

Light:

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Edited by **DAVID GOW**

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A Journal of Psychical, Occult, and Mystical Research

"Light! More Light!"—Goethe.

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

No. 2529. VOL. XLIX. [Registered as SATURDAY, JUNE 29, 1929. a Newspaper.] PRICE FOURPENCE

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(so-called), the Star of Bethlehem, the transfiguration, the resurrection, and the post-resurrection appearances—all of which become not only credible but are seen to be entirely in line with the psychic and spiritual laws which Spiritualism is bringing to our cognisance. And almost invariably the account of these happenings is seen to be extraordinarily accurate in detail, and needs no glossing over or explaining away. Consequently the Bible gains for us a greatly enhanced value. That alone should make a study of Psychic Science well worth while in these days when Biblical interest is failing from a false perception that its records are untrustworthy because irreconcilable with our more modern knowledge of the working of law.

That puts the question very concisely as regards the Church, and many of the clergy are beginning to realise the position.

NOTES BY THE WAY.

MODERN LOGIC.

Our old contributor, the Rev. Ellis Roberts, M.A., has on several occasions in LIGHT referred to the malady of the age as being the inability to think clearly about anything—he was especially severe on the sloppy and confused reasoning of anti-Spiritualists. Recently, as mentioned in LIGHT, Sir Arthur Conan Doyle had a letter in the *Morning Post* concerning the "Witch" of Endor, which was replied to by a Mr. W. L. Paige Cox. A well-known literary man (who is not a Spiritualist) in a personal letter to us thus acutely summarises the reply:—

Sir Arthur Conan Doyle holds that the School represented by Dr. Barnes is on the downgrade.

Sir Arthur Conan Doyle is mistaken in thinking that the Woman of Endor was not a witch.

Therefore:

The School of Dr. Barnes is *not* on the downgrade.

Our correspondent says that he finds this kind of reasoning stupefying. Because Sir Arthur Conan Doyle is mistaken in the character of a lady in the Old Testament, therefore scientific materialism still holds the field. Our friend adds that what the age needs is a course in scholastic logic! To us the chief need seems to be what is vulgarly known as "horse-sense" and classically as *nous*.

A VOICE FROM THE CHURCH.

The June issue of *The Torch*, the official organ of the Industrial Christian Fellowship, contains a portrait of Sir Oliver Lodge and an article by the Rev. W. S. Bowden, Vicar of Walsgrave, presenting "the case for Spiritualism from the pen of a Church of England padre". Mr. Bowden asserts that "Spiritualism has proved the continuity of personal self-conscious existence after the death of the physical body, so that life after death is known as a fact instead of a matter of faith only". In the course of his article he observes:—

One has only to read any of the commentaries and treatises by theologians to perceive how hopelessly they fail to give any adequate accounts of supernatural events recorded in the Bible, such as angelic manifestations of various kinds, miracles

PRIDE AND PREJUDICE.

It needs a good deal of patience to refrain from resentment when we notice the gross unfairness of some journals in dealing with Spiritualism. It is true that this is far less common than of old. There is one London weekly which while it prints with gusto anything to our detriment, will never in any circumstances publish anything in our favour. And it is not a religious journal, or we should be less surprised—that is the irony of it! The bias shewn is of course silly and contemptible, the outcome mainly of pride and prejudice. We see that our American contributor, Mr. B. M. Godsall, touches on the subject in a letter to a Californian newspaper in which he writes:

Unfortunately the general public is not in a position to estimate correctly the possibilities of spirit-communion, seeing that such failures as are unavoidable in a new and delicate mode of transferring intelligence are blazoned abroad in every newspaper and magazine in the land, whereas the striking successes, of which there are many, are received with silence—a conspiracy of silence.

Fortunately things are not so bad as that in our own country, but there is a good deal of unreasoning prejudice to be overcome. Nevertheless in the long run facts will tell, and shew themselves irresistible as they have already proved themselves to be invulnerable. Pride and Prejudice will then have to give way to Sense and Sensibility.

"FOUR MILES FROM ANY TOWN."—The editor having been urged by many friends to put forth a volume of his poems, some of which have appeared in LIGHT, he has made a selection which has just been published under the above title, by Mr. Cecil Palmer at the price of 3s. 6d. net. The book can be obtained from the London Spiritualist Alliance Book Department, the Psychic Bookshop, and booksellers generally.

THE PHYSICAL APPEARANCE OF JESUS.

BY HENRY COLLETT.

The recent opening of the new premises of the Guild of Spiritual Healing, where Mr. Charles Adams Simpson, in collaboration with his great spirit guide, "Dr. Lascelles", together with his fellow-workers, will henceforth carry on their mission, has revived in the present writer an old speculation as to the physical appearance of Jesus of Nazareth. In the splendid mansion in Queen's Gate, so tastefully appointed, is more than one representation of the Master; and as we are all aware, the galleries and churches of Europe are filled with conjectural portraits by the painters of the past. There being no contemporary portrait (unless we accept the Veronica), it follows that all representations must be speculative, and however beautiful some such conceptions may be, they are but in the nature of individual interpretations in portraiture of the character of Jesus as depicted in the sacred narrative. Analogously, Peter, the fisherman, is generally portrayed as a tall, rough, bearded man, with short hair; John, the disciple whom Jesus especially loved, as clean-shaven, with flowing locks. Here, then, we have traditional conceptions based on interpretation of two distinct characters; the positive, impetuous qualities of the one and the negative, mystical nature of the other. These may be described as symbolical likenesses. So with Jesus. It follows, therefore, that the devotee may form a conception of Him which no attempted portraiture can wholly satisfy. It is as with romantic literature. The reader's idea of the central personage of a book is generally different from that of an illustrator. For example, I have my own conception of John Inglesant in Short-house's classic Romance, and would almost resent being confronted with a conjectural portrait, however great the artist.

One "inspirational" painting of Jesus recently shown depicts Him as being beardless, and we cannot deny the possibility of the sublimated Jesus of the spheres being clean-shaven, as Zabdiel, in the Vale Owen Scripts, says He is. But we are here dealing with His earthly manifestation. Now, in attempting to visualise Him as the Man, it is necessary to put all false sentiment aside, and try to realise the conditions of His life in Palestine. And the question may fairly be put: did the itinerant life in the mountains and plains of the Holy Land—did the very characters of Jesus and His chosen followers, permit of shaving every day or "trimming the corners of the beard?" The rough-bearded, orthodox Jew of to-day, to be seen in the ghettos of Europe, would appear to represent in appearance his forefathers in Palestine two thousand years ago. One cannot but think that Jesus and His disciples never suffered steel to touch their faces, and would allow the beard to grow naturally.

