

# Light:

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

Edited by **DAVID GOW**

No. 2533. Vol. XLIX.

[Registered as Saturday, July 27, 1929. a Newspaper]

Price **FOURPENCE**

Entered as Second Class Matter, March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.).

*Spiritual Advice and Help given by*  
**"DR. LASCELLES"**

## THE SEEKERS

29 Queen's Gate, S.W.7

**SUNDAY, JULY 28th, at 7 p.m.**

Trance Address. Subject: "What do the dead do when they live again?"

Open to all. Silver Collection.

**EVERY WEDNESDAY, at 8.30 p.m.**

Answers to written questions, of an impersonal nature, by "Dr. Lascelles."

Open to Members and one friend. Silver Collection.

*For previous addresses read "THE SEEKERS."  
Published by The C. W. DANIEL CO., price 6/-.*

## The UNITY OF THE SPIRIT

*Teaching the BOOK OF EL DAOUD,  
the Book of Eternal Remembrance*

For particulars and appointments with Mrs. Kendle and Miss B. M. F. Robinson, apply to:

THE SECRETARY, MISS A. WILSHER.

*Tel. Chandlers Ford 55.*

Headquarters: Hazelwood, Chandlers Ford, Hants

**ADVERTISE YOUR SOCIETY  
IN "LIGHT."**

### "Light"—Its Scope and Purpose.

**N**EARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

BEYOND this central idea LIGHT has no creed and is the organ of no school or cult. Its columns are open to free discussion of the many smaller questions on which there are differences of view—its only aim being, in the words of its motto, "Light! More Light!"

IT deals with all the complex phenomena which surround its subjects and presents a philosophy explanatory of them—Clairvoyance, Telepathy, Hypnotism, Mediumship, and the general question of Spirit-communication and guidance from the Unseen World.

AMONGST the contents of the present issue are:—

**OBSESSING SPIRITS.**

**SCIENCE AND THE UNSEEN  
WORLD.**

**DISTINGUISHED BELIEVERS IN  
SPIRITUALISM.**

## IS DEATH THE END?

By **JOHN REMMERS, Jr.**

"It is a beautiful book, calculated to do much good."

*Arthur Conan Doyle.*

Obtainable at—

7s. 6d.

PSYCHIC BOOK SHOP, Abbey House, Westminster, London, or  
THE TWO WORLDS, 18, Corporation Street, Manchester.



## CHEST DISEASES

*"Umckaloabo acts as regards Tuberculosis as a real specific."*

(Dr. Secheyaye in the  
"Swiss Medical Review.")

*"It appears to me to have a specific destructive influence on the Tubercle Bacilli in the same way that quinine has upon Malaria."*

(Dr. Grun in the  
King's Bench Division)

If you are suffering from any disease of the chest or lungs—spasmodic or cardiac asthma excluded—ask your doctor about Umckaloabo, or send a postcard for particulars of it to CHAS. H. STEVENS, 204-206, Worple Road, Wimbledon, London, S.W.20, who will post same to you free of charge.

Readers will see in the above few lines more wonderful news than is to be found in many volumes on the same subject.

## LIGHT

TO THE CIRCULATION MANAGER,

"LIGHT,"

34/6 PATERNOSTER ROW,

LONDON, E.C.4.

Sir,

Please send me "LIGHT" weekly for  
six months post free, for which I enclose  
twelve months  
cheque for 11/-  
postal order for 22/-

NAME.....

ADDRESS.....

DATE.....

## DESTINY.

Obtain wonderful astrological study of your life by an expert. Post 1/- P.O., birth date, stamped addressed envelope. No interviews. Send now. You will be delighted. Testimonials received from all parts of the world.

Professor Barton, 13 Morley St. (L), Ashley Vale, Bristol.

## 3rd Annual Spiritualists SUMMER SCHOOL, 1929

August 3rd to 24th, inclusive

**MATLOCK MODERN SCHOOL**  
(Matlock Town Station)

Open to all Spiritualists and Friends

Terms: £3 3s. 0d. per person, per week  
Additional days at pro rata rates.

**Lectures, Socials and Excursions**

To the famous Dales.

Forms of application and all particulars from

General Secretary, S.N.U., Ltd., 162, London Road,  
Manchester.



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," Heath-  
field Road, CARDIFF.

## BARGAIN LINE IN NEW BOOKS

THE HARMONIAL PHILOSOPHY

A Digest of the works of

Andrew Jackson Davis

Published at  
10/6

THUS SAITH CELPHRA

A Spirit Revelation Through

Frederick H. Haines

5/-

GONE WEST

By J. M. S. Ward, B.A.

5/-

A SUBALTERN IN SPIRIT LAND

By J. M. S. Ward, B.A.

6/-

THE RELIGION OF THE SPIRIT

By Stanley de Brath, M.Inst. C.E.

5/-

THE RIDDLE OF THE ETHER

By C. G. Sander, F.R.P.S., D.Sc.

4/6

WHY WE SURVIVE

By H. Ernest Hunt

2/6

A PSYCHIC VIGIL IN THREE WATCHES

Anon.

6/-

THE SOUL OF JACK LONDON

By Edward Biron Payne

5/-

Parcel No. L729. Nine Books, New, Cloth Bound,  
published price 49/6, for 21/-, carr. paid. Overseas 22/6.

**THE TWO WORLDS PUBLISHING CO. LTD.**  
18 CORPORATION STREET, MANCHESTER



# Light:

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

"Light! More Light!"—Goethe.

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

No. 2533. VOL. XLIX.

[Registered as

SATURDAY, JULY 27, 1929.

a Newspaper.]

PRICE FOURPENCE

## CONTENTS.

Notes by the Way .. .. .	349
The Valiantine Sitzings in Berlin .. .. .	350
Prince and Playwright .. .. .	352
The Personal Side .. .. .	352
The Fairy Investigation Society .. .. .	353
Letters to the Editor .. .. .	353
Obsessing Spirits .. .. .	354
The Next Psychic Congress .. .. .	354
Sidelights .. .. .	355
Science and the Unseen World .. .. .	356
Spiritualism and the Poets .. .. .	357
Rays and Reflections .. .. .	357
Distinguished Believers In Spiritualism .. .. .	358
Notes on New Books .. .. .	358

## NOTES BY THE WAY.

### THE IMMORTAL THINGS.

Dr. Elizabeth Sharpe, a correspondent in India, sends us a cutting from the *Times of India* containing a letter by herself on the question "Is There a Life After Death?" from which we make the following extracts:—

Whence came that "egotism", that "I", that consciousness which even after deepest sleep says, "I slept soundly". The brain-cells are but instruments that register thought. And thought itself? Does not the Thinker include the thought? And would you deny both because the instrument that registered that thought on a certain scale was no longer in use? When a certain man's thought can gather to itself the substance that makes of gross matter a pulsating aeroplane, a thing of apparent life from dull, dead things, cannot a thought gather again the necessary matter to make a body for its expression? . . . There is no hereafter to the "Knower", for the past and present and future are but one present to be moulded by the thought of immortality. . . . What is death and what is birth? the death of a cloth is the birth of a paper. Mere names—nothing of reality. The Thinker alone is real and immortal.

### THE GENUINE AND THE SPURIOUS.

It has sometimes been suggested that a spirit message purporting to come from some spirit who was great and famous on earth might easily be "faked". Of course it could, and our own impression is that if it were fabricated by a clever literary person it would be far more like the original than most of the messages represented to come from the great and famous. Andrew Lang was especially good at imitating the style of great writers, and could produce passages that would almost defy detection—they read so exactly like the work of the original authors. If they had been given as spirit messages they might have deceived the very elect. But there is usually some little flaw. The late T. W. H. Crosland once produced a book called *The Unspeakable Scot*, a ferocious attack on Scottish foibles. It had a great

success. Later a book appeared, *The Egregious Englishman*, supposed to be a reply by a Scot to Crosland's satire. Its authorship was kept a dark secret, but it was soon discovered. Not being a Scot, Crosland was not a canny person, and his literary education was rather defective. He had a rooted idea that "bathotic" was the adjectival form of bathos, overlooking the example of "pathos" and "pathetic". The word "bathotic" appeared in both books and so the trick was discovered: the same man had written both! We doubt if the greatest genius could ever produce a spurious thing, however closely it might resemble the real, without the cheat being exposed in the end.

### MEN AND THINGS.

It is said that there is a danger that by extensive devotion to mechanism man will ultimately become "the slave of the machine". No doubt there is such a danger, but, as we have observed, things never arrive at such extremes. When humanity is pressed down with sufficient heaviness it seems as though a spring were released, and men on a sudden regain their freedom. Nevertheless, inanimate things may exercise a considerable tyranny when they are pursued without wisdom. Now and again we come on the spectacle of a multi-millionaire who seems to be a small manikin dragged along at the tail of an enormous amount of money. We remember once seeing a review of a book written by an American "merchant prince" of fabulous riches. In this book he gave an account of his career and his tremendous struggles to amass his millions. The reviewer's note on the book was that in a long account of immense monetary transactions he seemed to discern a little scurrying rabbit dashing in and out of law cases and financial "deals". That rabbit was the author of the book! We shall no doubt see many such pitiable spectacles until the world has found its soul and recognised the supremacy of the Spirit in all things mundane and mutable.

