

# Light:

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

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOTTH MAKE MANIFEST IS LIGHT!"—Paul,

No. 2511. Vol. XLIX.

[Registered as Saturday, February 23, 1929. a Newspaper,

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 Station Road.
- Peckham.**—Lausanne Road.—February 24th, 7, Lyceum Anniversary.  
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No. 2511. VOL. XLIX. [Registered as SATURDAY, FEBRUARY 23, 1929. a Newspaper.] PRICE FOURPENCE

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## NOTES BY THE WAY.

### DR. FRANK BALLARD ON PSYCHIC EVIDENCES.

In the current issue of the *London Quarterly Review* the Rev. Frank Ballard has a thoughtful article entitled "Where Are the Dead?" in the course of which he comments on some of the articles in the *Daily News* discussion under that title which appeared some months ago. It is an excellent piece of criticism, the general trend of which may be gathered by the following quotation from it:—

All that there is room or need to say, is that if only scorers, whether scientific or religious, could but be induced to read and examine [the literature of Spiritualism] as fairly and patiently as such a matter deserves, there could not but result a conviction that here are facts, too real to be crushed by words, which give the lie direct to human finality through death; and deserve to be taken into account as honestly as the other facts, not more real, of biology and physiology.

Dr. Ballard well remarks in a footnote to this paragraph that the literature of the subject is too vast to admit of any list being appended; but he mentions *The Great Problem* by Dr. Lindsay Johnson as representing one work which may be specified above the rest as conclusive in itself.

### THE MYSTERY OF A KEATS PORTRAIT.

In the *Referee* of 10th inst., an article by Dorothea Mapleson tells of a curious discovery. In the National Portrait Gallery hangs a small pencil sketch of John Keats, drawn by his friend Brown, to whom there are so many allusions in the biographies of the poet. But this picture is said to be not in the least like any of the other portraits of Keats—it bears no resemblance to its supposed subject. That in itself is an odd circumstance. But more remarkable still, according to the writer of the article, the sketch is singularly like James Duke of Monmouth, even to the appearance of a little mole at the corner of the mouth, as shown in Sir Godfrey Kneller's portrait of the Duke, as he lay dead in the Tower of London in 1685. The *Referee* reproduces both pictures for comparison, and the question is asked "Why, when Charles Brown set out to draw the portrait of his friend John Keats, why did the face of James Duke of Monmouth appear beneath his hand?" It is remarked that "perhaps the Society for Psychical Research can offer some explanation". Assuming that the sketch was actually made by Brown as a picture of Keats, it is certainly mysterious, but any explanation of the phenomenon must be purely speculative.

We recall the fact that many years ago some queer occult or psychic association was said to exist between the late Mr. W. T. Stead and (of all people in history!) Charles II, and this was in some way, if our memory serves us aright, connected with the portrait of Charles II in the same Portrait Gallery. These things may belong purely to the realm of fancy and imagination, or may have some deeper meaning. But in any case, it would seem that the Keats story might well be included amongst the "curiosities of Literature" or of Art.

### FUNERAL OF MR. DAWSON ROGERS.

In spite of Arctic conditions, a considerable number of friends of the late Mr. Rogers attended the funeral service at the North Finchley Congregational Church on Tuesday afternoon, 12th inst., when the Rev. L. J. McCrea delivered an eloquent address, in which he paid a high tribute to the life and labours of Mr. Rogers as a member of the congregation and one of its most devoted workers since the year 1876. At the Golders Green Crematorium, where the remains were taken later, the Rev. Charles Drayton Thomas gave an address in which, in a style impressive yet simple and unaffected, he spoke of the departed friend as a beloved fellow-worker. It was but to his mortal body they had come to say farewell; the man himself had passed to a condition in which he had taken up life anew with a body strong and beautiful and with all the resiliency of youth, an instrument in which his brave and ardent soul would express all its best activities. He had gone into a state in which he would find his mental life wondrously enriched and free from the troubles of the old and infirm body. On earth he had lived to serve, and his reward was to receive the call to higher and larger service in that labour for human good which he had loved and followed while here below. It was the supreme reward of the faithful soul that it should receive its freedom from the shackles of earth and the opportunity for further service. Mr. Drayton Thomas referred to Mr. Rogers's association with LIGHT and the London Spiritualist Alliance, with which he had identified himself as a worthy son of a worthy father. He had thus been privileged, like many of those present, to know something of what becomes of our friends when they have passed from earth, and to realise how wondrously in these days God is giving us a further revelation of the meaning of life and death. We knew that our friend had been promoted to a higher and nobler sphere of life, and we were left to carry on his work.

Among the members of the family and personal friends of the deceased there were present Captain A. A. Carnell, Mrs. F. M. Finlay, Mr. D. M. Foote, Mr. Leigh Hunt and Mr. R. H. Saunders, members of the Council of the London Spiritualist Alliance; Mr. David Gow (Editor, LIGHT), Miss Mercy Phillimore, Major Peters, Mrs. Mallous, Mrs. Naylor, Mrs. Amy Chitty, Mr. F. W. South, Mr. T. Heywood, and representatives of the North Finchley Congregational Church and other bodies with whom Mr. Rogers had been associated.

The floral offerings were numerous and beautiful.

## "LIFE AFTER DEATH."

BY CHIRON.

FOREWORD.—Men do not wish to think that, in the after life, the followers of Christ will be wisps of vapour: nor yet can they believe that dry bones will be revitalised. This article has been written because most writers evade the issue. A Theory may be wrong, but it is an attempt—a beginning—and in the intelligent criticism of its errors and omissions someone may hit on an idea that will throw new light on this greatest and most intriguing of all subjects.

To say that death ends all is to finish the discussion. There is no more to be said.

If death does not end all, then—what?

Man wants to believe in a continued existence. His whole being cries out for it. "Show me," he asks, "how it is humanly possible, so that I can grasp it". He wants something to build on.

Speaking then, only of what is known and what we can understand, let us try step by step to work it out.

If there is a continued existence, where is it carried out, under what circumstances and with what object? To take the last question first: What might be the object? That at once suggests—What is the object of life *here*? The one question includes the other.

Think of the best men you have known or have heard of—the greatest, the noblest. Does not the word "nobility" appeal to you? A man who is noble possesses many virtues—love, mercy, truth, purity, tolerance, power, justice, wisdom. He is a man who strives to improve his nature, who controls his thoughts and actions, who is above anything that is unkind, spiteful or petty; one who remembers that he has a divine spark within him and endeavours to keep his shield unsullied. Men may be talented in many ways. There are great painters, musicians, scientists; there are masters of finance; men who are said to have "got on".

The object, however, I take it, is to produce men of nobility of character. The other things are side lines, a part of our education. They tend to increase our comfort, happiness and knowledge.

Yet bethink you if there is a man of true nobility as we know it, is even *he* fit to stand in the presence of the Great Creator?

Our theory then suggests that a continued existence would admit of still further improvement; that a man might begin his new life at the level he has attained here and go on improving under more favourable conditions.

"Now look here", says a matter-of-fact man—"I don't wish to deny everything. I have heard of apparitions, ghosts and visions, some of them well attested. There is an amount of evidence that one cannot entirely disregard, but I want to say this: I have no use for an existence in a state of vapour or smoke that is transparent and a man could poke his stick through".

Very well—something solid—something that can be grasped as well as seen, is demanded. The sense of touch is important as well as that of sight and hearing—yet all are related. Is it possible then that an individual who has passed what is called "death" can be solid? I take it that the anxious enquirer after Truth does not ask me to prove exactly how this is, but to point out one, or any, way in which it might be, to show that there is a way out of this *impasse* that he may be able to work out the problem for himself.

