

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTHTH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2479. Vol. XLVIII. [Registered as Saturday, July 14, 1928. a Newspaper] Price FOURPENCE.

**HUTCHINSON**

Two Books of absorbing interest

By

**WINIFRED GRAHAM**

Author of "Unholy Matrimony", 3rd Impression, etc.

4th Large Impression called for.

**MY LETTERS FROM HEAVEN**

"It lives up to its tremendous title."

"It is with deep humility that I, as the human instrument of super-natural messages, allow them to be given to a cold and unbelieving world."—*Daily News*. "A series of automatic writings received by the well-known novelist, Miss Graham, from her father. . . . The automatist 'does not call herself a Spiritualist or medium' because the messages came unsought . . . helpful and stimulating. . . . They constitute another corroboration of the many revelations of life in the spirit world."—*Two Worlds*. "The book will not shock the orthodox. It is a substantial contribution to that growing controversy concerning the communication with spirits and will have its place with the writings of Stead, Conan Doyle, Vale Owen, Sir Marshall Hall, Sir Oliver Lodge, the Rev. W. Wynn, and others who have been so prominent in the great controversy."—*South Wales Daily News*. "There are many who will read it with great interest and profit. It is a protest against materialism."—*Newcastle Chronicle*. 4s. 6d. net.

**MORE LETTERS FROM HEAVEN**

"A series of messages she has received by automatic writing . . . much sound advice as to ideals and conduct . . . a picture of the higher denizens of the spirit-world."—*Yorkshire Post*. "Their perusal cannot fail to comfort and inspire."—*South African Argus*. 4s. 6d. net.

With a Foreword by SIR ARTHUR CONAN DOYLE.

**THE GREAT PROBLEM**

by GEORGE LINDSAY JOHNSON. M.A., M.D.

In one large handsome volume, with 10 illustrations, 18s. net.

" . . . Nothing more informative and, I may add, more consoling upon the nature of death has ever appeared . . . this splendid work on the problem of Human Survival After Death, treating it from every standpoint which may throw light on a subject of the greatest interest and importance to humanity. . . . Without doubt this work will appeal to everybody who wants to know 'what am I to believe about survival after death?' "—*Referee*. "Quite properly described as 'a monument of research and learning'. The 'Great Problem' is that of human survival; and, in seeking its solution, Dr. Johnson ranges through the fields of religion, history, philosophy and science, in each of which he finds something definitely affirmative . . . is certainly of universal interest, seeing that it applies to every human being."—*Yorkshire Post*. "It is a book of more than ordinary value and importance . . . volume which should take its place with standard works on Spiritualism and Psychical Research."—*Light*.

Send for List No. 29

**HUTCHINSON**

& Co. (Publishers) Ltd., 34-36 Paternoster Row, E.C.4

Also Publishers of HUTCHINSON'S MAGAZINE and "WOMAN" 1/- each Monthly.

## What "Light" Stands For.

"LIGHT" proclaims a belief in the existence of the spirit apart from and independent of the material organism and in the reality and value of intelligent intercourse between spirits incarnate and spirits discarnate. This position it firmly and consistently maintains. Beyond this it has no creed, and its columns are open to a full and free discussion, conducted in the spirit of honest, courteous and reverent inquiry—its only aim being, in the words of its motto, "Light! More Light!"

It is, in short, a weekly *résumé* of all news interesting to the student of the Occult and especially to the Spiritualist. Each new addition to the literature of these subjects is reviewed with the special purpose of acquainting readers with the scope and contents of the various books noticed.

"LIGHT" has the support of the leading minds engaged in investigating the subjects with which it deals, or interested in their discussion, in this country and abroad. It is therefore an exceptionally good medium for advertisements.

Amongst the contents of this issue are:—

**"WHAT DREAMS MAY COME."**

**"ELECTRO-PSYCHICS."**

**TELEPATHY RULED OUT.**

**SOME THOUGHTS ON TRIFLES.**

## INQUIRIES INVITED

A SPLENDID COLLECTION OF OLD AND NEW WORKS ALWAYS KEPT IN STOCK

We have a unique circulating library containing all rare and out-of-print works. Several copies of each new book are placed in the library immediately on publication.

Terms: 2s. 6d. monthly or 1 guinea a year.

BOOKS SENT BY POST

Our museum should interest all Spiritualists and psychic researchers, containing as it does many objects of historical value such as the famous Dussell-Wallace photographs, GELEY SPIRIT HANDS, Etc.

ADMISSION 1/-

A WONDERFUL INSPIRED PAINTING "THE ENDLESS MARCH" WILL BE ON VIEW WITHIN A FEW WEEKS.

**THE PSYCHIC BOOKSHOP**  
Library and Museum, Abbey House,  
2 Victoria Street, S.W.1



## YOUR INFINITE POSSIBILITIES

READY JULY 20th.

By MARGARET UNDERHILL.

The value of a realisation of our infinite possibilities may not easily be over-estimated. The wise counsel and advice of this little volume should prove a source of inspiration to all who are able to take them at their face value, e.g., as transmitted psychically, through a sensitive, by the late Professor Wm. James.

Crown 8vo. Cloth 5/-



### THE PROBLEM OF PURITY

by VIOLET M. FIRTH

3/6

Author of "Machinery of the Mind".

The author has contributed so real and practical a solution to this perplexing problem that it deserves the close attention of all thinking men and women.

### WHAT DO YOU BELIEVE?

A father's reply to his son's challenge.

by LLOYD WILLIAMS.

1/-

oth large impression now ready.

### LETTERS FROM A LIVING DEAD MAN

Written down by ELSA BARKER.

4/6

### WHAT DREAMING MEANS TO YOU

by MARY STEWART CUTTING.

3/6 net

### LIVING SECRETS

by LUMA VALDRY. With Preface by EDOUARD SCHURE. Authorised translation by FRED ROTHWELL, B.A.

5/- net

Produced by automatic writing under direct inspiration. It is a prose poem of transcendental esoteric import.

### CRITICS OF THE CHRIST

Answered by Spiritualism.

by TOYE WARNER STAPLES, F.R.A.S.

4/6

Foreword by REV. G. VALE OWEN.

### THUS SAITH CELPHRA

A Spirit Revelation through FREDERICK H. HAINES, F.C.I.B.

5/- net

### THE MORROW OF DEATH

by "AMICUS", with a foreword by REV. G. VALE OWEN

2/-



### JEANNE

A Romance of the Maid of Orleans  
by THEDA KENYON

7/6

The introduction of an idyllic love interest into a romance of Joan of Arc, together with the daring assumption that Joan's voices were Pagan rather than Christian, are two outstanding innovations that make this historical novel one of striking and absorbing originality. "Jeanne" is a thrilling novel and a daring artistic revelation in addition.

## Why We Survive

Chapters on the Duality of Self.

by

H. ERNEST HUNT

2/6 net.

Ready June 27th.

### CONTENTS:

- I. THE DUALITY OF SELF
- II. HALF-SLEEP STATES
- III. THE FALSE STATE
- IV. THE INDUCED SLEEP OF HYPNOSIS
- V. THE SLEEP OF ANÆSTHESIA
- VI. THE SILVER CORD
- VII. OUT OF THE BODY
- VIII. BODY, SOUL AND SPIRIT
- IX. THE PROBLEM OF DEATH
- X. THE PROBLEM OF LIFE
- XI. WHY WE SURVIVE

Published by RIDER &amp; CO., PATERNOSTER HOUSE, LONDON, E.C.4

## "THE FELLOWSHIP OF THE SPIRIT"

PROCLAIMS

Revelation from ...  
Inspiration by ...  
Communion with...

"THE SPIRIT."

### MEETINGS at 15 HYDE PARK STREET, W.2.

Sunday, 7 p.m.

Public Service, followed by Members' Communion Circle.

WALTER LONG.

Tuesday, 3 p.m.

Open Circle for Psychic Development.

MRS. K. KENDLE.

Wednesday, 8 p.m.

Circle for Remembrance.

MRS. K. KENDLE.

Thursday, 8 p.m.

Spirit Teachings.

WALTER LONG.

Spiritual Healing Mental &amp; Material By Appointment.

MRS. K. KENDLE. &amp; Miss S. LEE.

Secretary—Miss B. M. F. ROBINSON,  
15 Hyde Park St., W. 2.

Telephone—Paddington 8952.

## PSYCHOSENSICS

THE BRITAIN CORRESPONDENCE COURSE FOR

### PSYCHIC UNFOLDMENT

Send 1½d. stamp for Pamphlet—

"THE KEY TO THE POWERS AND GIFTS OF THE SPIRIT"  
PRIVATE TUITION FOR ALL PHASES.  
SEANCE GROUPS FOR PSYCHIC INVESTIGATORS.

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

Conducted by Mrs. ANNIE BRITAIN.

Seats must be booked by telephone or letter.

Correspondence to SECRETARY,

PSYCHOSENSIC INSTITUTE, 28, St. Stephen's Road, Bayswater, W.2.  
Phone: Park 2790. Office Hours: 10.30 to 5.

### PSYCHIC SCIENCE PRIMERS

No. 1 NOW READY

SYMBOLS AND THEIR INTERPRETATION by F. Brittain  
Published by The Psychosensic Institute. Price 1/6 net, post free 1/8

## ASTROLOGY

Obtain remarkable study of your life. Send 1/- P.O.  
Birthdate. Stamped address.  
No personal interviews. Testimonials from all parts of the world.

PROF. BARTON, F.R.A.S.  
(Dept. L.), 13, Morley Street, Ashley Vale, Bristol

## MIRACLES IN MODERN LIFE

by the

REV. JOHN LAMOND, D.D.

Dr. Lamond in this new book deals with evidence and develops an argument in favour of the reality and psychic phenomena. The question of psychic photography receives special consideration.

3/6 net.

SIMPKIN, MARSHALL &amp; KENT, Ltd., LONDON



Advice on any subject or difficulty 2/6  
Nativities carefully calculated from birthtime with full year's direction 5/-  
MOON TABLE Instructor: the help in time of need ... 2/6  
Test Horoscopes with two years' guide to future events ... 1/- and stamp

THOS. GOULD, "The Nook," Heathfield Road, OARDAFF.

## READ THE BLUE ISLAND

Communicated by W. T. STEAD 3/6 net

These experiences of a new arrival Beyond the Veil are recorded by Pardoe Woodman and Estelle Stead. Sir Arthur Conan Doyle, who contributes a letter to this book, says: "I find the narrative most interesting and helpful." Here are messages which are instinct with sympathy and cheer, and which, moreover, give an excellent picture of existence on the Other Side.

Obtainable from the offices of "LIGHT".



# Light:

A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2479. VOL. XLVIII.

[Registered as

SATURDAY, JULY 14, 1928.

a Newspaper.]

PRICE FOURPENCE.

## CONTENTS.

Notes by the Way ... ..	325	A Successful Bazaar ... ..	329
Messages Transmitted by ...	326	Letters to the Editor ... ..	329
Spirit Agency ... ..	326	"What Dreams May Come" ...	330
"Where are They?" ... ..	327	The Defence of Socrates ... ..	330
Telepathy Ruled Out ... ..	327	Sidelights ... ..	331
Evil: The Spiritual Aspect ...	327	Rescue Work in the Spheres ...	332
Re-incarnation and Etheric ...	328	The Tranquil Life ... ..	333
Memories ... ..	328	Rays and Reflections ... ..	333
"Electro-Psychics" ... ..	328	Some Thoughts on Trifles ...	334

## NOTES BY THE WAY.

### A CAUTIONARY NOTE.

It may be timely to quote here a piece of counsel which we published some years ago, by desire of Sir Oliver Lodge, and which, although he has included it in his *Raymond Revised*, will doubtless have escaped the attention of many who are only now entering on the inquiry into psychical faculty. It is addressed to those who discover the possession of any unusual gift in this direction.

