

# Light

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## PSYCHIC EXPERIENCES IN A HOSPITAL WARD

By FREDERICK H. HAINES

WHILE yet an invalid, far from recovered from injuries, the result of my motor accident, it may be interesting, to record certain facts of a psychic nature which I experienced when Death shook hands with me.

In the first place, the scientist may note that some six days before the accident, when I was at "The Seekers" for treatment, I went under control and one, announcing himself as Cuno, spoke to the healer as follows: "You are going to read my *Book of Spiritual Wisdom*? Well, I will manifest my presence to you while you are reading." And he did so later in the manner of a hand gripping the reader's shoulder and filling him with power. He added while I was under control—"Our son here must have six months complete rest from psychic work. Please tell him this." When the message was given to me I pooh-poohed it as impossible: I was full up with engagements.

A few days later, when my wife and daughter were at a psychic meeting, the Medium tried to get a message through about a motor-car, etc., which was jumbled. Again, Mrs. Mote had said to me just prior to all this: "You had a bad year last year and much unhappiness: I am afraid you are in for another bad time this year, but it is God's will to try you."

Now, of course, the ordinary argument of the sceptic is that prophecy fosters fulfilment. But I imagine that no sceptic will be so foolish as to imagine that these prophecies could be responsible for a motor-bus driver smashing into my private car, head-on. There was no means of avoiding the accident as there were vehicles both sides of me. Also, I was not driving.

The result of the impact was that all of the occupants of my car were injured and I was nearly killed. A broken pelvis was only one of many injuries. My head went through the wind-screen backwards and forwards. My spine was badly damaged. My legs all but fractured

and the toes of one foot were fractured. Behold me, then, covered with blood, flung out into the road, and a crowd rushing to my assistance. But despite all injuries I was vividly conscious all the time and loudly ordered the crowd to leave me alone. They wanted to get me on to my feet, or to lift me on to the pavement. But my "controls" spoke out loudly against any interference. "Send for an ambulance! Don't touch him."

Presently, I was in the hospital with the surgeon and a dozen others around me, a frightful mess. Of course, the number of splinters of glass in my face and neck held their immediate attention and the loss of blood was startling. But, to their surprise, I told them that "all this on my face" was nothing, "my real injuries are here" and I indicated the pelvis. I also said my legs were smashed. Well, the surgeon was prepared to argue this with me; but I grabbed the surgeon's hand and put it right on the fracture of the pelvis which settled the matter beyond dispute. So they covered me up with "radiant heat" and got on to the business of extracting glass and stitching up the cuts, including three stitches in my tongue which was badly lacerated. They made various injections of morphia, etc., but although I was on the table for some hours I astonished them by talking all the while, not forgetting to tell them that *I was a Spiritualist*.

The part which seems strange is my vivid consciousness of all that happened, my insistence in telling them what was the matter, and that I felt no pain, even when they were stitching my tongue and putting some twelve stitches in my neck. My explanation is "control."

That was nineteen weeks ago. I shall not dilate upon my sufferings, past and present. I want to make you realise what a large part faith and spiritual understanding played in the affair. Instead of being "the most impossible patient," as my doctor predicted to the matron, I was calm, quiet, and resigned all the while I was in the hospital. Also—and this is a gain for Spiritualism—I



# PSYCHIC EXPERIENCES IN A HOSPITAL WARD

(Continued from previous page)

was privileged by my doctor and the matron and sisters, to have *spiritual healing* whenever I wanted it. My spiritual healers had free access to me at all times.

For the first three days, I was on the danger list and all they could do for me was to let me suck a lump of ice. My doctor confessed that I gave them a shock. A spiritual healer came and helped me one evening during the first week and I turned the corner. My nights were drugged, but once I heard the night-nurse say to her "relief," who enquired how I was getting on: "I don't know, but I have heard a marvellous sermon on the Lord Jesus Christ." Evidently my unconscious self had been used.

Again, here is another psychic event which caused some interest. May I say that I was in a private ward in the women's part of the hospital owing to there being no vacancy elsewhere. Thus, my imagination could hardly be responsible for this incident. As I lay through the night, more or less under the influence of a drug, I kept hearing a name "Langford" over and over again; and I seemed to see Langford mentally smiling at me. Now, this man was the Secretary of the hospital and had died but recently. I had met him and spoken about Spiritualism to him about three weeks before his death, which was very sudden and unexpected as the result of influenza. When the sister visited me the following morning, I said: "Excuse me asking a question. Did Mr. Langford die in this room?" She was immediately wroth. "Who told you? They had no business to

tell you such a thing." I responded nicely that I was a Spiritualist and that he had been with me all night. She then said quietly, in obvious awe: "He died where you lie, a fortnight before you came." So I forthwith lent her my book *Nothing But the Truth*, which with *A Voice from Heaven* giving Vale Owen's experiences in the after life, I presented to the ward where they found and are finding many readers.

I would only add here that the fractured pelvis made an astonishing quick re-union and that at the end of six weeks, "according to plan" of which I told my doctor during the first few days, I came home for a protracted convalescence at The White House and I am still enjoying the privilege of "Presence," although I have done no active psychic work. At the end of the six months, I expect to take up my work again and go on to even greater productions than those already associated with my name. But every day of my illness, I assure you, I have done my "good deed" for Spiritualism. It has not been wasted time.

As the issue of all this, I can only add that at no time was I in fear of death and that I did my best to prove to all who came near to me that to die might be my privilege. I only wanted to stay if I could be of service. Spiritualism is a real faith in the time of impending dissolution. Thank God I am a real Spiritualist with a faith in Christ.

[Books by Mr. Haines, including those mentioned in the above article, can be obtained from the L.S.A. Publications Book Department.]

## PREDICTIONS—FULFILLED AND UNFULFILLED

By H. A. DALLAS

ONE of the problems of Psychical Research is the fact of predictions. That predictions occur and are verified no one who has given prolonged study to the subject can doubt, nor that the fulfilment of these predictions cannot be attributed to chance alone. At the same time, until they are fulfilled, no reliance can be put on the predictions.

On one occasion, as a matter of interest, I asked a clairvoyant whether a MS. I had sent to a publisher would be accepted, and the reply contained a double prediction, both ultimately verified, referring to two distinct subjects—one to the MS. the other to circumstances which occurred a month later and which were quite beyond my normal knowledge. (I have referred to this incident in detail in *Leaves from a Psychic Note Book*, page 19). On another occasion, having received a prediction, I asked when it would be fulfilled, and was given a correct answer.

With these exceptions, I cannot recall having ever sought for information concerning the future.

Some years ago, a prediction was made to me quite spontaneously through Miss Naomi Bacon. It seemed to me quite irrelevant at the time; and, as the previous communications had been very impressive, I regretted this remark at the close of the sitting, which seemed meaningless. The prediction was, however, fulfilled about six years later, and proved to be an event of importance.

I have had other predictions through clairvoyants which have not been fulfilled and to which I attached little or no value at the time.

It is extremely unwise to rely on predictions and let one's actions be influenced by them. Psychical students must know cases, as I do, in which such reliance has proved not only misleading but has had serious consequences. I know of one case in which a good man was induced by trusting to prediction to send his wife to Australia where he was told work awaited him. He said to me later, "I have learned my lesson!" The work was not forthcoming and he and his wife were separated by thousands of miles. What the sequel was I do not know.

Another friend received repeated assurances (I think through two Mediums) that something she greatly desired would happen. It did not happen and was not, I think, ever likely to happen; she was deeply disappointed.

Another experience is of value in this connection. A friend told me that she had been informed through her automatic writing that a man to whom she was attached had died, and that she had visited a Medium who had confirmed this statement. Subsequently she visited another Medium who said: "I have to tell you that your friend is not dead." This proved to be correct.

Although this was not exactly a prediction, it is worth mention in this connection, because it supports the conclusion that affirmations of this nature should be cautiously accepted. They are sometimes due to the Medium's true recognition of conditions and the drawing of mistaken inferences from the facts recognised. For this the Medium is not to blame; it is impossible to exclude entirely the activity of the Medium's own mind or that of her control. Both receive impressions which sometimes are entirely correct, but both are liable to misinterpret and thus to mislead (unintentionally of course).