### SPIRITUALISM IN THE "HOUSE".

The following item is from the House of Commons report in the *Morning Post* of July 12th.

#### SPIRITUALISTS AND THE LAW.

MR. LANG (Soc., Oldham) asked the Prime Minister if he was aware that a large number of persons, grouped into bodies known as spiritualist churches, allege serious disabilities; and if he was prepared to set up a committee of inquiry into the question of their grievances.

MR. CLYNES: I have not received representations from any large number of persons, and I have not had time to consider fully the papers that have accumulated in the past, but from what I have seen so far I am not convinced that there is any disability calling for the setting-up of an official inquiry. The matter would seem to be one which might well be ventilated in discussion upon a Private Member's Bill.



## THE VALIANTINE SITTINGS IN BERLIN.

By H. DENNIS BRADLEY.

On August 28th, 1928, Mr. Florizel von Reuter wrote to me saying that Dr. F. Quade, the President of the Berlin Society for Scientific Occultism, had asked him to approach me to find out whether there would be any possibility of inducing Mr. Valiantine to visit Berlin. He said that the Society would like to know under what conditions his visit might be arranged; that all expenses would be paid, and that it was merely a question of deciding upon the fees. Mr. von Reuter stated that Mr. Valiantine would find harmonious conditions to work under, as the Berlin Society was well advanced in psychic matters.

So far as I was concerned personally, my only reason for considering the proposal to hold a series of sittings in Germany was that so far, in the history of Psychical Research, Germany possesses no records whatever of the phenomena of the "direct voice", and the researchers there have had no experience of this form of phenomena.

I replied to Mr. von Reuter, in a letter dated September 3rd, 1928, saying that it might be possible to induce Mr. Valiantine to come to Europe sometime during the spring of the present year.

Quoting verbatim, I wrote, "With regard to the question of fees, it is, of course, a very expensive matter for Valiantine to come from America to Europe, and I do not think he would care to agree to go to Berlin unless I accompanied him. His first-class return fare from London to Berlin and hotel expenses would have to be paid, but I of course, would pay my own expenses. I think Valiantine should be paid a fee of £100 which would go towards his general expenses in travelling from America to Europe. Perhaps you would write to Dr. Quade to this effect."

It is necessary to mention these preliminary communications because of what subsequently transpired. I regret the necessity of mentioning money. In a material world it is often the root of evil, and I wish to state emphatically that Mr. Valiantine has never specified, or asked for any sum of money for his services. If, however, he devotes his time to valuable psychical research, it is only equitable that his heavy expenses in travelling from America to Europe should be defrayed.

A little later on I received a letter from Dr. F. Quade, in which he said: "A patroness, in the person of Frau von Dirksen, of Margaretenstrasse II, Berlin, would bear all the costs for Valiantine, and accommodate him in her own home, in which the sittings could be held. Frau von Dirksen also begs that you and your wife will be her guests, during Mr. Valiantine's visit."

Mr. von Reuter called upon me in London and told me that it was quite possible the Germans might suggest that Mr. Valiantine should be controlled in some manner. I told him that although Valiantine had, on many occasions, sat under conditions of complete control, I personally disagreed with control as I did not base my research work upon any physical phenomena which might take place, but only upon the mental evidences of survival which had been acquired. I also stated that if Mr. Valiantine went to Berlin he must sit there under the same conditions as he had sat with me for the past six years.

It was not until the end of April that Valiantine was free to make the journey to Europe, and he wrote

to me saying that he would only be desirous of doing so if he were accompanied by his wife.

I wrote to Frau von Dirksen, whom, of course, I had not previously met, saying that it would have been preferable for us to stay at a hotel and only hold the sittings at her house. Frau von Dirksen, however, insisted that we should stay with her in Berlin.

In reply to a letter from Dr. Quade, inquiring how many sittings could be held, and the number of sitters to be invited, I wrote on March 28th, as follows:

Among members of your Society who may be invited, I would like to point out that it is not advisable to ask two or three sceptics together, as this would create poor conditions. Of course you understand that actual antagonists *do* affect the vibrations, but open scepticism, while it does not assist the harmony, does not, as a rule, inhibit phenomena. Further, I must make it quite clear that it is impossible to say that any phenomena at all will take place. It is utterly impossible to guarantee to turn on the psychic tap. At the same time, the records of Valiantine do show that with him phenomena are frequent.

I also informed him, and wrote to Frau von Dirksen to the same effect, that as a new play of mine was being produced at the Arts Theatre in London it would not be possible for me to stay for more than one week in Berlin, but that my wife and Mr. and Mrs. Valiantine would remain on for the period which had been arranged—a fortnight.

Mr. and Mrs. Valiantine arrived in England from America on Friday, April 26th. On their arrival they spent one day with me at Dorincourt, and then travelled straight to Berlin with me and my wife, arriving there on April 29th. We were received by Frau von Dirksen with the utmost hospitality, and every courtesy was shown to us during the whole time of our stay there. While I appreciate the warmth of the hospitality, it was, perhaps, a trifle too generous for serious psychical research work. The sittings were held as usual in the evening, and on each occasion there was a large dinner party, at which wines and liqueurs were served to a company of between sixteen and twenty guests. Only a very small minority of the guests—and none of Frau von Dirksen's family—had any knowledge whatever of psychics, and the atmosphere generally was that of a series of social functions. There was no semblance of the quiet passivity so essential in holding seances to obtain the "direct voice", which is the most sensitive of all forms of phenomena.

The first sitting was held, after dinner, on the night of our arrival, at about 9.15 p.m., Valiantine and I sitting with six Germans. Various of Valiantine's Guides—Dr. Barnett, Bert Everett, and others—spoke independently, and also a spirit voice, somewhat indistinct, speaking with difficulty, addressed Frau von Dirksen, on two or three occasions in German. What the "voice" said, or was endeavouring to say, neither Valiantine nor I knew, since neither of us can speak German. During the sitting Frau von Dirksen, who was somewhat emotional and excited repeatedly said to me, with the utmost sincerity: "I can never thank you enough, Mr. Bradley, for bringing Mr. Valiantine to Germany!" Despite Frau von Dirksen's thanks, however, I regarded this sitting as an extremely poor one. The "voices" were weak, and it was apparent to me that the power could only be sustained with considerable difficulty. I told the



sitters afterwards that, viewed in comparison with the sustained fluency which is usual at the Valiantine sittings, under good conditions, I regarded this sitting as comparatively negative. Frau von Dirksen, however, appeared to be enthusiastic about the results.

I was somewhat amused when Frau von Dirksen naïvely told me that before I came to Berlin she made enquiries about me through the German Diplomatic circles, and that she was informed by the British Embassy that I was regarded as a man of supreme honesty.

At the second sitting, also held after a large dinner party, Valiantine and I and several Germans were present. The phenomena which took place were of a similar nature. The conditions appeared to me to be bad. There was a looseness in the circle, and an entire lack of harmony or passivity. Individual sitters were continually talking to one another in separate duologues. After the second sitting, Dr. Kröner or Dr. Quade made the suggestion to Mr. Valiantine that he should submit to control during a sitting. Mr. Valiantine replied that he would agree but must stipulate that in this case every one present should also be controlled, as a justifiable precaution against any unfair tricks which might be attempted by sceptics. Mr. Valiantine's suggestion, strangely enough, was vetoed by several of those present who apparently considered the suggestion insulting. Mr. Valiantine was therefore entirely justified in refusing such a one-sided control.

On the first occasion on which Dr. Quade sat, just prior to the sitting he produced a tin of luminous paint, and a brush. Mr. Valiantine's trumpet had already been painted with luminous paint towards the bottom and wider part. Dr. Quade suggested to Mr. Valiantine that he should be allowed to paint the narrow end. Mr. Valiantine raised no objection to this, and it was done. The procedure, however, of altering conditions at the last moment certainly irritated me, the more especially as Dr. Quade had been very distinctly informed that the seances should take place in the same manner as they had hitherto been held and that I did not base my research work on anything but the possible value of any *communications* which might be obtained.

The third sitting was held on Thursday. On this occasion I did not sit, but Mrs. Bradley sat with Valiantine in my place. It was some time before any phenomena took place, and the entire results were even poorer than on the two previous evenings.

After this third comparatively negative sitting I became convinced that there was something wrong with the general conditions and I determined to find out the cause.

My wife's sister is married to a German, Mr. Hans Gunther, and they live in Saxony. On the Friday—May 3rd—they were travelling through Berlin and spending the night there at the Excelsior Hotel. Frau von Dirksen, on being told of this, very kindly invited them to her house to dinner. I was obliged to refuse this invitation on their behalf, as they had previously invited my wife, Mr. and Mrs. Valiantine and my self to dine with them. I refused Frau von Dirksen's invitation very deliberately because of the purpose I had in view, and I informed her very explicitly of this purpose afterwards.