Let us try. First let us think of Death. Death seems very terrible, but is it? When you come to think of it the grief we feel is for *ourselves*. We have sustained a loss; our dear one has left us. Yet we have not the slightest reason to suppose that the departed one suffers anything, unless it be the sense of parting that we feel ourselves. In that case unrestrained grief on our part can scarcely be a help, but rather the reverse, to a being passing into a higher state of exist-

ence, who should depart like one promoted to a better place, with our loving good wishes, leaving behind happy memories. Is it not reasonable to suppose there will be many to welcome the newcomer? Many of us have more friends on the other side than on this. But to return. Our matter-of-fact friend says "Stick to facts as we know them".

When we look upon Death, the first thing that strikes us is that something has gone. The still form before us is not our dear one. What has gone? Is it the soul, the spirit, the individuality? If you lose a limb in an accident, is your individuality less? Should you have the misfortune to lose all your limbs, *you* are still there. In death then, we may say that the soul, spirit or individuality has departed.

"Now", says my critic, "just a moment, that is my point. There is *no appreciable loss of weight*. All things that are solid possess weight".

Do they? Let us look into it. Weight is the relative attraction that the earth has for certain bodies. A thing unsupported falls. We say it falls *down*. If we could see a falling object in Australia, it would appear to fall up. Again, this attraction which we call weight is only relative and only appreciable under certain conditions. Take the case of a magnetized steel ring supported by a hair. Bring one pole of a magnet near enough to influence it and it is attracted. Let the other pole approach it and it is repelled and may be made to float in mid-air apparently without weight.

"That," says our friend, "is a mere quibble. What about solidity, density? The magnetised ring I can see, and touch, and feel the weight of—"

Exactly, but that may be only because you are in a similar state of vibration.

That thick wooden table, now—you can feel that. Light will not pass through it; at least, ordinary light will not. Lay a man on it, place an X-ray apparatus beneath, and you can see the bones of his leg on a prepared screen.

"Mere quibbling. Come to something solid."

What, then, is solid? Take the table, for instance. What is this wooden table composed of? Principally carbon, with a percentage of hydrogen, nitrogen and other substances that can be shown by analysis. These substances, the most matter-of-fact scientists will tell you, are made up of atoms. The atoms of electrons and the electrons are—what? Vibrations? They have been described as vibrations.

It appears solid to your touch because you are in a manner of speaking "tuned" to it. If you have a wireless set you will have a good notion of what I mean. Vibration is the key to the whole situation. Sound is vibration. Light is vibration. Colour is vibration. There are sounds we hear and sounds we do not. There are colours we see and colours we do not.

Now, where does all this lead? What is the connection?

Let us admit that the table is not solid in itself, but only solid to us. Is it not conceivable that living beings may be *perfectly solid to others in the same vibratory state as themselves but quite intangible to us*? It follows that we would be invisible and intangible to them.

"Rather far-fetched," says my critic.

Perhaps it is. Many ideas seem far-fetched and irrational at first. The alchemists who worked at the transmutation of metals and tried to change one element into another were laughed at for years. Yet the question is now a serious matter of research.

"Do you mean to say that living beings, living entities, could pass through me without my being aware of it?"

Why not? The ether, which is supposed to be a dense body, passes through you and through the walls of the house, making wireless transmission possible.

"And we are invisible to such beings?"

Probably, under ordinary circumstances.

At times some of us might be seen by them; then it may be we are seen as wraiths or shadowy things, as apparitions appear to us.

"Then you assert that, after death, people are solid and similar to us, except that, in them, the electrons are vibrating at a different rate?"—It may not be quite as simple as that. There are other variations in vibration as well as the rapidity. Take, for instance, the curious effect of different kinds of vibration on air, on sound, on our hearing. An example familiar to all is shown on a gramophone record. There you have it set down graphically in a series of scratches. These scratches cause the vibrations of the needle which are communicated to the sound-box in three forms: The speed of the vibrations causes the pitch of the sound; the size causes the relative loudness; and the shape gives the tone or quality of the note produced. What I have suggested is a different kind of vibration, not necessarily a different rate of vibration.

"Then what proof have you that such a state of things exists?"

I do not advance any proof.

My object is only to satisfy the craving to know that it is possible, to show that there is a way out of the maze. I do not assert that this is the way.

Think it out.

---

### TESTED AND FOUND WANTING.

Those who are unconvinced of the reincarnation theory naturally demand proof before they will accept it. Recently a contributor called our attention to an Italian case (first published in 1913) in which such proof is supposed to be supplied. We can only say that it strikes us—as it strikes our correspondent—as extremely flimsy when it is carefully examined. It is the case of a lady who had lost a little daughter by death. Three years afterwards the child appeared to her in a vision, saying joyfully, "Mother, I return to thee!" a very natural remark, but one which the mother rather curiously construed as meaning "I shall return."

Some months later the mother bore another child, a little daughter surprisingly like the departed one. The child was very precocious, and at seven months' old could say "Mama". Later the child, although she knew no French, was heard singing a little French song which, nine years before her birth, had been taught to her dead sister by a French nursemaid. That apparently was received as conclusive proof that the departed daughter had reincarnated in her little sister!

The narrator of the story, the father of the child, observes rather naively that "the reader can draw what conclusions he likes". Our conclusion is that with every desire to be courteous, it is impossible to see in the story any proof of reincarnation. It is clear enough that the mother was determined to interpret the matter on reincarnation lines, although such an interpretation is not in the least necessary. The father claims that it is a proof that "the dead return". Of course they do, but there are other and more natural ways of returning than by inhabiting another earthly body. We can explain the singing of the little French song by the child who knew no French, for example, by referring it to the control, or influence, of the first child, since there are similar instances by the thousand.

Finally, it may be well to point out that our strictures are not directed against the theory of reincarnation, but are rather intended as a comment on faulty evidences which are equally to be discouraged whether they are offered in support of human survival of death or of reincarnation. No "proof" is worthy of the name that will not bear analysis.

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## "SHUTTING DOWN" CLAIRVOYANT SIGHT.

BY LEIGH HUNT.

The question is frequently asked "Can a clairvoyant voluntarily close his psychic sight"? Undoubtedly he can do so. Not only is it possible for him to shut down his psychic vision, but, in certain circumstances, it is imperative that he should do so, particularly during the early stages of the development of the psychic gift. He should at this stage definitely practise "shutting off" in order to assure himself that he is acquiring proper control for his growing faculty.

The psychic gift and the benefits it brings cannot be too highly valued, and although this faculty needs to be fostered carefully and reverently, nevertheless we have to bear in mind the duties of the outer world, which at times need our undivided attention. To be perpetually "see-sawing" from the psychic to the physical—if I may thus express it—is unwise; it tends to bring about a lack of perfect equilibrium in the medium.

"But," it may be argued by some, "if I shut off my clairvoyant sight I may weaken it, or even lose it altogether!" This will not be the case if development has been carefully and properly undertaken. Any gift worth developing, be it in the realm of the psychic or the physical, calls for orderly training.

There are those who persist in allowing their psychic gift to intrude excessively into everyday life, so that there results much confusion and a tendency to the warping of their outlook on practical things. It is not always realised that it is possible to have too much of the psychic element in daily life! Like normal physical powers, psychic powers should be kept under control as far as possible.

