE SPHERES.

BY MRS. J. J. CADWALADR.

(Continued from page 269.)

As we become more accustomed to the individual phase of rescue our conversation with the wanderer in the darkness becomes more intimate. Among those who told us details of his earth-life was one who had lived in the early part of the last century. Taking possession of the medium he staggered towards us saying, "I have been in the darkness so long that I cannot hold my eyes open in the light."

"What brought you to this sad plight, friend?"

"The same thing that has brought so many others—drink. Drink, the great sin that leads to destruction. All other sins follow in its train."

"How did you start drinking?"

"Ah, shall I tell you? It would not be betraying my Susie now. It was so long, long ago. I loved her. Oh, how I loved her, but she found someone greater than I and she left me. My Susie, whom I loved, left me—forsook me! . . . But when Susie 'fell' I went to her and tried to help her, but she died; and when they lowered her into the ground all my life went and I gave way to sin. . . . I struck the man who had betrayed her."

"You mean you killed him?"

" . . . He never spoke again."

"Were you tried—punished?"

"They did not punish me because they could not find me. But that blow followed me everywhere, and I drank and drank. But I forgave Susie. Will someone great forgive me? Before I deserted my parents I used to hear my father pray for me in the dead of the night, for me his only child. And in the morning my mother would come and lay her gentle hand upon my aching brow. That was years and years ago, and I am alone in this blackness. I fancied I saw a light and tried to run towards it."

Much more he told us of his life in his Puritan home, and how Susie had been welcomed there and loved.

We reminded him of the infinite love and forgiveness of Jesus, but he could not believe in the possibility of pardon. "If only my father or my mother could see me," he said, "they would kneel for me and plead that my sins be blotted out."

And suddenly he cried, "Ah, it is the morning, the early dawn is breaking, that I used to think was so beautiful. Oh, and there is my mother coming towards me, all in white! And my dear father! Yes, and Susie! My Susie, whom I loved. I can kneel now and ask Jesus to forgive me."

Surrounded by his dear ones he prayed as, indeed, he had never prayed—prayed until the radiance of the eternal morning enveloped his soul.

With surprising rapidity his parents and Susie took control in turn, and each talked to us in their different voices, and with their varied accounts of their days in the lower world. And great were their thanks for the help given the wanderer.

Eventually they all went away rejoicing and looking forward to the time when their beloved one would join them, after his rest, in their home of peace and joy.

A high angel who came through subsequently, who had lived in the lower world in Victorian days, described the dress of the wanderer as that of an earlier period. She depicted it minutely, for she had witnessed his coming. Such details are of great interest as evidence to enquirers who are not so concerned with the deep fundamental meaning of rescue-work, but of the persistence not only of individuality, but often of habiliments peculiar to station or generation.

For instance, a wanderer of poignant interest was a young soldier who had been "blown up," to use his words, during the great war.

"Look," he said, "I'm still in my khaki. But I've lost my cap. They stole it. And I'm so dirty and in rags. Can you give me some clothes? My name? My name is Billy M—. My home was in L—. Many of us went from L—, but few went back. I went to the war and was killed and left to rot. Before that it was always march, march, march, and I've been marching ever since."

"You are with friends now," we told him, for he seemed embittered.

"Friends! . . . Well, I can hear singing. I was in the choir at home and I loved it. But my voice is gone now. Lost it wandering here in the darkness. There were fifty in our chapel choir. I had a wonderful voice. Oh, there was a hymn, 'Rock of Ages,' but when you went to the war there was no time to sing 'Rock of Ages.' I used to recite in the Sunday School—I recollect now—'The Lord is my Shepherd.' I've tried since, but I can't remember any more."

We asked him if no one came to help him on the field when he was hurt.

"Yes, they wanted to put me on a big cart, but I joined up to march and I wouldn't go with them. I wanted to march. I had had drink, and I was always stubborn when I had drink. Then someone in white came—it must have been an angel—but I wouldn't go with the angel. There was a whole company of angels that lots of the others went away with, but not me. They went without me. I wouldn't go. I was sent to march and I wanted to march." (Here he squared his shoulders and marched about the room.) "But I'm too tired to do much more."

