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# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2504. Vol. XLIX.

(Registered as Saturday, January 5, 1929. a Newspaper)

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### MR. E. P. HEWITT, K.C., LL.D.

It is with great regret that we have to record the passing to the higher life of Mr. E. P. Hewitt, K.C., LL.D., on Monday, December 24th, following an operation. For some considerable time he had been in poor health, and, after consultations with various specialists, it was found that an operation was imperative; the patient seemed to be making a normal recovery, when most unfortunately there was a sudden relapse, and the heart failed. He was in his sixty-ninth year. The funeral took place at Golders Green Crematorium on December 28th; Mr. G. Vale Owen conducted the service. Mr. Hewitt's transition leaves a vacancy that will be hard to fill. He was a keen fighter in the Spiritualist cause, bringing to the task great powers of analysis strengthened by many years of close legal training, together with an unflinching determination of character. He was distinguished by a courtliness of manner seldom met with in these modern days of hustle. In 1883 he was called to the Bar, after passing through St. John's College, Oxford, and joining the University of London. He took silk in 1912, and was elected a Bencher of Lincoln's Inn in 1916. During his successful legal career, in which he was briefed for many important cases, he found time to write several technical works, one of the best known being *Hewitt on the Statutes of Limitations*, the standard work on the subject. Politics interested him, and he was chosen as Conservative candidate for Newcastle-on-Tyne, in which division he soon won popularity; but this was in the fateful year of 1914, and owing to the intervention of war, Mr. Hewitt abandoned his political efforts; among his keenest interests was the subject of Spiritualism, in connection with which he published two important books of evidence, *I Heard a Voice*, and *Bear Witness*, writing these under the *nom de guerre* of "A King's Counsel". He spoke frequently on Spiritualist platforms, and it is interesting to record that as recently as December 11th last he stated, in emphatic terms, his conclusions on the question of spirit communication in the course of a *Daily News* article, during which he said: "No murderer has ever been condemned on evidence approaching in conclusiveness the wealth of testimony which establishes the power of spirit communication." We, of LIGHT, desire to express our deep sympathy with Mrs. Hewitt, her son, and daughters, on the temporary loss of a loved husband and father. It may not be inappropriate to conclude with a brief quotation from a poem received through automatic script, by a seventeenth century poet, and quoted in Mr. Hewitt's book *I Heard a Voice*:

" . . . the Veil thatte hangs betweene  
Theyre worlde and youres is lifting to the viewe  
Halfe way they com, theyre armes with luv out-  
stretch'd  
And ling'ryinge thus, expecktant wayte for yu."

MRS. EDDY.—The Christian Science Committees on Publication desire to point out that "Mrs. Eddy, the Discoverer and Founder of Christian Science, was never a Spiritualistic medium as she has herself stated on page 248 of her book, *Miscellaneous Writings*."

## NOTES BY THE WAY.

### THE CHURCH AND PSYCHIC RESEARCH.

The name of our good friend, the late Rev. H. Byerley Thomson, vicar of Stamford Brook, transpired recently when it was mentioned that it was at his instance that a valuable little book, *The Communion of Saints*, was published. The book—it is really a booklet—is an able argument for the relationship between Spiritualism and the faith of the Christian Church in life after death, and the author (a clergyman of the Church of England) quotes the Dean of Bristol's statement that "the growth of Spiritualism will at last compel the Church to look seriously upon Psychical Research, and perhaps to discover in days when it is sadly needed, a rich meaning in her own belief in the 'Communion of Saints'". We are informed that the book is doing good work amongst the clergy. It is written with conspicuous ability, by one who shows not only a liberal mind but a wide knowledge of his theme. It is published by Mr. P. B. Beddow, 46, Anerley Station Road, London, S.E.20, at one shilling.

### SCIENCE AND THE UNSEEN WORLD.

It has been said that Spiritualism would be a simpler matter if the question of religion could be kept out of it. We agree, with the reservation that for "religion" we would substitute "theology"—the two are not the same thing. Many old Spiritualists maintain, and with every justification, that wherever the religious element in Spiritualism is ignored it suffers a grave loss. Indeed, it has been lately said that Spiritualism is the religious side, and Psychical Research the scientific side of the question of human survival, and that is probably the conclusion which will at last be generally accepted, for this idea of life after death has for many centuries been one of the main tenets of religion. It has only of late years been made a scientific question, that is to say, it has been taken out of the sphere of mysticism, vision, faith, and religious thought, to be pronounced upon by men who seek their knowledge solely in the direction of investigation and experiment. They have already discovered some significant facts. They will discover more as they proceed. They may not accept the idea that scientists are at work on both sides of the way—scientists in the Unseen as well as in the visible world. But we know it is so, and the near future will provide some surprises in the way of new evidences and new links between the two worlds.

# QUESTIONS ANSWERED

BY A CONTROLLING SPIRIT.

(continued)

[The following answers to questions were given some years ago by Tien-Sien-Tie, the philosophic Chinese control of the late Mr. J. J. Morse. We reproduce them here, as they are reliable replies to many queries we frequently receive from correspondents.]

**QUESTION:** "How can one discriminate between natural (or acquired) depravity and obsession?"

The reply to this question covered, in part at least, the same ground as the preceding answer. The control objected to the term "natural depravity," because he did not believe in it, and also because he found no evidence of it. He found plenty of evidence in favour of inherited and congenital depravity, "plenty of evidence that man's physical nature degenerates, and that some of you are born with a degenerate physical nature—but that is all." As to the "discrimination" to which the questioner referred, this could be easily accomplished. Every man and woman knew his or her pet and peculiar weakness. When there was obsession that was the point of attack. But there was a sense we called "intuition" which, if attended to, would usually convey some fairly clear idea of the situation, and assist in detecting "the presence of the outer personality, the personality *extra* to yourself," and then, "if you are psychically sensitive, the recognition of that fact is the danger signal." Another indication was shown in the fact that "every time you find this pet sin of yours becoming active you will begin to notice its increased activity—that it comes with an activity greater in proportion after an interval than was the case before." It might happen even that the obsessed person heard voices and saw faces and other appearances. If the victim mentioned this to his friends he would probably learn from them that he was going mad. They would also, no doubt, call in a doctor, and possibly in the end the unfortunate patient would find himself in a lunatic asylum, where he would have ample opportunity to cultivate his morbid tendencies and become worse. "Really, friends," said the speaker in concluding this reply, "we cannot see very much difference between the cry of the man, 'an evil spirit told me to do this,' and the cry of the other man who said, 'The Devil tempted me and I fell.' What each requires, of course, is cultivation in self-reliance, and if you will only stand firm all kinds of devils will get behind you if you only tell them so to do."

Dealing with the next question as to the difference between guardian spirits and spirit guides, "Tien" said that a guardian spirit was one who particularly interested himself or herself in protecting the individual from possible dangers; that guardianship, however, was only successful along certain lines which it could best control. A spirit guide was a person in the other world whose purpose it was to direct the life, actions, and mental and spiritual development of some individual in this, especially when that individual was called upon to bear public service, not only in Spiritualism but in other movements. These spirit guides endeavoured to devise methods to cultivate the powers of those in whose lives they were interested, so that the highest possible results could be attained. The leaders of the world's thought derived much of their inspiration from the spirit side of life, although they might not be conscious of the fact themselves. That inspiration came from the particular guide or guides associated with them in the work they endeavoured to accomplish.