Sometimes a budding medium feels that it is a *duty* to submit to every psychic influence that he feels is pressing upon him. Consequently he tends to acquire a habit of "switching off" from the current daily affairs in order to attend to a "psychic call". I consider this to be most inadvisable. Spirit people are not always aware of the inappropriateness of their visits and they need to be dealt with as we deal with earthly visitors who arrive inopportunistically, that is to say, with firmness and courtesy. On many occasions I have been conscious of spirit people endeavouring to attract my attention at times when I have been importantly engaged on mundane matters. In such cases I have usually made a polite request that they would "call again" at a more convenient time. Spirit people are usually very reasonable, and they seldom feel disturbed at such a request.

Sometimes an inopportune spirit visitor who arrives when I am plunged in everyday work can be welcomed and conversed with without interrupting the smooth current of my labours; an example of this occurs when a medium is engaged in amicable discussion with friends, or, perhaps, addressing a meeting from a platform and receives a spirit influence in harmony with the matter of the discourse. This occasional fusion of the psychic with the physical has its advantages at times. There are other times when such fusion is very undesirable.

A well-developed psychic is he or she who has gained control of the psychic powers, although I do not advocate a rigid or arbitrary control. If a person possesses psychic faculty, such a gift should not be carelessly ignored, or used for selfish ends; the gift should be developed wisely and exercised judiciously. When the psychic element comes into everyday life, in the way of flashes of psychic sight let us say, it will be found that by an intelligent appreciation and exercise of this the medium will be truly following the natural course of the power. The use of the gift at *appropriate* times will prove beneficial and agreeable to medium and recipient alike.

## A PLANCHETTE TALK WITH "MARSHALL."

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

The sitters were Miss Deane and myself. Marshall, our communicator who has manifested several times, wrote by means of the instrument: "*Follow the board yourself. The watching eye takes control.*"

This seemed illuminating. I had carefully avoided watching the letters being spelled out as I was afraid I might unconsciously interfere. Directly I glanced at the pointer it went off at a great rate.

"I want to talk to you of transmission. I get no help from plates."

"Plates, Marshall? What do you mean by plates. Do you mean the polarised plates I was talking about when we broke off last night, I wonder? You know—the two capacities with a high frequency reaction between them? If you mean these, just write 'P.P.P.' will you please?"

The pointer rushed to "P.P.P." at once. I think we were all three amused. Our unseen visitor behaved so exactly like a normal person standing as it were on the other side of a screen. Then he started again.

"I am subject to cross influence." (Pause.) I said "I understand, Marshall; someone else is interfering. Shall we rest a moment or two?"

"No. I am talking about the differences which exist between you two." (Miss D. and myself.) Miss D. and I started to discuss this. I said, "I think he means, Miss Deane, that we are so different in our subconscious minds. You remember what he said about making up that other story out of the subconscious minds of all three. Probably we vibrate or rotate or whatever it is at different frequencies. Do you see what I mean?"

"I think he means that it is like the difficulty of playing a piano without all the notes," said Miss Deane. "Don't you remember what he said about the piano?"

Marshall rushed the pointer up to "Yes, yes, yes." He had listened to our argument.

"Well, Marshall, we'll try and help. I will make sure Miss Deane understands my simile before I put a question, so that you can answer through her. Tell me, is the transmission a mechanical thing; I mean, are we dealing with mechanical forces of push and pull?"

"Well, scarcely."

"All right. I understand there is something in the nature of an electric field. The sort of thing Miss Deane would realise that exists about a piece of rubbed sealing wax—a kind of 'aura' or force." I looked at Miss Deane; she seemed to assent.

"The whole thing is a matter of thought," countered Marshall.

"Brain surges?" said I.

"No."

"Nerve forces?"

"Partly."

"You see, Marshall, the trouble is that we do not know what thought is."

"No, that is the point," said Marshall, drawing the pointer to and fro under the last word as if to emphasise it.

"Wait a minute. I am going to put forward certain things which I have read." I described briefly the theory of thought forms, then added "Marshall, if that is all rot, just write 'rot', will you?"

"Not altogether."

"All right. Now, Marshall, you know we are talking about Quanta and such things in these days. Can we think of Thought as something definitely projected: a sort of bundle of ideas radiated off as a definite bunch of energies?"

Miss Deane looked as if she seemed to catch the drift of my meaning. Marshall began writing.

"I want to suggest that we are the energy of thoughts and memories."

"Do you see what he means, Miss Deane? That we

initiate ideas and these are thoughts which have a certain kind of momentum." Miss Deane said, "Yes, they are crystallised or materialised out into memory. The momentum is the lasting quality." "Yes, I think so," I replied rather grudgingly.

Marshall wrote: "*That's about it.*"

I gave Marshall the simile of a spinning top. You give the top a spin which corresponds to the thought. The top then "lives" for a time on its momentum, which is the memory of the original spin. It becomes like a living thing standing independently.

"What do you say to that, Marshall?" I asked.

"Pretty good," he replied.

"But," said Miss Deane, "could not the state be made permanent, fixed—like a photograph?"

I said, "Yes, Marshall, that is what we want to know; could it not be materialised in some way, or made to affect independent material? That's what we want to find out."

"So do I, but the difficulties are as apparent to me as they are to you."

"Well, look here; has a thought-form something in it akin to static electricity? Could it not affect a gold leaf electroscope or something very delicately suspended? I daresay I can make some sort of a detector if I know the right way to get to work."

Marshall hesitated and then gave: "*Here is one difficulty: you are working with things material which I cannot handle.*"

"But have I any advantage over you in that respect? I cannot handle your things, can I? If so, how?"

"Through your thoughts," he answered.

"Now, I understand," I said. "We are able to give you a sort of handle, namely, this planchette."

"Yes, but if only one could get an experiment that had no part in one's personality." I considered this. "Do you think you could affect a flower? Do flowers have any equivalent for thought in their economy? Marshall, what about living plants and flowers? Could you influence them?"

I daresay Marshall smiled broadly at this! He answered "*That is a matter for your fairy friends.*"—a reference to my attempts to prove the existence of fairy life.

"Good gracious, Marshall, do you know about the fairies? What do you think about them?"

"They are rather shy and childish in their intelligence," he warned me.

"Well, what about my little jackdaw? He is fairly intelligent. Could you influence him?"

"No. He responds to your vibration."

"Well, Marshall," I said, thinking about the more advanced minds on his side whom he had mentioned in a former script, "What about friends? Could you not get assistance from someone?"

"I have lost Arden now," Marshall explained, "he had great dynamic force." (Arden was a former communicator.)

"Surely Arden would come from where he is if he knew we were working together and wanted him?"

"Not at the moment," Marshall hesitated as if undecided how to explain. "He is otherwise occupied."

"I wonder if I have any friends on your side who would help."

"You continue your experiments and I will do my part here in accordance with my ability," Marshall advised.

"Very well, Marshall, but how about automatic writing. Do you think you could make me write?"

"Do you mean now?"

"No, not now, Marshall, I expect our power has pretty well run out; but at some future time, to-morrow or later."

"Try."

"How about power? Have we plenty at present?"

"It is failing."

"All right; do you want to say anything before we close down?"

"Better cease for the present; goodnight!"

"Goodnight, Marshall, many thanks for coming."