After dinner, in the rooms of Mr. and Mrs. Gunther, at the Excelsior Hotel, the six of us sat: Mr. and Mrs. Valiantine, Mr. and Mrs. Gunther, my wife and myself. We had no music, no gramophone, or trumpet. Within less than one minute spirit voices came through and continued conversing with us, practically without a pause, for one hour and twenty-five minutes. It was one of the most brilliantly fluent "voice" seances I have ever experienced. All the voices spoke clearly and distinctly—both in German and English. In addition to the Guides, my father, my sister Annie, Warren Clarke, Mr. Austin Harrison (the famous writer and founder of *The English Review*, who passed over last year), and other personal spirits spoke with us at length. My wife's

father and relatives spoke with her and also with her sister, Mrs. Gunther. Mr. Gunther's father spoke with him in German, and several other personal spirits spoke with us during the evening. I had a long conversation with Dr. Barnett and asked him the reason that we were getting such negative results at Frau von Dirksen's. He told us that there was such a lack of harmony in the conditions there that it was only with the utmost difficulty that any manifestations could be given. He told me that not only was there an impenetrable barrier of suspicion and doubt shown by the various sitters but that during the seances they were disobeying the instructions given, and that some of them were groping about for the trumpet when it was lifted in the air, and that they waved their arms in trying to feel behind it. This destroyed the ectoplasmic forces and made it practically impossible for the spirits to materialise their voices. Dr. Barnett added that unless this attitude was changed and the proper conditions were rigidly maintained, it would be useless to continue holding sittings there.

Realising the futility of continuing a series of seances under such deplorable conditions, on the following morning, Saturday, May 4th, I wrote Frau von Dirksen a very firm and explicit letter. I told her what had taken place at the sitting at the Hotel Excelsior, and in my letter I said that even though she had expressed her satisfaction at the sittings held at her house I considered them three of the worst, in poverty of phenomena, that I had ever experienced under Valiantine's mediumship, and that the cause was the entire lack of discipline on the part of the sitters, and the obvious element of suspicion and doubt which pervaded the room. I also stated that we had been informed by Dr. Barnett that the surreptitious movements, and the groping for the luminous trumpet, on the part of some of the sitters was destroying the possibility of obtaining successful results.

I reminded Frau von Dirksen of the brilliant records of the irrefutable evidence of survival which had been obtained under Mr. Valiantine's mediumship, not only in America, but in England and many other countries—attested to and recorded by some hundreds of witnesses. And I told her that I considered it ridiculous and illogical to imagine that Mr. Valiantine would travel to Berlin merely to play some stupid and childish tricks. I informed her that I considered it waste of time to continue under such conditions and that we should prefer the sittings to end at once and that we should leave Berlin on the following day. I stated that the sitting she had arranged for the Saturday evening, to which certain members of her family had been invited, could take place as a final one, providing they observed the necessary conditions.

It should be clearly understood that neither Frau von Dirksen, nor any of the sitters had expressed dissatisfaction or adverse criticism of the sittings which had been held. Since none of them had ever before experienced "direct voice" phenomena, they were of course incapable of judging relatively. It must be emphasised that it was *I and Mrs. Bradley and Mr. Valiantine* who stated that, in accordance with our lengthy experience and wide knowledge, these sittings were comparatively negative and poverty-stricken in phenomena.

(To be continued.)

---

## THE BRITISH COLLEGE.

---

### CHANGE OF ADDRESS.

---

The British College of Psychic Science have arranged to vacate their present headquarters in Holland Park and will remove to No. 15, Queen's Gate, S.W.7, which they have recently acquired. The transfer will take place on September 1st.



## PRINCE AND PLAYWRIGHT.

BY ARTHUR MACHEN.

The recent correspondence in *LIGHT* concerning Hamlet, the Ghost, and that Bourne, raises some very curious and interesting points.

On the face of it, it seems an odd business. Hamlet is told that there is a ghost on the battlements. Very sensibly he determines to investigate the matter for himself. He sees the ghost, recognises his late father, and hears from the ghostly lips the whole and circumstantial story of his father's murder, and the identity of the murderer. So thoroughly does Hamlet believe the tale that the whole course of his life is altered. He gives up Ophelia and devotes himself to the task of executing vengeance on the murderer.

And yet, in the course of this new career, he speaks of the grave as a bourne from which no traveller returns. And all the while he is devoting his entire energies to acting on a history which he has heard from a Traveller who *has* returned! What is the solution of the problem?

If Hamlet were a modern, the case would be simple. Hamlet would have brushed aside the evidence of the sentinels of Elsinore. He would have reasoned that he had been brooding for some time on the sudden and mysterious death of his father and the sudden and unseemly re-marriage of his mother. He had allowed the subject to dominate his thoughts and had coupled with it his strong and instinctive dislike of the King. He had, subconsciously, come to the conclusion that there was something very wrong indeed behind the whole transaction, and, no doubt, the Ghost was a purely subjective hallucination, the body of his own grievous suspicions made visible and audible. And, of course, it would be absurd to consider such a phantasm as evidence of a post-mortem existence. But I don't think they reasoned in this fashion in the sixteenth century.

There is, no doubt, considerable force in the editorial comment on the problem: men will often deny in the darkness that which they have seen in the light; will behold wonders and marvels and afterwards forget them and treat them as if they had never been.

But I believe the actual solution is a very simple one. It is this: Shakespeare was a thoroughly unscrupulous fellow. He did not look upon himself as a mighty genius, a great creative artist, a profound master of psychology, or the deepest thinker that the world had ever seen. He was just a theatre playwright, one of many theatre playwrights. Part of his business was to re-write old plays and bring them up to date. "Hamlet", an old play about a Ghost, a Vengeance, was one of these pieces. The structure, the plot, remained; but, in making his new version, Shakespeare freely used his own thoughts, emotions, experiences, conclusions, without troubling in the least as to whether the new matter fitted in with the old. The Hamlet who saw the Ghost and believed in the Ghost with all his heart was the old, dim Prince of Elsinore; the Hamlet who knew all about the oppressor's scorn, the law's delays, the proud man's contumely, was William Shakespeare, theatre playwright, son of a bankrupt dealer of Stratford-on-Avon, a man who believed neither in ghosts nor in fairies, and was not too certain of the life of the world to come.

And, beyond all this, there is the strange conclusion: that much of the very highest literature is done unconsciously. Shakespeare wrote and re-wrote to "bring them in", to make money, in order that he might settle down at Stratford-on-Avon amongst the lesser gentry. Cervantes supposed that he was writing a broad burlesque on the Romances of Chivalry.

How infinitely each of them surpassed his conscious end!

## THE PERSONAL SIDE.

MRS. J. HEWAT MCKENZIE.

Mrs. McKenzie began the investigation of Spiritualism in 1900, with her husband, and shared in many of his remarkable experiences. But from 1904 to 1914 she was closely engaged in voluntary work in connection with the National Adult School Union, a People's movement originally begun by the Society of Friends for the furtherance of adult education. In this work she travelled through England and Scotland as organiser and speaker, and was Hon. Secretary for the Women's Schools, which are run on lines approximating to Women's Institutes, now so popular. Subsequently she became Hon. Secretary for the whole movement for two years, and edited the monthly journal. A great deal of Social Welfare work and improvement of conditions of women's work, by conference with enlightened employers, was undertaken under the impetus of the advanced Rowntree and Cadbury firms.

At that time she was associated in Committee work with the late Mrs. Ramsay MacDonald in her work on the educated women's trades. She also assisted in the start of many centres for Infant Welfare work.

The establishment of Working Women's Colleges and lecture-schools, almost unknown at the time, became her particular care. International work with similar movements in Germany, in Holland and elsewhere was inaugurated, and interchange of visits arranged. At the outbreak of the War Mrs. McKenzie was a member of the Council of the Union of Democratic Control, which sought to consider pacificatory measures between the combatants; the Prime Minister, the Hon. Charles Trevelyan, Norman Angell and many others in the present Parliament were on this Committee.

The opportunity to assist with the propagation of the facts of Spiritualism arose in 1915, and she then severed her connection with the Adult Movement.

As a Friend, she often experienced great psychic power and help in Quaker meetings, and in Adult School conferences, and she attributes much of the inspiration she had in that work to her knowledge of interaction with the other side.

She has been Hon. Secretary of the British College of Psychic Science since 1920, and in 1922 and 1924 travelled to the Continent on its behalf, and to the U.S.A. in 1927-1928, seeing many aspects of the work. On this question she states her views as follows:

British work in Spiritualism in my estimation is certainly the most virile in the whole world, and conducted on the whole more wisely than in any other country. The scientific aspect so often entirely divorced on the Continent from the theory of survival, is, on the whole, with us more surely balanced, and this is the greatest contribution we can make to a subject which is the most difficult to handle perhaps of any, and yet the most vital to humanity to-day.

DR. ABRAHAM WALLACE.—Dr. Wallace informs us that he has retired from the practice of his profession, and that he desires to thank all who have helped, in any way, to make his life interesting, happy, and contented. He has removed from Harrow to Wallacefield, Belle Vue Road, Paignton, South Devon, where he hopes to spend the "gloamin'" of his days. We are sure that all his friends, who are appreciative of his many years of valuable service, will wish him every happiness in his retirement, and the fullest enjoyment of that ease and dignity which should follow his strenuous years of labour, both in his own profession and in Spiritualism and Psychical Research.