Many years ago, I had an experience of this kind. I received a communication, very natural to me, indicating knowledge of certain difficult conditions which troubled me at the time. I believed, and still believe, that it was a real message intended to help me and coming from my unseen friends, but immediately it was followed by advice which showed me that the Medium did not understand the condition and was drawing a false inference. I had no hesitation in rejecting the advice, and the incident was a valuable lesson.

I realised how easily one might be led astray; that in such experiences we must recognise the blend of influences and learn to discriminate between what comes from the other side and conclusions which either the control or the Medium or both may draw from the true impressions they receive.



# CONDITIONAL IMMORTALITY

By STANLEY DE BRATH

AS we consider the many proofs of survival which Spiritualism puts before us, there is a natural tendency to apply them to our own personal case. We then assume that Survival and Immortality are the same thing. Doubtless this may be so in many cases, but is it so in all? Are we not too apt to generalise from single instances?

It is now widely admitted that the human being is, broadly speaking, compact of body, soul, and spirit. The soul is the cellular "etheric," on which the tangible material body is built up by the accretion of matter on each separate cell. This "growth" is directed by Mind—not our crude consciousness, but that deeper mental power which is essentially creative and is indissolubly linked to the universal Creative Power, or may even be called a part of it.

The presence of that Cosmic Mind which we call "God" under the single aspect of Evolution, has given us the power of choice—not exactly Free Will, but at any rate the power to choose the narrow path of development rather than the broad way of degeneracy. Does this power of choice cease at death? There is no reason to think that it does.

The soul new-born into the Unseen has in many cases enhanced powers—among others that sensitiveness to the thought of others which we call Telepathy. It can distinguish at a glance the character of its fellows; and, as we do on earth, it naturally seeks those akin to it by love, affection, and similarity of mind. If its proclivities are for material things and for selfish gratification, still more if it loves cruelty and lying (as unfortunately some do), it will seek the society of the cruel and the false, among whom a common shame is an unfelt disgrace. Each goes by natural affinity to its like. Each will have the light or the darkness which corresponds to its own faculties.

In Sir Oliver Lodge's *Phantom Walls* (p. 71) the distinguished writer says: "Now survival only applies to things that really exist. If there is no individuality, then there is nothing to persist. Whether all human beings have sufficient personality to make their individual persistence likely, is a question that may be argued. Whether some of the higher animals have acquired a kind of individuality, a character and wealth of affection which seem worthy of continued existence, may also be argued. There may be many grades of personality, and accordingly there may be many grades of survival."

Jesus Christ, whose transcendental character is admitted, was normally born to bring the world back from the legalism of the Jewish Law to the real causes of prosperity. That legalism went to lengths which we now find it difficult to realise. The exact weight a man might carry, the distance he might walk on the Sabbath without breaking the Fourth Commandment, were laid down specifically. To make a fire was forbidden.

In a book of recent travels in Morocco the author states that a Jew boy came to him one very wet Saturday night and implored him to visit the camp of his father and mother, who were grievously sick. He went to their camp, two miles distant, through mud and rain. Arrived there he found both parents perfectly well, but in darkness. He was told that the law of the Sabbath forbade them to strike a light. They asked him to do so and light their lamp. He says with pride—that match was the only thing I did strike!

A hundred such regulations were by the Jews considered the service of God. Jesus abrogated them all, and taught that Truthfulness, Clean living, and Kindliness are the real path of spiritual health. He gave no details of the after-life but He demonstrated its actuality in His own person and laid down that it is subject to Law—

the "Narrow Way" of rectitude; and he contrasts that Way, which leads to life, with the broad path "that leads to destruction."

In much instruction that I have received from the Beyond, I am told that, taking the whole population of the world, most that pass from this life are mere monads in all that concerns the conditions of spiritual life. Their interests and knowledge are all of the earth and of their own desires. They have no place to fill in the world beyond, and are in grey darkness. Conscious only of intense loneliness, they cling together, and thus build up a new personality which may or may not re-incarnate upon earth. The animating spirit of such personalities may be eternal, the breath of the Divine which gives life,—not to men only but to all living things—but that is very different from the eternal life of a person.

This truth of "Conditional Immortality" sheds a flood of light on our problems to-day. If we turn our minds back to see the long road that humanity has come, we see the whole mass of our ancient progenitors as animal-men, practically devoid of spiritual perception. Not for long ages did they develop the perception of an immortal soul at all.

"Conditional Immortality." What are its conditions? St. Paul has stated them in his letter to the Corinthians: Patience, kindness, love of truth, not to be forward and self-assertive, nor boastful and conceited, not to blaze out in passionate anger, not to brood over wrongs, but to be full of trust, full of hope, full of patient endurance. This is the "more excellent way," better than wisdom, better than science, better than faith, better than all the Gifts of the Spirit which he had just enumerated. This can be practised by everybody, and those who do practise it are on the upward path and may await in perfect confidence the change that will come to us all. They will persist.

Nor did our Lord say that death is final. He only said that the broad way of self-indulgence *leadeth* to destruction. The opportunity of turning into the Way that leads to life in another world is not precluded, though it may be more difficult after so deep a descent. Jack London found it so, and his passionate declaration of his difficulties is a warning to us all.

## DR. MAUDE ROYDEN'S EXPERIENCE

DR. A. MAUDE ROYDEN, C.H., preacher and author, declares that she has "been sometimes in communion with the blessed dead." The declaration is made in the course of an article entitled "Shall we see our Loved Ones Again?" in the July number of *The Quiver*.

Dr. Royden says her whole faith is based on the belief that God is Love. "It is because of this," she writes, "that I believe in personal immortality." In support of her belief, she adds:

"I have myself, I most steadfastly and surely believe, been sometimes in communion with the blessed dead. On two occasions, especially, I have been aware of the presence of one whom I greatly loved and who has passed over. It is this experience which makes me realise how impossible it is to describe that state of being. When I spoke of my experience to others, they asked me—Did you see him? Did he speak to you? And I suddenly realised that these words had no real meaning. No, I did not see him. I did not with my voice and my vocal cords speak to him or with my ears hear him. How then did I know that he was there? I cannot say. There are not any words with which to describe this particular experience. I do not for a moment ask anyone else even to believe that I had it. Only I am absolutely certain that I did have it, and it showed me how useless human language is to describe certain experiences, which, nevertheless are possible to human beings."



## FOREIGN NOTES

## A BELGIAN FAMILY SEANCE

IN a special number of *Revue Spirite Belge*, there is an account by H. Bieva of a family sitting for physical manifestations. It was held on April 24th, at the home of Mme. and M. T., and had been asked for and arranged by the Guide Ben Kadour, with directions as to conditions under which it was to be held. On the table there were four luminous cards, a block for notes, a pencil, handbell, a vase of flowers; two perfume burners on one side. The seance consisted of four distinct phases—all most interesting.

(1) During the first (says H. Bieva) we received table movements with sparks on its surface; twice the bell was vigorously rung; the Mediums announce the presence of the guide Ben Kadour, of de Xao, of d'Ali Bey. During the first pause in the proceedings, we find the words "Scissors" written by direct writing on the block. M.T. goes and fetches three pairs, which he places side by side upon the table.

(2) The second portion of the sitting presented the same physical manifestations, but stronger in character; the luminous cards were held up, and, under trance, Mme. T. wrote "Try to provide some dance music."

(3) M.T. places some dance records on the gramophone. Soon the two Mediums announce the presence in front of the dark cabinet of a spirit; it is a lady draped in veils; she discards them, and they recognise Muguette, who has frequently shown herself before. They describe her apparel, specially mentioning that the veils are of a luminous grey-blue. Muguette comes forward, passes close to each member of the group, and returns to her place before the curtains. Mentally I request her to prove her presence to me; she comes forward once more, and I feel a gentle touch on the back of my left hand—a touch that I would compare to the touch of a bird's wing. After that we heard the sound of falling scissors. M.T. says that he has in front of him something light and silky in texture; when the light was turned up later on we discovered what it was. Muguette returned to her place; a tango was played, and gracefully holding her draperies, Muguette began to dance, whilst the Mediums described her movements. Then she disappeared.

The bell rang; we broke off the sitting, and discovered that we each of us had before us a piece of grey-blue drapery—a present from Muguette. These fragments are all of exactly the same size, 6c. by 4; two pairs of scissors are placed in the form of a Greek Cross; the bell has been moved and rests upon one of the cards.

