

# Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2510. Vol. XLIX.

(Registered as Saturday, February 16, 1929. a Newspaper.)

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AMONGST the contents of the present issue are:—

**THE HOUDINI MESSAGE.**

**THE DIRECT VOICE IN A CREMATORIUM.**

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Camberwell.—The Central Hall, High Street.—February 17th, 11, open circle; 6.30, Mrs. A. Boddington. Wednesday, 7.30, public circle at 55, Station Road.

Peckham.—Lausanne Road.—February 17th, 11.30, circle; 7, Mrs. A. Nutlands. Thursday, 8.15, Mrs. T. Tims, D.N.U.

Richmond Spiritualist Church, Ormond Road.—February 17th, 7.30, Mr. H. Carpenter, address. February 20th, 7.30, Mrs. Holloway, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—February 17th, 3, Lyceum; 6.30, Mr. Eric Sisson, address and clairvoyance.

Fulham.—12, Lettice Street (Nr. Parsons Green Station).—February 17th, 11.30, circle; 3, Lyceum; 7, Mr. Vanstone. Thursday, 8, Alderman Davis.



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## PROFESSOR A. W. BICKERTON.

The decease of Professor Bickerton last month at the age of 87 was widely noticed in the Press, especially in the scientific journals. He was for many years personally known to many of us by reason of his keen interest in psychical research. He was a well-known figure in astronomical circles especially in connection with his theory of "constructive collision", that is to say, the formation of new stars by the grazing contact, or partial impact, of two cosmical masses, which resulted in a third body becoming detached from the masses coming into collision. For many years he fought and suffered for his views—a martyr to the cause of scientific truth—and in the end, after he had lost heavily in reputation and in income for what was regarded as heterodoxy in science, his theory gained acceptance—so at least we gather from some of his obituary notices. Perhaps it was fortunate for him that he made no public pronouncement concerning his views on human survival—which would have been even more repellent to orthodox Science than his theory of the genesis of stars. He was a man of remarkable ability—enthusiastic, versatile, tenacious, and a lover of Truth for whose sake he sacrificed much. Doubtless he has gone forward to reap the reward of his self-devoted labours here, and to find new opportunities of discovery and achievement in that brighter and better sphere of life in which he believed.

## DECEASE OF MR. DAWSON ROGERS.

We record with deep regret the transition of Mr. Dawson Rogers, who passed away on the afternoon of Thursday, 7th inst., from an attack of influenza and septic bronchitis, which, at his advanced age—he was 78—made rapid inroads on an already weakened physique. Mr. Rogers was the only surviving son of the late Mr. Edmund Dawson Rogers, the founder and editor of LIGHT, and was for some years associated with the conduct of this journal. He was also a member of the Council of the London Spiritualist Alliance. He was held in great esteem not only by reason of his sterling character, but for his unflinching cheerfulness and his willingness to help in every good cause. As a writer and speaker he showed great powers of reasoning, steadfastness of principle, and a deep humanity. For some years he contributed thoughtful articles to LIGHT under the pen-name of "Gerson", in addition to his editorial duties. He retired from LIGHT some years ago, but remained very active in Church and Sunday school work, the promotion of Temperance, and other forms of social service. We shall have more to say of him later. In the meanwhile the sympathy of his many friends will go out to his widowed sister, Mrs. Henry Withall, on the loss—even though it be but temporary—of a brother who did good work in the world and passed out of it beloved, admired, and regretted.

## THE "DAILY NEWS" POLL.

### HEAVY MAJORITY FAVOUR SPIRITUALISTIC CLAIMS.

That spirit communication has been proved is the opinion of the majority of the *Daily News* readers who voted on the case presented in the "Spiritualism on Trial" series, published by that journal during the last few weeks. Nearly two-thirds of the votes were in favour of a definite "Aye", the balance being made up of "Noes" and "Doubtfuls". Total votes polled were 12,255, the figures being these:

That Spirit communication—	
1.—has been definitely proved:	7,502
2.—has been definitely disproved, or is impossible:	2,766
3.—is, or may be possible, but has not yet been definitely proved:	1,987

## A "FORTUNE-TELLER" OF THE EIGHTEENTH CENTURY.

I have used the word "fortune-teller" in my title, well knowing that it is often employed as a term of contempt. As we all know there are three classes of people who profess to forecast the future by psychic methods, viz. : (1) honest clairvoyants with a genuine gift; (2) clairvoyants with a real gift but not so honest, since they will consciously "help out" real clairvoyance by fake and guess work; (3) rogues who profess clairvoyant powers but have none. The law with a fine indiscrimination says they are all rogues and vagabonds. It is not so. But one cannot expect the Law to rise very far above the intelligence of its administrators and that of the people for whom the Law exists.

In the early part of the eighteenth century there flourished a Mr. Duncan Campbel (so the name is spelt) who acquired fame in London as a professional clairvoyant. Being deaf and dumb he was known as the "Deaf and Dumb Gentleman". He seems to have had astonishing powers, and a biography of him was published in his life-time. After his death another volume made its appearance—his *Secret Memoirs* amongst the subscribers to which appear the names of many people of distinction. The list is headed by the then Duke of Argyle, himself the head of the Campbell family. The book was edited by Daniel Defoe who contributed an "Appendix by Way of Vindication". Defoe omits his own name for reasons which can be easily guessed, but that outspoken lover of justice was strongly moved to combat the many malicious statements made about the clairvoyant. In those days professional clairvoyants with a genuine gift were few, and although Duncan Campbel practised in aristocratic circles he had many bitter enemies. Mr. Campbel seems to have had more than his full share of slanderous attacks and misrepresentations, some of which the fearless Defoe answered in his own vigorous way, testifying to Campbel's high character and confuting the "malicious and salacious reasonings of those who were causelessly his enemies".

It is a book which is well worth study, for the *Secret Memoirs* cast a searching light on the manners of the time. Things have not greatly changed in the meantime, although the moral tone to-day may be higher.

Believing that they will be of interest to readers of LIGHT I have selected some passages in which the clairvoyant gives two examples of his powers. I have preserved the quaint syntax and spelling of the time with the one exception of the use of the sign *f*, an old form of the letter *s*, which would be troublesome to readers—particularly in words like *bufinefs*—as well as vexatious to the printer. Here are the cases:—

There are many living Witnesses, and, I believe, will be when I am laid in the Earth, of my Tenderness, in revealing an inevitable sad Fate. I had several People of Distinction with me, when a Lady, whom I had never seen before, came to make Tryal of my Art, she was beautiful as an Angel, not exceeding eighteen Years of Age, and to all Appearance, in a State of perfect Health and Vigour; she was about being married to a Gentleman who had courted her two Years, the Articles were drawn, and the Wedding-day fixed; her Questions were, *If he would be a good Husband, and how many children she should have*: I was very merry over a Bowl of Punch with my Friends, when this fair Lady arrived; but I had no sooner cast my Eye on her, than I fell into Agonies which

no Tongue can reveal, nor Heart conceive, but those, who, like me, are presented with such Objects, as the Gift of *Second Sight* affords, at the Presence of a Person fated to a violent death. She laid down her Guinea with her Questions, but I returned them both, and signed to my Wife to tell her, *That I was not in a Condition of doing any Business that Day*. She went away that day very much dissatisfied, but left me more so. When she was gone, I was asked by some of the Company, *What had caused me to refuse so fair a Lady's Money*, and were not a little merry on the Occasion, till I told them, *That if they had seen what I did they would be all sad*: in fine, I acquainted them for nothing, with what I would not have revealed to her for more Guineas than she offered shillings, which was, *That she would not live a Fortnight; that by some Accident she would be thrown off a Horse, her Brains dashed out, and her beautiful Body mangled and disfigured*: This Prediction made them all shudder with Horror, and put an End to our Mirth for that Day. About the Time I mentioned, the Newspapers gave an Account of the Accident in the Manner I had foretold, which increased the Regard of those who were Witnesses of my Behaviour in this Point, and convinced them, that I was an Enemy either to flattering or shocking my Consulters, as well as to deceiving them.