## THE FAIRY INVESTIGATION SOCIETY.

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

Since my first appeal some three years ago through the columns of *LIGHT* as to the reality of Fairy existence the evidence has come forward in a degree that amazes me.

My appeal brought a large number of letters from people whose testimony could not be put aside lightly, and by slow, and perhaps hesitating steps on my part, the Fairy Investigation Society gradually came into being, and now holds regular meetings at a room in the "Borderland Library", which Miss Stead, with most charming magnanimity, has put at our disposal free of charge.

It was my intention to try to form small groups of investigators in different parts of the country, who would report the results of their investigations to Headquarters, after their local Committee had sifted the evidence. These groups of investigators were to form Lodges, and the idea was that every Lodge should have the benefit of investigation all over the country through the mediumship of Headquarters which would issue a regular publication of the proceedings of the Society.

This scheme will eventually come about, I hope, when the Society has sufficient funds to issue a periodical.

A few such Lodges have already been formed, but, naturally, the progress of investigation must be slow on account of the very nature of the subject.

Those who are most gifted in this direction are the people who live very close to Nature, and the study of Nature is not a very lucrative occupation.

Again, there is the difficulty of public ridicule. For this reason I, at one time, considered that the proceedings of the Society ought to be kept a close secret. I have been persuaded to abandon this idea, for the majority of our members consider that our investigations ought to be, more or less, open to public criticism. I am not altogether satisfied that this is wise, for I recollect the immense opposition I encountered in 1904 when I tried to draw attention to the possibility of sending the human voice over the wireless. Ridicule poured in upon the experiments and swamped the facts. Any student of history will find that this always happens.

We have discovered up to date that a multitude of people have very good reasons for believing from personal experience in the existence of fairy folk.

We have among our members several who appear to do, under fairy influence, things which they admit they could not do without such assistance. I do not refer here to poetical kinds of inspiration, but the obtaining of artistic products which can be seen and handled. I know that a lot of these cases exist outside our Society, and I hope we shall be able to attract those who have such experiences, because they will find in our organisation a circle of friends who will not ridicule the idea of fairy inspiration.

Certain fees there must be in order to carry on any kind of organisation and we try to keep these as low as possible. Eventually I have no doubt we shall have generous subscribers interested who will make it possible for us to publish the details and results of our researches, but for the present the activities of the Society are confined to the London Lodge, of which the Viscountess Molesworth is President. Mrs. Cantlon is a very much overworked Honorary Secretary, and I am Chairman.

I am sure that any readers of *LIGHT* who are really interested and who apply for particulars of membership will be pleasantly surprised at the amount of progress we have made already towards finding a key to a very ancient and long suspected secret.

May I remind those good people who uphold the

literal Bible teaching, that there is nothing inconsistent with orthodox Christianity in our work.

Speaking as Chairman of the London Lodge of the Fairy Investigation Society I would add that in the few meetings we have had already, I have seen a possible area of knowledge quite beyond anything I had anticipated when I started in this direction. The secret of all research lies in intelligent co-operation, and that of course, is the watchword of the Society.

Those who feel that they would like to join the Society or be associated with its investigations are invited to write to the Secretary of the London Lodge, 10, Cliveden Place, Sloane Square, London, S.W.1, but I would ask them to remember that the Society is not strong financially, and that if they enclose stamps for postage of replies their thoughtfulness would be appreciated.

## LETTERS TO THE EDITOR.

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

### THE REASON AND THE SPIRIT.

Sir,—Referring to your leading article in *LIGHT* of June 22nd, 1929, may I point out a matter about which I am perplexed, namely, my recognising "Spirit" as "Reason", the true essence of God.

Scientists and Spiritualists too often follow theology, and confound "soul" with "spirit", in spite of all that is said and written to the contrary. "Reason", however, is never named as the "Spirit", never considered in that light; and I wish to know what Professor Eddington or your good self can tell your readers as to the "spirit" of man being or not his "reason"—Yours, etc.,

R. ISAAC JONES.

Caernarvon.

### DREAM WARNINGS AND THE TIME PROBLEM.

Sir,—Having re-read Mr. Armstrong's article, "Are We To Heed Dream Warnings?" (*LIGHT*, July 6th) I feel compelled to question his statement that "the Present is a mere dividing-line, and has no duration whatever itself, any more than the Meridian of Greenwich has width."

Well, the Present *appears* always to be advancing swiftly into the Future, just as the Present *appears* always to be receding into the Past. If Mr. Armstrong's premise holds good, then the Past and the Future have no real existence either. Supposing one does not admit of divisions in time, one cannot admit of positions. That means that I (if I exist at all) am writing this letter in the Past, Present, and Future; also that my body is, in all its changes and activities, equally present(?) in all three. All my movements must be going on simultaneously, although they seem to be separated by, and in, time. Reasoning from Mr. Armstrong's premise, everything in time must be co-extensive with time; such, at least, is my conclusion.—Yours, etc.,

FRANK LIND.

33 & 34, Shoe Lane, E.C.4.

EDWARD CARPENTER.—Mr. A. Vout Peters writing from Holland in reference to the decease of Edward Carpenter, says: "I had the privilege of knowing him intimately during the last few years of his life. As a Spiritualist his Spiritualism was not a matter of spirit communication but a recognition of the spiritual nature of the Universe. His book which dealt with Pagan and Christian myths outlined a spiritual philosophy of life of a grand and comprehensive nature."



## 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.—For rates, apply The Advertisement Manager, LIGHT, 34, Paternoster Row, London, E.C.4. (Phone: Central 1462.)

## OBSESSING SPIRITS.

Of late, we have been told, some members of the medical profession have had under investigation the subject of obsession, and have found that there is an actual basis for the idea of "possession by devils", to use the phrase made familiar by those New Testament narratives which have been discarded or explained away by the "Higher Criticism". Amongst the miracles of Jesus and His Apostles, was in fact the casting out of devils from people afflicted with what we know to-day as "obsession".

Those who have studied psychical research know that certain medical men in the United States have set themselves to cure obsession. The names of Drs. Titus Bull and Carl Wickland may be mentioned as familiar to such students.

It is not necessary here to go deeply into the argument for obsession. To us it is a proved matter, as the result of observation and experience, and an accumulation of testimony from competent witnesses. But it is desirable to point out that, however alarming the fact of obsession may be to the timid, and however repugnant to the uninstructed, obsession itself is not in any way a new thing, nor did it arise out of either Spiritualism or Psychical Research, which uncovered the fact—they did not invent it.

It was, as we have reason to believe, well known in the Ancient World, and we have already mentioned the allusions in the New Testament, which Modernists, having first found them to be very perplexing, have now discovered to be perfectly incredible. Yet some unhappy people *were* "devil-possessed" in the days of Jesus and His Apostles, and the "devils" were "cast out". And very much the same thing is happening to-day.

It is necessary to rationalise the subject by a few suggestions and attempted explanations. In this life we are affected for good or evil by the influence of others, and sometimes that influence reaches us in strange ways and has peculiar effects. But we do not regard those who affect us beneficially, whose presence and whose words exalt us, as "angels". We see they are human beings like ourselves. Neither would we consider those whose influence is malignant, stirring up the evil within us, as "devils". Nor should we say that we were "possessed" by them however strong a

hold they might severally have upon our minds. "Angels" and "devils" seem to be terms reserved for human beings in the after death state. It is very curious.

Let us beware of that tyranny of words. We are influenced by the discarnate, by human beings out of the flesh, in just the same way. We are, in fact, encompassed by a spiritual host—those "millions of spiritual beings" of whom Milton wrote as walking the earth. Some are pure, good and radiant beings; some are very "average", like ourselves; some are ignorant and earth-bound, and a few are so morally undeveloped as to be harmful, if we provide them with any point of contact, either from lack of virtue or lack of knowledge. But they are all—"angels" and "devils" alike—members of the Family, the Human Family Circle and there is none outside of the Divine Parentage and care.

The cure of obsession is a branch of Therapeutics, not of Theology, and if the recognition and treatment of the disease is not orthodox, well, that is how it has been at first in a multitude of other instances. Every new discovery has to fight for its life against Ignorance, Prejudice and Vested Interests. Psychiatry—the study and cure of diseases of the soul—is a relatively new department of medicine. Man to-day is discovering his soul. It is part of the irony of things that the discovery is being made in the direction of its diseases. But it has been very much the same with the body, a study of the maladies of which advanced the knowledge of it. The medical man of the future will be in Shakespeare's phrase "body curer and soul curer". And when the causes of obsession are at last laid bare it will be seen not to be so dreadful a business after all. Incidentally it will justify the New Testament narratives—although this may be rather unpalatable to the "higher critics"!

## THE NEXT PSYCHIC CONGRESS.

The next International Psychical Research Congress will take place in April, 1930, in Athens. The last Congress, it will be recalled, took place in Paris in 1927, previous to that the Congress was held in Warsaw and Copenhagen.

