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LIGHT," APRIL 6, 1929

MEDIUMS AND THEIR CRITICS (Page 162)

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2517. Vol. XLIX.

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APRIL, 1929.

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**NOTES OF SEANCES WITH
STANTON MOSES.**

LIFE IN THE HEREAFTER.

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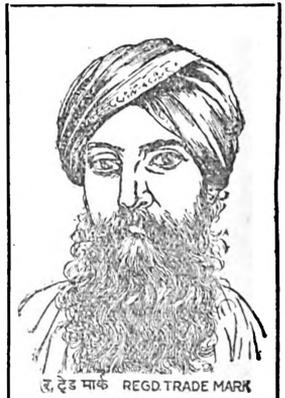
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"Whatsoever doth make Manifest is Light!"—Paul.

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NOTES BY THE WAY.

UNSATISFACTORY SEANCES.

To the casual observer the testing of a new medium is a matter of perplexity, for as he might put it: "If the seance conditions are not strict, the phenomena are considered doubtful. If they are so strict that no counterfeiting is possible, then the seance may be entirely blank, a result which the sceptic always puts down to the fact that the medium had no opportunity to cheat." But we know it is not so bad as that, inasmuch as in lax conditions manifestations may occur for which there can be no possible explanation but the psychic one. And where there is powerful mediumship, even the most rigid precautions do not inhibit phenomena. All the same when a test seance is being held, those who conduct it must be vigilant to the last degree and leave no loophole for doubt. Otherwise it is merely absurd for them to complain that such-and-such manifestations occurred, but might be explained by some other theory, for they are there to see that no other explanation *shall* be possible, except the psychic one. If there is any doubt, it is not fair to throw the onus of it on the medium, for the medium is—or should be—a passive instrument, taking no part in the results except as a channel for the influences and forces at work.

TWO VIEWPOINTS.

There are those who, after a transaction so profitable that it would make a horsecoper jump for joy, receive their good fortune with an air of pious resignation and perhaps some such remark as that they suppose they must be content with it. That is one extreme. The other is where some little piece of good fortune carries its recipient beyond himself with triumph and he is disposed to celebrate it lavishly, or else to look with a superior air on his fellow creatures, according to his temperament. We have noticed both extremes in this subject of ours where one enthusiastic Spiritualist will be seized with transports of delight over some favourable allusion to Spiritualism in the Press, or the remark of a popular preacher to the effect that he believes there is an active life beyond the grave and that the dead occasionally communicate. I contrast with him the pessimistic type of Spiritualist, who,

contemplating the wonderful progress we have made during the last twenty years, feels only a very chastened satisfaction. There is always for him the fear that the follies of ignorant enthusiasts may lead to some disastrous set-back. He does not realize that such set-backs are very salutary things, for, although they prune the untimely growths, they always leave the healthy portions untouched and strengthen the whole tree.

MRS. EDDY AND MEDIUMSHIP.

Some of our friends are interested in the question whether Mrs. Eddy, the founder of Christian Science, was ever a Spiritualist medium. There are statements on record, we understand, which indicate that she actually was one—in her earlier days at least. On the other hand, the Christian Science authorities emphatically deny that she ever had any connection with our subject, apparently as a matter of protecting her memory from a base imputation. We fully appreciate the compliment(!) and have only to say that it does not matter to us in the slightest degree whether the founder of Christian Science was ever a medium or not. Mrs. Eddy did a mighty work in healing, as attested by the great movement with which her name is associated, and life is too short for most of us to waste time on historical conjectures and disputes. That Elizabeth Barrett Browning was a Spiritualist there is no question, but we identify her memory with her poetry, and treat her interest in Spiritualism as something episodic in her life even though to her there is reason to suppose it was as vital an element as it is to some of us to-day. If it were the case that lovers of her poetry disputed her connection with our subject, we should regard it as rather undignified to quarrel with them over the point. But in this instance the facts are quite clear, which is not the case with regard to Mrs. Eddy.

RECEPTION TO AN AMERICAN RESEARCHER.

MR. T. H. PIERSON OF THE AMERICAN S.P.R.

In order to signalise the visit to London of Mr. T. H. Pierson, Honorary Secretary of the American S.P.R., who will be accompanied by Mrs. Pierson, a reception will be held on Thursday evening, April 11th, at 8.30 p.m. at the Queen's Gate Hall, Harrington Road, S.W.7. Brief speeches will be made by representatives of the following organisations: The Society for Psychical Research, The National Laboratory of Psychical Research, The British College of Psychic Science, and The London Spiritualist Alliance.