**QUESTION:** "Do you know anything of astral

bodies? If so, is it true that they drift about on the other side until they are galvanised into a semblance of life by coming into contact with sensitives here?"

In the course of his reply the control said: "Certain psychical emanations proceed from all dead bodies after the Ego—if it is a human being—has been released from the organisation. There is a species of residuum—if we may use the phrase. And in some cases—not in all—this residuum assumes a fragmentary, phantasmal shape, and may occasionally be discovered floating in the psychical atmosphere, and it is this which has given rise in Eastern countries to the idea of 'astral bodies', 'shells'—fragments, so to speak, of dead humanity. To galvanise such emanations into some semblance of life may be, and on occasion has been, the pastime of certain experimenters on the spirit side, but to galvanise them into conscious life would be beyond the ability of the greatest magicians. Therefore we can only say that the psychical residuum of the human being may and sometimes does assume this phantom shape, but it is impossible to galvanise it into continued existence."

The next question turned on the problem of pre-existence. Did the spirit prior to earthly embodiment "exist as a conscious, rational, intelligent being?" In reply, the control said he had found no evidence of any pre-existent individualised consciousness of man. But that which is the man and which ultimately became conscious and individualised had, of course, a latent existence prior to embodiment. As the basis of all being was the Divine Spirit and the ultimate of all being was the individualisation of that Divine Spirit in conscious and intelligent mankind, therefore God was being made manifest in the flesh, and as that flesh rose to higher and grander planes of development, beauty and possibility, so in this world more and more of God would be manifested.

To the question, "Do spirits 'die' when passing from one sphere to another? If so, what becomes of their bodies—are they buried, cremated or dispersed?" "Tien" replied that spirits might be said to "die" if the word were taken as simply denoting a passage from a lower to a higher condition of existence. Swedenborg had described the process, to which he gave the term "vastation". Death in this world consisted in throwing off a material body for which the spirit had no further use. When in the next world a spirit had, by growth in wisdom and goodness, exhausted the possibilities of the sphere in which he found himself, he was ready for transition to a higher and better state. But as he could not take with him into that superior degree of existence the objectivity associated with him in the lower degree, he passed through what was really the analogue of physical death. But in these cases there was no question of burying, cremating, or even "dispersing" a body, because what was left behind was rather an atmosphere than a reality or solidity. This "death" translated the spirit to a higher condition, where he passed beyond the desire to return to earth to communicate with its people.

**QUESTION:** "Do any material organisms live on the surface of the other planets? Have any of them intelligence equal to ourselves, and are they human in form and appearance? If so, were they developed from lower forms of life, and how was that possible under the exceedingly diverse conditions of temperature, gravitative force, atmospheric pressure, etc., of the different planets?"

"Tien" replied that it followed quite naturally that whichever planets possessed human beings, those human beings must in all respects conform to the

conditions of the planet on which they lived. That was a mere truism. There were, however, certain universal principles which would apply to all planets. Without entering into a discussion on the nature of life, he would refer to what he had stated in a previous answer, viz., that the Divine Spirit was the basis of all existence. Therefore the Divine Spirit would be the basis of each and every world and the creatures upon it. But there were infinite varieties of method whereby that Divine Spirit worked, and it would be a bold intellect that would assert that there were no superior beings in the universe except those which dwelt on this tiny earth. Intelligent beings dwelling on the other planets would be organised exactly according to the prevailing laws, but the basis of them in every case would be the divine consciousness. It was, however, of little use speculating on these lines, because of the difficulty of suggesting to the minds of people on earth the appearance presented by the inhabitants of Jupiter, for instance, or Mars and Uranus. The peoples of those planets lived under such diverse conditions as compared with our own that we could hardly put ourselves mentally into a condition to comprehend these strange entities. Equally it would be difficult for them to understand the state of the people of the earth. "Suffice it," said the control, "that intelligent beings *do* people the other worlds not only of this universe but of all space. They are each playing their part in the great drama of universal existence, and each reaching upwards, as you are, to the Divine. And in due course they and you will reach levels of mental, moral and spiritual development far transcending your most exalted ideals at the present time. The great universe itself, with all the children it has produced, will come together in some indescribable and almost unimaginable state yet to be, and in that infinitely remote future there will indeed be established an absolute community of consciousness between all God's children and the Almighty Father."

Dealing with a question relating to genius (especially in the case of infant prodigies), the speaker said that he attributed genius to a mixture of psychical and brain conditions—abnormal, of course—which allowed the particular faculty concerned exceptional opportunities of manifestation. It was almost invariably exercised at the expense of the other faculties of the individual. The genius was, therefore, to be pitied rather than praised, for the abnormal development entailed mental and other penalties. The orderly cultivation and exercise of all faculties was of far greater service to mankind at large than the flash-light of genius which illumined the skies for a moment only to leave them darker than before.

Questioned as to whether we were, as a race and nation, progressing or becoming decadent, the control deprecated pessimism and optimism alike. Both represented extremes of sentiment, and extremes were always dangerous. The truth lay between them. "Now, unhesitatingly, we affirm our solemn conviction," said "Tien", "that the world as a whole was never so good as it is to-day, but it is not so good to-day as it will be to-morrow. It is good to-day by contrast with what it was yesterday, and it is *only* good to-day by contrast with what it was yesterday. There never was a time in the history of the world when the general average—not the special development—of intellectual, moral, and spiritual consciousness was equal to what it is to-day. Mark what we say—the general average. There never was a time when the general average of human life was as healthy, as happy, and as useful as it is to-day. . . . You may contradict us by urging that crime, vice, insanity, and poverty were never more conspicuous. Party politicians may tell you these things to serve their own purposes. But, taking the world as it is, never was the voice of man raised more vigorously for virtue, justice, right, truth, and honesty than to-day. In every land where there is a revolution, in every land where the cry of 'Sedition!' is raised against those who are striving to

lighten the burden of others, where men are railing against what they conceive to be evils that oppress them—in all and each of these cases you have the evidence that something is alive in these men, something is stirring in them, something has lifted them beyond the dead level of their surroundings, infecting them with a noble ambition for progress."

The cry that the world is growing worse merely meant that men were growing clearer-sighted regarding the evils that still prevailed. It meant that they were beginning to realise what must be done if the uplift in human conditions was to be maintained. "Let the world go on protesting, let man claim that the fight must go on, no matter what order is overturned, no matter what State is reconstituted. In the end you will have achieved a higher life and a nobler life for mankind at large."

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## DR. CRANDON AND THE "MARGERY" MEDIUMSHIP.