The international committee in control of the Congress comprises five people, namely, Dr. Hans Driesch (Leipzig), Sir Oliver Lodge (London), Professor Charles Richet (Paris), Dr. A. Tanagra (Athens) and M. Carl Vett (Copenhagen), the last-named acting as general secretary.

International committees are already in existence in Boston, Brussels, Gentofte (Denmark), Munich, Cairo, London, Madrid, Helsingfors, Paris, Athens, Groningen, Benares, Reykjavik, Savona, Riga, Oslo, Vienna, Warsaw, Silistra, Leningrad, Zurich, Stockholm, Chemnitz and Constantinople.

Papers for discussion are being invited from prominent psychic investigators chosen by the international committee and the national committees, these invitations being strictly personal. All visitors to the Congress will be required to pay a registration fee of twenty francs (gold) and will receive in exchange an identity card giving right of entry to all meetings, receptions and official excursions, as well as privileges in the way of special reductions in fares, fees, etc. Lectures will be delivered in one of four languages, English, French, German, and Italian, and are limited to thirty minutes' duration. Discussions following lectures may take place in any language permitted by the Congress.

In connection with the Congress a programme of entertainment has been drawn up which will include excursions to Mount Athos, Delphi, Salonica, Gnosso, the Straits of Salamis, etc.

A circular giving further details, with information regarding travel facilities, hotels, etc., will be issued later by the international committees.



## SIDELIGHTS.

Mr. W. H. Atkinson, described as "an engineer and no Spiritualist", has the power of producing strange and intricate designs, which have caused astonishment to professional artists of celebrity, according to the *Daily Express* of July 4th. One day Mr. Atkinson was persuaded to try the Planchette, and was surprised to receive a communication urging him to buy pencils and water-colours, and begin to draw. Very sceptically he obeyed. Says the report, "He was astounded to find that in a few minutes he had drawn an exquisite design; and then, taking a crayon, the unseen power coloured it superbly. Placing his pencil on the paper he found he had captioned it 'Venetian Boat, Seventeenth Century'."

At the offices of the *Daily Express* Mr. Atkinson gave a demonstration of his strange gift, which he terms a "freak". His hand jumped, writhed, and then began to trace a design on a sheet of paper. He remarked that he felt a heavy weight on his hand, and added that sometimes the movement of the pencil becomes so violent that the point is driven clean through the paper. In five minutes, says our contemporary, the sheet was covered with a beautiful drawing, so detailed that the picture suggested that some hours must have been taken in its production.

"We Need Not Fear the Unknown—Great Scientist Assures Us Death is Only an Awakening in a Limitless Existence." In these words the *Sunday Chronicle* of July 14th heads a long article, one of a series appearing in that journal from the pen of Sir Oliver Lodge. "What will be the effect upon religion of demonstrated survival?" asks Sir Oliver, who then discusses the probable answer to his own query: the demonstration of the survival of the human spirit, he says, would establish the existence of a spiritual world. "The spiritual world, once admitted, may rationally be thought of as extending to infinity. There is no limit or boundary to the material Universe. The same system of law and order holds throughout. And if spirit and matter are inter-related, so that all that we can observe is a sign of something dominating and inter-acting and giving partial indications of a great Reality, then the whole may be suffused with an intelligence and a meaning beyond anything that we can conceive."

Religious objections on the part of orthodox Hindus and Parsees are hindering the efforts of the Bombay authorities to combat the malaria germ, reports the *Times* of July 9th. It was decided to seal over a number of private wells, known to be the breeding places of malaria-bearing mosquitoes, but the attempt is meeting with vigorous opposition. Certain members of the Hindu community objected to the use of certain materials in sealing the wells, so the municipal health department are providing brass taps devoid of rubber, leather, and other substances likely to give offence. To meet the views of the Parsee element, glass covers are being utilized so that, in compliance with the desires of that race, the rays of the sun may reach the water. But a third objection has been raised—spirits dwelling in the wells must not be imprisoned! So the commissioner in charge has announced that to give a means of ingress and egress for these spirits, brass plates bored with minute holes will be inserted in the well coverings. In spite of these concessions, says the report, there is much dissatisfaction in the locality, and a special meeting of the corporation has been called to discuss the problem.

"Had Professor ——— been a Spiritualist he would not have committed suicide," remarked Robert Blatchford in the course of a long article in the *Sunday Mercury* of July 7th. He was referring to the sad case of a famous man of science, aged 71, who shot himself, being unable to support the loss of his wife. Mr. Blatchford continues: "Spiritualism instead of driving men and women to insanity or suicide, upholds them in the hour of their trial or bereavement."

Native "medicine-men" in South Africa have formed themselves into an association, says a Capetown correspondent to the *Observer* (July 7th). They recently gave a public demonstration of their powers in a hall in the Rand, during which the "smelling out" rod was used, and methods of herb-healing were disclosed. Says the report, "Though there is much quackery of this sort in the quasi-medical, semi-religious practice of the witch doctor, many of them possess considerable medical knowledge. They have, for instance, long anticipated modern pathology by curing general paralysis by allowing the patient to be bitten by malarial mosquitoes, thus setting up rival germs in conflict."

A claim has been made by Professor Calligaris, of Rome University, that by stimulating the nerves of the index finger or second toe, in a certain manner, it is possible to restore lost memory. He states that he has successfully applied this process in the case of a soldier, whose mind became disordered after serving in the War, with the result that he lost his memory, and was confined to an institution. Later on he was recognised as being Professor Giulio Canella, who was reported missing during the campaign in Macedonia, and after being restored to wife and friends a complication arose, for it was claimed from other quarters that he was really a certain Mario Bruneri, who had been sentenced to two years' imprisonment for theft.

This case was brought before the Italian courts, and a legal battle has been raging round the mysterious individual, reports the *Daily Telegraph*, of July 2nd. He has been dubbed "The Collegno Man", and the trial has caused great public interest. At first it was held that he was neither Canella nor Bruneri, whereupon the Bruneri family appealed and obtained a verdict in their favour. Thereupon a counter-appeal was lodged by the "Collegno Man" himself, who maintained that he was really Canella. Before the hearing of this appeal, Professor Calligaris submitted the appellant to an experiment, in which the patient's index finger was stimulated for a period of twenty-five hours. At the end of that time, it is asserted, memory was reawakened, and the "Collegno Man" recalled a number of incidents which related to war-time experiences in Macedonia such as could have happened to nobody except the real Canella. The experimenter, Professor Calligaris, adds the *Telegraph*, "supports his theory by the results of experiments with a woman medium who, when given objects belonging to the mystery man, described the early life of the owner in such a way as to show that he could not be Bruneri".

"FROM OVER THE BORDER", the account of a lawyer's remarkable psychical experiences given in *LIGHT* of the 13th inst. (p. 326), was reproduced in the *Morning Post* of the 15th inst.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY



SCIENCE AND THE UNSEEN  
WORLD.

By FREDERICK STEPHENS (Paris).

(Continued from page 339)

There seem to be three great classes of laws, (1) Identical laws, (2) Statistical, (3) Transcendental laws. In the first class Eddington includes the laws of gravitation, those of conservation of mass and energy, and the laws of electric and magnetic charge. These are given the status of Identities, for we understand the constitution of the entities which obey them by referring to the closed cycle. These proud laws are reduced to definitions, and are not considered real laws of "governance". The second class is concerned with multitudes of individuals. Such laws are obeyed by crowds, and are not affected by the characters of the particular individuals composing these assemblages (laws of gases and of thermodynamics). Eddington suspects that in the third class we are confronted with perhaps the only real laws of governance so far discovered: quanta and atomicity. An American professor has recently pointed out that our former idea, that Nature was understandable and subject to law, arose from the narrowness of our horizons and this idea *may* have to be abandoned. Possibly most of these laws have been plastered by the human spirit on to the world of things, and they may be only the expression of our limitations. Science has ceased to occupy itself with the behaviour of matter in bulk (billions of molecules), and thus is ceasing to encounter *average* effects. The "uniformity of nature", of which we used to hear so much, was probably a belief produced in our minds as the result of the uniformity of *average* behaviour. We had not then begun to study the *individual* members of the crowd.

The Identical and Statistical laws are probably of human manufacture—Eddington speaks of them as "man-made". The striking difference between the first two classes and the third class is that the former exhibit continuity, whilst the latter (the disconcerting and mysterious laws of quanta and atomicity), seem markedly discontinuous, and it is this strange quality which leads him to suspect that they are perhaps real laws, and not *formulas* imposed on the world by human intelligence. He stresses the paradoxical nature of the electron which seems to partake of the nature of a wave and a particle, and proposes to call it a "wavicle".

