

v. 48, 1928,
no. 2452-2503
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"LIGHT," JUNE 30, 1928

Light:

A Journal of Psychological, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2477. VOL. XLVIII. [Registered as SATURDAY, JUNE 30, 1928. a Newspaper.] PRICE FOURPENCE.

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NOTES BY THE WAY.

WIRELESS BETWEEN THE TWO WORLDS.

Some years ago Edison was engaged in an electrical apparatus to communicate with the spirits of the dead, and much attention was paid to the matter in the Press. A friend of the inventor tells us that the subject had for many years previously engaged Edison's mind. Apparently he has not succeeded, for we have heard *no more of the matter*. But in the meantime other electricians have been experimenting, amongst them our friends, Captain Craufurd, R.N., and Captain Frost, the wireless experts. Both have long been of opinion that such a form of communication is amongst the undeveloped possibilities of wireless telegraphy at its highest levels. Whether the human medium could be entirely eliminated is, of course, still an open question, but at least the machine would serve the legitimate purpose of all machinery, i.e., to relieve the tax on human energy, which is especially exacting in mediumship. Their search has led incidentally to some smaller discoveries, as is frequently the case in these matters, where in the quest for some prime object other discoveries are made—a kind of by-product. We print a communication this week from the two gentlemen which should be of special interest to readers interested in the scientific side of Spiritualism.

CHILDREN IN THE NEXT LIFE.

On several occasions lately a question has reached us concerning children in the next world. Such questions have been answered frequently in the past, and there are several books on the subject, notably *The Nurseries of Heaven*, by Miss H. A. Dallas and the Rev. G. Vale Owen. But we may briefly set down here some notes on essential points arising out of the inquiry. First, then, children grow up in the next world just as they do here. The fact that a spirit who passed over in childhood may be, after many years, described by a medium as being still a child is due simply to the spirit being pictorially presented as he was on earth, generally for the purposes of recognition. But when the matter is intelligently reported, the medium will explain that the picture presented is that of the spirit as he was, but not as he is. As to the question of recognition by the parent of the child on the other side, when both are in spirit life, there

is no difficulty. The kinship is intuitively discerned where there is the bond of love. There are none of those physical barriers and obstructions which in this world may result in parents not knowing their children after many years' separation, when age has changed them bodily to such an extent that they are unrecognisable by the ordinary signs.

RATIONALISTIC FAITH AND SPIRITUALISTIC FACTS.

Reading lately a destructive criticism of modern Christianity, we found the rationalist author making the usual attack on "supernaturalism", that being a term in frequent use against any form of Spiritualism. It is a strange irony, because Spiritualism, even considered as a religious movement, is singularly free from any association with the supernatural idea. It has always proclaimed that it does not recognise anything but natural law, and has sought, with signal success, to place the ancient miracles of religious faiths on a rational basis by showing not only that they are possible to-day, but also that they can never be in violation of Universal laws. It is a question of fact. Does the supposed miracle really happen? Then, if it does, it must be in accordance with law, and all the rationalist has to do is to enlarge his ideas of the possibilities of Nature which he is always inclined to restrict to certain boundaries of his own devising. His reasoning is, in a way, the reverse of that adopted by the Spiritualist. He says, in effect, that natural laws (as he knows them) are not in accordance with certain reported happenings. Therefore, they do not happen. The psychical investigator, on the other hand, finds that the things *do* happen, and claims, as a reasonable thinker, that they must therefore be within the region of law. He is guided by the facts, and the rationalist only by faith in his own notion of the possibilities in Nature.

THE Alfred Russel Wallace collection of psychic photographs has passed into the hands of Sir Arthur Conan Doyle, under the will of the late Clare V. Pontifex, of Bournemouth. The testator made a proviso that if Sir Arthur did not desire this bequest, it should be offered to the British College of Psychic Science.

HULHAM HOUSE, CALIFORNIA.—We learn from Miss E. M. Storr that the new Hulham House at Oaklands, California, has now been opened by Miss Chilton and Miss Harvey. We gather that these two ladies, who arrived at their destination after considerable delay owing to a landslide, and heavy rains, are delighted with the beauty of the surroundings in which their mountain home is situated. They found the building considerably dilapidated but after a period of hard work on the part of all concerned a transformation has been effected and the first guest was welcomed on March 29th last.

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The Talking Pony of Briarcliff.

BY BARBARA MCKENZIE.

Psychic students are familiar with the case of the Elberfeld horses, trained by their owner to answer questions by foot-tappings, using a simple code. This stud was broken up during the war, but Herr Krall, the owner, now resident in Munich, has made further experiments on the same lines, with other horses, among them being "Zarif" and "Mahomet", who were the subject of a long discussion at the Sorbonne during the Paris psychic congress last year, reported in *LIGHT* of October 15th, 1927.

In the January (1928) issue of *Psychic Research*—the journal of the American S.P.R.—Mr. Bligh Bond and Mr. Arthur Goadby (Chairman of the New York section of the S.P.R.), write of their experiences with a Shetland pony, "Black Bear", at Briarcliff, New York, which has been trained by its master to exhibit similar phenomena.

I made opportunity during a brief stay in New York to visit "Black Bear", whose stable is at a farm twenty-five miles out.

A first attempt was barren of results; Mr. T. Barrett, the owner, seemed to be in a "black mood", which curiously was reflected by the pony; no "entertainment" (as he called it) was possible that day. The reason given was that the racks, upon which are hung the letters of the alphabet, with which the pony spells out his answers, were broken; but no attempt was made to mend them, though this would have been a very simple matter. Two friends kindly drove me out for a second visit on March 19th last, and we then found everyone in good humour. The pony instead of turning its head away and showing its teeth (as it did on the previous occasion) was now friendly and approachable—its master likewise.

"Black Bear", a stallion, is aged about ten years, and since it was a few months old its master has trained it, and there is a very strong bond of affection between them.

The entertainment took place in the corner of a large barn which forms part of the stable. The racks were brought in, and the cards containing letters of the alphabet adjusted. These were placed at a height that the pony could reach easily with its mouth. Barrett and the pony stood on one side of the racks, the visitors facing them. The man did not touch the pony, but he kept up a series of running comments, and seemed nervously anxious that the animal should do its best; he was apparently resentful whenever difficult questions were put. Experiment does not appeal to him. If telepathy plays a part, it is possible that he contributes something psychically; or if it be an outside control by some unseen agency, as has been hazarded, Barrett may contribute psychic force, which would probably account for his "nervy" condition, but he is not naturally sweet-tempered.

As we began, Barrett looked at his watch, and I asked, "What time is it, 'Black Bear'?" The figures, "1.54", were at once picked off the rack, and this proved to be the time on his master's watch. "How many minutes is it from two o'clock?" I questioned, and the figure "6" was at once taken from the rack.

I then wrote a simple sum, "51 plus 5, minus 3", on a blackboard, placed opposite the pony. At once the animal gave the answer "53". "423 minus 9" was then written, and "Black Bear" promptly replied, "414". (Visitors are always asked to show him what is written. This also gives Barrett an opportunity to

read it and possibly to transmit the solution to "Black Bear".)