Inexpressibly difficult have been the Tasks I have had put upon me, and had I fail'd in any one of them, as I must have done if my good Angel had not been extremely watchful on those Occasions, it would have passed current in the World, *that I was an Imposter*. For Instance, a Gentleman of great Worth and Honour, and my very good Friend and Champion, happened one Day into some Company, where I was made the Subject of the utmost Ridicule; one seemed more inveterate than the rest, and said, *He knew I could not tell any Person's Name, without being first informed of it by some Spy or other*; adding *That he knew I kept a Pack of Vagabond Fellow on purpose to watch Home those who came to consult me*.

My Friend, who was entirely satisfied on the contrary, offered to lay a Wager of twenty Guineas on my Head, that I would tell the Name of any Person he should bring to me the other readily took him up, but on this Condition, that it should be one who was Stranger to all the Company. My Defende agreed, and to make the Matter more sure, the all adjourn'd that Afternoon to an adjacent Tavern, whence my Friend, by Consent of them all, wrote me a Line, desiring to speak with me that Moment, on extraordinary Business, but made no Mention of what Nature; I was a little indisposed when the Porter brought this letter to me, but having a great Regard for the Gentleman that sent it, dress'd myself, and complied immediately with his Summons. I was not a little surprized to find so great a Number of fine Ladies and Gentlemen with him, there being thirteen in Number. I had not been long set down, before my Friend told me, *I was to tell the Name of a Person I should see in a little while*: on which, I began to excuse myself

Account of my Indisposition, for, indeed, I was not in a Humour for Business at that Time. I had no sooner seem'd to evade it, but I perceived a malicious Smile sit on the Faces of all the Company, except my Friend, who appeared as much displeas'd, and wrote again, *That he had laid a Wager on my Head, and if I did not perform now, as usual, he should have Reason to take it ill: On which I return'd, That to oblige him, and vindicate my own Honour, I would do much.* I then desired to know, *Which of those Strangers, for they were all such to me, I was to try my Art upon:* But they would not consent it should be any that was known to my Friend, lest by some private Token he might inform me. It was at last, agreed, that two of the Gentlemen should stand at the Door, and desire the first Person that came by, and seem'd to have Sense enough not to be displeas'd at the Jest, to come in. This was accordingly done, and they brought in a Man of about fifty Years of Age. I must confess, I was much longer before I satisfied the Curiosity of these People, than ordinary, the Compulsion, as it were, that was put on me, the Witticisms I perceived were made by my Adversaries, and the Impatience of my Friend, involved me in Thoughts not all to the Furtherance of what I was to do: I accomplish'd it, however, tho' this Person had three Names, and very uncommon ones, *viz., Azariah Tomlinson Blackenthorp,* which I wrote down in the same Manner, not missing one Letter, as he himself confessed, as he spelled them: He, moreover, told the Company, *That he was an American born, and was never in England more than a Month at a Time in three or four Years; so that it was impossible Chance should ever have made us acquainted.*

D. G.

#### THE MEDIUMSHIP OF MRS. E. R. RICHARDS.

Mrs. Elizabeth Stewart sends us some notes of an evidential sitting with Mrs. E. R. Richards, the non-professional medium whose name is so well-known to readers of LIGHT. It was not a formal sitting; the two were in conversation and suddenly Mrs. Richards broke off in the middle of a sentence saying, "Your father wants to give you a message. He says 'Tell Saysie I am better and better. Tell her I knew about Spiritualism. I had read a great deal on the subject but never spoke to her about it'. He says, 'Does she remember father's great love of music? And does she remember 'Far, far away' and that her father's favourite songs were 'The Barring o' our Door' and 'The Land of the Leal'? . . . Where is Leela?"

Mrs. Richards also said that the communicator was saying something about birds, and was showing her one, a parrot, and there was some allusion to a calendar.

Mrs. Stewart's comments on these statements are that "Saysie" was the name she was known by in her childhood; that her father never spoke to her on the subject of Spiritualism and that by consequence she did not know that he had any interest in it. Her father had a great love of music and although she could not at first remember his love of the song "Far, far away" she eventually recalled it. It was quite true that his favourites were "The Barring o' our Door" and "The Land of the Leal". As to Leela, that was the name of a dog of which he was very fond. The allusion to the bird was also a striking test, for it was not a real bird but a picture of a parrot on a Christmas almanac; an allusion which she recognised at once, as two days before her father died he sat up and addressed Christmas calendars; the one with the parrot he had bought especially for his family.

#### LIVING CLOCKS.

By ARTHUR BUTCHER

The faculty of guessing the time correctly, to which Mr. F. H. Haines calls attention in an interesting article in LIGHT of December 22nd last, is far from being an uncommon one, although it varies greatly in different individuals. It is also to be found in animals. A sense of direction, and the ability to estimate accurately the size and weight of an object, are in all probability manifestations of the same capacity. Whether this power is of a psychic nature is a matter of uncertainty, so various and complicated are the subconscious activities of the mind.

In mediumship the sense of time is often imperfect; the medium seems to be in touch with a four-dimensional world while continuing to refer his sensations and experiences to the three-dimensional world of normal existence.

Hypnotism provides some striking instances of the subconscious estimation of time. Suggestions made during the hypnotic sleep, to become operative at the end of an unknown period of time (usually a large number of minutes selected at random, the duration of which is afterwards calculated), are faithfully carried out by the subject, even if the expiration of the period should occur during the night, or while the mind is engrossed with business or other matters. Impelled by an impulse he cannot explain, the subject does whatever has been suggested, making a note of the time upon a piece of paper, which he afterwards shows to the experimenter. If Mr. Haines will try that experiment, making the suggestion and a bedside note of the number of minutes fixed upon, just as he is dropping off to sleep, he will, possibly, be able to test further his ability to appreciate unknown intervals of time.

The head chef of a well-known London restaurant in the course of a newspaper interview, said "I know, without enquiry or looking at a watch or clock, when to serve each course of a banquet. I am never too early or late on such occasions. Away goes each course precisely when it is wanted."

A capacity for time measurement is sometimes noticeable in dogs, horses and other animals accustomed to regular hours of employment or feeding. The solitary shepherd on the downs is often reminded by the restlessness of his dog that it is time to return to the distant farm.

J. W. Gambier, in his *Links in my Life on Land and Sea*, records that a certain small fish peculiar to the Loyalty Islands has a wonderful sense of time. The fish is known locally as the Pabolo. It is found in the shallows over coral reefs during the months of October and November, and then only at certain phases of the moon, disappearing again until the following year. How the fish contrives to keep time, year after year, with the varying moon is, as the author says, "a problem that would baffle a Senior Wrangler."