## DECEASE OF SCHRENCK-NOTZING.

It is with regret that we announce the death of the Baron A. von Schrenck-Notzing, of Munich, who succumbed to heart failure following an operation for appendicitis on Tuesday, February 12th. The Baron is best known in this country as the author of that important study of mediumistic teleplastics entitled *Phenomena of Materialisation*, in which he set out exhaustively the results of his scientific experiments with the medium Eva C. It is perhaps not too much to say that this work will in time become a classic in the scientific literature of psychic research. In his preface to this book the translator, Dr. Fournier d'Albe, said: "The World is now for the first time in possession of a Monograph on these mysterious and much-controverted phenomena, investigated by a trained observer, and recorded by him with the aid of great scientific resources. The work demands, and is entitled to, an unprejudiced and respectful hearing. The verdict as to its value in the advancement of knowledge can be safely left to an enlightened public opinion."

It is interesting to recall that at the International Psychic Congress in Paris, 1927, the Baron described his observations of a young schoolmaster, Karl Weber (a pseudonym), who appeared to possess strange powers of levitation.

Tall, heavily built, handsome, with a forceful personality, having a proud, commanding manner, capable of gracious charm, slightly tinged with condescension, and possessing a fearless contempt of criticism, Baron Schrenck-Notzing was typical of German aristocracy at its best. His passing removes one of the most outstanding Continental figures in scientific psychic research.

## MEDIUMS AND SITTERS.

BY E. B. GIBBES.

Remarks of a derogatory character are frequently spoken about professional mediums. Those who utter them, however, are probably quite unaware of the life of self-sacrifice led by those sensitives who are worthy of the name. It must be remembered that good mediumship is highly concentrated work. In the case where guides are accustomed to using the mechanism of a medium's brain, controlling the sitting from the unseen side, it is conceivable that the strain on the instrument is considerably lessened, but in every case the medium must experience a certain nervous tension, and this is more especially true in the case of a new sitter.

Possibly the average investigator does not know that in order to obtain any results it is necessary that the sensitive should keep his or her mind relaxed for a short time before the sitting. It often happens that sitters remain after the sitting discussing various matters, although the medium is probably depleted and may be longing to be left alone to rest. In this way a medium may devote two and a half to three hours to each sitter. Then there is the time-allowance for food and rest, which is often greatly abbreviated. With luck an afternoon sitter may have departed before five o'clock, but some remain later. Even when giving only two sittings a day a medium, if he is conscientious and takes a pride in his work, has very little time left. This is especially the case as regards a woman medium. Often if the sitting has been trying she feels too fatigued to go out, especially in the winter months. There may be a third sitting necessary, in which case fresh air and exercise is out of the question for that day. The evenings are taken up with letter-writing and that attention to domestic affairs which fall so much to the lot of a woman. Obviously, psychics should obtain abundant sleep if they are to give of their best daily. Yet there are occasions when they are too tired to sleep or are worried by personal matters and do not obtain a good night's rest.

Only those who have insight into the lives of our

best mediums are aware of the difficulties attending the persistent and exacting demands of some sitters. These will take no refusal. They ring up or write, even call personally, and demand that a sitting shall be given them. In other words, they have no consideration for the medium; they consider only their own inclinations. I am thinking especially of a case which occurred a few years ago when a certain medium was rung up on a Sunday morning and an immediate sitting was requested. This was at first refused, but eventually granted. The would-be sitter was so persistent—she was only to be in London until the next morning. Reluctantly, the medium gave way; she could not even seem to be definitely rude. In the result the sitting proved to be a failure. The feelings of the medium were not taken into consideration, neither was it realised that it was probably due entirely to the visitor's persistence that the sitting was unsuccessful. The medium received her fee, to which in all conscience she was entitled, but the sitter circulated her opinion that she had had an extremely bad sitting, and that the medium in question was, in fact, no medium!

It has often been said that mediums, though gifted with supernormal powers, have been detected in fraudulent practices. But this should not surprise us. The general public hear of the detection of fraud, often by Spiritualists themselves, but it never goes behind the scenes to investigate the possible cause of these unhappy events. It may be insistent sitters who are chiefly responsible in such cases. The fagged-out medium who feels no power and is dismally conscious that no phenomena will occur may be tempted to take some stimulant in order to keep going, which is, of course, a fatal proceeding. Some slight exhibition of fraud—"helping out" the phenomena—which proves effective in bridging over a gap, may lead to worse experiments, and eventually the medium is exposed. The old fable that mediums spend their time in hunting up directories and other records, cleverly selecting facts relating to possible (and often anonymous) sitters, is, of course, ludicrous, and has been completely exploded. But it is plain that with so many risks to face and so much hostility from non-understanding people, mediums must be very careful of themselves.

Another question that arises is the question of the payment of mediums. This point is, I think, best answered in the words of Sir Oliver Lodge in his last published book, *Why I believe in Personal Immortality* (p. 44). He writes as follows:—

A medium is one who sacrifices part of his or her own life in order to give help to others. To them we ought to be grateful, and make their task easier. The idea of grudging them the modest remuneration which enables them to live while devoting themselves to the service of others, is utterly preposterous.

I could write much more on this subject from personal experience and observation of the working medium, but I have said enough to show that mediums have very little chance of making those fortunes which some consider they should not make. Food, clothes, rent, etc., must all come out of their earnings. Compare the life of the conscientious medium with that of a bishop, for instance. He also has spent years of his life working at his profession in order to attain to his position of spiritual authority. He receives, perhaps, four or five thousand pounds per annum. Yet no man grumbles at the ecclesiastics receiving such a salary, especially as their expenses are usually in proportion to the dignity of their position. But if mediums of perhaps unique powers make, say, four or five hundred pounds a year by their work, they are frequently described as being "out for money", and are severely condemned for taking any money at all for the inestimable services they render to hundreds of sorrowing people! But there is no need to labour the point, for the position as regards professional mediums is sufficiently well known to those intelligent and sympathetic enough to study their case.

## LIGHT.

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

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

SUBSCRIPTION RATES:—12 months, 22s.; 6 months, 11s.; or from newsagents, 4d. weekly.

Subscriptions should *not* be sent to the Editor, but should in all cases be addressed to "LIGHT, 34, Paternoster Row, London, E.C.4". Cheques and postal orders should be crossed and made payable to LIGHT.

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

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## THE SOUL OF JOHN BULL.

When Sir William Crookes made his first experiment in psychic phenomena and satisfied himself by every possible test of the reality of what he saw, he realised that what he had witnessed were facts, but facts that would at that time fit nowhere into the scientific scheme of things. So he contented himself with setting down an account of them, leaving his discoveries to be justified by the advance of knowledge and experience in the future. He had realised, as some of us have realised in later days, that although John Bull has been always depicted as an old gentleman who has an insatiable appetite for facts, and who is not to be convinced by anything except facts—that picture is not quite a true one, which, by the way, is rather a happy circumstance, for we would not like to think of our typical national figure as a kind of Gradgrind, the man of facts and figures so vividly described by Dickens. The truth is that Mr. Bull has some strong sentimental prejudices and likes to choose his facts. They must be probable; they must not run against the grain of his prejudices and his past experience. Still he is very practical. He knows that you cannot get rid of a fact by argument or denunciation. But you can always ignore it—treat it as something that is either non-existent or does not concern you.

That was the policy adopted in the main by dear old Bull for a great many years after these unsettling discoveries of the Spiritualists.