## FLUIDS AND RADIATIONS

In the *Revue Spirite Belge* special number there is an article on "Fluids and Radiations" by Jeanne Maillard who writes: "An American scientist is said to have discovered that our fingers and the tips of our noses are capable of emitting ultra-violet rays. . . . As a matter of fact we are all aware that the Italians suspect certain individuals of emitting evil fluids . . . but I refuse to believe that any evil influence could be attributed to people who give off ultra-violet radiations."

## SPIRITUALIST WORLD-CONFERENCE AT CHICAGO

In connection with the Centenary Celebrations at Chicago, which are to last until November next and which will include an Exposition showing the development of Chicago during the last hundred years, the Spiritualists of the world are to hold a great conference from September 19th to 24th at the Morrison Hotel in that city. The President and Chairman of the Committee of Arrangements is Mr. C. A. Burgess, of 106 S. Loomis Street; and the secretary, Mr. C. Rudolph Malmberg, assisted by various Committees, will be in charge of the preparations at the same address.

## DIRECT VOICE PUZZLES

By DR. NANDOR FODOR

I HAVE read with a great deal of interest Mr. W. F. Moomaw's article in *LIGHT*, July 7th, confirming the probability of my speculation that occasionally some kind of telepathic broadcasting takes place in direct-voice messages, thus doing away with the necessity of the actual presence of the communicators in the seance-room. Testimony as adduced by Mr. Moomaw, removes one perplexity but many others still await elucidation.

I was struck to find, in a sitting with Mrs. Garrett, that Uvani, her control, while interpreting for others, often changes into the first person, to relapse, perhaps in the same sentence, into the third. I understand that this is not the result of simple interpretation but that, on such occasions, there is a fluctuation of control without a perceptible break. Two telephone receivers, both actuating the vocal organism of the Medium would give a rough physical idea how the thing takes place.

In voice seances, there is no change of person but there is a fluctuation. The delivery of bright intellects is sometimes padded with suspicious platitudes which would only fit an inferior intelligence. An analogy may help us to understand this disquieting feature. If someone breaks in on our private conversation we may go on speaking platitudes to cover our subject. If a speaker loses the thread of his thought, he may keep on padding in meaningless phrases until he catches it again. May it not be that when an interesting seance conversation relapses into commonplace sentences the communicator has simply lost the grip on his ideas but not on the vocal mechanism?

I well remember a case in a sitting with Mrs. Perriman. The communicator was talking to a friend of mine about a work, many pages of which will have to be re-written. I thought I knew what he was referring to and interrupted: What work? The question acted as a shock. The communicator lost his grip and broke into such platitudes as: "What work! The work which has to go on, the great work," etc. This was quite out of context and had no meaning whatever.

Let us go a step further and inquire what would happen if the communicator could not recover his grip? How long would he be able to control the vocal mechanism? This is a very important question. We can keep our vocal mechanism going even with an entire loss of consciousness (automatic, dream and delirious speaking); we can draw, in a confused manner, on our store of memories and associations. Why should not the same thing apply to a discarnate communicator whose earth-plane consciousness begins to fade out before he "rings off"? And further, in the course of this fading, will there be a point where he will cease to draw on his store of knowledge, and automatically link up (for there is an organic link in the ectoplasmic line) with the subconscious of the Medium? Such a supposition would not only explain the colouration of direct-voice messages but also the fact that the communicators do not always remember their previous statements. Of course, a well-developed voice Medium such as I am told Mrs. Estelle Roberts is, may keep the conversation on a sustained high level. But as I have never been granted the privilege to sit with her I can only talk of my experiences with others. I have been impressed with ups and down in many long-winded messages. If the sitting were not a particularly brilliant one, the ups came in flashes and with effort, and the downs gradually approached what one is tempted to call impersonation. The Medium may have little to do with it. The supervisor on the other side may be more blameworthy. But the appearance will go strongly against the Medium. It is an onus which only an increasing understanding of the complexities of the phenomenon may remove.



# DR. GLEN HAMILTON ON HIS EXPERIMENTS

*Dr. T. Glen Hamilton—whose name is well-known in Psychical Research circles—has recently contributed a series of articles to the "Winnipeg Free Press" (Canada) descriptive of his investigations in Winnipeg. In one of these articles he describes the phenomena observed with the Medium, Elizabeth M. in the following terms:*

**T**IME almost without number during our six years of experimentation with this gifted Medium (1921-1927) we placed the brightly illuminated table in the centre of the circle, made sure that it was free from all contacts, and under these conditions both saw and heard it move about the floor or tilt up and down entirely on its own.

Still more startling, however, was the fact that these non-contact movements gave indications of being brought about by invisible operators endowed with human-like intelligence.

For instance, ask this self-moving table to move farther away from the Medium and it did so; ask it to move to the right or to the left and it obeyed; ask questions and using code-signals which we suggested, the table replied. In short it behaved exactly as if it were being used by an unseen personality which desired to make us aware of its presence.

Early in Elizabeth's development we encountered still another type of intelligence phenomena—peculiar rappings on the top of the table, on the legs of the table and frequently on the floor a considerable distance from the Medium, these usually following close on the heels of some form of table phenomena, for instance, a levitation and inversion such as that seen in the accompanying illustration.

As in the case of the table movements we tested these from many and various angles and in every case found them to be undoubtedly of super-normal origin.

For instance, I would sit alone with Elizabeth, hold her hands, place my feet over her feet and under these conditions loud and continuous rappings were heard for some time. Or the experiment might be repeated with two controllers present—one sitting on either side of the Medium. The result was the same.

## BEYOND NORMAL CONTROL

The supernormal nature of these rappings was seen also in the fact that as with the phenomenal table movements the Medium experienced very definite physiological reactions—all indicating from the medical standpoint that we were undoubtedly dealing with something which lay beyond the Medium's normal control.

We weighed the psychically activated table—and in this I had the assistance of a well-known electrical expert of this city—before, at the time, and after the raps appeared, and found, much to our astonishment, that the weight of the table always increased about four pounds immediately prior to the striking of the rap, showing plainly that the invisible structure was of a gravitational nature. That Dr. Eugene Osty experimenting in Paris ten years later with the Austrian telekinetic Medium, Rudi Schneider, was to prove practically the same thing by a different method, is now a matter of great satisfaction to those of us who took part in these early E. M. experiments.

Like the non-contact table tiltings these non-contact rappings manifested intelligence. This they did in several ways but mainly by rapping on certain letters when the alphabet was being repeated by someone present.

In this way fairly long, connected and curiously pertinent messages were spelled out such as: "Helping your efforts in interests of humanity"; "Wonderful land here. Never fear. Circle in circle of radiantest light"; "Helping in amity"; "Hold hands lightly"; "Emotion too strong; tests hard to manifest"; "Requiescat in pace."

Prof. Charles Richet, the world-famous French physiologist and member of the Paris Academy of Medicine,

regards raps of this type as a phenomenon of primary importance for they embrace, he points out, "the whole implication of metapsychics," that is, they are at once both objective and subjective, being on the one hand supernormal productions of the Medium's body and on the other conveyers of supernormal intelligence. The central problem as in most psychical manifestations is to discover if possible the true source of this intelligence.

## MESSAGES NOT FROM MEDIUM

In our own case, the facts were, we were forced to admit, all against the assumption that these curious communications had come from the mind of our new-found, inexperienced and it should be known, well-nigh illiterate Medium, in thought-content, mode of expression and language employed, these communications lay far beyond her mental reach. Facts which I have already reported fully elsewhere show this undoubtedly to be the case.

There was, however, the other query: Did someone else present, one of the experimenters for instance, unknowingly formulate the ideas conveyed by the raps? Such an explanation had to be considered, however far-fetched and complicated it might appear. Or had we unwittingly tapped some part of a cosmic mind-force which sent out these strangely pertinent manifestations of intelligence? Some notable investigators had held this to be possible, William James for instance.

On the other hand, if we adopted any of these hypotheses we would be forced to acknowledge that many of these supernormally conveyed messages were a vexing mixture of high altruistic statements on the one hand and false statements on the other.

For in every case the invisible signallers claimed to be—not subconscious entities or cosmic intelligences—but human beings who had survived physical death and who were now making efforts to prove this claim to be true.

No matter on what basis we approached these phenomena, the difficulties encountered in trying to account for them on scientific grounds, were, as the reader will see, very great indeed.