The peculiarity of the minute hand appearing transposed in Mr. Haines' mental impression of the dial of his watch, might be due to some idiosyncrasy of visualising power. Some persons seem to lack this power entirely, while others can bring the image of an object before them in any position they wish. Others again, according to Dalton, visualise objects as though they were partially transparent. They can see into all the rooms of an imaginary house by a single mental glance. It is a common experience to find, when directing a person to a place unknown to him, that his mind's eye does not follow ours. He visualises something quite different in which the essential details are often wrongly conceived or completely reversed.

There is reason to suppose that during sleep our senses are far from being closed to external sensations. They may act with less precision, but, on the other hand, they become aware of things that are unperceived in the waking state. It is this subconscious activity of mind that maintains a sense of time during sleep, and while the brain is absorbed in every-day pursuits.

## THE HOUDINI MESSAGE.

### MR. ARTHUR FORD'S STATEMENT.

Mr. Arthur Ford vigorously denies the accusation of fraud and collusion levelled against himself and Mrs. Beatrice Houdini in reference to the code message purporting to come from the late Harry Houdini, to which *LIGHT* has already made reference, and in a typewritten statement which he has sent to *LIGHT*, gives a version of the case very different to that published by the *New York Evening Graphic*. According to this statement the newspaper accounts of the exposure, and the allegation that Mr. Ford had made a "full confession" are entirely fictitious, as is also the story that Mr. Ford has been suspended from his church.

In the *New York Evening Graphic* of January 25th, Mr. Arthur Ford is stated to be "ex-communicated from the Manhattan branch of the United Spiritualist League of America". It continues: "Ford last night failed to put in an appearance before the board of directors of the Manhattan organisation; through his absence he lost any possible chance of reinstatement following his temporary suspension." It quotes Mr. John Heiss, "executive of the state organisation of the League of Spiritualists", as saying: "The full reason that Mr. Ford did not appear was that he has placed the evidence in the hands of the state executive who constitute a higher court than this" and adds that Mr. Heiss possessed a registered letter from Mr. Ford giving reasons for his failure to appear.

In his covering letter to the Editor of *LIGHT*, Mr. Arthur Ford, writing from 205, West 57th Street, New York City, says: "I am not at all troubled by the attacks as they are exactly what I had the right to expect. But I never realised that they could be so vicious and cruel. In this country we have a free Press and a paper can print almost anything and get away with it. . . . The message itself stands, and no one so far has explained it away; collusion between Mrs. Houdini and myself is the charge, but Mrs. Houdini's record in Spiritualism is such as to make that laughable. The worth-while people in the movement, and outside, are standing by loyally, while everyone who has a personal grudge against me is airing it in the Press."

The statement enclosed by Mr. Ford with this letter was dictated by him, and bears at the foot the names of John W. Stafford and Francis R. Fast. "A complete and detailed account of the entire matter," says this document, "with a careful analysis of the attacks, is in course of preparation by Mr. John W. Stafford, associate editor of the *Scientific American*, and will be ready for distribution soon in pamphlet form." Then follows a copy of a statement issued by Mrs. Houdini:—

Regardless of any statement made to the contrary, I wish to declare that the message in its entirety and in the agreed-upon sequence given to me by Arthur Ford, is the correct message arranged between Mr. Houdini and myself.

BEATRICE HOUDINI.

This is witnessed by Harry R. Zander, a reporter for the United Press, John W. Stafford, associate editor of the *Scientific American*, and Mrs. Minnie Chester, described as a life-long friend of Mrs. Houdini.

Mr. Ford then gives the following story which we summarise briefly for the sake of space.

On the afternoon of January 9th, 1929, a woman reporter representing an illustrated journal, visited Mrs. Houdini, requesting permission to reprint certain letters in Mrs. Houdini's possession. These were from a man named Chapin, who was stated to have been a friend of the late Harry Houdini. The reporter said: "My paper wants an

exclusive story about Chapin with permission to reproduce some of his letters to you." Mrs. Houdini flatly refused, and ordered the woman reporter out of the house. On leaving the premises the reporter threatened to "get even", stating that she would write up the whole story of the spirit message as a hoax. This threat was uttered in the presence of two witnesses.

That evening the same reporter tried to get an interview with Mr. Ford, asking him to come and see her about important news. He declined as he was due for a lecture in Newark, New Jersey. She then asked him to call after his lecture. On his return from Newark, Mr. Ford was visited at 11.30 at his flat by the woman reporter who said: "Bess Houdini ordered me out of her house to-day and I have promised my chief to get the Chapin letters. I want them and must have them to-night or I will get even with her, and you have got to exert pressure on her to get them," adding that if she could not get the Chapin letters she would have "another good story" and would expose the Houdini message as a hoax. Mr. Ford's reply was: "You go to hell."

The report continues:—

True to her promise the next morning this tabloid [illustrated newspaper] printed a story, fictitious in every detail, to the effect that Mr. Ford had, of his own accord, gone to them and in the presence of three reporters made a full "confession" and said that it was all a fake. The other newspapers immediately carried a refutation from both Mr. Ford and Mrs. Houdini, giving a detailed account of the black-mail effort and treating the tabloid story with contempt.

After some reference to an exhibition of mind-reading by Mr. Joseph Dunninger, "a professional exposé of mediums", arranged with a view to discrediting Mr. Ford's message, the statement goes on to say that Dr. John Heiss, President of the General Assembly of Spiritualists in New York State, called a meeting of the trustees of the First Spiritualist Church who, after examining the facts, cleared Mr. Ford of all suspicion, and goes on to say "in Carnegie Hall, Dr. Heiss stated that there was no reason whatever to doubt the genuineness of this message.

. . . . The next day the tabloid printed a story to the effect that Mr. Ford had been suspended by his church. This was promptly refuted by Dr. Heiss, who issued a statement that Ford was not under suspicion and no action was even contemplated by the church".

A tribute to the extreme fairness with which the reputable Press has dealt with the case is made by Mr. Ford, who particularly mentions the *New York Herald-Tribune*, *Sun*, and the *Telegram*, adding "there has been nowhere a disposition to satirize or ridicule".

IN SYMPATHY lies the only basis for union, note must sing in harmony with note or else there rises an element of discord which is the negation of sympathy. Ties may fetter, but there exists no bond which can unite like the link of affection, no thread of such gossamer texture as the fine-spun fibre of a spiritual regard. Devoid of a sanctifying sympathy, love degenerates to a much less worthy level, its sweetest liberties lapse into unlovely license, and the unselfishness that should be at once its pleasure and its privilege passes at a step into the small and sordid realm of self-seeking and brutality.

H. E. H.

FELICIA SCATCHERD MEMORIAL FUND.—We beg to acknowledge with best thanks the following donation:—

Davidson, Frances . . . . . £ s. d.  
I 0 0

## LETTERS TO THE EDITOR.

## THE DIVINE PURPOSE.

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

## THE DEARTH OF PHYSICAL MEDIUMS.

Sir,—Can any of your readers venture a reason why there is such a dearth of what is known as physical mediums? Where have we to-day such mediums as D. D. Home, Eglinton, Monck, Florrie Cook, Miss Woods, etc.? Perhaps someone can throw a light upon the problem.—Yours, etc.,

C. WILLIAMS.

9, Clarendon Road, Holland Park Avenue, W.11.