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Dr. Crandon's address on "A Year's Progress in the 'Margery' Mediumship", delivered as the Felicia Scatcherd Memorial Lecture at the Grotrian Hall on the 12th ulto., was an event the full importance of which could only be appreciated by those who have studied the matter and realised its significance. Mrs. Hewat McKenzie, who presided, paid a well-merited tribute to Dr. Crandon and "Margery" for their work, carried on in the face of a fierce publicity, much of it ignorantly malicious. It has, indeed, undergone the ordeal which the world is accustomed to accord to all such noble and heroic service. But no impartial person could examine the mass of evidence accumulated, patiently and scientifically, by Dr. Crandon and his associates without seeing that the case for human survival is overwhelmingly proved. There is no alternative. Every possible avenue permitting of any other explanation has been tested. Walter, as Dr. Tillyard has shown, has given all the proofs necessary to establish his claim to be a personality apart from and independent of the medium and the circle. Official Science may look askance, and raise, as it has raised, quibbling objections such as Dr. Crandon and his colleagues—some of them scientists of proved ability—had already anticipated and met by their precautions. But the facts will not give way, and in the end will have to be faced and admitted. Some day we hope Dr. Crandon will be able to publish the whole story of the "Margery" circle. It will be a true and yet a romantic history of some of the most astonishing phenomena in Spiritualism; of experiments conducted with the most rigorous care, checked and counter-checked until the proofs were complete. With the scrupulous carefulness of method went an almost Quixotic generosity. Hundreds of persons were admitted to the circle to witness the manifestations, and some few abused the hospitality shown them by spreading abroad calumnious statements. But such baseness—impossible to honourable men—would doubtless be touched upon very lightly, if at all, by Dr. Crandon, who is a man of singular magnanimity, showing the Christian principle of forgiveness and forbearance to an exemplary degree. And it is not to be forgotten that such proofs as the "Margery" circle has elicited are being obtained in other parts of the world independently. The facts are gaining ground steadily all the time, and all intelligent minds are becoming aware of them and joining forces with the pioneers of the New Revelation.

D. G.

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MR. ALFRED VOUT PETERS is visiting Sweden, Finland, and Iceland via Denmark, and expects to be away from England for at least three months.

## EXPERIMENTAL PSYCHOMETRY.

BY MARY E. MONTEITH.

## I

The late Sir William Barrett used to say that Psychometry was one of the most interesting branches of psychical research. Taken from the impersonal attitude, it certainly has an attraction for many people who are unwilling to investigate psychic matters for the purpose of spirit communication, or for any indication of the survival of personality; and especially for certain archæologists, who find their own knowledge of the past supported by the psychometric discernment of the spirit which pervades all matter.

Psychometry has been poetically described as knowledge of "the soul of things". Under this title, Mæterlinck has written most charmingly and sympathetically on the subject, showing how a letter will reveal the personality of the writer—his character, health conditions, details of his home and family. Touch has impregnated the scrap of paper with something of himself, subtle, indefinable, invisible, which, placed in the hand of a psychic, becomes manifest. Incidents of his past life can be described, his career traced, his present occupation and chief interests stated, *ur* to date. So much is verifiable.

Apparently, however, things do not require a human touch to receive a "soul-impression". Radiant forces would appear to pass from all objects to others in their vicinity. Images are thus made on objects, not merely upon the surface, but sinking into them, and held with a tenacity that time cannot efface. Different periods of civilisation can be traced from an old flint, a piece of rock, or a stone; life in mediæval times can be described from the fragment of a ruined castle, a pre-historic beast from fossilized remains. As an example, one of the earliest tests given to me was something which looked like a tiny bit of plaster or crumbled brick. This was placed in my hand without a word of explanation. Presently I felt myself going far back into time and looking at some animal possessing what appeared to be large claws. This impression was succeeded by a vision of men handling flat circular weapons. The "bit of plaster" that I was holding was actually part of a pre-historic horse, and this accounted for the animal with "claws". It was picked up on the field of Marathon where, of course, the throwing of the discus would explain the "flat circular weapons".

In the path of the practical investigator, there are many pitfalls, the greatest being a subtle way which "things" have of taking on the conditions of outsiders who may have happened to touch them casually. The merest touch of an individual is sufficient to leave behind certain vibrations on, for instance, a letter which has been written by somebody else. And it is not always easy to distinguish between the two personalities when one is giving a psychometric reading. During the Great War, when I traced a missing man, giving (as was subsequently proved) an accurate account of his many vicissitudes, it was done by means of a letter he had written several months earlier, which, his sister assured me, had not been touched by anybody but herself. As I held the letter, three of my fingers closed on the palm of my hand helplessly and I became aware of some injury near the wrist, which had damaged the nerves or muscles and rendered all movement of the fingers impossible. This I described as a wound, a description which proved to be utterly wrong. All the other details—general well-being, the date of an already despatched telegram, a letter which was being written at the time of the experiment, locality, expected day of arrival in England, and so

on, were accurate; nevertheless, they were swamped in this one terrible mistake! It shook the faith of my friends. Politely, but firmly, I was made to understand there was nothing in my psychometry but guesswork; and there the matter, for the time, ended. Afterwards, however, it was discovered that the lady in question had allowed one other individual to read that letter. She had quite forgotten the incident, in fact the other person, as she explained, could only have held the letter for two minutes (it consisting of only a few lines). But he left an indelible impression thereon. Owing to an accident to his wrist, three of his fingers were affected, and, at the time, closed helplessly against his palm.

The difficulty of distinguishing between the two personalities is common even with psychometrists of much experience. Although sometimes the two stand out distinctly, at others they merge; and for no reason so far as one can see. In a series of sittings with a keen investigator, Mrs. C., we have been unable to discover any fixed rule. Her method is to give me the articles to be psychometrised in sealed packages or envelopes; some are of archæological interest, others, personal. She takes down notes as I speak, to avoid the frailty of human evidence. Regarding impersonal objects two of the most successful readings concerned pieces of Zeppelins. The first piece gave me a wonderful feeling of being lighter than air, of soaring up and up, higher and higher until I was above the clouds. Suddenly there was a swift descent, certain gyrations and *terra firma*. The second, given more recently as a test in the presence of Mrs. C. and five other people, contains an amusing side-issue *a propos* an outside influence mixing the evidence. This piece of Zeppelin was handed to me in an envelope, but from it I got no beautiful feeling of soaring above the clouds by which I might have recognised the nature of the object. My impressions were those of war conditions, bayonets, armoured cars, great noise, shots fired, a shell bursting, black smoke, flames greater than I had ever seen, reddening the sky. Here I saw someone was getting a bucket of water to quench the fire, and I laughed at the inadequacy of the bucket. Then I saw a black mass on the ground and men in kilts near by.

Now the article I was psychometrising was a piece of the Zeppelin L21, brought down at Cuffley in 1916. Mrs. C. (who had that afternoon placed it in the envelope, a perfectly new one) was alone in the house with her children when she saw the burning Zeppelin falling; a terrifying sight, she says, for, although ten miles away, it looked as if it must fall in front of her house. Before she realised what she was doing, she ran to the bathroom and filled a pail with water with the idea of putting out the flames—the obvious thing to do, as she thought, but utterly futile, considering the height of the flames! It is here that Mrs. C.'s influence asserted itself. Despite the fact that the first piece of Zeppelin remained immune from her touch, the second piece retained this tiny bit of human personality, the reason being inexplicable.

The men in kilts seen in the vicinity of the fallen airship were soldiers of the Black Watch sent to guard the wreckage.

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### The Spiritualists' Position.

Our position as Spiritualists is to maintain that if a thing really happened in the Bible, it is possible and probable that it can happen again in our time.—Orthodoxy teaches *uniqueness*, and seems to think that the duplication of psychic phenomena in some mysterious way detracts from the value of that recorded in the Bible! We welcome Science, for we know that we have nothing to fear from full, reverent and careful investigation of our phenomena—a study of which will throw fresh light even on what has been regarded as purely material and physical in the Universe.—*Critics of the Christ Answered by Spiritualism*, by I. Toyne Warner-Staples, F.R.A.S.