A musical programme will be given during the evening and refreshments provided. Admission will be by ticket and will be free to members of the London Spiritualist Alliance, the price to non-members being 2/6. As the number of tickets is limited, they will be allotted in order of application, which should be made to the Secretary of the London Spiritualist Alliance, 16, Queensberry Place, S.W.7.

NOTES OF SEANCES WITH STANTON MOSES.

The following hitherto unpublished notes of some seances held over half a century ago are of special interest. The Rev. William Stanton Moses was one of the sitters, and most of the messages, it will be observed, emanate from "Imperator", with whom Stanton Moses, otherwise known as "M.A. (Oxon)", was closely identified. The extracts given below were taken, with permission, by Miss Cordelia Grylls, from Mr. Percival's manuscript notes, made at the time of the experiments.

Seance July, 1874. Imperator controlling. [Asked why Spiritualism makes more progress in America] :

"In America, not only are the atmospheric conditions favourable for the most part, but the race is peculiarly susceptible to spirit influence, being of a nervous, enthusiastic and highly excitable character. Moreover, there is a considerable admixture of the temperament of the Indians, amongst whom Spiritualism has never died out. The imported Irish element does not give the same field for spirit influence to act upon. Roman Catholicism and Spiritualism must be antagonistic because the former brooks no rivalry, and fears that the influence of the spirit might supersede that of the priest. Hence the invention of a devil to whom all spiritual manifestations outside the Church might be attributed."

November, 15th, 1874. Imperator controlling.

Re-incarnation. "We know nothing of Kardec's theory, but we tell you re-incarnation is spiritual suicide. To imagine that a spirit needs to be re-incarnated in order to gain more knowledge is to show complete ignorance of the spiritual life. The progression of the spirit hereafter is through divers states of spiritual, not natural, life, and it undergoes changes analogous to death, until, at length, the spheres of contemplation are reached. On these matters divers opinions will be held by those on a low plane of spiritual progression. The whole story of re-incarnation is a mere delusion. It is impossible to purge away by a fiat of our will human delusions such as these: we are not permitted to do so."

February 26th, 1875. Imperator controlling.

"All spirits cannot respond to your wishes, but those accustomed to come at your beck are those that have established a rapport with you. Thus in mesmerism the control once established can be renewed at almost any time or place. Just as the telegraphic wire can flash a message between any two points, so a spirit need not be near in order to communicate with you. We know nothing of contiguity in space; it is contiguity in sympathy that brings us to you. Spirits need not leave their occupations, but can direct their thoughts to you by volition. Thoughts can bridge over the vacant space; they are, indeed, facts and substances; and it is impossible for a spirit to go about amongst us dark, unwholesome and unclean, yet clad in the garb of respectability and decorum. If there is anything that we have sought to remove from your mind it is that vicious and mischievous notion that man can change in a moment his acts and habits, and can go through a mysterious bath in which they will all be washed away."

March 4th, 1875. Imperator controlling.

Prophecy. "No spirit, even of the highest kind, can predict exact dates. They predict general principles, not facts and their predictions are the result of a

process of reasoning; but, being on a higher plane, they can see further than you can see. If any spirit should say that certain events will happen in 1800 or 2000 years, we need hardly tell you such spirit is a lying one. We know of no dates distinctly foretold in Scripture, and the human interpretations of the general statements found in the Bible, are, as a rule, of no value."

Seance February 4th, 1875. Imperator controlling. [Asked about the photo of S.M.'s spirit, taken in Paris by Buguet] :

"The operation of the soul beyond the limits of the body is nothing new. The novelty in this case is the permanent record that has been left, for the exact image of the medium's spirit remains. It was carefully entranced and was then transported by its guides from London to Paris; the cord which unites body and soul being extended from one city to the other. This cord is merely influence; it is not palpable, and cannot be explained to you, but we may compare it with what you would term a current of electricity. It is not affected by distance, nor could any force sever it that you could bring to bear upon it.

"You must remember that every substance is surrounded by a spirit atmosphere or aura, for the "soul of things" is a true phrase; and, if the spirit or soul be the dominant faculty, then it can operate beyond the bounds of matter. In certain rare cases, the soul can be removed from the body, and then another spirit takes possession of it. I, myself, replaced the medium's spirit, and I did so by standing near and establishing a control; the object being to keep the body and spirit in a state of complete passivity. I have frequently done this before, and on the present occasion so delicate a task could not have been entrusted to a strange spirit. Any shock or jar to the corporeal or spiritual body would have produced most serious results, hence Prudens kept the spirit entranced. If the cord of communication had been suddenly severed, the result would have been death to the body. For the purpose of photographing it the medium's spirit was temporarily surrounded by a film of matter; what you might call a glove."