Every power can be abused, and even the simple faculty of automatic writing can with the best intentions be misapplied. Self-control is more important than any other form of control, and whoever possesses the power of receiving communications in any form should see to it that he remains master of the situation. To give up your own judgment and depend solely on adventitious aid is a grave blunder, and may in the long run have disastrous consequences. Moderation and common sense are required in those who try to utilise powers which neither they nor any fully understand, and a dominating occupation in mundane affairs is a wholesome safeguard.

### THE LIMITS OF PSYCHIC PHENOMENA.

Some time ago we offered some remarks on the "Limitations of Spiritualism", for even Spiritualism has its limits whether regarded as a Science or a Philosophy. The same argument applies in an even greater degree to phenomena, which must not be pressed too far beyond their legitimate uses. It may happen, as it has happened to some of our more ardent friends, who have yet to gain a ripe experience, that the driving of the phenomenal side too far results in its turning round on them; and obstructions and setbacks appear where there seemed to be a clear field. The truth is that the phenomenal side has its chief place and purpose in proving the reality of life after death, but there is no appearance so far of its becoming a permanent and trustworthy channel of communication between the two worlds. So the Intelligence which directs and regulates these things sees

to it that salutary checks shall be imposed, coming, as a rule, in the shape of "unfortunate incidents", "disappointing results", and the like, lest the attention of mankind be drawn too far away from commonplace duties of life. For the psychical region is a transitional one, a means to an end and not an end in itself. It is a region to be explored thoroughly in the pursuit of knowledge regarding our inmost selves. But it is not to be made an abiding place, far less a playground, for irresponsible wonder-seekers.

\* \* \* \* \*

### THE SPIRIT BODY AND THE COLD OF SPACE.

We have met those who, thinking of the inexpressible cold of interstellar space, have found it hard to think of this as the region of the life after death. Andrew Jackson Davis in his *Views of our Heavenly Home* did not miss the point. He refers to the discovery by Science that a solid body may by intense heat be liquified, even etherialised, and that, reversely, a gas can be made fluid by cold, as in the case of hydrogen. He alludes to the cold of space as 239 degrees below zero; yet even this frightful coldness is not sufficient to liquify hydrogen. But, he continues:—

We do not go out after death with these chrono-thermal nerves . . . the spiritual body is impressible by nothing less fine than that omnipresent solar-influence and astral-ether which we have agreed to name the Spirit of God. Neither heat nor cold, nor the changes of time, nor the decomposition of countless universes in eternity can disturb the body of the spirit.

The spiritual body of which St. Paul spoke was at first a "mystery"; later it came under the attention of clairvoyance and mystical philosophy. To-day we see it slowly emerging into recognition as a fact in Science.

### THE LONDON SPIRITUALIST ALLIANCE.

We call attention to the Appeal made by the L.S.A. on its advertising page in this issue (p. 336) for donations towards the Spiritualists' Defence Fund for contesting the case against Mrs. Cantlon and Miss Mercy Phillimore, with a view to gaining Parliamentary recognition of the use of psychic faculty as distinguished from ordinary "fortune-telling".

Yes, on the Other Side are thousands of earnest souls, waiting to speak with those they loved, living beside us still. And we do not listen. We do not go to hear the gentle chiding and the earnest plea and the message of that love which has survived the grave. Go out and listen and learn, as I have learned. Then you will understand, as I did, that the one you love, who has gone over, is still near you, seeking to solace in your hour of grief, yearning to share your triumph and your joy, as much alive as when he walked beside you in earth form.

—HANNEN SWAFFER, in *Northcliffe's Return*.



## Messages Transmitted by Spirit Agency.

COGENT PROOFS OF PERSONALITY.

BY PROFESSOR BOZZANO.

(Translated from *Revue Spirite*, by F. J. Crawley.)

In one of my monographs, entitled *Mediumistic communications between living persons*, there is a chapter which bears the title that I place at the head of this article.

Although the title does not lack clarity, it is perhaps fitting if I remark that the experiences to which I make allusion differ considerably from those known as "Cross-correspondences" in which the spirit-entities who communicate, in order to avoid the telepathic hypothesis and thus demonstrate their real presence, have recourse to an ingenious system which they have themselves devised. They subdivide a message into several parts in order to transmit each part to a different medium. In these conditions each part taken separately is deprived of sense; but when they are connected up, a perfectly logical message results. It must be understood that in these experiences the mediums have no collaboration; often they do not know each other, and sometimes inhabit different countries. On the contrary, in respect of the manifestations here reviewed, it is a question of two groups of experimenters, well distanced, who reciprocally transmit messages by confiding the task to communicating spirit-entities, these accomplishing it within the hours or days succeeding.

I have said that in the monograph of which I have spoken above, I contributed a chapter to this class of manifestation. The chapter in question is theoretically very important, but it only contains few facts. If the cases are rare under the form of isolated episodes, they are still more so under the aspect of systematic experiences made during the course of a period of time more or less long. I only know three short series of experiences of this nature; the one undertaken by Florence Marryat that she has related in her book, *There is no death*; another related and discussed by Dr. Geley in the *Annales des Sciences Psychiques* (1914. Pages 1-11); the third published by Colonel Collet in the *Revue Scientifique et morale du Spiritisme* (1909. Pages 6-11 and 39-47).

Now I am happy to announce that a fourth experience has arrived to add to the series of those I have enumerated. It took place recently in England and is theoretically more important than the preceding ones. The report of the facts has appeared in a little brochure reserved for private circulation.

The author and experimenter is Mr. Frederick James Crawley, Chief Constable of Newcastle-on-Tyne. His professional training is manifested in the careful attention given to detail. He relates the facts, employing the greatest care to support them with abundant and serious data, consisting of extracts from letters drawn from the correspondence which took place between the two experimenting circles; the explanations and comments leave nothing to be desired and a work has been produced which is scientifically irreproachable and theoretically precious. The title *Survival, My Quota*, is apt; it is a contribution really efficacious in support of the demonstration of survival of the human spirit. The idea of undertaking the experiments did not originate in the minds of the experimenters; there arose circumstances, joined to certain spontaneous manifestations on the part of the communicating entities, that suggested the channel of communication to the experimenters. Mr. Crawley relates that he has for some years studied psychic phenomena, his wife possessing the faculty of automatic writing, whilst a friend of the family, Mrs. Low, operated with the Ouija board and could see spirits.

During the autumn of 1922 Mrs. Crawley went for a time to the village of Woolastone, Gloucestershire, whilst Mr. Crawley remained at Sunderland, some 300 miles apart.

On September 1st, 1922, he received from his wife a letter as follows:—

As I was retiring last night after my arrival here, I heard raps on the wooden window sill. Recognising them by the characteristic sound as being made by "Luther", I asked if it was so and received an affirmative reply by means of three loud knocks. Knocking later continued and, being in a strange room, I asked for the noise to cease, which it did. This would be about 11 o'clock. I then asked them to tap forthwith in your bedroom in Sunderland. This morning, by writing, Ourio [a deceased son] said, "They went to my father and tapped when my mother asked them, and my father heard."

Naturally, this first spontaneous episode suggested further experiments in the same sense; the more so that Mr. Crawley at Sunderland experimented with Mrs. Low, who, as I have said before, possessed the Ouija board; on her side Mrs. Crawley at Woolastone continued to hold communication with her son and brother both deceased. It was Mrs. Crawley who, encouraged by the success of the episode related above, had the idea to attempt a further effort under a new form, in requesting the communicating spirits to convey a short message to her husband at Sunderland.

This first message was not transmitted, but "Luther", a spirit, to whom it had been entrusted, justified himself completely, in stating that he had not been able because he had found the spirit "Frank" occupied in dictating to Mrs. Low a long message for Mr. Crawley. This information furnished by "Luther" was confirmed by a letter from Mr. Crawley containing a long communication from the spirit "Frank", obtained the evening of the 12th September, being the same evening that Mrs. Crawley had requested "Luther" to convey the message. The phenomenon of "messages between persons transmitted by the aid of mediumistic entities" was then realised nevertheless, although in another sense to that intended; that is to say, it was not Mr. Crawley who received the message from his wife, but Mrs. Crawley who received a correct statement as to what was taking place at the same moment in her husband's presence. Other messages of the same kind followed.

Before continuing it is necessary to note a circumstance which characterises this series of experiences: it is that nearly all the mediumistic messages transmitted from one circle to the other under the auspices of spirit messengers, all in exact correspondence with the messages sent, contain at the same time more or less lacunæ and imperfections, and are hardly ever rendered literally. But this circumstance is of great theoretical importance in throwing light on a large number of problems inherent in such communications in general, as we shall see later.

On the 20th September, 1922, Mr. Crawley interrogated the spirit "Luther" as follows:—

MR. CRAWLEY: Will you take a message to my wife?

LUTHER: Yes. Be sharp.

MR. CRAWLEY: Here it is, "A message from Fred: The dog Jim wants his mother badly."

LUTHER: I will try, "The dog Jim wants his mother."



JULY 14, 1928

# LIGHT

327

## TELEPATHY RULED OUT.

BY MRS. JOHN MENZIES.

The next day, 21st September at mid-day, Mrs. Crawley was engaged in automatic writing when "Luther" wrote, "Emmie, I have come to tell you about the dog Jimmie."

MRS. CRAWLEY: He is not dead, is he, Luther?

LUTHER: No. He is all right. I have to tell you he is all right.

MRS. CRAWLEY: Are you sure this is right?

LUTHER: Yes, Emmie, I am sure.

As one can see, the message has been effectively transmitted, but in a manner partial and imperfect. It was not exact that Luther had been charged to inform Emmie that the little dog Jim was in good health; but this inexactitude is theoretically very interesting. In effect, the ensemble of the dialogue makes it clearly appear that it is necessary to attribute it to a phenomenon of suggestive interference provoked by the inquiry from Mrs. Crawley: "He is not dead, is he?"—which confirms what has been noticed long since, relative to such communications: that is to say, the spirits communicating, when they find themselves plunged in the "aura" of mediums, pass into conditions analogous to hypnotic subjects, and consequently are very suggestible, whilst their memory faculties (*facultés mnémoniques*) suffer a marked reduction. This will clear up many theoretical doubts.

It is necessary to remark also that the spirit asked Mr. Crawley to be sharp, and after having been given a concise message, modifies and condenses it further. This confirms the preceding observation in demonstrating that the transmission of such messages is hardly as easy as one may be led to believe—which ought evidently to be attributed to the somnambule-hypnotic conditions in which the spirits find themselves in being plunged into the "aura" of mediums; this state influences temporarily and negatively their memory faculties. It is only in taking account of this that one is able to understand the reason why the spirit demands simple, clear and concise messages.

On September 22nd "Luther" manifested again to Mr. Crawley as hereunder, in order to announce that he had executed the commission with which he had been charged.

LUTHER: Fred, I delivered message to Emmie.

MR. CRAWLEY: Do you remember the message I sent?

LUTHER: I think so: something about a dog.

In this incident also it is necessary to remark that the communicating spirit seems to have forgotten the details of the message which had been entrusted to him two days previously, retaining merely a recollection of a general nature.

(To be continued.)

### "WHERE ARE THEY?"

"I am here: give us the conditions, and we are with you," was the reply of a spirit when I asked him whether he was actually as near as he seemed to be.

"But," I persisted, "where were you just before you came and spoke to us in the direct voice?"