I then drew a star upon the board, and promptly the word "star" was spelt. A crescent moon was drawn, but "Black Bear" made no response. "Don't you know what it is?" I asked. He shook his head in the negative. "Try again," I urged, and he then slowly spelt "crecent"; after some talk from his master, who told him it was not correct, he spelt the word correctly. "Black Bear" is given to phonetic spelling of words on occasions—a feature of some automatic writing.

I drew a circle with eyes, nose and mouth, and the answer "man" was given, followed by "moon", the word I wanted. By this time "Black Bear", who had been very lively and alert when first brought in—nosing everyone, and licking my hands—now became lethargic and dull as if he found it an effort to raise his head to the rack. It has been put on record before that such animals, like children, need variety of interest, and soon get tired of the same kind of experiment; assuming, however, that there was a withdrawal of psychic force, the same condition might result.

I spread my hands before me and said, "'Black Bear', will you touch my index finger on my right hand and the thumb on my left hand?" This was done in order, very carefully. "What day of the week is it?" "Monday" was spelt at once. "How many are in the room, not counting Mr. Barrett and yourself?" Reply correct. "How many men?" "How many women?" Answer correct. Barrett asked "Black Bear" to go to the man who didn't know (my friend's chauffeur) and bring him to Mr. Barrett; then to bring to his master the hat of the one he did know (a stable-man who stood by). "Black Bear" did, seizing the chauffeur by the lapel of his coat and dragging him to Barrett; he then knocked the hat off the stable-man's head, and pushed it along the floor to his master.

"What am I wearing in my coat?" I asked. "Flower" was spelt. "Do you know what sort of flower?" "Black Bear" shook his head. "What colour is it?" "Blue" was the reply. (It was a bunch of violets.) I then asked Mr. Barrett to keep further away from "Black Bear", and not to speak at all while I put one or two questions. He was obviously unwilling to assent, but after some persuasion agreed on my saying that I would like to tell others about my experiences with his pony when I returned to England. (I might mention that whenever "Black Bear" hesitates at a letter or figure, Barrett seems to find it impossible not to speak, though he does not touch the animal. He intensely dislikes failures on the part of the pony and gets sulky when visitors do not follow his own stereotyped methods.)

"'Black Bear', what do you like best to eat?" I asked. The animal turned his head sideways to his master, but hearing no word proceeded to the rack and slowly lifted "c.o."; then Barrett broke in, "Go on now—what are you doing?" or words to that effect. The pony then finished, "r.n." I remonstrated with Barrett for interrupting and again asked him to try to keep still. "'Black Bear', what do you like best to drink?" Again the inquiring look from the pony to Barrett. Then the animal turned to the rack and spelt out with great deliberation, "Good Scotch." This in a prohibition country was reprehensible, but the men present agreed with his good taste! "Do you get it often?" I asked. "No."

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A dollar bill was then shown to "Black Bear", and he was asked, "How many?"; he replied, "1." "If you spent fifty cents how much would you have left?" "50" was the reply. "If you spent 35 of that, what is left?" "15" was the ready answer. I placed a two-shilling piece and a sixpence on a chair, and "Black Bear" on being questioned, called the one 50 cents and the other 10 cents, which they approximate. Various coins, English and American, were next placed on the chair, and when asked how much these totalled, "Black Bear" replied, "2-20." When counted up we found the amount was two dollars, forty-five cents. (Possibly Barrett scanning the coins quickly had computed wrongly.)

I asked the time again by my watch—which Barrett did not see—and the pony did not attempt to answer. I then wrote in figures on a paper the age of one of those present and showed it to "Black Bear", keeping it out of Barrett's sight; but again no response came from the animal.

Barrett apparently loses interest when we try to get answers to questions which are not disclosed to him. He left us, and went out of the stable; the pony also lost interest in us, keeping his head turned in the direction in which his master had gone, for several minutes, and refusing to respond to our advances in any way. The "entertainment" was over.

On two occasions Barrett brought "Black Bear" to the S.P.R. rooms in New York, and before quite a large audience something of the same sort was given. Mr. Arthur Goadby, who made arrangements for this, writes me that he has, since my visit, carried out some further most interesting experiments with the pony, and that Barrett seems more amenable.

THE MYSTERY OF THE AURIC PENDULUM.

A TEST FOR SPIRIT PHOTOS.

By MAJOR R. A. MARRIOTT.

There is a natural body and there is a spiritual body, and it can be proved scientifically. That is the thesis that the auric pendulum (known sometimes as the "sideric" pendulum) goes to prove.

The auric pendulum consists merely of a metal weight (a ring, say) suspended by a piece of cotton, held between the fingers. There appears to be a sort of electric induction between the experimenter and the object. Various experiments have shown me that the pendulum responds to all living things in which there are distinct sex properties. It shows in a peculiar way the sex adjustment in plants, and is sensitive to the electric properties in crystals—which may be said to be the earliest form of sex appearing in Nature, since certain crystals called "twinned" are found formed together, with north and south poles placed as in magnetic attraction.

The two movements that occur, serving to distinguish sex, are a to-and-fro pendulum motion and a gyratory movement. By this the sex of eggs, caterpillars, and various insects can be ascertained. Its chief interest to me lies in the fact that it acts when suspended over photographs of living things; it gives results with "fairy" photographs and "spirit" photographs, thus giving strong testimony as to the genuineness of these phenomena.

Science has been of help to the spiritual side of this question by producing the Kilner Screen, which shows the personal aura, and assists in the diagnosis of disease. It can be maintained that the negative plate is sensitive to impressions like that of the aura, which are indiscernible to the majority. It must be of an infra-material nature, but it is so potent that, like radium, it is an almost inexhaustible quantity, enabling thousands of copies in print to be impressed

with the original aural emanation. The sex emanations also impart themselves to handwriting. I may mention here the remarkable fact that the Shroud of Christ, now in Turin, which was proved in 1898 by every scientific test to be genuine, was photographed, and that this photo (and thousands of prints made from it) gave the male sex with the pendulum! A photograph of that intriguing profile of Dean Liddell on the wall of Christchurch Cathedral, Oxford, showed the same. (I am told this has been produced from the spirit world.)

The pendulum will work with most persons, though some of them inhibit its action. There are even persons who can *will* it to move or stop as they wish, but I am not one of them.

I never expected the extraordinary result of testing leaves for the purpose of ascertaining whether the pendulum would move over a living substance. In this experiment I found that in double-sex plants the upper side of the leaf gave the male, and the under side the female sex; while in the female berry-bearing holly both sides of the leaf gave the female reaction.

If it is wished to eliminate the action of what is so airily attributed to the subconscious mind, one may test the pendulum through the *back* of an unseen photograph when there can be no anticipation of the result. A proof of the penetrative power of this emanation was given when the sex of a cuttle-fish was obtained from a photograph taken through the water and glass of the aquarium.

