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# Light:

A Journal of Psychological, Occult, and Mystical Research.

"LIGHT! MORE LIGHT!"—Goethe.

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

No. 2518. Vol. XLIX.

[Registered as

Saturday, April 13, 1929.

a Newspaper,

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## "Light"—Its Scope and Purpose.

NEARLY fifty years ago LIGHT was founded to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions and intuitions of saints, seers and sages, but by scientific investigation of psychical phenomena.

THIS position it has firmly maintained, and to-day it finds its justification in the gradual growth of the idea amongst all classes, for Spiritualism and Psychical Research have now become questions of the hour.

AMONGST the contents of the present issue are:—

### NOTES OF SEANCES WITH STANTON MOSES.

### SOME PLANCHETTE EXPERIENCES.

### THE SAYINGS OF "DR. LASCELLES."

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**Lewisham.**—Limes Hall, Limes Grove.—April 14th, 11.15, open circle. 6.30, Mr. T. E. Corkhill; address, Miss Frances Campbell, clairvoyance. April 17th, 8, Mrs. Redfern.

**Camberwell.**—The Central Hall, High Street.—April 14th, 11, open circle; 6.30, Mrs. Evans. Wednesday, 7.30, public meeting, at 55, Station Road.

**Richmond Spiritualist Church, Ormond Road.**—April 14th, 7, Mr. H. Leaf, address and clairvoyance. April 17th, 7.30, Mrs. Edey, address and clairvoyance.

**Croydon.**—The New Gallery, Katharine Street.—April 14th, 3, Lyceum; 6.30, Mr. H. Boddington, address. April 17th, 7.45, Mrs. Meurig Morris.

**Cricklewood.**—Ashford Hall, 41, Ashford Road.—April 14th, 6.30, Miss Proud, address and clairvoyance. April 17th, 8, Mrs. V. C. Croxford.

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## CONTENTS.

Notes by the Way .. .. .	169
Notes of Seances with Stainton Moses .. .. .	170
An Unheeded Warning .. .. .	171
A Zulu Healer .. .. .	171
Psychic Freedom and the Coming Election .. .. .	172
The need for Spiritual Enlightenment .. .. .	172
Letters to the Editor .. .. .	173
Heaven: Its Reason and Reality .. .. .	174
Sidelights .. .. .	175
Getting His Name "Across" .. .. .	175
Some Planchette Experiences .. .. .	176
The Voice in the Church .. .. .	176
The Personal Side .. .. .	177
"The Passing" .. .. .	177
Rays and Reflections .. .. .	177
From a Medium's Note Book .. .. .	178
The Sayings of Dr. Lascelles .. .. .	178

## NOTES BY THE WAY.

### "SPIRITUALISM AND HOPE."

From a letter under this heading signed A. M. Baumgarten, which appeared some time ago (March 9th) in the *Daily Record and Daily Mail* (Glasgow) we take the following extracts which present a very sensible point of view:

I cannot help thinking that if we all had the knowledge and outlook of the Spiritualist we should be without the recurring depression that is so characteristic of thoughtful people, and from which we seek relief in different forms of excitement, or by burying our heads in the sand like the noble ostrich.

We fear the opening of the doors of knowledge, whilst the Spiritualist looks through them unabashed, and gladly merges the present in a partially yet inspiringly ascertainable future. He adjusts his estimate accordingly, and deepens his day.

The churches, speaking generally, appear to stop just where they should really begin, and strangely deprecate the bringing forward of evidence for that immortality on which, as a pious hypothesis, they are established.

### "OCCULT NUMBERS."

What is known as Numerology presents some very curious instances of significant numbers prevailing in certain lives. There is quite a long list of such cases, one of the latest being that cited in a Sunday paper which tells of a Birmingham soldier "whose life figure is undoubtedly nine". He was, it seems, born in the ninth hour of the day, left school at the age of nine, and nine years afterwards joined the Army. He had crossed the seas nine times, his first period of foreign service being for nine years, nine months and nine days. He attained staff rank after nine years and nine days. He was wounded nine times: there are nine bars on his South Africa medal. A number of other nines in his career are mentioned, although these seem to be arrived at chiefly by the addition of figures, as in his regimental number ( $7+2=9$ ). It is all very curious, this lore of numbers, as originally taught by some ancient philosophers, Pythagoras, for instance.

We should be more impressed by it but for the observation that in many of the cases we have examined there seemed to be a good deal of "unconscious selection". Some person, for example, claims that 5 is his "life number", and makes out a formidable list of important events linked (not always very closely) with 5. But it is too often noticeable that equally important events in his life in which the "mystic 5" does not appear are somehow left out of account. The conclusion, then, is that, although there may be "something in it", the key to this numerical mystery has yet to be found.

## IDEAS OF HEAVEN.

Writing in an evening paper in a symposium on the inspiring topic: "Have we Done with Hell Fire?" Mr. Compton Mackenzie (as one of the authorities on the matter) refers to "our ultimate destination", and remarks "that Spiritualists find nothing repugnant in the notion of their life after death being spent in the gardens of a large lunatic asylum". This is rather to libel a large body containing many intelligent and educated people. However, as the comment is evidently intended merely as a piece of stinging satire, we may let it pass, being in the meanwhile quite unstung. But it seems worth while remarking that in essence the Spiritualistic conception of the immediate "next world" is that it is a realm of life as natural as this and rather resembling it in many ways but vastly more beautiful; in short, a state which answers to the Greek meaning of "Paradise". There is nothing in the way of an abrupt transition from the present state to a condition which, to us, would be strange, unnatural and forbidding. Of course, there are other ideas of Heaven—that, for instance in which there are winged people with harps and crowns, four Beasts "full of eyes before and behind", four-and-twenty elders and much gold and jewels. We should hardly suppose that Mr. Compton Mackenzie would prefer this kind of Heaven as having about it less suggestion of the lunatic asylum. Still, as Cicero remarked (in effect) there is no profit in disputing about matters of taste.

## PROFESSOR CHARLES RICHEL.

In reference to the widespread rumour that Professor Richet, the famous French *savant*, had died some weeks ago, we are happy to state on the authority of M. Charles Quartier, secretary of the Institut Métapsychique International, Paris, that these reports are incorrect. M. Quartier, in a letter to *LIGHT*, dated April 5th, says: "Professor Charles Richet is still alive; he wrote me from Monte Carlo only a few days ago. It was another of the same name who passed away, happily not our Richet."

THE CLEOPHAS SCRIPTS.—Miss Geraldine Cummins, in the course of an address at the British College of Psychic Science on March 20th, said she valued the liberal and open-minded manner in which the English public received the *Scripts*, which contrasted with the way it had been regarded in certain circles in Ireland, from which country she had just returned. In Cork she found the book had been banned from two public libraries as being "dangerous".

## NOTES OF SEANCES WITH STAINTON MOSES.

*(continued from page 159).*

March 18th, 1874. Emperor said that more than fifty spirits had been directly employed in a wonderful manifestation they had been given. "One of the most difficult experiments," he called it. Mr. P. says: "Scent came in various ways. First wafted in our faces, then blown as if in a strong gale by a pair of bellows. Next sprinkled from the ceiling in gentle showers. Lastly (very difficult to manage), it was poured upon the hands, which were joined and held with palms upward." A stream of scent, as if poured from the spout of a teapot, fell on his hand and ran down on to the table. Stains were seen afterwards on the table.

