



No 2529X

Light:

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

"LIGHT MORE LIGHT!"—Goethe.

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

No. 2505. Vol. XLIX.

(Registered as Saturday, January 12, 1929. a Newspaper)

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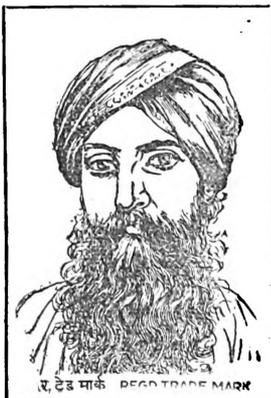
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CONTENTS.

Notes by the Way	13
A Year's Progress in the "Margery" Mediumship	14
Sacrifice	15
Experimental Psychometry	16
Letters to the Editor	17
That Other World	18
The Reality and the Unseen	18
Sidelights	19
A Christmas Tree for the Children of Two Worlds	20
Man and his Etherial Body	21
Rays and Reflections	21
The Strange Case of Mary Goffe	22
Astrology	22
Notes on New Books	22

SCIENCE AND THE SPIRITUAL WORLD.

Someone has asked what the scientist has to do with the spiritual side of life. There would be something in the question if it could be shown that one part of the Universe is spiritual and the remainder is not. And, further, it is not to be forgotten that the scientist is himself a spiritual being. The truth seems to be that Science is approaching the Great Mystery from one point and Religion from another, and they are bound eventually to meet, the more rapidly if Science becomes more religious and Religion more scientific. Dr. Goode Adams, in his paper at the International Congress, "The Effect of Spiritualistic Facts and Philosophy on Modern Science", suggested that Science might well be incapable of discussing spiritual things until it had extended its range into the unseen side of life. That extension is, of course, now in progress, the scientist is at present "on the fringe of the invisible". As he proceeds we doubt not he will make definite and credible those matters which in the hands of the theologians have been so far kept vague and dubious. Psychical Research and Spiritualism will have played a great part in the progress of the scientist in this direction, if only by showing the way.

NOTES BY THE WAY.

CURRENT CRITICISM.

Two French sayings come to mind as we read some of the criticisms of Spiritualism by the prejudiced and uninformed writers—we refer especially to the comments of the opposition in the *Daily News* discussion. The first saying is that mediocre minds habitually condemn everything which is beyond their understanding. That aphorism is well illustrated in the case of some of the criticisms. The subject is dismissed contemptuously—it is waved out of existence in the manner of Mr. Podsnap. The tone of arrogant cocksureness is noticeable. And yet there are marked changes in the general body of the criticism. Many who at one time would not have hesitated to condemn it out of hand, now show a disposition to trim and equivocate. But the change in the attitude of the wholesale sceptic is hardly apparent. If there is any, it would come under the head of the other French saying to which we have alluded, viz.: "The more it changes the more it is the same!"

LORD BEAVERBROOK'S ATTITUDE.

Lord Beaverbrook's article in the series on Spiritualism in the *Daily News* will have furnished many texts on both sides of the question. For the moment we are only concerned with one of his statements. He remarks that although a regular reader of the *News* he had not read the articles on Spiritualism previous to his own because he is not "specially interested in the subject". This is an attitude with which in other cases we have been long familiar. And we have never had any quarrel with it. It is true that many ardent advocates of our subject regard such indifference with a certain impatience. They believe—just as we do and as Mr. Gladstone did—that this is the most important subject in the world. But if it is not important to them, well, that is their business. It may be a bad business, but that is their affair—not ours. We must respect the rights of personal judgment and not attempt to override them. That is the law which prevails in the next world, where a man gains neither progress nor enlightenment except with his own full consent. He has his powers of choice with which none can interfere. Lord Beaverbrook thinks the case for Spiritualism is not proved. So be it. His argument is "based on Faith and Reason rather than on first hand evidence or experience." That explains much. It is evidently a tentative conclusion. We are well content to wait until he is sufficiently interested to learn more.

ON KEEPING TO THE POINT.

Some few years before the War, when Free Trade and Tariff Reform were fighting it out, the country was placarded with posters telling us what Free Trade meant and what Tariff Reform meant. They each, it seemed, meant many things, some of them not very closely connected with either. We have been told similarly at various times in the past that Spiritualism means Vegetarianism, a Fruit-and-Nut Diet, Religious Liberty, Anti-vivisection, Abolition of Capital Punishment, and so on. We think at one time it was even cited as meaning Votes for Women! Now, broadly and generally, Spiritualism may be said to include sympathetically every movement for human betterment. But it cannot take them all in directly. We have to stick to our text. To us Spiritualism means Spiritualism, and primarily Spiritualism is concerned in bringing home to mankind its spiritual nature and destiny, step by step, and sometimes in ways that seem very elementary and to some refined souls a little distasteful. But it has to provide a way of approach to minds of every grade, and it is large enough to do it. Indeed, it is so vast in its issues that it is very necessary to concentrate on some central issue, for it has been well said that too much breadth may result in shallowness.

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A YEAR'S PROGRESS IN THE "MARGERY" MEDIUMSHIP.

ADDRESS BY DR. L. R. G. CRANDON.

[Being the second Felicia R. Scatcherd Memorial Lecture delivered under the joint auspices of the London Spiritualist Alliance and the British College of Psychic Science, at the Grotrian Hall, Wigmore Street, London, on Wednesday, December 12th, 1928.]

MRS. HEWAT MACKENZIE, who presided, said: We are met to-night on the occasion of the Felicia R. Scatcherd Lecture, and it is a great pleasure to have with us Dr. Crandon, a well-known surgeon of Boston, U.S.A., whose name has been familiar to all psychic students both in this country and in America.

Many of you here knew the late Miss Scatcherd, her versatility, her sympathies, her own sensitivity, which made her peculiarly interested in her subject. Her sensitivity was almost uncanny, sometimes dragging her straight to the mark to which she wished to go. She was a sincere and convinced Spiritualist, but also deeply interested in the scientific aspect of the subject, and lost no opportunity of meeting all the scientific workers during the last two decades who were similarly interested. She made some contributions herself on ectoplasm and the radio-activity of the human body.

But perhaps those of us who knew her better think of her as constantly cheering other workers on, never letting us forget the big subjects. She had a big heart, too, and helped many a one out of her own resources.

Last spring I was in Boston and was present with Dr. and Mrs. Crandon and their group at some of their seances. Dr. Crandon is one of the hardest workers I have ever met, up at seven every morning, called upon to deal with and carry in his mind the most critical matters in his professional work; but when that work is done he devotes his leisure to this investigation, to writing letters of encouragement on the subject, to welcoming people from all over the world. His home has been a kind of Liberty Hall. It has become a name to be conjured with throughout America. He has shown us that even in so prosperous a city as Boston, materialism and riches are not everything. In Boston the flag of liberty and truth has been raised again.

I often think of Spiritualists and of Dr. Crandon as like the merchant adventurers of old who went out beating an unknown track, looking for treasures in new lands, ignoring the old tracks, refusing to be cast down by apparent failure, going forward to find the new world. It is the Spiritualists to-day who are holding up this new truth, pointing to these new horizons, opening forth this new knowledge. And among them all perhaps there are none during the last few years in the whole world who have done more than Dr. Crandon and his group. They have challenged science, they have challenged some of our well-known laws of gravitation and time and space—they have challenged them through the mediumship of Margery.