"In my own state of life," he answered.

He continued: "Space and location are equally realities with us, as with you; yet there is a difference—and that difference I find very difficult to explain to you. Let me try, however. There are etheric zones in the world we live in, with which you, in your present physical state, are not directly related.

"I will try to express it by saying that we have an interior condition—shall I say, *inwardness*?—which gives us everything which corresponds to what you mean by space and location.

"With regard to our states of life—our houses—and how far these are from your earth, I prefer not to use any words which suggest 'distance'. I will sum it up in the single word 'separateness'."

Taking into consideration that I had been interrogating a spirit, whose work was the demonstration of continued existence, and not the philosophic aspect of it, I think the above is worth recording, if only as being a plucky attempt of a spirit "man in the street" to reply to questions which spirit people, farther advanced than my friend, find difficulty in answering.

L.H.

Nearly five years ago, soon after my husband's passing, I went, minus my widow's hat, to an unknown medium. She said: "I see papers, business, etc., all round you. Your affairs are being held up. A paper is lost. There is some considerable delay and some difficulty. In about six weeks' time—at the end of February or early March—this paper will be found, and things will then be straightened out."

I wrote to the lawyer who was winding up my husband's estate, and asked: "Is everything in order? Have you all the necessary papers?"

On his replying in the affirmative I thought the medium had made a bad shot, and left it at that.

Ten days or so later my lawyer wrote that an unexpected development had occurred, and things were at a standstill. The Inland Revenue authorities were asking for death duties on a small property, which, being in trust for a niece lately deceased, no one thought would descend to me.

"We must have counsel's opinion and it must be settled in the courts," said my lawyer.

This entailed consulting a firm of solicitors in Birmingham whom my husband had employed many years previously. In turning up their books they found a document they had drawn up for my husband in connection with this property, outlining a plan he afterwards abandoned; but this paper clearly indicated his wishes, and cleared up the difficulties.

The very existence of that lost paper was unknown to anyone at the time of my sitting with the medium. It was found at the time she indicated.

## EVIL: THE SPIRITUAL ASPECT.

"Will the world ever come into true Christianity?"

"It will come eventually. Every individual has the power to bring that blessed time a little nearer. The work goes on from here as well as there, and all are needed; for the strife between good and evil grows daily more vicious on the side of evil and needs daily reinforcements on the side of good."

"You believe that final victory will be with the good?"

"I know it will. But there must be greater power both here and there. We see the evil, but not in the hopeless way that you see it, for we also see the remedy."

"Does evil persist into the higher planes?"

"No; one leaves all that as one ascends; or, rather, one does not ascend until all evil has been eliminated."

"Can an evil spirit enter into or take possession of a human being?"

"Everyone is free to control his own individuality. We are not allowed to take possession."

"But there are apparent possessions: how about them?"

"Evil spirits break the laws here just as they do there, but there must be a receptive attitude in the individual or no possession would be possible."

"Then the old story of selling one's self to the devil may be approximately true?"

"Yes. Many have done this unknowingly."

Since the above was written we have learned that there have been cases where a spirit who did not know he had died had taken possession of a living individual accidentally. One man wrote through my pencil giving an account of his curious experiences in this way before he finally learned the truth of the heavenly life.

—From *Spirit World and Spirit Life*, by Fred Rafferty (Cosmos Publishing Co., San José, Calif.).



## RE-INCARNATION AND ETHERIC MEMORIES.

### ANOTHER POINT OF VIEW.

Referring to the message entitled "Memories in the Ether", received through the mediumship of Miss Cummins, published in *LIGHT* of April 28th, Mr. R. A. Oakshott (Gunnorsbury) writes to express his dissent from some of the statements made therein, and also in the article by Mr. B. M. Godsall in *LIGHT* of the 9th inst. (page 267).

He points out that the great "Etheric Memory of the World" is "familiar to students of Eastern Occultism as the 'Akâshic Records'. Every thought, every happening, however trivial, is recorded on these vast ethereal records, and when a man has reached a certain stage of psychic development, he can place himself by an effort of his trained will, *en rapport* with any period of the world's history, and can see, as though looking at a three dimensional cinematograph picture, exactly what was happening at that particular period."

He questions the necessity for a theory of "group-souls" applied to man, and asks: Could not the inspiration of the scientist be the momentary expression of his Higher Mind? "Thoughts are things, and influence others, whether sent out with that intention or not." This, too (Mr. Oakshott continues), will account for many an inventor's flash of genius. The lower influences are largely concentrated and "elementalised" thought-forms of a low and depraved nature, and are responsible for many of the world's emotional evils.

"The communicator's theories with regard to reincarnation, and 'group-souls', are a little revolutionary, and contradict the world's great teachers. Siddârtha Sâkyamuni, Pythagoras, Sri Krishna, Origen, Sri Sankârachârya, and Kapila, all taught the doctrine of rebirth. Were they 'likely mechanisms' on which a not very highly evolved 'group-soul' could impress its thoughts?

"According to the communicator, we depend simply on another soul's mistakes and victories for our own experiences, and the culmination of these is a crystallised 'group', as in the case of Cleophas.

"Rebirth has been called materialistic by some Spiritualists who do not realise that the after-life state (the astral world) is no less 'material' than this one. Only the matter of which it is composed is less dense, and the Man whose physical vehicle is 'dead', has eventually to leave this astral body in almost the same way before coming to 'his own place'."

In Mr. Oakshott's view, the teaching that the true Spiritual Ego (the Spark of God, which is Man) takes a succession of physical bodies in order to absorb completely *all* the experiences in the physical world, is a most enlightening one, and one, moreover, that fits the facts.

It is certainly not a material doctrine. Reincarnation, he points out, is the eternal upward circling of Spirit-in-matter, through matter, back to Spirit; there is no retrogression.

"So far from making us cling to earthly things as inevitable evils, the belief leads us to the realisation that we *alone* are our own saviours. Thus the reincarnationist deliberately seeks to make his life a reflection of the God within him, not in the hope of a 'better packet next time', but in order so to purify himself that, on the sacrifice of the Son (his personality) to the welfare of the world, he may become 'One with his Father in Heaven'. Becoming perfect in physical knowledge, he passes beyond the need of physical rebirth.

"The communicator's theory of group-souls seems to be a dim reflection of the occultist's Rays of evolution; that is, the fact that types of men evolve in different ways, different capabilities, along certain well-defined lines. We have to experience for *ourselves* and not through others.

"The modern Spiritualist is sometimes in danger of developing his psychic faculties at the expense of his spiritual nature. When those Spiritual Illuminates I have named, Gôtama Buddha, and the rest, tell us that reincarnation is a natural Law, knowing the truth by their *Spiritual* development, it is not for us to deny them, neglecting, as we do, to follow the instructions they gave for the attainment of complete enlightenment."

## "ELECTRO-PSYCHICS."

### A PSYCHIC PATH THROUGH ELECTRO-MAGNETIC FIELDS.

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

The human body is an electrical conductor and may be compared both to a wireless transmitter and to a wireless receiver. When we transmit a thought we use up muscular and nervous energy. The act of speaking or writing, even winking, or making a facial expression involves the use of nerve currents. These nerve currents can be made to show themselves on our ordinary electrical instruments.

The most usual instrument is a galvanometer, which consists of a coil of wire surrounding a magnetic needle, although this is probably not a very suitable instrument for registering human electricity which differs in many respects from ordinary commercial electricity.

The method of using the instrument is by taking hold of one wire in one hand and dipping the other hand in water contained in a brass bowl which is connected to the other wire of the galvanometer. A sudden tightening of the muscles produces a swing of the galvanometer needle.

The converse experiment has been carried out upon the bodies of men recently killed, and the effects were as if life had been restored. That is to say, the movements of the living man could be reproduced by applying electric currents to the brain.

There are certain animals which produce electricity by a mere act of the will, such as the torpedo fish and the electric eel. These creatures capture their prey by giving an electric shock. Since the electrical phenomena which they produce are more obvious, they have been considered to be more electric than other animals, but the probability is that they produce electrical energy of a very low order in comparison with the more highly-organised living beings. It seems that the reason they are able to give their electric shocks is because other creatures cannot respond to the low frequencies of the vibration they use. Many fish are extremely sensitive to distant thunder-storms, and in thundery weather will retain signs of life for a much longer time than usual after being taken out of the water. Human beings also appear to be affected by what is commonly known as "thunder in the air".

Now all these things seem to point to a connection between signs of life in a body, and electricity. Moreover, where electricity is operating there is bound to be magnetism, for magnetism is as much a part of an electric current as the thickness of a long wire is a part of the wire.

Magnetism, however, is difficult to detect by our instruments. The amount of magnetism in a beam of light is prodigious, and yet our most delicate instruments will scarcely detect any of it simply because



they cannot respond to the enormous frequency at which light oscillates. What connection there may be between the presence of a conscious will in the body and the existence and control of its electric nervous currents remains a mystery. We are probably getting near the solution of it. Once we can detect and measure the magnetic field which surrounds the living man the expression "full of life" will have a meaning that it did not carry before.

Do those beings who visit us in spirit-form carry with them a measurable quantity of electricity?

Can they give us a clue from their higher knowledge of physical laws?

Are there no electricians among them who can give us a value for "X" in fractions of a millimetre, so that we may endeavour to heterodyne their tune?

My own communicators plead insufficient knowledge of mathematics, such as we use in the present day. They say they are working under a different set of physical laws and they cannot put a formula before me that I will understand. At the same time, with certain metallic oxides between electrodes of nickel and zinc, they have undoubtedly been able to control the current passing through my instruments in such a way as to make intelligible signals. I hope to describe these experiments in detail later. The amount of current controlled was considerable, of the order of .5 of an ampere. The voltage used was 60 on this occasion. Nobody was present in the hut where the relay was working, my apparatus being about 40 feet away and in the house and connected by ordinary electric wiring.

## A SUCCESSFUL BAZAAR.

A noticeable feature of the very successful Bazaar held by the Spiritualist Community at the Caxton Hall, Westminster, on June 28th, was the large number of psychics who gave their services freely. These consultants, among whom were Mrs. Alder, Mrs. Golden, Mrs. Stacey, Mrs. Tyler, the Rev. Susannah Harris, Mr. Arthur Ford, Lady Mooney and others, were well patronised. But this did not mean that the various selling-stalls were not being adequately supported, for, so far as the present writer could observe, these were well and deservedly patronised.

The articles displayed for sale were of unusually high quality, pottery, lace, drawn-thread work, provisions, preserves, pictures and other useful commodities, finding many ready purchasers. The flower-stall in the centre of the room gave a charming effect and appeared to be doing good business.

Sir Arthur Conan Doyle, in a few happy phrases, introduced Lady Palmer, who, before formally pronouncing the Bazaar open, described briefly her experiences in connection with the remarkable photograph obtained in the memorial church at Domrémy, when there appeared upon the plate the impression of two figures wearing priests' vestments, although no such persons were known to be present in the church at the time.

A large number of well-known Spiritualists were present. Among the visitors I caught sight of the striking figure of Commandant Allan, dressed in her smart official police uniform.

Excellent teas and suppers were arranged at moderate prices, and during the afternoon and evening a charming ladies' quartet, under the leadership of Miss Gwen Rogers, played an agreeable programme of light music.

Among the patrons of the Bazaar were the Duchess of Hamilton, Sybil Viscountess Rhondda, Viscount and Viscountess Molesworth, Sir Arthur and Lady Conan Doyle, Lady Waterhouse, Lady Palmer, Miss Estelle Stead, Miss Lind-af-Hageby, Sir Frank Benson, Admiral Henderson, Rear-Admiral Armstrong, Mr. Dennis Bradley and others.