[At the next seance, Imperator controlling] :

"When disengaged from its outer envelope, it is as truly existent in all its several parts and faculties as the material body, and would be visible to spiritual eyes at any part of its transit, which was, from your point of view, almost instantaneous.

"The spirit body cannot be duplicated, but counterfeits of any given spiritual body may be made by spirits, of whom, alas! there are many in your midst. They can reproduce a body, just as a sculptor or painter does, and, temporarily, give it life. We are now speaking of the temporary presentations of visions to a sensitive person, not of what you call materialisations."

April 15th, 1875. Channing controlling. [On the same subject: the Paris photograph] :

"His spirit was temporarily enshrined in a film or envelope of matter drawn from the atmosphere. It was first magnetically charged by Prudens, and then attracted to itself particles or molecules of matter, which were held in suspension round it by the magnetic force, and thus an outer covering was formed.

LETTERS TO THE EDITOR.

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

"SLEEP AND SPIRIT LIFE."

Sir,—I was interested in the Rev. G. Vale Owen's article in LIGHT (March 16th).

I may say, however, I have found the experience of many in dreaming of departed friends is that the environments of the dream are familiar to this earth.

While agreeing that the time of sleep-unconsciousness may in some instances, as in the case of prophetic or warning dreams, be chosen as an opportunity for conveying impressions from the spirit world, it would seem that dreams as a rule are confined to this plane, being merely the result of the working of the brain ungoverned, if affected, by mind. One cannot think otherwise than that it is not the material, but the "etheric body" (the *ego*) that sleeps.

The problem is partly, and ably dealt with by "I.J.K." in LIGHT of December 15th, 1928, p. 591—"The Problem of the Subconscious". Speaking of sleep "I.J.K." says, "the analytic function of the brain is temporarily suspended, so that the interpretation of the sense *data* is taken ready-made from another mind." The brain takes the opportunity of "going over old letters" so to speak.

Mr. Vale Owen's theory of the soul journeying to the world of spirit during sleep is a subject one would like to understand more fully, as for instance whether the journey is voluntary or automatic, and why it should happen at all if any memory of the experience is practically nil?—Yours, etc.,

M. C. MÉRRETT.

St. John's Wood, London.

[We print Mrs. Merrett's letter as it may elicit replies. But we do not at all subscribe to her view that the etheric body is the *ego*, or that it sleeps in the sense in which the physical body slumbers to gain recuperation—E.D.]

IMPURE LITERATURE.

Sir,—An authoress, writing recently in the *Daily News*, puts forward the view that writers must live, and that "good books bring in nothing but compliments". Therefore some writers give the public what they ask, *i.e.*, "something with pep in it".

If there is this large public asking for mental poison, how doubly necessary it is that Spiritualists should broadcast their knowledge of the power of thought! To us is given *in trust*, and direct from the Spirit world, deep teaching on the laws of Life; and at the root of them, we are told, lies the creative power of thought.

Professor William James in that recent marvellous book given through the hand of Margaret Underhill,* shows how this universal Force can be used in the solving of our daily problems; and "Septimus the Greek", one of the controls of Miss Violet Burton, says: "The art of life is based on the training of the mind."

A few weeks ago a magnet, covered with metal filings, was passed round at a Grotrian Hall service, and the sight gave fresh realisation of the relentless power of attraction. What then must be the type of Force, the type of *entity*, attracted to one who fills his mind with the thought-forms of an unclean book?

Who would broadcast deadly germs anywhere—but especially in our schools and colleges?

*"YOUR INFINITE POSSIBILITIES." By Margaret Underhill. (Rider & Co. 5s.)

Some authors (alas! that they are so often women) drag in the mire God's great and shining gift of sex, with all its beautiful diversity and balance, and taint and distort it beyond recognition.

How little they know what they are creating, and how much less would be the evil of the mill-stone tied about the neck, spoken of by the Master!—Yours, etc.,

ANNA E. MENZIES.

22, St. Luke's Road, Bayswater, W.II.

OVERWORKED TELEPATHY.