DR. CRANDON said: Ladies and gentlemen, it is with considerable satisfaction that I am allowed to speak here at this Scatcherd Memorial meeting. I knew Miss Scatcherd only by meeting her twice. One occasion was at a meeting of the Society for Psychical Research, and she said afterwards, with a twinkle in her eye, "I have loved to speak at these private meetings because they are so fearful of what I am going to say!" I like to think also of that photograph taken by William Hope where, over the heads of the three sitters (the

sitting being for the purpose of trying to get something from Miss Scatcherd), there appeared in a white cloud in mirror-writing, "I am here this minute". That is quite characteristic of that bird-like, attractive little woman.

We have been engaged in this subject of psychic research or metapsychics now for five years, and the thing has created its interest in us only from the scientific point of view. We started as entirely materialistic as anyone could do, and where we have arrived now you will have to deduce when I am through.

We found in this subject, of course, unusual difficulties. The facts themselves are in question. The kind of people that do the research are in question at times, and instead of the whole matter being on a high plane of discussion it descends into debate and straight-way gets into personalities, so that these facts, which may be of the utmost importance to the human race, are constantly dragged through the mud.

The subject is not purely scientific, because science is tied to facts. Philosophy comes into it, and philosophy is not so tightly bound to facts, but they both unite against metapsychics as being neither science nor philosophy. Science, of course, demands a control of all the factors in the things that happen, and that we cannot give it, so that orthodox science rules out all this as a science at the present moment. Apparently we are dealing with a lot of interrelated facts, all of which bear on the same subject, but their respective places and categories we shall have to define better at some later time.

Science, for example, says that outside of a number of perfectly normal ways, things cannot be lifted or moved about in space. Those normal ways are muscular action, gravity, electricity, magnetism, and so on. Apart from these, says science, things cannot be lifted. And the philosopher says, quoting the biologist, that when we die we are dead, and therefore survival is ruled out before we start.

Well, it may be that all our present three-dimensional conceptions are illusory, that they simply represent some sort of cross-section of the reality in life. At any rate we are justified in saying that there may be in this time-space world in which we dwell certain transcendental powers which permit the lifting of objects and other mediumistic actions and cognitions to go on and exist.

EXPLORING THE SUPERNORMAL WORLD

We are led, therefore, to ask, what manner of world can it be in which we can pass from one existence to another, that other being more or less transcendental to the first? And the second question we are led to ask is, What manner of man is it that can survive in such a universe as we at present perceive?

The first question, as to what kind of world it may be into which we may pass and persist, is a dangerous question. It is too big, we are not ready for it yet, and had better let it alone. As to the second question, regarding what manner of man can survive in a possible other world, we may have made some progress in its study. I think we would all agree, whether scientists or not, that if there be any kind of survival of the human spirit, that survival must carry with it memory. Without memory there cannot be survival. Therefore to complete or to advance a study of this sort we must get some facts from the memory of the alleged communicators which we can apparently identify as belonging to their lives and to no other lives.

The first characteristic of so-called controls is in the performance of supernormal physical phenomena.

The Margery mediumship is five years old. It started hardly with a serious purport and intent, but it has gone on progressing with satisfactory results, and is still going on at this moment. The first characteristic that we wish to connect with the so-called control of a medium will be as to what can be done in the way of supernormal phenomena.

Just a word as to the way we have gone about it. Our group consists of a physician and his wife, a mechanical engineer, a lawyer, and a surgeon. Various sides of human activity are represented. The group is more or less continuous. It has met twice a week from 1923 until the present time. The mediumship of Margery started with the usual telekinetic phenomena—the movement of objects, and has been through, first and last, practically every sort of manifestation recorded in the history of metapsychics.

THE EXPERIMENTS.

I will not go into all of these, because I did it a year ago, and many of you heard me. I am inclined rather to describe in detail the most complete and perfectly controlled type of experiment which marks the climax of the physical development as such.

By slow experiment we have at last arrived at a cabinet made wholly in glass, seven feet high, six feet wide, and three feet deep, consisting really of six plate-glass doors fastened together. It has apertures for arms and feet. In this cabinet Margery sits, with her feet lashed to the floor, her arms through portholes in the side of the cabinet, and her head lashed back and fastened with a leather collar, so that she cannot get forwards an inch. I will show you a picture of the cabinet later.

Under these conditions Dr. Miner, Professor of Psychology at Princeton University, and Dr. Overstreet, Professor of Philosophy, of the University of New York, sat alone with Margery. The door was locked. One of these gentlemen put a luminous ring of paper through the porthole of the cabinet. A finger-like projection was seen to take it, and the luminous ring was carried all through the cabinet, above the head, behind the medium, like an angry firefly.

The second notable thing which was a climax was the development and use of the voice machine, as we call it. I can give you the details of the construction of the machine better when we show the slide. In brief, it is a machine so devised that the tongue, teeth, lips, and cheek of the medium are entirely occupied in such a manner with this machine, that if the lips were to be separated by one-tenth of an inch it would become immediately apparent in an illuminated mirror. Under those conditions, with the mouth of the medium controlled, the voice goes on freely talking, or whistling, or singing, or doing anything you ask of it. This machine also was used by the two gentlemen I have named, in the entire absence of everybody else, and there was no "radio" in the house. This voice under certain conditions we have got as far as 31 feet away from the medium, which justifies us in calling it independent of her own vocal mechanism, though not independent of her presence. It is the voice of "Walter", who enters as one of us as you might say, discusses with us what is to be done, argues with us; and is in a true sense a member of the circle.

THE FINGER-PRINTS

The physical phenomena have covered all the kinds of things you ever heard of, but as a climax of all came the production of finger-prints. The technique of these I will go into later when we have the pictures, but no scientist or philosopher has ever dared to suggest a "finger-print ghost", and when they came neither the scientist on the one hand nor the spiritualist on the other had the slightest enthusiasm for them. At the back of the minds of both was some idea of the other life gathered from the book of Revelation—the golden harps, and so on—and the real thing was altogether too materialistic.

First and last we have had of these thumb-prints seventy-five. The thumb-print is always the same thumb-print; it is not that of any of the sitters. We took the prints of all the sitters on these occasions when the thumb-prints were made. It has always been the same print, and never that of anyone known to us.

The acme of a long series of experiments in this direction was reached last June, when Dr. Tillyard, a Fellow of the Royal Society, sat with us, and asked Margery if she would sit for thumb-prints in a house in which neither she nor he had ever been, he sitting with her alone. She immediately allowed this, and those two on this night went to a house in which neither of them had been before—a doctor's office—and were locked in. Margery was searched by the secretary to the doctor, and Dr. Tillyard was searched by the doctor himself. Margery sat in a three-way screen, lashed hand and foot with surgeon's tape, marked by blue pencil on the ankles and wrists, so that there was no possibility of her coming through, and any movement which had taken place could be detected. Dr. Tillyard had with him some red dental wax, and on this the print was made. The back of each block of wax was marked by him with his private mark. Under those conditions he got three of the characteristic Walter prints.

TESTS BY OFFICIAL EXPERTS

Now, a finger or thumb-print is supposed to mean an individual. These prints we have sent round to the police headquarters at Berlin, at Munich, at Scotland Yard, and at Washington and Boston. They were distributed without the psychic story going with them. We asked merely for an objective description of what the police found, and the reports were uniform, that it was always the same print, that they were made primarily—that is to say, by direct contact with human skin. If under those conditions of control, where in addition to the medium there is only one person present, and that person a stranger, we get a print which the experts say is from human skin, we are justified in asking, "Whose skin?" And if the prints are a hoax or fraud in any way, then the police departments of the civilised world have been fooled, because they have said that this was made by human skin. It makes an unpleasant dilemma for the finger-print experts, and the answer is not for me to give.