He said, "Pooh, pooh!" likewise "Bah!" and "Pshaw!" But amongst the followers of the "new thing" the newness of which was part of its condemnation were a number of the old gentleman's true sons, chips of the old block, who showed that they could be as obstinate in *their* way as their sire was in *his*. Of the right bull-dog breed, they had their teeth firmly into the matter and they held on grimly. And Bull, as some of his foreign biographers have observed, loves a gallant fighter—"he respects stoutness" as Emerson remarked of him. It is the nearest way to his heart. Moreover he is not unteachable. It is only that he takes a very long time to learn. That comes of his tenacity. He cannot easily drop some old piece of knowledge or experience to take in something new.

So the time came when old John having observed Spiritualism for a great many years, came to the conclusion that there must be *something* in it. As for the people who stood by it and fought for it, he noted inwardly, although he said little, that they had "grit". Still he went on saying "Pooh!" and "Pshaw!" and laughing derisively, although with the years his tones lacked their original conviction.

And indeed those who know him well are aware that he has a grim humour and will often grunt derisively at things for which in his heart he has quite a tender regard. That is his way, and it only deceives those who do not know him well. But the clear-sighted watcher of John's ways knows that a great change has come over his mind; that he is rather silent on the subject matters little. A grunt or two, a few grudging words—these things are more eloquent in his case than a long and impassioned oration from the Celts or the Latins.

Yes, the change is manifest enough. There are many more or less frothy reflections of it in the newspapers, which are not without their importance as indications, although, these may easily be over-valued.

What we are studying now is the psychology—the inner consciousness—of John Bull who is still very much what he was, in spite of many jeremiads concerning his post-war decadence, his devotion to American films and jazz-bands and so forth.

The truth is that John Bull is a spirit. Indeed it is the spiritual part of him we are now examining. He has been told of his spiritual nature and destiny a vast number of times during the last fifty or sixty years, and if he has not shown much interest and enthusiasm it is because very serious and important things do not usually rouse him to any display of emotion. He is more accustomed to interest himself in trifling things and to deal with matters of great pith and moment with an air of comic unconcern. These traits excite wrath amongst the moralists and censors who aspire to be his counsellors. They often despair of him, his indifference to the health of his soul, to the welfare of Art and Literature, philosophy and the classics. Trust us, they have got it all wrong; they do not see Bull as he really is. We see him as a very stubborn, good-natured, obtuse, rather bashful soul, who hates to wear his heart on his sleeve, or to show what he really feels or thinks about anything. He is indeed a strange mixture, as he may well be, with the blood of so many different races running in his veins—Roman, Saxon, Scandinavian, Celt and what not; these things account for the contradictions in his nature. But between them they have formed a well-marked composite of character. When that is understood he can be the more easily read.

What influence has the rise and growth of Spiritualism upon him? A tremendous influence. We can trace it in many directions—some of them not easily discernible without close examination. But he does not talk very much. If he *saw* more clearly he might *say* more—as the Latin races do. But he gathers his truths by feeling rather than by perception, and that means depth.

John is a spirit. He is beginning slowly but very firmly and strongly to realise it. When he knows it for good and all he will act accordingly. But it will be one of the last things he will speak about. If haply he is lured into a discussion, it will be after he has had his game of bowls (or golf). He will finish his game first, affecting to regard that as the more important thing. But by that time this pleasant trait in his character will have deceived none of his children. They will have learned his ways.

## THE ETERNAL CITY.

Four-square the City sits: East, North, South, West.

Four walls there be, in each three pearly gates.

At every one a sentinel awaits

The weary pilgrims coming home to rest.

So let us cease from all our bickering.

From all the compass round the pilgrims come

And find—whatever creed—a Welcome Home;

For 'tis the City of the Christ their King.

G. VALE OWEN.

SIDELIGHTS.

"I see a crash, not quarter of a mile away. The lorry is overturned, and I fear one person is injured. They may need help." The message was given during a private seance at Rishton, reports the *Daily Mirror*, adding that on investigation it was found that an accident had taken place exactly as described.

The *Leicester Mail* of February 7th prints a long account of a clairvoyant's vision of two burglars breaking into premises not far away, apparently at the same time as the crime was taking place. The clairvoyant, Mme. E. Delaney, of 10, New Walk, tells how she "saw" the two men, whose description she noted. Shortly after, while bringing home a wireless accumulator from a shop in King Street, Mme. Delaney encountered the two men pushing a handcart along the New Walk. Two hours later she was told by a friend that a disturbance was taking place at the shop of Messrs. W. N. Bradshaw & Sons, Ltd., tobacconists, a short distance away, so Mme. Delaney at once visited the shop, which was surrounded by a crowd of people, with a police inspector in evidence.

Says Mme. Delaney: "I told the officer that I knew all about it; that I had seen the men for whom they were looking. . . . I knew from my previous experience what these men had taken. I walked round the room and told them that no money had been taken from the place. I asked one police officer to follow me up the New Walk, as I could sense whither the two men had gone. I told them that they went up the New Walk, into Waterloo Street, down London Road, through Campbell Street, along Swain Street." The story of the theft, as related by a representative of Messrs. Bradshaw, bears out what Mme. Delaney says

The Paris daily, *L'Ami du Peuple*, of February 10th, reports a case of alleged haunting—probably a poltergeist manifestation—in a farmhouse at Ardizas, Le Gers, occupied by a certain M. Germain Crustel. Noises of galloping, dancing, and the tolling of a bell have been heard. Towards midnight of February 9th M. Crustel was awakened from sleep by three loud knocks at his door, which then opened of itself, after which the farmer was "thrust out of his bed, and at the same time bitten deeply on the right arm". A priest was called in, but after sprinkling the walls with holy water was obliged to retire before the violent manifestations that occurred during the ceremony. The neighbours are moving away from the quarter, and there are serious complaints among local tradesmen as a result of the unattractive reputation of the district.

The *Morning Post* has been recently printing "ghost stories" contributed by its readers; the following is one that appeared in the issue of February 5th. The writer (a child at the time of the experience) lived in a house at Abingdon, and on one or two occasions saw a female figure kneeling on a door-mat beside door that led from a conservatory to the garden. She was short, stout, elderly, dressed in black, and wearing a black bonnet; the face was pale, the hair "black and shiny". "Later in life," says the writer, "I mentioned this vision to an old friend, who said, 'Oh, that must be Mrs. Blundell; she often stayed in your house, but died the year before you were born.' A photo of Mrs. Blundell was then shown, and recognised as being the kneeling figure seen—apparently by clairvoyant vision—by the child. But the clothing was different. The friend said: 'Yes, this was taken some years before Mrs. Blundell died, but at the time of her death she was always dressed as you described.'"

The *Evening Standard* of February 12th reproduces the following item of news from its pages of a century ago: "An elderly lady named Brend, who resided in

Chancery Lane, having fancied that her death would take place shortly, waited upon Mr. Russell, the undertaker, in Fetter Lane, last week, and ordered a coffin, cap, and shroud, which were delivered at her residence on Saturday last. Yesterday morning she was found dead in bed."

A *South Wales Daily Express* representative, who writes under the pen-name of "The Pilgrim", has been visiting and reporting upon the religious centres, of all denominations, in South Wales. The Spiritualist centres of Cardiff have impressed "The Pilgrim", who remarks on the growth of the movement in that area, the number of Spiritualists having increased from about one hundred in 1900 to some 10,000 in the present year. Says "The Pilgrim": "The growth of Spiritualist churches in South Wales during recent years has been one of the most remarkable features of religious life."