Psychic experiences with other mediums I have had by the hundred. In one case, when sitting under test conditions with a direct voice medium, a boy whose passing I have already mentioned, gave a repetition of his last message to me on earth through the trumpet. No elaborate talk about the heavenly spheres, just his old-time farewell: "So long, old man: carry on!" On another occasion I accompanied my sister-in-law, a French lady, to a seance, and one of the spirit communicators declared he was the murderer of her brother who was stabbed on his way home from music study; was carried home and died in his mother's arms after saying, "Good night everybody, good night." My sister-in-law had just arrived in this country, and not having divulged this matter, it is not likely that anyone over here knew of it, or could possibly have conveyed it to the medium, whom I happened to choose for the seance. I ascertained the facts from the murdered boy's mother and they compare with the seance account, and the mother's voice rings yet in my ears: "Pray for the soul of Homme Desaily!" The critic may cry out, "telepathy". Well, I have received messages from people who died fourteen years before I was born, and only with great trouble did I trace their existence. Could I doubt these things? It would be as logical to doubt my own existence.

One hears the telepathic explanation so much that it may be wise to remind the critic that telepathy is but a psychic possibility. If a man can send a mental message from America to New Zealand (and I have every proof that it can be done) then what we call mind has a power of transmission we little thought of; but why conscious or unconscious telepathy should be called to explain away every alleged psychic phenomenon I cannot see. Let me give an illustration explained by my critics' pet theory, telepathy (how they love the word!):

Accepting an invitation to sit in a "direct voice" seance, I was assured no harm would come to the sensitives should I leave the room in time to board the Irish night steamer. I placed an alarm clock on a shelf in the next room to the one used for the seance, to ring at 9.30 p.m., the seance being held in the dark, my watch unfortunately not being a luminous one. Later, during the actual voice phenomena, the alarm clock gave the signal for my departure. At the same moment I heard a familiar voice through the trumpet asking me to stay ten minutes longer. I did so in a very uneasy state of mind. (This I should explain was at Glasgow, and I was to lecture in Belfast the next evening.)

The spirit communicating asked me to trust to him regarding the time, saying he knew the time better than I did, and we talked for ten minutes, when he suddenly exclaimed: "It's time now, the taxi is at the door, Cheerio!" The alarm must have been faulty, for on leaving the seance-room I found the time to be exactly 9.30 p.m. Mr. Hypercritic tells me this is a clear case of telepathy, and I tell him if telepathy is all he drags out of it, then it was a message from "Big Ben," the name I noticed on the dial of the alarm clock.

From *The Evolution of Spiritualism*
by HARVEY METCALFE.

LIGHT.

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

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MEDIUMS & THEIR CRITICS.**THEORIES TESTED BY FACTS.**

When mediumship first came under the serious attention of the intellectual world—not a great many years ago—the general opinion was that mediums were abnormal persons. They were regarded as freaks, and the presence of a few rather diseased specimens led to the opinion that they were mentally and intellectually feeble and usually died prematurely. It was sometimes felt by those who knew the truth of the matter from long study of mediumship that these rather callow opinions were not answered with sufficient force, but the defence of mediums was then in the hands of a very few persons whose reasoning usually fell on deaf ears. But this mattered little in the long run. Facts are always more eloquent than words, and so it came about that a change came over the critical point of view by the contemplation of mediums of fine physique, sound in wind and limb, mediums whose mental powers were above the average, and who were gifted with strong practical ability, mediums who lived to ages far beyond the "allotted span", in one case—that of Dr. James Peebles—it was within a few months of a century.

So that old argument perished—it could withstand the reasoning, it could not survive the facts.

Another stock objection of those earlier days—we heard it many times—was that the supposed spirit control was due to the workings of the subconscious mind, and we heard much of "trance personalities", the result of auto-suggestion and the like. Now there was a certain amount of justification for this theory, just as there was for the objection that mediums were a feeble folk. In some cases there were (and are) people who answer to the description in each case. But it took a considerable time for students of the matter—who, as a rule, were people obsessed by theories and with a tendency to rough-and-ready generalisations based on a minimum of experience—to arrive at right conclusions. Indeed, some of them have not done so to this hour.

Those of us who have first-hand knowledge on the subject are aware (1) that mediumship is a natural faculty, at its best when the medium is sound in body and mind, (2) that although mental and nervous disease may occasionally generate psychic sensitiveness this is always unhealthy and touches the abnormal rather than the supernormal, (3) that some persons have natural psychic faculties without true

mediumship, and that these may be persuaded or may persuade themselves that they are the channels of spirit communication, with results which, although they may deceive the inexperienced, are quickly detected as spurious by those who know the facts.