An important proof of spirit photography can be shown from one in my possession. In this there is the living person, together with the spirit photograph of a relation, also a symbol of a Maltese cross and two round separate clouds of ectoplasm. The spirit face responds to sex; there is no movement of the pendulum over the symbol, but one of the clouds gives the male sex movement, and the other the female. It is evident that two spirits were trying to build up, but failed through lack of time or power.

Finally, fairies in photographs show their sex. The gnome pictured in Sir Arthur Conan Doyle's *Coming of the Fairies* gives a male sex motion to the gnome depicted, and the opposite motion to the ladies in the other pictures. I hear that Sir Arthur is publishing more fairy evidence, which these facts should help to establish.

STARLIGHT.

Ye mystic points of light,
Suffusing radiance o'er a weary world,
How bright ye shine, when sun and moon are dimmed,
And up in starry heights ye reign supreme!
No hurtful lunar influence is here,
No blatant sunlight shews the world's alarm,
But rays of tenderest hue steal softly down,
Bearing sweet balm for soul-sick mortals' pain.
O, pearly rays, have ye indeed spent eons,
Upon your trackless way, to greet mankind?
Then must our eyes with deepest reverence gaze,
And souls be steeped in contemplative awe,
That your most precious message be not vain.
Speak to our souls! Perchance the cause of Right,
Up there has conquered? Harmonies may flow
From thence, all radiant with dynamic thought
To aid mankind, and kindle psychic power.
Perchance departed souls have winged their way,
Swifter than thought, with instantaneous flight,
And speed incredible, to dwell for aye
Among those distant realms? Yea, maybe now,
They agonize to help, and strain to send
Some message o'er those empyrean beams!
Whate'er the cosmic secret of your flow,
For us ye ever hold a grace sublime.
The concentrated glow of lights agleam,
Set souls athrob with music of the spheres.

ELEANOR WAITE, M.A.

A RESCUE CIRCLE.

ADDRESS BY MRS. J. J. CADWALADR.

"The Home Circle" was the subject of Mrs. J. J. CADWALADR's address to the members and friends of the London Spiritualist Alliance on the evening of June 14th. DR. CHARLES SAMPSON, who presided, paid a cordial tribute to the rescue work being carried out by Mrs. Cadwaladr's small group of devoted sitters, who had brought help and comfort to many who on reaching the next stage of life had been unable to realise the true condition of their changed state.

In the course of her address Mrs. Cadwaladr said she considered the home circle to be the stronghold of Spiritualism. Societies, churches, laboratories, etc., did great and lasting work but at the circle carried on by one's own fireside there was unity, peace and love.

The chief mission of her own circle, which consisted of five members, all endowed with mediumistic gifts, was that of rescue work. The circle realised, of course, that it was only an instrument working in co-operation with advanced spirits. Some of those whom the circle has helped had passed over in violent or tragic circumstances, and in ignorance of the conditions of the next state; many had been sinners on this side of the veil; most of them were frightened, weary and distressed. To these sad and terrified souls help was offered by means of counsel and prayer. The sacred name of Jesus was frequently invoked reverently by members of the circle and the effect was always calming, soothing and reassuring to the visitants.

The members of her circle, said Mrs. Cadwaladr, fully appreciated the possible dangers of this kind of seance. It had been pointed out that such seances might open the door to evil. She and her fellow members, however, had no fear; they were well guarded; prayer, love, reverence and faith in the power and guidance of Jesus and other great spirits made an all-sufficient protection.

The speaker then gave details of several of the spirit visitors to the circle, of which some have already been recorded in LIGHT.

In thanking Mrs. Cadwaladr for her address Dr. Sampson emphasised the daily importance of making an effort to get on to the right mental and spiritual plane; by doing so we thus invite co-operation from spirit helpers on an equivalent plane.

Mr. Henry Collett proposed a vote of thanks and in paying tribute to the good work carried out by Mrs. Cadwaladr and her band of helpers, said that he considered this type of seance was not for everybody. It might open the door to a state of things that would make more comprehensible the attitude of the Roman Catholic church in regard to spirit intercourse. Mrs. Cadwaladr was actuated by the highest and purest motives and her work was undoubtedly helped by her great qualities of heart. He knew of a circle, where the sitters were of a rather sterner order, in which the spirit visitants had been both malignant and powerful. He recalled one case where the visitor from the next world had displayed intellectual power of extraordinary range. Fortunately this circle also was well guarded; nevertheless he had the conviction that this kind of work should be in the hands of experts.

Mr. H. E. Hunt, who seconded the vote of thanks, expressed his appreciation of the address and remarked that he could well imagine that such a circle as this, conducted with the reverence and sympathy of a lady like Mrs. Cadwaladr, would be productive of beneficial results.

WHEN we burn our boats the victory is half won. This is emphatically true in spiritual life, and what is the matter with a great many of us is simply that we refuse to burn our boats. We are never sure that the realm of the higher life will reward our exploration, and we always want to see our way back again quite clearly before we start.

MAY KENDALL.

THE FIRE ORDEAL.

A TEST OF FAITH.

In view of the recent examples of fire-tests from South Africa, we asked Mrs. Champion de Crespigny kindly to relate again the story of her own experience in connection with the handling of fire. The following is the account as given by her.

I was invited to take part in an experiment in an empty house in St. John's Wood. We were a circle of nine or ten, I think, and met in an empty room in which a large hot fire of coke and coal was burning. A reporter from the *Daily Express*, who was present, was asked to go down to the cellar and select a log of wood from a stack of it ready for burning—which he did. This was placed on the fire and turned round and round until red and glowing hot right through.

Mrs. Hunter then went into trance and was controlled by a Parsee, an old fire worshipper, with the result that she became apparently a different personality and spoke in a language not recognised by anyone present.

She went to the fire and with her bare hand, which had been thoroughly examined by those present, took the log out of the fire. She moved it from hand to hand and went up to the Press representative, holding it towards him. He shrank back and the log was so hot—glowing hot all through—that his hair began to singe at a distance of ten or twelve inches. She then re-heated it and came over to me. I was arguing to myself in this way: I had learnt of a super-physical law through which ether could be in some way compressed and made into a sort of sheath that could prevent contact. All phenomena *must* be the result of cause and effect; if you saw a physical law held in abeyance it must be owing to the intervention of some other law. The physical law is that human flesh must burn when in contact with a red hot log. Whether the medium be hypnotised, asleep, or dead, the flesh must burn. It was *not* burning. Therefore I knew the law of which I had learned was true—if it did not burn her hand, it would not burn mine—and I held out my bare hand, and she placed the log upon it. She left it there while she walked round the circle and returned to me, for what seemed to be about ten or twelve seconds. I looked at it and realised I was taking part in one of the New Testament miracles—and that they were *all literally true!* It was a wonderful sensation. Owing to my faith in the law I had no fear; not a qualm, or I should immediately have sent out cross-vibrations breaking up the ether-sheath—as St. Peter did—and been burnt to the bone. The man next to me, a doctor, said I should never have used my hand again.