April 15th, 1874. Emperor explained an extraordinary manifestation of the previous evening, when S.M. was enveloped in a phosphorescent light, which rose in smoking fumes all round him until, at length, in alarm he left the room. He said that in producing the spirit lights the spirit had not sufficiently materialised the envelope or receptacle made for the purpose of enclosing certain elements drawn from the bodies of the sitters, and the result had been that it had burst and scattered its phosphorescent contents all round the medium. He said that materials for scent were also gathered from the bodies, and could be carried about in a materialised envelope.

December 4th, 1874. Benjamin Franklin controlled for the first time.

Mr. P. says: "He spoke with a slight American accent. He told us that he was at the head of all physical manifestations throughout the world, and that the evening before he had controlled Dr. Slade at New York, time and space being nothing to him. He also said the musical sounds were produced entirely by will power without the aid of materialised instruments. Afterwards the medium saw a luminous spirit-hand writing on a piece of paper with a pencil in front of Mrs. Speer. The paper was then carried up and thrown violently down on the hand of Miss P. The writing was a facsimile of B.F.'s signature. The pencil seemed to the medium to be held by the fingers of the spirit who was writing; but we were told it was not necessary to use a pencil, and that, in many cases where writing was given, the lead used was extracted for the purpose from pencils which might or might not be in the room at the time."

November 15th, 1874. Emperor said that animals have souls and life is indestructible. The life, even of animals is perpetuated, and in the lower spheres plants and animals exist and undergo a process of sublimation, until at length they cease to exist.

Emperor controlling:

"The doctrine of eternal punishment as explained and understood amongst you is the very reverse of the truth, and has probably grown up from a perversion of many collated and misinterpreted passages in your Scriptures.

"Having been attendant on the ministry of the Lord Jesus throughout His earth life, we know that he would never have taught so terrible a doctrine as that of eternal punishment; and to ground it on some text which has been utterly misinterpreted is blasphemous and horrible."

Mr. P. says: "I was spending the evening with Mr. Moses at his rooms, and we were speaking of the rapid progress of Spiritualism in its higher forms, when I noticed that his voice changed, and I at length discovered that I was talking to Emperor. He asked me to put out two candles which were on the mantelpiece in front of Mr. Moses, and then spoke to this effect, as far as I remember:

"It gives us great pleasure to hear your conversation, and to notice the deep interest which you take in our work. It is only at certain epochs that the wave of spiritual progress passes over your earth, and you are now approaching the zenith of the movement of which you have been speaking. It is, indeed, a rapid one, and much seed has been sown, from which a rich harvest will hereafter be reaped. The ground has been prepared beforehand by means of the social and political changes which have been going on around you. What you term the spread of democratic ideas has been brought about by spiritual agencies, which have been slowly but surely doing their work amongst you. Many of the spirits to whom this work has been entrusted were on your earth in the palmy days of Athens and of Rome, when politics were made a special study, and they were, therefore, well fitted to undertake it. The time has now come for the spread of those wider views on religious questions which will take the place of the narrow dogmas commonly received in the present day. The process will be a very gradual one, and the new doctrine will supplement, rather than destroy, those which have been previously received. The old Churches have been aristocratic, like the Jewish Church of old. The Church of the future will be democratic, and all will find a home within it."

Emperor then retired, and Mr. Moses then got up, being under the impression he had fallen asleep. The control seemed to be established very easily, although the room was very brightly lighted by gas, a lamp, two candles and a fire. (January 23rd 1875.)

February 24th, 1875. Emperor controlling: "The connection of the body and spirit, after what you term death may extend over a great length of time, but it is severed as soon as decomposition sets in, and, until this commences, the body should not be disposed of. No permanent injury, however, would be done to the spirit by the premature burial or cremation of the physical body, for, after death, the spirit is independent, and the severance would only be, as it were, the lopping off of that which is irksome and uncomfortable. We would encourage the practice of cremation as a ready and orderly means of disposing of that which must be disposed of."

February 24th, 1875. Emperor controlling: [Dr. Speer asked about euthanasia]:

"In no case is it, we do not say desirable, but even permissible. It involves a principle, which, if once admitted, would be a source of much evil.

"Each spirit is placed in your world for purposes of training, and is there prepared for its birth into the spheres. You may as well shirk the difficulties of life, as many do, by unlicensed means, as adopt such a practice. If you drown the troubles of existence, you lose the benefits that they bring to you, for all troubles are a remedial process. The avoidance of training is an ultimate loss, and the refusal of probation is the declining of opportunities. It is only those who seize them and use them aright that gain the advantages which flow from them. As difficulties are

grappled with and surmounted, the soul is raised to a higher stage; but, if it refuses them, it becomes less and less capable of soaring.

"Would you banish it into the spheres enfeebled and enervated, and still less able to progress? We are speaking now of the abrupt termination of a lingering existence, not of palliatives of bodily suffering. You have distorted the conditions under which physical life is best developed, and have placed the spirit in a state of existence in which progress is one long struggle, and deterioration is almost a necessity, and anything which may alleviate the pains of life is but an apology for the ills which you have yourselves induced. Most of your sufferings result from the conscious violation of known laws, and you are yourselves responsible for them.

"Be assured that the sending of a spirit 'narcotised' into the spheres is nothing less than a crime. Mental terrors cannot be removed by narcotics; the spirit will feel them, although it cannot show it. The birth of the spirit into the spheres is often accompanied by fear and apprehension, and these can only be removed by the process of training which you are now undergoing. Bodily pains will be left behind, and spiritual apprehension cannot be touched by any palliatives which you can administer. The struggles which precede dissolution, and seem to you so painful, leave, in most cases, no impress on the spirit, and it is only grave pain that should be alleviated. If euthanasia were permitted, it would come to be little distinctive from murder."

(To be continued.)

## AN UNHEEDED WARNING.

Mr. P. Reginald Palethorpe, of St. Augustine, Florida, U.S.A., writes:—

I was talking to an old Canadian on the Bridge of Lions near here one warm afternoon. We were fishing. The Canadian, a winter visitor, had been telling me of his dreams (at my solicitation, of course) when he noticed another man coming along, equipped for fishing, and called to him: "Hey, Baldy!"—explaining to me that this was a man who "dreamed while awake". "Baldy" was not his real name, of course, but merely a nickname.

My Canadian friend told him that he had informed me about the "day-dreaming", and "Baldy", who was a genial creature, said it was so; he dreamed often during his waking moments, while at the same time knowing everything that was going on around him. The "dream" seemed real, while the reality seemed dream-like while it lasted. "Baldy" was a stocky man, sunburned the colour of old mahogany, and chewed tobacco at a great rate—the last man I should have thought of in this connection. He told me he would often think of things that were going to happen or were actually happening while he was in this state; this distressed him, and he sometimes had to shake himself vigorously to "get shut of it all". "Baldy" told me some of these incidents, one of which was as follows:—

He was fishing at the time, using a float on his line, and the reflection of the sun on the water made him blink, causing him to half-close his eyes while still keeping the float in view. This happened a year or two ago on the apex of the frenzied real estate boom here. "Baldy" was engaged in turning over in his mind an offer he had just received for some lots belonging to him in the North City. Some of these had doubled, others had trebled in value, but he had no intention of accepting the offer, being convinced that the rise in value had only just started. Suddenly a voice floated to him across the water "clear as a bell", saying: "Sell, Johnny, please sell." "Baldy" shook himself to "shake it off", then settled down to the task of watching his float on the water. There was no boat in sight, he said, but again the voice came

over the water—"Johnny, don't be a fool—sell." Just then a trout struck, and struck hard; it was: big one, "Baldy" said, weighing nearly five pounds. That was the end of the "dream", for the trout took some playing, as "Baldy" used the finest of tackle.