We could fill many pages of LIGHT with illustrations in support of these three propositions. But it is needless in these days when there are so many capable students who have arrived at the same conclusions. It has taken a good many years to reach the position, although in the manuals and text-books of Spiritualism half a century ago and in innumerable spirit messages these principles were continually taught, but they seemed to be addressed for the most part to a world which preferred to learn by experience rather than by precept. And at this point it may be permitted us, even at the expense of a slight departure from our text, to remark that a great many of the discoveries made by psychic science to-day and proclaimed as new, were in those days taught as facts by advanced spirit communicators, who gave us the laws and possibilities of mediumship and psychic faculty. Much of this literature exists still—particularly in the works of Andrew Jackson Davis. It remains as true as ever it was, and the investigations of to-day serve only to confirm it. Mediums, it is said, are "a class apart". Fortunately (or unfortunately), they are not. For many years they were forced into an unnatural position by ignorant and unsympathetic handling—they were made a kind of "clinical material" by a class of "psychic experts" whose expertness was not very obvious; they were the sport and prey of fashionable and heartless wonder-seekers, and sometimes, as might be expected, developed eccentricities and baffling reactions. The "martyrdom of man" has rarely been so vividly illustrated as in the career of mediums—tortured, slandered, boycotted, treated by the Priest as devil-possessed, by the Materialist as degenerate and lunatic, by the Law as rogues and vagabonds, and by the common fool as people to be either gaped at or derided.

The first light came in some instances, when the man in the street began to discover in himself the possession of mediumship and psychic faculty, which naturally made all the difference in his point of view! We have seen several examples of this already. We expect to live to see many more.

INSTRUCTION FOR PSYCHIC STUDENTS.

In a recent course of lectures at the British College of Psychic Science, Mrs. Philip Champion de Crespigny did a valuable work in giving instructions regarding the laws and conditions of psychic phenomena. At this time such knowledge is urgently called for; many enquirers stand in need of just such guidance. These are the thoughtful and studious class of persons who, in taking up the subject, are drawn by other motives than mere emotion and curiosity. This is the class specially to be cultivated so that we may progress beyond the stage of chance-medley circles in which the results may be very evidential indeed, or very much the reverse. These haphazard experiments are the bane of the subject. Yet even when a great parade is made of "scientific" methods the "science" employed is frequently of a quite mechanical and routine kind. The element of psychology—a study of the finer forces at work—is left entirely out of account. This is the more regrettable because even in the best conditions things occasionally go wrong, as communicators on the other side have explained, through difficulties (in the way of "cross currents", etc.) which neither they nor the sitters can overcome. Meantime we are in cordial sympathy with the opinion of the College officials that the time has come for societies to give instruction in these matters. "Even if only a few settle down to it, out of these may arise the leaders who will keep the movement steady in the coming strenuous days."

SIDELIGHTS.

Police charges against two American Spiritualists were dismissed by the New York courts, according to the *Banner of Life* of March 16th, which reports that Dr. John Joseph Carroll, associate minister of Buffalo Spiritualist Church, and Mrs. Lillian Grant were arrested by police officials (who gained admittance to a seance held in Mrs. Grant's home) and charged with violating the District license laws by practising mediumship without a license. Judge Gus A. Schuldt ruled that Spiritualism was a religion and said that in his view the only question involved was whether the defendants had acted for profit and gain. He held that there was no proof of this, and accepted the evidence that money obtained from the seance was used to defray expenses, and to assist the building fund of the Unity Spiritualist Church. The defence was successfully conducted by Attorney Paul J. Sedgwick.

* * * * *

The item "To-day's Ghost Story" in the *Morning Post* (Mar. 26th) deals with a case that appears to have the characteristics of genuine psychic experience. The writer, a lady, says that on the night of July 9th, 1917, she and her husband retired to bed earlier than usual, the husband falling asleep at once. "I felt very wide awake," writes the correspondent, who continues, "Suddenly I noticed that peculiar smell of sea water that is to be found often near harbours on dark nights. I sat up, and level with the mattress was sea water all over little curved ripples. Floating quickly past, about three inches below the surface, was the body of a midshipman. In horror I tried to catch the body, and at once everything disappeared. I did not wake my husband, fearing something terrible might have happened to our son, a midshipman in H.M.S. *Neptune*. The next morning I told a cousin and some friends, and a few days later we heard that H.M.S. *Vanguard* had been blown up that night, and that ten midshipmen, two of whom I knew well, had lost their lives."