## SIR ARTHUR CONAN DOYLE.

Sir,—I note that Mrs. Barbara McKenzie in one of her letters (they are always interesting) in LIGHT (October 6th) says that it is a matter for rejoicing that Sir Arthur is going to get a few months' relaxation on his South Africa Mission tour.

It was a tired man whom I met in Wellington the last time Sir Arthur crossed the Equator on a mission tour. He could only accept one of my plans for his entertainment, which was to inspect the site of a Maori Pah at Kaiapoi—an hour's motor run from Christchurch. I was thanked for rescuing him from further attendance at a race meeting in the afternoon. The coping-stone of our noble leader's career will be set when he succeeds in displacing those tyrannical acts of Parliament under which Spiritualists have suffered so long.—Yours, etc.,

PETER TROLOVE.

Te Mata, New Zealand.

## "THE IMMORTAL PART OF US."

Mr. F. C. Constable replying to F. E. K.'s letter (p. 29) writes that he considers F. E. K.'s criticism to be quite sound and that he himself should have distinguished between *proof* and *personal proof*. Kant held that neither God nor immortality can be *proved*. When declaring his conviction of the reality of God and immortality, Kant said, "My conviction is not *logical* but *moral* certainty: I must not even say: it is morally certain that there is a God, etc., but: *I am morally certain*, that is, my belief in God and in another world is so interwoven with my moral nature, that I am under as little apprehension of having the former torn from me as of losing the latter."

Mr. Constable continues: "The question of proof that the conscious ego of science is the *I am* which we feel, opens a very wide field for discussion. The great difficulty lies in the fact, pointed out by James Ward, that only at long last did Kant recognise the fact that feeling is the most central state of consciousness. This consciousness is the consciousness of the 'conscious self' of which science and my book exists as an attempt to prove it. . . . I do not merely postulate the fact of the *I am*, I try to prove it because, scientifically, we could not think as we do think without this feeling of *I am*."

Mr. Constable elaborates his argument which we are perforce compelled to condense. It seems clear enough that there is in the human mind something which persists independently of all changes due to the succession of events in time.

MR. J. L. AMES writes:—

We hear much from time to time of the Divine purpose of Life; what exactly do we mean when we speak of a "Divine purpose"? A purpose is an object to be attained in the future and the word used in this sense has a narrow meaning. The word "reason" is more comprehensive. A reason can be looked for in the past as well as in the future: the reason for an action sometimes arises as much from the circumstances leading up to it as it does from something to be gained by performing it; but whichever word we use we imply the existence of time, the idea of a past and of a future.

This is all very natural and very logical from the human point of view, but do we not rather presume when we speak of a Divine Purpose in things? We know that our friends who communicate with us from "the other side" very soon seem to acquire different ideas with regard to Time from those we have; and also, if we turn to modern Science for enlightenment (as well we may), we find that our ideas of Time and Space are not the clean-cut fundamental necessities that we have supposed them to be.

In his latest book, *The Nature of the Physical World*, Professor Eddington refers to "Space, which is a mere negation," and to "Time, which is ——— Heaven knows what." Thus at one stroke he cuts the ground from under our feet, leaving us to assume that both Time and Space in the ordinary everyday meaning of the words are simply arbitrary co-ordinates that Man has invented to enable him to explain to himself as best he can that sequence of experience we call Life. Maeterlinck, too, comes to much the same conclusion, and appears to regard both Time and Space as only two different aspects of the same thing, the Mystery of Existence. M. Bergson's *Time and Freewill* has the same idea expressed over and over again.

Does not all this rather point to the fact that Time after all is a human conception adapted only to a physical existence?—that as we pass on to other states of consciousness, our present ideas of Where and When will leave us and vanish as East and West vanish if we journey to the North Pole? What, then, becomes of Purpose in a condition of never-ending "now"?

Surely if we look at things more or less in this light, and try to realise that our idea of Time, useful as it is in everyday life, is only a temporary expedient, we shall be nearer the truth, and avoid committing an anthropomorphic blunder by attributing such a human idea as purpose to the Divine Author of our being.

Again, from this point of view do we not see some glimmer of light thrown on those mysterious predictions of future events that come to our notice from time to time? I particularly have in mind at the moment that case quoted by Sir Oliver Lodge in his book, *Why I believe in Personal Immortality*, where a detailed description was given of the house where I believe he now lives—many years before he went there. We think of these cases as predictions of the future, but what is the future? Is it not a limited, temporary, human idea, and is not Purpose the same?

MR. A. VOUT PETERS writes that he has had a successful time in Stockholm and that his meetings have been widely noticed in the Press. The *Dagens Nyheter* of January 20th, publishes, we observe, a portrait of Mr. Peters on its front page. We understand that Mr. Peters has now gone to Finland, after which he will return to Sweden, by request, in order to lecture in the outlying districts of that country. Mr. Peters reports he has received a very cordial welcome from the Spiritualist centres of Sweden.

## LIGHT,

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

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## SIR OLIVER LODGE ON PSYCHICAL RESEARCH.

### A SUMMARY OF FIFTY YEARS' WORK AND HIS CONCLUSIONS.

The leading place in the *American Century Magazine* for January is given to Sir Oliver Lodge's article "Fifty Years of Psychical Research"—to which allusion was made in LIGHT last week. With his extraordinary faculty for simple and concise language Sir Oliver has packed into a few pages a story which in less skilled hands might have taken a whole book.

Sir Oliver begins by referring to the immemorial antiquity of the phenomena, "sometimes called spiritistic and sometimes by other names, less complimentary". He alludes to the knowledge of these things shewn by Plato, Virgil, Swedenborg, Kant and Hegel and shews the part played by Russel Wallace, Crookes, Barrett, Myers, Gurney, Sidgwick and Oscar Browning in the founding of the Society for Psychical Research. Serious students of the subject will be more or less familiar with the story, which in future years will be seen to be perhaps historically as important as the Reformation. Psychical Research may be held to represent the intellectual and scientific side of Spiritualism, regarded as a popular religious movement. As we know, attempts have been made to tie the research down to the mere investigation of supernormal faculty without reference to its implications. But some of the leading minds of the movement have carried the matter far beyond that stage of sterility. Myers's work in its scholarly and philosophic way touched the question of survival, as in *Human Personality*, but in such books as *Why I Believe in Personal Immortality* Sir Oliver gave a greater definiteness to the theme, thus rationalising a vast mass of testimony from the purely Spiritualistic side, in some instances a very necessary work.

In the article under attention Sir Oliver gives us the essence of the work of fifty years, summarising the conclusions which were gradually reached after exhaustive studies of the mental and psychophysical phenomena, and tracing some of those astonishing parallels with the operations of Nature in the visible world which have so arrested the attention of scientific investigators like Geley.

Carefully, with an evident sense of responsibility but also with a rare clarity of mind, Sir Oliver goes over the ground. He shews that the fact of telepathy

has been established by simple experiments, that can be conducted by anyone who can find a suitable receptive medium or percipient (no very difficult thing in these days). As to the supernormal physical and physiological facts discovered, these still require serious examination, and a working hypothesis is needed for the study. The facts are there, but says Sir Oliver:

On the significance of this part of the subject I speak with less authority for I have not the honour of being a physiologist or a biologist.

From his own direct observations he is able, none the less, to record his view that the "stronghold of scientific orthodoxy will be stormed and captured on this side rather than on the more purely mental side".