(To be continued.)

SACRIFICE.

Brother Hilarius stood at the gate scanning the long highway,
Saddened at heart by the woeful tale brought from the town that day.
Famine and pestilence ruled the land, hunger and misery,
"Forth I will go! In the world of men serving my Lord," said he.

Brother Hilarius wandered afar into a world of pain,
Bearing a message of love to men, lifting their hearts again,
Healing their bodies and shriving their souls,
banishing rancour and strife,
Leading them into the pathway of peace, giving for them his life.

Brother Hilarius serveth in Heaven; leaving his body at rest,
Mary's lilies for tapers tall, lilies upon his breast,
Murmur of pines for requiem swung by the breezes free,
Chorale of wild birds singing aloft, "Laudate Domine."

MILDRED GENTLE.

EXPERIMENTAL PSYCHOMETRY.

BY MARY E. MONTEITH.

II.

To discuss further the question of human touch leaving a distinct impression upon inanimate objects, it is true that a good psychometrist can describe and distinguish between the successive owners of certain articles, and especially when such articles have been constantly worn by the respective individuals. Often the description will extend to a life-history. Such readings, however, are tedious except to those intimately concerned. But among my notes I have one short sketch which may be found interesting, in proof of this statement.

A watch was handed to me by Mr. C., his wife being present and taking notes as I spoke. Without examining it, I felt at once that the watch was an old one and had been handed down, three people having owned it, all belonging to the same family. The first owner preached, and preached, and preached. The sermons were long, so long that he had to be warned that it was time to stop, and this warning was given by a signal from one of the congregation. The next owner came before me as a very methodical person and a "saint". Here I saw a curious incident. The scene was a dark, narrow passage where a man, dressed like a highwayman and wearing a little black mask, lay concealed in the deepest shadows. The owner of the watch passed by. He was attacked by this highwayman. There was a blow with a loaded stick. The vision faded and the influence changed to that of the present owner of the watch which was unmistakable. One point unknown to me was an impression of his handwriting, large, untidy, covering most of a sheet of paper with a few words, and sloping downwards. Another, a coronet.

The explanation of this reading that was sent to me afterwards, together with the notes of all I had said, is as follows:—

The watch was originally made for Mr. C.'s grandfather, William C. He was very religious, interested in all sorts of missions, helping practically at the Lockgate Chapel, Paddington. He not only paid for a parson to take services there but often preached himself. He was exceedingly long-winded, and on the occasions when he preached in public—he was addicted to "preaching" in private to his family on every and any subject—his wife or his daughter would signal to him when it was time to stop. The watch was left to his eldest son, John C., a neat, methodical person, and of a saintly disposition. He was often referred to by his wife and family as a "saint". Attacked once in an alley off Regent Street by a "garrotter", he was one of the few, so attacked, who escaped. (Some will remember the "garrotting period", when the thieves crept up behind their victim, and seizing him by the throat, compressed his wind-pipe until he became insensible, or at least helpless.) During this period, Mr. John C. carried a short, loaded cane, and on the occasion when he was attacked, swung this cane up to his shoulder, hitting the masked man in the face. At his death the watch became the property of the present owner, who writes a very large style of penmanship, a few sentences covering an entire page, and the handwriting has always a decided tendency to slope downwards to the corner of the sheet of paper. The coronet is a part of the family crest, indicating the title of Vicomte, which is no longer used.

At the same sitting Mrs. C. gave me a folded paper which disclosed a personality whose touch, though but a momentary one, had left a decided impression. My reading of it (still unfolded) was "something set out in lines—something like a pedigree, that and that and that (meaning names) in certain divisions and very much in order, akin somehow to a family tree". Here came the impression of a lady, not young at the time she was connected with this paper. Then I saw her

when older, sitting in a chair very quietly, either quite upright or else lying back with her head resting against the back of the chair. She had a book in her hand, but, although she appeared to look at it, she did not seem to see it. She looked across the room but did not appear to see anything. She becomes older. Some great event happened to her this year when the daffodils began to bloom.

The folded paper I was holding proved to be the "marriage lines" of Mr. and Mrs. C., signed by members of the two families. The one I described answered to the description of Mr. C.'s mother, who subsequently became blind. I was able to demonstrate the pose of her head when sitting in the chair which Mr. and Mrs. C. both recognised. And she had a habit of looking at a book and across the room, as if she could see, long after she became blind. When the daffodils came out this year she died. Quantities of these flowers were placed upon her grave.

A still more subtle effect of touch leaving behind an impression of personality is evident in another reading I gave to a friend during the late War. From her handbag she produced a letter, asking for a delineation of character. The character I sensed in detail was that of a man. Among the details were two outstanding features, one being his habit of taking hold of this lady's lorgnettes, which were hanging round her neck, on a ribbon, and twisting them about in a restless, fidgety manner. (Incidentally, this impression was so marked that I could not refrain from touching and twisting the lorgnettes myself during the reading.) The other impression was a connection of this man, the writer of the letter, with baths or bathing. From beginning to end, my friend told me, the reading was wrong. As I could get nothing else, she went away disappointed.

A few days later, however, she called again to tell me of a discovery she had made. The letter I had psychometrised had been in her handbag for a very short time—about ten minutes as a matter of fact—with a picture postcard. The character of the writer of that postcard was, in every respect, identical with that I had described as the writer of the letter. Moreover, the picture on the postcard was a vivid sketch of a man, with sponge, soap, and towels, coming from his bath. He had sent this card from abroad, where he had been since the beginning of the War. Before the War he was accustomed to visit this lady in London. In her drawing-room she had a treasure-table upon which then lay the lorgnettes she now wore round her neck. This man generally sat by this table and had an excruciating habit of picking up the lorgnettes, fidgeting with them all the time he was talking, and "nearly driving her mad". Did I, she added, think it was possible I had mixed the two things, the letter and the postcard?

I leave it to my readers to decide.

SIN—ITS NON-ACTIVITY.

It is our failing to attribute to sin a true activity which it does not really possess, something that God has made contrivances to remedy. "It needs must be that offences come", they cannot be dispensed with. Let the sinner's prayer under stress be "Give me life". It is the delight in sin that is the death. We need a faith suitable to daily life—a faith that works and influences in spite of preconceived notions, a goodness that is spontaneous, the life derived from the indwelling Christ, springing up everlastingly.

E. P. PRENTICE.

"THAT THE CASE FOR SPIRITUALISM HAS BEEN PROVED" is the topic chosen for debate by members of the Working Men's College Debating Society at the Working Men's College, Crowndale Road, Camden Town, N.W., on January 15th. The case for Spiritualism will be presented by that extremely able debater, Mr. Maurice Barbanell.

LETTERS TO THE EDITOR.

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

MR. F. BLYTH BOND.

Sir,—There is a statement published in your journal which may give an erroneous impression. It is that Mr. Bond collaborated in the production of a script of "Cleophas", and that he prepared all the original transcripts of this work, also undertook the editing of them and found a publisher. If this statement refers to a volume entitled *The Scripts of Cleophas* published by Riders last spring, it is entirely incorrect. All the original transcripts of this volume were prepared by editors who are strangers to Mr. Bond, and any necessary editing was done by them. Nor was this book produced in collaboration with Mr. Bond, nor did he find a publisher for it.