Now the curious thing is that we did not set out to look for this sort of phenomena. We set out impelled largely by cold curiosity to find out for ourselves whether or not tables and chairs really moved by so-called psychic force and if they did to discover if possible something about the nature of the strange energy causing these movements. And in the course of our experiments this is what we had unexpectedly met with—supernormally conveyed and persistent communications from the alleged living-dead.

## MR. F. H. HAINES' NEW VENTURE

Mr. Frederick H. Haines, author of *He Became Man* and other widely-read inspirational books, informs us that he intends to issue shortly, through the Pure Thought Press, a new mid-monthly Magazine, to be named *Vision*. Mr. Haines will be Editor, and he states that the magazine will be "supplementary to all and antagonistic to none."

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# THE CASE OF "ARTHUR GRAHAM"

## NEW LIGHT ON AN EVIDENTIAL STORY

By E. B. GIBBES

ON page 239 of *The Truth About Spiritualism*, Mr. Bechhofer Roberts quotes from a letter which was sent by me to the S.P.R. This was published in the Journal for March 1932. In recording it Mr. Roberts describes it as a "typical example of the sort of case that is put forward by Spiritualists whenever they attempt to produce irrefutable evidence of direct spirit communication from the dead."

Had Mr. Roberts carefully read my letter concerning the case as presented in the Journal, he would have noted that I did not put it forward as "irrefutable evidence," etc. I merely sent in the report and asked if another member of the Society would express his opinion on, and offer a solution to, this very remarkable case. In view of his previous publication (Proceedings XL, 105) the comments of this member were valuable.

The record was originally published in LIGHT for May 26th, 1928, and was requested by me in the issue of May 2nd, 1931. It runs as follows:—

"... Mrs. Dowden was the means of obtaining an important fact that nobody living knew, and it was subsequently verified. This case was connected with a legal dispute, so an assumed name must be given.

"About a hundred years ago a man died whom I will call Arthur Graham, but the year of his death was not known, nor his burial-place. The whole law case hinged on the date of his death. It was essential that his tomb should be found. In this instance also the police failed to trace it.

### HOW THE TOMB WAS DISCOVERED

"One interested in the matter came to Mrs. Dowden with a letter that had been written about a hundred years previously by a woman related to Arthur Graham. The writer of the letter purported to communicate through Mrs. Dowden and stated that the tomb of Arthur Graham was in a churchyard that had no church standing in it in a certain district in London, the name of which was given. Mrs. Dowden was not acquainted with this part of London. The sitter doubted this information, but went in search of the grave as directed, and found that the information given was correct. He discovered the tomb of Arthur Graham, exactly as described in the sitting, and the information was used in the law case though its source could not be revealed."

In reproducing it, Mr. Roberts makes the following statement:—"Excellent, convincing, even unanswerable as this case appears at first sight to be, its value as evidence suffers from a fundamental defect, which it shares with every other such case: it is published without the slightest corroborative evidence. The whole story is just one more specimen of that huge literature of hearsay marvels which comprises the bulk of Spiritualist testimony."

The matter, concerning as it did a certain important lawsuit, had to be published in LIGHT with only the testimony of the writer of the article. But I append here an extract from a letter from the lady in question which, so far as "corroborative evidence" is obtainable under the circumstances, carries us an important step further. She has given permission for the following statement to be published:

"I took down word for word the entire sitting at which this evidence was given through Mrs. Dowden at the ouija board. It was a very private matter of great concern to important people and the information gained at this meeting was accepted and verified by the lawyers and afterwards used in this most important law case.

"I am not in a position myself to give the names of the parties concerned as I promised to consider the

matter as entirely confidential.—Yours, etc., (Signed)  
64, Cheyne Walk,  
Chelsea, S.W.3.  
"MARION DAWSON."

I contend that this case does not suffer from "the fundamental defect" which Mr. Roberts states it shares with every other such case, etc. The "fundamental defect" from which it *does* suffer, is that it has the misfortune to share with a great deal of other evidence, the impossibility of publishing the name and other details concerning the sitter owing to the character of the case involved.

It would seem, therefore, that the above can hardly come under the heading described by Mr. Roberts as being "a typical illustration of the Spiritualist mentality."

It is a little difficult to accept the statement on the jacket cover of *The Truth About Spiritualism* which described the book as being "unprejudiced." For Mr. Roberts quotes the case referred to above as being published without the slightest corroborative evidence; but he does not quote a case also recorded in the S.P.R. Journal (May 1929) which contains a considerable amount of corroborative evidence.

This concerns Miss Geraldine Cummins and a résumé is quoted by permission of the Council of the S.P.R. in the summary to *The Road to Immortality* (p. 166). It is as follows:—

"Another remarkable case connected with Miss Cummins's automatism is published in the Journal of the Society for Psychical Research for May 1929. In this instance it concerned information given by Captain J. M. who had been killed in the South African War. He gave the correct names of some of his brother officers who were killed at the same time. Neither sitter nor Medium had conscious knowledge of these names nor of the details communicated concerning them. Captain J. M. stated that one of these officers told him of a "spree" which he *missed* when both battalions met at the same station in India, relating a certain scandal connected with two young subalterns which occurred at this place.

"These details were subsequently confirmed. The communicator did *not* accompany his regiment to India. The two battalions met as described—a most unusual event—and the "spree" was eventually verified by a man who was there at the time as a junior subaltern. None of these facts was known to the sitter. The incident which occurred in 1898 could not have been mentioned anywhere in print. The sitter did not meet or hear anything of her communicator after June 1897 until she read of his death in South Africa.

"In 1898 Miss Cummins was a small child living in Ireland. She had no connection with the regiment in question. Moreover, the communicator hinted at another matter which he could relate, but, when asked to do so, refused; stating that the person concerned was still alive. It was subsequently ascertained that a certain incident had also occurred at the same time and that it concerned a man still living."

These incidents were verified by the sitter and by a member of the Society after considerable research. It would seem therefore, that this case at least, refutes Mr. Roberts's statement (p. 238) that, "the utterances of most other Mediums" (excepting Mrs. Leonard) "are often reported without any satisfactory precautions against the use of normal channels of communication."

It is a well-known fact that convincing proof of the survival of human personality can only be obtained by exhaustive experiments personally conducted. But Mr. Roberts's book seems to contain very little of his own first hand experiences. Some of his studies, extending over a course of several years, would be of interest and, perhaps, some day, we shall be presented with such a volume.



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree.)

## SPIRITUALIST CO-ORDINATION

Sir,—The response, by many Spiritualist associations, to Mr. Hannen Swaffer's invitation to meet and discuss co-ordination, must give great satisfaction to all Spiritualists who will be grateful to "Red Cloud," to Mrs. Estelle Roberts and to Mr. Hannen Swaffer. It would appear that no decision was arrived at as to any programme, therefore I would ask you to publish the following thoughts which, I have reason to think, have been inspired.

A statement of *objects*, and the adoption of *guiding-principles*, would be preliminaries suitable for consideration at the meeting of a Council such as Mrs. Stobart has proposed. The obvious object is to increase the happiness of mankind by preaching Christ's Gospel of love confirmed by the convincing proofs which Psychic investigation has produced. The only essential guiding principles which all Spiritualists will necessarily adopt and wish to follow are that: "Christ gave to humanity true guidance to perfection through His Gospel of perfect love; Life within our material bodies is given to us for the sole purpose of learning how to give to others that perfect love which Christ gives to all."

The adoption of the above object and principles leads to the consideration of effective methods. To preach successfully eloquent preachers are needed, such are found among the priesthood of all religions and denominations, among lawyers and politicians. Let us then compile a register of Spiritualists pledged to concentrate on winning over clergymen, priests and pastors, as suggested by Mr. E. W. Beard. The registration and licensing of Mediums might well be the matter next for consideration, and after that the efficient organisation of propaganda.

These suggestions may well absorb the entire energies of a Central co-ordinating body for some considerable time.

C. A. RADICE.

Coombe House, Oxon.

\* \* \*

## REINCARNATION—OR MISCHIEVOUS SPIRITS

Sir,—In your issue of July 7th you quote from the *Revue Spirite* a prediction given to a Mme. D. that her deceased brother would reincarnate as her child. A child having been duly born, she was further told that her father would reincarnate as her second child, and her mother-in-law as her third. Even if children are born to her at the specified times, does it not seem likely that some mischievous spirit is having a little game with the planchette! Such messages are of frequent occurrence in India and countries where reincarnation is the current belief, but why are they never by any chance given to English people who discredit that belief?