She removed it, and I had not so much as a red mark.

The log burnt the reporter's hair because he sent out fear-vibrations.

I noticed that pieces of red-hot log falling from my hand on the linoleum on the floor made no mark—being doubtless surrounded by the sheath, and the linoleum being negative did not break it up.

I have the newspaper report, and the statement signed by witnesses present.

I want to emphasise the fact that I did nothing. I am not able to put the law into operation. I could only supply the passive channel for its manifestation.

LETTERS TO THE EDITOR.

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

"THE WORLD WITHOUT AND THE WORLD WITHIN."

Sir,—A small book with the above title has now been published by John Lane, its authoress or compiler being Miss Theodora Thompson—already known for her books, *Underneath The Bough* and *The Coming Dawn*.

It is not a book of evidence, but a book of meditation, and it sets forth in a helpful manner the results of a long and wide course of reading. I feel sure that many bereaved and other serious people will appreciate this collection of extracts, welded together as they are with considerable skill into a coherent whole. The two parts of the book are "The Meaning of Life" and "The Fullness of Life", and the titles of the chapters are sufficient to show that they deal with problems which are ever present and about which so many are now struggling for a solution. It is not to be supposed that all problems can be thus solved, but the thoughts of the best thinkers, thus made readily accessible, having been collected with remarkable insight, sympathy, and industry, are themselves helpful and comforting; and I have no hesitation in commending this earnest and thoughtful book to the notice of your readers.

Yours, etc.,

OLIVER LODGE.

A NEW "RAY?"

Sir,—The following is what I experienced on the morning of Whitsunday between 11 and 12 o'clock. It was a lovely morning, and the sun was pouring into the room. I was sitting thinking over an address I was to give that evening at one of the Spiritualist Churches in the London area. I looked up and saw something opposite to me, about 3ft. from the wall, and on a level with my eyes. It was about the size of my hand, and shone with a bright light, more white than golden, and was composed of what I can only describe as "Futurist Cubes", horizontal; the colours were a silvery grey, and the peculiar green, more yellow than green, which can be seen in young verdure in New Zealand.

I tried to fix the light, but it would not be fixed; it moved slowly to the left, getting larger all the time, and brighter. It moved to the corner of the wall, then came along the length of the other wall to the fireplace. By then it had got much brighter, and was about a yard across; it lighted up the tiles in the hearth, and rested there. Then it moved again until it came to where I was seated in my arm-chair; I felt more than saw it come to me, go above my head, and stretch out in a sort of arch from front to back. The whole thing lasted approximately fifteen minutes. I was very exhausted afterwards, and slept a long time. It seemed to be entirely objective from beginning to end.

I have heard of at least one other person who had a somewhat similar experience that morning, at the same time, and followed by even greater exhaustion; in that case it was apparently subjective.

I do not know what it is, but I have been told that it is a "New Ray", and I am told that the colours are characteristic; if this is the case very many more people must have experienced the same thing, and I would gladly get in touch with them.

Yours, etc.,

(Miss) CECIL PRESTON.

Oulton, Hendon Lane, N.3.

COMMENDATIONS OF LIGHT.

May I take this opportunity of saying what immense pleasure it gives me every week to read *LIGHT* through from beginning to end.—E. S. DOBBS.

MR. R. E. HEALEY (Newark) sends some flattering lines in verse concerning the benefit he has gained as a reader of this journal.

"I have taken in *LIGHT* regularly for over twenty years and I must say how I admire the plain way in which you deal with the evidence of communication and continuity. I have had psychic experiences which I could not have explained or enjoyed but for the articles in *LIGHT*, to which I always look forward."

W.T. (Oxford).

PSYCHIC COMMUNICATION AND WIRELESS:
A NEW INSTRUMENT.

Sir,—As you are doubtless aware, the application of wireless telegraphy to spirit communication has been the subject of serious discussion amongst those electricians who have realised the truth underlying the claims of Spiritualism.

For some time past messages have been coming through mediums in various quarters foreshadowing a new invention which would make possible the direct reception of spirit voices by means of the wireless receiver. These messages, which are not only spontaneous but also received in circumstances precluding any idea of deception, say that the new instrument will be one of the chief means of convincing the world of the truth.

We have in our hands an invention of our own which introduces a new principle into wireless reception, and we have been assured continually by mediums purporting to be influenced by communicators on the other side who understand wireless transmission, that the idea of this instrument has been given to us by impression, and that apart from its ordinary use as a new method for wireless reception and transmission it will eventually be developed for use as an agent in spirit communication.

So convincing are these messages that we are led to believe that we have in our hands the predicted instrument (in its early stages at least).

We wish it to be made quite clear that so far we have not been able to secure psychic results by the aid of the instrument (we have not yet conducted the first experiment), although it has proved a valuable adjunct to the ordinary wireless receiving instrument. Some further research work has to be carried out, and it may be that it will fall to others to carry the present instrument to a successful end as a method of psychic transmission. But if we can place the manufacture of the instrument for ordinary use on a business basis it will yield us the funds necessary to carry on the psychic side of the invention.

We are instructed not to appeal to the general public, but to bring the matter under the attention of those who are interested in the development of Spiritualism on the scientific side, and to these we appeal, so that we may be able to work out the purely commercial side of the instrument and then proceed to develop it for use as an agency in the transmission of the spirit voice.

We do not desire to hear from anyone who is not seriously interested, having no time to answer inquiries inspired by idle curiosity, but those who genuinely desire further particulars may address Captain Frost, 32, Alma Road, Windsor, Berks.

Yours, etc.,

Q. C. A. CRAWFURD, R.N., F.R.S.A.
JACK FROST, I.A., M.I.Rad.E.

DECEASE OF MISS SARA HARRIS.

With deep regret we record the death of Miss Sara Harris, which occurred on Friday morning, June 22nd, of bronchial disorder. Miss Harris, who was in her 62nd year, was a private trance medium. She sat for a few friends, to one of whom, a barrister, she furnished the most striking evidence of the personal identity of some of his friends and communicators. It was through her was first received news of the impending transition of Sir Edward Marshall Hall. This was followed some weeks later by the demise of the great advocate. Many of the evidences received through Miss Harris's mediumship were of a kind that bore every analysis that could be applied to them by the most acute critics. She was a lady of fine character and did work in private the value of which to Spiritualism cannot be easily over-estimated.

"What is Death? To enter into a more exalted sphere, and to make a new step up man's graduated ascent of creation."

—ZSCHORKE.

He who knows the truth is not equal to him who loves it. He who loves the truth is not equal to him who finds joy in it.—CONFUCIUS.

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

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

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

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

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

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THE CLOUD AND THE WITNESSES.

When Lord Brougham made his oft-quoted remark that he saw in the cloudless skies of Scepticism the rising of a cloud no bigger than a man's hand—meaning thereby Modern Spiritualism—he showed himself a man of vision. As he died in 1868, he had but little material on which to base a statement with such large meaning, for the allusion, of course, is to the prophet Elijah whose prayers gained for drought-stricken Samaria a "great rain" heralded by a little cloud "like a man's hand".