LETTERS TO THE EDITOR.

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

“THE WORLD WITHOUT AND THE WORLD WITHIN.”

Sir,—Some months ago you allowed me to call attention to a little book largely consisting of quotations compiled by Miss Theodora Thompson, and suited to those who in these days of rush have time for meditation. She has now compiled a supplementary volume, which has just been published under the title *The World Without and the World Within* (Second Series). It contains thoughts for many moods; and a strong religious feeling knits the book into a whole. The tone is optimistic: she urges the good in everything, and hopes it will be a comfort to depressed and nerve-racked people.—Yours, etc.,

OLIVER LODGE.

HELP FOR WELSH MINERS: AN APPEAL.

Sir,—Having been approached on behalf of the Welsh miners and their families attached to Spiritualist Societies, I should be grateful if you would allow me to make an appeal through the valuable medium of your paper.

There is a pressing need for clothing of all kinds; the case of expectant mothers being particularly emphasized.

The Council of the Marylebone Spiritualist Association has kindly relieved me of much responsibility, in permitting parcels to be addressed to the Rooms, 4, Tavistock Square, W.C.1. Will all kind readers take to heart this further appeal, and remember their brothers and sisters in distress, in their prayers and in their generosity.—Yours, etc.,

V. LENNOX KAY (Mrs.)

THE IMMORTAL PART OF US.

Sir,—May I be allowed to correct one statement in F. E. K.'s kindly review of my book, *I Am*?

He writes: “I am still not convinced that the metaphysics of Kant tends to a proof that the conscious ego of science is the ‘I Am’ which we feel. In any case, I feel certain that Kant would never have admitted it.”

But Kant not only admitted it, but relied on it as scientifically correct. I will simply give Kant's own words to be found in Meiklejohn's translation of the *Critique* (p. 9): “I am conscious of myself, not as I appear to myself, nor as I am myself, but only that ‘I Am’.” And in the *Prolegomena* (written after the *Critique*) Kant states that we feel the *I Am*, it is not a thought or intuition (p. 46: In Belfort Bax's translation, p. 82).

Kant shows, scientifically, that we, as subjects, must feel this *I Am* (James Ward's “pure ego”), or we could not think as we do think.—Yours, etc.,

F. C. CONSTABLE.

FELICIA SCATCHERD MEMORIAL FUND.

We acknowledge with many thanks the receipt of the following donations:—

	£	s.	d.
Doyle, Sir Arthur Conan ... ..	10	10	0
“M.F.” ... ..	3	0	0
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Elizabeth Lady Mosley ... ..	1	1	0

Donations will be gratefully received and acknowledged in LIGHT.

CAPTAIN HINCHLIFFE.

Mrs. E. Hinchliffe writes:

With reference to the report of an under-carriage of an aeroplane being found on the West Coast of Ireland, my opinion is that it is quite possible that this belonged to Captain Hinchliffe's aeroplane.

I have been told by my husband through two mediums, Mrs. Garrett and Mrs. Mason, that a part of the machine would be washed up, but *not near the place where he came down*, because it would have been washed away.

This under-carriage may quite possibly have been washed from the North Coast of the Azores to the West Coast of Ireland. Two gulf streams pass north of the Azores, one is called the North Atlantic Drift which passes the West Coast of Ireland. The other one is the West Wind Drift which north of the Azores goes in an easterly direction, then turns south, and then west to the West Indies, which would account for the communication which was received as early as last May, by Mrs. Earl, that Hinchliffe's body was then off the coast of Jamaica.

No confirmation however of this has been received, neither that the wreckage found *did* belong to the *Endeavour*. It is possible that it belonged to one of the two Stinson aeroplanes which left America in September, 1927, on a flight to England and never arrived. They were of exactly the same type.

Both Mrs. Garrett and Mrs. Mason were very definite that some time in the near future a part of the aeroplane, with a distinct mark or number on it would be found, but probably *not* near the Azores.

Who would have thought in March last to search near the Azores? According to my husband the rocks where he came down are not inhabited, although the island is inhabited further inland (which he has only found out since).

If these rocks are uninhabited, how do we know that there have not been or still are parts of the aeroplane there?

With reference to an article in LIGHT of Dec. 15th, “Was it Hinchliffe's voice?” I regret to say that in my opinion it was *not*.

According to messages received the aeroplane *Endeavour* came down at 3 a.m. on March 14th, which is approximately twelve hours before Mrs. Cantlon's experience. My husband was drowned at 3.20 a.m., March 14th.

The description of the flight I received was corroborated by three other mediums, independent of each other, and before any of them knew anything about the messages I had received.

Two of the mediums are Mrs. Garrett and Mrs. Mason. The other two mediums are not professional, but also known to be very reliable.

BEYOND THE NIGHT.

Some far-off land to visit,  
Breathe other air,  
We willingly abandon  
Old scenes though fair.

We one home for another,  
Contented, leave—  
To one world, then, for ever  
Why seek to cleave?

If here we have known sorrow,  
And long-enduring fight,  
Then peace and joy may wait us  
Beyond the Night.

MARCHESA ALLI MACCARANI.

## LIGHT,

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

A MESSAGE ABOUT STANTON  
MOSES.

By "ELVIRA".

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

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## 1929—A GLANCE FORWARD.

As one stands at the point where an old year merges into a new, there is a faint stirring of confused emotions—mingled satisfactions and regrets for the time that is past, while towards the future there may be an attitude of resolve, hope, despair, tranquillity, apprehension, eagerness or apathy, according to the character, temperament and enlightenment of the individual. For the pleasure-loving materialist there may possibly be a touch of bitterness in the reflection that his sands of life have sunk a little lower, bringing him a degree nearer to the "yawning tomb". For many thousands of us this bogey has no existence, and the coming year will be welcomed as a new stage in a life of constant spiritual advancement.

In the year to come we see progress, and problems; a tide rising to its flood brings with it perplexities, navigational and riparian, that do not obtain in the case of a small stream. And Spiritualism is no longer a tiny rivulet but an ever-widening river, rolling forward towards that great expanse of living water, the Sea of Knowledge—a knowledge of Life itself. But the stream does not flow straight to its goal; there are curves and turnings, as well as eddies and under-currents; these latter may occasion a few set-backs, perhaps small disasters, but these are mere incidents in the larger progress.

Looking forward into the future we see clearly that there will be a still wider diffusion of the central ideas for which we stand among men and women—who may or may not elect to receive them under the Spiritualistic label; we see, too, developments in the direction of unity, for we observe a unifying force at work, tending towards—not central domination but—co-operative effort. We see, further, a better mutual understanding between religious and scientific minds, due in great measure to the knowledge that the Spiritualist has brought forward and fought for. These things will not come quickly, but the work has begun. We are assured, too, of a continuance of spiritual power and guidance from those great minds who wisely direct our destiny. And in this assurance we go forward with a light and confident step. But before doing so, we pause for a moment—to wish our readers the old greeting: A Happy New Year!