"Do you know whose voice it was?" I asked.

He replied: "Yes, I knew. But I'm not going to tell you. It's all foolishness anyhow. Fancies and all that. Not natural. I don't hold any truck with what's not natural."

"Did you sell?" I asked.

"No, I didn't," he replied shortly. "Say, you fellows don't seem to be getting anything—think I'll mosey over to the jetties to fish. So long!" and he moved away.

"I can tell you who it was calling him," my Canadian friend told me, when "Baldy" had gone. "It was Martha, his wife, dead these seven years. He told me himself and then got mad as a wet hen because I said maybe it really *was* Martha. 'Baldy' is a great chap, but stubborn as an army mule.

"What are his lots worth now?" I asked.

He replied: "Nothing—or very nearly. A man is using them as a chicken farm. 'Baldy' gets a little rent—about enough to pay taxes on them I reckon. He is stubborn, like I told you, and would not let go."

I asked my Canadian friend if it were not possible that "Baldy" had imagined all this, and he replied: "Oh, no! He told me at the time it happened, or a very short while after. The lots were still booming then."

## A ZULU HEALER.

From an interesting article by Dr. George Lindsay Johnson on Shembe, "the Prophet of Natal", sent to us at a time when we were unable to use it, we take his account of a striking cure by the "Prophet", whom Dr. Lindsay Johnson regarded as "not only one of the most wonderful men in South Africa, but one of the most advanced thinkers in the Colony"—a surprising judgment of a Zulu Chief and Healer. On one occasion when Shembe was preaching to a large crowd in the presence of several European friends of Dr. Lindsay Johnson, a girl was bitten by a Puff-adder, "the third most poisonous snake in South Africa, very nearly as dangerous as the Cobra, which will kill a man in twenty minutes". The girl's hand swelled up at once. The doctor continues:—

She was gasping, and calling for water, then her eyes closed. Shembe left the crowd immediately and went to his tree to pray. He said: "O God let these people know that I praise and worship You. Let these people know that You can heal without medicine. If this girl dies in my presence, Your word will be as nothing from me to them." Then he told us that God said: "Go back to the girl, I have heard all you say." Then Shembe put his foot on the top of her swollen hand, but the girl cried out and seemed to be dying. Then the "Prophet" went back to the tree, and said: "Lord, the girl is dying." Then the Lord said: "What is in you?" Shembe replied: "Nothing but Your Spirit." Then (as he narrated afterwards) God said, "Go back and blow your breath into her nostrils, mouth and ears."

As he did so, smoke and water ran out of her body (steam, moisture and smoke are the same in Zulu). Then the girl got up and appeared to be perfectly well again as the swelling instantly disappeared, and all the people shouted and praised God. This was witnessed by several friends of mine. When some people returned to the seat of the accident to kill the snake they found it curled up quite dead.

## PSYCHIC FREEDOM AND THE COMING ELECTION.

A MANIFESTO BY THE S.N.U.

Many of the parliamentary candidates at the coming General Election will be called upon to state categorically whether or no they will be prepared, if elected, to give active support to a Bill to remove the obsolete restrictions of the Witchcraft and Vagrancy Acts which lay the genuine medium, as well as the impudent charlatan, equally open to police prosecution. The iniquity of the present laws in relation to psychic matters is skilfully set out in a leaflet drawn up by Mr. Ernest Oaten, and entitled *Spiritualism and the Law*, of which many thousands will be distributed during the coming fight for parliamentary honours. Copies of this manifesto have been sent to the Prime Minister, the Home Secretary and the Solicitor-General; also to Mr. Ramsay MacDonald, Mr. Philip Snowden, Mr. Herbert Samuel and Mr. Lloyd George. We understand that Messrs Ramsay MacDonald and Lloyd George have replied sympathetically, although so far none of the party leaders has pledged his support. It is noticeable that the Liberal and Socialist elements are far more friendly towards the reform of these Acts than are the Conservatives. Some of the candidates of the last-named party have shown a disposition to treat the Spiritualists' demands with scant attention, an attitude which will lose many votes, and possibly seats, particularly in the North of England, where the Spiritualist vote is strong, and the movement active.

\* \* \* \* \*

The case for reform is set out clearly and reasonably in the Manifesto, which, by its moderate tone, can give offence to none. It begins with a statement that Spiritualism is spreading, and that many of the greatest scientists have devoted years to a study of the phenomena; that the central claim of Spiritualism is that communication between the living and so-called dead may be possible; that mediumship is the basis of the phenomena, "yet it is true that in the eye of the law all Spiritualistic practice is an offence." The words of the late Dr. Ellis T. Powell, Barrister-at-Law, and a former editor-in-chief of the London *Financial News*, are then appropriately quoted, thus:—

"Let me say this: if Jesus Christ, once more incarnate, were to re-visit the earth and were to re-enact that marvellous evocation of psychic power which we know as the Transfiguration, He could be successfully prosecuted under the Witchcraft and Vagrancy Acts.

Overwhelming proof that the phenomena were genuine would not save Him from being fined or sent to prison as a rogue and a vagabond. That is to say, in a country which professes adherence to a religion founded on psychic phenomena, such manifestations are declared by the legislature to be utterly fraudulent."

\* \* \* \* \*

The Manifesto complains, with reason, of the use by the police of "agents provocateurs" in their search for evidence against the genuine psychic. The police authorities presumably act on the formal complaint of a "common informer", and this type of individual (whose identity is almost always concealed) is not infrequently actuated by spite or religious prejudice. Says the document: "There has never been a case to our knowledge in which a member of the public has been put into the box to say that he has been injured or deceived." That is a strong statement, and should carry weight. It is intolerable that genuine psychic mediums should be a prey to pussy-footing spies and anonymous "informers"; the whole thing smacks of the evil days of the Holy Inquisition.

A simple amending Bill has been suggested to correct the mischievous elements in the offending Acts. Here it is: "After the passing of this Act, no criminal proceedings shall be instituted or carried on against any person acting or purporting to act as a Spiritualist medium in the absence on the part of such a person

of a deliberate intention to deceive or defraud."

In the meantime, some half-million votes turn on this question of psychic freedom, so that parliamentary candidates will do well to give the matter serious attention, even though for no higher motive than self-interest.

## THE NEED FOR SPIRITUAL ENLIGHTENMENT.

BY W. H. SIMPSON.

Civilisation was not created nor developed by religion, but by intellectual growth. The notion that this, or any civilisation, must be founded upon religion strikes me as an erroneous idea arising from a misconception as to what constitutes real and true religious conviction. Mind and matter do not answer the riddle of the universe. Matter may reproduce itself, but cannot create mind. All is purposeful, although the ultimate is beyond human understanding or imagination.

This we *do* know: that in the evolutionary upward development of the human race, higher faculties are now being evolved, and latent faculties of discernment are finding expression.