Unhappily, there is not to be found in the New Testament any detailed description of the Christ's physical appearance; thus all the above-mentioned artistic reproductions are inferential to the account of His words and acts. But there is another source of a profoundly interesting nature from which we can garner much, and which supplements the canonical records in many details, not least in conveying a more vivid description of the Personality of the Lord of Nazareth. This is *The Gospel of Philip the Evangelist*, which as a well-known theologian has said, "is a wonderful production—reverent, orthodox, edifying and decidedly instructive". The communicator claimed that he was Philip the Evangelist, otherwise known as Philip the Deacon, mentioned in Acts vi, 5, and his script a record from *The Tree of Memory*, which ever endures notwithstanding the destruction of the material record at Athens.

In this remarkable work, there is given a deeply interesting description of Jesus as Philip first saw Him

in the market-place in Jerusalem. He describes Him as "A man both tall and stately, clad in a poor garment. . . . Dark was He, tall and powerful—like a great King His head held He proud and high." This was just after He had driven out the money-changers, and He was then sternly indignant. We are correct, nevertheless, in thinking of Him as One who was tender as a woman. At the same time, He spoke authoritatively to all, and was familiar to none, "not even with that John that was His most dear Disciple". The voice of Jesus was as no other voice, deep-toned, but clear as a bell "which soundeth across the desert in the evening". He spoke simply and slowly, always using the plainest words, uttering none but had a deep meaning, and enunciating each so that its sound should strike the very heart, with the result that all who listened became as lost to this world and transported to the spiritual one beyond. Although He called His followers with no more than a beckoning and a word, yet He "did call with other meanings". It was a triple call to man in body, soul, and spirit, a call which had a compelling influence on all who came beneath its sway. In beautiful phraseology, we are told: "Not with words did He call unto Him those the which did follow Him in crowds, but with the whole man He called; with the body, the which was that of a King or Conqueror; with the soul, the which was soft and tender as a woman is tender, but which was yet possessed of strength such as no soul possessed before; and, lastly, with the spirit did He call most loudly. The spirit spake through Jesus and compelled those that came unto Him to see It through Him."

Philip concludes this exquisite picture of the Master by saying: "Ye may account the words as strange, but so I speak because you have heard from none a true knowledge of the Christ as such He was, and I would have you fully understand this before I continue."

To summarise the foregoing. We have presented to us an account of (1) The physical appearance of Jesus (saving that His lineaments are not described); (2) His tenderness; (3) His authoritative manner and absence of familiarity (the latter in the sense that there was no departure from an innate dignity); (4) His voice and manner of speaking; (5) The nature of His call to men and women. This pen-picture is, I devoutly believe, faithful portraiture of Jesus as conveyed by one who, finding His call irresistible, forsook family, wealth, and social position to follow Him. Let devotees of the Master who can ply the painter's brush steep themselves in Philip's description, and Christendom may at last be presented with a picture of the Greatest who ever trod the earth which will be satisfying both to the eye and the soul.

* * * * *

There is a man who, convinced of the validity of the communication called *The Gospel of Philip the Evangelist*, and captivated by the beauty and historicity of the Script, set himself the task of making a paraphrase of the work and bringing together the scattered references having a bearing on cognate matters, to the end that it might be easier to follow and comprehend. One night this man (who frequently experiences the reality of the spirit's freedom during sleep), on retiring after a close study of the Script and being filled with fervour for the subject which then occupied his mind, found himself among a group of people listening to a Preacher. This Preacher was clad in a long, loose, white robe. His build was sturdy betokening immense vigour. His face was round and full, and bore a beard, neither thick nor long, and of even length all round. As the listener gazed on the Preacher, he was enthralled by a compelling magnetism in the very flesh of the Preacher's face. The cheeks were *alive*—they glowed with an unearthly attractive force which was spell-binding. The listener sought to see the Preacher's eyes; the sockets were large and round. But as the Preacher slowly moved his head from side to side he cast down his eyes, and, after a while, the listener intuitively knew that he was not permitted to see into

them. The glowing, pulsating life of the face, its intense magnetic attraction sufficed; what the eyes would hold could not be revealed, probably for his very safety, to one yet in the flesh. After a period of time which he could not determine, the listener found himself awake in the body.

All "astral" experiences are remembered; they are imprinted on the mind of the soul; they are ineffaceable. But who was he whom the listener saw? Was it Philip in his spiritual state to whom the mortal was taken by reason of his absorption in the Script? It was not "retrocognition", to use Myers's term to denote a knowledge of the past supernaturally acquired, for he was "lifted out of the body" into a high plane of consciousness and beheld an ethereal Being of lofty status and awesome power.

MR. SAMUEL PEPYS AS PSYCHICAL RESEARCHER.

A. A. C. sends the following extracts from Pepy's Diary dealing with psychical manifestations. The paragraphs in brackets are explanatory comments on the diary record of June 15th, 1663:—

June 15th, 1663.

Both at and after dinner, we had great discourses of the nature and power of spirits and whether they can animate dead bodies; in all of which, as of the general appearance of spirits, my Lord Sandwich is very sceptical. He says the greatest warrants that ever he had to believe any, is the present appearing of the Devil in Wiltshire, much of late talked of, who beats a drum up and down. There are books of it, and they say very true; but my Lord observes, though he do answer any tune that you will play to him upon another drum, yet one time he tried to play and could not; which makes him suspect the whole; and I think it is a good argument.

[N.B.—In 1664, there being a general report all over the kingdom of Mr. Monpesson, his house being haunted, which he himself affirming to the King and Queen to be true, the King sent the Lord Falmouth, and the Queen sent mee, to examine the truth of it; but wee could neither see nor heare anything that was extraordinary; and about a year after, his Majesty told me that hee had discovered the cheat, and that Mr. Monpesson, upon his Majesty sending for him, confessed it to him. And yet Mr. Monpesson, in a printed letter, had afterwards the confidence to deny that he had ever made any such confession. *Letters of the Second Earl of Chesterfield*, p. 24, 1829. 8vo.

Joseph Glanville published a relation of the famous disturbance at the house of Mr. Monpesson, at Tedworth, Wilts, occasioned by the beating of an invisible drum every night for a year. This story, which was believed at the time, furnished the plot for Addison's play of "The Drummer, or the Haunted House". In the *Mercurius Publicus*, April 16-23, 1663, there is a curious examination on this subject, by which it appears that one William Drury, of Uscut, Wilts, was the invisible drummer.]