I should like to add that I have been present at the writing of all the Cleophas Scripts produced through Miss Cummins. This work now numbers over half a million words.—Yours, etc.,

E. B. GIBBES.

PSYCHIC SIGNALS.

Sir,—Two years ago I lost a close friend. Soon after this event I commenced reading books on Spiritualism and continued to do so for many months. During the summer of this last year I began to see beautiful blue star-like lights. I do not feel that I see them with my physical eyes—if I did I should consult an oculist—I have the impression that they are of a psychic nature; perhaps a signal from the friend of whom I think so much. I cannot make these lights appear; they occur several times a day and as a rule only last for a second or two, vanishing I imagine when I bring my everyday mind to bear upon them. They give me a sense of pleasure—perhaps for the reason given above, that they may be a sign or a signal. I should be grateful if you or any correspondent with a similar experience could give me any information on the subject.—Yours, etc.,

BLUE LIGHT.

MR. HORACE LEAF: AN AMERICAN TRIBUTE.

Sir,—Your readers will probably be interested to learn the impressions that Mr. Horace Leaf left upon the minds of Spiritualists and others in this country as a result of his recent tour of the United States of America and Canada, and, due to my contact with the leaders of the movement here and my close association with Mr. Leaf during his stay in this country, I feel most grateful to be in a position to express the sentiments of the American Spiritualists.

Without exception, Mr. Leaf is considered to be the best exponent of Spiritualism who has visited this country from England. This applies not only to his lectures and class work, but also to his valuable psychic demonstrations. We feel that Mr. Leaf's work has greatly benefitted our movement by his visit, and has helped to raise the standard of Spiritualism in America, for which we are deeply indebted to him.

From his first meeting, in Carnegie Hall, New York City, when I had the honour to present him to the American public for the first time, on March 30, 1928, the day after his landing here, he completely captured his audience by his logic, fund of knowledge and sincerity. He has lectured before State Conventions, Camp Associations, and meetings from coast to coast with remarkable success. His entire eight months' stay with us, up to the day of his sailing for England, on November 24, 1928, has been one of active and

valuable service to Spiritualism, which cannot be commended too highly.

I, therefore, wish to take this opportunity of heartily endorsing Mr. Leaf's work, which sentiment is shared by my co-workers and our many thousands of followers. We are eagerly looking forward to his next visit.—Yours, etc.,

JOHN HEISS,
President, General Assembly of Spiritualists,
State of New York.

December 12, 1928.

A SPIRIT COMMUNICATION.

Miss Lilian Walbrook writes to us as follows :

The accompanying letter was received through my hand and written to my sister Norah on her birthday last February. It came from my father, W. O. Walbrook (late of Fleet Street), who passed over in 1910, and is an instance of the interest still taken by an affectionate parent in his child. I may mention that our father always manifests in writing on anniversaries in the family, and also shows progression in outlook, for he, when on earth, though a splendid father was wont to dismiss opinions of his children as not worth considering, if contrary to his own—much to our indignation! Now he seems to come to us with a noble humility, and treats us indeed as "pals", notwithstanding his advancement in the beyond. The style of composition, however, is identical with that which he used on earth. Here is Mr. Walbrook's letter:—

My darling "Pepper" [pet name],

Once again I take up the pen, or rather direct the essence of my thought through to the sensitivity of my beloved child Lilian, so that you may get greetings on this your natal day from your old Dad, who indeed never died, never left you, only relieved you of the encumbrance of his invalidated earth body. Yes, when sickness overcame me the last year or two of my (thank God!) not lazy existence it was indeed a happy reveille-call that sounded for me. To encumber the earth deficient in that energy that characterised my life would have been for me a heavy sentence which a gracious Providence denied me. Here, revived existence is Life—not life existence!

So, dear child, regret not the years as men count them—the earth life is a jaunt, though weary indeed at times: the after life is a pilgrimage of affinity, its Mecca something too wonderful to guess at! Know that my thoughts and love still encircle you as of old. Forgive me my idiosyncracies when I walked the earth, for here when you join me it will not be as parent and child but as comrades, happy in our kinship and in the knowledge of our experiences.

God bless you, dear one!

Your loving

OLD DAD.

THE S.O.S. SOCIETY.—Sir Oliver Lodge, Sir Arthur Conan Doyle, Mrs. St. Clair Stobart, Admiral Armstrong, and Mr. Denis Grinling are among those associated with a scheme to assist homeless unemployed, particularly large numbers of destitute men—young and old—for whom unemployment and outdoor relief are not available. To quote from the leaflet issued by the promoters of the new organisation (called the S.O.S. Society) who are undertaking this work: "A minority of these are, humanly speaking, beyond help. The greater number are helpless, though not able to help themselves." The Society proposes to establish hostels which would provide not only night shelter from the street, but "homes in which selected men will be helped to find employment, and be given the opportunity to recover health and strength and—more important still—hope and self-respect". It is intended to establish workshops in connection with the scheme which, it is claimed, breaks ground not covered by existing societies. Negotiations are in hand for a freehold building in Holborn for the erection of the first hostel to accommodate about thirty men, and the committee makes an immediate appeal for £5,000 to cover the purchase price of the hostel, its equipment, and the running expenses for the first year. Donations will be gratefully received by the Hon. Treas., W. F. Wright, Manager, Barclays Bank, Abbey House, Victoria Street, London, S.W.1.

LIGHT.

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

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 235, Regent Street, London, W.1. (Phone: Ambassador 8816.)

THAT OTHER WORLD.

A HUMAN AND NATURAL REALM.

No creed or community, however large, has a monopoly of uprightness and good sense, nor is depravity, or stupidity, the peculiar appanage of any section of society, however small and reputedly peculiar. It is not a mark of imbecility or immorality to hold the belief that there is a life after death and that the inhabitants of that life may, in certain circumstances, exercise a marked influence on this. Many great saints and many great sinners have held such a belief, and it has affected them for good or evil according to the use they made of their convictions. We need make no apology for presenting what may appear a platitude, a piece of elementary common-sense—that common-sense which it has been well said is a rare commodity in spite of its name.

And that brings us back to a consideration of the policy or impolicy of bringing the question of another realm of human life into a world which, on the hypothesis, has already enough to do in dealing with its own affairs. In this connection, it is to be remembered that, in the providence of things, the world beyond may be said to have sought this one to a far greater extent than this world has tried to extend its domains into the invisible. As for the complaints of what, for the sake of brevity, may be described as "overcrowding," this may be dealt with very simply by the consideration that the world of the average individual is really a very small one, the affairs of which may be administered with no great difficulty. Whether in a community of a million or a billion souls, each has a few friends and associates and that is his (or her) world. If one chooses, like the traveller in the interior of China, to feel overpowered by the teeming myriads around him, that is rather a matter of sentiment than of "practical politics." (Perhaps, by the way, that sentiment argues a little of that insularity and exclusiveness which it is so good a thing to get rid of in becoming a true citizen of the world.) Another important consideration is this: Whatever may be said to the contrary by those whose judgment has been temporarily warped by the tremendous discovery of a new world of life and activity, that

new world is not the abode of demons, sylphs, spooks or other unnatural or extra-natural beings. It is a human world—a realm of human beings with all their endearing faults and imperfections—their loves and virtues that relate them to Divinity; their prejudices, illusions and weaknesses that show their affinity with this world so unmistakably that it is really wonderful that they often meet with so odd a welcome. Man should not shrink so affrightedly from his own likeness.