Some few years back, I was conducting a group-sitting in my home, when a spirit purporting to be Stanton Moses manifested himself to me; I say "purported", because at the time I was puzzled by a remarkable difference between his photograph and his spirit—his pallor struck me, I remember. But he came on this occasion to give a general message; he declared that we must not be deceived by the unresponsiveness of society in regard to our beliefs because forces were at work secretly preparing the way, and later on when some of the crudities of thought had worn away it would be revealed to us how widespread our belief had been even in years of opposition. He likened this condition to a wood where the dead growth of Autumn and Winter lay encumbering the ground, obscuring all that lay underneath, until the advent of Spring when everywhere the fresh green shoots would be seen, growing up radiant with new life.

When I was asked to obtain information from the other side as to his present doings in the spirit world, it was with great interest that I received the following:

"Praise be to God that He sends such souls to earth! Nothing gives us more pleasure than this question, for we are rightly fitted to answer it as indeed we will. From earliest childhood he was overshadowed and prepared by us, and grew in spiritual beauty day by day. He had some unfortunate experiences one way or other, but he always came through them very well: even women tried to attack him. He was a broad-shouldered, loosely-knit man; and sometimes he wore elegant clothes and "showed off" a bit. But he had a temperate nature, free from vanity; and he was never ill-tempered. He used to shudder at the thought of evil—it affected him strangely sometimes. He used to drop things, and forget things, and leave things about; and often did not keep time well. Slander affected him once; but whom has it not affected? Now listen; his was a finely-drawn character; voluminous in spirit; and he was an ecstatic. When we met him first he was a schoolboy—an unruly schoolboy, full of mischief—but a plodder. We next see him as a young man taking all before him; then after painful struggles he came to manhood—struggles of character and temperament; and he entered into the third degree of his development. Here we entered on the scene fully recognised. Then came another painful struggle—the struggle between soul and body, the one trying to detach itself from the other.

"Now after painful flitting we see a supreme spirit ascending into Heaven, reaping the reward that was his, but not entirely at once, for he had to overcome certain prejudices of the mind caused by country and station and also hereditary upbringing. But nothing more beautiful can be conceived than what he is now, an angel in comparison with other men, bent on humanity's upliftment, crying to God for them daily. He has a sweet little girl with him. She was born before he was; she helps him. They are still together. Now crime is his special subject; he wants to eradicate crime from this country or at least to make it very difficult indeed. Therefore he has a band of his own now, and we do not meet him often. His heart is in his own country still. No victim dies there by crime but he is present to assist him. This means enormous work—it calls for more and more volunteers; and you on earth can help in this by daily concentration to remove this evil from around you. Have we said enough?"

SIDELIGHTS.

"I call upon those present who have had similar experience to me to stand up," said Sir Arthur Conan Doyle during his address at the City Hall, Cape Town, says the *Cape Times* of November 25th, which adds that about one third of the entire audience at once rose to its feet. The hall was packed.

\* \* \* \* \*

Catherine Countess of Westmorland, who discusses Spiritualism in *Pearsons Weekly* of December 15th, tells of the clairvoyant description of a spirit dressed in khaki that was given her by a woman psychic; she added: "The message conveys nothing to me, but he says you will understand. It is this: 'He is very sorry about a little present that he did not give you, and wishes he had when he could.'" This message, says Lady Westmorland, was evidential; nobody but the man in khaki and herself had any knowledge of the matter referred to in the communication.

\* \* \* \* \*

Mr. J. B. Taylor, a member of the National Union of Boot and Shoe Operatives, volunteered to act as night watchman in the hall in which the Thornbury Labour Party Bazaar was to be held; the organisers waited in vain for his arrival. Suddenly moans were heard coming from the gallery of the hall, and a Mr. A. G. Randall led a search party to investigate, but without result. At the moment the moans were heard, Mr. Taylor had died suddenly at his house in Kingswood, Bristol, eleven miles away; so reports the *Daily News* of December 17th.

\* \* \* \* \*

Says the *Jewish World* of December 13th, in the course of an article entitled "Talking with the Dead": "However great the opposition to Spiritualistic practices among Jews in Biblical and post-Biblical times, there was always admitted the belief that such communication with the spirits of the departed was an established possibility. . . . It is recorded that Rab in the third century, C.E., held an examination of the spirits of the dead in a certain cemetery. There is an interesting legend concerning the nephew of the Roman Emperor Titus, who, so the story goes, was seriously thinking of joining the Jewish Faith, and who, at a seance, communicated with the spirit of his uncle (the late Emperor)."

\* \* \* \* \*

A dream that led to the discovery of a concealed window in a buried church is related in the *Daily Chronicle* of December 17th. The Reverend E. P. Gough, rector of Chilton, Candover, Hants, who was in charge of the excavations in the site of the buried church of Chilton, Candover, told in the course of an address to the Basingstoke Rotary Club, how one of the workmen engaged in digging over the site had approached him one morning, mentioning that on the previous night he had dreamed about the church, and in the course of the dream had found a window at a certain spot in one of the walls; subsequently, it was found that the window existed at that spot; until laid bare by the excavators, the window had not been seen for three hundred years.

The story of a ghostly melody played on an organ by unseen hands, and of a child's vision of a dead airman are contained in *Tit Bits* of December 15th, the author, F.H. Bowyer, giving it as a personal experience. The airman was in the habit of visiting a friend residing in an old house near the aerodrome; he had the run of the entire premises, and loved to play on a fine organ belonging to his host. One day the airman's machine stalled just after he had taken off; it crashed, and the pilot was found dead among the wreckage. The owner of the house was greatly shocked, as the dead man and himself had been close companions, and, finding himself depressed and lonely after the tragedy, he sent for his eight-year-old daughter, who was staying away from home, to come back and keep him company. The day after the little girl's arrival, she was heard by her nurse calling upon somebody in an urgent voice during sleep, and for some days afterwards the child was frequently found to be engaged in imaginary conversations with somebody whom she called "Ruffles." She persisted that "Ruffles" was a real person who used to visit her. One night about a month after the airman's death, the girl's father heard the sound of music coming from the organ-room; entering the room on tip-toe, he observed by the light of the moon that nobody was near the organ, but the instrument was giving forth soft music. Next morning, while examining the photograph of a group of flying officers, among them being his dead friend, the child entered the room. "Why, there's Ruffles," exclaimed the child pointing triumphantly to the photo of the dead pilot; then she added: "He came last night."

SUPERFICIAL CONSCIOUSNESS.

When we look upward and see the stars, with nothing between to obscure our vision, it may not at first be easy to think that we are gazing through world upon world of active life. All seems silence and emptiness. But so does the summer evening air as we stand upon the downs, remote from town or village, hearing nothing save, perhaps, the chirp of grasshoppers or the drone of a flying beetle. Yet we have but to erect a portable receiver and at once we can hear a voice recounting the news of politics, trade or sport, or we may listen to music played a hundred miles away. Unheard by our physical sense, all this has been passing over the silent downland, only to be detected by use of a contrivance which interprets it to the ear.

Is it so difficult to suppose that our sense of sight may be incapable of making us aware of what lies between us and the stars, even as our sense of hearing is incapable of interpreting etheric movements which the wireless receiver translates?

Our senses have been evolved amid physical surroundings, and are trained and sharpened for contact with this material world. For recognition of super-physical worlds they are inadequate. But it is of super-physical worlds we are now thinking. Had we control of our etheric body with its senses in active relation to etherial worlds, we should perceive more activity and beauty in the sky than ever telescope revealed to the astronomer.