December 12th, 1663.

Luellin tells me that W. Symons's wife is dead, for which I am sorry, she being a good woman, and tells me of an odde story of her saying before her death, being in good sense, that there stood her uncle Scobell.

January 4th, 1664.

W. Symons made good to me the story which Luellin did tell me the other day, of his wife upon her death-bed; how she dreamt of her uncle Scobell, and did foretell, from some discourse she had with him, that she should die four days thence, and not sooner; and did all along say so, and did so.

FROM A MEDIUM'S NOTE BOOK.

A SEANCE IN A THUNDERSTORM.

BY LEIGH HUNT.

A party of nine, including myself, assembled at a private hotel in 1909 to discuss the work of the Marylebone Spiritualist Association; after our discussion was over somebody suggested a seance. We were all experienced Spiritualists, and among the company seated round the table were two well-known mediums, Mr. George Spriggs and Mrs. Everitt. Several others present had mediumistic powers, and as the whole party consisted of people whose associations with each other were of the most cordial description, it was not surprising that almost as soon as the blinds were drawn—leaving a dim light in the room—phenomena commenced.

I was addressed in the "direct voice" by a well-remembered friend who had "discovered" the truth of spirit return since his transition and who now exhorted me to "go ahead in the work". I entered into conversation with this invisible speaker, making some light-hearted comments upon his changed attitude of mind. Occasionally the voice of "Znippy" (Mrs. Everitt's guide) would interrupt our dialogue with humorous utterances of an apposite nature. While this three-sided talk was going on, a brilliant flash of lightning, followed by a deafening peal of thunder, showed us that a severe storm was at hand.

Despite these unsettling conditions, spirit people were very active, and I was delighted when "Ski-waukee" (Mr. Spriggs's guide) whose voice was heard at the far end of the room, assured us that the storm did not matter if we, ourselves, were not disturbed by it. "Ski" then promised to produce some lights above his medium's head, which he soon did, much to the satisfaction of all present.

Without going into detail here of this remarkable seance, I would emphasise one interesting fact—the harmonious blending of the powers of the two mediums, Mrs. Everitt and Mr. George Spriggs, which resulted in brilliant and varied phenomena. Both mediums remained perfectly normal throughout the seance.

Personal messages to the sitters were given in the "direct voice" and loud raps, and the tramping of feet—stated to be those of North American Indians who were marching round the circle—were so startling as to cause several of us to express astonishment at the power exhibited, despite the fury of the storm raging at the time.

I wonder what some of our present-day friends would have said had they been present at this remarkable seance! None of the recognised precautions against fraud were taken: we just sat without formality, without even changing the positions we had occupied during our business discussion before the seance. After an hour's sitting we adjourned for tea, and spirit people still continued to rap and move the table, conveying, by code, how much they appreciated our entire confidence in them, and our entering into the spirit of "Znippy's" motto: "Give us the conditions and we are with you."

"SEVEN NOTES OF SPIRITUAL HARMONY."—Mr. W. R. Bradbrook, the well-known honorary secretary of Ipswich Psychic Society, is the author of a leaflet bearing the above title. To quote the opening sentence: "Spiritualism and Music have much in common," is to give the keynote of this very useful little work, which is indeed a most harmonious rendering of the cardinal truths of Spiritualism. The price of the leaflet is the nominal one of one penny (eightpence per dozen, or five shillings per hundred), obtainable of the author, 36, Broom Hill Road, Ipswich. Spiritualist Societies, would do well to order quantities of this excellent leaflet for free distribution.

L. H.

THE FATE OF COLONEL FAWCETT.

A REMARKABLE COMMUNICATION.

By MRS. E. R. RICHARDS.

The disappearance of Colonel Fawcett, the famous explorer, when on an expedition into the recesses of the Brazilian forests some years ago, excited much interest in the newspapers, and as no trustworthy account of the fate of the expedition has ever been elicited I think it may interest readers of *LIGHT* to hear of a seance under test conditions which was held at my house, The Grange, Silverton, Devon, on September 13th, 1926, with Mr. Evan Powell as the medium.

Amongst the sitters were my husband, the late Admiral Richards, Major Woodcock, Colonel Pilkington, Mrs. Pilkington, Mrs. Wadeson, Mrs. Moore, Mrs. Horne (my daughter), and myself. A number of communications were made in the direct voice which were of a very evidential character, but the important part of the seance to us was the sound of a voice which was recognised by some of the sitters as that of Colonel Fawcett.

Speaking to Major Woodcock, a voice said: "You know me, Major. I served under you."

The Major said he was sorry he did not remember who this could be, whereupon the voice replied: "Yes, you do; don't you remember when the enemy started to bomb us, we drove them back with machine-gun fire?"

Major Woodcock said he thought this was very curious, as he had last served in Egypt in 1897 and 1898 under Kitchener at the time of Omdurman and Khartoum.

In his account of the seance, Major Woodcock wrote:—

The voice then faded away and another faint voice was heard, this also faded away. The medium's guide said there was a big man "with hair all over his face where he didn't want it and none on the top of his head where it ought to be" trying to speak, but the power was getting weak. I then said to the Admiral: "I wonder whether that was Colonel Fawcett trying to speak; he has probably grown a beard in the forests, and he was getting bald." The voice then returned, much stronger this time, and said: "Of course it is! Of course it is! I have been here all the time trying to speak."

Not only did the Colonel speak to me in his old familiar voice, but he gave me several resounding smacks on my knees which were plainly audible all over the room.

The voice purporting to be that of Colonel Fawcett then returned and spoke to Major Woodcock again, saying in tones distinctly audible to all present: "This darkness is awful. I don't know where I am, and the gloom of the forest is terrible, terrible! I am bogged."

Major Woodcock asked: "Does that mean you were caught in a quicksand?"

The voice replied: "No, mentally, mentally."

Major Woodcock asked if they were all three [i.e., Col. F., his son, and a companion] still living or had passed over. The reply was: "We are all finished."

Major Woodcock then asked how they had come by their end.

The reply was: "Fever, fever, fever. Oh, my poor boy! Fool that I was to bring him. What will my wife think of me?"

I am aware that there have been several conflicting rumours as to the circumstances in which Colonel Fawcett and his party came to their end, but this seance was so very striking that I think it is worth publishing.