It may be observed here, in passing, that much is happening to-day in scientific quarters which gives us strong warrant for supporting that view.

We may note, also, *en passant*, Sir Oliver's statement that these psycho-physical phenomena are "less suitable for study by the general public than the other more purely mental impressions". That is a point of view which the more responsible minds in the Spiritualistic movement are likely to endorse as a general proposition.

We have no hesitation in saying that Sir Oliver's article is an important event—more important than might appear on the surface—partly by reason of some significant circumstances which have marked its appearance, and the association with them of some people of high importance in the American literary and scientific world. On that matter we could say much, but as the article itself is our prime concern, we may close with two brief citations from it, which will have their proper appeal to the general reader:

I gradually got to perceive that conversation with the departed was no strange uncanny phenomenon but as simple and straightforward—given the requisite conditions—as any ordinary family conversation might be when conducted through a telephone or other less understood form of instrument. I tell the world, whether it listens or not, that that is so.

They [the explorers of the psychical region] have learned that beyond the body and everything connected with it, our own Self, the essential part of us, is no evanescent material illusion—a simulacrum stalking between two eternities—but has a real and permanent existence. We are spirits here and now and Spirit dominates matter.

That is a great conclusion, and the study, the experience, the gradually formed convictions of thousands of us, attest its perfect truth.

### THE LITTLE THINGS.

The friendly look, the cheery smile,  
The unobtrusive deed,  
Small as they seem, they all the while  
Fulfil our deepest need.

The tiny flower, the leafy spray,  
The wind that softly blows,  
The sunbeam—out of these we may  
Our happiness compose.

And while we follow duty's word,  
The daily task to ply,  
The floating cloud, the flying bird  
May lift our hearts on high.

This Life is full of little things  
That help assuage our lot,  
And little hopes on little wings  
Can hallow every spot.

ELISE EMMONS.

SIDELIGHTS.

“Once mankind thinks of itself, not as so many bodies with, perhaps, spirits, but as countless *spirits with bodies*, it will revolutionise every outlook upon life,” remarked Sir Arthur Conan Doyle in an interview, published in *Everybody's Weekly* of February 2nd.

The death of Mr. Arthur Stillwell in New York is mentioned by the *Evening Standard* of February 2nd. Mr. Stillwell, a railway constructor, and at one time a man of considerable wealth, caused a stir in the Press when it became known that he had consulted spirit advisers in connection with some of his business enterprises.

An old house in a busy thoroughfare of Bedworth, near Nuneaton, is reputed to be haunted by a man who lost his life in strange circumstances, says the *Morning Post* of February 1st. Mysterious rappings are heard at midnight, while, on one occasion a “shadowy form was seen occupying an armchair”. It is related also that a woman member of the household who went downstairs at four o'clock one morning felt a “hand” on her shoulder, while she was engaged at a cupboard, but on turning round found she was alone.

Signora Fé Ghirardi, or “Madame Wanda”, has been proceeded against by the police of Turin, with the result that she obtained an acquittal on charges connected with illicit mediumistic practices. Three lawyers defended her, “but in spite of their imposing presence she looked very timid when she appeared in court”; says the report which appears in the *Sunday Times* of February 8th. Witnesses were called for both sides, one being a lady who testified that she had approached Madame Wanda for advice as to curing a spendthrift son, but on learning that the fee was 100 francs (lire?) had refused to pay. Her son had not improved, she added, but it is not related whether or no any advice by the medium was actually given. A blushing young girl gave evidence of having consulted the seer about a love affair, and was quite satisfied with the result. “After that,” adds the report, “the judge decided that there was no further reason to prosecute Madame Wanda.”

Mrs. Osborne Leonard, the well-known medium, in the course of an article in the *Manchester Evening News* of January 28th, entitled: “How I became a Spiritualist,” gives the following reminiscence of her earlier years: “My mother at the time was in ill-health, though I had no idea it was serious. One day I went to stay at a town thirty miles from our own home, and I awoke suddenly in the night with a feeling that something unusual was happening. Then I noticed that in front of me, about five feet above the level of my body, there was a circle of light which, I should say, was about four feet in diameter. In this light I saw quite distinctly my mother. She looked several years younger than when I had seen her a few hours before. She looked healthy and completely happy. Her look seemed to convey a message of well-being. Then the vision faded. I had been wide awake all the time. Jumping out of bed, I struck a match and looked at the clock. It was a few minutes after two. I went back to bed, where I fell into a dreamless sleep from which I awoke later in the morning. A telegram from my brother was awaiting me: ‘Mother passed away two o'clock this morning.’ Then began my mediumship.”

The Dowager Lady Rhondda, D.B.E., recorded her verdict that “spirit communication has been definitely proved”, on the voting form published by the *Daily News* in connection with the “Spiritualism on Trial” series, says that newspaper in its issue of January 31st.

A leading article in the *Daily News* of February 6th, discusses at some length the results of the voting by its readers on the question of whether spirit communication has, or has not, been proved. Surprise is expressed that the majority—in favour of spirit communication—should have been so heavy, although it was expected that the “Ayes” would have it. “What surprises us most,” says the *Daily News*, “is the relative smallness of the numbers who deny the fact or the possibility of spirit communication altogether. Twenty years ago, we feel sure, this body would have been far larger.”

Continuing its discussion on the voting figures, the leader says, “They show, first, how strong a hold the belief in spirit communication has secured in very wide circles. . . . They show, secondly, that an unexpectedly large number of people are interested, without being as yet believers in Spiritualism, and interested enough to say so. And they show, thirdly—in some ways the most interesting demonstration of all—that the number of people who dismiss Spiritualism altogether as stuff and nonsense; if not positive fraud, is relatively much smaller than might have been supposed and is probably declining.”

Writing in the January issue of *Psychic Research* on “Dreams—Previsional and Otherwise”, Mr. J. Malcolm Bird reproduces part of a letter received from a lady whose name is not divulged, that contains an experience which, though not connected with the subject of dreams, is included by Mr. Bird, with other similar experiences, in view of their interesting character. This lady, a trained nurse and a graduate of Hartford County Hospital, was on duty during 1909 in a ward containing some twenty-five or thirty men suffering from chronic diseases. One patient was an old man with a serious kidney complaint, who was laughed and jeered at by the other inmates on the grounds of his being a Spiritualist. Becoming annoyed at this treatment, the old man told them that he was going to die on a certain day the following week and that within five minutes of his death he would rap on every window in the ward, of which there were some six or eight on each side.

The writer continues: “Patients and nurses joked about it, and when I came on duty on the stated day, my first question was for the condition of the old man. The day nurses laughed, and said he must have made a mistake, as there was no change at all in his condition. I had the work alone at night, with the help of one orderly. I had all the lights on and the ward was brightly lighted. While I was giving out the medicine, I watched the old man, and surely enough saw a change; but before I could get a screen around his bed, he had died. Of course I called the house physician; and the men in the ward, knowing what had happened, became perfectly quiet. At once the raps began on the first window, the second, and so on. I called the orderly and ran out the farther end of the ward to a little porch, then to the lawn, and sent him around one side while I went the other side. Standing in the dark on the outside I distinctly heard the raps on the window, and as it was brightly lighted inside and all the men were in bed I surely could have seen anyone. The orderly returned with the same report.”