This has been disclosed by scientific research, and by psychic manifestations of various kinds. The fundamental postulate of all psychic research and Spiritualistic study has at least been proved beyond all doubt or cavil, namely, that man survives the death of his body. No true philosophy of life and conduct, here and now, can be formulated without this knowledge.

People often ask the question: "What is the good of Spiritualism?" One might feel tempted to answer that it is very little use so far as the thing is expounded and practised by some who label themselves Spiritualists—people who are clearly unaware of the true significance of right spiritual knowledge, the effect of which should be of incalculable value in the civilisation of the Western world which has been hitherto so spiritually misled and blinded by theological superstition.

If our civilisation is to be prolonged along lines of upward progress, there must be a complete change of thought, a new orientation towards spiritual verities. This may come about if a correct study is made of Nature—who is always right.

Now life after "death" has been conclusively demonstrated again and again, in the face of materialistic opposition and denial, much of which has come from men and women of distorted religious beliefs—devotees who have learned to love their theological darkness and shun the light of truth. Such superstitious prejudice (which does to the mind what excessive cigarette smoking, alcoholism and drug-taking do to the body) has been responsible for much spiritual injury and degradation.

Neither the narrow theologian nor the narrow Spiritualist appears to realise the present critical situation. There is a lamentable absence of true spiritual discernment on the part of many Spiritualistic bodies; on the other hand, there is a manifest readiness on the part of some heterodox sectarians to compromise between what they perceive to be spiritual truth, and orthodox falsehood, with the desire (no doubt a subconscious one) of coming to terms with their consciences; the result being to give a little longer life to decrepit superstition. Religious enlightenment is of inestimable value to the world. It cannot perhaps be experienced by the masses, but to those intellectually and spiritually developed it is a pearl above all price. True religion is a personal and individual matter, and cannot very well be broadcast among the multitude.

A truly spiritual view of life and its implications and responsibilities would bring about a new attitude of thought throughout the modern world, and would inevitably find expression in right desires, right speech and right conduct, and would afford an unassailable basis for life here and hereafter.

## LETTERS TO THE EDITOR.

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

## "THE ULTIMATE REALITY."

Sir,—The correspondence from Mr. J. L. Ames and Admiral Henderson is intriguing and fascinating.

We have spiritual bodies, and the information we glean leads to the assumption that spirit is substance, of which our conception can only be obtained from our knowledge of matter. Matter is motion, and we can conceive of spirit substance in no other terms. Motion needs space and time.

In physical life planetary movement affords a useful guide in measuring the sequence of events. The guide is a servant, not a master. An hour, by the clock, is sixty minutes, and in our physical muscular movements we can cram no more than sixty minutes' worth of work into an horological hour. But where is the clock when we soar into the realms of thought and spirit? It is possible to see the events of a lifetime in a few minutes. What makes it possible? The fourth dimension. But what is the fourth dimension? Speed. As Mr. Ames suggests, the spirit world is not there, but here, separated from us by its speed.

I quote from Mr. Ames's letter in *LIGHT* of March 23rd: "He [Professor Eddington] states elsewhere that it would seem as if the universe itself ultimately consisted of the stuff of our own consciousness, and as I said above, the ultimate reality is consciousness itself." This is a great truth. Swedenborg says that love is the ultimate reality. Love is life; coupled with the understanding it is consciousness. The substance of the spiritual and physical worlds is the same as that comprising our life, our consciousness. The difference is in degree—a question of speed.

Substance is motion, and Swedenborg declares that the substance of the universe, in whatever degree, is the result of the potentialities of the Divine Love becoming kinetic.—Yours etc.,

TUDOR A. MORGAN.

Fountain Chambers, Pontypridd.

## VERIFIED DREAMS.

Sir,—I was greatly interested in Mr. Reginald Palethorpe's recent article on "Dreams and Dreamers".

I dream frequently, and my dreams include some from which I awake suddenly, with every detail clear; these are generally vivid and connected and seem to have a definite meaning. Several of them have foreshadowed events which later occurred.

I am not conscious that my experiences are dreams at the time in the ordinary sense, but have occasionally wakened with the dream still going on, and been able to retain this state for a few moments by lying still with my eyes shut.

On two occasions I have gone back into the atmosphere of a previous dream as my head touched the pillow on the following night, and it seemed to me that these were dreams I had forgotten completely by then until reminded of them by this means.

Once or twice I have had the sensation of watching my own actions, conscious that I was the actor in them; and this was accompanied by hearing words spoken as if read from a book, describing the scene in which I was taking part.

Among the prophetic dreams the following may be of interest:

(1) In 1922 I dreamed that my mother and I were in a large theatre or hall sitting among tiers of seats at the stage or platform end of the building, listening to an address by the Rev. G. Vale Owen.

Some time later, in May of that year, this came about, as we were members of a voluntary choir organised for a meeting held at Queen's Hall at which Mr. Owen was the chief speaker, and we sat as in my dream.

(2) Early in 1926 I dreamed we had received a document which I knew to be a death certificate, though in appearance it was more like an engraved examination certificate, with the initials and surname of an uncle filled in by hand. I was surprised and knew, in the dream, that it could not refer to him, as the envelope containing it was addressed in his handwriting.

In June that year, his wife—my aunt—died, quite suddenly and unexpectedly, our first intimation being a telegram from my uncle announcing the fact. This telegram was evidently the document I had dreamed of.

(3) I dreamed we were having a large family gathering at our house (about 20 people)—a highly improbable thing for us to do—and in the course of this, one more visitor—an aunt whom I had not seen for years—came in quite unexpectedly and uninvited!

During the next twenty-four hours we received five letters from the five branches of the family present in my dreams, one being concerned with a past visit to us and the other four with future visits. Two of these four were acceptances of invitations to visit us, the third was unexpected, from a cousin asking if she and her mother could come and see us, and the fourth was from the aunt who had turned up in my dream and was to invite me to go and stay with her!—Yours, etc.,

MARJORIE MARRIAN.

North Harrow, Middx.

## A LETTER FROM TAHITI.

From far-off Tahiti we have received a letter, the writer of which expresses his high appreciation of *LIGHT*, saying that he had some time ago had a copy of the paper passed on to him by a friend and that it was a revelation to him, for he had never known that such literature existed.

He offers some remarks on the question of fortune-telling, expressing his astonishment that the law should be at such pains to suppress it, especially as this not infrequently involves the persecution of people possessing genuine psychic gifts.

As regards the question of payment for such gifts, he makes allusion to the high church dignitaries who do not see anything wrong in taking large salaries for their own work.

As to the impostors in psychical circles, he remarks that there are scoundrels in all trades and professions. But, of course, such arguments are sufficiently familiar to us, although they will bear repetition.

Our correspondent expresses the view that the world is crying out for a new religion, seeing that the religion of to-day is not that which was originally taught by Jesus Christ. He thinks that the knowledge offered by Spiritualism will do much to bring about that change of which the world stands in need, and in this view we are entirely with him.

## RUDI SCHNEIDER VISITS LONDON.

We learn from Mr. Harry Price that during his recent visit to Munich he met Rudi Schneider and arranged for the young medium to visit the National Laboratory of Psychological Research for a series of seances. By the time these lines appear Schneider should be in London. We hope shortly to give an account of some of the seances at the National Laboratory with this Austrian medium, who is, of course, one of the famous Schneider brothers—Willi and Rudi—whose psychic gifts have attracted the attention of investigators all over the world. The late Dr. Baron von Schrenck-Notzing was keenly interested in their mediumship, which he submitted to a long series of rigorous tests, from which the Baron concluded that the phenomena were entirely genuine, a conclusion, however, which met with strong opposition from several Continental scientists.