We all know how the "little cloud" has grown since Brougham's day, and how plentifully the rain has fallen on the arid desert of scientific materialism. Even if we vary the metaphor by reference to a "cloud of witnesses" the parable will still apply. The wisp of vapour "cirrus" has grown into a great cumulus cloud. The witnesses, from being a few voices crying in the wilderness some three generations ago, now bid fair to cover the whole earth before very long.

We were led into these reflections by the appearance of a book *Noted Witnesses for Psychic Occurrences*, compiled by the Research Officer of the Boston Society for Psychic Research, and issued by that body. Dr. Walter Franklin Prince is one of the most critical and painstaking of investigators, and it was a happy thought to collect in one volume examples of psychic or supernormal experiences related mainly by people the quality of whose life and work stamp them as intelligent, impartial and trustworthy persons—philosophers, clergymen, statesmen, lawyers, poets, artists, musicians, writers, soldiers and sailors. The book contains the testimony of some two hundred, or more, of such persons. Many of the names are those of men and women selected because they stand above the common level for mental power; some of them indeed are of world-wide celebrity.

But we are mainly concerned at the moment with some statements in the Introduction to the book, in which Dr. Prince explains the principles he adopted in selection and classification of his witnesses.

He includes very few incidents growing out of the work of recognised private mediums. Not a single incident is given in connection with any well-known psychical researcher, on which point Dr. Prince

observes—mentioning several distinguished names—that not one of them appeared to have had any psychic experiences worth recording. And he well remarks how significant this is. Those who talk so glibly of the "will to believe" and who find convenient explanations in suggestion, auto-suggestion, illusion, and hallucination, ought to have some difficulty in explaining why such men as Myers, Barrett, Lodge, Hodgson, Hyslop and others should escape these spontaneous psychic experiences although spending so much of their lives in the atmosphere of the supernormal. They are all convinced of spirit communication but, says Dr. Prince, "I have not heard that any of them thought he saw a spirit or had an apparitional experience." It was not Myers who saw the apparition of a person on the hour or day when that person died. No, it was the great lawyer, Lord Brougham; it was Garibaldi, the soldier; it was Harriet Hosmer, the sculptor. It was not Barrett who saw the crystal vision; it was Balfour, the statesman. It was not Lodge who experienced a strange and evidential monition: it was the naturalist Muir, who had taken little interest in psychic research; it was Moody, to whom Spiritualism was anathema. With these and other examples of the same kind Dr. Prince makes a telling argument out of the fact that the leaders of psychical science have gained their convictions for the most part as detached observers with none of those morbid tendencies to which the hostile critic, usually quite uninstructed in the matter, traces belief in things that lie outside the physical order.

Some of the witnesses cited by Dr. Prince were, as he points out, reluctant witnesses. They had no desire to convince or convert anybody, which gives their testimony the greater weight. But by far the greater number told their experiences without any particular qualms "being more concerned with the claims of truth than with the gabble of the mob". But the mob which at one time was wont to hoot at and howl down witnesses is now veering to their side—the "side of the angels". It is true that a majority does not in itself prove a case, but it demonstrates the position of every question at any given time. Every new truth starts with a minority, wins its way and then has the majority at its back. The situation has then shifted. At one time a tiny group of men held by the roundity of the earth—the majority believed it to be flat. Yet there is still a small minority who hold by the notion of a flat earth. And, as we have seen lately, there are still some people left who adhere to the old materialism and deny the existence of the soul. The minorities in each case may be called the "last ditchers". We may admire their stubbornness without being able to applaud their judgment.

AUTHORS AND INSPIRATION.

Mr. Shaw Desmond dealt with the subject of literary inspiration in the course of his lecture at the British College of Psychic Science on the 13th June. The psychic students present recognised that Mr. Desmond's description of his own method of "waiting" at regular periods for inspiration in his literary work, showed a knowledge of the time-honoured method of "waiting on the spirit". He recalled a talk with Edison, when he had asked the inventor how his brilliant ideas came to him. Edison replied, "I throw out a ladder" (into the Universe presumably). Mr. Desmond testified to his own experiences of latent memories regarding a particular period of past history; this has been woven into his novel, *Echo*, and certainly a very vivid picture of life in Rome during Nero's reign is painted.

Mrs. Hewat McKenzie presided.

SIDELIGHTS.

A significant leading article in the *Referee* (June 17th) points out that while Science is unable to weigh and measure the soul, it is equally true that Science cannot weigh nor measure the ether; yet she is forced to postulate the existence of the ether as a hypothesis "which must be true, although it defies verification. She rightly assumes it, from the necessity for its existence. In precisely the same way the Spiritist is compelled . . . to postulate the existence of the soul".

The *Referee* leader writer concludes with the following words: "The man of science says, quite properly, that if you deny him the ether you shatter the whole conception of matter; the Spiritist says, with equal propriety and perhaps even more force, that if you deny him the soul you make the whole universe a meaningless chaos. Each in so saying is strictly within his own province and neither can afford to contradict the other. If science should claim to reject the soul because it is invisible, impalpable, and imponderable, religion has the right to use the same argument and to reject that ether to which precisely the same conditions apply."

Dr. Alfred Hall, dean of the American Academy of Psychological Research, says the *Daily Mirror* (June 18th), records his amazement that Sir Arthur Keith should try to prove on biological grounds that the soul ceases to exist with the organic transition called death. "To me," says the doctor, "from a vast amount of research into the mind of man, and taking into consideration my study of man's brain, I am more than ever satisfied that there is a spiritual concept."

The island of Barry, according to the *Cardiff Evening Express*, is much excited over the strange faculty possessed by a twenty-two years' old Ebbw Vale girl, Queenie Hutin, who appears to possess powers of a psychometric order. Blindfolded, she correctly described an unopened letter, submitted by a *Cardiff Express* reporter, as being addressed to "Jim", and signed "Evelyn", as well as giving the date of the letter. Asked how a certain individual was standing, she correctly answered that he was "standing on one leg, with his left hand in his coat-pocket holding a railway season ticket".

The news that a valued contributor, Captain Q. C. A. Craufurd, R.N., was responsible for the first wireless concert to be broadcast in English waters will interest many of our readers. This took place in 1907, and *LIGHT* has hitherto refrained from mentioning the circumstances, as the details were contained in the confidential files of the Admiralty, now, however, officially released. Captain Craufurd, after a series of intensive experiments with a magnetic detector (which registered dot-and-dash signals only), worked out a modification of this method which would, he felt assured, enable human voices to be broadcast. With the permission of the Admiralty, he arranged a surprise test on board H.M.S. *Andromeda*, then lying at Chatham, and the crews of the Channel Fleet were enabled to hear "Rule Britannia", "Three Blind Mice" and other ballads, sung in *Andromeda* by an improvised concert party chosen by Captain Craufurd from among the signalmen.