Isadore Pugliese, an orchestral conductor, has recently been fined 100 francs, and ordered to pay 500 francs damages, in connection with certain healing demonstrations which he practised, reports the *Daily Telegraph* of February 11th, among its Paris items. Pugliese, a Spiritualist, claimed to possess supernatural powers of healing, which resulted in his being sued by the Association of Doctors as an illegal practitioner. Various witnesses testified to cures by Pugliese's methods, one lady stating that she was healed of cancer after the medical profession had given up hope. Professor Charles Richet, who was called as a witness, stated that he "did not think cures could be effected by Spiritualism, but he could not be sure; there were far more things in nature than we could yet imagine".

A PROPOSED JEWISH PSYCHIC CENTRE.

Mrs. D. E. Blumenthal, of 64, Springfield Road, N.W.8, is desirous of forming a centre for ladies and gentlemen of the Jewish faith for the purpose of studying psychic matters. She has already invited correspondence on the matter in the columns of the *Jewish Chronicle*, and we reproduced in LIGHT of February 9th part of a letter from Mrs. Blumenthal in that journal. (Her address on that occasion was erroneously given as Springfield Gardens instead of Springfield Road.)

As there is some idea in certain Jewish circles that spirit enquiry is forbidden by the *Torah*, it may be appropriate here to draw attention to the opinion of the Editor of the *Jewish Chronicle* on this point given in that journal dated February 8th, 1929.

But we believe they are mistaken. Spiritualism is a study of certain psychical phenomena that are said to exist, and which, it is alleged, manifest themselves in definite happenings. Thus it is a scientific investigation from which many distinguished scientists have derived what they have no doubt are facts of Nature. Why Jews who feel an interest in this subject should not explore it, we fail to see. . . . Spiritualism . . . is not a Creed, a Faith, or a Religion, but as we say, a scientific search which Jews can pursue without the least prejudice to their religious—or for that matter any of their other—obligations.

In her letter to LIGHT Mrs. Blumenthal says: "I am told it is my mission to spread this glorious Truth among my people, and I find it favourable to begin by a Jewish Centre to study psychic science. I am now forming a committee and will be glad to hear from ladies and gentlemen (Jewish) who are already convinced and who would join. Later I hope to form an international centre with mediums of every nationality in the world. I am now trying to make arrangements to bring over a French medium from Paris. . . . Meantime, I should be most grateful to any kind friend who would place at our temporary disposal some suitable premises in which our meetings could be held."

## STRIKING SEANCE-ROOM PHENOMENA.

### MATERIALISATIONS, THUMB-PRINTS, AND A VERIFIED MESSAGE.

This contribution is sent by MR. O. H. HOLST, of HELLERUP, Denmark.

The following experiences, which seem undoubtedly to prove the fact of communication between discarnate intelligences and myself, I beg to submit to the readers of your valuable paper.

My wife (who is able to write automatically) one evening, some sixteen years ago, suddenly felt an urge to write, so having got paper and pencil she wrote in a large hand the name "Ove Greve". Not having had any information with regard to this friend's death we were much astonished, and upon our expressing the wish that the young man should give us some proof of his identity, he wrote: "I did not get an oaken coffin but an abominable black one." Upon our question how he knew this, he replied: "I was present in the church," and when we asked how he knew he was in church, he answered: "Couldn't I hear the sheep braying!"

This expression was characteristic of our young friend who would in life have expressed himself thus cynically. Upon writing to his parents we were told that it was just as he had related, and, further, that his mother had received a fearful shock and was lying ill in bed as a result of our communication. I do not think any hypothesis about subliminal consciousness and telepathic communication from his parents will be sufficient to explain this message, and therefore, I consider the related facts as indubitably proving the possibility of intercommunication between the living and the so-called dead. It also proves survival of memory and, therefore, survival of personality.

Another convincing proof of the same fact I obtained at a seance with Mr. Craddock some years before. During a test seance with this medium, under the most absolute control (including a complete disrobing followed by a dressing up in *our* clothes which we had brought with us), we—my wife and two Danish friends—were able to register the most amazing "miracles". Windows, door and floor-boards having been sealed, and the medium, in *our* clothes tied to the chair, the following manifestations were observed. A bust of an old woman came floating right up to me and as I looked sharply at her face, well lighted up by a luminous slate held by her hand, she exclaimed in perfect Danish: "Hils i Bogense Harry" (Love to those in Bogense, Harry). It was the face of my father's mother and she hailed from the small town Bogense where all her relatives lived. The medium, tied on his chair, in full view from where I sat, could not have imitated this old woman's face, still less could he have spoken the words, nor could he have known the name of the small town which the "phantom" seemed to know, nor pronounced it in correct Danish as she did.

An Indian dressed in a dhoty came right up to me, walking out of the cabinet, leaving the curtains parted so that a full view of the medium on his chair was possible to all of us. As I wished to touch him, the sitters on my sides each caught hold of my ears, thus, without breaking the chain, leaving me with both my hands free. I then handled the "phantom" and found a human body, warm to the touch, brown in colour and resisting my pressure upon limbs and body, just as a natural living body would have done. I then imprisoned his right wrist in my two hands, whereupon the hand of the "materialisation" simply melted away between my hands. Instead of withdrawing inside the cabinet, the figure melted away within eighteen inches of me and at last all that remained of the stupendous apparition was a small pyramid of whitish stuff on the floor that rapidly

evaporated leaving for some seconds what appeared to be a grease spot in its place.

At this seance we obtained, incredible as it sounds, finger-prints of four apparitions so substantially materialized that such a feat became a proved possibility. We had placed a stamping-pad and a block of paper upon a small table in the cabinet, out of reach of the medium who was securely tied on his chair. We got four different finger impressions and when, after the seance, we got the impression of the medium's thumb, no two of the five thumb impressions were alike; when shown to an expert upon dactyloscopic experiments in Denmark he pronounced them to belong to five different individuals. Now, as the medium only possessed one right thumb, and as none of us could be shown to have any hectographic ink on our hands or fingers, and as none had left his seat or broken the chain, as doors and windows were sealed, and finally as this happened in full light, we must logically conclude that these thumb impressions were put upon the paper by four different individuals none being any of the sitters or the medium, and, as no other persons were in the room, nor could enter it, these thumb impressions must have been produced by materialised apparitions or spirits. I will only add that Mr. Craddock has been our guest in North Sweden and in Denmark and in both places have we obtained the same marvellous results, nay, even greater, and each time under the most absolute control and in our own homes.

Though these happenings took place nearly twenty years ago, the interval of time has not with me dimmed the impression, still less the conviction of their genuineness, as seems to be the case with Professor Richet. If sufficient control is used I cannot see how time and other people's scepticism can alter my conviction with regard to the genuineness of the accurately observed facts.

### PROFIT AND LOSS.

A business cannot grow unless it makes a profit, that is to say unless it adds to itself, and regularly. For profiting clearly is being "added to", while loss is being "taken from".

Profit or loss is arrived at usually by taking the totals of two columns of figures, and subtracting the one from the other, the resulting difference giving the required information. But if the individual items in each have not been rightly valued, then the difference, whatever it may be, cannot be called a true result.

Now there is nothing man fears so much as loss, which fear brings disease and discord into his life. Fear is resistance and shuts out health and harmony. And it is pitiful he is too blind to understand that, in a world of Absolute Good such as this is, real loss is impossible.

The cleverest mathematician cannot produce a true result from false symbols; and that is the trouble. Man has been caught in his own snare of wrong values. He cannot get his sum right because his symbols are not right; and maybe his columns are incomplete, for often they exclude Morality, Ethics, Justice, etc. Wisdom, if he had it, would soon show that a right answer is only possible with right values.