Such an etheric body we now indeed possess, but it sleeps within as the immature bird-body sleeps in its unbroken shell. Our friends who died broke away from their physical body, and they tell those who can hear them that they now inhabit a body which, wakening into activity when the first one died, introduced them to a world of wonder and delight. Theirs is another world, and their body is suitable thereto.

—From *Life Beyond Death with Evidence*,  
by the REV. CHARLES DRAYTON THOMAS.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## CONCERNING THE SUBCONSCIOUS MIND.

### AN ATTEMPT AT CLEAR THINKING.

BY TUDOR A. MORGAN.

Mr. Palethorpe's\* bewilderment over the subconscious mind is shared even by the twenty authorities he mentions. This mythical mind is used in such a variety of ways that one never knows exactly what it represents in any given instance. Psychologists use it in one sense, the opponents of Spiritualism in another, and why Spiritualists should use it at all is problematic.

Much of the confusion arises, I believe, from the fact that we conceive man to have but two bodies—physical and spiritual—whereas an intermediary body should be taken into consideration.

We know that ectoplasm exists in the bodies of certain mediums; that the mediumship lies not in having the substance, but in the capability of extruding it; that when extruded there is sufficient to prepare a body for an adult spirit.

From this we may deduce that if enough ectoplasm exists in the human economy to provide a body for a discarnate spirit, there is sufficient to clothe the incarnate spirit. Also, if the ectoplasmic body can be extruded for materialisations, it can also be released for the phenomenon known as travelling clairvoyance.

Swedenborg saw the eternal trine in everything. In man he recognised three bodies, namely, the soul, the limbus, and the natural body. In all parts of creation he saw the formulæ of end, cause and effect; effort, force and motion. In substance we may see three degrees—spirit, ectoplasm and matter. Ectoplasm bears to spirit and matter exactly the same relationship as cause is to end and effect; as force is to effort and motion; as thought to affection and action. Thus matter, the sphere of action, gives expression to the spiritual, love, through ectoplasm, thought.

As there are the same degrees in inorganic as well as organic states of substance, it is quite possible that Mr. Palethorpe's familiarity with the streets of Baltimore might have been due to a previous nocturnal visit of an ectoplasmic Mr. Percy Palethorpe to the ectoplasmic counterpart of the city of Baltimore.

This intermediary body is referred to in the Bible as the "angel". Spiritualists know it in the guise of a "thought-form". When Peter escaped from prison he called upon his friends. They, thinking him securely behind bars, said, "it must be his angel". Evidently Peter had made a practice of sending his "messenger" when unable to be bodily or rather physically present.

During the absence of the limbus a sufficient portion of ectoplasm must be left to maintain the connection between the sleeping physical body and its spiritual counterpart.

The possession of three bodies necessitates a simultaneous existence in three differing states of being, and three minds, each concerned with the conditions of its own state. Although the natural mind attends to purely physical matters, it is in no way concerned with the structural organisation of the body. The mind of the limbus is purely intellectual, and the spiritual mind oversees the working of the whole from a spiritual or character aspect.

Although the mind is thus capable of dissection, the term, "The mind of man", comprises the three, and normally it acts as one. This is so because the

physical mind cannot deal with the varied and ever-widening conditions affecting the welfare of the body without bringing the intellect into play. The intellect is dependent upon the physical mind for its facts, for the basis of thought. The spiritual mind can only regulate character through the activities of its subordinate degrees.

It is difficult to understand how one mind may be of three interpenetrating, independent, interdependent degrees. If they are separate, what is the link that conjoins them? The chief difficulty is that we do not know what mind is, nor where it is. But we do know that it must be substantial, and therefore we may look to substance to help us out.

Geometrical knowledge tells us that, in imagination, all forms arise from a point. In Swedenborg's Cosmogony the step from infinite to finite is bridged by a point, not an entity, but a point of pure motion occasioned by the power of the Divine Love becoming kinetic. By a spiral motion of the points a field of motion, or atmosphere, is formed out of which arise first, passives, then actives which run out into spatial relations. Interaction between the three results in the formation of atoms of substance—spirit substance.

In the formation of ectoplasm and matter the process is repeated, the electrons of spirit substance becoming the points of motion of ectoplasm. Similarly, the electrons of ectoplasm become the points of motion of matter. This is the feature that makes for interpenetrability, that makes possible dematerialisation and rematerialisation. The connecting link between these degrees of substance is that the proton of spirit substance, in exercising its power of attraction upon its own electrons, is actually exerting its influence upon the points of motion of ectoplasm, thus holding that degree firmly to it. Ectoplasm maintains a similar hold upon matter.

Granted that mind is substantial, its three degrees are combined and interpenetrating, yet discrete because the particles of each move at different rates of vibration, and are therefore only affected by forms of substance moving within the scope of their rate of vibration. For this reason a man may be highly intellectual without being spiritual or even socially moral, and he may be a poor physical specimen, of medium intellectuality and high spirituality. The variation of combinations is endless, each individual being responsible for a different grouping. The point of emphasis is that all the vagaries of human nature are examinable by the laws of physics and chemistry extended into spiritual domains.

The mind of the limbus is the meeting place of the two extremities. As intellectually-developed beings, we are above the status of the purely physical mind and below that of the spiritual. The mental plane is our present point of polarity. Spiritual things have to be brought down to this level that we might perceive them. Much that passes as the discerning of spirits, for example, is nothing more than the glimpsing of the thought-forms prepared for our vision by those we are not sufficiently developed to see actually.

The so-called subconscious mind is often credited with the control of the organisation of the body. In no human being has the mind shown any power that warrants the assumption that it is responsible for the smooth running of such a perfectly organised machine as the human body. Our minds are not even capable of effecting repairs, to say nothing of replacements.

The amoeba cannot be accused of intellectuality, spirituality, nor even of owning a sub-conscious mind, yet it accomplishes its functions with precision. We are composed of cells of the same lowly level. Each cell of our body discharges its duties accurately and promptly. If we can account for the guidance of a simple organism we can explain the supervision of a complex organisation.

\*See Mr. Palethorpe's article, "The Problem of the Subconscious", December 1st, 1928 (p. 569).

THE REV. ELLIS G. ROBERTS, M.A.

RAYS AND REFLECTIONS.

A NOTE ON AN OLD CONTRIBUTOR.

During the War and for some years afterwards, the name of the Rev. Ellis G. Roberts, our contributor, was well-known to our readers in connection with articles and letters marked by acute reasoning, and a pungent humour. He was first aroused to an active interest in Spiritualism by the unfairness and malignity of attacks made upon Sir Oliver Lodge at the time of the publication of *Raymond*. Mr. Roberts made it his special province to criticise the critics, and this he did with all his remarkable powers of logic and satire.

We learned recently with deep regret that, owing to failing eyesight, Mr. Roberts is no longer able to continue his work as a writer for LIGHT. Indeed for a long time past this disability has prevented him from taking his old part in our pages. Taking a reluctant farewell of him as a contributor, we think a few notes about his career may be of interest.