The police have issued a summons against Mrs. Cantlon, the well-known medium, who is accused of having "professed to tell fortunes", and against the Secretary of the London Spiritualist Alliance for "aiding and abetting". The case will be heard at Westminster Police Court on July 4th.

A crystal-gazer's revelations in connection with a much-discussed tragedy known as the Merstham Tunnel mystery, is related in the *Empire News* (June 17th) by a writer referred to as "An ex-official of New Scotland Yard." It will be remembered that a Miss Money was found dead in Merstham Tunnel many years ago in baffling circumstances. A certain Mr. B— (says the *Empire News*), on being visited by the dead woman's relatives, described, by means of a crystal, a man and a woman struggling in a railway carriage. The man was later seen, in the vision, to throw the woman out of the carriage.

This account, on being submitted to the police, met with much scepticism, as there appeared to be no reason to suspect foul play, and the theory then held was that Miss Money had died by accident or had committed suicide. But the scepticism was greatly modified when the signalman at Purley Oaks came forward with a declaration that he had seen a man and woman struggling in the train in which the dead lady had travelled, and later, when medical evidence disclosed certain bruises supporting the view that a struggle had taken place. It was also discovered subsequently that the body had struck the wall at a height of eight feet from the ground, thus making it highly probable that she had been flung out, and had not merely fallen out.

The old-established *Medical Press and Circular* prints a letter from Mr. E. H. Worth, M.R.C.S., who protests against the frequent use by Sir Arthur Keith of the words, "we medical men", in connection with views of life, which, says Mr. Worth, may be Sir Arthur's, but do not necessarily represent the opinions of the entire medical profession. Mr. Worth states that he is occasionally asked by dying patients: "When a man dies does he live again?" "I tell them that I often talk with my old father and mother who passed on thirty years ago," says the writer, who concludes his letter with an invitation for members of the medical profession to attend one of a series of seances to be held in July, at which there will be used an apparatus specially designed "to make the seance fool-proof".

A practical test of the divining rod has been carried out by the *Morning Post* Science Correspondent, who records in that journal of June 19th the result of experiments with a Mr. Ernest Christie, which, to quote the writer's words, "seemed to place the objective character of the facts beyond dispute". Mr. Christie, by means of a twig, was able while in an upper room to locate accurately, and on several occasions, the position in the room below of a florin, which was moved from place to place by the experimenters, unknown to the "diviner". During a test over water, it was found that the twig moved in one direction over clean water, and in the contrary direction over dirty water. The instrument failed to function when a sheet of rubber was inserted between the forks of the twig, and a sheet of india-rubber placed near Mr. Christie's heart also appeared to inhibit the action of the twig.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

THE COMING OF THE LOCUSTS.

A REMINISCENCE OF BAHÁ ULLÁH.

News of the Locust plague from which Palestine has suffered recently reminds me of an incident which may interest readers.

Soon after the British occupation of Haifa in 1918, the present writer was sitting on the slopes of Mount Carmel discussing the war and its inevitable aftermath with Abdul Baha Abbas, the Bahai seer and reformer. Comparing the effects of war upon a nation with the ravages of locusts upon a country Abdul Baha related an interesting story in connection with which his father, the great Persian prophet Baha Ullah, was the principal actor.

Some years before his death, which took place in 1892, Baha Ullah was released by the Turks from close confinement at Acca and allowed to take up his residence in a house in the plain some miles from the City walls. Here he spent his time in prayer and meditation, in writing tablets to his followers throughout the world and in welcoming pilgrims, many of whom journeyed thousands of miles to receive the blessing of their Master.

One afternoon in late Spring the old Persian gardener of the Rizwan (the name by which the gardens round the Prophet's house were known) noticed that swarms of locusts were approaching across the plain of Acca devouring all vegetation as they swept forward. The gardener approached his Master, who was writing in the arbour under the trees, and warned him of the coming disaster. But Baha Ullah took no notice. Three times this happened until finally in desperation the gardener made his voice heard. Roused at last Baha Ullah spoke—"Why should my garden be saved when the fruits and flowers of my neighbours are being destroyed? Let the locusts come."

The gardener reminded his Master that pilgrims from the world over had brought seeds and roots to be planted in the Rizwan as a symbol of world-unity and how sad they would feel on hearing of their destruction. Baha Ullah arose and walked to the boundary of the Rizwan, waiting there until the vanguard of the locusts was close at hand.

Then he raised his hands in prayer and the oncoming army of insects split up, some going to the right, some to the left, so that not one plant in the Rizwan was touched. Baha Ullah then returned to his writing and the gardener gave praise and hastened to Acca to tell the friends of the miracle he had seen performed under his very eyes.

The commentary of Abdul Baha was as follows:—

"Truly the garden of a man's soul is rarely free from the danger of ravages from the locusts of fear and perplexity, but by faith and selflessness man can call upon the power of the Spirit of God which will give him sure protection. It is the locusts of fear and selfishness that cause war in the world and war in the hearts of men, and these ills must be overcome before the dawn of Peace Universal is possible."

W.T.P.

A DEATH-BED VISION.

The following is a record of a vision experienced by a lady a few hours before her death. It is sent us by Miss K. E. Dodd of King's Heath, Birmingham, who says that her sister, the lady in question, was so impressed with her experience that she dictated it to her son Malcolm; within twenty-four hours she had passed away. It was as follows:—

I have been ill in bed for a fortnight and from apparently a very deep sleep this vision came slowly into being.

At the extreme right end of a huge lake, I was standing with some man, both of us clothed in white. At opposite shores of the lake stood a high pillar. At equal intervals between these stood pillars of equal height, spanning the lake and making it into a beautiful structure with a closed and beautifully sculptured bridge overhead.

As my eyes came in sight of the scene it was recognised as very well-known to me—the water was transparent and of a light blue, then came rings of varying shades of pink, blue, sapphire, mauve, and brown, ending in a wonderful golden circle that gradually merged into liquid gold.

Such was the picture I had seen so many times and had been told that the one who reached the centre of the golden pool would meet Light and the world would know him no more. I am no swimmer but fearlessly trusted myself to the warm wash of the lake's ripples. My guide leading the way, my feeling was one of the utmost peace until we crossed the first circle when peace increased to great and even greater happiness. I became more and more strengthened and had long ago lost any sense of my guardian's presence.

This is the end. No greater happiness can be borne. I feel no fear or dread; no apprehension for my dear ones.

As I gently swam through the gleaming water my bliss was sublime and I was part of Light—Light and I travelled together for a little way and He gave directions to me.

I felt sure I was still living, and opening my eyes, saw my son, Malcolm, aged 15 years, who asked me "What would you like to eat?" I lay quite still and took no notice of him, eyes closed and said nothing. Then he asked a second time, thereupon I half opened my eyes and tried to speak but could make no clear articulation, chiefly guttural sounds. At length I said quite naturally "I have been through it all", and then subsided in a half drowsy silence, wishing him and everyone else to go away.