There were several evidences of the identity of Col. Fawcett. Three of the sitters knew him very well, and to Major Woodcock (who did not at first identify

the communicator, but subsequently recognised his voice) he said: "Do you remember, old chap, that the last time we met was in this very room, and I was telling you all about the wonderful 'Brighton Scarab' which I had just returned from seeing?"

This was perfectly true. In fact to us who knew Col. Fawcett the seance bristled with proofs.

A pathetic part of the seance was the last message given by Col. Fawcett before he departed, when he said, addressing Major Woodcock: "Good-bye, old chap, pray for us, pray for us, for prayer avaieth much."

MANIFESTATIONS AT A RECTORY

From Borley come accounts of a haunted rectory which has been investigated by Mr. Harry Price, of the National Laboratory of Psychical Research. The manifestations take the "poltergeist" form—noises and the movements of objects—and on Friday Mr. Glover Botham and Mr. Harry Collard, the mediums, visited the place and waited for some phenomenon to occur, sitting sometimes in darkness and sometimes by lamp-light.

On the occasion of a more private visit an attempt was made to get into touch with the supposed haunting spirit, and this was partially effected by the method of raps which were given on the back of a mirror, but although simple answers to questions were obtained, such as "yes" and "no", by the rapping process, the investigators failed to get anything of a more explicit nature. Any attempt at communication by the alphabetical code ended in complete failure. The communicator, however, claimed to be the former rector, the late Mr. Harry Bull.

During this investigation there were strong "poltergeist" manifestations involving the hurling about of various articles such as a red glass candle-stick, and a cake of soap, which latter was thrown across the room. The candle-stick was thrown from an upstairs room down the stairs when two of the investigators were descending.

In the *Daily Mirror* of the 17th inst. an account of the manifestations is given, and the journal quotes from a letter received from a correspondent who states that in 1922 he resided for some weeks at the rectory with the Rev. Harry Bull. He remembers Mr. Bull assuring him on many occasions that he had had personal communications with spirits. He further states that Mr. Bull said that in his opinion the only way for a spirit, if ignored, to get into touch with a living person was by means of a manifestation causing some violent physical reaction, such as the breaking of glass.

According to this correspondent (Mr. J. Harley), the late rector also declared that on his death if he were discontented he would adopt this method of communicating.

THE CONTINUITY OF CONSCIOUSNESS.—Whatever evidence there may be against the persistence of consciousness it is purely negative, and negative evidence can never be as convincing as the positive proof, e.g., the destruction of wood and coal by fire. The body is but a machine, by means of which the consciousness is enabled to function in a material world. As the machine becomes old and worn its output deteriorates, and the consciousness, with memory unabated, withdraws into another sphere of existence, where the experiences it has gained form the basis of a new and greatly extended life. No positive evidence exists that militates against this truth, and on the other hand there are many witnesses who after passing through death have returned to testify to the fact that their personal consciousness has been nowise impaired by its transition from a lower to a higher state of being.

B. M. GODSAL.

LETTERS TO THE EDITOR.

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

TIME AND SPACE.

Sir,—I should like to say to Mr. Tudor A. Morgan that in mentioning the instance of the signpost it was only to bring out that the distance was given in hours, not in miles. I said also that as everything moved at varying rates of speed (light-ray, express train, a lame man), the computation was not very accurate. I don't know that I drew any other particular conclusion. The signpost was obviously put up by people who thought as most of us do about time.

Now Space is a definite fact appreciable by all the senses. We can see distance or space between objects; we can feel it, say, between the walls of a passage; and we can move in it in every direction.

Nothing like this can be said about Time. It is not recognisable to the senses. We cannot go back to what is called the past, and we cannot go on to the future in any actual way. Man finding himself embarrassed by the demands of civilised life, invented the clock as a means of spacing out his activities, but whether it be the sand running through the hour-glass, the shadows cast by the gnomon of the sundial, or the pointer travelling round the face of the clock, these are still only measurements of what at the best is some formless, dead, and static background that no one can know much about because it cannot be recognised as anything having any definite form or attributes.—Yours, etc.,

E. HARVEY.

West House,
Bromboro', Cheshire.

THE ETHER BODY.

Sir,—We are aware of the material body by the aid of the senses; we are aware of the spirit by the great human faculties of writing, talking, telepathy, volition, and mental powers. W. Lay, a psycho-analyst, writes in *Man's Unconscious Spirit*, near the end of that book, that "spirit" applied to human beings is really an "introjection", a name given to our unconscious minds.

This view does not necessarily conflict with the idea that Spirit (and Soul) may be thought of as identical with Mind. It is a convenient working hypothesis.

What I propound is that the Spirit, the human *pneuma* (Greek) or *ruach* (Hebrew) is not dependent on the body. Whilst not denying the existence of the visible body, which is pure idealism, we must conceive the Spiritual Body as most permanent. It will continue to exist after the decay of the natural body.

"Spiritual", on this view, is equivalent to "etherial", and the latter adjective implies the Electrical theory of matter—that atoms are formed of smaller entities, electrons, in motion. The most up-to-date Physics (e.g., Sir J. J. Thomson's *Beyond the Electron*, 1928) holds that in the last resort matter is composed of a common substratum of all electrons, namely the ether of space.

My material body, then, is an incarnation built up from the ether. But there is nothing very permanent about this bodily form we possess. The spirit, the unconscious, or sub-conscious, part is most permanent. The form (shape) of any higher mammal is probably determined by the more permanent ether body. After death this ether-double or *Ka* (Egyptian) persists, and may communicate by mediumship.

We are as certain of the existence of the spirit as of the body, for the former we know by consciousness, which is infallible, the other by the senses, which may be mistaken.—Yours, etc.,

T. TAYLOR SMITH (B.A.).

PUBLICITY.

Sir,—I often wonder whether we do not sometimes misjudge the public in their attitude towards Spiritualism. Surely they are more to be pitied than condemned. When do they really have the chance to hear about Spiritualism in its true aspect, or for that matter in any aspect at all? We open our papers day by day, week by week, and sometimes, I am afraid, month by month, and hardly ever do we see one inch of space given to this, the most important subject in all the world, except when some fraudulent medium or so-called fortune-teller (to many people the same thing) is discovered and convicted by the police. They usually forget to mention that these scoundrels (I can find no word strong enough for them) are generally exposed by Spiritualists themselves, who could quite well keep quiet if they wanted to. It is a good thing, too, as these rotten twigs must not be allowed to stunt the growth of the great tree.