N.

## LETTERS TO THE EDITOR.

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

### THE MERSTHAM TUNNEL MYSTERY.

Sir,—In *Sidelights of LIGHT* (June 30th) appear two paragraphs concerning what was spoken of as the "Merstham Tunnel Mystery". I was the Psychical Researcher, who, with good mediums, investigated the case of Miss Money. I do not know who was the "ex-official of New Scotland Yard", the writer in the *Empire News*, who referred to this case.

The crystal vision was obtained by Mr. Otto von Bourg, now of America. The late Mrs. William Paulet and Mr. von Bourg sat with me in the house of the unfortunate Miss Money, and by psychometrising articles of clothing, etc., worn by her on the evening when she lost her life (indeed I still possess her hat-pin which was in her hair when her body was found, and which her brother desired me to keep) we were able to ascertain the principal facts connected with the eventful evening, obtaining a sufficiently full description of her companion to enable us to have identified him. I had, however, by that time, realised that we had no right by psychic means to lead to what would doubtless have resulted, namely, capital punishment, having by spiritual evolution advanced beyond the law of a "life for a life", and attained to the true ethical standard of the Christian teaching of Jesus—the seventy-times seven forgiveness, not yet adopted by this so-called Christian country.

Some years before this I had investigated the Miss Camp murder case and had offered the Scotland Yard authorities to assist them by having an excellent psychometrist (with whom I had made some wonderful experiments) handle the pestle found on the railway bank, and with which the murder was believed to have been committed. My assistance was refused, although some high officials, even at that time, knew that "Jack the Ripper" had been discovered by psychic means, through the mediumistic powers of a friend of mine.

Yours, etc.,

ABRAHAM WALLACE, M.D.

London, W.

### A REDSKIN CHIEF AT TEMPLE OF LIGHT.

MR. HAROLD SPEER writes that at a seance held in the Edith Chapel of the Temple of Light, Southwark, on June 26th, which was attended by White Horse Eagle, a North-American Indian chief, now on a visit to this country, two Indian spirits held a conversation with the visitor in his native language. The mediums were Mrs. D. C. Williams and the Rev. J. J. Welch. White Horse Eagle is himself clairvoyant, and, although a stranger to the Temple, described accurately the spirits of Johannes and Edie.

### A SPIRIT COMMUNICATION ONELECTROCUTION RISKS.

From Mrs. Edith Williams we have received notes of a communication obtained through the mediumship of Mrs. Mason dealing with the subject of electrocution.

Says the communicator: "Many people are electrocuted by accident in coming into contact with live wires. Later on, when the world uses electricity far more than even at present, the danger of loss of life will increase considerably."

The message then continues to the effect that many electrocuted persons who appear to be dead are not necessarily so; they eventually die from shock but frequently could be restored to life. "Electricity does not kill outright," says the communicator. The method of resuscitation suggested is as follows: "When a person is electrocuted he or she must be stripped of all clothing and laid bare on the earth (not on pavement or wood), and water must be kept continually flowing over the naked body whilst artificial respiration is resorted to as in the case of drowning. The flowing water must be kept up all the time as this passes the electricity out of the body to the earth."

J.C.C. (Wynbert, S. Africa) writes:—

"Allow me to take this opportunity of adding my little quota of well-merited praise to the splendour of *LIGHT* of which I am a constant reader. It lacks nothing. I wonder into how many hearts it has brought comfort."



## LIGHT.

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

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

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

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

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

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

## "WHAT DREAMS MAY COME."

A new book from the United States, *My Travels in the Spirit World\**, by Caroline D. Larsen, invites attention, if only for certain items in it concerning the immediate conditions of life after death which ring true and are consistent not only with statements from intelligent spirit communicators but also with the experiences of those persons whose psychical gifts enable them to gather knowledge of the next world at first hand.

Let us take one instance out of several. It is a standing puzzle to some people that many of those who pass out of the body may remain for a long while ignorant that they are what the world calls "dead". Some of them when challenged insist quite obstinately that they are still living on the earth; there are many instances of this in the records of spirit communication, and it points to the fact that the change of conditions is, to all appearance, relatively slight. "But," it is objected, "surely these people must know that something has happened, since they can no longer converse with their family and friends nor take any active part in the affairs of the world they have left. They must have a thousand signs of the change through which they have passed." And the objector will proceed to give illustrations of the physical disabilities of the average spirit who passes out of the circumstances of mortal life.

This point is fully covered in the book in which the narrator refers to the host of spirits who mingle with the living, and whose confusion of mind is so great that they endeavour to continue in the old life—the only life they have ever known.

The business man immediately starts for his office to direct affairs, wondering constantly at the delay in the execution of his orders.

The traveller laden with baggage, as he thinks, looks for the train which shall carry him on his usual route.

The judge places himself on the bench ready to listen to pleas. But somehow matters do not concur to his satisfaction.

The lawyer hunts for his client, but either he is unable to find him or else he makes no connection with the proper court-room.

\* The Tuttle Co., Rutland, Vermont. (It is obtainable at the Psychic Bookshop at 5s.)

The professor eagerly lectures his class and wonders angrily why the class does not pay him the customary attention.

And so on—the book gives many instances of unawakened spirits who endeavour to take their old parts in the earthly drama and who find themselves constantly baulked although in such a subtle fashion that the true explanation does not at first occur to them. As the author puts it:

They all continue in their diverse customary activities of earthly life only to find constantly some inexplicable barriers existing between them and their desires. They live as in that dream in which one attempts accustomed actions only to find oneself bewilderingly baffled in every futile attempt.

That word "dream" is the key to the puzzle. The next life is primarily a mental life—in its earlier stages at least. That is frequently exemplified in the accounts of those who, from the other side, attempt to describe their new form of existence. Some of the problems of inquirers arise from their attempt to apply the criteria of the material world to a life which is beyond the region of matter.

The fact that it is only in sleep or trance that we can come into any direct touch with the realities of the next state has a deep significance. Understanding this, it is easier to appreciate the bemused condition in which the unenlightened spirits are apt to find themselves. They are in a kind of dream—it may sometimes be rather like a nightmare! In the physical world they would in the ordinary course awake to physical realities. But the awakening on the other side—when it comes—is to a world the realities of which are unknown to them. Until they awaken out of this spiritual stupor their minds are confused, and they react according to their several temperaments. Having known but one form of life, the more stubborn souls are disposed stoutly to resist the idea that they are actually "dead".

It takes a long time before they can become "naturalised", so to speak, in the new country in which they dwell as aliens and strangers, arriving there as a kind of sleepy emigrant.

Now, if in their earth lives they had acquired even the most elementary knowledge of the truth, it would have made a vast difference, and if they were well advanced in that knowledge, they would be in a state of mind speedily to adapt themselves to the new conditions; the truth would have made them free. In this matter "there is no darkness but ignorance". It is a good work, then, to spread the knowledge that shall dispel those dreams which come "when we have shuffled off this mortal coil", and show that to the enlightened soul death is no sleep but rather a great awakening.

## THE DEFENCE OF SOCRATES.

"Something divine and supernatural comes to me, which the prosecutor also mentioned in a spirit of mockery in his indictment. I have had this ever since I was a child, a kind of voice coming to me. . . . I never was any man's teacher; but if anyone, young or old, is anxious to hear me talking and carrying out my mission, I never grudged anyone that; nor do I talk only if I receive a fee, and decline to talk if I do not receive one; but I submit myself to rich and poor alike to be questioned; and also to anyone who wishes to answer and hear whatever I say. And if any one of them turns out good or the reverse, I could not be fairly held accountable." So spoke Socrates to his judges, before he met his doom at their hands, noble alike in his life and in his death. Things have changed very much since his time (399 B.C.). We should never execute him to-day—either by hemlock or rope. He would merely be fined or imprisoned as a law-breaker.



## SIDELIGHTS.

Mr. Alfred Vout Peters will be in Holland for the next two weeks.

The widow of the famous seer, Andrew Jackson Davis, has passed away, says the Melbourne *Harbinger of Light*. The body was cremated and the ashes sent to Cambridge, Mass., and placed with those of her husband in Mount Auburn Cemetery. Her age was ninety.

"Thousands of Spiritualists have never heard a tambourine rattle, or seen a materialised form, or a table jump," pointedly remarks Mr. Edward Smith in the course of a letter in the *Sunday Mercury*.

"I have had more fun and more excitement as a Spiritualist minister in New York City in five years than I could ever have had as an authorised clergyman," said Mr. Arthur Ford in the course of a recent lecture at Guildford.

"Putting aside all doubtful Spiritualistic communications, there is sufficient recorded scientific evidence of personal survival to convince the mind of anyone, however sceptical, if he will only take the trouble patiently to examine it with an open and unprejudiced mind," says G. Emerson Arnold, M.D., B.S., M.R.C.P., in a letter to the *Daily News* of June 29th.

Chief White Horse Eagle, who gave an address in full war regalia, complete with feathered head-dress, at the Temple of Light recently, said: "We never get old unless we think we are." Point is added to this remark by Chief White Horse Eagle's claim to be 106 years old—his date of birth being given as January 1st, 1822.

"This Way to the Palmists" were the words borne on placards exhibited on July 5th at a Garden Party in aid of the Children's Holidays Fund in the Temple Gardens and inside the Middle Temple Hall which, as the *Daily Mail* points out, is "the ancient home of the law that forbids fortune-telling". Says the *Mail*, "Famous judges, including the Master of the Rolls and K.C.s saw the placards and the queues of women, wives and daughters of lawyers, and not a few men waiting their turn to go behind the screen and have their palms read."

Professor Julian S. Huxley protests in the *Daily News* of June 29th against a common misuse of the word "materialist", which, says he, means actually "one who believes that matter is either the sole reality, or that it has in some way generated mind as a sort of by-product, and so is of more ultimate importance than mind". In the light of this definition, says Professor Huxley, the term is quite inapplicable to himself and to Mr. J. B. S. Haldane, who hold that "mind-qualities and matter qualities are both properties of the more ultimate reality of which the universe is constructed".

The "father" of the "radio" is the description applied to Sir Oliver Lodge, by a writer in the *Sunderland Echo*, who recalls the fact that the Royal Society of Arts awarded Sir Oliver its Albert Medal "in recognition of his work as the pioneer in wireless telegraphy", and points out also that Sir Oliver sent wireless signals across forty yards of empty space by means of a coherer long before Marconi had launched

his own successful experiments—in fact, such experiments were only made possible by Sir Oliver's coherer.

"I returned from Italy to find the Boston S.P.R. quite enthusiastic over some exceptionally interesting and convincing automatic writings from Du Maurier and from William James through the hand of Mrs. Frederick Peterson, the wife of a distinguished neurologist of New York City," writes Miss Lilian Whiting, of Boston. "Mrs. Peterson," says Miss Whiting, "is a lady of great culture and personal charm. In the summer of 1922 she (accidentally) discovered her psychic gift in laying her hand on a ouija board by request." Since that date various scripts have come through, some of which, by special request, have been read by Mrs. Peterson to the Boston S.P.R. In one of them, purporting to come from William James, there is a description of the transition of the kindly and gracious Cardinal Mercier. This script, according to Miss Whiting, throws much new light on the phenomenon of the withdrawal of the spiritual being from the temporary physical body.