Some years ago a gentleman wrote to your paper telling us that, being a great-nephew of Admiral Codrington, he had been very well pleased, when among reincarnationists, at being told that he was a reincarnation of his famous ancestor. But later, going to a seance among ordinary Spiritualists, he had a long conversation with a spirit who claimed to be Admiral Codrington, expressed much interest in his descendant, but was wholly unaware that the young gentleman believed himself to be *him*. If the Mme. D. above referred to will go to a good materialising Medium in a locality where reincarnation is not fashionable, she may perhaps both hear and see the relatives who now are said to be returning to earth as her children.

That dwellers in the unseen worlds are able to perceive more than we do about the mysteries of birth, and make

prophecies as to date and sex, has been many times proved. Even the dog Lola, when asked how many pups she was going to have, gave the reply—"nine"—which proved to be correct. And an instance of similar fore-knowledge about young animals came into my own experience when in America. I was staying with an amateur trance-Medium who bred toy dogs. One day, when in trance, she said: "The litter will arrive on Sunday and one pup is so excellent that I do not see you ever parting with it—if it is safely born alive. But there is some danger that this may not happen."

When she came out of trance and I read this message among others, the lady, who was by no means amiable in temper, replied: "That is perfect nonsense; the pups are not due till Thursday." On the Sunday I reminded her of the message, to be still more severely snubbed: "You can't teach *me* anything about dogs." Yet on Monday morning the pups were found to have arrived, one being excellent in every way and smaller than a new-born kitten—but dead.

A. HORNGATE.

\* \* \*

## A HUNDRED MILES AWAY

Sir,—In connection with the interesting article in *LIGHT* (July 7) by Mr. W. F. Moomaw, it is worth while to record that I clearly recall a relative of mine telling me that at a materialising sitting (some years ago), when "Joe," direct-voice, was very much in evidence though he did not materialise, his voice said: "I am a hundred miles (or hundreds of miles, I forget which) away from you now!" This was surprising then, but, in the light of our present knowledge of broadcasting, quite intelligible.

H. A. DALLAS.

\* \* \*

## BODY, SOUL AND SPIRIT

Sir,—It would be a great advantage to Spiritualism to get our meanings clear. The Century Dictionary under "Soul," gives: "Soul, a *substantial entity*, believed to be that in each person, which lives, feels, thinks, and wills." (Vol. vii. p. 5781. Under "Spirit," "*The principle of life*, conceived as a fragment of the divine essence breathed into man by God." (p. 5840). Body is the material part, soul the energetic, and spirit the directing power. This is logical, and in accord with Nature, all material changes are produced by transference of energy.

We have only to go through the Bible (which is, after all, an English classic) to see what a hash we make of the English language by substituting "soul" for "spirit" wherever the latter word is used. "Mind" is vaguely used for the faculties of body, soul, and spirit. "Soul" in common parlance is used for the soul animated by the spirit.

S. DE BRATH.

\* \* \*

Sir,—In my letter which you printed in your issue of July 14 under the heading "Spirit, Body, Mind," there is an error, in the third line which makes nonsense of it. Perhaps it is my own fault, I do not know, but what I wanted to say was "And in order to correct the faulty common expression that man *has* a spirit, the words 'and has a body' were added." The word *is* instead of *has* in the printed letter is a mistake.

E. ELLIOTT.

## "LIGHT" SUSTENTATION FUND

Donations to *LIGHT* Sustentation Fund are thankfully acknowledged as under:

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Further donations are urgently needed as a total of £1,000 is required to cover the expected reduction of sales-revenue when the proposed reduction from 4d. to 2d. is made.



## Light

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## THE PHANTOM FEAR

MODERN Science tells us (in effect) that we are all phantasms moving amid a world of phantasmagoria. (In *The Road to Immortality* we find F. W. H. Myers writing of the next world as being "a world of illusion.") The things we regard as real and solid are nothing of the sort—but mere whirling or vibrating masses of energy, taking innumerable forms. As for "this too, too solid flesh," Hamlet's desire that it should "melt" is already accomplished, and more too! "This muddy vesture of decay"—the body—contains but an infinitesimal proportion of matter—the rest is impalpable protons and electrons. So at least we understand, and in that respect can readily believe that to beings of a different grade we are little more than a huddle of shadows—a congregation of flickering spectres living in a phantom world.

This question of spectres brings in the subject of Fear, itself a spectre more terrible to most of us than any of the other phantoms. There are still many who are strangely apprehensive of the immaterial world and its supposed population of ghosts, wraiths, bogles and other uncanny folk.

For many years we have watched the operations of Fear. It takes many forms. A man begins, for example, by approaching (with nervous qualms) the subject of spirits, in which he may or may not believe. He satisfies himself at last of their reality and harmlessness, and being no longer afraid of them, proclaims his convictions, for the benefit of the sceptical, the chicken-hearted and those who mourn their departed friends as having become ghosts and gone no one knows whither. But usually at this point the most dreadful phantom of all makes its appearance. The man who had ceased to fear ghosts becomes mortally afraid of his fellow-men and their opinions. He is face to face with Fear—another kind of phantom altogether.

We have seen it many times. Some man of intellectual distinction has become convinced

of the reality and importance of Spiritualism. He has said a few words in public, and then, having been made to feel the lash of censure and disapprobation, he has either sought refuge in silence, or said a few more words in which there is apparent a quavering note of apology and explanation. He has watered down his convictions, adding so many qualifications to his original statements that they cease to have any clear meaning. Even the strong, sincere man in such circumstances has found it hard to hold on in the face of detraction, misrepresentation and derision, coming mostly, of course, from the "little" men—little in courage, in faith and vision.

We have known those who, having announced their intention of coming out publicly to affirm the reality of what they had seen in psychic phenomena, have later scuttled away, like rabbits at the crack of a gun, to the safety of their several burrows.

Happily those days are passing. A new generation is springing up, contemptuous of the old prohibitions, the old shibboleths and so-called respectabilities. The dead weight of the past is losing its power over them. Fear has no hold on their minds.

Probably only a few of them know how much they are indebted for their liberation to the brave men and women of the past who stood out against the shams and follies of the day, faced ordeals without running away, spoke their minds resolutely and, departing, went to their reward which we may be sure was a rich one. In this Spiritualism of ours, there have been many heroes—humble men and women who stood unflinchingly to their guns, paying for their devotion in loss of reputation and worldly goods, for in the old bitter days many had to choose between loss of employment and loyalty to what they knew to be true. They faced the Phantom Fear boldly and discovered it to be a mere turnip-lantern ghost, a scarecrow, although doubtless in many cases they did not see this quite clearly until they had entered that world of shining realities, in the light of which the spectres and bogies of this life show themselves for what they are—the impostures and illusions of a world in which, with their concern for the shadow, men lose the substance, like the deluded dog in Æsop's fable.

## CIVIL LIST PENSION FOR SIR F. BENSON

Readers of *LIGHT* will be interested to learn that Sir Frank Benson, the distinguished Shakespearean actor, has been granted a Civil List pension of £100. The official announcement made on Friday last week (July 14th) states that the pension is awarded "in recognition of his services to dramatic art." Sir Frank has made many welcome appearances as a speaker on Spiritualist platforms.

The award of a pension of £125 to Dr. Edmund Fournier D'Albe (whose death we announced last week) is announced posthumously.



## BOOK REVIEW

By H. F. PREVOST BATTERSBY  
THE FOREGROUND OF THE FUTURE

"I HAVE tried," writes Sir James Jeans in his preface, "to exhibit the new knowledge in such a way that every reader can form his own judgment as to its philosophical implications"; but one fears that the author has been induced by the success of his astronomical somewhat to over-rate the mental equipment of the plain man.

Mathematics of the more elusive sort form so bulky a part of what the twentieth century physicist is hammering out into a new philosophy that a popular conception of it is almost impossible to render. Take this, for instance, about a comparatively simple matter:—

"The action for a complete oscillation of the pendulum of a grandfather's clock is about 400,000 seconds  $\times$  ergs; while the value of Planck's constant is only  $h=0.000000,000000,000000,000000,006555$  seconds  $\times$  ergs."