* * * * *

The proposal of a reader of LIGHT, Mrs. D. E. Blumenthal, that a centre for the study of psychic matters should be organised by ladies and gentlemen of Jewish faith, has given rise to some piquant correspondence in the *Jewish Chronicle* (whose editor, it will be remembered, stated, a few weeks ago, that Spiritualism is "a scientific search which Jews can pursue without the least prejudice to their religious—or for that matter any of their other—obligations"). Replying to some correspondents hostile to psychic enquiry, a writer who conceals his identity under the pseudonym "Orthodox" says, in the *Jewish Chronicle* of March 22nd, "While the formation of a Jewish Society for Psychical Research is surely just as unopposed to the Spirit of Judaism as would be the forming of a Jewish Wireless Society, Psychic science has for us Jews a special significance. Much of Jewish teaching depends on facts which psychic science will in due course be able to demonstrate with as much clarity as physical science can enunciate laws of gravity. Discoveries in the field of psychic science are all tending to support the great Jewish doctrines, both religious and ethical, and Jews should do their share in research which will remove the silly jibe of 'antiquated' so often used as an excuse for discarding the Jewish religion itself."

THE SENSITIVE.

She sits in no mock-mystic pose,
Performs no magic rites,
No incantations from her lips
Awaken slumbering sprites.

No treacherous light of curtained gloom
To cheat your anxious faith,
No phosphorescent vapours rise
In mimic of a wraith.

No witch's cauldron, moonlight weird,
Or ghostly midnight hours,
No superstitious garbled rhymes
Are servant to her powers.

But by the homely fireside
Where Love is all her creed,
She sets a table rich with Truth
Where famished faith may feed.

The well-loved form her eyes discern
Through many a misty year,
She listens for the long-lost voice
And echoes back its cheer.

Almost we touch the little hand
That nestled once in ours;
Awhile we feel again the spell
Of sadly-vanished hours.

Faintly at first, with glimmering truth
Dawning on doubt, we feel
Our touch with those unseen but loved
Is actual, present, real.

Love cannot leave its earliest home,
Its earth-born ties forget;
For all their new-found joys we know
Their love is with us yet.

Though crooks and cranks and mountebanks
May desecrate their powers,
True Sensitives reveal the world
That guides and comforts ours.

WARREN ELLIOTT.

DECEASE OF MR. T. F. SMEDLEY.

Mr. Thomas Frederick Smedley, who passed away at his residence at Belper on the 13th ulto., after a brief illness, was a prominent figure in Spiritualism and especially well known in the Midlands and Northern counties. His father was one of seven brothers who founded the Eagle Iron Works at Belper (Smedley Brothers), and the deceased gentleman was one of the partners. He was the nephew of Mr. Alfred Smedley, author of *Reminiscences*, a record of the astonishing psychic phenomena which occurred in the town over half a century ago. Mr. Thomas Smedley was therefore brought into early association with Spiritualism and proved himself a valuable worker in the movement, becoming President of the Belper Church, having also acted as its organist, treasurer and choirmaster. His talents as a musician set the standard for other denominations in the town. Mr. Smedley was not only a man of marked ability, but, like many such men, modest and unassuming. It was largely through him that the Belper Spiritualists acquired their Church buildings; he was also a great benefactor to the Lyceum Union and a warm supporter of the Spiritualists' National Union. The funeral, which was largely attended, was conducted at the Jubilee Hall by Mr. E. W. Oaten, Mr. S. Orme, L.C.M., acting as organist. On Sunday, 17th ulto., a memorial service was held in the Belper Spiritualist Church, at which many tributes were paid to the memory of one who was well described as one of the stalwarts of the Cause, an indefatigable worker who had dedicated his life to the service of his fellows. Mr. Smedley was sixty-four years of age.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MY FRIEND SCHRENCK-NOTZING.

BY FLORIZEL VON REUTER.

With the passing of Baron Schrenck-Notzing, at the age of 67, German scientific psychic research has lost its most important guide and leader. From having been a comparatively insignificant nerve-specialist, Schrenck had little by little, in the course of forty years, risen to a position as psychic researcher which, in Germany, was second to none, and had attained a world-wide reputation. His marriage with the daughter of one of the richest Württemberg fabricants, Fräulein Gabrielle Siegle, endowed him so amply with personal means that he was able to lavish large sums upon his hobby, psychic research.

The German *Zeitschrift für Parapsychologie* (the scientific journal for Psychic Research published in Leipzig) was financed by him. Through his generosity and munificence to the famous Schneider brothers he was able for some years to secure a monopoly upon their mediumship, with a view to protecting them from greenhorns in psychic research and unscrupulous sceptics bent upon securing a so-called exposure *à tout prix*. During this period the Schneider brothers sat exclusively in his laboratory, where the number of sittings exceeded two hundred, several hundred men of learning being thus convinced of the genuineness of their phenomena.