I do not think I am too optimistic when I say that Spiritualism can prove to even the most obtuse persons the reality of survival after death, if—and it is a very big "if"—they will go one inch out of their way to investigate our claims. If they will not come and find that proof, then it is our duty to take that proof to them. Surely the Press is one of our best ways to do this. We *must* get the right kind of publicity. It is an unfortunate thing, but I have found in my experiences with the Press and Public, during my flying, etc., that they are always willing or eager to have a "story" from somebody who happens to be in the public eye. We have in this movement people famous in many walks of life, and I do think that if these publicity schemes were handled by men like Sir Arthur Conan Doyle, these brilliant personalities would, to use a popular phrase, "begin to make the public sit up and take notice". It is time the public saw Spiritualism through clear crystal glass, and not through glasses distorted with "mistrust", "ridicule" and "ignorance".

I should like to hear the views of other readers on this subject of publicity.—Yours, etc.,

ROBIN SANDERS-CLARK.

4, Lygon Place, Grosvenor Gardens, S.W.1.

[Mr. Robin Sanders-Clark is reputed to be the youngest air-pilot in the world and has achieved some remarkable feats in aviation.—ED.]

FELICIA SCATCHERD AND GREECE.

In recently announcing the publication of a new edition of a book by Professor Platon Drakoules the *Messenger d'Athenes* alluded to the long and close collaboration between Dr. Drakoules and Miss Scatcherd. Dr. Drakoules, in a letter to the *Messenger*, thanks the journal less for what it has said about him as a social reformer of Greece, than for the few words it has given to the memory of Miss Scatcherd.

"You have," he writes, "the thanks of all my friends in England. There are few in Greece know what the Hellenic cause meant to this wonderful woman." Proceeding, he refers to the Scatcherd Memorial publication and to the fact that Professor Andreas has written in a Greek newspaper a very sympathetic article about the life of Miss Scatcherd. Dr. Drakoules alludes also to the Scatcherd Memorial Lecture delivered in London every year and its maintenance by a special fund—the Scatcherd Memorial Fund.

THE REV. W. H. T. GAHAN, late of Winterton Vicarage, Natal, would be very glad to hear from the kind friend who has been sending him copies of LIGHT regularly for some time, but whose name and address he has lost. His present address is The Vicarage, Isipingo, Natal, S. Africa.

LIGHT.

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ARGUING ABOUT IT.

Omar Khayyam, in the well-known stanzas in the *Rubaiyat*, has observed that on the question of human destiny he had heard "great argument about it and about". But always in the end he came out by the same door by which he entered. It seems that nothing new or unknown can come into human life until the subject has been argued for or against and the average man is almost wearied to death by the disputants. But if the new thing is a true one, it is bound to come to its own, in the end.

Now the questions of life after death and the whereabouts of the dead are almost as old as the human race. But in the course of evolution the human intellect had to be developed, and this has introduced us to a new phase of the question. No longer content with the teachings of its priests, distrustful of all appeals to faith and intuition, the mass of mankind requires intellectual proof, and it is in the difficulties represented by this demand that we find ourselves to-day.

The last important newspaper discussion on the subject which was carried on a few months ago in the *Daily News* revealed at once the strength and the weakness of the argumentative method. It was plainly observable that the only writers who contributed anything of practical value to the discussion were those who had studied the question from the side of facts as well as of theories. There was the usual appeal to ancient documents and the Church fathers, just as in the time of Galileo when the astronomical question was made a theological one by the learned men of the time who refused to look through Galileo's telescope. They would contemplate anything but the facts, preferring tradition, speculation, pious opinion, and ecclesiastical dogma. It is all highly natural and human—Nature is very conservative, and will not depart from an old order until its uses have been thoroughly exhausted and the new thing (whatever it may be) is completely ready to emerge. An inspection of a hedgerow in spring-time with its new buds forming under the old is an illustration of what we mean.

Of course, there is a "more excellent way" of arriving at truth in such a discussion as this. It is to concentrate on the facts—in this case the psychic facts—and draw one's deductions from them. When those facts are related to the views of the world's greatest thinkers and the records (especially the Biblical records) of the so-called "supernatural"—the region of miracle—it is amazing how they confirm and extend and explain those records. The process of checking theory by fact instead of fact by theory would seem to be a counsel of common sense. But he who thinks that man will ever guide his course by Reason is an optimist of the first order. Studying some of the contributions to

the *Daily News* debate—especially Mr. G. K. Chesterton's amusing passage of arms with Mr. Bernard Shaw—we noted how far the course of plain reason was distorted by emotions and prejudices. It would be a pity were it not so, for it is a *human* question, this of survival, and theology and science, and philosophy and art are only component parts of it, in spite of the efforts of the followers of each to make it their special monopoly, as being purely a religious question or a scientific one, or even a psychic one. For even psychological research gives us only the fringes of the question, although none the less it furnishes those facts invaluable to science in its study of the matter.

So the arguments must go on, "about it and about". Mark Twain, in his observations on ants, remarked on the tendency of those ridiculous insects when confronted with a spear of grass to climb right up to the top and then descend, in order to get to the other side, even when they were carrying a burden. In this respect some human minds seem to be of the type of the ant. Perhaps, on the whole, humanity is well-advised in avoiding "short cuts", for although these may save endless time and pains, they are only for the few. The rest must gain their knowledge by experience—in short, the uses of every old system must be thoroughly exhausted before humanity can embark on the new.

Meantime, we who know that the dead live in a world as natural as this and a little more human, may possess our minds in patience even if the more eager of us cannot resist the temptation to enter the arena and argue about it.

DR. BESANT ON TRANS-CORPOREAL STATES.

A correspondent writes:—

In the course of her address given at the Queen's Hall on Sunday evening, 16th inst., Dr. Annie Besant spoke for an hour and a half in a clear voice, in an absolutely unhesitating manner and without pause. As she rightly said during her lecture, her health and vitality speak well for forty years of vegetarian life.

She told us of two remarkable men who penetrated into a world other than the normal—Tennyson and Mozart, the poet and the musician. Tennyson has left on record a statement that by constant repetition of his own name he achieved an intensity of individual consciousness in which his personality seemed to dissolve and a state followed in which everything became clear, the surest of the sure, where death seemed almost a laughable impossibility. The spirit seemed capable of transforming itself into another state of existence, real, clear, simple, infinite, and even eternal in duration. Mozart also passed into a condition, which in the East is described as being the result of the Yogi practice. In that state ideas of time and space seem to vanish. Mozart said that he heard a single chord of music, and when he returned to normal consciousness all that was contained in that single chord resulted in some of his great musical compositions.