Man is a growing creature, and is always gaining. Every little bit of experience, whether pleasing or otherwise, serves to nourish his growth; adds to him; urges him onward. A loss in the worldly sense is no more a real loss to him than is the vast ocean of water a vessel leaves behind as it progresses, a loss to that vessel.

When eventually the time arrives to leave the earthly body, then it is realised that Life itself has brought nothing but profit, for by its worldly experiences the soul has grown—has evolved towards a Larger Consciousness. Having passed through a certain stage of education, it is both ready and eager for the next.

L. I. G.

THE END OF THE DAY.

BY DAWSON ROGERS.

[The day after the passing of our old friend Dawson Rogers we discovered amongst the manuscripts on our file this article from him, sent to us some little time ago. The title is his, and his departure "at the end of the day" has a pathetic appropriateness in the circumstances.]

Evening! We are walking briskly along a familiar street amid a hurrying throng of people, anxious like ourselves to get home after the day's toil. What is behind all this outside motion and bustle, all this appeal to the eye and ear?

Is half that we see worth looking at, half that we hear worth hearing, half that we do, either in the hours spent in the city or those spent at home, really worth the doing? To what extent, if any, are our lives or other lives the richer for it all?

We have stored some facts in our memories and taken to ourselves some thoughts of other minds. Are our own minds widened, deepened thereby? What to us is the panorama through which we are now hurrying—the tall buildings and shop windows and people—but a too familiar phantasmagoria; what is history, what are the facts of our daily experience but a mere succession of events if we have no key to it all? It is of as little benefit as the knowledge that it rained on this day last year:

Spiritual growth is not from without. Our spirits grow by influx from the Infinite Spirit. Only as the light within us grows, can we see the light around us. The humble, seeking mind is made richer by coming into contact with Nature, in wood and meadow and flower, for it will find God within Nature; it is made richer by coming into contact with its fellows, for they are a part of Nature, and it will find God in them also.

But half of what the world is stretching eager hands for is like a meal of wind. Our spirits cannot be nourished by it. Perchance we seek distraction from the dead monotony of our everyday existence in the gratification of æsthetic tastes—in picture-gallery, or concert, or play. But pictures, however beautiful, are but Nature at second-hand; and music and the drama are but second-hand reproductions, often sadly distorted ones, of human emotions and human life. God's world must be dearer to us than any copies of it; our fellow-men and women—poor, plain-featured, shabby; perhaps to our more refined sensibilities even coarse—are really far more to us than the grandest music or the most fascinating romance. These are God's living pictures and dramas; the others are not alive. It may be that the blind man who sells laces at yonder street corner can give us more than we can give to him—that through him we may touch God more closely than through the wisdom of great sages whose lives are remote from our own.

CAPTAIN CRAUFURD ON FAIRIES.

At Grotrian Hall on Sunday morning, 10th inst., Captain Q. C. A. Craufurd gave a deeply interesting address on this subject, which he has made an especial study. His remarks were illustrated with diagrams and pictures by an artist friend in close touch with the matter. Captain Craufurd believes that fairies become visible to the clairvoyant sight when they come within the field of the human aura. The elfin people are friendly though actuated by strong likes and dislikes. He dealt in particular with the fairies inhabiting marshy places as he had come into touch with these beings. (His account of them has on previous occasions been given in LIGHT.) Fairy vibrations, he thought, were just below those of human spirits and at about the point where the material shades off into the non-material. The Society formed for the investigation of fairies had done much useful work and was continuing its studies with increased enthusiasm.

E. C. C.

RAYS AND REFLECTIONS.

A correspondent remarks that Science is following in the footsteps of Ecclesiasticism, by becoming as pontifical, bigoted and intolerant as ever the Church was. So it would seem; but there is this to be said: The true men in Science, like the true men in the Church, are chiefly intent upon defending their truth, and the struggle naturally takes these disagreeable forms. Their motives are quite honest. They do not see that they are really only fighting to conserve each their special interests, and that Truth itself needs no defence.

\* \* \* \* \*

For many years I have observed the attitude of a certain newspaper which made a practice of guffawing at every mention of the word Spiritualism. The subject was regarded as something very funny indeed and a theme for the frequent and derisive "ha! ha!" But of late years the journal has somehow ceased to be amused at us—it has adopted a quite serious tone. It reminds me of the story of the laughing jackass, the pride of a travelling menagerie. One morning the boy whose work it was to clean out its cage found it lying dead, and went trembling to break the sad news to the proprietor as thus: "The laughing jackass, sir. Please, sir, it ain't got nothing to laugh at this morning!"

\* \* \* \* \*

In some allusions to bad handwriting, "The Londoner" in his pleasant column of gossip in the *Evening News* recently, referred to the truly awful caligraphy of Mr. Andrew Lang, and I can readily endorse his caustic remarks about it. How Mr. Lang's friends ever read his letters—if they ever did read them!—is a mystery. Not long before his death LIGHT received a letter from him. We could not publish it—no one could read it. I spent a very long time on it, and at last deciphered enough to gather what it was about. He wanted further evidence of the "fire-test", and I supplied him with some details of a case of fire-walking to which I had referred in LIGHT a short time previously. As a psychical researcher, Andrew Lang was careful and critical to the last degree. What I chiefly relished in his writings was his quaint humour which was combined with a certain impishness which led him at times to turn on the sceptics and fairly riddle them with satire, especially over their readiness to accept the most preposterous explanations of psychic phenomena rather than the "spirit hypothesis".

\* \* \* \* \*

Some years ago I was much struck by an argument employed by a scientific gentleman, a professor engaged in psychical research, who said, in effect, that if the phenomena he obtained in the presence of selected mediums were so baffling and unsatisfactory, how much more doubtful must be those obtained through obscure mediums not under strict scientific observation! The remark struck me as very funny. It was as though a sharp cross-examining counsel, after reducing a sensitive witness to a state of mental paralysis, were to say: "You see what a pitiable exhibition the witness presents. He hardly knows his own name. He cannot give clear answers to several of the questions I have put to him and yet we are asked to believe that in ordinary life he is an intelligent and capable man." Fortunately nowadays scientific psychical research has gone a little beyond this stage, and now perceives the value of sympathy and the human touch which were so lacking in the old days when a medium was treated merely as material for scientific "psyche-section."

D. G.

## OUR ATTITUDE TOWARDS THE OCCULT.

By T. T. SMITH, B.A.

Telepathy, Clairvoyance, Dowsing, and such like, are phenomena of rare occurrence in the experience of many people, unless they have investigated them first-hand. Crystal gazing is a practice quite well known by name, but few are interested sufficiently to test for themselves. Our attitude towards occult phenomena is therefore often dependent upon what we know only by hearsay and tradition, and not by personal experiences.

Personally, I have not tried the experiment of "dowsing", or divining for water or minerals underground but the fact of reading the remarkable experiences of others is so very convincing that I cannot doubt this faculty any more than I doubt the existence of America, which I have never seen personally.

The average person of good education (but not a specialist) is capable of forming good opinions of important subjects from the popular Press reports, and from books. If he says "I cannot believe", then most likely his reading is not sufficiently far-reaching, or his judgment is formed without giving sufficient consideration to the evidence.

The "Man in the Street", if asked to give an opinion, may say that he thinks the alleged phenomena (Clairvoyance, Dowsing, etc.) are possible, but as they do not affect him materially in his daily life, he is not keen to discuss them at all.