With fair ordinary chances Mr. Roberts would beyond doubt have been one of the most successful scholars at Oxford during the 'eighties of last century. But he was the son of a clergyman who lavished his scanty resources on the building of schools and churches, rather to the detriment of his son's chances in life. However, Mr. Roberts contrived to gain an open scholarship at Jesus College, Oxford, and a Second Class in Moderations. But in the famous school of *Literae Humaniores*, fortune held little favour for him. Owing to adverse circumstances he had to take the examination on fifteen months' reading instead of the customary two years. Yet again he took a Second Class, a performance which provoked the admiration of the College tutors. After some years spent in curacies and scholastic appointments, Mr. Roberts obtained a congenial post as Lecturer in the Mural Sciences in a great Indian College. Here he soon made his mark, not only as a teacher, but also as observer under the British Astronomical Society. But his progress was cut short by sun-stroke, and he returned to England with impaired health, to spend the remainder of his days in obscure College livings.

His chief regret at present is that he may never be able to complete a novel on which he has long been engaged, and in which he has recorded some of his many-sided and often remarkable experiences. With a lively and grateful appreciation of the work of our old contributor we trust that this regret will not be justified, and that his book will eventually be brought forth as one of the way-marks of a time rich in history.

THE SARLUIS EXHIBITION OF MYSTICAL PICTURES.

The Sarluis Exhibition at the Grafton Galleries (Grafton Street, Bond Street, W.1.) has already received considerable attention in the Press, but its chief interest is for those who are concerned with the mystical side of Art. The painter, Leonard Sarluis, has a special position in the artistic world, and his power as a painter is combined with a high quality of spiritual discernment. The three hundred pictures he exhibits give an impression of titanic energy, and tell a story which commences with the Creation of the world shewing the Deity as the Ancient of Days—the Spirit moving on the face of the waters—and carries us through the main episodes of the Old and New Testaments to the Last Judgment, and beyond to the heavenly Jerusalem. The explanatory notes in the catalogue illuminate the various subjects, as for instance, in "The Sepulchre found Empty" the comment is: "Human Error consists in obstinately seeking in matter what belongs to the realm of spirit." The figures of the various Biblical characters seem to be mainly of the traditional type, but there is a singular power and originality in the tone and temper of the paintings in their deep symbolical aspects and their underlying mystical strength, which shines through the ancient vestures in which the story is clothed.

If any proof were needed of the infantile condition of the minds of vast masses of readers of popular literature, it would be found in the craze for "bogey" stories of a supposedly Spiritualist kind. The demand for this cheap sensationalism is catered for by writers who, like the fat boy in *Pickwick*, love to "make your flesh creep". The truth must be dressed in fiction until the time arrives when it is found that the truth itself is even more wonderful and romantic than any fanciful descriptions of it.

\* \* \* \* \*

I notice in a leader in the *Daily News* the remark, "Let Spiritualists prove their claims." But why? Surely the truth of spirit communication is primarily a matter for the doubters and enquirers to prove for themselves. That, at any rate, is my point of view. Spiritualists have been at work for the last half century and they must not have laid upon them the onus of doing everything and doing it over and over again, *ad infinitum*. People who are really interested must learn to make their own enquiries and get the only kind of proof that is completely satisfactory, namely, personal proof.

\* \* \* \* \*

To the cynical observer of human nature few things can be more grimly amusing than the spectacle of the Churches obstinately resisting those psychical evidences which would establish their claims regarding the existence of a spiritual world, and finding their strongest allies amongst the materialists, atheists and "infidels", who have long been the sworn enemies of all religious faith. It is enough to make the proverbial cat laugh! But there are many signs today that the Churches are waking up, although whether they will be quite awake before their opportunity is past is another question.

\* \* \* \* \*

Some surprise has been expressed that such an event as Dr. Crandon's recent address in London, with its amazing story of the work of the "Margery" circle in Boston, should have received such scant attention in the Press. But as an old observer once remarked, the most important things never get into the newspapers. Perhaps it is as well, for things of the greatest moment to humanity are worthy of better treatment than the average newspaper would bestow upon them. I would rather see the proofs of human survival ignored altogether than that they should be recorded in five or six lines at the end of the report of a football match or a society scandal.

\* \* \* \* \*

Dr. Crandon told me lately of the experiments in the direction of "Walter" controlling some other medium and identifying himself at another circle than that to which he is customarily attached. Walter explained that to do this it would be necessary that he should previously come into some seance-relationship with the people concerned, so as to get at the particular vibration needed. This question of "tuning in" is very suggestive of wireless telegraphy. It is necessary for the communicating spirit to get the "wave length" of the circle to which he desires to give his message. We have watched the process at seances, being irresistibly reminded of those occasions in wireless when reception is either non-existent or very weak, but by careful "tuning in" it is brought to a point when it is perfectly clear. It is too often forgotten that feeble and confused messages at a seance may simply indicate the beginning of a real communication which may be later carried to a satisfactory degree of transmission.

D. G

## SOME RECOLLECTIONS OF 1928.

## JANUARY.

THE Baylis case was hotly discussed during this month. Mr. H. Dennis Bradley's unfavourable report (in *LIGHT* of Nov. 26th, 1927) of a seance with Mrs. Batten Baylis gave rise to widespread controversy. Adherents of the medium were indignant with Mr. Bradley, who was, however, to some extent supported by dissatisfied clients of Mrs. Baylis. The medium retired into the background and the dispute faded away—with occasional echoes which, however, did nothing to clear up the situation.

THE report in *LIGHT* (Jan. 14th) of DR. NEVILLE WHYMANT'S Confucian lecture was widely quoted. Dr. Whymant, addressing the National Laboratory of Psychical Research, told of his series of seances in New York with the medium Valiantine; "voices" spoke to him in Italian and Sicilian; then came a voice giving the name "K'ung fu T'zu"—the Chinese form of Confucius. This communicator explained a certain obscure passage in the Confucian analects which has long puzzled Oriental scholars, first reciting the passage as recorded in the standard works, then repeating it with certain alterations. ("Thus read does not its meaning become plain?" added the communicator.) Dr. Whymant reported that this voice spoke in a dialect no longer used in the Chinese Empire, and used certain archaic phonetics known to have been current in the Confucian era.

THE notorious Frederick Tansley Munnings appeared in the public eye in connection with a libel action which he brought against the *Daily Sketch* applying, through counsel, for a postponement of the trial. Mr. Norman Birkett, K.C., who described Munnings as "a fraudulent medium in the Spiritualist world" opposed the application and judgment was entered for the *Daily Sketch* with costs.

## FEBRUARY.

*The Scripts of Cleophas* published in book form.

PROFESSOR BOZZANO'S important article describing direct voice experiments in Italy reproduced in English in *LIGHT*.

## MARCH.

MR. H. DENNIS BRADLEY organised a meeting at Queen's Hall and put forward evidence for survival. A crowded assembly listened with close attention to Mr. Bradley's address and among the other speakers were Shaw Desmond, the novelist, Violet Loraine, the variety artist, Lord Dewar, Dr. Neville Whymant, Frank Romer, L.R.C.P., Hugh Walpole, the novelist, Hannen Swaffer, E. P. Hewitt, K.C., and Sir Frank Benson.

MESSAGE from Harry Houdini's deceased mother, claimed to be authentic and to contain a certain pre-arranged code-word. The message was received by Mr. Arthur A. Ford of New York. Houdini's wife identified the code-word as that arranged between Houdini and his mother.

## APRIL.

DR. EUGENE OSTY, director of the Institut Métapsychique International of Paris, visited London for the purpose of lecturing under the auspices of the National Laboratory on the works of the painter-mediums Gruzewski and Lesage.