She considered the Spiritualists erred if they endeavoured to sacrifice the medium in their desire for knowledge, because they separated from the medium's body what is called either the etheric, or the astral, body, and this set up hostile vibrations on the other side.

Unhappily many people in passing over were in a condition of fear, and this was one of the worst things to take with us. This fear was caused by the vices which produce unhappiness or suffering to others, of which we might be the agents, as in meat-eating. Even an unconscious act of cruelty set up hostile vibrations which met us as we passed into the astral world, and this she regarded the real argument against the use of animals for food.

SIDELIGHTS.

The eldest son of a Liverpool plumber named Devlin dreamed that he saw his father killed at work. Two days later, on June 12th, the father, Hugh Devlin, was killed at his work when an acetylene storage tank exploded at the Milner Safe Company's premises, Smithdown Lane, Liverpool. The case is reported by the *Daily Express* of June 13th.

* * * * *

Writing in the *Jewish Chronicle* of the 14th inst., Mr. Maurice Barbanell notes the fact that his name has been mentioned in some correspondence in the journal on the subject of Jews and Spiritualism. He adds that while he is not connected with any existing Jewish Society, he would be pleased to lend whatever assistance he can to enquirers or investigators who are interested in the subject of Spiritualism.

* * * * *

"I am delighted to hear that a people who once had such direct spiritual relations as the Jews should once again turn their attention from the past to the present and make religion a living thing," said Sir Arthur Conan Doyle in a letter to Miss Regina Miriam Bloch, reproduced in the *Jewish Chronicle*. He refers here to the new Jewish Society for Psychical Research which is being set on foot by Mrs. D. E. Blumenthal, of 64, Springfield Road, London, N.W.8, assisted by a number of prominent members of the Jewish community.

* * * * *

In the course of an address given by Sir Frank Benson at the Bromley Public Library during the present month, Sir Frank is reported as expressing his conviction that in Spiritualism would be found not only individual comfort and the abolition of the fear of death, but the means of strengthening the empire and providing a guarantee for permanent peace. Through its agency would be removed many obstacles that at present stood in the way of our own progress and the progress of the world.

* * * * *

The *Nottingham Journal and Express* gives an account of an electrical device which, it is claimed, transmits messages from the spirit world. Mr. B. K. Kirby, of Skegness, is quoted as saying that he built up the machine from the instructions of a deceased friend. A demonstration was given at a private seance in Skegness, but although several messages were obtained by people associated with the Spiritualist church, the reporter of the journal failed to obtain any satisfactory results for himself. It is said that Mr. Kirby has patented the instrument.

* * * * *

The *Nottingham Evening Post*, in an article on holiday thrills of a ghostly kind, refers to South Devon, where there is a mansion in which the spirit of an old reveller sings in his cups as he did when he met his untimely death. In a Welsh holiday resort is a cave where a bygone minstrel sings old ballads on summer nights. Another Welsh holiday resort harbours "a kindly ghost" who has much skill on the violin. On the coast of Sussex, we learn from this veracious chronicle that there is a house with a charming woman who on certain nights stands at a window and waves

a signal with an "imaginary candle". The notion of a summer holiday spent in ghost-seeking is certainly novel and very modern!

* * * * *

Writing to the *Morning Post*, Sir Arthur Conan Doyle points out, in reference to the correspondence on the Witch of Endor arising out of his original letter, that it "seems not to refute but to confirm my assertion that the opprobrious word 'witch' does not occur in the text of the Bible, but is inserted in the chapter heading to humour the well-known weakness of James I. As the medium was made the direct messenger of God it is difficult to see why the incident is always quoted as if it were a scandalous one".

* * * * *

The *Observer* of the 16th inst. contains an account from its Berlin correspondent of the strange scenes now being witnessed in Berlin in connection with Josef Weissenberg, the magnetic healer, whose fallacious prophecy that England would be submerged by the sea a few weeks ago is still fresh in our memory. It refers to the Weissenberg settlement at Waldfrieden, twenty-five miles to the south of Berlin, and to the great numbers of people who attend meetings at which "disembodied spirits speak through the mouths of mediums". It adds that trained alienists and physicists admit the reality of the trances into which one person after another falls when listening to the speech of one of the mediums. Weissenberg is described as a "man of remarkable powers of mass hypnotism". He employs an orchestra consisting of trombones and trumpets, and there is a choir. It seems that the German Republic preserves an attitude of great tolerance towards all forms of religion so that Herr Weissenberg is allowed to carry on his curious orgies without interference. Indeed, it is stated that medical men are studying the proceedings with interest.

FLORIZEL VON REUTER'S VIOLIN RECITAL AT THE GROTRIAN HALL.

After an absence of several years from the London concert stage, Florizel von Reuter, the world-renowned violinist, gave a most inspiring recital at the Grotrian Hall, Wigmore Street, W., on Tuesday evening, June 18th. He played with great feeling, and his wonderful technique was most apparent throughout.

The rendering of Brahms's "Sonata No. 3, Op. 108" for pianoforte and violin was magnificently executed, as also were indeed all the items of the programme.

Mr. Charlton Keith, who accompanied Florizel von Reuter on the pianoforte, played with exquisite touch, especially in Brahms's Sonata No. 3.

Among the audience were Sir Arthur and Lady Conan Doyle and their son, Mrs. Champion de Crespigny, and the Rev. Dr. Lamond.

At the end of the programme the enthusiastic audience showed their great appreciation of the exhibition of such talent, and it was not until Mr. von Reuter had appeared many times that he was allowed finally to leave the platform.

D. E. J. H.

THE NEW SCALA THEATRE: A performance of "The Lilies of the Field" will be given at this theatre on Wednesday, July 10th, at 2.30 p.m., and on Monday, July 15th, at 8.30 p.m. The cast will include Miss Pamela Bowes-Lyon, Mr. Robert Osbourne-Smith, Lady Margaret Douglas Hamilton, Mr. Malcolm Brereton and Mr. Eric Dance. Tickets can be obtained from the Hon. Margaret Best, O.B.E., 3, Chester House, Eccleston Place, S.W.1. (Tel. Sloane 6585), or from the Box Office, New Scala Theatre (Tel. Museum 6010). Reserved seats £2 2s., £1 1s., 10s. 6d., and 5s. 9d. The proceeds will be given in aid of the Building Fund of the Model Humane Abattoir, Letchworth.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

SPIRIT RETURN.