To how many readers will that convey anything? Yet Planck's constant is a quantity which is found to pervade the whole of atomic physics.

To the public generally, and to Spiritualists in particular, the application of the background to speculative astronomy will probably prove of most interest. It is curious that theories as to the future of the universe appeal even to those of our short-lived race who have ceased to cherish any belief in a hereafter. That the brains of such ephemeral and apparently fortuitous creatures as ourselves can deal in gay confidence with the eventualities of worlds whose light has taken 135 million years to reach us, and whose appalling speed through space we are able to calculate, has about it a certain grim inconsequence, as though ants were to speculate about man's mechanical achievements; and, seeing for how many centuries his questionings were chained to Aristotle's brilliant fabrication, the recent enlargement of outlook is the more surprising.

And yet, as Sir James confesses:—"After 2,000 years of metaphysical discussion, the question"—as to the essential nature of space—"stands much as Plato left it in the *Timaeus*: the growth of scientific knowledge has done little more than negative the speculations of subsequent philosophers."

We have stepped out of our three-dimensional world, our thoughts can travel along space-time continuums, yet time is still a weight upon our shoulders, and space eludes us altogether, since as F. H. Bradley so luminously put it:—

"Empty space—space without some quality (visual or muscular) which in itself is more than spatial—is an unreal abstraction. For take space as large and as complete as you possibly can. Still, if it has not definite boundaries, it is not space; and to make it end in a cloud, or in nothing, is mere blindness and *our* mere failure to perceive. A space limited, and yet without space that is outside, is a self-contradiction. But the outside, unfortunately, is compelled likewise to pass beyond itself; and the end cannot be reached. And it is not merely that we fail to perceive, or fail to understand, how this can be otherwise . . . Space to be space must have space outside itself. It forever disappears into a whole, which proves never to be more than one side of a relation to something beyond."

Does that carry us even as far as Plato's:—"Before the birth of a heaven, there were these several three—time, space, becoming," since where shall we look for being in a space to which we can set no boundaries?

Not anywhere in space can we find a mark on which

*The New Background of Science.* Sir James Jeans. Cambridge University Press. 7/6.

to base our transcendental triangulation. We have not found and probably cannot find anything in that "vast inane" that for an instant rests from its vertiginous wanderings. It is this restlessness which has thrust difficulties at a conjecture recently handed out to us of an expanding universe.

"If the observed speeds of recession are real," objects the author, and they have been estimated at 15,000 miles a second, "the universe must be changing very rapidly; it is doubling its dimensions every 1,300 million years or so. If we assume that the speeds have always been as at present, and trace the motion back for 2,000 million years, we find the whole universe concentrated in a quite small region of space."

A calculation of the times required for the evolution of the universe and the expansion of space produces the difficulty of imagining that the universe can have been evolving for ten or a hundred times longer than space has been expanding, and also of conceding that space has been expanding for millions of millions of years. Sir James explains, with a touch of humour, the means of escape contrived by science from this serious dilemma.

"We have seen how Einstein originally thrust his large-scale curvature on to the universe because he saw no other way of keeping it quiet, and restraining it from either exploding or collapsing. Now that space appears to be exploding in spite of all Einstein's efforts to save it, the inherent large-scale curvature seems to play a less essential part in the scheme of things than it once did."

He goes on to explain how Einstein and de Sitter thereupon decided, since this inherent curvature had failed of the purpose for which they had invented it, that it was "no longer needed to keep space at rest, because space is not at rest, and neither the mathematical equations nor the observed recessions of the nebulae in any way require it. Thus we become free to suppose that space would be flat if it were perfectly empty of matter and that it owes the whole of its curvature, both coarse and fine, to the objects which occupy it."

Whether space be flat or curved is of less importance to the enquirer than the ease and rapidity with which one highly-lauded conjecture of science is displaced by another; not that such a shift should daunt us, since, as the author points out, "science is only just entering upon its latest and most comprehensive problem—the study of the universe as a single entity."

This liability of science to revise its opinions may be taken to mitigate the verdict of thermodynamics on the end of the universe: "The sun is dying, pouring out some 250 million tons of its substance in the form of radiation each minute, thereby lowering its own heat and raising that of empty space." And this waste of heat and substance is apparently a process of reduction common to all the stars, nor can we find a hint of any resemblance to the "sorting demon of Maxwell" which might be concerned to conserve their energy.

Thus it seems inevitable that the process should result in a final state of maximum entropy, "so that radiation will be distributed uniformly throughout space, and the temperature will be everywhere the same."

The universe, Sir James encourages us to believe—if it in any way concern us—has, as a whole, a very long way to go before the levelling down can have reached a state in which the temperature will everywhere have fallen too low for life to exist—"the perfect quiet and perfect darkness of eternal night"; yet that at present seems to science the inevitable conclusion.

There is one consideration which may temper our belief in the omniscience of such a forecast. Science has a wonderful capacity for looking ahead, but its backward glances are very limited. Until we know what was the beginning of the universe can we ever be confident that we can foresee the end?



## PASSING OF MR. CUMING WALTERS

By JAMES LEIGH

SPIRITUALISM and Psychical Research are the poorer through the passing—which occurred on Sunday last, July 16th, of Mr. J. Cuming Walters, the well-known Northern *littérateur*. Mr. Walters had been indisposed for several years, and not long ago ventured as far as the West Indies in search of renewed vigour and health. Despite his physical disabilities, his mind was always active; and up till a few days prior to his decease he was engaged in literary work.

He was well known, especially to Spiritualists of the North, as a keen believer in the fact of demonstrated survival. At the same time, he was both cautious and critical, and he played a leading part recently in the foundation of the Manchester Centre for Psychical Research. His several addresses to that body, delivered in his capacity as President, were models of their kind; and they will form an important part of the forthcoming volume of *Proceedings*—the first to issue from the Manchester Society.

Mr. Walters' literary career was one of which any writer would be proud. Commencing journalism as a youth of 18, his gifts were readily manifest, and he early attained distinction as the youngest Editor in the country! He joined the staff of the *Birmingham Gazette*, and was deputed, at the age of 20, to found and edit the *Birmingham Mercury*. In a short time he became a prominent figure in modern journalism, and when, two years ago, he retired from the Editorship of the *Manchester City News* (which journal he edited ably for 25 years), it was declared that his output during 40 years had approximated to 20,000 leading articles, 20,000 book reviews, 8,000 dramatic criticisms, 15,000 special articles, 20 published and 20 unpublished books, besides innumerable lectures.

It was significant that in a life so full of engagements and events, Mr. Walters should find time to devote his attention to the work of Spiritualism—for he was familiar on Spiritualist platforms as an excellent and capable speaker. Occasionally, he contributed to one or other of the psychic journals. He was a close friend of Mr. Ernest W. Oaten, the President of the I.S.F.

It is impossible here adequately to sketch his many ventures in literature; but, in conversation a few days before his death, he remarked that he was engaged just then in compiling a comprehensive work on the great Shakespeare controversy—a contribution which would favour the position of the Baconians. He was also an enthusiastic Dickensian, and the Presidency of the Dickens Fellowship was once conferred upon him. He received his M.A. degree for a thesis on William Hazlitt and the early essayists; and his F.R.G.S. for several important topographical works on Lancashire, Cheshire and Yorkshire.

Mr. Walters died in a private hospital in Manchester, where he had gone to undergo an operation. On the morning of the day he went into hospital, he called upon me and asked me to convey the fact of his condition to a number of Spiritualistic friends. In reply to my statement that these crises, though unwelcome, could only be faced courageously, he said that with him it was not a question of courage at all. He took a philosophic view of the position, and but for the many friendships he had made in this world, the prospect of a sudden and unexpected release would not concern him greatly. He was in good spirits, notwithstanding that months of pain and illness had impaired his strength.

Mr. Walters was both a brilliant writer and a brilliant conversationalist. He viewed with distress the unsavoury aspects of modern popular journalism, and could never be "bought." His writings could always be relied upon for simplicity and beauty of style, and dispassionate treatment of the subject matter.

## AMERICAN PSYCHICAL INSTITUTE

MR. HEREWARD CARRINGTON, DIRECTOR

WE have received a copy of the "Prospectus of the American Psychical Institute," the officers of which are: Director, Hereward Carrington; Hon. Secy., Mrs. Alice Crunden; Secretary, Marie S. Carrington; Treasurer, Arthur Goadby. The address given is 20 West 58th Street, New York.