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## THE DIRECT VOICE IN A CREMATORIUM.

### SPIRIT SPEAKS WHILE BODY BURNS.

We have received the following letter from a valued subscriber, Mr. Frank L. Gaines, of Indianapolis, dated December 27th, 1928, giving an account of a trumpet seance held in a crematorium, during which there was heard a voice recognised as that of the dead man whose ashes were at that moment undergoing incineration. The experiment, it will be noticed, was carried out at the special desire of the deceased gentleman, who stated, a few days prior to his passing, that he would endeavour to communicate at the ceremony. On receipt of this letter we at once wrote to Mr. Gaines, asking permission to publish it, and he now replies: "Consider yourself at liberty to make use of it in any shape and manner you please. There can be no possible objection to mentioning the names of the parties, if that appears desirable to you." We therefore print the letter in full, as follows.

In renewing my annual subscription to LIGHT for the sixth or seventh time, I feel impelled again to express my gratitude to you for the pleasure, information and inspiration you have so generously provided me through its pages. May it continue to shine with increasing effulgence, and may its keepers be justly rewarded in the here and now as well as the hereafter for their tireless and courageous efforts.

Recent letters and comments on the subject of cremation call to my mind an event that occurred here twelve years ago which may be of interest in that connection. In 1916 the advertising agency with which I am associated was commissioned to devise a publicity campaign for the Indianapolis Crematory, operated by Messrs. Flanner & Buchanan, funeral directors. As a part of the programme of advertising I prepared a series of booklets for general distribution designed to popularize the idea of cremation and present its advantages over earth burial. This literature came into the hands of a gentleman, a member of one of the Spiritualist churches here, and converted him into an enthusiastic cremationist. Following a suggestion in one of the booklets, he added a codicil to his will, stipulating that at his death his body should be cremated in the Indianapolis Crematory and his ashes preserved in perpetuity in its columbarium.

Shortly afterwards this gentleman fell ill and died. Arrangements were made to carry out his wishes regarding the disposal of his remains. A few days prior to his death, which he had realized was inevitable, he exacted a promise from Mrs. Murphy-Lydy, a well-known voice medium of Indianapolis, to hold a seance at the crematory during the hour when his body was being consumed by the flames. Intimate friends and members of the church were to be invited to attend the seance, at which time he would endeavour to communicate with them.

After a brief memorial service in the chapel of the mortuary, the body in its wooden casket was taken into the crematorium and placed in the retort. About a hundred persons were present, and while the billows of iridescent flame quickly reduced to ashes the contents of the retort, the mourners sang cheerful Spiritualistic songs. Presently, in the full light of the spacious chamber, the medium, Mrs. Murphy-Lydy, held a trumpet at arm's length and a man's voice was heard issuing from it. Her guide spoke first, briefly, and his words could be heard distinctly throughout the room. Then a much weaker masculine voice followed, which was recognized as that of the man whose body at that moment was fast crumbling to ashes.

Numerous friends and acquaintances were called by him to come close to the trumpet in order that they might hear his words distinctly. With them he conversed for perhaps fifteen or twenty minutes, and all declared that they were fully satisfied that the intelligence behind the mysterious voice was none other than that of their deceased friend. He spoke with joy, they said, of his triumph over death, and of his reunion with his loved ones. He appeared to be "himself" in every respect, and jested with his

intimates in his characteristic, genial manner. "That isn't me you see through the peep-hole of that furnace," he said, "that's only my old cast-off clothes, and how glad I am to be rid of them!"

His last words were in praise of cremation, which, as he pointed out, prevented anyone from being harmed by his lifeless body and did not selfishly deprive future generations of the use of valuable and beautiful ground.

While others were listening at the end of the extended trumpet, the medium occasionally conversed in a low tone with friends. It was a most impressive demonstration, and left the most hardened unbelievers very much mystified—but quite as incredulous as ever!

## IS THERE AN ETHER?

BY MAJOR R. A. MARRIOTT.

In an article with the above heading in the *Outline* of December 15th, Mr. J. W. N. Sullivan shows that no experiments have disclosed what Ether is, and says: "If the Ether is undetectable, why not give up the assumption that it exists?" He shows that the theory of the Ether and light-transmittance has been much weakened of late, and in spite of experiment after experiment, no result has been obtained.

Some thirty years ago I wrote an article for a magazine to the same effect, but such a heresy was not acceptable. All the experiments, by which the velocity of light was measured, except one (which supported my view) had a "nil" result. The Michelson-Morley experiment to find the effect of Ether on the earth's motion through space, failed to find any frictional resistance.

All such experiments seem to have ignored the resistance of the atmosphere to light velocity. Its velocity in the atmosphere, and its retarded velocity in passing through denser material, illustrates that the retardation increases as the density of matter increases; and it would follow that great as is light's velocity in air, it would be still greater in space. Might it not, in space, be instantaneous?

The only experiment out of many cited by Sir Oliver Lodge, in his *Ether of Space*, that did not produce an entirely negative result, was that of making light pass first down a stream of water and then against it. In the latter case the velocity was retarded, which showed that it had to encounter more molecules of matter in a given time. There is a further point connected with the action of light in passing through crystals: The retardation is progressively greater from the lightest mineral—tabashir (found in the nodes of the bamboo) to the densest, the diamond. Sir O. Lodge believes that Ether permeates and enters all matter; why then is light refracted at all, and why in nearly all the crystal systems is it doubly refracted?

I am hoping that Sir William Bragg, who discovered by X-rays the molecular distribution in crystals, will eventually explain the cause of refraction. Anyhow it must be independent of any Ether. What enables us to get the prismatic colours, if Ether permeates all matter? That it does not, can be shown by two translucent substances, crossed Nicol prisms and a section of a quartz crystal cut parallel to its base, shutting off the light completely. Ether, as it has been defined, is full of paradoxes: it is a perfect fluid, and the earth passes through it without friction; it is hundreds of times denser than platinum, etc., yet invisible, imponderable, and non-material!

It is a conception much harder to realise than the truth taught by Spiritualism, which the majority of scientists wholly reject. It is staggering to the mind to conceive of universe beyond universe at those immense light-distances with which we are regaled, and somewhat incompatible with the law of light fading inversely as the square of the distance, which is true in our atmosphere. Let us call it Ether, if we will, that carries the waves of light and electricity on our earth; but may it not be the Universal Spirit,

the Almighty Power active and present in all life? It is a departure from normal laws to make light-essence instantaneous in space, while modified by passing through matter. Still, we are not without other departures from what we call normal laws of nature. Water is abnormal, and passes through conditions, when near freezing point, wholly peculiar to itself, without which world-conditions would be very different. Who can then say that instantaneity of light in space is impossible? With God all things are possible. Spirits can go to the Antipodes and back in a few minutes.

Mr. Sullivan in the course of his article says: "Why not give up the assumption that Ether exists? This is what Einstein did, when he published his theory of relativity. He did not disprove the existence of the Ether; he simply ignored it. He found he could get on perfectly well without the Ether, but he certainly could not get on *with it*".

There used to be an idea that the occultation of Jupiter's moons corroborated the velocity of light, but Sir O. Lodge, himself, in an article appearing in *Knowledge*, several years ago, showed that this was quite erroneous.

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LONDON SPIRITUALIST ALLIANCE.

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"MY CURE BY 'DR. LASCELLES'."