A REMARKABLE MESSAGE.

Miss Amy G. Eddison has sent us the following remarkable communication obtained through the mediumship of Mrs. Hester Dowden during last month. The communication came from "A.R." (we have the name and particulars) who had investigated psychic phenomena but did not find sufficient evidence to convince him thoroughly of the truth of survival. However, he arranged with Miss Eddison that after his death she should have a sitting with one or two mediums, whom he nominated, so that he might see whether it were possible, if there were a life beyond, for him to communicate with his friend.

Miss Eddison obtained some remarkable proofs of his presence and identity before going to Mrs. Dowden. She sends us a full note of her interview with that medium from which we extract the salient portions of "A.R.'s" message, which may be left to speak for itself.

I am entirely satisfied that I am talking to Amy Eddison.

To begin with, I was half-afraid that I should lose things as I left my body. I was therefore very careful to note things as much as I could.

I was quite prepared and grateful that my time had come. I had set my affairs in order and had bade farewell to my wife and children (i.e., mentally).

I wished myself to be free to analyse what happened, and I thought of you, and thought I should like to give you as clear an account as possible of any possible return of consciousness. I had made up my mind to take all seriously and quietly.

The first sensation was a snap, of which I was fully conscious. I rose and saw my body lying on the bed. I understood, and was able to say to my conscious mind that I was dead. After that I forgot. I lost consciousness much as I should under an anæsthetic, and the first waking sensation was that I wondered what they had done with my body. I was determined to find out! I roused myself as well as I was able. I was in darkness. I noted that, and I felt some unseen companion was supporting me. I spoke to the Presence and it replied, but how I cannot say. It seemed to lift me, and I found myself again in my own bedroom. The body was there—*my* body—I wanted to lift it out of the coffin, through the lid of which I could see it distinctly. I wanted to be quite certain I was dead. And then I waited and saw the whole funeral. I had told my relatives (leaving definite instructions) that I should not be disposed of—i.e., cremated—for a period of seven days. That, I regretted, when I returned to my own house, for I felt the inconvenience to my family was quite unjustifiable. But regret was useless, and as it happened it fitted in well with the return of my son.

That, I did not know at the time of my first visit, but later on I ascertained it when I was present at my own funeral. I watched the furnace and thought it had been a good thing that I had decided against decay. I compare everything. From my present position I view it [fire] very differently from the view the living take of the element.

I was altogether pleased and satisfied with my departure from the world, so felt quite satisfied and ready to begin life afresh.

I remained there (in the house), going from room to room—noting the arrangement of my things. It was quite enjoyable to be there, warmed and protected by my Unseen Companion and invisible to the living.

After the funeral my Unseen Companion carried

me away. Where, I did not know and could not see.

I woke to find myself in a house which seemed a replica of the one I had left on Earth.

At first I felt it was a dream—that it was not true after all that I had left my old familiar body. Then I realised that seeing and hearing was almost painful—that all I looked at seemed shimmering in a blaze of light.

I noted also that I was mistaken—that this was not my own house that I had left, but one familiar also and connected with my early childhood. I knew exactly where my things were, and I felt quite sure that my Mother would soon come and wake me, for I felt it was morning—and a summer morning at that!

There was a mirror in the room. I looked at myself. I was no longer old, I was young—about seventeen. Now the question arises—did I remember? Yes and no. I felt so entirely confused and bewildered that the two worlds I had been in seemed to melt into one confusion. Then my Mother came into the room and took me in her arms and told me of another who was with her. Her father was there. He had received her when she first arrived. . . .

You will want to know how communication takes place. It is a deliberate act so far as I am concerned, but if a call is given I can come even more quickly.

If I deliberately make an attempt to communicate, I go to a quiet room and close my eyes and determine that I shall, through the tensivity of thought, conjure up a vision or dream that shall have all the quality of reality. I know of no apparatus that is used in this manner, but no doubt there is a receiving station for prayers and desires which produces the desired result. . . . The dream is a reality if it is desired that it shall be so. It is difficult to communicate chiefly because, in order to preserve the reality of the dream, action has to be taken—passivity would destroy it. [It means] keeping the desire in such a degree of intensity that the vision is perfect, and I can grasp exactly what is happening at an infinite distance in space.

It will be noted that A.R. regretted having left instructions that his body should not be cremated until seven days after his death, but remarks that "as it happened it fitted in well with the return of my son". Miss Eddison explains this point. The son was coming home from Bermuda, hoping to see his father still alive, but only arrived the night before the funeral. It would seem, then, that A.R. knew of this arrival which took place several days after his passing.

A CLAIRVOYANT'S PHILOSOPHY.

A medium who was accustomed to suffer injuries at the hands of the ill-disposed and unscrupulous without appearing to resent them or to meditate revenge, was once asked to explain what to most of the onlookers appeared to be very spiritless conduct. He replied that he well knew what he was about; that in many cases he could foresee by his clairvoyant sense that the triumph of those who sought, for instance, to advance themselves by thrusting him aside would be very short and very unsatisfactory; and that apart from this the spirit shown by the aggressors was one that could never succeed in any case. It ran counter to the "Plan of Life", and so was bound to fail. Those who have studied the world closely know that there is really such a "Plan" woven into the very fibre of events, but only those who can trace it in operation and clairvoyantly foresee its effects are likely to adopt this non-resistance policy. They will hold their own and fight the enemy with his own weapons. And they will be quite right, for in these matters there is no arbitrary rule. We can only follow the law of our natures until we see a higher one.

THE PERSONAL SIDE.

MR. SHAW DESMOND.