Go on my knees? Pray in these dirty rags to Jesus? No, I can't do that! There was no time at the war for prayers. The sergeant was always after us. At first I did try to pray at nights, but the others laughed and I gave it up. When my grandmother used to come to our dear old home she used to ask, 'Do you remember to say your prayers, Billy?' I saw her on the battlefield, but I would not go with her."

By this time Billy was on his knees. "Tell her, Jesus, that Billy is praying to Thee. Lord, may I sing 'Rock of Ages,' and stand before Thee saying 'The Lord is my Shepherd'? May I after my wandering find Thee? There are many wandering, but I cannot wander any more. Tell my grandmother somehow that Billy is kneeling to Thee. Accept me as I am, dear Lord!"

Thus it was that Billy M—, singing in Welsh with a glorious voice, passed from us into the safety of his Father's house on high. He was one of the most vivid personalities that has come through to us.

(To be continued.)

AN AMERICAN SPIRITUALIST LEADER.

MR. J. P. WHITWELL, President National Association of Spiritualists, U.S.A.

BY HORACE LEAF, F.R.G.S.

During my present sojourn in the United States I met Mr. Whitwell at Paterson, New Jersey, and later in New York, where I spent a pleasant evening with him and his charming wife.

He takes his duties as President of perhaps the largest Spiritualist organisation in the world very seriously, not even the claims of a large business being allowed to interfere with any important demands of the Movement.

At present Mr. Whitwell is travelling from State to State to be present at the various conventions held in this huge country. This self-imposed task must be very trying to one who is approaching the age when most men look forward to retirement and rest.

An excellent speaker, his quiet manner wins attention and confidence. It may be of interest to British Spiritualists to know that although the major part of

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RAY'S AND REFLECTIONS

his life has been spent in America, Mr. Whitwell was born in Stourbridge, England. Mrs. Whitwell hails from the North of England. An effective medium and speaker, she ably seconds her husband in his Spiritualistic work.

Mr. Whitwell was elected President of the National Association in succession to the late Dr. Warne, who died in 1925. This position makes him head of twenty-four State Associations comprising many hundreds of local churches.

I found him an excellent conversationalist with matured and definite views on the requirements of Spiritualism in the United States. He is a propagandist rather than a revivalist. His aim is not so much to make Spiritualists, but rather to convince people of the scientific truth of survival. If people, convinced of psychic phenomena and the Spiritualistic interpretation of them, prefer to remain in their orthodox churches rather than join a Spiritualist society, he fully approves of their doing so, for they thus carry an important truth into centres which otherwise it might not reach.

Spiritualism will never absorb Christian theology, he thinks. Rather will it modify irrational beliefs by introducing a natural view-point. This I find is a common idea among the leaders of American Spiritualism.

There is no fundamental difference between Spiritualism in the United States and that in Great Britain. The British are probably more attracted to the scientific work done in connection with mediumistic phenomena than are Americans, and for this reason the movement is more intellectual, but not necessarily more religious, in Great Britain.

Mr. Whitwell has received many proofs of survival through the psychic powers of his wife. His sincere belief in the interaction of the two worlds leads to useful results, as the following case shows.

A gentleman of his acquaintance became very distressed because his wife, a young woman with a growing family, had suddenly become addicted to inebriate habits. The poor husband tried every way to break down this disastrous weakness, but without success. He brought the case to Mr. Whitwell, who enquired whether any member of the wife's family had given way to the same weakness, and, if so, whether that person had died before the fault had been eradicated. The reply was that a deceased brother of the lady had been a drinker. "Well," said Mr. Whitwell, "I think I know the cause of your trouble and believe we can cure it. My opinion is that the spirit of your wife's brother is attracted to her by love, and desire for sympathy. When he gets into earth surroundings the craving for strong drink returns to him, and he probably transmits that desire to your wife."

Mr. Whitwell thereupon addressed the spirit of the deceased man aloud, explaining that if he desired to come to his sister he must make a strong effort to conquer his craving for alcoholic liquor, as it was having a bad effect on the lady, in fact, ruining her life and that of her family.