It is the very humanness of the future life that forms to us its best vindication. We are not awed by the approach of impeccable and infallible beings of some transcendental order, terror-stricken by the incursions of diabolical creatures from the Limbo of lost things, or bewildered by the presence of entities for which only Oriental philosophies can find a name. Our visitors are the people we know. They rarely, if ever, take up any time we cannot spare. They have their own affairs to attend to, affairs of which we shall know more in due time and for a better knowledge of which we are well content to wait. They endure with patience much abuse from their uninstructed fellows in the flesh. Much is laid to their charge in the way of trash and twaddle which had their true source in the minds of callow dabblers in "the occult". We know but little of the laws of the realm in which they dwell, but we know that there is such a realm, and that its laws are divinely ordered, so that there is no chaos, no confusion, no "overcrowding", but throughout orderly gradations of humanity in all stages of growth and development, and all "bound by gold chains about the feet of God".

THE REALITY AND THE UNSEEN.

That this is a very illusory world, and that things are not what they seem is not merely the verdict of the poets and sages. It is now the considered judgment of Science. This "too, too solid flesh" turns out to be an extremely vaporous thing. The electrical theory of matter has overturned the old ideas of physics. We have it on the authority of Professor Eddington that the atom "is as porous as the solar system" and that if we eliminate all the unfilled space in a man's body, and gather all his protons and electrons into one mass, then "the man would be reduced to a speck just visible with a magnifying glass". Matter, it seems, has no existence apart from electricity, although electricity can exist without matter.

"So passes away the glory of the world!" But it evidently passes only to reveal conditions far more glorious. The old idea of heaviness, of coarse mass and gross materiality, is now seen to be an illusion. It never existed except in our minds. And this realisation of the impermanence, the unimportance, even, perhaps, the non-existence of matter, when it gradually lays hold of the general mind of humanity is bound to have tremendous and far-reaching effects. For that "gross materialism of the age" which is so often lamented by serious thinkers is not a question of matter—it is a question of consciousness. So long as the mind is in bondage to the belief that matter is a reality, so long will "materialism" exist. But as we rise above this conception, room will be found for a clearer and a nobler view of existence.

It will not be so difficult to believe in human survival of death, or in the immortality of the soul. For what is this body to which such excessive importance is attached? A microscopic speck—all the rest is ether. Not a very solid base from which to deride those ideas for which the Spiritualist stands, taking his position not merely upon psychic evidence but on the revelations of the poets and seers of all the ages, and the latest findings of science which confirm those revelations. So do we gather the substance of our faith from the unsubstantial and verify the nature of the seen world from the world unseen.

SIDELIGHTS.

“Speaking as a Tory and a Catholic I suppose Socialism in politics and Spiritualism in religion are the two things I most dislike. Yet I believe they, among other movements, are signs of a real concern for the betterment of the human body and the human soul which is preferable to the contemptuous and apathetic materialism that for too long has exalted above everything else the mere acquisition of physical knowledge and physical gain.” These words occur in the concluding paragraph of an article, “The Return of Faith”, which appeared in the *Sunday Times* of December 30th, from the pen of Sir R. Mitchell Banks, K.C., M.P.

* * * * *

The sinking of H.M.S. *Aboukir* on September 23rd, 1914, is recalled by a note in *The Blackburn Times* of December 22nd which refers to the experience of the young wife of a member of the ship’s crew on the night the disaster occurred. She was sleeping at home with her mother, when both women were awakened by “a dragging grating sound as of the noise of heavy chains”. They rose, searched the house and yard, and found nothing to account for the sounds. Again came the clanking noise, lasting for a minute or so—then silence. A second search of the house and yard proved negative. Next morning came the news that *Aboukir* had gone down, taking with it the young woman’s husband.

* * * * *

Timberbottom Farm, Bradshaw, near Bolton, has been the scene of “mysterious rappings, the clattering of fire-irons and the sound of footsteps passing up and down stairs” annually about the month of December, according to *Thomson’s Weekly News* of December 29th, which adds that these noises have been heard for over seventy years. The inhabitants, a Mr. Heywood and family, take these manifestations as a matter of course, and refuse to be disturbed, though Mrs. Heywood admits that it is a nuisance at times to find nobody in sight after answering the door in response to a knock. “That sort of thing has been going on for years”, she adds. Timberbottom Farm is an ancient building; a stone over the doorway carries the inscription 1658.

* * * * *

A soldier’s story of a high-spirited thoroughbred horse that became unnerved when passing the scene of a former tragedy is given in the *Derby Daily Express* of December 31st. The narrator, we are told, swears to the authenticity of his statement, which amounted to this: His own horse being lame, he had been lent another by an officer, who warned him not to “ride hard”; astride this animal, the soldier proceeded along a narrow lane one evening, at a slow trot, until the drive of an old manor house was reached, and here the horse began to perspire and foam at the muzzle, finally coming to a dead stop. The soldier dismounted and beat the hedges, suspecting the presence of a hidden person, or some concealed animal, but this led to negative results. Finally he remounted and after much coaxing managed to get the horse past the manor gateway; once beyond that spot the animal galloped madly until near its destination. (The soldier, one gathers, received a “ticking off” on reaching camp, for bringing home his mount in an unsatisfactory condition.) Later it was learned that a murder had taken place in the lodge of the manor house, the resident bailiff, an old man who had become insane, having attacked and killed his successor with a hatchet; it was on the anniversary of this crime that the horse had shown its strange symptoms of distress when passing the manor gates.

A Liverpool man; Mr. John A. Middleton, of 14, Balmoral Road, Fairfield; is “faced with what he feels is a psychical experience, photographs he possesses having suddenly developed ‘extras’ after one of the figures in them—his mother—had died”—to quote from an account in the *Liverpool Echo* of December 19th. A photo of the mother, Mrs. John Middleton, “a well-known personality in the Kensington district where the family had a pastry-cook business for many years”, appeared in the *Echo* during the previous week; this picture was an enlargement of a small photograph, and it is stated there was nothing unusual about the original exposure or the subsequent printing, both of which processes were carried out by amateurs. A number of prints were made four months ago; these were quite ordinary; but “extras” began to appear after the mother’s death, which took place on December 7th; a print of a group photograph was given to a friend, Mr. E. B. Roberts, who noticed nothing unusual about it until the night prior to Mrs. Middleton’s death. Then for the first time he noticed an “extra” which in three or four days resolved itself into the outline of an old lady reclining in a bath-chair, and behind her the figure of a woman. (Mrs. Middleton used a bath-chair almost daily.) After this experience, another photograph was also found to have developed supernormal markings; in one case there appears a “kind of vase throwing a spray of light over my aunt and my mother” (to quote Mr. Middleton’s own words), while another appears to be a picture of two figures in Elizabethan dress. These “extras”, says the report, have been growing stronger each day.