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At the meeting of the L.S.A. on Thursday, 7th inst., in the unavoidable absence of Mr. L. G. Pilkington, Mrs. Watts Morgan very kindly gave an account of her cure of cancer by "Dr. Lascelles" through the mediumship of Mr. C. A. Simpson.

Mrs. Watts Morgan, in a frank and impressive style, gave a graphic account of her sufferings, during which, with rare courage and devotion, she had pursued her work as a nurse. Several doctors had expressed themselves as unable to do any more for her. One day she clairaudiently heard the words: "Forget self, go out and help others", which were repeated in tones of command. At the suggestion of a friend, Mrs. Watts Morgan visited the Guild of Healing at 26, St. George's Square, although she was quite indifferent to such modes of treatment. Mr. Baskerville told her she would eventually come for treatment to "Dr. Lascelles". She disregarded this prophecy at the time, but subsequently her sufferings were so intense that in despair she called upon Mr. Simpson—and the outcome of that visit was that after a few treatments and advice by "Dr. Lascelles" she was entirely cured of the malignant growth which had so nearly brought her to death's door.

Mrs. Watts Morgan gave many striking instances of the power of prayer in alleviating suffering, and enthralled her hearers by her account of the several remarkable cases which she had herself dealt with—for she is devoting the rest of her life to healing the sick, having, by her supreme faith in Divine help, found that she can be used for this purpose.

Mr. Baskerville presided, and with Mrs. Watts Morgan answered several questions at the close of the address. A notable contribution to the proceedings was a deeply interesting speech by Mr. C. A. Simpson, who, in response to some inquiries, gave some instances in which patients had been restored to health by absent treatment alone.

L. H.

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A READER of LIGHT is desirous of obtaining back copies of the *Occult Review* for June 1921, and January, February and March 1922; also bound volumes of LIGHT for 1912 and onwards. If readers have these for disposal the Editor would be glad if they would get into communication with him at 16, Queensberry Place, South Kensington, London, S.W.7.

RAYS AND REFLECTIONS.

A cynical philosopher tells me that a man in this world is liable to one or the other of two positions—he must either be envied or despised. I am inclined to disagree, knowing so many people who neither envy nor despise any of their fellow-creatures.

\* \* \* \* \*

It is said that the old-time poets when they invoked the Muse to inspire them were really calling upon their spirit inspirers. It may be so. I recall some lines of Herrick in which he said that he could write only "when the spirit fills the fantastic panicles with fire." Several other poets have given similar testimony, Longfellow for instance.

\* \* \* \* \*

The following story is told me by a lady who guarantees its truth. She was approached by a friend who, though knowing nothing about psychic matters, was anxious to be taken to a seance. My informant demurred, suggesting that the would-be investigator should first read up the subject; finally she said, "I doubt if it would be advisable for you to attend a seance just yet; I don't think you would make a good sitter". "Oh, yes, I'm sure I should," was the eager reply, "because I simply loathe walking, and I'm never so happy as when sitting down".

\* \* \* \* \*

Mr. R. Betts, referring to a remark in this column concerning the need for a clearer notion of what is known as "personality", well observes that while it is true that man is a spirit it is also true that he is "numberless spirits", so many are the influences from the life around him which touch him and form part of him. Spirit communicators have said much the same thing before, in their endeavour to show that none of us is absolutely separate from all the rest. It is only in a very qualified sense that a spirit whether in the body or out of it can be described as an "independent personality". There is a whole philosophy of life in that view of the matter.

\* \* \* \* \*

In his writings on the Direct Voice, Mr. Dennis Bradley records that he has listened to five hundred spirit voices, some of them speaking in foreign languages. His testimony to such facts is supported by hundreds of people who can speak from first-hand experience. The attitude of those who oppose the facts (fancy opposing a fact!) may be roughly summarised as (1) It can't be—therefore it isn't; (2) Very curious!—let's talk of something else.

\* \* \* \* \*

When on March 11th, 1928, at the great meeting held at the Queen's Hall under the auspices of the London Spiritualist Alliance, Mr. Dennis Bradley gave an account of the evidences which he had personally received, he was supported on the platform by such speakers as Shaw Desmond, Lord Dewar, Violet Loraine, Frank Romer, Hannen Swaffer, Hugh Walpole, Dr. Neville Whymant, and Sir Frank Benson (as chairman). That meeting doubtless made a great impression on the thought of the time. But from such surface indications as the average newspaper supplies one would not have suspected as much. Dennis Bradley's evidences have never been challenged or controverted. Such replies as have been made to his and our evidence have been mainly in the nature of catcalls and clap-trap. These, of course, do not represent the thought of the time, but only the intellectual poverty of a section of the public—the larger section, it is true, but fortunately the least important.

D. G.

## BLUE LIGHTS AND PSYCHIC SIGNALS.

In LIGHT of January 12th we printed a letter signed "Blue Light", from a correspondent who has the experience of occasionally seeing blue star-like lights and who asked for information on the matter. This letter has drawn replies from several readers.

"Bitter Smile" writes that early in May last he, too, began to see blue and mauve lights exactly as "Blue Light" describes, and goes into some details of his experiences, which included the seeing of vivid colours around the heads of the majority of the people he met. (Evidently he was seeing the aura.) His attempt to obtain information on the subject from those he consulted was, to him, most disappointing. It is, of course, very difficult to advise in such cases unless the adviser has some intimate knowledge of the person concerned and is able to judge with reasonable accuracy whether the experiences are in the nature of optical illusions or real manifestations of clairvoyance.

Mr. A. J. Coster, another reader, states that for nearly three years he has frequently seen blue lights, apparently objective, for he sees them with his physical eyes, although he is occasionally conscious of seeing them mentally. He is quite certain that the lights are not illusions, and associates their appearance with a departed young son, since they usually come just before he has a vision of the boy. In this case, also, our correspondent goes into details sufficiently to enable one to judge that in all probability he has actually psychic sight, which, of course, may also be the case with "Bitter Smile".

Miss Florence Hanbury, writing on the same subject, says that at irregular intervals during the last eighteen months she has been visited by appearances of a luminous description; they are circular, nebulous forms of vivid colour which are perpetually rotating and changing their tone, but they always remain circular in form. The colour is usually a deep gold, developing a purple centre. From the full particulars into which this correspondent also enters, it would certainly seem as though she, too, had a genuine visitation of clairvoyance, a conclusion to which we are helped by her statement that these appearances began almost simultaneously with the death of her mother.

It should be noted that neither A. J. Coster nor Florence Hanbury ask for advice and guidance in the matter; they are chiefly desirous of responding to "Blue Light's" invitation. Clairvoyance is now becoming very common, but it is a faculty that, like all such delicate powers, stands in need of careful exercise, and it is well for those concerned who are without knowledge of such matters to get into personal touch with people experienced in psychical faculty for advice and guidance.

THE REV. D. GWYNFRYN JONES of Flint, addressing the members of Brynffynnon Church, gave his opinion that Spiritualism is a menace, according to the *Wrexham Advertiser* of February 2nd. He divided the menace into what he termed three "registers": (1) Fraud, delusions and the inexplicable. (2) The moral danger, and the engendering of sensationalism. The third objection, to quote from the report, is that "Spiritualism fostered a *spirit of other worldliness*". The italics are ours.