"Now," said Mr. Whitwell to the astonished husband, "go home and watch events. I think you will find that your wife will gradually lose her unhealthy craving. In time it will entirely cease."

A week later the husband reported that his wife had taken intoxicating liquor only once during the seven days. Three weeks later all desire for alcohol had left her.

Confirmation of this story came about twelve months later, when a public medium, who knew nothing of the affair, described to the husband the spirit of the woman's brother, who gave a message of thanks to Mr. Whitwell for having helped him to realise the true state of things. The message ended with the words, "And I have found my mother". This phrase was perhaps the strongest part of the test, as Mr. Whitwell, when admonishing the spirit, had been inspired to say that if he would do as advised he would soon see the spirit of his mother!

I was hearing recently the story of a servant-girl who said she had been cured of ophthalmia after visiting an *optumist*. But why not? Is not an optimist more likely to be a man of vision than a pessimist?

* * * * *

The word "causal" is sometimes a stumbling block for the printer, as I observed in a recent instance. "Causal world" gets turned into "casual world", which, by the way, is not a bad description of this world: it is often very "casual". Indeed, for some people it is a kind of workhouse, or "casual ward".

* * * * *

There was a time when hardly anything was published about Spiritualism that was not in the nature of an attack. The explanation was simple. To defend the subject it was necessary to have some degree of knowledge. To attack it required no knowledge at all. Writers naturally took the easiest way. Sometimes it was a profitable way. For some who aspired to be known it was a cheap path to fame.

* * * * *

Many years ago I was discussing the point with Mr. W. B. Yeats, the Irish poet. He told me of a man who had a strong ambition to be a celebrated person and who believed the best course was by wholesale attacks on people and things. The public likes hot-seasoned fare. But this man went too far. His attacks on the powerful brought him such severe reprisals that he looked about for victims who could not reply. He accordingly launched an attack on domestic servants. But even that was not a success; and his last venture was a campaign against mediums as being the most defenceless class in the community! It brought the attacker no particular credit, however, and he seems to have returned to his original obscurity. I have quite forgotten his name.

* * * * *

Those who think Spiritualism is still unpopular cannot have known it even twenty or thirty years ago. In those days it was the scapegoat for every offence with which it could be even remotely connected. It was a case of: "What makes the price of bread and house-rent rise? What fills the butchers' shops with large blue flies?" It was, of course, Spiritualism, if in any way the subject could possibly be brought into it. Mediums, it was shown, were nervous wrecks who died of premature decay. In point of fact, many of them were (and are) exceptionally sane and healthy people living to a good old age. One of them (Dr. James Peebles) passed away on the verge of his hundredth year. But what did that matter? The lie was a handy weapon. In those days the devil went about like a roaring ass.

* * * * *

I am sometimes asked my view on "spiritual affinities", and it is rather a ticklish question, for it is the subject of so much humbug and abuse. John, for instance, meets Jane, and finds she is his "soul mate", his "spiritual affinity". They marry, but later on in the piece John discovers another "soul-mate", and Jane is discarded, unless, of course, it is Jane who, meeting another "soul-mate", discards John. This is part of the comedy (or tragedy) of this world of rudimentary conditions. I cannot see any absolute rule in it, unless along more purely spiritual lines where sooner or later those who are in true affinity are drawn together by the law of attraction, acting along its highest level.

D.G.

GRAVITY AND THE SPIRIT WORLD.

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

Gravity might be defined as one of the dimensions of matter, an extra dimension—a fourth one if it is desired to put it in the fourth place, though that is where the dimension of time is generally placed.

Gravity could be expressed in feet and inches as if it were length; indeed, it is dependent upon distance from a fixed point, for all substances of the same size would have exactly the same weight if they were each placed at certain different distances from the earth's centre.

The position of the moon is one at which centrifugal force and gravity form an exact balance, so that its effective weight becomes *nil*.

One may say therefore that the moon has no weight.

If there are inhabitants of the moon their gravity would be held with reference to the moon.