* * * * *

Another case of alleged spirit photography is given as an item of news in the *Yorkshire Observer* of December 20th. Mr. George Baxter, a manufacturer and merchant of Randolph Street, Bramley, discussed his experiences with an *Observer* representative. He was, he says, advised, through automatic writing, to take photographs in his office the next day at 2 p.m. Having no camera, he borrowed one from his manager, instructing that gentleman to load it with four plates; he gave his manager no hint as to the purpose of the photography. Having made the exposures, according to spirit instructions, Mr. Baxter then instructed the manager to get the plates developed at the nearest photographers. One of the photographs clearly indicates the “rending of the veil”, says Mr. Baxter, who adds that the result “is to me conclusive proof that Spiritualism is no idle dream or prank of the subconscious mind”.

* * * * *

The Manchester City News, of December 29th, recalls a two-centuries’-old tale of a murder trial in which the accused man swore that the murdered victim was about to give testimony against him, and protested violently against the unfairness of this procedure. Strong suspicion had rested on the prisoner, but though a string of witnesses for the prosecution gave evidence it seemed that an acquittal was inevitable. Suddenly towards the close of the trial the prisoner pointed affrightedly in the direction of the witness box, saying, “My Lord! That is not fair. He is not a legal witness”. But the witness box was vacant. The accused man seemed so overcome that the judge, somewhat unfairly perhaps, took advantage of his overwrought condition, saying that Heaven would send witnesses against him if he did not confess. The result was a complete confession of guilt, and a statement from the prisoner that he had seen the murdered man, still bearing his wounds, standing by the witness box as though waiting to give testimony.

YOUR NEWSAGENT CAN SUPPLY “LIGHT” WEEKLY

A CHRISTMAS TREE FOR THE CHILDREN OF TWO WORLDS.

By R. H. SAUNDERS.

We feared the Christmas Tree Service this year would be shorn of its sweetest characteristic, viz., the voices of the dear spirit children, for Mrs. Cooper, who has given up professional work altogether, was indisposed and could not give the hour she has favoured us with in previous years. We knew full well that the little ones would be with us even if we sat ourselves, but it was doubtful if we should get the voices, and that phenomenon constituted the charm of the meeting.

We can never have too many of these gatherings for the spirit children, and even where professional or amateur mediums are not available, a little circle can be arranged to sit round a Christmas tree, with the absolute certainty that they will attend, unseen and unheard as they may be.

The interest aroused by the reports in *LIGHT* of our little services was again well sustained this year, as evinced by the letters and toys I received from widely separated countries. On one day alone I had letters from West Australia, Bombay, Austria and Canada, and several wrote expressing the hope that the "Light Christmas Tree Service" would be held as usual.

Well, we have no objection whatever to *LIGHT* sharing with us the happiness imparted to the "Children of Two Worlds", but we must not be deprived of the credit of its initiation!

Our anxiety as to whether the Christmas tree rite could be conducted this year on the same lines as before was ended when Mrs. Roberts Johnson expressed her willingness to make a special journey to London, in order to be present, and although it was an entirely different medium present, yet several of the spirit children who manifested on previous years spoke this year.

During the sitting twenty-five different voices were heard, and to relate all that transpired would fill several pages of *LIGHT*, so I must omit much.

David Duguid, the guide, said: "Condeetions are good the nicht, an' ye ha' many veesetors from many countries. It has a bigger meaning than ye ken. The news of the Christmas tree spreads here, an' loving thoughts spread their influence through the Spheres". We asked if there were many children there, and Joe Griffiths, the Lancashire lad, replied—"Oh ay—it takes summat to keep 'em in order—Ah'm queuing 'em oop, tha'll hear 'em soon".

We had placed upon the tree a card of greeting which contained the names of some sixty children and adults who made the passage—they were all there together with those whose names were on toys sent us. The mere writing of the name, the loving thought, draws the spirit to the writer, and forges a link which cannot be broken, and as the spirit children are not concerned with the value of a toy, any simple toy, or even a label with a loving greeting, reveals remembrance, and this gives them happiness.

The first child to speak was Doreen, who five years ago took up the idea of a tree so enthusiastically. She has charge of others now. Then a childish voice in broken English said, "I Blossom—I Cherokee Indian—I never saw such a thing before—it is very pretty—Blossom heard about it. We dances sometimes". "Nothing corresponding to our festivities?" "No", replied an adult voice, "but there are certain times, when a soul comes over and anniversaries, when the Indians here have dances".

Joe Griffiths started a Carol and sang in a fine barytone voice, beating time on the ceiling, some 11 feet from the floor. A lady sitter complained of feeling cold, and Joe said "Eh, Ah'll warm thee", and the lady actually felt a powerful materialised hand massaging her, and quickly bringing back warmth! Beautiful lights were seen, and materialised hands felt by some.

Dr. Ellis Powell held a conversation with his wife, who was amongst the sitters, and then addressed us:—"You cannot fully realize the joy and happiness given to the spirit children by this tree. Whoever originated the idea chose wisely and well. I have noticed that articles have been written in certain quarters on this subject, and it is sad that a matter so vital to humanity should be discussed by those with no knowledge, or even the desire to know, of its truth. We are far more alive than you are. I am able to continue my work and studies of foreign languages. I voice the feeling of those here when I say it gives us joy to express our gratitude".

A child's voice rang out—"I'm Kathleen, Cathy Hilton, that's my name". "Have you a toy on the tree, dear?" we enquired. "No, but I'm going to have a handkerchief." (This was a curious selection. Of other toys and dolls there were many duplicates, but one present sent from Austria was what I took to be artificial flowers, but found that coloured handkerchiefs had been cleverly folded to give the appearance of flowers.) "Have you been over long?" "I think so", was the reply, "its the first time I've spoken—Isabel brought me here. We go to school together, there's such a lot of little girls with us".

A clear and vigorous voice: "Charlie Nepton. I had diphtheria. Can I have a dog off the tree!" This was promised. Another voice I noted as "Effie", but the child said "No, Hetty—Hetty Brown. I've brought a little girl who used to live near me". "Who is it?" I asked. A little voice replied "Anabel", and I wrote it as one name. The spirit child saw this and at once corrected me!—"No—Anna Bell—two names, please".

Several adults took advantage of the opportunity to speak to us at this stage.

Little Florrie, who has manifested on previous years, said "I like to see you write, Uncle Saunders. I can write on paper". "And draw, too?" we asked. "Yes, but I like writing better". "See what toy is for you, Florrie"—We heard the voice moving round the tree until the toy marked with her name was discovered, and her exclamation of joy, and then an adult voice said, "Don't touch the wrong thing now". The tree and toys were frequently shaken as the spirit children moved amongst the branches.

Another voice, faintly: "George, George Allen—Oh! I'm outside the circle", and the voice grew stronger, "I'm going to have a ship".

Little Robbie came. He passed over some five years ago at the age of four months. We asked what toy he would like. "The engine", he said, and he imitated the sound of an engine whistling, starting and accelerating in a capital fashion. He was proud of his ability, for he said, "I can do it again—wait a minute", and the hissing and whistling were repeated. Amongst the children were Guido, Yutta or Yetta, Johnnie, Alice (who rather appropriately asked for the white rabbit!), Babs, Winifred, Biddie or Bidgie, and Dorothy. This last little lady sent a sweet message of love to "Mummie", who lives in Cincinnati.

We had several very fine addresses from adult spirits, but I've limited my record here mostly to the children's manifestations. David Duguid closed the sitting with "Ye must not compare this sitting wi' previous years. Condeetions are so different the day. Many o' your dear ones were so anxious to get through, an' so ye had fewer o' the wee ones. The dear wee things are joining hands an' singing 'Auld Lang Syne', an' we must close. Take a Scotsman's wish:—"Success to ye all.'"