Schrenck's attitude to those mediums with whom he experimented was a fatherly one. He sent them expensive presents at Christmas and was always willing to help them financially when necessary.

The writer once spent an evening shortly before Christmas with the Baron and his wife. Young Rudi Schneider was also present, and as the lad was to leave upon the morrow to spend the Christmas holidays with his parents in the little town of Braunau, a table overflowing with Christmas presents, including an expensive suit of clothes, with everything to match, had been prepared for him, to his great pride and joy. Small wonder that the entire Schneider family, whose cause he so often fearlessly championed, when they were attacked by ignorant opponents, were deeply attached to him.

Schrenck's reputation as a psychic researcher was established through his famous experiments with the French medium, Eva C., carried on with the assistance of the well-known French psychic researcher, Madame Bisson. Professor Richet frequently assisted at these experiments. In recent times considerable doubt has been cast by the opposing party upon the genuineness of the results obtained. This is not the place to discuss the pros and cons of the case. It should, however, be remarked that at the time of the Eva C. sittings, the conditions of scientific control in Schrenck's laboratory had not yet attained that perfection for which they were noted during the Schneider experiments. The photographs of ectoplasm obtained, which have been published in Schrenck's book upon the Eva C. case, would nevertheless, in many instances, seem to indicate genuine phenomena and to vouch for absence of fraud in many of the instances quoted. The Baron himself firmly maintained to the end that the control-conditions were fraud-proof, a statement which was backed up by all who had been present.

In the last years of his life Baron Schrenck was much embittered by the unscrupulous warfare waged against him by enemies of psychic research. Certain Munich opponents, who shall here be nameless, never lost an opportunity to try and cast discredit upon his scientific reputation, and the means they resorted to were often of so contemptible a character as to be absolutely lacking in the first rudiments of what is usually known as scientific criticism. One especially zealous opponent candidly admitted that he would stop at nothing to injure Schrenck's reputation.

Luckily the pro-Schrencks were predominant in Munich, so that the Baron was able to form about him a circle of staunch adherents to his cause which numbered in it many of the leading physicians and savants of Munich.

The Baron himself was essentially an aristocrat of the old school. Tall, slender, elegant, with the manners of a courtier, he was equally at home, whether in Paris, in the Bois de Boulogne, on the beach of the Lido, or in Nice on the promenade. His magnificent home in Munich was the gathering place of Munich culture. Artists, writers, musicians and savants of every description met in his drawing-rooms, which were perfect museums of priceless art-treasures.

Prof. Dr. Gustav Freytag wrote in a Munich newspaper at Schrenck's death: "A deep tragedy filled his life. His conviction of the genuineness of his observations was built upon overwhelming material proof, most of which was the result of personal experience. Every day his conviction grew stronger, yet he was obliged to spend half his energy in defending his reputation against the attacks of his enemies. His replies to the vituperant attacks of his foes were always those of a gentleman scorning to sacrifice his own dignity in squabbling. His confidence in the ultimate victory of his theories never forsook him, even when his physical strength was finally broken his magnificent moral courage never wavered."

Schrenck's official attitude towards Psychic Science was animistic, that is to say, he never publicly admitted any leaning towards the Spiritualistic theory. He remained to the last the ideal psychical researcher, accepting only the evidence of his own senses and taking nothing for granted. Perhaps his only fault in this respect was a certain narrow-mindedness, inasmuch as his interests were concentrated so exclusively upon physical phenomena as to cause him to underestimate the paramount importance of those mental phenomena which Spiritualism alone can fully explain. Thus, while the phenomena of trance-speaking, when not connected with telekinesis or materialization, left him cold, he would take the longest railway-journey, if there were any likelihood of getting into touch with a telekinetic medium.

Yet Psychic Science owes him a great debt of gratitude on account of this very narrow-mindedness, which prompted him to specialise and to concentrate all his energy and power of observation upon proving the existence of telekinesis as a scientific fact. His motto was "One scientifically proved fact is worth a hundred theories."

That in the depths of his heart Schrenck was by no means opposed to Spiritualism, even being inclined to accept it in certain cases, he has proved time and again to the writer, when in *tête à tête* conversations he dropped the mask of the cautious and critical scientist. In future years, when Psychic Science will have progressed so far as to make present research conditions seem childish and antiquated, we shall nevertheless be justified in looking back to the pioneer work carried out by Schrenck-Notzing with a heart full of appreciation for his courage and devotion to the cause, and we shall then reverently honour his memory.