Very serious doubts are beginning to be felt regarding the reality of this entity. It *may* be a case of "Mrs. Arris". Only a few months ago, Professor A. H. Compton (Chicago University) publicly stated "It is only to satisfy our sense of continuity that we assume that an electron or a proton has a real existence between the occasions at which it acts on other particles"—an admission that physics is now dealing with entities of which it is impossible to form any conceptual model which does not break down after further scrutiny. Similarly, the old Bohr model of the atom, which pictured it as a replica of the solar system, with satellite electrons revolving in definite orbits about the atomic nucleus, is now considered a crude and somewhat misleading analogy. The macroscopic and microscopic views of the world appear to differ not only in degree but in kind. The substance of the world, Eddington believes, is "Mind-Stuff". The term, unfortunately, is crude, and by no means adequate, but it gets as near as is possible to what he means. Consciousness, we know immediately in ourselves as attaining to Self-Consciousness; but we can conceive it as fading away into Sub-Consciousness, and below *that* into a vast penumbra, indefinite and co-extensive with the All. We conceive it as something continuous with our

mental nature. This brings us to pantheism, which is about as far as our method will go, but it forms the philosophical background which the religious consciousness can transform into a vital personal religion. It is only an enlarged commentary on the text, "In Him we live and move and have our being." It is suggested that the division of the world into the Material and the Spiritual realms is superficial, and the "deep line of cleavage is between the *metrical* and the *non-metrical*". Here is opened out a way of escape from that harassing dualism of "matter and spirit", in which the human mind can never find rest. Besides, we must remember that "matter" in the scientific sense plays only a subordinate rôle, being a member of the entities interlinked in the closed cycle. It is sublimated away into electrons whose nature is transcendental, and they appear to be on the point of being explained away by Schroedinger, de Broglie, and others into "waves of energy".

This seems to be the fate which the new wave-mechanics has in store for the electron. And Eddington insists that "if we are to regard the atoms and electrons of the external world as possessing a status which is to rank them as anything more than the mere products of an arbitrary mental exercise", it is to *the mind* we must look to endow them with "actuality".

This I think gives a fairly correct, though of course, a very rough account of the philosophical implications of modern physics, as these appear to the mind of one of our ablest astronomers. Of course, the philosophical outlook adopted by it is not new; Berkeley and other metaphysicians have said something very similar long ago. But Berkeley was a metaphysician, and he followed the method that philosophers (as distinguished from scientists) have used, that is, the interpretation of the world of experience by some *a priori* hypothesis or principle derived from internal reflection or meditation which was imposed on the content of experience and into which the latter was forced as upon a bed of Procrustes. But here we have a world-view which is the result of the scientific method of experiment, hypothesis, and the rigorous control of the latter by observation combined with mathematical analysis.

Doubtless Eddington's book will incur the censure of the professional philosopher, that queer survival of the pre-Newtonian era of thought. These gentlemen, who are the self-appointed guardians of thought, entertain an amusing superstition, namely, that it should be the function of physicists to weigh, measure, and to discover new facts; and that it should be the function of mathematicians to solve equations; further, both should be encouraged so long as they restrict themselves to these limited activities, but if either should presume to discuss the implications of his discoveries, or attempt to draw conclusions on the subject of space, time, or laws of nature, he should be severely reprimanded for encroaching on the special preserve of the metaphysician.

We are no longer impressed by a claim which is largely the fruit of personal vanity. One recalls the criticism that, "the name of philosopher, which meant originally 'lover of wisdom', has come in some strange way to mean a man who thinks it his business to explain everything in a certain number of large books. It will be found, I think, that in proportion to his colossal ignorance is the perfection and symmetry of the system which he sets up, because it is so much easier to put an empty room tidy than a full one". So, we very ordinary intelligent persons of to-day will not be over impressed by Dean Inge's elegant assurance that "the philosophers" have "got their knife" into Eddington, who is well able to take care of himself.

The world of physics seems to have been swept bare by an intellectual hurricane. The old concepts which appeared so solid, enduring and absolute; three-dimensional space and independent time, matter and

JULY 27, 1929  
force, have passed  
more spectral  
and Energy  
important part  
ether, endowed  
but in its place  
and more mar  
physical, will  
continually in  
with him.  
than matter,  
potentialities  
comprehension  
the spheres  
be anticipated  
Lodge may w

The  
gorgeous  
dissolving  
pageant  
the City

## SPIRITUAL

In its es  
rather sadly  
in common  
the subject  
elementary  
types found  
in its earlier  
who showed  
inviting the  
editor, to  
a pleasant  
editor, being  
of culture,

But ev  
distinction  
research, an  
associated  
Barrett Bro  
William an  
down a fe  
doubt if a  
roll of bar  
at all upon  
not special  
was none  
has never  
the side of  
serious and  
of one latt  
of Hanne  
known to  
always be  
man of re  
of note u  
Then the  
adorned h  
Another  
tributors  
recent vol  
praise fro  
amongst t

But lo  
that the  
Spirituali  
beginning  
be taken  
message  
their effe  
only in  
in Art a  
that day  
lived to  
and the



force, have passed away and new structures of much more spectral character are rising. Only Radiation and Energy remain, and these play a far more important part than in the past. The old fashioned ether, endowed with material properties, is also dead, but in its place there awaits the investigator a new and more marvellous ether, whose properties, though physical, will not be material. Sir Oliver Lodge has continually insisted on this, and Eddington agrees with him. And this more fundamental "substance" than matter, may quite conceivably be the seat of potentialities and energies at present beyond our comprehension. Correlative and profound changes in the spheres of philosophy and religion are also to be anticipated. The eloquent words of Sir Oliver Lodge may well close our rapid survey:—

The scientifically apprehended Universe is a gorgeous palace; but it already shows signs of dissolving into an insubstantial—an immaterial pageant, and through the wrack the turrets of the City of God are beginning to appear.

### SPIRITUALISM AND THE POETS.

In its earlier days, as an old Spiritualist once rather sadly remarked, Spiritualism had very little in common with Art. That was a natural result of the subject being at its beginnings—rather raw and elementary and with much about it that the artistic types found repellent. Yet it may be recalled that in its earlier years this journal was read by Tennyson, who showed his interest in psychical matters by inviting the Rev. William Stainton Moses, its then editor, to visit him. The meeting was, we believe, a pleasant and fruitful experience for both. The editor, being a powerful medium as well as a man of culture, was well equipped to discuss the subject.

But even in those days a number of poets of distinction came into close touch with psychical research, and some of them were more or less closely associated with LIGHT. We think of Elizabeth Barrett Browning, F. W. H. Myers, Alaric A. Watts, William and Mary Howitt, Gerald Massey, to set down a few names that come easily to mind. No doubt if a close scrutiny were made, quite a decent roll of bards could be produced, without trenching at all upon the list of distinguished authors, who did not specialise in poetry, such as Andrew Lang, who was none the less a poet on occasion. But LIGHT has never in its own columns been very strong on the side of the Muses—its work has been rather too serious and, in some respects, prosaic. We can think of one latter-day friend and contributor in the person of Hannen Swaffer, whose title of "The Poet" is well-known to his friends. But Hannen Swaffer has always been primarily a journalist and publicist—a man of repressed ideals who might have been a poet of note under other and more congenial conditions. Then there is Sir Arthur Conan Doyle, who has adorned his work with at least one volume of poems. Another name which comes to mind amongst contributors of to-day is that of Mrs. Hall Hains, whose recent volume *A Handful of Dreams* met with high praise from the reviewers and has given her a place amongst the poets of to-day.

But looking at the matter broadly we should say that the great literature and the great poetry of Spiritualism have yet to come. It is still at its beginnings, not yet sufficiently matured by Time to be taken into the general mind, but its meaning and message when well understood will undoubtedly have their effect as a manifest source of inspiration, not only in Religion, Science and Philosophy, but also in Art and Literature. Some of us may live to see that day—but it is not very likely. Still, we have lived to see a period of budding—even if the flowering and the fruitage are afar off.

### RAYS AND REFLECTIONS.

Now and again I receive a letter in which someone is described as a "physic" or as having "physic" power. *Punch*, however, refers to an especially funny example in a Canadian paper which announced that "Madame Sherry, the well-known physic of Victoria, is spending the day here". Mr. Punch remarks that this type of physic is always popular!

News of an "electric torture machine" has reached me. This ingenious apparatus is described by the Chinese Press in Shanghai, and it is explained, with unconscious humour, that its use has become necessary for dealing with dangerous criminals because "corporal punishment is forbidden". The method of procedure appears to be as follows. The prisoner is stripped, and his hands are attached to electric terminals, and there is sent through the victim's body a strong current that—to quote from the report—"causes such an unendurable sensation that even the strongest and fiercest robber will make confession without more ado".

This is a sign of progress. The use of electricity as a means of torture marks a considerable advance on such out-of-date crudities as the stake, the branding-iron, the thumb-screw, and the bow-string, to say nothing of the slightly more refined methods of the "boot", the "little-ease", and the "iron maiden". Yes, undoubtedly this means—Progress. Though some of us may regard it as progress in the wrong direction.

A story is told of a playwright who having written a rather dull play, asked a theatrical critic to hear him read it. Half way through the reading, the friend went to sleep, much to the annoyance of the dramatist. "I asked you to listen to the play and give me your opinion of it, and then you go to sleep," he said indignantly. "That *was* my opinion of it," said the critic. That story recalls a rather tedious seance which I once attended and during the progress of which two of the sitters took a refreshing nap. The medium, however, was not at all disconcerted. Rather he felt complimented. He explained that they had become entranced owing to the powerful psychic conditions of the meeting.