It is this indifference which is unsatisfying to those who desire to find these truths established in the popular science of the day. The convinced Spiritualist, having spent long years perhaps in reaching a definite conclusion, finds his studies almost ignored by otherwise thinking men.

The cause of opposition is perhaps ignorance, rather than wilful blindness, so that the life-work of a pioneer, if it is diligently written and published, may be years in advance of a time when it will be read as almost common knowledge.

## VOICE MEDIUMSHIP.

At the British College on January 30th, Mr. Noel Jaquin addressed the members on his experiences in psychic "voice" development.

The influence of one medium in stimulating psychic manifestations by others has been well exemplified in the case of the visit of George Valiantine to England. The power which came to Mr. Dennis Bradley, and later to Mr. Noel Jaquin, the Marquis Centurione and others, is a remarkable one, as Mr. Jaquin's audience, who closely followed the account of his initial experiences, recognised.

Mr. Jaquin raised many interesting matters in his lecture, such as the change from trumpet to "direct" voice, when a communicator became accustomed to the mechanism used. The great exhaustion following a seance and necessitating much extra sleep, was mentioned; this may not be so necessary later on, especially if the harmonious home group is retained, but may always more or less follow the strain of a "mixed" group. The question so frequently raised, as to the ability of a medium to use his ordinary voice while the "direct" voice is speaking, was also dealt with, Mr. Jaquin stating from his own experience, and as the result of definite experiment, that there was a difficulty, but that this lay, not so much in being able to make use of the physical voice organ, as in co-ordinating his thought, in order to speak. In a psychic less determined to realise what was possible, one can see that the lack of co-ordination in the brain might lead to the assumption, sometimes made by voice mediums, that they cannot speak at the same moment as the "voice".

Many questions followed the lecture.

## NOTES ON NEW BOOKS.

"The Teardrop." By Marieda Batten. (Fowler, Wright, Ltd. 5s. net.)

In the suggestion that as through woman man fell, through woman he must also finally rise, the author of *The Teardrop* has found the theme for a fine epic. The poem includes a Prologue, five books and an epilogue. The Prologue deals with the scene in the higher world when Adorea undertakes to visit earth and open the eyes of her sisters there to their responsibilities, and in her own words, "show them how to use their godlike power."

In order to fulfil her mission successfully she puts aside the suggestion that through life on the earth she should remain aware of the world from which she comes, and says:—

"If I remember this my angel state,  
My deepest earthly griefs will be but dreams:  
Therefore I would forget my angel life  
And feel the woes of women as they feel."

Books 1 to 5 are occupied with her life on earth. As Drada she suffers as other women suffer, goes through the mill of life with no recollection of the angelic state she has left behind until, through love and service to her sisters, she wins back to the remembrance of what she is and whence she came, and finally, having fulfilled her mission, the epilogue shows her as Adorea once more returned to those who "live in Light".

A love idyl is woven into the poem and the author is to be congratulated on a work which with its sense of rhythm and poetic imagery should make an appeal to every lover of epic verse.

R. C. de C.

"The Riddle of Spiritualism." By Clephan Palmer. (Rider. 2s. 6d. net.)

This is the first cheap edition of Mr. Palmer's record of his explorations into the psychic movement, first published at 4s. 6d. in 1927. The author, a well-known Fleet Street journalist, decided one day to look into psychic matters, and after studying various books on the subject, interviewing numerous representative people in the movement and attending seances with a number of mediums and psychics—rather a mixed bag apparently—set down the results, together with his conclusions. In the final result the riddle remained unanswered. He admitted that "there is a good deal to be said for the intelligent Spiritualist's view", but found nothing in his researches that convinced him of the correctness of that view. This is scarcely to be wondered at. An examination of the results of his seances makes it clear that he must have encountered somewhat meagre results. Mr. Palmer, who writes in a clear-cut graphic style, is struck by the number of highly-intelligent people in the Spiritualist movement, and dismisses the suggestion put forward in a few uninformed circles that mediums are fraudulent imposters trading on the credulity of a gullible public. He finds among them "charming, intelligent, and entirely honest people", many of whom make but a precarious living out of their psychic gifts. I may conclude appropriately by quoting from a review published in *LIGHT* noticing the first edition of Mr. Palmer's book: "His contribution is one that should be useful if only because it shows the impression made on the mind of a man who is at least able to give a clear description of the position as it appears to him."

N.

"Madame Blavatsky." By G. Baseden Butt. (Rider. 6s. net.)

First published in 1926, followed by a second edition in the year following, Mr. Baseden Butt's excellent book dealing with the amazing "H.P.B." has now appeared in a popular edition at the very modest price of six shillings. The author has attempted, successfully, to summarise fairly and impartially the more important features of the life of Helena Petrovna Blavatsky, and his final chapter is devoted to a discussion of alternate theories to explain numerous issues that arise, notably the question of fraud in connection with her phenomena. It is agreed by those who knew Madame Blavatsky that she had undoubted gifts of a mediumistic nature. That point one must almost inevitably accept. It is generally agreed, too, that she was a woman of great intellectual powers, having a tendency to Bohemianism amounting to eccentricity; her personality was forceful and magnetic, and she earned the love and respect of many thousands of intelligent people. So much one may accept without hesitation. For the rest the problem remains undecided. About one-third of the present book is devoted to records of phenomena centering round H.P.B. The present reviewer came to no conclusions about these, but this portion of the book—in fact, the whole volume—is of great interest, and it should achieve a wide sale.

D. A.

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Wednesday, February 27th, at 8.15 p.m. .... Mr. S. G. SOAL  
 "Thought Transference."  
**Lectures and classes. Non-members 1s.**  
 Tuesday, February 26th, at 8.15 p.m. .... MRS. HILDA BYATT  
 On "Psychic Forces in Modern Man."  
 Wednesday, February 27th, at 5 p.m. .... MRS. HEWAT MACKENZIE  
 Experimental class on Thought Transference. (Hon. Principal)  
 Thursday, Feb. 28th, at 5.30 p.m. .... MR. W. S. HENDRY'S STUDY CLASS  
 Thursday, February 28th, at 3 p.m. .... MR. G. P. SHARPLIN  
 "Psychic Healing" (under control)  
**Group Clairvoyance.** (Limited to 10. Bookings must be made.)  
 Friday, February 22nd, at 5 p.m. .... MRS. CAMPBELL  
 Friday, March 1st, at 5 p.m. .... MRS. BRITTAIN  
 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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 Sunday, February 24th, 6.30 p.m. .... MRS. CHAMPION DE CRESPIGNY  
 Wednesday, February 27th, 7.30 p.m. (clairvoyance) MRS. MINNIE NORDICA

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 Wednesday, 3 p.m. Circle for Clairvoyance, February 27th,  
 MISS CONSTANCE HOLMES  
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 Thursday, February 28th, at 7.30, Clairvoyance .... MRS. S. D. KENT

**GROUP SEANCES.**

Monday, February 25th, at 7.30 .... MR. EDMUND SPENCER  
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## SPRING SESSION.

**FREE PUBLIC LECTURES.** Tuesdays at 8 p.m.

Feb. 26th, MRS. NORDICA on "Difficulties in the transmission of Evidence, as affecting the medium".

**GENERAL LECTURE,** Thursday, March 7th, 8 p.m.

MISS MARGARET OTTLEY on "The Scripts of Cleophas—reviewed as a Psychological Problem".

Chair: MRS. CH. DE CRESPIGNY.

**DISCUSSION CLASSES.** Alternate Wednesdays at 3.15 p.m.

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