Similarly, if Spirit beings belong to a certain region of space other than our own, they must, one would imagine, feel the effects of what we call gravity, when they leave their space region to come to ours. (Let it be remembered that if we could descend into a huge cavern, leading towards the interior of the earth, we should eventually arrive at that region where centrifugal force and gravity would balance, and we would float weightless.)

Gravity, therefore, may be expressed as a distance and can be interchanged with the other dimensions if we can get into the right position.

We cannot do so, because we are bound to a three dimensional view of space.

Yet if spirits have form such as we know as form, and if they appear weightless to us, it is possible that they are making use of gravity in order to convey themselves into our region of space (where we belong and they do not).

In other words, they are making use of the gravity factor, in order to get into touch with us. Apparently their gravity would be different to ours just as their time factor is different. As their gravity dimension would be apparently distorted, so must their dimension of time become distorted when they appear to us; it is for this reason that I would distrust any definite dates given when they are able to see ahead of our time. They must see our time in a perspective that cannot be measured with our fixed scales of the first dimension.

MARYLEBONE SPIRITUALIST ASSOCIATION.

On Sunday last, Mr. Ernest Hunt, speaking on "Soul and Spirit", said every living creature had a soul, for it was the soul that gave it life; all life was one, throughout all creation. The human soul was a duplicate of the physical body; but these two bodies were separable, for we know that "the night-time of the body is the day-time of the soul". It was the quickening spirit which enabled man to work out his own progression. The ape and the tiger were living souls, but they had not attained the quickening spirit which gave right and title to individual survival.

In the after-service many convincing and detailed clairvoyant descriptions were given by Mrs. Kingstone. V.L.K.

SPIRITUALIST COMMUNITY SERVICES.

On Sunday morning last, Mr. Percy Scholey, speaking on the present position of the Church, said that to the Spiritualist there can be no standing still, no stagnation, for the urge is ever towards progress. What satisfied the men of bygone days is not, and cannot be, suitable for the present time. We are here for individual growth. When the Master said, "I, if I be lifted up, will draw all men unto Me," He was not speaking of Himself, but the power of the Eternal Cosmic Christ, that power which is being felt to-day. There can be no real Spiritualism without Spirituality, it cannot be bound by sect or creed, but must be universal. M.J.C.

NOTES ON NEW BOOKS.

"Silent Guides." By Heather B. (L. N. Fowler, 3s. net.)

The previous book by the same author made a good impression, which the present little volume will serve to confirm. In the Foreword the Rev. Charles Drayton Thomas describes the book as "an invitation to the slumbering soul", and it has certainly a quietly stimulating effect on the mind, encouraging, inspiring and communicating some of Heather B's own exaltation of soul. She looks within and without, describing some of her own spiritual experiences and also offering some searching comments on the outer world and the events of the time. A noticeable element in the book is its note of healing and consolation.

GUBAIN.

"Straws in the Wind." By Mrs. Champion de Crespigny. (Cassells, 7s. 6d.)

Mrs. Philip Champion de Crespigny is known to readers of LIGHT as a lecturer, artist, dramatist, novelist and a zealous worker in the cause of psychic truth. In all these departments of activity she excels. In her latest novel *Straws in the Wind* we have further proof of her talents, as a writer of detective fiction, in which branch of literature she has already established herself by a recent work of great interest, *The Missing Piece*.

Straws in the Wind is a detective story, dealt with in an unconventional and refreshing way. The love interest is cleverly interwoven and well concealed, as is the mystery of the disappearance of Adrian Patterson; an enigma not easily solved by the most astute reader. Mrs. de Crespigny has a fine touch in characterisation. Her women, whether Victorian or modern, are delicately analysed and vividly portrayed. It is a book for the holiday season; one that lends itself to discussion during afternoon tea.

J.J.C.

NEW BOOKS RECEIVED.

"THE COMING OF THE FAIRIES." (Second enlarged edition.) By Sir Arthur Conan Doyle. (The Psychic Press, 12s. 6d. net.)