The scene was an Irish fair, and a small red-headed man was walking ferociously about. "Show me the man that hit Micky Doolan!" he roared. "Show me the man—" and at that moment there stepped out of a booth a fellow over six feet high and of Herculean build. "Oi'm the man that hit Micky Doolan," he said, grinning maliciously on his challenger. The little man gasped, and then remarked with an ingratiating smile, "Faix, and it was yerself, was it, sor? Begobs, but ye hit him the devil's own pelt!" I have heard of some realistic illustrations of the moral of that story in our own subject. Once it was a case of a quarrelsome man in a railway carriage who intervened in the course of a discussion on Spiritualism. He made a violent attack on the subject, mentioning the names of some of the persons he had heard of as its advocates; he mentioned the name of a Spiritualist in his own town, adding some blistering remarks. It was distinctly unfortunate, for unknown to him that person was in the same compartment! He was not only a Spiritualist but an athlete renowned in pugilistic circles. He said a few words—and the quarrelsome man, looking extremely foolish, offered an abject apology.

D. G.



## DISTINGUISHED BELIEVERS IN SPIRITUALISM.

Mr. Claude Trevor, a contributor, who is resident in Italy, some time ago chanced upon an Italian book entitled *Idea Vera dello Spiritismo*, in which a chapter is devoted to testimonies in favour of Spiritualism by eminent men of different countries. From a large number of these chosen by Mr. Trevor, as probably the more interesting to readers of *LIGHT*, we print a few, as follow:

"It is the first time that a future life is being studied scientifically, and to deny the facts we relate shows the desire to condemn Science to inertia and to put obstacles in the way of progress."

DR. CHARLES RICHEL.

"It is encouraging to know that our sacred teaching is making progress in Rome and that more and more it accentuates the belief in Spiritualism, which is destined to regenerate the world."

G. BORSELLI (Senator of Italy).

"It is impossible that chance or the greatest astuteness can produce the marvellous phenomena of Spiritualism."

ROBERT HOUDIN (Famous Conjurer).

"I affirm that I believe in Spiritualism, and I know what I am saying."

NAPOLEON III.

"I solemnly declare that it is absolutely impossible to produce the wonderful phenomena of Spiritualism by the art of the Conjurer."

S. BELLACHINI (Conjurer at the Court of Berlin).

"I do not approve of the contempt with which many persons regard Spiritualistic phenomena. . . . I believe that such proceed from intelligence of which we have hardly any idea."

W. E. GLADSTONE.

"I have acquired absolute proof of a transcendent, invisible world capable of communicating with humanity."

ZÖLLNER.

"I do not hesitate to declare that the man who asserts Spiritualistic phenomena to be contrary to Science knows not what he is talking about. Who can foresee what may depend on the serious study of this new psychology?"

CAMILLE FLAMMARION.

"I declare that I am a convinced Spiritualist."

L. FERRI (Head of the Faculty of Philosophy, University of Rome).

"I much regret, and I am greatly confused at having so tenaciously combatted the facts of Spiritualism. . . . However, the facts exist, and I declare myself subservient to them."

PROF. C. LOMBROSO (Famous Anthropologist and Head of the Medical Faculty of Turin).

"We hold that it is the strict duty of Science to study thoroughly all phenomena. To leave out of account Spiritualistic phenomena, and to ignore the attention that is their right, is to ignore Truth."

VICTOR HUGO.

"It is gratuitous supposition to assert that Spiritualistic facts and natural phenomena contradict one another."

G. FILOPANTI.

## ANSWERS TO CORRESPONDENTS.

W.J.—"Thou sayest an undisputed thing in such a solemn way." We have been aware of the matter for many years.

S. L. HOOPER (Alberta, Canada).—We thank you for your appreciation of *LIGHT*. The book you refer to, *An Experiment With Time*, is published by Messrs. A. & C. Black, Ltd., 6, Soho Square, London, W.1., price 10s. 6d.

## NOTES ON NEW BOOKS.

"IN DEFENCE OF BABIES DIVINE." Through William Mearns. (Cathedral Publishing Co. 2s. net; post free 2s. 3d.)

An eighty-page pamphlet principally devoted to an attack on war, slums, liquor traffic, and other modern evils that threaten the lives and happiness of unborn millions; written with more passion than precision. The language is extravagant, the construction naïve, but the sincerity of the writer unquestionable.

W. H. C.

"THE FOURTH MURDER." By D. M. Glew. (Andrew Melrose. 7s. 6d.)

I imagined, on encountering passages dealing with a distressed spirit on a moor, and a tradition of a bargain made with the Devil, that this would prove to be another psychic novel. It is, however, a murder mystery story that opens on somewhat conventional lines but develops one or two ingenious twists as the tale proceeds, so that the attention is held from beginning to end.

W. H. C.

"THE GYTRASH OF GOATHLAND AND OTHER YORKSHIRE LEGENDS." By Michael Temple. (Selwyn & Blount. 5s.)

The name of the late Mr. Michael Temple is one that became well and favourably known in connection with various able articles, especially in the *Referee*. This is a posthumous book. It consists of a collection of old legends likely to be new to the majority of readers. They are given in Mr. Temple's captivating style and the "creepy" effects are skilfully attained. "The Eldritch Erne" gives one quite an old-fashioned thrill, while "Fairy Cross Plain" has power to recapture for us the old childish, smiling wonder reminiscent of those days when "fairy tales were true". But all the stories, including "The Gaabrel Ratchet", "St. Hilda's Snakes" and "The Penny Hedge" have a piquant interest and the titles alone are sufficiently inviting.

E. K. G.

"THE BOOK OF BROTHER JAMES, OR THE FINDING OF THE GRAIL." Edited and compiled by Richard Whitwell. (C. W. Daniel Co. 5s.)

Numerous friends and acquaintances of the late James Leith Macbeth Bain will recognise in this work the gentle outpourings of his soul such as he was wont to give orally to those with whom he came into congenial contact. Much poetic feeling is shewn and a yearning for and understanding of celestial love. Some of us who knew "Brother James" thought of him as of some minstrel-missioner of a mediaeval age, going barefoot and humbly garbed from choice, carrying healing simples to the weak and a message of hope and comfort to those who would listen to his songs and his always ardent sympathetic talk. His book will appeal to all who are in kinship with his mind.

E. K. G.

A SUCCESSFUL GARDEN FETE.—The Garden Fête held on Saturday, July 13th at "Kenmore", Upper Norwood (kindly lent by Mr. and Mrs. Snowdon Hall) in aid of the funds of the Croydon National Spiritualist Church was a great social and financial success. The weather was ideal and the spacious house and grounds were taxed to their utmost capacity by an attendance of over five hundred Spiritualists. The stalls were well patronised and the musical programme, under the direction of Capt. Hepworth, was greatly enjoyed; among those who contributed to the programme were Miss E. Millar, Miss Hilda Tiffin, Miss Yeo, Miss Margaret Ella, Miss Pope, Miss Millicent Silver, Mrs. Wilks, Miss Phylis Chatfield, Miss Legge and Miss Rose Dawson, the noted South African soprano. The following psychics kindly gave their services: Mrs. A. Boddington, Mrs. Brownjohn, Mrs. Stockwell, Madame Bishop Anderson, Mrs. E. Clarke, Mrs. Evans, Mr. T. W. Ella, Mr. S. F. Barker, and Mr. Beckwith Kirk; demonstrations of the Auroscopes instrument were given by Mr. H. Boddington. A cordial vote of thanks to Mrs. Hinchliffe, who performed the opening ceremony, proposed by Mr. Snowdon Hall and seconded by Mr. J. M. Stewart, was passed with acclamation. Mrs. J. Wesley Adams presided.



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

59, HOLLAND PARK, LONDON, W.11.  
(Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

New Syllabus on Application. Ready Sept. 1st.

### IMPORTANT ANNOUNCEMENT.

#### PLEASE NOTE.

The College will be closed from 3rd August, and will re-open on 1st September at new premises,

15, QUEEN'S GATE, LONDON, S.W.7.  
(Telephone: WESTERN 3981.)

All Inquiries to New Address after 18th August.

VOL. VIII. No. 2. July, 1929

### "PSYCHIC SCIENCE"

Special Illustrated Article on "Apport" Mediumship.  
Remarkable photographs, Healing Mediumship, etc.

Editor: STANLEY DE BRATH, M.I.C.E.

Best Psychic Quarterly in the World.

2s. 9d. post free; 11s. yearly.

Sample copy free

## 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 Bureau will be closed till September 2nd.

## THE LONDON SPIRITUAL MISSION.

13 PEMBRIDGE PLACE, BAYSWATER, W.

Sunday, July 28th, 11 a.m. .... MR. H. ERNEST HUNT  
Sunday, July 28th, 6.30 p.m. .... MR. PERCY BEARD  
Wednesday, July 31st, 7.30 p.m. (Clairvoyance) .... MRS. EDWARDS

### SEND FOR THEM NOW

Published at 2/6 each, Offered at 1/6 each, post free

## Signs, Omens and Superstitions.

and

## Fortunes and Dreams

by

ASTRA CIELO.