I slowly skimmed away from the circle of Light, the Light accompanying me. My eyes were closed, my spirit still being absorbed with Light, and, suddenly realising what I should have reached by this time—a black circle not marked upon the lake, but known by us as the zone of death—I opened my eyes and discovered the Light and I were approaching the blue beyond the sea-green circles and turning towards it, I discovered the amazing fact that the beauty of life was still with me.

A PSYCHIC SUBJECT FOR SALON PICTURE.

In this year's Paris Salon, now closed, there was a very interesting picture. Hanging in the huge gallery which overlooks the statues below, it attracted the attention of many passers-by.

The picture, an oil painting, represents a medium who has fallen into a deep trance. From her left side just above her head and enveloped in a grey mist issues forth a spirit form. Around the medium is shown an interested group of five people. The picture has been well received by the Paris Press. I had the pleasure of speaking with the artist some days ago. He is M. Chevreuil, the President of the Union Spirite Française. His home is in the Montparnasse quarter, where so many artists live. He has the good fortune to possess a pleasant flat overlooking a convent garden. M. Chevreuil has a striking personality and the courtly manners of a former generation. He writes for the *Revue Spirite*, and hopes to attend the Spiritualist Congress in London next September.

E.B.H.

THE TANGLED SKEIN.

BY THE REV. TYSSUL DAVIS.

He was a perfect stranger, and came without any introduction. He stood rigid for some moments inside my study, eyeing me craftily, while I bade him welcome. A disconcerting visitor, whose look created a feeling of dire discomfort. When he advanced and said he had found me at last, that God had sent him to me, I was fully on the defensive. He sat and I waited for the message. A religious maniac, I feared. Having blurted out that the Kingdom of God was at hand, he broke into a fit of painful sobbing and crying, and I recognised I was in for something abnormal and distracting. After his fit of weeping, he threw himself back in the easy chair, his head hanging over the arm, and seemed to pass into a condition resembling cataleptic trance. He remained in this condition for a quarter of an hour, and, as he awoke out of it, he stood upon his feet, struck a theatrical attitude and sang in Italian a scene of intense emotion out of an Italian opera, accompanying his singing with all the force and vehemence possible. He seemed obsessed by some discarnate singer who appeared to be out to enjoy himself in the delight of finding means once more of rehearsing some ancient part, quite regardless of waking up people who were asleep in the house. At the close of this scene he flung himself flat upon his back on the floor, and changing his mood (he was a Dane by birth) earnestly prayed in Danish to be delivered from this tormenting condition. A pitiful condition, a man in the thrall of some power he could not understand and could not resist.

Holding his hands, I helped him to sit up, and there on the floor the frightened faces at the door saw what must have had a comic as well as a tragic aspect—an orator delivering a kind of Hyde Park address while sitting on the floor, and laying down the law most emphatically, nearly pulling me over him, while tugging at my hands. Someone brought me a wet cloth, and I wiped the foam from his mouth, gave him some water to drink, and in the phase of sanity which followed, learnt something about his life. I asked him if he was mediumistic, but he did not seem to understand my question. I asked him if he knew Italian; he said he did not. He said he had not slept for several days and that he had had several attacks, the first being at 4 a.m. upon a date he gave. He was continually sidetracking from the normal to the abnormal, which made it difficult to hold his attention. I seem to have witnessed the activity of three different personalities, but could not decide in a short while how much of him was sane, how much insane, and how far the insanity was entirely due to obsession. I could not decide how far he was subject to dangerous action as well as loud vociferation. When he was better I took him downstairs and gave him some supper and got him to talk about his work and friends. He lives alone in London, friendless and without relatives. His need was psychic healing, to be made whole, and I could not supply it. What is the use of sympathy when one can not say, "Go, thy faith hath made thee whole!"? And what is to happen to this man if he gets a fit like this in public? He will be immediately arrested for breaking the peace and clapped into an asylum. How would the psychic expert deal with his case? One hears of the wonderful work of Dr. and Mrs. Curtis across the Atlantic in dealing rationally with the insane: are there any in Britain who can carry on the same work of mercy? I am terribly perplexed by the problem thrust upon me by this strange and pathetic visitor.

RAYS AND REFLECTIONS.

Many years ago I knew a rugged philosopher—an Ayrshire peasant—who struck out his thoughts in flashing phrases. "Man is a mathematical point through which the Universe is constantly flowing" was one of his aphorisms. It has remained in my memory ever since.

* * * * *

A miracle—what is a miracle? Strictly, of course, it simply means something wonderful, but it is generally used in the sense of something impossible, or something supernatural (which amounts to the same thing). It is curious to observe how unbelievers, in their desperate anxiety not to believe in miracles, swallow without effort something that is really most miraculous, viz., the idea that the Mind which created Matter is really its subject and servant. The folly of this is so obvious to-day that the superstition is rapidly dying out.

* * * * *

In the old classic myth the "gates of horn" were the gates of sleep, but the gates of the world beyond were "gates of ivory". This is so pretty a conceit that a modern poet, Graham R. Tomson, has written a Ballade on the theme, which is included in the little volume of *Ballades and Rondeaux* (Canterbury Classics). I may quote four lines from it:

For surely there sounds music sweet,
With fair delights and perfumes shed,
And all things broken made complete,
And found again things forfeited.

It is more than a mere poetic fancy. As some of us know, it is a literal truth.

* * * * *

To get a correct idea of the position of Spiritualism during the last sixty years or so we have only to study the past. In the early years of the eighteenth century the idea of lighting the streets with gas was opposed vigorously in newspapers and pamphlets. Amongst the arguments were (a) that it would lead to people remaining out of doors at night, so that drunkenness and depravity would increase; (b) it tended to infringe the Divine ordinance that only the moon and stars should light the earth; (c) it would lead to an increase of street robberies, for thieves would have light to work by! Those were some of the objections—the last a distinctly absurd one, for one of the reasons for lighting streets was to prevent robberies. But we had gas, and now we have electric light also, and all the Jeremiahs who tried to stop artificial illumination are dead.

* * * * *

It has often been said that there is no connection between psychic phenomena and the conjuring of magicians and illusionists. Well, there is and there isn't. On the surface, no; deeper down there is a subtle link. I have seen it time and again. An astute business man who develops his intellect along one line and who has the psychic gift finds himself at times touching the supernormal. He develops a kind of intellectual clairvoyance in his business. I have known public entertainers who confessed that at times they did things that astonished themselves as much as their audiences. Once it was a humorist who went in on one occasion for spoof palmistry and found while in the course of his patter that his tongue seemed to run away with him—and he began telling his audience some intimate secrets about themselves. They were alarmed and he stopped the performance in sheer fright. Knowing these things, it becomes easier to understand how a genuine medium may reverse the process and proceed from the real to the spurious. But once he is detected in doing this deliberately it is better to wipe him off the slate altogether and treat him as though all his performances were fraudulent.

D. G.

JUNE 30, 1928
of a huge lake, I
both of us clothed
of the lake stood
als between these
spanning the lake
structure with a
red bridge over.
the scene it was
to me—the water
blue, then came
t, blue, sapphire,
wonderful golden
o liquid gold.
I seen so many
one who reached
ould meet Light
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s. My guide
is one of the
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part of Light—
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has a good fortune
ng a convent garden.
uality and the courtly
He writes for the
the Spiritualist Con-
E. B. H.