## LIGHT.

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## HEAVEN: ITS REASON AND REALITY.

*My idea of Heaven is that there is no melodrama in it at all; that it is wholly real.*—  
EMERSON.

The Rev. Dr. Berry who is the Secretary of the Congregational Union, was giving (in the *Evening News*) lately his views concerning Heaven.

He well remarks that much of the popular disbelief in a life after death arises from the childish ideas of it which are presented to people in the name of religion. He finds that the descriptions of "golden streets and endless music" make little appeal "to men and women who have loved the adventure of this life, with its strange ups and downs, its stern struggles, its work and its play". Indeed, as he says, "the conventional pictures of Heaven leave us unmoved without any desire to find ourselves there".

We are sufficiently familiar with the argument. It is a commonplace not only to the intelligent Spiritualist but to intelligent and progressive minds generally.

We need only pause for a moment to consider how such unnatural ideas arose. That is sufficiently obvious—they came from the perversions of an unnatural theology, which laid its shackles on the human mind; from ignorance; from lack of imagination; from the literal acceptance of texts which had only a symbolical meaning. Some of the distortions, too, probably came of the disordered imaginings of divines with more of disease than divinity.

It is gratifying to see how the world to-day is breaking away from these obsolete notions, even though many are in a *transitional* state of mind in which, rejecting the ancient notions of Heaven and finding as yet nothing to substitute for them, they reject for the time all ideas of any future state. And yet there *is* a Heavenly world, to the full as natural as the world in which we live to-day; we might say even *more* natural, for life there has a freer and fuller expression, with greater possibilities of expansion and progression than in this world of thwarted hopes and frustrated ambitions.

To return to Dr. Berry. His views are so much in accordance with the facts as we know them from the

abundant testimony we have gained from the inhabitants of the next world (we may cite, for instance, the Rev. Charles Drayton Thomas's last book *Life Beyond Death: With Evidence*) that Dr. Berry might write with even greater confidence. He remarks that "Matter, according to Professor Eddington, is not unlike spirit according to the old saints", and, we might add, according to the old philosophers—those of Greece in particular. Like all clear thinkers Dr. Berry fails to realise what a "purely spiritual existence" may be. That, of course, is because pure spirit is an abstraction. It can neither be conceived nor experienced apart from some form of substance. Even this world is a spiritual world, when regarded from one point of view. Dr. Berry thinks "we are surely safe in arguing from life here to life there". We are indeed, for in the Divine order there are no breaks, no abrupt transitions; the progression of the soul is measured and orderly. God does not "set strange signs in the Heavenly places". Our next place of abode (when we have crossed the "narrow stream") will not be Heaven in the most exalted sense of the term. It will be, we are told, rather like this world made Heavenly. And even then we may not at first appreciate its beauties, if we go with clouded minds and warped natures. It may take a certain time to become attuned to the new conditions. A world more flexible and sensitive to mental states than is this one, we may at first see in it only the reflections of our own discordant states. To that extent our Heaven will be within us—like our Hell. But that is only a part of the truth. The *objective* as well as the *subjective* side of things enters into the matter, just as it does here, where the loveliest sights and sounds in Nature may fail to awaken any response, may even be repellent to us if our minds are out of tune with them.

Dr. Berry says very finely: "The great link between earth and Heaven is that both spring from the same Creative Mind." That is confirmed by all that we have learned of the after life from those who live in it, and who in many cases have attained, after earthly pain and purgation, to a state in which they can describe their abounding felicity. The philosophers and leaders amongst them tell us, too, that in the course of ages this earth of ours will become as Heavenly as their own world is now; for there is a gradual ascent of life, an eternal procession of events. Through all there is a Plan and Purpose and Intelligent Direction which cannot be said either of the affirmations of an effete Theology or the blank negations of a Materialism which in time will become equally effete. As Walt Whitman put it: "All parts away for the progress of souls," and Heaven is set as firmly in the foundation of things as is earth. If at first this truth has to be discerned with the eye of Faith, it is found in the end to be rooted in Reason.

OMNIPRESENT LIFE.—There is no such thing as dead matter. That which we call death is only a change of life. That which we call dead to-day will be living to-morrow. The mineral passes into the vegetable, and the vegetable into the animal. The so-called dead mineral was not made a living substance, because it passed into the vegetable or animal kingdom. It was not taken up by the plant, or the human body, for the purpose of giving it (the mineral) life, but on the contrary, it was taken in order that it might confer its quota of spirit, or life-giving principle to the living organism that appropriated it. Had it not been a living particle of mineral, or possessing as we have stated, a spiritual counterpart, how could it give life to the form making use of it? The stones upon which we tread, the table on which we write, the house in which we live, may in the course of time all change, and become part of living organisms by virtue of their living spiritual counterpart.

—MATTHEWS FIDLER.

SIDELIGHTS.

Readers of the Birmingham *Sunday Mercury* have been invited to send to that journal an account of their dreams, and the issue of March 24th contains a selection of these, some of them being highly dramatic. One correspondent, described as a canal boatman, relates an experience which seems to belong to the order of clairvoyance rather than dream experience. The writer, C.B., was returning home late one evening with a boatload of coal from a Cannock Chase colliery; it was dark and a light mist had risen; between Wharf Bridge and Adam-and-Eve Bridge, C.B., who was in charge of the horse behind which he was walking at a gentle saunter, "seemed to experience a partial translation to another realm"—to quote his words. Still conscious that he was walking along the tow-path, C.B. nevertheless felt that he was standing on the threshold of a pillared hall at the end of which was a door which opened to admit a woman, carrying a child.

\* \* \* \* \*

It was, he felt sure, his own mother, who had died before C.B. was two years of age. The visitant conveyed the information—it is not stated how—that she was indeed his mother, and further, that she had died while giving birth to the child she carried. This vision lasted but a short while, and as it faded away C.B. observed that the visitant appeared to be lame. Then, he says, "my mate's voice warning me to go steady, as the bridge we were approaching was invisible to him, called me back to things mundane. Subsequently, I described my experience to my father, who confirmed my description of mother, together with the painful nature of her passing, and the fact that she was slightly crippled." Says C.B. in conclusion, "Prior to that I had no knowledge of my mother; nor had I ever sought her."

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Another *Sunday Mercury* reader, H.P.R. of King's Heath tells of a dream experience, as follows: "My dream was that a 30-inch flywheel broke off at the shaft, flew forward, and struck the girl operator"—this occurring in the ammunition factory at Saltley where H.P.R. was employed. To continue, "Next morning I told this particular girl about the dream, warning her of any impending mishap. Sure enough, at 11 o'clock that same morning the accident occurred precisely as I had dreamed, but luckily the wheel missed the girl by a mere fraction."

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Mrs. F.S. of Smethwick who contributes to the *Sunday Mercury* series, tells of a dream in which she saw a man lying in a local pit; his throat was bleeding and the dreamer recognised the man as one who had been missing from his home in a little village near Coventry. On awaking, the dreamer recounted her experience to her mother, who reported it to a local police constable, who went to the pit armed with a rope and hook, which he used as a drag. The body was found, and the hook, catching the dead man's throat, caused a wound, thus fulfilling an important detail in the dream.