SURRENDER.

Life's myriad thoughts touch every feeling heart—
Peasant or prince, light libertine, leal lover!—
And one white rose, in solitude apart,
Can pierce the soul, and all its dreams discover!

So Truth and Beauty hold the scales of Time,
Teaching the heart of glories true and tender—
And at the Gates of God's Immortal Clime
Souls shall be free, once they in faith surrender.

J. M. STUART-YOUNG.

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MEMBERS' MEETING, WEDNESDAY, APRIL 10th,
at 8.15 p.m. Mr. G. C. Ashton Jonson
on "WITH SIR ARTHUR CONAN DOYLE IN SOUTH AFRICA."

Tuesday, April 9th, at 3 p.m. MR. F. H. HAINES (Author of "Thus Saith Cephra"), on "The Development of Spiritual Gifts."

Group Clairvoyance. (Limited to 10. Bookings must be made.)
Friday, April 12th, at 5 p.m. ... MRS. BRITAIN

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

VOL. VIII. No. 1. April, 1929

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Thursday, 8 p.m. Practical Psychology WALTER LONG.

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Tuesday, April 9th, at 7.30 Clairvoyance ... MRS. MEURIG MORRIS
Thursday, April 11th at 7.30 Clairvoyance ... MRS. KINGSTONE

GROUP SEANCES.

Monday, April 8th, at 7.30 ... MRS. KINGSTONE
Wednesday, April 10th, at 3 ... MRS. NEVILLE

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Fridays, at 6.30 ... MRS. HENDERSON

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Monday, April 8th, 7.30 p.m. ... MR. GRAHAM MOFFAT

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Wednesday, April 10th, at 7.30 p.m. (lecture) ... CAPT. JACK FROST

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11 a.m.—Speaker, Rev. Dr. Lamond.

6.30 p.m.—Speaker, Mr. Shaw Desmond.

Clairvoyante: Mrs. Johnson.

April 14th, 11 a.m., Captain Frost.

6.30 p.m., Rev. Drayton Thomas.

Clairvoyante: Miss Campbell.

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SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—April 7th, 11.15, open circle. 6.30, Mrs. F. Kingstone. April 10th, 8, Miss Nellie McElroy.

Camberwell.—The Central Hall, High Street.—April 7th, 11 Mrs. Gardner; 6.30, Mrs. Edy. Wednesday, 7.30, public meeting, at 55, Station Road.

Richmond Spiritualist Church, Ormond Road.—April 7th, 7, Mr. G. Botham, address and clairvoyance. April 10th, 7.30, Mr. H. J. Osborn, address and clairvoyance.

Croydon.—The New Gallery, Katharine Street.—April 7th, 3, Lyceum; 6.30, Mrs. K. Jarman. April 10th, 7.45, Mrs. E. Clements.

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APRIL 11, at 8.30 p.m.—**AT QUEEN'S GATE HALL, HARRINGTON ROAD, S.W.7.**

RECEPTION to Mr. T. H. PIERSON (Hon. Sec., American Society for Psychical Research), and Mrs. PIERSON. Brief speeches will be made by representatives from the following organisations:—

SOCIETY FOR PSYCHICAL RESEARCH	Hon. EVERARD FEILDING
NATIONAL LABORATORY OF PSYCHICAL RESEARCH and FOREIGN RESEARCH OFFICER, Amer. S.P.R.	Mr. HARRY PRICE
BRITISH COLLEGE OF PSYCHIC SCIENCE	Mrs. P. CHAMPION DE CRESPIGNY
Host and Hostess for Council of London Spiritualist Alliance, Vice-Admiral J. C. ARMSTRONG and Mrs. H. L. BAGGALLAY.	
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April 17th, Psychic Practices of the South African Native. MRS. NORDICA.

***TRANCE ADDRESSES.** Alternate Wednesdays at 5 p.m.

April 24th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

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For the purpose of introduction among spiritualists and friends.

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Apr. 16th, MR. T. E. AUSTIN (Psychometry from flowers worn by audience).

*Trance addresses of this nature offer no evidence of identity, and are not intended for enquirers seeking evidence of survival. They are distinct from private Trance sittings. The answer to questions in trance are interesting to students of supernormal phenomena and especially to Spiritualists seeking information of the after-life as described by a spirit control.

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INQUIRERS are invited to call or write. The Secretary, Miss Mercy Phillimore, attends daily except Saturday from 10 to 6 p.m., and until the end of the evening meetings, and is at all times prepared to meet inquirers. It is advisable that appointments be made to avoid possible loss of time.

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