The former gives particulars of popular superstitions, lucky and unlucky days, signs of good or bad luck, omens, etc., etc.

The latter is a practical manual of fortune-telling, divination, and interpretation of dreams, signs and omens.

Send your Order with remittance to:

"Light," 34 Paternoster Row, London, E.C.4

## ALL WHO SUFFER

should write for particulars of my Astro Bio-chemic treatment, enclosing stamped addressed envelope. Wonderful cures!

MR. J. B. WARD

CROSSGATE HOUSE, THORNHILL, DEWSBURY

### SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—July 28th, 11.15, open circle; 6.30, Mrs. Carrie Young. July 31st, 8, Mrs. Redfern.

Camberwell.—The Central Hall, High Street.—July 28th, 11, Service; 6.30, Mr. Edmund Keith. Wednesday, 7.30, Public Meeting at 55, Station Road.

Richmond Spiritualist Church, Ormond Road.—July 28th, 7, Mr. Thornton, Address and Clairvoyance. July 31st, 7.30, Miss Moore, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—July 28th, 6.30, Mr. T. W. Ella.

Cricklewood.—Ashford Hall, 41, Ashford Road.—July 28th, 6.30, Mr. Samuel and Mrs. Lloyd. July 31st, 3 and 8, Mrs. J. R. Yorke.

## Marylebone Spiritualist Association, Ltd.,

PUBLIC WORSHIP, SUNDAYS AT 6.30.

ÆOLIAN HALL, NEW BOND STREET, W.

Sunday, July 28th, at 6.30.

Address .... MR. G. PRIOR  
Clairvoyance .... MR. E. SPENCER  
Silver collection on entering.

AT HEADQUARTERS.

4 and 5 Tavistock Square, W.C.1.

TELEPHONE MUSEUM 0676.

Participation in the following facilities to investigate Psychic Phenomena is restricted to Members and Associates.

#### MEETINGS.

Monday, July 29th, at 3 .... Psychometry .... MR. E. SPENCER  
Tuesday, July 30th, at 7.30 .... Clairvoyance .... MRS. ANNIE JOHNSON  
Thursday, August 1st, at 7.30 .... Clairvoyance .... MRS. NUTLAND

#### GROUP SEANCES.

Monday, July 29th, at 7.30 .... MR. E. SPENCER  
Wednesday, July 31st, at 3 .... MRS. KENT  
SEANCE FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.  
Wednesday, July 31st, at 7.30 .... MRS. HENDERSON

#### PRIVATE SITTINGS.

Trance Mediumship .... MRS. ESTELLE ROBERTS  
Trance Mediumship .... MRS. BARKEL  
Trance Mediumship .... MRS. MORREL  
Clairvoyance and Trance Mediumship .... MISS FRANCES CAMPBELL  
Clairvoyance and Trance Mediumship .... MR. GLOVER BOTHAM  
Clairvoyance and Trance Mediumship .... MRS. CANNOCK

#### LIBRARY.

Nearly 2,000 books. Open daily, 11 to 7 (except Saturday).  
An invitation to become a member is extended to all who wish seriously to investigate the claims of Spiritualism. Mr. S. E. Treloar, Hon. Members' Secretary, will be pleased to receive applications from intending members and associates. Subscriptions: Members 10/-, Associates 1/6, yearly. All correspondence to the Hon. Secretary.

## WIMBLEDON SPIRITUALIST CHURCH.

(Accepting the Leadership of Jesus Christ.)

136 HARTFIELD ROAD, WIMBLEDON.

Sunday, July 28th, 11 a.m. .... MR. BERNARD LELLIOTT  
Address, Spirit-descriptions and messages.

Sunday, July 28th, 6.30 p.m. .... MME. A. DE BEAUREPAIRE

Wednesday, July 31st, 7.30 p.m. .... MR. A. DEARNLEY SERJEANT

Address, Spirit-descriptions and messages.  
Healing—no charge: Mondays, Tuesdays and Thursdays, 10 a.m. to 8 p.m. Wednesdays, 3 p.m. to 5.30 p.m.

## SPIRITUALIST COMMUNITY SERVICES.

Morning and Evening

## GROTRIAN HALL

115, Wigmore Street

(Nearest Station, Marble Arch or Bond Street).

SUNDAY, JULY 28th,

11 a.m.—Speaker, Mrs. St. Clair Stobart.

6.30 p.m.—Speaker, Mr. Ernest Meads.

Clairvoyant: Mr. Glover Botham.

August 4th, 11 a.m., Mr. Horace Leaf.

6.30 p.m., Mr. Hannen Swaffer.

Clairvoyante: Mrs. Roberts.

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., 115 Wigmore Street, W.1.  
Tele.: Welbeck 6814

## Psychic Unfoldment.

## PSYCHOSENSICS:

The Home Training Correspondence Course with a world-wide reputation.

Special Text Books by F. BRITTAIN.

Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 1½d. stamp for postage.

Secretary: Psychosensic Training Institute, 28, St. Stephen's Road, London, W.2.

South African Representative: Mr. L. Charlton Goch,

P.O. Box 4122, Johannesburg, South Africa.

THE BOOK FOR ALL PSYCHIC STUDENTS.

"Symbols and their Interpretation", by F. BRITTAIN. Price 1/6, Postage 2d. extra, or order from your bookseller.

Advertise your Society  
in "Light."



London

16, QUEEN'S CHURCH

and Young Alike)

Sidney T. Klein

"Science and the  
produced, 4/6 net.

and nature's ways  
mental beauty of God's  
ure is the way of God, and to  
desecrate the goodness of God.  
With simplicity and sympathy this well-known author  
shows how we may best study the laws of nature and how  
by that study we may recognise that divine relationship  
which exists between the material and spiritual worlds.

## The SCIENCE of SEERSHIP

by Geoffrey Hodson

Author of "The Angelic Hosts", "The Miracle of Birth", etc.  
Demy 8vo. 224 pp. Illustrated. 7/6 net. (Aug.)

This notable work comprises not only a record of clairvoyant research under test conditions with men of science in various fields, such as astronomy, bacteriology, physics, psychology and medical diagnosis; but also practical information with regard to the rationale, development and utility of the higher psychic powers.

With the rapidly approaching limit of refinement of physical apparatus, present-day science begins to feel the need of a new instrument of research. The author of this work claims that unsuspected powers of cognition lie latent in every mind, and eventually will be developed by all.

The topics dealt with embrace subjects such as psychometry, explorations of the emotional, mental and spiritual levels of consciousness, and clairvoyance in time, or the reading of the "akashic records".

RIDER &amp; CO.,

LONDON

### Some Helpful Books on

## SPIRITUALISM

### KATHLEEN.

By Rev. John Lamond, D.D.

In this book Dr. Lamond, who is a well-known Scottish divine, has presented the case for Spiritualism and the many aspects of Psychic Science in a thorough and interesting manner. 6/- net.

### THE WITNESS.

By Jessie Platts.

Sir Arthur Conan Doyle says of this book: "The best I have read, and I have read a good many." 5/- net.

### BEAR WITNESS.

By A King's Counsel.

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. The book consists of a number of messages from those who have already passed beyond the veil. They come from many different personalities—among others a Roman Catholic Priest, a great English Poet, and distinguished French Statesmen. 4/6 net.

### THE KINGDOM OF GOD and the power and the glory.

By Rev. G. Vale Owen.

In this volume the Rev. Vale Owen sets out to describe and compare the relationship of life in the spiritual and material worlds. He traces the progress of man towards divinity and his ascent to God; he attempts to describe the actions of God in their relationship to man. 4/6 net.

Obtainable at all Booksellers and Libraries

## HUTCHINSON

&amp; Co. (Publishers) Ltd., Paternoster Row, E.C.4.

## SOUL & SPIRIT

With an account of  
the Life after Death

By the Rev.

## G. VALE OWEN

1/6 net

This little book is intended as a supplement to "What Happens after Death" and "How Spirits Communicate." Like these it is based on a lecture delivered in various places, in the present instance during the Winter Season of 1927-28.

It completes the series of three.

Obtainable at all Booksellers and Libraries

## HUTCHINSON

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

Also Publishers of HUTCHINSON'S MAGAZINE, 1s. monthly

THE WISE BOOK THAT  
ALL PARENTS HAVE  
BEEN WAITING FOR!

## The PSYCHOLOGY of YOUTH

by Jessica G.  
COSGRAVE

### A BOOK FOR PARENTS.

Crown 8vo, 144 pp., 3/6 net.

Paternoster Row RIDER &amp; CO.

London

Printed by FISHER, KNIGHT & CO., LIMITED, THE GAINSBOROUGH PRESS, St. Albans, and Published for the Proprietors at  
34 Paternoster Row, London, E.C.4.—Saturday, July 27, 1929.

Continental Agents: Messageries Hachette et Cie., Paris; Messrs. Dawson and Sons (Low's Export), London.  
Australia: Messrs. Gordon and Gotch Ltd., London. Australasia and South Africa: Messrs. Dawson and Sons, London.