"I BELIEVE that we are surrounded by clouds of unseen witnesses: that they rise sphere beyond sphere from the crude stages occupied by those who have recently passed from earth, . . . and I believe that the chief joy and happiness of the dwellers in those spheres consists in the worship of God by ministering service to their fellows in the planes beneath them." Thus writes Mr. Ernest Oaten in the course of a long article in the *Derby Daily Telegraph* of December 28th.

MAN AND HIS ETHERIAL BODY.

RAYS AND REFLECTIONS.

Dr. Geo. Lindsay Johnson (Durban, Natal, S. Africa) writes:

May I be permitted to make a few observations on the interesting letter by the Rev. Vale Owen in your issue of Oct. 20th. In that letter he says:

"Sir,—The article by 'Mac' in your issue is interesting; it is inspiring. . . . He takes the ether as a scientific fact. But the Michelson-Morley experiment which set out to prove the existence of the ether, met with no success—it just fizzled out." And then he adds, "Personally I believe there is such a substance."

This remark reminds me of an anecdote of Wilberforce the celebrated Bishop of Oxford. He happened to preach a sermon in the Parish Church in one of the villages near Oxford from the text, "The fool saith in his heart, there is no God." When the service was over, the Bishop noticed a number of yokels violently discussing his sermon. On asking them what the argument was about, one of them, respectfully touching his forelock, replied: "Us were saying Bishop, yours were a moighty foine sermon, but axing your Lordship's pardon, us don't agree with 'ee Bishop—we believe there be a God."

Now Mr. Owen says, "Were I a scientist, I would have to acknowledge that as Ether has not been scientifically proven, it is not a fact, it is an hypothesis. For purposes of reasoning it works well. So we may venture to go so far as to call it a working hypothesis, but no further." But, I would ask, may we not substitute the word God for the word "Ether" or the "soul", and say, "that as God (or the soul) has not been scientifically proven, it is not a fact: it is an hypothesis—but no further"? I fail to see by Mr. Owen's method of reasoning why the argument will not hold equally well for God (or the soul) as for the Ether. Indeed we have more scientific proof of the existence of the soul than we have of God, or the Ether, since many psychics have assured us that they have observed the soul escaping from the physical body at the moment of death, but no one has ever seen God or the Ether. But the Michelson-Morley experiment never set out to prove the existence of Ether as Mr. Owen tells us. What it did attempt to find out was whether the Ether was carried along with the earth, or remained perfectly passive and motionless, by ascertaining whether the beam of light travelled faster or not when moving in the same direction as the earth's motion, than it did at right angles to it. And the result of the experiment was that it did not make the slightest difference, as measured by the diffraction fringes. This led them to the conclusion that the earth dragged the Ether along with it. But Sir Oliver Lodge's experiments when measuring the velocity of light between two heavy steel discs revolving at an enormous rate, showed that there was no movement in the Ether, so that it contradicted the former experiment, and the discrepancy could only be accounted for by assuming that the beam of light became slightly shorter in the direction of motion.

Mr. Owen warns us against allowing an hypothesis to crystallise into a dogma. But now comes the question, what are we to do about God and the Soul? Are we to speak of them as realities, and dogmatise about them, or are we to consider them as mere working hypotheses as Mr. Vale Owen would have it if he is logically consistent. His logic evidently leads us into a quandary. It is certain that we cannot scientifically prove the existence of God, or of God's love for humanity, but although it is impossible to do this, I feel certain that the majority of our readers including the Rev. Vale Owen, would unhesitatingly affirm that they are just as convinced that God does exist, and that universal love governs all His actions, as they are of their own existence. They one and all would scorn the idea of God or the Soul being a mere working hypothesis, and all the science in the world would not help them one iota in arriving at this conclusion, and I would heartily agree with them.

"There is not seemingly one after world, but several," remarks an incredulous newspaper article commenting on some of those descriptions of life after death which are so familiar to us. Why, of course! It needs but a little imagination to see that just as on earth there are several "worlds"—the "artistic world", the "medical world", the "religious world", etc.—so it may be in the life beyond. And the divisions are very much the same. Materialistic ideas of life are evidently very cramping to the imagination.

* * * * *

Bismarck once described Lord Salisbury, the great statesman, as a lath painted to look like iron. George Jacob Holyoake, in his own autobiography, neatly reversed this epigram, by describing Louis Blanc, the reformer, as iron painted to look like a lath, and it was an apt description of a man frail and flexible to look at, but with a granite will. These contradictions in character are very curious although they may be readily explained by psychologists who study the soul rather than the body, for in this world the body is not always an index to the soul it encases. Sometimes a question of mediumistic or psychic powers is involved.

* * * * *

I have met several examples in point. Many years ago I encountered at a meeting of photographers, assembled to discuss psychic photography, a big, raw-boned Scot who looked about as sensitive as a bullock. He gave me his confidence to the extent of saying that, as a professional photographer, he had made practical experiments in psychic photography. But the results were so disturbing to his nerves and produced such curious reactions that he had been forced to leave the subject alone; it upset him, he said. It looked very like a case of suppressed mediumship. Here was a case of the "lath painted to look like iron".

* * * * *

Mr. F. C. Constable, so well-known in psychical research by reason of some thoughtful books and many valuable articles which have appeared in LIGHT and elsewhere, informs me that he has reached the age of 82—another addition to our considerable list of octogenarians. Mr. Constable is greatly impressed with the fact that continuity of personal consciousness and identity goes on from birth to death in spite of bodily changes. That is an argument for survival, which has been often used, although to many of us the conclusion of the matter is that, whatever may be the secret, the soul *does* survive and by the demonstration of its continued existence justifies the reasoning which is adopted to show that such survival is natural and to be expected.

* * * * *

Few of us, I think, have any objection to newspaper discussions of Spiritualism, although they are usually quite futile as a method of settling the question, and the number of oracular statements by persons who know little or nothing of the subject simply make the initiated people laugh. But they have this value. They give publicity to the subject and help to create the atmosphere in which it can arrive at the stage of being at last intelligently understood and more rationally investigated. I recall that during the war a leading daily journal started a campaign against us, and having "tried" Spiritualism sentenced it to death, and even announced that it had been decently interred. This was a case of "premature burial" with a vengeance. If anything was really buried at all it was not Spiritualism.

D. G.

THE STRANGE CASE OF MARY GOFFE.

PSYCHIC PHENONEMA IN THE SEVENTEENTH CENTURY.

The following is an extract from an ancient volume (so dilapidated that its title cannot be deciphered) which has been sent us by a reader of LIGHT.

Letter from Mr. Thomas Tilson, Minister of Aylesworth in Kent, concerning an Apparition seen in Rochester, written to Mr. Baxter.

Rev. Sir,—Being informed that you are writing about spectres and apparitions, I take the freedom, though a stranger, to send you this following relation.

Mary, the wife of John Goffe, of Rochester, being afflicted with a long illness, removed to her father's house, at West Mulling, which is about nine miles distant from her own; there she died, June 4th, 1691.