"A BOOK OF REMEMBRANCE." By Maud S. Levett. (The C. W. Daniel Co. 3s. 6d.)

"THE ETERNAL QUEST." By Cyril Harrison. (The C. W. Daniel Co. 4s. 6d.)

ANSWERS TO CORRESPONDENTS.

F. S. HATTON. (South Africa.)—Thanks for the poem. We have passed it on to someone likely to be interested.

AN APPEAL.—The Committee of the Caerau Spiritualist Church, one of the oldest and foremost in Wales, appeal for Funds to carry out the completion of their Church premises which were started some two years ago but abandoned owing to lack of money. The building in its present unfinished state has been condemned by the Local Urban Authority, and will have to be either demolished or completed. A sum of £300 is needed; donations will be gratefully acknowledged by the Organising Secretary, Mr. William Griffiths, 7, Carmen Street, Caerau, Nr. Bridgend. Mr. Griffiths writes that the present unfortunate situation is due to the general poverty in the district, which is a mining one and suffering heavily owing to the closing down of several collieries.

"SPIRITUALISM."—This is the title of a small booklet written by Mr. Richard A. Bush (President of the Wimbledon Spiritualist Church) in which he replies to the booklet *Spiritism* put out by the Rev. E. L. Langston, M.A., Vicar of Emmanuel Church, Wimbledon. The booklet *Spiritualism* can be obtained from the author, The Red House, Merton Park, London, S.W.19, price 2d.

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—June 24th, 11.15, open circle; 2.45, Lyceum; 6.30, Mr. A. Vout Peters. June 27th, 8, Mrs. E. M. Neville.

Camberwell.—The Central Hall, High Street.—June 24th, 11, public service; 6.30, Mr. and Mrs. Billette. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—June 24th, 7, Mrs. Tullett (Coventry). Thursday, 8.15, Mrs. A. Jamrach, D.N.U.

Richmond Spiritualist Church, Ormond Road.—June 24th, 7.30, Mr. Vanstone, address. June 27th, 7.30, Mr. E. Newman, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—June 24th, 3, Lyceum; 6.30, Mrs. J. Wesley Adams.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—June 24th, 11.30, circle; 3, Lyceum; 7, Mrs. A. Boddington. Thursday, 8, Miss Beatrice Stock.

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Wednesday, 3 p.m., Circle for Clairvoyance, June 27th, MRS. ROUS
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Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD
The Friday "At Homes" will be discontinued during the present session.

PUBLIC MEETING.

CAXTON HALL, VICTORIA STREET, S.W.1, JUNE 27th, at 8 p.m.,
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Mr. Foster has a few open dates 1928-29. Please communicate above address.

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Wednesday, June 27th ... MRS. FRANCES TYLER
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Thursday, 28th, at 7.30, Clairvoyance ... MRS. KINGSTONE

Seances for Trance and Normal Clairvoyance.
Monday, 25th, at 7.30 ... MRS. CANNOCK
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Sunday, June 24th, 11 and 6.30, Mr. A. Nickels. Thursday, June 28th, Mrs. Redfern; 3 p.m., Members only; 6.30 for Public.

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11.30 a.m., Holy Communion, followed by SISTER ILES, Clairvoyante, and Open Devotional Circle.

6.30 p.m., Evening Service, Address by the REV. HENRY THOMPSON, B.A. (Director of the Church of the Seers, Brighton). Subject: "WHERE ARE THE DEAD?" followed by BRO. G. W. COLMAN, Clairvoyant, and Public Devotional Circle.

A Propaganda Meeting will be held by the very kind consent of MISS M. DAVIS, in her Drawing-room at 161, Croxeted Road, S.E., on Friday, June 29th, at 7.30 p.m., sharp. Speaker: the REV. HENRY THOMPSON, B.A., of Brighton, followed by a well-known Clairvoyante.

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NOTICES.

LECTURE

THURSDAY, JUNE 28th, 1928

AT 8 P.M.,

MRS. CHAS. BEATTY, O.B.E.,

on

"Every Man in His Own Tongue."

Chair: MRS. LENNOX KAY.

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