\* \* \* \* \*

William C. of Leek, Staffs, another correspondent, dreamed while staying in a Newcastle-on-Tyne hotel, that the score of a test match then being played was 367 runs for 4 wickets. At Durham the following afternoon he bought a local newspaper, to find that the close-of-play score was—367 runs for 4 wickets. And here is another experience, as told by Mrs. J. of Billesley. Some years before she had been spending a day at her home near Stafford, intending to return to Walsall, where she was employed as a parlour-maid. But "a most uncanny feeling" (not a dream this time) overcame Mrs. J., and although she was very happy

in her work she decided not to return to her employer's house that night but to postpone the journey till next day. She says: "When I arrived back the next morning I found one side of the house wrecked by a gale which had risen in the night. The chimney-stack was down, a huge beam had crashed across my bed, and the fireplace was blown out. Had I been there I should have surely been badly hurt or killed outright."

\* \* \* \* \*

M. Pascal Forthuny tells in the *International Psychic Gazette* for April how his psychic gift enabled him to convey a valuable warning to an aviator, possibly saving the airman's life. Some years ago, while lunching at the home of friends, M. and Madame Manuel-Marson, in Place Vendome, Paris, M. Forthuny was asked to psychometrise a letter handed to him by his hostess. It was, he felt, a letter from a "man who sails in the clouds", and the name "Robert" occurred to him. Then came the warning: Robert, the aviator, must not undertake anything with a man named "Coste". Madame Marson was sufficiently impressed by this message to telephone to "Robert", asking whether he knew anybody named "Coste". "Robert" replied that "Coste" was an airman friend of his, with whom he was trying a new aeroplane at Le Bourget. As to the psychic warning, "Robert" declined to take this seriously.

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But M. and Mme. Manuel-Marson were perturbed by their friend's refusal to act on the warning message, and motored to the aerodrome at Le Bourget to implore "Robert" to abandon his projected flight with Coste—who at that time had not yet emerged as a first-rank aviator. Their supplications were successful, and "Robert" cancelled his air trip, allowing Coste to fly alone. Half an hour later the flight was completed, and on his return to earth Coste joined "Robert" and the Marsons with the remark: "It was a bit of luck that Robert did not come. . . . When I was in full flight one of the oil-duct tubes flew off and tore up the seat in which he would have been sitting. . . . He would have been very seriously wounded."

GETTING HIS NAME "ACROSS".

Mr. Dafydd Thomas, a member of the Bar, sends us the following note of an evidential communication received at a sitting with Mrs. Mason, whose guide, "Maisie", is well known to many of our readers.

MAISIE: "There is a spirit doctor here who wants to grasp your hand across the gulf. He had to do with people who had bad heads."

SITTER: "I cannot place him. Could you get the name?"

MAISIE: "I cannot get it, but he is now taking me up to a door with a knocker on it, and he knocks—knocks—knocks, and that has something to do with it."

"I have every reason to think that this description referred to a Dr. Knox, now dead, with whom I was formerly intimate while he was medical superintendent of a local hospital," writes Mr. Thomas. "Previous to taking up that post, Dr. Knox had been medical superintendent of a mental hospital, hence, in all probability, the 'bad heads'."

CONTINUANCE OF "THE QUEST".

We note with great pleasure that a generous friend of *The Quest* and its editor has enabled Mr. G. R. S. Mead to carry on with his excellent magazine for another volume at least. Our congratulations are accompanied by participation in the gratitude of *The Quest's* editor and its readers to their benefactor.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## SOME PLANCHETTE EXPERIENCES.

### CASES OF GUIDANCE AND HELP FROM THE UNSEEN.

BY ELIZABETH WARD.

Several years ago my sisters and I took a country cottage for the benefit of one who was very delicate. We were poor, and I had to supplement our income by giving lessons in the neighbourhood. There came a time when all the young people who were my pupils needed no more coaching, and we did not know what to do to make both ends meet; so, in desperation, after praying that guidance might be vouchsafed to us, we consulted Planchette, and at once received the message: "Go to Miss A—."

This surprised us greatly, as we scarcely knew the lady in question, but had liked her and had often intended to follow up her invitation to see her in her home some eight miles away from our village. I sallied forth with my thermos flask and sandwiches the next morning, and sat by the sea, to wait until the afternoon, when I could call on her.

Suddenly I saw her walking on the sands, towards me, and we exchanged greetings.

"I was thinking of writing to you to-day," she said, "for an old friend of mine who is coming to the neighbourhood with his wife and young daughter, has asked me if I could possibly find someone to teach the girl for three hours every morning; and as they will be within easy reach of you, I thought you might like to take on the job. Also, I wondered if your young sister would care to come here daily to teach a backward child; so your coming has enabled me to communicate with you by word of mouth, instead of by letter."

She wrote to her friends, with the result that I taught the daughter for two years; so, with the money my sister earned by her lessons, we were able to keep on our home.

\* \* \* \* \*

When we were children we began experimenting with Planchette, and we got some rather remarkable results. One of our friends said to us: "Well, I shall believe in Planchette if it can tell who is going to ride my horse to-morrow." He had come straight from Bournemouth that morning, and naturally none of us knew to whom he had lent his horse; and he was as surprised as we were when, instead of the name of the lady of whom he was thinking, we saw that of "William —", one totally unknown to him. He triumphantly told us the silly little Planchette had made a mistake, as he had lent the horse to a lady, who was a mutual friend of ours.

A few days later, however, on going to the mews where he kept his horse, the proprietor told him that the animal had been so fresh, the lady had refused to ride him, so he had called up a new lad who had just come from some racing stables to exercise the steed.

"What is his name?" asked our friend, and to his intense surprise he heard it was that written by Planchette, "William —".

\* \* \* \* \*

During the Boer War a little brother and sister were asking questions about the progress of the war, and were told by Planchette that our forces had captured a hill called Spion Kop, but would not keep it, and that a general officer known to our father would die as the result of his wounds. Later, we heard that Spion Kop had been taken and lost, and that the General in question had been wounded; the truth of Planchette's statement was confirmed by his death some months later as the result of that wound.

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On one occasion some friends were staying with us, who had heard of our Planchette experiences, and wished to see if they could obtain any evidence. The father of the family, formerly a Professor at one of

the Universities, had become an agnostic, greatly to the sorrow of his wife, and he made many sarcastic remarks on the subject. But he was staggered when, after we asked if Planchette had a message to give to any of us, it wrote: "Yes, for Paul," and there immediately followed the pet name his first wife had given him, a name he had never disclosed to his second wife or their children, and which only he knew. The messages were so beautiful, confirming fully the existence of that other life on which she had entered, that the Professor was convinced of the truth which he had questioned; and, later, passed over happy in the knowledge of existence beyond the Veil.

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## THE VOICE IN THE CHURCH.

BY LADY PALMER.