The objects of the Institute are set out as follows:

"The investigation of all types of psychic phenomena, with a view to determining the causal factors and underlying principles involved.

"The study of these phenomena in a properly-equipped laboratory, especially constructed and fitted-up for the purpose.

"The accumulation and study of cases, experiences and psychic manifestations of all sorts—spontaneous and experimental—and the sending out of suitable Questionnaires in order to elicit such replies.

"The exposure of all fraud in connection with spurious psychic manifestations.

"The opening of a reference library of books upon the subject and the giving of lectures, tests and demonstrations illustrating the work done here and abroad.

"The opening of a Psychic Museum, containing objects of interest to the psychic student.

"The publication of a Bulletin, containing the results of the investigations undertaken by the Institute (with illustrations), as well as general articles upon the subject.

"The perfecting of instrumental checks and tests of all kinds, and their application to the study of mediumistic cases."

In support of an appeal for funds, it is stated that: "It has long been felt that an organization of this character is greatly needed in this country, equipped to carry out work of a scientific character in the field of Psychical Research. At present no psychic laboratory exists in America, though similar laboratories are now actively functioning abroad."

### "A STEP FORWARD"

UNDER the heading of "The Schneider Mediumship," *Nature* (of which Sir Richard Gregory is Editor) has the following, amongst other comments, in the issue of 8th July:

"Further details of some recent experiments with the Austrian Medium, Mr. Rudi Schneider, have been published by the Society for Psychical Research in the issue of its *Proceedings* for June. In a report of a series of sittings, at which Lord Rayleigh and others co-operated, it is stated that attempts to verify the alleged interruption of infra-red rays by some invisible substance or 'force' extruded by the Medium were successful, although none of the photographs gave any indication that any material object was interposed. Considerable trouble appears to have been taken in the technical side of the inquiry, although it is a little difficult to understand why, for certain of the experiments, a room was chosen which was extremely susceptible to mechanical vibration, being close to streets bearing heavy traffic and above the lines of the Underground railway. Moreover, the inclusion among the sitters during eight seances of a person who has already been accused of acting as the Medium's confederate is not easy to explain, since it is stated that neither the Medium nor the individual in question were responsible for the invitation to attend.

"Apart from these and other criticisms which might be made, the report marks a step forward in the investigation of the Schneider mediumship. Much work remains to be done and, as Lord Rayleigh points out, there is need for patience and perseverance and the avoidance of dogmatism."



## THINGS I REMEMBER

By DAVID GOW

### XII.—TWO MEMORABLE MEETINGS

THE evening of Thursday, October 25th, 1917, was a period of tense anxiety in London, for it was the time of the German air-raids and warnings had been given. It was on that evening that Sir Arthur Conan Doyle made public his views on Spiritualism in an address "The New Revelation," delivered at the Salon of the Royal British Artists in Suffolk Street, Pall Mall, to a gathering of the Members and friends of the London Spiritualist Alliance. The Salon was filled with an eager audience prepared to face the ordeal of an air-raid, but hoping for the best. Sir Oliver Lodge presided, and on the platform were some of the leading figures in the movement, Mr. Withall, the president of the L.S.A., Dr. Ellis Powell, Dr. Abraham Wallace and others. Sir Oliver, I remember, in his opening remarks, made a passing allusion to the danger which threatened the gathering but observed that they all seemed prepared to face it, which was the fact. No one showed any sign of fear, and the meeting went off admirably. Even in normal times the occasion would have been momentous, but the prospect at any moment of the fall of German bombs, carrying death and destruction, gave the meeting an impressiveness not easily to be described, more especially as on other evenings immense damage was done in the same neighbourhood by Zeppelin raids.

Another meeting which lingers in my memory was that which took place on Sunday, June 22nd, 1919, when the late Lord Glenconner made his first public deliverance on Spiritualism, as chairman of a great meeting at Queen's Hall, at which Sir Arthur Conan Doyle was the speaker. It was a very impressive confession of faith in the course of which Lord Glenconner said:—

"I regret the attitude the Church holds towards this Movement. To maintain, as she does, a rigid inflexibility in the face of the great mass of evidence that is daily accumulating—evidence that shows communication between the two worlds to be possible—is to chain herself to a rock in a rising tide."

Lord Glenconner spoke as a man holding a leading position in Scottish national life, and were he living to-day I feel sure that he would have been a prominent supporter of Dr. Norman Maclean in his effort to bring home to the Scottish Church the importance of psychic evidences.

### WAS IT A GHOST?

MR. DONALD KABERRY, a Leeds City Councillor, recently spent a night in the "haunted" rooms at Temple Newsam—a historic mansion bought by Leeds Corporation from Lord Irwin some years ago. With him were four companions and his object was to discredit stories of various ghostly visitors, including: (a) A mysterious lady of great beauty who appears in the blue damask room, and was seen only a few years ago by Lord Halifax; (b) An armour-clad ghost who moans in the corridors with a jingling sound of heavy metal.

Describing his vigil in the *Daily Express*, Mr. Kaberry said: "I stationed myself in the blue damask room, took off my shoes, and waited in my stockinged feet, with my life preserver by my side. As I stood looking out of the window across a court-yard at about two o'clock in the morning I had the odd sensation of being watched by someone.

"Then, at another window, I saw what appeared to be a dark figure looking out. It moved away; then reappeared at another window in the same room. By this time the moonlight was nearly as bright as day. I padded round the gallery to the room. The door was locked from the outside! When I unlocked the door I found only moonlight shining on the panelling. I would not like to swear that what I saw was not a ghost."

## SCIENTISTS and MEDIUMSHIP

HOW to attract scientists to the study of mediumship and mediumistic phenomena was the subject of an address by Mrs. Eileen Garrett at the "Discussion Tea" at the British College of Psychic Science, South Kensington, on Thursday last week (July 13).

Dealing with a series of trance-sittings given by her at the John Hopkins University during her recent visit to America (interesting details of which were published in *LIGHT* of June 30), Mrs. Garrett said the scientists she met assumed that she was abnormal, that her trance must be traceable to some shock received in early life, and that her "control," Uvani, was a secondary personality. To her it did not appear to be important what theories the scientists began with, so long as they were induced to give serious study to mediumship. The various tests they applied (in her normal condition and her trance condition), were intended to show the relation of her normal consciousness to her trance consciousness; but none of the experiments worked out in proof of multiple personality, as had been expected. On the contrary, they gave indications of what the scientists called "intelligent interference" from outside. One reason why she intended to return to New York was that these experiments might be continued. Many of the scientists, particularly the younger men, were intensely interested and, although few would admit it, she believed that in their hearts many of them were convinced that multiple personality was not the true explanation. They did not describe their experiments as Psychical Research, but as an inquiry into supernatural psychology. The name did not matter so long as the inquiry was made. She would like to see similar experiments undertaken in this country and a little later in the year perhaps something might be done.

Incidentally, Mrs. Garrett mentioned that in America she had had many Roman Catholic priests amongst her sitters—their view being that it was perfectly proper for them to acquaint themselves with the facts of Psychical Research, although such study was forbidden to the laity.

### "A CHALLENGE TO SCEPTICS"

DR. FREDERICK H. WOOD (Mus. Doc.) of Blackpool, has compiled and edited a second series of articles on "The Rosemary Records," under the title of *A Challenge to Sceptics*. We commend the booklet very heartily.

In his foreword, Dr. Wood says: "Probably no better proof exists of what we might call 'extended survival' than the language-tests of Lady Nona, who claims to have lived in Egypt over 3,000 years ago; but it would be a mistake to suppose that she has remained all that time in the sphere next to Earth. She has progressed far beyond it through higher spheres, returning to it only for reasons of her own, and partly to accomplish her work through Rosemary. Modern philosophy must sooner or later face the fact that human existence is of much deeper and more extended significance than is commonly supposed. Beyond that I make no claim, though there is much in *The Rosemary Records* which may at some future time be published, concerning the nature of life and our relationship to God and the universe around us."

The booklet is published by The Two Worlds Publishing Co., Manchester, and the price is 1/-.

To the Editor of *LIGHT*.