While the recent tragic railway disaster at Darlington was taking place, Mr. Dudley F. Walker, of 18, Shepherd's Hill, Houghton, Surrey, was dreaming, and in his dream-state witnessed a similar rail smash, the details of which closely approximated to those of the tragedy then taking place. "It was as clear as a cinema film," he says in a letter to the *Daily Mail* of July 2nd. "I was in an overhead signal box, over a railway line. It was night, and I saw approaching what I knew was an excursion train full of people. In my dream I seemed to hover in the air and follow the express as it slowed to round a loop line. As it approached a station I saw to my horror another smaller train on the same line. Although both seemed to be travelling slowly they met with terrible impact. I saw the express and its coaches pitch and twist into the air, and the noise was terrible."

Tanganyika savages who can not only walk through fire unharmed, but will eat fire, bathe in it, and bury themselves in red-hot embers while remaining unscorched, are the subject of a *Daily News* article by Mr. William Hichens. A party of these fire wizards came to Mr. Hichens' camp, and after setting fire to a huge pile of brushwood, retired to a near-by forest in search of leaves, which they chewed and smeared on their naked bodies. Afterwards they leaped into the burning pile and danced wildly among the flames, four native boys accompanying the dance with the beating of drums and the wailing of a piccolo-like instrument; one of the dancers was seen to rub himself all over with a blazing brand, and bite and chew the red-hot char from it. A pit was dug and filled with red-hot stones: into this hole the chief (who had previously run a sharp knife through the muscles of his arm without drawing blood, by way of a preliminary) placed his head, while his native band piled earth and ashes over him. After a lapse of twenty-seven minutes he was dragged out by the heels; at first he lay breathless and inert, but later leapt up suddenly, dancing and shrieking. Neither he nor his companions showed the slightest trace of burn or blisters, and their hair was not even singed.

MR. W. H. YORKE, 198, Romford Road, Forest Gate, London, E.7, requests that any readers who are interested in furthering Spiritualistic propaganda work in towns or villages where there are regular meeting-places, should get in touch with him, enclosing stamped envelope for reply. This is in connection with a proposed propaganda scheme which Mr. Yorke, who is Hon. Secretary of the Stratford Spiritual Church, has in contemplation.



## LIGHT.

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

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

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

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

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

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

## "WHAT DREAMS MAY COME."

A new book from the United States, *My Travels in the Spirit World\**, by Caroline D. Larsen, invites attention, if only for certain items in it concerning the immediate conditions of life after death which ring true and are consistent not only with statements from intelligent spirit communicators but also with the experiences of those persons whose psychical gifts enable them to gather knowledge of the next world at first hand.

Let us take one instance out of several. It is a standing puzzle to some people that many of those who pass out of the body may remain for a long while ignorant that they are what the world calls "dead". Some of them when challenged insist quite obstinately that they are still living on the earth; there are many instances of this in the records of spirit communication, and it points to the fact that the change of conditions is, to all appearance, relatively slight. "But," it is objected, "surely these people must know that something has happened, since they can no longer converse with their family and friends nor take any active part in the affairs of the world they have left. They must have a thousand signs of the change through which they have passed." And the objector will proceed to give illustrations of the physical disabilities of the average spirit who passes out of the circumstances of mortal life.

This point is fully covered in the book in which the narrator refers to the host of spirits who mingle with the living, and whose confusion of mind is so great that they endeavour to continue in the old life—the only life they have ever known.

The business man immediately starts for his office to direct affairs, wondering constantly at the delay in the execution of his orders.

The traveller laden with baggage, as he thinks, looks for the train which shall carry him on his usual route.

The judge places himself on the bench ready to listen to pleas. But somehow matters do not concur to his satisfaction.

The lawyer hunts for his client, but either he is unable to find him or else he makes no connection with the proper court-room.

\* The Tuttle Co., Rutland, Vermont. (It is obtainable at the Psychic Bookshop at 5s.)

The professor eagerly lectures his class and wonders angrily why the class does not pay him the customary attention.

And so on—the book gives many instances of unawakened spirits who endeavour to take their old parts in the earthly drama and who find themselves constantly baulked although in such a subtle fashion that the true explanation does not at first occur to them. As the author puts it:

They all continue in their diverse customary activities of earthly life only to find constantly some inexplicable barriers existing between them and their desires. They live as in that dream in which one attempts accustomed actions only to find oneself bewilderingly baffled in every futile attempt.

That word "dream" is the key to the puzzle. The next life is primarily a mental life—in its earlier stages at least. That is frequently exemplified in the accounts of those who, from the other side, attempt to describe their new form of existence. Some of the problems of inquirers arise from their attempt to apply the criteria of the material world to a life which is beyond the region of matter.

The fact that it is only in sleep or trance that we can come into any direct touch with the realities of the next state has a deep significance. Understanding this, it is easier to appreciate the bemused condition in which the unenlightened spirits are apt to find themselves. They are in a kind of dream—it may sometimes be rather like a nightmare! In the physical world they would in the ordinary course awake to physical realities. But the awakening on the other side—when it comes—is to a world the realities of which are unknown to them. Until they awaken out of this spiritual stupor their minds are confused, and they react according to their several temperaments. Having known but one form of life, the more stubborn souls are disposed stoutly to resist the idea that they are actually "dead".

It takes a long time before they can become "naturalised", so to speak, in the new country in which they dwell as aliens and strangers, arriving there as a kind of sleepy emigrant.

Now, if in their earth lives they had acquired even the most elementary knowledge of the truth, it would have made a vast difference, and if they were well advanced in that knowledge, they would be in a state of mind speedily to adapt themselves to the new conditions; the truth would have made them free. In this matter "there is no darkness but ignorance". It is a good work, then, to spread the knowledge that shall dispel those dreams which come "when we have shuffled off this mortal coil", and show that to the enlightened soul death is no sleep but rather a great awakening.

## THE DEFENCE OF SOCRATES.

"Something divine and supernatural comes to me, which the prosecutor also mentioned in a spirit of mockery in his indictment. I have had this ever since I was a child, a kind of voice coming to me. . . . I never was any man's teacher; but if anyone, young or old, is anxious to hear me talking and carrying out my mission, I never grudged anyone that; nor do I talk only if I receive a fee, and decline to talk if I do not receive one; but I submit myself to rich and poor alike to be questioned; and also to anyone who wishes to answer and hear whatever I say. And if any one of them turns out good or the reverse, I could not be fairly held accountable." So spoke Socrates to his judges, before he met his doom at their hands, noble alike in his life and in his death. Things have changed very much since his time (399 B.C.). We should never execute him to-day—either by hemlock or rope. He would merely be fined or imprisoned as a law-breaker.



JULY 14, 1928

## LIGHT

331

## SIDELIGHTS.

Mr. Alfred Vout Peters will be in Holland for the next two weeks.

The widow of the famous seer, Andrew Jackson Davis, has passed away, says the Melbourne *Harbinger of Light*. The body was cremated and the ashes sent to Cambridge, Mass., and placed with those of her husband in Mount Auburn Cemetery. Her age was ninety.

"Thousands of Spiritualists have never heard a tambourine rattle, or seen a materialised form, or a table jump," pointedly remarks Mr. Edward Smith in the course of a letter in the *Sunday Mercury*.

"I have had more fun and more excitement as a Spiritualist minister in New York City in five years than I could ever have had as an authorised clergyman," said Mr. Arthur Ford in the course of a recent lecture at Guildford.

"Putting aside all doubtful Spiritualistic communications, there is sufficient recorded scientific evidence of personal survival to convince the mind of anyone, however sceptical, if he will only take the trouble patiently to examine it with an open and unprejudiced mind," says G. Emerson Arnold, M.D., B.S., M.R.C.P., in a letter to the *Daily News* of June 29th.

Chief White Horse Eagle, who gave an address in full war regalia, complete with feathered head-dress, at the Temple of Light recently, said: "We never get old unless we think we are." Point is added to this remark by Chief White Horse Eagle's claim to be 106 years old—his date of birth being given as January 1st, 1822.

"This Way to the Palmists" were the words borne on placards exhibited on July 5th at a Garden Party in aid of the Children's Holidays Fund in the Temple Gardens and inside the Middle Temple Hall which, as the *Daily Mail* points out, is "the ancient home of the law that forbids fortune-telling". Says the *Mail*, "Famous judges, including the Master of the Rolls and K.C.s saw the placards and the queues of women, wives and daughters of lawyers, and not a few men waiting their turn to go behind the screen and have their palms read."

Professor Julian S. Huxley protests in the *Daily News* of June 29th against a common misuse of the word "materialist", which, says he, means actually "one who believes that matter is either the sole reality, or that it has in some way generated mind as a sort of by-product, and so is of more ultimate importance than mind". In the light of this definition, says Professor Huxley, the term is quite inapplicable to himself and to Mr. J. B. S. Haldane, who hold that "mind-qualities and matter qualities are both properties of the more ultimate reality of which the universe is constructed".

The "father" of the "radio" is the description applied to Sir Oliver Lodge, by a writer in the *Sunderland Echo*, who recalls the fact that the Royal Society of Arts awarded Sir Oliver its Albert Medal "in recognition of his work as the pioneer in wireless telegraphy", and points out also that Sir Oliver sent wireless signals across forty yards of empty space by means of a coherer long before Marconi had launched

his own successful experiments—in fact, such experiments were only made possible by Sir Oliver's coherer.

"I returned from Italy to find the Boston S.P.R. quite enthusiastic over some exceptionally interesting and convincing automatic writings from Du Maurier and from William James through the hand of Mrs. Frederick Peterson, the wife of a distinguished neurologist of New York City," writes Miss Lilian Whiting, of Boston. "Mrs. Peterson," says Miss Whiting, "is a lady of great culture and personal charm. In the summer of 1922 she (accidentally) discovered her psychic gift in laying her hand on a ouija board by request." Since that date various scripts have come through, some of which, by special request, have been read by Mrs. Peterson to the Boston S.P.R. In one of them, purporting to come from William James, there is a description of the transition of the kindly and gracious Cardinal Mercier. This script, according to Miss Whiting, throws much new light on the phenomenon of the withdrawal of the spiritual being from the temporary physical body.

While the recent tragic railway disaster at Darlington was taking place, Mr. Dudley F. Walker, of 18, Shepherd's Hill, Houghton, Surrey, was dreaming, and in his dream-state witnessed a similar rail smash, the details of which closely approximated to those of the tragedy then taking place. "It was as clear as a cinema film," he says in a letter to the *Daily Mail* of July 2nd. "I was in an overhead signal box, over a railway line. It was night, and I saw approaching what I knew was an excursion train full of people. In my dream I seemed to hover in the air and follow the express as it slowed to round a loop line. As it approached a station I saw to my horror another smaller train on the same line. Although both seemed to be travelling slowly they met with terrible impact. I saw the express and its coaches pitch and twist into the air, and the noise was terrible."

Tanganyika savages who can not only walk through fire unharmed, but will eat fire, bathe in it, and bury themselves in red-hot embers while remaining unscorched, are the subject of a *Daily News* article by Mr. William Hichens. A party of these fire wizards came to Mr. Hichens' camp, and after setting fire to a huge pile of brushwood, retired to a near-by forest in search of leaves, which they chewed and smeared on their naked bodies. Afterwards they leaped into the burning pile and danced wildly among the flames, four native boys accompanying the dance with the beating of drums and the wailing of a piccolo-like instrument; one of the dancers was seen to rub himself all over with a blazing brand, and bite and chew the red-hot char from it. A pit was dug and filled with red-hot stones: into this hole the chief (who had previously run a sharp knife through the muscles of his arm without drawing blood, by way of a preliminary) placed his head, while his native band piled earth and ashes over him. After a lapse of twenty-seven minutes he was dragged out by the heels; at first he lay breathless and inert, but later leapt up suddenly, dancing and shrieking. Neither he nor his companions showed the slightest trace of burn or blisters, and their hair was not even singed.