Last week I was walking in Eaton Square. I then thought I would go into St. Peter's Church, and (as I often do) just pray for as long as I liked. But as the thought of going into St. Peter's entered my mind a voice asserted itself: "Be quick about it!" I rather resented this, but I went in and knelt down. I suppose I could scarcely have said three sentences when I heard: "Get up and go home"; so again feeling rather hardly done by I went. I let myself in with my latch-key. Then, with no definite purpose, I walked along the passage into the dining-room, then back along the passage again and into the morning-room, said a few words to my husband, and into the passage again, still with no particular object in view. And then I met a strange young man, extremely nicely dressed, coming up from the basement. He turned quickly towards the lift.

"Have you come to mend the lift?" I asked.

"No," he said, coming towards me with his very smart bowler hat still on his head, "I want the housekeeper. Are you the housekeeper?"

"No," I replied very gravely, "I am not; and will you take your hat off?"

He coloured up and said: "I am sorry." At that moment my kitchen-maid came down the lift. He went and spoke to her. I could not hear what he said. Then he came back to me, and I went and let him out. A charming-looking youth! He had asked my kitchen-maid *if we had any flats to let!* (A most ridiculous remark; but, of course, he had to ask something.) My butler asserts he must have obtained admission when the back door was opened, and had no doubt been hiding in the basement waiting for an opportunity of getting my jewellery upstairs. If this is so, his project was nipped in the bud by my timely arrival, at the bidding of my unseen messenger.

I went to Church on Sunday following and knelt down in exactly the same pew. An agonised voice rang in my ears: "Pray for him—pray for him!" I felt certain it was the boy's mother. When I had told him to take off his hat, I felt I had recalled something to his memory, for a thief to colour up and say "Sorry!" was out of all ordinary behaviour. I felt he had not been born for such a life; I longed to help him. Mr. Foster's guide, "White Wing", told me a few days after that the young man's mother was with him and had been able to get in touch with me from the other side. She had brought him up far too strictly, and he had revolted against her strictness. He was about twenty-six. I know indeed God will help that boy to make a fresh start somehow.

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ANIMALS' WELFARE WEEK.—The Hon. Secretary, National Council for Animals' Welfare, announces that "Animals' Welfare Week" will begin this year on May 5th, when demonstrations will be made to call attention to the various aspects of the movement for animal protection.

## THE PERSONAL SIDE.

MISS NELLIE TOM-GALLON.

This lady, as everyone knows, has more substantial claims to distinction than simply as being the sister of the late Tom Gallon the novelist. She has indeed had a varied and picturesque career, beginning at the age of sixteen on the stage in musical comedy. Her brother became an author, and when he had achieved some measure of success Miss Gallon lived with him and shared his life and work, in an ideal companionship which lasted until his death in 1914. Brother and sister were devoted to each other, and to the blow of separation was added the bitterness of her having to face the world alone. But Miss Gallon faced the ordeal gallantly and for some years worked in every department of the film business (except the acting side), and while so engaged came into touch with Spiritualism. She began with a year's solid reading and then investigated the phenomena, getting through a medium (Mr. Vout Peters) the most convincing evidence of the continued life of her brother. From that time it was as though brother and sister had become re-united. Not long before, she had begun to try her luck as a writer of stories, a course which her brother from the other side strongly encouraged. Indeed, he co-operated powerfully, for her writing, it seemed, formed a strong link between them. She has written a great number of short stories and five novels, of which two were produced in collaboration with another novelist. The three produced by herself were *Dawn of Desire*, *Full Passionate Mood*, and *The Man who Changed His Wife*. All her work is produced in a kind of partnership with her brother in the Unseen, who suggests, advises and gives her that aid and inspiration, which is the ideal state of spirit guidance. It is a remarkable case—but fortunately not unique. Grateful for the blessings she has received from Spiritualism, Miss Gallon has become an ardent worker in the movement, especially in the way of lecturing and debating. Quick, ardent and fearless, she is one of the "live wires" of which we can hardly have too many.

## "THE PASSING."

Mr. W. Appleyard, of Sheffield, well known as a Spiritualist, and a former Lord Mayor of that city, sends us some lines under the above title. He has written them to be sung as a solo to the air "Sing me to Sleep", and suggests that they may be of use to our vocalists, for he does not make any copyright restrictions. They are as follow:

As earth recedes and death draws near,  
My soul is ravished by a strain  
Of music from the higher sphere,  
O'erwhelming with its sweet refrain;  
My eyes are opened to the sight  
Of wondrous things unseen before—  
The dawning of a clearer light  
Reveals to me the golden shore.

There all my loved ones stand arrayed  
To give me welcome to their home;  
I hear them call, "Be not afraid,  
Our Heavenly Father bids thee come".

My heart is moved with strong desire  
All earthly things to leave behind,  
With confidence I now retire  
Beyond the veil true life to find.  
Weak is the flesh but strong my faith  
In God's divine, Eternal love.  
I greet the change we miscall "death"  
Which bears me to my place above.

There all my loved ones stand arrayed  
To give me welcome to their home;  
I hear them call, "Be not afraid,  
Our Heavenly Father bids thee come".

## RAYS AND REFLECTIONS.

The man who learns to control and mould his mind is also learning to use that psychic body in which he will live after death, for the two are more closely identified than is generally supposed.

\* \* \* \* \*

A correspondent remarks that in view of the very small quantity of matter in the human body, which is itself nearly all electric or etheric, it is curious that there should be so much materialism in the world. The reply would seem to be that materialism is an attitude of mind, a disposition to value the husk more than the essence, and to lose the substance in an attempt to snatch the shadow, like the dog in the fable.

\* \* \* \* \*

A writer in a daily paper says he believes there is a world beyond, but that its inhabitants are in a state of illusion about it; hence their contradictory descriptions. It would be easy to reply to this piece of criticism, but for the present I content myself with the following true story. A cynical young poet on being introduced to a veteran author remarked in a superior way that he found people under great illusions about life. For himself, he said, he had no illusions. "Oh, surely," said the author, "you have one." "What is that?" asked the poet. "The illusion that you have no illusions."

\* \* \* \* \*

When a fact has to be explained it can usually be done in a few simple straightforward words, but when it has to be "explained away", the process frequently involves a great amount of sophisticated reasoning devoted to setting out fine-spun theories and abstruse doctrines, to say nothing of "hair-splitting". So that when our clairvoyants see spirit people and our clairaudients hear them and our mediums act as intermediaries for their communications, the simple explanation is that the spirit people are alive and active, and that is why the opposition to these simple facts has such a hard time of it, in the manufacture of remote, painful and ingenious theories designed to surround the facts without touching them.

\* \* \* \* \*

A correspondent—and he is not the only one—has expressed himself strongly about the "tosh" which is written about Spiritualism by uninformed people who air their opinions on the subject in the daily Press. Personally I have grown too much accustomed to the nonsense to feel particularly exercised in mind about it, especially when I see the same kind of thing in every other direction—shoddy science, shoddy philosophy, shoddy literature, shoddy houses, shoddy furniture. The mark of these things is that they are cheap and they don't last. The same may be said of worthless opinions which in the Press and elsewhere so often take the place of instructed guidance on the subject of Spiritualism by experienced persons who know the facts at first hand.

\* \* \* \* \*

I was reading lately the account of a marvellous discovery of the eighteenth century—a method of detecting the approach of ships at sea, long before they were to be seen on the horizon. The secret was the observation of certain meteorological phenomena. But the secret has been lost, because as the writer of the account (Mr. Stanley Redgrove in the *Occult Review*) acutely remarks, "it was made too soon in the history of human thought." That is a pregnant observation, for, looking backwards, we find that some discoveries are born prematurely. The world is not ready for them. But doubtless they all come again when the time is ripe, and then they are developed and brought to perfection. Some of the things now being recorded in psychic science are by no means new discoveries. They were found long ago, then lost, and are now being re-discovered.