The day before her departure, she grew impatiently desirous to see her two children, whom she had left at home, to the care of a nurse. She prayed her husband to hire a horse, for she must go home, and die with her children. When they persuaded her to the contrary, telling her she was not fit to be taken out of her bed, nor able to sit on horseback, she entreated them however to try: "*If I cannot sit,*" said she, "*I will lie all along upon the horse, for I must go to see my poor babies.*"

A minister who lives in the town, was with her at ten o'clock that night, to whom she expressed good hopes in the mercies of God, and a willingness to die; "*but,*" said she, "*it is my misery that I cannot see my children.*"

Between one and two o'clock in the morning she fell into a trance. One widow Turner, who watched with her that night, says, that her eyes were open and fixed, and her jaw fallen; she put her hand upon her mouth and nostrils, but could perceive no breath; she thought her to be in a fit, and doubted whether she were alive or dead.

The next day this dying woman told her mother, that she had been at home with her children. "*That is impossible,*" said the mother, "*for you have been here in bed all the while.*" "*Yes,*" replied the other, "*but I was with them last night when I was asleep.*"

The nurse at Rochester, Widow Alexander by name, affirms and says, she will take her oath of it before a magistrate, and receive the sacrament upon it, that a little before two o'clock that morning, she saw the likeness of the said Mary Goffe come out of the next chamber (where the elder child lay in a bed by itself, the door being left open) and stood by her bed-side for about a quarter of an hour: the younger child was there lying by her; her eyes moved and her mouth went, but she said nothing. The nurse, moreover, says that she was perfectly awake; it was then day-light, being one of the longest days in the year. She sat up in her bed, and looked steadfastly upon the apparition; at that time she heard the bridge clock strike two, and awhile after said, "*In the name of the Father, Son and Holy Ghost, what art thou?*" Thereupon the appearance removed, and went away; she slipped on her clothes and followed, but what became of it she cannot tell. Then, and not before, she began to be grievously affrighted, and went out of doors and walked upon the wharf (the house is just by the riverside) for some hours, only going in now and then to look at the children. At five o'clock she went to a neighbour's house, and knocked at the door, but they would not rise; at six she went again, then they arose and let her in. She related to them all that had passed; they would persuade her she was mistaken, or dreamt: but she confidently affirmed, "*If ever I saw her in all my life, I saw her this night.*"

One of those to whom she made the relation (Mary, the wife of J. Sweet) had a messenger who came from Mulling that forenoon, to let her know her neighbour Goffe was dying, and desired to speak with her; she

went over the same day, and found her just departing. The mother, amongst other discourse, related to her how much her daughter had longed to see her children, and said she had seen them. This brought to Mrs. Sweet's mind, what the nurse had told her that morning, for till then, she had not thought fit to mention it, but disguised it, rather as the woman's disturbed imagination.

The substance of this, I had related to me by John Carpenter, the father of the deceased, next day after the burial. July 2nd, I fully discoursed the matter with the nurse, and two neighbours, to whose house she went that morning.

Two days after, I had it from the mother, the minister that was with her in the even, and the woman who sat up with her last that night: they all agree in the same story, and every one helps to strengthen the other's testimony.

They all appear to be sober intelligent persons, far enough off from designing to impose a cheat upon the world, or to manage a lie, and what temptation they should lie under for so doing, I cannot conceive.

THOMAS TILSON.

Minister of Aylesworth, near Maidstone in Kent.

ASTROLOGY.

Yes, there is, after all, something in the astrological idea; and perhaps your scientists do well to give it a wide berth, for it may not be much understood by, and would probably be fraught with danger to, such as they who do not understand that spiritual power is real and tremendous.

The study of these things should be approached with the utmost reverence and prayer, for these are realms where angels of high estate go softly, and we of lower estate look on and wonder after the Sublimity of that Being Who unifies all this in Himself, and Who has no Name which can be transmitted to us, who only can reach out after Him a little way and then our arm is shortened; who can only see a little way and then the light beyond is darkness by reason of its intensity.

You will see that we have not yet mentioned all the complications which enter into the study of the spheres of the solar system.

For not alone do the concentric circles of zones about all the planets and the sun commingle with all the rest, but also the relative combination is continually changing with the changing position of these bodies and their consequent proximity to, or distance from, each other.

It is quite literally correct to say that during no two seconds of time is the influence that impinges on the surface of the earth from them the same.

Nor is any combination of their influences identical in its effect or intensity all over the earth at the same time, but differs in different localities.

There must further be taken into our calculations the streams of radiation coming to this solar system from the system of the other stars.

All these things have to be reckoned in; for bear still in mind that we are speaking of zones and spheres of spiritual beings, whose powers are energising continuously, and whose wakefulness never fails.

—From the *Vale Owen Script*.

NOTES ON NEW BOOKS.

"A First Study in Practical Colour Psychology." By the Rev. William Heald. (Stockwell. 2s. net.)

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G. T.

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 Wednesday, January 16th, 8.15 p.m. MR. A. H. HANKEY
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 Tuesday, January 15th, at 8.15 p.m. MRS. CHAMPION DE CRESPIGNY
 on "Vision."
 Wednesday, January 16th, at 5 p.m. MRS. HEWAT MCKENZIE
 Experimental class on Thought Transference.
 Thursday, Jan. 17th, at 5.30 p.m. MR. W. S. HENDRY'S STUDY CLASS
 Thursday, January 17th, at 3 p.m. MR. G. P. SHARPLIN
 "Psychic Healing" (under control)
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 Friday, January 18th, at 5 p.m. MRS. BROWNJOHN

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

VOL. VII., No. 4. January, 1929.

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 Wednesday, Jan. 16th, 7.30 p.m. (clairvoyance) MRS. ANNIE PATTERSON
 Friday, January 18th, 7.30 p.m. (clairvoyance) MRS. MINNIE NORDICA

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 Wednesday, 3 p.m. Circle for Clairvoyance, January 23d. MR. S. CLEGG
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 Sunday, January 13th, 6.30 p.m. DR. W. J. VANSTONE
 Wednesday, January 16th, 7.30 p.m. MRS. T. BISHOP ANDERSON.
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Sunday, Jan. 13th, at 7, MR. J. M. ALLEN. Clairvoyance: MRS. STANLEY

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—January 13th, 11, open circle; 6.30, Mr. T. W. Ella. January 16th, 8, Mrs. Maunder, D.S.N.U.
 Camberwell.—The Central Hall, High Street.—January 13th, 11, open circle; 6.30, Mr. Leonard. Wednesday, 7.30, public circle at 55, Station Road.
 Peckham.—Lausanne Road.—January 13th, 7, Mrs. G. Elliott. Thursday, 8.15, Alderman D. J. Davis, J.P.
 Richmond Spiritualist Church, Ormond Road.—January 13th, 7.30, Mrs. Nutlands, address and clairvoyance. January 16th, 7.30, Miss-Herbert, address and clairvoyance.
 Croydon.—The New Gallery, Katharine Street.—January 13th, 3, Lyceum; 6.30, Mme. Esta Cassel; address and clairvoyance.
 Fulham.—12 Lettice Street (Nr. Parsons Green Station).—January 13th, 11.30, circle; 3, Lyceum; 7, Mr. R. Meads; Thursday, 8, Mrs. Fillmore.

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 Tuesday, January 15th; at 7.30, Clairvoyance MRS. KINGSTONE
 Thursday, January 17th, at 7.30, Clairvoyance MRS. JOHNSON

GROUP SEANCES.

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6.30 p.m.—Speaker, Sir F. Benson.

Clairvoyante: Mrs. Tyler.

January 20th, 11 a.m., Mr. Harold Carpenter.

6.30 p.m., Mr. Maurice Barbanell.

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