MR. W. H. YORKE, 198, Romford Road, Forest Gate, London, E.7, requests that any readers who are interested in furthering Spiritualistic propaganda work in towns or villages where there are regular meeting-places, should get in touch with him, enclosing stamped envelope for reply. This is in connection with a proposed propaganda scheme which Mr. Yorke, who is Hon. Secretary of the Stratford Spiritual Church, has in contemplation.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



## RESCUE WORK IN THE SPHERES.

BY MRS. J. J. CADWALADR.

(Continued from page 322.)

This is a story of a wanderer, or, as we sometimes term this kind of lost one—a runner! Obviously, a big powerful man and a bully, who loved no one and yet had an affection for his cat. His exit from earth was tragic and sudden, like most of those wanderers who are brought to our Circle. In this case the poor man was burned to death whilst under the influence of drink.

A strong personality took control, and a gruff voice announced, "I am old Tim the blacksmith. Everybody is afraid of me. Who are you?"

"A friend, dear brother, waiting here to show you the way to rest and happiness."

"A friend—rest—happiness! It can't be for me you are waiting. I never had a friend. Nobody liked me, and I liked nobody. Didn't want anyone near me. There was only one that ever wanted to come, and I wouldn't have her. . . . My poor cat—I loved him and he loved me. I called him Tim, same as myself. I wonder where he is—"

Here he dropped on the floor and peeped under the furniture. "Tim, Tim, where are you, Tim?" The search went on for some time. We were ignored. This was evidently a morose being, who had liked being much alone.

We sympathised with him about his cat until he became a little more amenable.

"No, I tell you, there's nobody wants to come to old Tim. I was strong. I *could* use the smasher. I had a good anvil. Look! See how I could make the sparks fly! Bang! Bang!" With a mighty swing of his arms he brought his imaginary hammer down time after time. Suddenly he stopped.

"I'm thirsty! I must have drink. Yes, I'm parched. Drink, drink, then lie down and sleep—sleep. Everybody terrified of me. Hark! There's a knocking—knocking—knocking. No, I wouldn't let her in. She was old and feeble, too, the only one who cared for me, and I wouldn't let her in. Didn't want her to see me drunk. . . . Then she'd go away, and presently, knocking—knocking. . . . Old and feeble she was, but I wouldn't let her in—wouldn't let my poor old mother in. Oh, I was cruel! . . . But I never hurt my cat. He ran away because I was wicked, but I didn't hurt him."

He came nearer to us and lowered his voice:

"One night there was a fire in the blacksmith's shop. My Tim was gone—my cat was gone, but I was there asleep—drunk! And the fire raged—oh, it raged—and I was burnt—burnt. I've been running from the fire ever since. . . . I'm glad my cat wasn't there, for he'd be running, too, and he'd be tired. My Tim couldn't run for ever, and I'm too weary and old to carry him now. I've been running for years and years. I wonder where my Tim is. Do you think a neighbour took him in? If they did they couldn't be unkind to Tim, he was such a nice cat. I am thankful he wasn't burnt like I was. It is awful to be burnt alive. I wish I had opened the door when my poor old mother kept knocking—knocking. I fancy I can hear the knocking now. . . . And she was so feeble, too."

"Dear brother," we said, "we love you because of your affection for your cat, and it will be a help to you. No one was ever kind to a little animal without being repaid for it. And, Tim, perhaps it is your mother knocking that you can hear now. We know she is waiting and eager to come to you. Do you remember the prayers taught you when you were a child? 'Gentle Jesus, meek and mild.'"

"Yes, I think I do. But I'm a man now, and an old one."

"Then, as you grew bigger—" Our Father which art in Heaven—"

"Yes, but I couldn't say it by myself. I'm too wicked to pray. Did you mean it when you said it might be my poor old mother was knocking?"

"Mean it—yes! And I want to tell you there is a greater one here than you have seen as yet: an angel, Tim, a beautiful angel. Look, he stands beside—he is waiting to speak to you!"

"An angel to speak to me! No, no! And yet—yet there is an angel here! Oh, bright spirit, why are you come? I am old Tim the blacksmith, angel. A wicked man—an awful sinner. I cannot look upon the angel. My eyes are dirty—dirty eyes, angel, and dirty clothes. I dare not come near thee, angel. Make me a clean man that I may dare to stand bare-headed and upright before thee."

"Ask Jesus—pray to Jesus."

"Oh, listen, listen! The angel speaks! The angel has spoken to old Tim the blacksmith! Is it possible—am I dreaming? Me, so vile! . . . Angel, I was a powerful man—a sinner—a drunkard—and I wouldn't let my poor old mother in when she'd come knocking—knocking—wet cold nights—knocking—knocking—and she was so feeble, too. Yes, I will kneel—I will—pray. I don't remember the words. . . . Oh, gentle Jesus—I am old Tim the blacksmith—too wicked to be forgiven. . . . All these dreadful years of running from the fire, Jesus, I've heard my mother knocking, knocking at the door of the blacksmith's shop. If I had only the chance of letting her in—"

We knelt beside the poor wanderer, and just as a little child he repeated the Lord's prayer after us. . . . "And forgive us our trespasses as we forgive those that trespass against us"—there was slight falter here. This man, whose hand had been against his neighbour all his life, had made many enemies! It is a sentence we all may falter over. Forgive as we forgive.

"Jesus, have mercy," continued old Tim. "I am ashamed. I wanted to run out of sight. I am a real outcast. Men and women shunned me. I was a mighty strong man. I had my old anvil—a good anvil—but I am weak and weary now. Have pity, Jesus. Gentle Jesus, have pity—"

His voice trailed away, and into the dim silence a spirit form came, clad in shimmering robes—a young and beautiful woman.

"Mother, mother!" cried Tim. "Mother, can it be you—can it be you? You are young, mother; you are strong. You are not old and feeble. Am I seeing right, mother? I was afraid you were still out in the cold dark night, mother, knocking, knocking—old and feeble. . . . Oh, mother, is it possible?"

We did not hear the mother's answer, but it satisfied her son. After she had spoken to us Tim returned.

"I cannot tell you what I feel—cannot thank you as I ought. My joy is too great for words. Thank her who showed me the light. Thank the angel who told me to pray, and thank you, dear friend, for teaching and helping me."

## NO SHADOWS, THEY!

No, I have friends in Spiritland—  
Not shadows in a shadowy band,  
Not others, but themselves are they.  
And still I think of them the same  
As when the Master's summons came;  
Their change—the holy morn light breaking  
Upon the dream-worn sleeper, waking—  
A change from twilight unto day.

WHITTIER.



no. 2452-2503  
WRC

JULY 14, 1928

## LIGHT

333

### THE TRANQUIL LIFE: HOW TO GAIN IT.

By W. H. EVANS.

There is perhaps no greater blessing than to be able to maintain calm and poise in the midst of life's distractions and worries. To be able to look upon trouble with a serene and quiet mind is a gift beyond price. How few attain it! Yet it is attainable, and this tranquillity of mind comes not from indifference to trouble, but rather from that spiritual perception which sees life in true perspective. Troubles, like mountains, loom large when near at hand. They overwhelm us by their propinquity. But time carries us on, over and beyond the pressing trouble, and as we look back we see the mountain was but a mole-hill after all. We allow ourselves to be deceived by appearances. We learn so slowly; yet if we look back over the road we have come we shall find it boulder-strewn with the troublesome obstacles which we have passed.

Why, then, may we not achieve tranquillity and peace? Does not the backward glance which shows troubles overcome also reveal their transitory nature? Let us not, then, allow troubles to harass our minds, sap our vitality, and generally swamp us in gloom, when a little sober reflection would reveal them as bubbles on the surface of life which we will presently burst, or pass by? If we give our minds over to the contemplation of gloomy outlooks we eat into the heart of life and waste the vital force necessary for dealing with the problem. We become pessimists when if our eyes were open we should see in every trouble an opportunity for growth.

If we desire peace and tranquillity of mind we must build upon eternal foundations. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee; for in the Lord Jehovah there is everlasting strength." How true are the words of Isaiah! Here is our foundation. Amidst the shifting sands of material existence we feel under our feet the eternal rock of reality. Does it come by faith? Yes, and by knowledge also. Faith is the dynamic by which the soul leaps from the illusory to the real; which takes us from the seen and perishable to the unseen and abiding.

If we analyse the troubles of life we shall see two things. First, that they occur because of our own waywardness; secondly, that if we are wise we shall see their educational value. We imagine a life free from trouble would be a glorious thing. Doubtless it would, but it is the contrast with present experience which gives us this view. A life in which there is nothing to strive for is a very insipid kind of existence. And difficulties and trials do bring out the hidden strength of our nature. Underneath all trouble lies a deep and abiding love, only most of us have not seen this. If we make our troubles it is evidence we may so live that we can be free from care. And that is what God desires. If the Lord chastens those he loves, think you it is for the love of administering chastisement? Nay, but that the consequences which arise from unwise thought and action may lead us to see the way of life which leads from the valley of trouble to the mountain-top of spiritual emancipation. When we reach there we shall have attained freedom. There will still be difficulties, but care will not sit upon our brow, neither will our vision be blotted out by the nearness of trouble. We shall see beyond it and instead of complaining will ask ourselves what new lesson we have to learn. So we shall pass into the care-free atmosphere of that perfect love which casteth out fear.

### RAYS AND REFLECTIONS.

Samson slew a thousand Philistines with the jaw-bone of an ass. It sounds like a fable until we remember that the peace of families may be destroyed, whole communities set by the ears and wars and riots provoked, all by the use of the same weapon.

\* \* \* \* \*

Miss May Walker, that indefatigable psychic researcher and traveller, tells me that Poland abounds in mediums. She attributes this to the fact that in that country there was never any witch-burning or persecution of people with psychic powers, so that the mediumistic gift did not die out as it did in other civilised countries.

\* \* \* \* \*

Those who have studied the conditions of the next world—as well as they can be studied in the limitations of the flesh—are generally agreed that one of its peculiarities is a general intensification of life as we know it here. Things which in this world appear dull and vague, become there vivid, realistic, dazzling in their intensity. It is the land of dreams realised, of things figurative made actual—and this applies both to the good and the evil of earth.

\* \* \* \* \*

Every experienced Spiritualist knows how much twaddle is talked concerning the "psychic sense". Writing in an evening paper, a correspondent tells of a lady who answered an advertisement for a house-keeper. Another lady, her friend, wished her good fortune in applying for the post, and added, "Mark my words—you'll marry that man. I'm awfully psychic." "Awfully psychic" about fitted the case. When the applicant visited her prospective employer she discovered that he was a negro.

\* \* \* \* \*

As many people know, Mr. G. K. Chesterton had so strong a dislike for the late Lord Northcliffe that he was much annoyed to hear of Northcliffe's return from the other world. So it was amusing when lately "G.K.C." was twitted with this dislike by Mr. G. Bernard Shaw, who observed, in the true Shavian manner, that while Mr. Chesterton believes in the immortality of the soul, "the moment he confronts himself with the conception of an immortal Lord Northcliffe he has a sense of overwhelming absurdity". It is not at all unnatural. Most of us have a streak of that disposition which resents the existence of anything or anybody personally distasteful to us. That is to say, we possess those endearing human frailties from which Mr. Shaw seems to be altogether free.