Sir,—I would like to take this opportunity to recommend to those who want short pamphlets for distribution, the booklet, *A Challenge to Sceptics*. I know nothing better than this record by Dr. F. H. Wood to offer to inquirers too busy to read big books, who have a cultivated sense of the value of evidence, and at the same time are able to recognise the spiritual import of the experiences he relates.

H. A. DALLAS.



## London Spiritualist Alliance

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Thursday, July 27th, at 7.30 p.m., Group Sitting, Clairvoyance and Psychometry, conducted by Ruth Vaughan.

Amongst the Mediums with whom private sittings can be arranged are:—

Miss Bacon, Mrs. Barkel, Mrs. Annie Brittain, Mrs. Eileen Garrett and Mrs. Mason, Trance. Miss Frances Campbell, Clairvoyance. Ruth Vaughan, Mental Mediumship, Diagnosis, Magnetic Treatment.

**SUMMER HOLIDAYS.**—The LIBRARY and ROOMS will be closed for three weeks, from FRIDAY, JULY 28th, until MONDAY, AUGUST 21st. Sittings may be booked with Miss Bacon, Mrs. Garrett and other approved mediums remaining in town. During the vacation Miss McGregor and Miss Margaret Underhill will attend by appointment to receive visitors.

### EVIDENTIAL EXPERIENCES

LADY LILIAN BOYD, a member of the L.S.A., writes as follows:

"Just a few words to tell friends of one or two of my experiences, friends who are interested as I am in the wonderful, blessed knowledge of survival and possible communication with our loved ones who have passed over. I have been helped often, but not by the direct control, till a friend told me of Mrs. Abbott, a truly marvellous Medium. Of course people have had direct control—that is, the control of the Medium by one's communicator, without the agency of the usual "control," but to me it was a revelation, first to be spoken to by my son, calling me by the name he always used, and with the love vibrating through; and then my husband speaking to me, saying things which I only could understand, alluding to his health, how he had suffered, describing his last symptoms, etc., and saying what joy it is to be with our dear boy. For the first second or so I could not answer, could not realise it, and then it came to me with a rush—what a marvellous thing: 'God's mercy does endure for ever,' here, as well as on the other side.

"Previous to my sitting with Mrs. Abbott, I had several with Mrs. Mason, with whom I have had exceptionally good results of an evidential character. I can never forget my first visit to Mrs. Mason, about six weeks after my dear husband's death. She had no idea whatever of my identity. I was told that "Mr. William" was there; and after a few seconds conversation with my husband, Mrs. Mason's control said: 'He says that you always called him Arthur,' my husband's name being William Arthur Edward Boyd. Then he alluded to Annie taking such good care of him on the earth-plane. She was one of our maids, having been with us for seventeen years. Then my son came and talked to me. One thing was marvellous. He said that Dora (my maid) 'was turning out some old things of mine last week, and she pulled out a red tie.' On my return home I asked Dora, without mentioning the tie, and she said she had been turning

out a drawer and came across an old red tie of Master Benny's.

"So many things of this kind have happened to me that it is impossible to doubt survival, knowing they are with me and that we can communicate. I feel I can no longer dread what is called 'death' and passing over, on a rainbow of love, light, life, with my dear ones."

### A SITTING WITH Mrs. GARRETT

MRS. E. S. NORFOLK sends us the following notes from a recent sitting with Mrs. Eileen Garrett:—

"A brother-in-law is here and a convincing older gentleman, the older man would not have been interested in anything of this nature—he would not have liked it. He couldn't bear to be ill—he was always 'up and doing,' very particular about his dress and linen. Very reserved and rigid, a strict disciplinarian. He is standing by you at the time. He had a sudden death, it was blood pressure on the heart. He is often with you in 'the little house' (loggia of a bungalow abroad) the outlook is so beautiful. I get a hilly country and beautiful wooded slopes, lovely mountain views. He is very fond of you, though he was cold and reserved and it was difficult to get near him. He was sterling, fine, cultured and critical, a perfect gentleman. Blue eyes, clear like a sailor's, and a fine brow. I cannot tell you how glad your father is to speak to you."

Here he mentions his two other daughters and his son by name, their troubles and the ailments of one—there being no doubt that he knows all that is happening to them.

"Have you a little boy? Does he remember him? In those recent pictures he looks rather like our side of the family. He was very fond of the boy. He is away from you now and everything has been so right with him. He is so clean-looking in his photographs age about nineteen or twenty.

"Your lovely mother, with white hair taken softly back from her face (she was always so fastidious about her hair). With clear complexion, delicate austere features and blue (no, she shakes her head) violet eyes and dark lashes. Very delicate and helpless, for some years she had been in breaking health—the shadow of what she had been. Always so tastefully garmented, with touches of lace."

These are two perfect descriptions of my friend's father and mother. Her father gave every proof that their interest in their children's welfare is as keen as ever.

### PLACE IN A PRIVATE CIRCLE

A country member of the L.S.A. who will be staying in London during August, would much like the opportunity of attending a private circle as a visitor if such a privilege might be extended to her. The Secretary of the L.S.A. will gladly give particulars and an introduction.

### SUMMER HOLIDAYS

The Library and Rooms will be closed for three weeks from Friday next, July 28th, until Monday, August 21st. During this period sittings may be booked with Miss Bacon and Mrs. Garrett and other approved mediums remaining in Town.

By appointment, Miss H. McGregor and Miss M. Underhill will attend at the Rooms during the vacation to receive visitors.



## British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.  
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MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
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Appointments may also be booked with Mrs. ANNIE JOHNSON, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, Shri PUROHIT SWAMI, and Mr. KIRBY and Mrs. SINGLETON (Reflectograph.)

### GROUP CLAIRVOYANCE

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Friday, July 21st, at 5 p.m. .. .. Miss L. THOMAS  
Friday, July 28th, at 5 p.m. .. .. Miss GEDDES

## August

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Clairvoyante: Mrs. Helen Spiers.  
Sun., July 30, at 7. Speaker: Mrs. ESTELLE ROBERTS  
Clairvoyant: Mr. Thomas Wyatt. Trance Address.

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.  
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SUNDAY, JULY 23rd, 1933.

11 a.m.—Mr. Frank Wall.  
Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mr. Harold Carpenter.  
Clairvoyante: Mrs. Hirst.

Sunday, July 30th, at 11 a.m. .. .. Mr. ERNEST HUNT  
Clairvoyante: Mrs. Grace Cooke.

Sunday, July 30th, at 6.30 p.m. .. .. Mr. R. DIMSDALE STOCKER  
Clairvoyante: Mrs. Annie Johnson.

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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.  
6.30 p.m.—Open Meeting in the Grotrian Hall.  
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).  
8 p.m.—Mr. Hendry's class for development of the healing faculty.

*Tuesday.*

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

*Wednesday.*

12.30—1.30 p.m.—Open Meeting in Grotrian Hall.  
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

*Thursday.*

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

*Friday.*

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.  
6.30 p.m.—Students' Class.

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July 26th. 2.30—Mrs. Helen Spiers.

*By Appointment:*

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Mrs. Esta Cassel	Mrs. Fillmore
Mrs. Annie Johnson.	Mr. Horace Leaf
Mrs. Rose Livingstone.	Mrs. Helen Spiers.
Miss Lily Thomas.	Mrs. Beatrice Wilson.

Mr. Thomas Wyatt

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(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)



## SOCIETY ARRANGEMENTS (contd.)

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Address.Wednesday, July 26th, at 7.30 p.m. . . . . Miss FRANCIS DAUNTON  
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" " " " at 6.30 p.m. Address. Mr. LEWIS JEFFERSON

Wednesday, July 26th, at 7.30 p.m. Clairvoyance. Mrs. E. CANNOCK

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**NAOMI BACON** (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15, Queen's Gate, S.W.7. (Western 3981)

**T. E. AUSTIN** holds every Thursday a Developing Class at 3 p.m. and Public Clairvoyance and Psychometry at 8 p.m. Private Sitzings, Trance and Normal by appointment, —23, Upper Addison Gardens, W.14. Park 3345.

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**B. D. MANSFIELD**, Trance Medium (out of town from July 8th to 18th) holds a Public Seance Wednesdays and Fridays, 8 p.m. Fee 2/-. Thursdays, 3 p.m. Psychometry Fee 1/-, 8 p.m. Healing Circle. Private sittings by appointment. 118, Belgrave Road, Victoria, S.W.1. (46)

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