THE MANTES EXPOSURE.

The story of an alleged exposure of the Mantes gardener-medium is related in the *Paris Journal*. The affair took place on the evening of Saturday, June 16th, at a little house in the Rue Maurepas, Mantes-la-Jolie, where, it is claimed, spirit-communications from, and materialisations of, various deceased persons, including the dead daughter of the occupants, Monsieur and Madame Alexandre, are of frequent occurrence. The medium is a gardener named Blaise. The particular seance referred to appears to have been conducted on somewhat elaborate lines. About twenty persons were present; lights were extinguished and incense was burned. Among the spirit visitors at the Alexandre seances are, it is claimed, Monsieur Campana, a former governor of French Guiana, who died at Mantes in 1911 at the age of 74; Joséphine, a farm labourer, whose hands are said to be materialised on occasions; an Egyptian, stated to have died near the Pyramids thirty centuries ago, who also shows a blackened hand; and lastly Madeleine Alexandre, the daughter of the family at the house.

On this particular evening, says the *Journal* reporter, Campana struck three blows in the corner of the piano and purported to speak, by the voice of Blaise, holding a short conversation with Mme. Alexandre. Other communicators appeared, being described by Blaise but apparently refraining from speech.

Mme. Alexandre then called unsuccessfully upon other spirits—Joséphine, Napoleon, Jesus!

Blaise then took off his coat and collar and retired behind the curtains of an improvised "cabinet" in the corner of the room while a gramophone played softly the *Berceuse de Jocelyn*. After a long interval, from behind the curtain appeared a shadowy form clothed in long white veils. It struck seven notes on the piano, danced a voluptuous dance, kissed Mme. Alexandre, and distributed flowers. This visitor was claimed to be Madeleine.

Among those present were the *Journal* reporter and M. Charles Quartier, secretary of the Institut Métapsychique. As the figure approached these two gentlemen, one of them noticed beneath the transparent draperies—a pair of braces. Upon this, M. Quartier seized the phantom, pulled aside the draperies, disclosing a mass of white cotton wool concealing the lower portion of the face, while the *Journal* representative flashed an electric torch, revealing to the assembly the face and form of the medium Blaise.

"Imposture! Swindle!" they cried. For a minute there was silence. Then came the voice of Mme. Alexandre, "Seize them," she said. At once the twenty persons present threw themselves upon the two men, and with cries of "Kill the spies" flung them into the street, after inflicting considerable bodily damage on their victims.

MARYLEBONE SPIRITUALIST ASSOCIATION.

Many profound thinkers of the present day agreed that a great spiritual revival was the outstanding need of the times, said Mr. Harold Carpenter at Æolian Hall last Sunday. Might not this revival be found in the despised and neglected Spiritualism? Spiritualism in its true and deep meaning could be the saviour of the world. It not merely proclaimed and demonstrated the communion between the living and the dead, but taught the necessity for realising the responsibility of the present life, the elimination of selfishness and the power of Love.

Mr. Punter's numerous descriptions which followed found full recognition.

NEW BOOKS RECEIVED.

"MY TRAVELS IN THE SPIRIT WORLD." By Caroline D. Larsen. (The Tuttle Co., Rutland, Vermont, U.S.A. Price 5s. Also obtainable at the Psychic Book Shop.)

SPIRITUALIST COMMUNITY SERVICES.

At the evening service Sir Arthur Conan Doyle spoke on the series of articles in the *Daily News*, entitled "Where are the Dead?" In an able address he reviewed all the articles which had then appeared, classifying them into groups, and dealing sympathetically but critically with the opinions presented. His analysis was marked by many illuminating comments and was highly appreciated by a large audience which included several people well known in literary and artistic circles.

Mrs. Tyler gave clairvoyant descriptions after the address, and although these were not all recognised there was a considerable proportion of successes. A full report of Sir Arthur's address will appear in a later issue of LIGHT.

D.G.

NOTES ON NEW BOOKS.

"The Eternal Quest." By C. W. Hamilton. (The C. W. Daniel Co., 4s. 6d.)

This admirable and well-written little treatise is an attempt to interpret man and the universe in terms of a brave and healthy Neo-panteism. Unlike so many writers who plunge into philosophy and metaphysics armed with a formidable show of dialectic, Mr. Hamilton reminds us that in any enquiry into the mystery of our being, it is wiser to free ourselves from the tyranny of an oftentimes irritating terminology, and of this he has certainly managed to free himself to a laudable extent. As an ardent evolutionist along the material plane, he realises the futility of seeking a definite answer to the question which has confronted man since he emerged into the light as a self-conscious entity: "Whence came I and for what reason?" The problem of the destiny which awaits humanity is handled with the full realisation of the immense difficulties involved, and Mr. Hamilton is of opinion that the adventures of the spirit or "ego" (or whatever the name that we may apply to the supreme reality), when once the mortal coil has been shuffled off, "must be pursued appropriately through the channels of the occult and psychic sciences". The book is full of significant suggestion for the truth-seeker, and might profitably be read by all to whom the great dream of survival is something less than a certainty. F.E.K.

"A Book of Remembrance." By Maud S. Levett. (The C. W. Daniel Co., 3s. 6d.)

This is a public edition of a book originally printed for private circulation, and is described as the outcome of a message received by the writer in 1892. It is well written, and its argument is that a general incarnation of the divine spirit in human personality is not only possible but is approaching. It is claimed that such an incarnation was exemplified at its highest point in the case of Jesus of Nazareth, and that case, although an isolated one, is none the less a pattern and a fore-shadowing of what will yet be wrought in the lives of mankind at large. The Church is taken to task for having failed to realise this truth and so enlarging its narrow conception of the meaning of Christ's teaching, thus keeping pace with the growth of intelligence and the demand for a clearer and truer interpretation of the gospel of Jesus.

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MISS F. V. SEAGER.—Your experience of the intermittent flashing off and on of the electric light shortly prior to the passing away of a member of the household is by no means an isolated case; whether it was, as you suggest, a death-warning, we are quite unable to determine. There appears to be no evidence either way.

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Lewisham.—Limes Hall, Limes Grove.—July 1st, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. A. Roberts. July 4th, 8, Mrs. Boddington.

Camberwell.—The Central Hall, High Street.—July 1st, 11, public service; 6.30, Mrs. J. Bradley. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—July 1st, 7, Mrs. F. Kingstone. Thursday, 8.15, Alderman D. J. Davis, J.P.

Richmond Spiritualist Church, Ormond Road.—July 1st, 7.30, Mrs. Brownjohn, address and clairvoyance. July 4th, 7.30, Mrs. Nutlands, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—July 1st, 3, Lyceum; 6.30, Miss Lillian George.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—July 1st, 11.30, circle; 3, Lyceum; 7, Mrs. Fillmore. Thursday, 8, Mrs. Abley.

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