\* \* \* \* \*

A stock objection with the uninstructed critics of Spiritualism relates to the case where, as a test, some person has left a sealed envelope to be opened after his (or her) death containing some secret word or symbol to be given through a medium and then compared with the contents of the envelope. It is admitted that almost all these tests have failed, generally for reasons well known to the experienced Spiritualist. It is curious, by the way, that thought-reading and the subconscious mind (those stock explanations) should fail to work in these instances. But in any event, it seems to be a case of "heads I win, tails you lose." If the contents of the sealed packets are revealed it simply means thought-reading; if they cannot be revealed then it means that the "spirit hypothesis" is disproved!

D.G.



## SOME THOUGHTS ON TRIFLES.

A vast amount of moral philosophy and proverbial wisdom has been devoted to proving the importance of trifles. Much of it, however, has been confined to a consideration of the value of pins and farthings. Quite a large school of the moralists of the past concerned itself with this side of the subject. A pin a day was a groat a year, and great and far-reaching were the effects of "early and provident fear." It was the "mother of wisdom," and revealed its maternal qualities by a tenderness for pennies. Careful attention to trifles led many followers of this wisdom to great wealth, in the gaining of which they suffered a tragic loss in other directions. Other and more important trifles than pins and pence were neglected, and at the end of the experiment the fact was disclosed in a soul shrivelled by material cares and bankrupt in health and happiness. The mistake of the victims lay in placing too narrow a construction on the words "thrift," "foresight," and "wealth." The last-mentioned term was especially abused and its meaning corrupted. In its pure sense it stands for well-being, and although it depends to some extent on the availability of pins and pence, it can survive their absence far more easily than the lack of other trifles less substantial but vastly more important. There are amongst us some happy souls who, having been nourished on a higher wisdom than that of political economy, would not barter their unsubstantial wealth of thought and feeling for all the world's stocks of minted gold. They, too, had been gatherers of trifles, to which sky and earth and air, the company of friends and the study of books have contributed in overwhelming profusion. For it is true that in Nature and the natural life the best things are the cheapest and the most abundant. Even where we find that by an extreme attention to the ideal the man has suffered deprivation on the material side his fault is more venial, his loss less severe, than that of the opposite type. Lack of pence is easier to be borne than lack of peace. But it is when he has given *all* sides of his nature the needed means of expression that he becomes the most reliable judge of the relative values of trifles. He will tell you that just as the truths of mathematics are true only in mathematics, so the treasures of life are treasures only in the particular spheres in which they exist. Bodily health and an assured income have no value to a discarnate spirit, although, if he is intelligent, he will readily concede their importance to the spirit still in material conditions. It is one of the proofs of man's spiritual nature that even while in the body he becomes aware of the things which belong not only to his physical estate, but to that higher condition which he is in process of unfolding. He has to deal not only with pins and pence, but with moods and emotions—the scale of importance increasing as the object of his attention rises from the tangible to the ethereal world, an ever-increasing scale and an ever-widening horizon. His stage of development is marked by the degree of value which he attaches to the various trifles he examines. For when he is of mature wisdom, he will see that they are all *relatively* valueless in comparison with that which observes and examines them—the soul itself. He will not deny their value altogether, but he will see that in every case such importance as they possess is derived entirely from the soul, which in time transmutes them all, so that the trifle of one stage of life may become the important thing on another, and *vice versa*.

In one sense nothing is really trivial, in another nothing is of final importance, because the spirit takes account of and uses everything—it is a gatherer of trifles—and yet retains its independence. To the body, death is a tremendous event—it is the end of it. To the spirit, death is a trifling episode in its career. The sole value of the trifle is the use—the lasting use—

which can be made of it. It may command a King's ransom on earth and not have a pin's value in the marts of heaven, or, being of no earthly account at all, yet add a new beauty to the soul. The trifle may be a lustrous one in each case—the sparkle of a diamond, the bright glance of kind eyes. But the values are wide apart—it is the difference between the polished material and the shining human spirit. It is true that "he who shuns trifles must shun the world," then clearly our course must be not to despise the trifle, but to give it as nearly as we can its true value; and to do that requires not so much penetration as tolerance. Let us consider, for instance, the philosopher who disdains "the trivialities of small talk." It may not be so trivial as he thinks, and by condescending to join in the little social relaxation he might learn some lessons not at all trifling in value. Probably it is not until we come to cast up our earthly accounts that we shall know truly which of our circumstances were important trifles and which were not. Certainly we shall know then of how small importance were success or failure, riches or poverty, greatness or obscurity, compared with the way in which we behave under each. For the event is the trifle—the soul is the master of events.

EUGENIUS.

## SPIRITUALIST COMMUNITY SERVICES.

"If its text is taken literally many mistakes might be found in the Bible," said Mr. Ernest Hunt in the course of his address at Grottrian Hall on Sunday morning last. Had its statements been couched in scientific language of the period it would now be out of date, but being written in poetical language it is full of truth. Take, for instance, "the judgment day"—it is a picturesque simile of the scribe of the soul: in other words, memory. Everything is recorded on the grey matter of the brain (which is only the machinery with which we work); it dies and disintegrates, but memory remains. How often in a moment of imminent death the whole of one's past life flashes before the eyes as on a screen. How necessary it is therefore that all should realise the responsibility of our daily life and that nothing is too trivial or unimportant. It isn't the actual things of life that are recorded, in our book of memory: it is what we think of them; it isn't life that matters: it is the courage with which we meet our trials and difficulties. Spiritualism should enter into every detail of our thoughts and actions. All can be builders of character. Swedenborg says: "The angels read our autobiography in our structure"—often failure is finer and nobler than success. And we should reap the full and exact value for every striving.

Let us therefore so regulate our everyday conduct that when we pass on, our book of memory contains only a fair and goodly record; remembering that "Whatsoever a man thinketh in his soul, so is he".

M.J.C.

## MARYLEBONE SPIRITUALIST ASSOCIATION.

The growing progress of the Spiritualist movement in the United States was commented upon by Mrs. Hewat McKenzie in the course of an address last Sunday at Æolian Hall; the National Spiritualist Association of America has risen boldly to its responsibility, and is still worthily maintaining and extending the work of the early pioneers of the movement. Its branches are established in every state in the Union. Many interesting sidelights of American platform mediumship were given by the lecturer, who referred appreciatively to the high quality of the healing work being done in U.S.A.

V.L.K.

## SOCIETY MEETINGS.

- Lewisham.**—Limes Hall, Limes Grove.—July 15th, 11.15, open circle; 2.45, Lyceum; 6.30, Mrs. Grace Cooke. July 18th, 8, Mrs. King.
- Camberwell.**—The Central Hall, High Street.—July 15th, 11, public service; 6.30, Mrs. Edey. Wednesday, 7.30, public circle at 55, Station Road.
- Peckham.**—Lausanne Road.—July 15th, 7, Usual service. Thursday, 8.15, Mrs. M. Maunder.
- Richmond Spiritualist Church, Ormond Road.**—July 15th, 7.30, Miss Preston, address. July 18th, 7.30, Mrs. G. Kent, flower readings.
- Croydon.**—The New Gallery, Katharine Street.—July 15th, 3, Lyceum; 6.30, Mrs. E. M. Neville.
- Fulham.**—12, Lettice Street.—(Nr. Parsons Green Station).—July 15th, 11.30, circle; 3, Lyceum; 7, Mr. E. Meads. Thursday, 8, Dr. Vanstone.

1928  
JULY 14,  
The British  
59,  
(The Park 4700)

Trance Medium  
Clairvoyance Medium  
Trance Medium  
Clairvoyance Medium  
Clairvoyance Medium  
Clairvoyance Medium  
Psychic Diagnosis  
Healing Group  
Psychic Development  
NOTE.—The  
Interested visitor

Vol. VII  
Special 'Ma  
Thirty fine  
Portraits of  
Portrait of  
Can be ob  
Mr. J. M. V

The "W.  
5, SM  
(Fou  
Hon. Secretary  
The Lending  
Fully Classif  
Open dai

Psychic Photo  
Trance Medium  
Clairvoyance  
Ouija Board  
Tuesdays, 3  
Thursdays, 3  
Thursdays,

We

THE S  
232,  
Private Appo  
Trance  
Trance and  
Syllabus an  
MRS. W. A.  
Beckenham.

THE I  
13  
Sunday, July  
Sunday, July  
Wednesday,

WIMB  
Ne  
Sunday, Jul  
Sunday, Jul  
Wednesday,  
Please bri  
Healing

Worthin  
Sunday, Ju  
19th, Mr. G

THE

THE



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

89, HOLLAND PARK, LONDON, W.11.

(Tel. PARK 4709.)

Hon. Principal, J. HEWAT MCKENZIE.

### Syllabus on Application.

Trance Mediumship, Private Appointments ... MRS. GARRETT  
 Clairvoyance and Trance Mediumship, Private Appointments ... MRS. VICKERS  
 Trance Mediumship, Private Appointments ... MRS. MASON  
 Clairvoyance, Private Appointments ... MRS. NORDICA  
 Clairvoyance, Private Appointments ... MRS. CAMPBELL  
 Clairvoyance, Private Appointments ... MISS FRANCES CAMPBELL  
 Psychic Diagnosis and Treatment, Private ... MR. G. P. SHARPLIN  
 Healing Group Work, Thursdays, 8 p.m.

Members, 1s.; non-Members, 2s.

Psychic Development, Private and Group.

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

Vol. VII, No. 2,

July, 1928.

## "PSYCHIC SCIENCE"

Now Ready—2/9 post free, 11/- yearly.

Editor—Stanley de Brath, M.I.C.E.

Special "Margery" number.

Thirty fine illustrations of Physical phenomena.

Portraits of Dr. and Mrs. Crandon.

Portrait of Mrs. Curran, "Patience Worth's" medium, etc., etc.

Can be obtained from the College, The Psychic Bookshop, and Mr. J. M. Watkins, 21, Cecil Court, W.C.

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

5, SMITH SQUARE, WESTMINSTER, S.W.1.

(Four minutes from the Houses of Parliament.)

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

### Private Appointments.

Psychic Photography ... MRS. DEANE  
 Trance Mediumship ... MRS. BARKEL and MRS. G. P. SHARPLIN  
 Clairvoyance or Trance—  
 MRS. ROUS, MRS. CLEGG, MRS. LIVINGSTONE  
 Ouija Board and Automatic Writing ... MRS. HESTER DOWDEN  
 Tuesdays, 3 p.m., Class for Psychical Development—  
 MRS. G. P. SHARPLIN  
 Thursdays, 3 p.m., Circle for Development—  
 MISS AIMEE EARLE and MRS. LIVINGSTONE  
 Thursdays, 6 p.m., Devotional Group, Absent Healing ... MISS STEAD

We close from July 24th to September 3rd.

## THE SCHOOL OF ESOTERIC THOUGHT

(West Croydon Branch)

232, WHITEHORSE ROAD, WEST CROYDON.

Founded 1922 for the Study of all Occult Subjects.

Private Appointments may be booked in advance with the following Mediums:—

Trance ... MRS. BARKEL  
 Trance and Clairvoyance ... MRS. ALDER  
 Syllabus and all information may be obtained from the Hon. Sec.,  
 MRS. W. A. GAVIN, at the Beckenham Branch, 133, Lennard Road,  
 Beckenham, Tel.: Sydenham 2942.

## THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, July 15th, 11 a.m. ... MR. ERNEST MEADS  
 Sunday, July 15th, 6.30 p.m. ... MR. PERCY BEARD  
 Wednesday, July 18th, 7.30 p.m. (Clairvoyance),  
 MR. C. GLOVER BOTHAM

## WIMBLEDON SPIRITUALIST CHURCH,

136 HARTFIELD ROAD, WIMBLEDON.

No Admittance to Services after the opening hymns.