D. G.

## FROM A MEDIUM'S NOTE BOOK.

## AN EVERITT SEANCE.

Seated one evening in a friend's drawing-room, I was enjoying a conversation with Mr. and Mrs. Thomas Everitt. Mr. Everitt was telling me that before many of Mrs. Everitt's seances, passages from the Bible were chosen by her spirit helpers to be read to the company present, the information as to the book, chapter and verses required being given by means of raps and alphabetical code. With their usual kindness, the Everitts agreed to a seance being held that same evening.

Before the lights were lowered loud raps were heard, and the words: "First Ezekiel, verses one to five; Third Ezekiel, verses twenty-two to twenty-four, and Second Acts, verses one to four," were spelt out. Upon being asked to read these extracts, and turning to the Bible to do so, I saw that there was a pointed connection between the passages: "whirlwind" in Ezekiel and "a rushing mighty wind" in Acts, and that even the allusion in the passages chosen, to the prophet "shutting himself in his house", and the disciples being "with one accord in one place" had a parallel in seance-room conditions.

Almost as soon as we (a party of seven) had seated ourselves around a large and heavy table, phenomena began. A strong breeze was apparent to all, and a perfume reminiscent of Neapolitan violets was equally apparent; the table swayed to and fro, although none present had their hands upon it, and a voice, unmistakably that of an aunt of mine, addressed me, recalling to my mind an amusing incident of a race in which she and I took part, many years before her transition. She also spoke of her happy life "over there" and of her meeting with friends, several of whom she mentioned by name, winding up her conversation by telling all present how much she regretted having so bitterly opposed spirit communion when on earth. This was one of the most evidential direct voice communications I had ever received. No trumpet was used; the voice coming apparently "from the air"—quite close to me—took on the same peculiar tone which was such a marked characteristic of this very decided, somewhat eccentric, yet sweet-souled being whom I had loved with all a schoolboy's affection.

Several other striking phenomena took place at this memorable seance—the production of white lights averaging from a tiny speck to a cricket ball in size, the movements of which were so rapid as to be somewhat startling, and some very interesting remarks in the direct voice—by Mrs. Everitt's guide "Znippy" concerning the production of physical phenomena—being most notable. In concluding this seance "Znippy" asked us to sing a favourite song of his in which he heartily joined.

Mrs. Everitt, the medium, remained completely normal during this seance, joining in the general conversation from time to time. It is hardly necessary to add that this was a private seance, Mrs. Everitt, as was the case throughout her life, receiving no fee or reward save the loving, lasting thanks of her sitters.

L. H.

PSYCHO-THERAPEUTIC SOCIETY (LTD.).—We learn that this Society continues to make good progress; during the last twelve months sixty-seven patients are reported to have received beneficial treatment, among the cases being pulmonary, spinal, nervous and mental diseases, as well as growths and injuries. The healing work and lectures (by Dr. Octavia Lewin, Dr. Bertrand Allison, Mr. Richard Bush, and others) were given free. Assistance is solicited by way of donations and membership subscriptions, the latter being 10/6 per annum for each member. For further information apply to Miss L. Polhill, 1, Dane Road, Merton Abbey, London, S.W.19.

## THE SAYINGS OF "DR. LASCELLES."

(Selected by the Rev. G. Vale Owen from THE SEEKERS, edited by Rosa M. Barrett.)

I don't think the offices of a lawyer are very full of good Samaritans. People don't go to law to help somebody else, but to help themselves.

\* \* \* \* \*

There is not a spirit that comes back who does not see life as it really is on the earth and weep over it.

\* \* \* \* \*

Be natural. Don't turn up your nose at a fellow because he has ugly table-manners.

\* \* \* \* \*

Make all the world your lovers—love all the world. See beauty beneath its covering of filth. Search for the diamonds. It is only love that counts. It is the leading-string to God.

\* \* \* \* \*

It is a terrible thing to lose hope in prayer.

\* \* \* \* \*

If you walk round a mountain you will never climb it. You cannot ascend it unless you try.

\* \* \* \* \*

Just as a grown man in sorrow will go to his mother and not feel ashamed, so you should feel towards the Christ—that you can run to Him and to His arms and speak your prayer.

\* \* \* \* \*

All the troubles of earth are caused by want of love.

\* \* \* \* \*

Mankind mostly makes God like man, after his own image; but God wants man to be made after His image.

\* \* \* \* \*

Everything in Nature seems to have its soul; everything is in direct touch with God; it is an electrical switch-board with God at one end.

\* \* \* \* \*

I do not know of any disease so painful as dignity, because the higher you fall the bigger the bump you get.

\* \* \* \* \*

You handle something that has been given you as a precious offering from God when you handle your babies.

\* \* \* \* \*

You speak to God by your actions as you do in your prayers; nay, more; so *pray* and *act*.

\* \* \* \* \*

The destinies of nations can be controlled by prayer.

## NEW BOOKS RECEIVED.

- "LA PERSONALITA DI UNO SPIRITO." By O. Petri. (Fratesca Bocca Editori, Via Carlo Alberto 3, Torino, Italy.)  
 "ZOROASTRIAN RELIGION AND CUSTOMS." By Erv Sheriarji Dadabhai Bharucha. (D. B. Taraporevala Sons & Co., Bombay. Rs. 3.)  
 "THE MYSTERIOUS KUNDALINI." By Vasant G. Re (D. B. Taraporevala Sons & Co., Bombay. Rs. 3-8.)

OBITUARY—MR. C. E. BENHAM.—We learn with regret of the decease, from heart failure, of Mr. Charles Benham, editor of the *Essex Standard*, who during the war was a frequent contributor to *LIGHT* under the initials "C.E.B." He was the author of *Essex Ballads*, a popular book of dialect poems (which went into a fourth edition) as well as some pamphlets and guides dealing with Essex.

The British College of Psychic Science, Ltd., 59, HOLLAND PARK, LONDON, W.11. (Tel. PARK 4709.) Hon. Principal, MRS. HEWAT MCKENZIE.

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WEEKLY LECTURE, WEDNESDAY, APRIL 17th, at 8.15 p.m. (Free to Members, non-members 1/-) Mr. Horace Leaf, F.R.G.S., on "HYPNOTISM AND ITS RELATION TO MEDIUMSHIP"

Tuesday, April 16th, 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. BRITTAIN Friday, April 19th, at 5 p.m. ... MISS COLLINS 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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Monday, April 15th, at 7.30 ... MR. SPENCER Wednesday, April 17th, at 3 ... MRS. CANNOCK

LECTURE.

Saturday, April 20th, at 8 p.m. ... MR. HORACE LEAF "Some views of Development of Mediumship."

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Friday, April 19th, at 7.30 p.m. (Clairvoyance) ... MISS LILY THOMAS

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April 25th, MR. CHAS. SIMPSON, on "The Ministry of Healing." Chair: MR. HENRY COLLETT.

**DISCUSSION CLASSES. Alternate Wednesdays at 5 p.m.**

April 17th, "Psychic Practices of the South African Native." MRS. NORDICA.

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