## MAY.

THE case for and against Spiritualism was keenly debated at the Caxton Hall; Professor A. M. Low presided. E. J. Dingwall and Fred Hocking (who represented the Occult Committee of the Magic Circle) were the "antis", the "pro" side being taken by Hannen Swaffer and Maurice Barbanell. Hannen Swaffer conspicuously demolished the arguments put forward by the Magic Circle representative.

## JUNE.

To protest against Sir Arthur Keith's assertion that death ends all "as the snuffing out of a candle", a successful and well-attended meeting was organised by the Marylebone Spiritualist Association at Queen's Hall.

Two investigators, M. Charles Quartier of the Institut Métapsychique International, Paris, and M. Masson, a Paris journalist, who alleged fraud on the part of the gardener medium Blaise in the course of a materialising seance at Mantes, were ejected with violence by an indignant group of fellow sitters. The assault was the subject of an action at law.

## JULY.

THE Cantlon case opened at Westminster Police Court, Mrs. Cantlon being charged under the Vagrancy Act with professing to tell fortunes, Miss Mercy Phillimore being cited on the charge sheet for aiding and abetting.

SPIRITUALISM discussed at St. Jude's-on-the-Hill Parish Hall, Hampstead.

RECEPTION by the British College to American Spiritualists in London.

## AUGUST.

CONSIDERABLE reaction in the Press over the Cantlon case, many leader writers, while not necessarily allying themselves with the Spiritualist cause, expressing surprise at the paradoxical state of the law and the unsatisfactory methods of the prosecution.

DR. R. J. TILLYARD, F.R.S., describing in *Nature* of August 18th his investigations of the "Margery" mediumship gave his conclusion that "Walter Stinson, who died in 1912, has fully proved in a scientific manner his claim that his personality has survived death".

## SEPTEMBER.

PSYCHIC Congress in London, representatives from nearly thirty countries being in attendance.

## OCTOBER.

FAREWELL luncheon to Sir Arthur and Lady Conan Doyle prior to their South African tour.

## NOVEMBER.

MRS. HINCHLIFFE testifies publicly to evidential communications from her deceased airman husband.

CROWDED Armistice Service at the Albert Hall.

PASSING of VISCOUNTESS GREY of FALLODON.

## DECEMBER.

VISIT of Dr. L. R. G. Crandon of Boston, U.S.A., who lectured on the "Margery" mediumship at Grotrian Hall.

SERIES of articles on Spiritualism began in the *Daily News*.

PASSING of MR. E. P. HEWITT, K.C.

## OCCULT KNOWLEDGE.

That word "occult" irritates some people who, not without reason, see in it a suggestion of humbug and spurious mystery. But all that the word signifies is "hidden". There was a time when much that stands clearly before us to-day was "occult knowledge," known only to a few advanced minds, who were prompted to keep it hidden, because they feared for themselves—for it was very dangerous to be in advance of your time, especially when there was a Holy Inquisition or a body of "witch-finders" at work. But their secrecy was not entirely a matter of self-interest. Sometimes their knowledge was of a kind that if published broadcast would lead to mischief in the hands of ignorant meddlers. We have always the real and the sham in everything, so we recognise forms of sham occultism—the pretence of holding mighty mysteries which, on investigation, turn out to be tawdry and spurious things, only capable of exciting awe while they were kept in concealment. That is why they are "hidden." The key to all real occult knowledge is the power of understanding, for he who understands will not misuse his knowledge. There are secrets of Nature which if they fell into the hands of the vicious and inhuman might destroy the earth. But as understanding comes only with spiritual growth, the earth stands in no danger.

## ANSWERS TO CORRESPONDENTS.

MRS. J. DE R. PATRON (Paris, 8c).—The markings on the photograph are most probably the result of "touching up" by somebody in the Press photography department.

H. G. GILES (Cali, S. America).—*LIGHT* is not the official organ of the London Spiritualist Alliance. We could not possibly guarantee the genuineness of every medium who advertises in *LIGHT*, but it seems hardly necessary to say that persons known to be fraudulent would not be permitted to advertise in our pages. So far as concerns the particular medium you mention, we have had some excellent reports of her work.

MRS. C. ABELL (London, N.W.4).—Without seeing the original negative we could express no opinion as to the reality of the "spirit face"; before accepting it as a genuine psychic manifestation we should require the most convincing evidence, our experience in these matters being that most of such "faces" are merely due to accidental groupings of light and shade.—Ed.

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 Trance Mediumship. Private Appointments .... MISS FRANCIS  
 Clairvoyance .... MRS. CAMPBELL and MISS FRANCES CAMPBELL  
 Psychic Diagnosis and Treatment. Private .... MR. G. P. SHARPLIN  
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VOL VII., No. 4. January, 1929.

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 Sunday, January 6th, 6.30 p.m. .... DR. W. J. VANSTONE  
 Wednesday, January 9th, 7.30 p.m. (clairvoyance) .... MRS. FILLMORE

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 An invitation is given to all who love the Lord Jesus.  
 Sunday, January 6th, 6.30 p.m. .... MR. RICHARD A. BUSH  
 MRS. E. A. RAYFIELD  
 Spirit-descriptions and messages.  
 Wednesday, January 9th, 7.30 p.m. .... MR. ERNEST F. MORRIS  
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 9 p.m.; Wednesdays, 3 p.m. to 5.30 p.m.

**Worthing Spiritualist Mission Church, Grafton Road.**

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 Mrs. Redfern, 3 p.m., Members only; 6.30 for Public.

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Sunday, January 6th, at 7, Address: MR. R. P. COOK (Stalybridge)

**SOCIETY MEETINGS.**

Lewisham.—Limes Hall, Limes Grove.—January 6th, 11, open circle;  
 6.30, Mr. Ronald Brailey, January 9th, 8, Mr. H. Sandys Pemberton (India).  
 Camberwell.—The Central Hall, High Street.—January 6th, 11,  
 open circle; 6.30, Mr. E. Keith; Wednesday, 7.30, public circle at 55,  
 Station Road.  
 Peckham.—Lausanne Road.—January 6th, 7, Mrs. E. Clements, D.N.U.  
 Thursday, 8.15, Usual service.  
 Richmond Spiritualist Church, Ormond Road.—January 6th, 7.30,  
 Address and clairvoyance. January 10th, 7.30, address and clairvoyance.  
 Croydon.—The New Gallery, Katharine Street.—January 6th, 3,  
 Lyceum; 6.30, address.  
 Fulham.—12 Lettice Street (Nr. Parsons Green Station).—January  
 6th, 11.30, circle; 3, Lyceum; 7, Mr. G. Price; Thursday, 8, Mrs. H. V. Prior.

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 Tuesday, January 8th, at 7.30, Clairvoyance .... MR. VOUT PETERS  
 Thursday, January 10th, at 7.30, Clairvoyance .... MRS. NUTLAND

**GROUP SEANCES.**

Monday, January 7th, at 7.30 .... MR. SPENCER  
 Wednesday, January 9th, at 3 .... MRS. CANNOCK

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 Fridays, at 6.30 .... MRS. HENDERSON

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 6.30 p.m.—*Speaker*, Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Johnson.  
 January 13th, 11, Rev. Drayton Thomas; 6.30, Sir F. Benson.  
 Clairvoyante: Mrs. Tyler.

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