Sunday, July 15th, 11 ... MR. AND MRS. HUMPHRIES  
 Sunday, July 15th, 6.30 ... MR. HARRY GILHESPIE  
 Address, Spirit-descriptions and messages.  
 Wednesday, July 18th, 7.30, Flower Service ... MRS. M. M. MAUNDER  
 Please bring one with you, after wearing, marked for identification.

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

## Worthing Spiritualist Mission Church, Grafton Road.

Sunday, July 15th, 11 and 6.30, Mrs. Ruth Darby. Thursday, July 19th, Mr. Glover Botham; 3 p.m., Members only; 6.30 for Public.

## THE OCCULT REVIEW

A Monthly Magazine of independent view-points devoted to the study of Psychical and Occult Research.

## THE OCCULT REVIEW

PRICE ONE SHILLING

## Marylebone Spiritualist Association, Ltd.,

4 &amp; 5, TAVISTOCK SQUARE, W.C.1. Tel. MUSEUM 0070.

### Public Meetings for Psychometry and Clairvoyance.

Monday, July 16th, at 3, Psychometry ... MRS. CANNOCK  
 Tuesday, July 17th, at 7.30, Clairvoyance ... MRS. NUTLAND  
 Thursday, July 19th, at 7.30, Clairvoyance ... MRS. BRITAIN

### Seances for Trance and Normal Clairvoyance.

Monday, 16th, 7.30 ... MRS. TYLER  
 Wednesday, 18th, at 3 ... MRS. CANNOCK

### Seances for Physical Phenomena and Materialization.

These Seances are closed to the public during the experiments in the light.

Private appointments with the following mediums can be booked in advance:—

Daily ... MRS. ESTELLE ROBERTS  
 Daily ... MRS. A. JOHNSON  
 Mondays and Fridays ... MRS. CANNOCK  
 Tuesdays ... MR. GLOVER BOTHAM  
 Wednesdays ... MRS. BARKEL

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

### SUNDAY SERVICES

ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, July 15th, at 6.30.

Address ... MR. ERNEST HUNT  
 Clairvoyance ... MRS. A. JOHNSON

### Silver Collection on Entering.

### CAROLS OF SPIRITUAL LIFE. MUSICAL SETTINGS.

Carols of Spiritual Life (4th edition), price 1s. 6d.  
 Musical settings (2nd edition), price 2s. 6d., cloth bound,  
 now on sale, postage 3d. each extra.

Membership invited.

Subscription 10s. per year.

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

## SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

## GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, JULY 15th.

11 a.m.—Speaker, Rev. R. W. Maitland.

6.30 p.m.—Speaker, Sir A. Conan Doyle.

Clairvoyante: Mrs. F. KINGSTONE.

July 22nd, 11 a.m., Mr. Percy Scholey; 6.30 p.m., Mr. Dimsdale Stocker.

A Spiritual Healing Service is included.

SILVER COLLECTION.

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

## Are You Interested in the other Side of Life?

If so come and hear

### DR. LASCELLES' TRANCE ADDRESSES

At 26 St. Georges Square, S.W.1

They are the talk of the Spiritualists' Movement.

Sundays at 7 p.m.

(Victoria to Lupus Street, Bus 24)

They are Cured . . . .

WHO!

Those that are giving Testimony. - Come, see and hear them at

CAXTON HALL

Thursday, July 12th, at 8 p.m.

## Advertisers Note!

All copy for advertisements must be received on Saturday prior to date of publication. For proofs one week earlier.

No advertisements will be received after 4.30 on MONDAYS.



# LONDON SPIRITUALIST ALLIANCE, LTD.

Established 1884.

Incorporated 1896

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

Telephone: KENN. 3788.  
Rlys.: District, Metropolitan.  
Tubes: Piccadilly & Brompton.  
Buses: 14, 30, 49, 74, 89.

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

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

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

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

## L.S.A. AND ACTION OF THE POLICE

Three summonses each have been served upon Mrs. Cantlon and Miss Mercy Phillimore.

Mrs. Cantlon is one of the approved mediums engaged to give sittings at the society's rooms for a part of each week. Formerly she gave sittings for automatic writing and for some time past has worked in trance.

She is accused of "professing to tell fortunes". Miss Phillimore, as registered Secretary of the Society, is accused of "Aiding, abetting, procuring and counselling".

This is the first time that a society of standing and of good repute has been the object of police interference, and by most people in our Movement the position is regarded as extremely serious.

The Council of the L.S.A. are fully alive to the significance of the case, and they have determined to use this as an opportunity to obtain Parliamentary reform of the Witchcraft and Vagrancy Acts, under which our approved and trusted mediums are liable at any time to persecution in common with any unscrupulous and fraudulent person attempting to impose upon the public as a psychic.

Any reference to the future, no matter whether it be obtained by the genuine exercise of the psychic faculty, or as a result of intentional deception, is regarded by the Law as "professing to tell fortunes". Such a state of affairs could be made, with an exaggerated application of the Law, to cause obstruction to all Psychic Research.

A meeting of representative Spiritualists, presided over by Sir Arthur Conan Doyle, was held at 16, Queensberry Place, on June 23rd, when the following resolution was unanimously carried:—

"That this meeting of representative Spiritualists pledges itself to support the L.S.A. in its legal defence, and to use every effort to raise the necessary funds not only to finance the case, but to carry the campaign for psychic liberty to its ultimate conclusion."

This prosecution has been hailed with satisfaction throughout the whole Movement, for this is the first opportunity of the kind which has arisen which provides a favourable opportunity for fighting for legal recognition of the use of approved mediums to establish evidence for individual survival after death—recognised by many to be the most important question for the consideration of Humanity.

nised by many to be the most important question for the consideration of Humanity.

For many years past the Spiritualists' National Union have worked continuously and unsparingly for Parliamentary reform, and all that they have done will add weight in favour of the present action.

The following preparations have been made by the Council:—

Messrs. Kenneth Brown, Baker, Baker, a well-known firm of solicitors, have been engaged to act, and they have retained Sir Patrick Hastings, K.C., for the case, with Mr. Eustace Fulton, K.C., as Junior.

It is anticipated that the legal costs will be heavy, and therefore, by general desire, the L.S.A. have opened a fund to be known as

### THE SPIRITUALISTS' DEFENCE FUND.

The following donations have been received for which the Council acknowledge their grateful thanks:

	£	s.	d.		£	s.	d.
Mead, G. R. S., Esq. ...	5	0	0	Vale Owen, The Rev.			
Saunders, R. H., Esq. ...	1	1	0	George ... ..	1	1	0
McGregor, Miss Helen	2	2	0	Forman, Mrs. ... ..	3	3	0
Rogers, Dawson, Esq. ...	1	0	0	Hewat McKenzie, Mr.			
Anon. ... ..	0	1	0	and Mrs. ... ..	5	5	0
Conan Doyle, Sir Arthur	10	0	0	Heyblom, H., Esq. ...	5	11	0
Conan Doyle, Lady ...	2	0	0	Leonard, Mrs. Osborne	5	0	0
Conan Doyle, Master				Partridge, Miss St. John	5	0	0
Denis ... ..	1	0	0	Grinling, Mrs. Grace ...	10	0	0
Conan Doyle, Master				Rodger, Mrs. Robertson	2	11	0
Malcolm ... ..	1	0	0	A Sympathiser ... ..	0	10	0
Conan Doyle, Miss Jean	1	0	0	Percival, F.W., Esq. ...	10	0	0
Polak, Mrs. ... ..	5	0	0	Mason, Mrs. E. ... ..	0	10	0
De Crespigny, Mrs. Ch.	10	10	0	Knight, J. Hartley, Esq.	1	1	0
Naylor, Mrs. ... ..	5	0	0				
Blakeney, Brig-General							
R.D.B., C.M.G., D.S.O.	5	0	0				
							298 17 0

All Spiritualists must value the psychic faculty as the bed-rock of our Movement, and will thus realise the need of safeguarding its legitimate use.

As has been stated, costs of this case will be very heavy, and an appeal is earnestly made to all our friends and sympathisers to help by sending donations to the Honorary Treasurer, Captain A. A. Carnell, 16, Queensberry Place, S.W.7, all of which will be gratefully acknowledged.

### EXPERIMENTAL WORK.

#### PRIVATE SITTINGS (Professional)

TRANCE ... Mrs. J. W. Garrett, Mrs. Mason, Mrs. Cantlon  
NORMAL ... Mr. T. E. Austin, Mrs. Minnie Nordica  
AUTOMATIC WRITING ... Mrs. Cantlon  
HEALING ... Mrs. E. A. Cannock

#### PRIVATE SITTINGS (Non-Professional)

NORMAL ... Mrs. E. R. Richards  
TRANCE ... Mrs. Morrel

## BOOKS FOR SALE.

**Why I Believe in Personal Immortality.**—By Sir Oliver Lodge. Sir Oliver Lodge gives in a deeply interesting way his reasons for holding that there is Survival beyond the grave. The chapters on Communication with the Dead are of especial value. Post free, 5/4.

**Objections to Spiritualism Answered.**—By H. A. Dallas. This book is useful in several ways. It offers enlightened replies to the many questions raised by critics. It explains problems which occur to most serious enquirers. Post free, 1/2.

**Life Beyond the Veil.**—By Rev. Geo. Vale Owen. 1. Lowlands of Heaven. 2. Highlands of Heaven. 3. Ministry of Heaven. 4. Battalions of Heaven. Price 4/3 each, or 16/0 the set, post free.

**The Hidden Splendour.**—By A. Scrivener. A suggestion in a light form, of life in relation to Reality. Post free, 7/10.

**On Tour in U.S.A.**—By Rev. Vale Owen. A study of the life and general conditions of Spiritualism in America. Post free, 4/9.

**Leaves from a Psycho Notebook.**—By H. A. Dallas. Preface by Sir Oliver Lodge. Post free, 5/4.

**From Agnosticism to Belief.**—By J. Arthur Hill. Post free, 3/10.

**A Cloud of Witnesses.**—By Anna de Koven. An account of communications in a particularized and convincing personal narrative. Post free, 6/6.

**The Bridge, A Case for Survival.**—Compiled by Nea Walker. Introduced, with a Prologue and Epilogue, by Sir Oliver Lodge, F.R.S. Post free, 21/6.

**The Scripts of Cleophas.**—Written down by the hand of Geraldine D. Cummins, with a critical Introduction. Post free, 13/-.

**The Either-Or of Spiritualism.**—By St. Clair Stobart. Post free 6/4.

**Kathleen.**—By Rev. John Lamond, D.D. In this book Dr. Lamond presents the case for Spiritualism and Psychic Science in an interesting manner. With two illustrations. Post free, 6/6.

**Albert Chevalier Comes Back.**—By Florence Chevalier. A record of Spirit Communications. Post free, 5/4.

**The Harmonial Philosophy of Andrew Jackson Davies.**—By W. H. Evans. Being twelve lectures on the Harmonial Philosophy. Post free, 3/9.

**Researches into the Phenomena of Spiritualism.**—By Sir William Crookes, F.R.S. Illustrated. Post free, 3/9.

**An Open Door.**—By a Member of a Small Circle. Post free, 1/7.

**The Life of Sir William Crookes.**—By E. E. Fournier D'Albe. With Foreword by Sir Oliver Lodge. Post free, 25/6.

### SECOND-HAND BOOKS IN EXCELLENT CONDITION.

All post free.

**Raymond.**—By Sir Oliver Lodge. Post free, 8/6.  
**Dealing with the Dead.**—By A. E. Whitehead. 3/4.

**SEND REMITTANCE WITH ORDER TO THE ABOVE ADDRESS.**