OBITUARY.—We learn from Mr. Harold Speer of the passing on January 28th, of ADA HOLLIER-TENCH, who was well-known at the Temple of Light and the Bournemouth Christian Spiritualist Church. The funeral service was conducted by Mr. Speer assisted by the Rev. J. J. Welch.

## NOTES ON NEW BOOKS.

"Blind Vision." By Michael Maurice. (Hutchinson. 7s. 6d. net.)

Not close enough to the subject LIGHT represents to warrant a lengthy criticism here, this book may appropriately be noticed in these pages as being a sympathetic psychological study of a sensitive, cultured man of high religious aspirations. The setting is mainly in a scholastic milieu, and there is more than a touch of occasional humour, as well as some strong characterisation. Mr. Maurice has command, at times, of vivid phrasing, and one's attention is held without effort.

D. A.

"Knights of the Holy Grail." By Dorothy Blanche Miller. (The Two Worlds Publishing Co. 2s. 6d. Paper covers 1s. 6d.)

This is a little book which conveys some excellent teaching in an attractive way. The author imagines a Church, in the heart of the slums of a great metropolis, the work of which is carried on by a confraternity of faithful souls—the "Disciples of the Dawn". The Church itself was "the symbol of a new faith or rather of a faith resuscitated", a haven of peace and a centre for the guiding power of "those uplifted Ones whose mission in Eternity was to serve mankind". It may well be that such a Church is already in existence although not in material form. The succeeding chapters deal with some of the many problems of life along its material, mental, psychic and spiritual ways—the problems of Pain, Re-incarnation, Evolution. The questions discussed are handled with rare discernment and comprehension, in a clear, concise fashion. It is a message of consolation, of courage and of understanding.

G.

"The Real H. P. Blavatsky." By William Kingsland. (John M. Watkins. 16s.)

Helena Petrovna Blavatsky presents an extraordinary psychological study. She undoubtedly possessed powers of a supernatural character; there is reliable evidence of this. Evidence that she indulged in elaborate trickery is, on the other hand, too strong to pass over; in fact, it is strong enough to be almost damning. The testimony of the Coulombs, though far from immaculate, is too circumstantial to dismiss as being the malicious invention of spiteful employees. But more momentous is the report by Mr. Richard Hodgson (in the *Proceedings of the Society for Psychical Research*, of 1885) who, after close scrutiny of disputed documents and an examination of witnesses, sums up in a manner that makes it difficult to believe that there was not, to say the least, some trickery on the part of H. P. B. These hostile reports, however, do not dispel the evidence that she possessed genuine psychic powers, nor do they reflect either upon her teaching or her human qualities which have gained for her the deep love and reverence of a large group of men and women, among them being those whose names command respect.

In *The Real H. P. Blavatsky*, Mr. Kingsland, who knew her, sets out to rescue Madame Blavatsky from the unattractive atmosphere created by the exposures of the Coulombs and the unfavourable reports of Mr. Hodgson and others. He brings forward no new or dramatic evidence of a rebutting nature but rather confines himself to a sympathetic presentation of the lady and her work, and to a counter-criticism of the critics, and the hostile evidence, arrayed against her. Although Mr. Kingsland scores points against the "witnesses for the prosecution", he scarcely succeeds in overturning their evidence. He shows Madame Blavatsky, however, not as a persecuted saint, but as a human, kindly, somewhat eccentric lady, egotistical and occasionally garrulous perhaps, having a touch of genius and more than a few loveable qualities. One feels that, after all, the question of fraud and trickery does not greatly matter either way. The aim of the book is summed up in the author's words: "Her stormy life was, on the surface, full of inconsistencies, puzzles, enigmas, contradictions, misunderstandings—mistakes also if you like. . . . But underneath was a heart of gold, an iron will, an inflexible purpose, a steadfast devotion to the cause of Truth. Underneath was—the real H. P. Blavatsky."

D. A.

## NEW BOOKS RECEIVED.

"THE RIDDLE OF SPIRITUALISM." By E. Clephan Palmer. First Cheap Edition. (Rider. 2s. 6d.)

"MADAME BLAVATSKY." By G. Baseden Butt. First Cheap Edition. (Rider. 6s.)

"THE TEARDROP." By Marieta Batten. (Fowler, Wright, Ltd., 5s.)

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**Trance Mediumship.** Private Appointments .... MISS FRANCIS  
**Psychic Diagnosis and Treatment.** Private .... MR. G. P. SHARPLIN  
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**Lectures and classes. Non-members 1s.**

Tuesday, February 19th, at 8.15 p.m. .... MRS. HILDA BYATT  
 On "Primitive Peoples and their Beliefs" (with Lantern Slides).  
 Wednesday, February 20th, at 5 p.m. .... MRS. HEWAT MCKENZIE  
 Experimental class on Thought Transference. (Hon. Principal)  
 Thursday, Feb. 21st, at 5.30 p.m. .... MR. W. S. HENDRY'S STUDY CLASS  
 Thursday, February 21st, at 3 p.m. .... MR. G. P. SHARPLIN  
 "Psychic Healing" (under control)  
**Group Clairvoyance.** (Limited to 10. Bookings must be made.)  
 Friday, February 15th, at 5 p.m. .... MRS. ROUS  
 Friday, February 22nd, at 5 p.m. .... MRS. CAMPBELL

**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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**MEETINGS.**

Monday, February 18th, at 3, Psychometry .... MISS MANSFIELD  
 Tuesday, February 19th, at 7.30, Clairvoyance .... MRS. JOHNSON  
 Thursday, February 21st, at 7.30, Clairvoyance .... MRS. NUTLAND

**GROUP SEANCES.**

Monday, February 18th, at 7.30 .... MRS. KINGSTONE  
 Wednesday, February 20th, at 3 .... MRS. KINGSTONE

**PUBLIC LECTURE.**

Saturday, February 23rd, at 8 p.m. .... MR. H. ERNEST HUNT  
 "Expansion of Human Faculty."

**Classes for Psychic Unfoldment and Training.**

Monday at 7.30 p.m. .... MRS. S. D. KENT  
 Wednesday at 7.30 p.m. .... MRS. KINGSLEY  
 Thursday at 7.30 .... MRS. ROBERTS  
 Friday at 7.30 .... MRS. KINGSTONE

**SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.**  
 Tuesdays, at 7.30 .... MRS. HENDERSON  
 Fridays, at 6.30 .... MRS. HENDERSON

**PRIVATE SITTINGS.**

Daily .... MRS. ESTELLE ROBERTS. MRS. A. JOHNSON  
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**THE LONDON SPIRITUAL MISSION.**  
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Sunday, February 17th, 11 a.m. .... MR. PERCY BEARD  
 Sunday, February 17th, 6.30 p.m. .... MR. R. DIMSDALE STOCKER  
 Wednesday, February 20th, 7.30 p.m. (clairvoyance) MR. STEPHEN FOSTER

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 Wednesday, 3 p.m. Circle for Clairvoyance, February 20th, MRS. KINGSTONE  
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## SPRING SESSION.

**LECTURE, QUEEN'S GATE HALL, Harrington Road, S.W.**  
Thursday, February 21st, 8 p.m.

**MR. GRAHAM MOFFAT** (Author of "Bunty Pulls the Strings")  
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Chair: MR. HANNEN SWAFFER.

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Feb. 27th, MRS. NORDICA on "The Occult Value of Numbers".

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Feb. 20th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

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