That Mr. Shaw Desmond, the novelist and orator, should have publicly given pen and tongue to his belief in Spiritualism as a science is not surprising to those who have any intimate knowledge of his character. A southern Irishman and a man of genius, he has a sense of the mystery of life and its spiritual quality. Indeed, as he has sometimes said, the Irish people are natural Spiritualists to the extent that they have a belief in spirits and spiritual agencies generally, and "live three-fourths of their lives in the other world". As a novelist, Mr. Shaw Desmond is known on both sides of the Atlantic, his novels being also read widely on the Continent and translated into Russian and German. He has published, since the war, seven novels, including his recent *Echo*, a story of ancient Rome, *Gods*, *The Isle of Ghosts*, *Democracy*, and *Passion*. He is also the author of books of the non-fictional order, all of which have been lengthily reviewed and gained wide critical recognition. Since the War he has made five lecture-tours of the United States, travelling 112,000 miles. He is a contributor to the leading New York newspapers, reviews and magazines, and his short stories have on three separate occasions been voted in America as "a best literary story of the year" in three national lists. He has been a politician, for he contested the Battersea division of London against Mr. John Burns in the 1910 election, in a day, when, as he says, "I believed the creative artist had to live life in order to write about it." But eighteen years ago he gave up all active participation in politics and now believes that humanity must find "another way out". As a lecturer on psychic subjects he shews a high degree of philosophic and imaginative power, and his treatment of various phases of Spiritualism reveals always a mastery of his theme. He sees the points of association between Spiritualism and other questions which, although supposedly outside its range, are really intimately connected with its main principles. In this direction he is doing invaluable work in providing another link between those interested in the various forms of Spiritualism and other movements, whether social, political or religious.

INSPIRATION—A REMARKABLE EXAMPLE.

A very significant statement was that which was made by Miss Katherine Buck to a representative of the *Daily Express* as recounted in that journal of the 19th inst. She told the story of her work, in eight enormous volumes, in a poem relating the fascinating old legends dealing with Wayland Smith and the legendary hero, Dietrich of Bern. The work is the product of years of investigation into folk-lore. Miss Buck, it seems does not claim the actual authorship; "it is not me exactly," she said, and she told how she can see back into those ancient days as if she were looking at a cinema film. Further, she testified that the events of which she wrote were related as if from the dictation of another, "as if I were, perhaps, in the body of that other". It was under this urge that the "Wayland Dietrich Saga" was written, and although she has completed eight volumes, she feels that there is yet a great mass of material to be explored. Even as it is, she has produced what is stated to be the longest poem in the world.

WE hear with regret of the decease of Lady Waterhouse, wife of Sir Herbert F. Waterhouse. Lady Waterhouse was well-known in the movement and was a valued supporter of the Marylebone Spiritualist Association and the Spiritualist Community.

RAYS AND REFLECTIONS.

ANGRY PARSON (to daughter who is describing a seance she has visited): "If you had any message, my girl, be sure it came from the Evil One."

DAUGHTER (sweetly): "That is a pity, dad, isn't it, because the spirit said he was your father!"

* * * * *

"We should always look for the happy medium," writes a moralist. Well, there are a few happy mediums, but most of them have very little to be cheerful about. They are very sensitive folk. An alternative phrase for "happy medium", by the way, is "golden mean"—and the mediums know something about that—to the extent that the rich sitter is often extremely stingy.

* * * * *

I do not remember whether in references in LIGHT to Mrs. C. A. Dawson Scott, the author of *From Four Who Are Dead*, it has been mentioned that she is the cousin of the late Mr. Edmund Dawson Rogers, the founder of LIGHT. Mrs. Dawson Scott's interests until recent years have been mainly of a literary character, and her relationship to the veteran Spiritualist is not without interest and perhaps significance.

* * * * *

A correspondent tells me of messages in which communicators say that they can still enjoy some of the sports and games they loved—cricket, golf, motoring, etc. On inquiring how this could be the reply was that they had the mental side of the pastimes. This he finds unsatisfactory and, of course, so it would be *here*, but *there* the mental becomes the actual and visible. So that the explanation, although not easy to understand, becomes at least reasonable.

* * * * *

Perhaps when the world has accepted the reality of human spirits it may turn its attention to the possible existence of other "spiritual beings"—fairies, for example. Already there is a Society for the Investigation of Fairies. Perhaps in this case the greater includes the less, although even some of those who recognize human spirits are inclined to shake their heads over the question of elves, as having any existence outside of poetry and folk-lore. Fairies seem to complicate the matter, although the discovery of them might tend, as a critical friend remarks, to take the conceit out of humanity as being so firmly persuaded that it holds the monopoly of intelligence. Certainly I am with Shaw Desmond, who once remarked that it is better to believe in fairies than in machines!

* * * * *

What do the fairies think of us? (Provided always, of course, that there *are* fairies.) Let us try to imagine a fairy answering the question. It might be something after this fashion (fairies are addicted to rhyme):

Some gay and golden, some gaunt and grizzled,
Some be-twittered and some be-twizzled—
What do we think of you? Does it matter?
It might offend if it did not flatter.
So you find us silent, elusive, wary?
The bird may chatter, but not the fairy.
A wing a-flutter, an eye a-twinkle,
A laugh, tho' none of you hear its tinkle.
We keep our mystery—strange, unchancy,
Airy and fanciful—*only fancy!*

"Be-twittered" and "be-twizzled" are fairy words meaning—as I understand—"excited" and "perplexed".

D. G.

THE FALCONER BROTHERS AND A PSYCHIC PHOTOGRAPH.

By R. H. SAUNDERS.

Nature's gifts to us are varied in an unaccountable manner—to one beauty, to another a golden voice, to a third some form of psychic power distinguishing the possessor from the ordinary person. Trance mediumship, at its best, is rare; the direct voice is still more rare, but that curious, and often puzzling, phase which produces what is termed "extras" on a photographic plate is the rarest of all psychic endowments to mankind. Those possessing this gift in a superlative degree can be counted on the fingers of the hand, and we in England are especially favoured, for we have with us three of these gifted psychics. Mr. Hope has long been known to the public, and Mrs. Deane has, during the past six years, secured hundreds of recognisable "extras". We have now the young Scots, the Brothers Falconer, of Edinburgh, who have joined this select band, and who have achieved remarkable success in securing a high percentage of psychic pictures recognised by sitters.

We may ask, and very naturally, why is not every "extra" counted as a likeness? We sit with the expectation of one of our own people coming upon the plate, and instead we so often get, to our disappointment, the face of one unknown to us.

We know so little of the laws governing this wondrous phase of psychic force that we are at a loss to account for this, yet we are apt to lose sight of the wonder that a face of any kind should appear at all, and often a face that can be recognised by someone. Whenever a sitting for psychic photos is arranged there are always a number of spirits in attendance, in addition to those whom we look for and hope to see represented on the plate. If, as often happens, the one anticipated is not strong enough, or does not seize the golden opportunity (for there is always competition!) then another is always only too ready, and able, to impress the plate, and so we get our psychic album with many pictures marked "unrecognised".

I sat once with Mrs. Deane, and in the room was a young man awaiting his turn. On my plate a fine recognisable photo of his sister appeared, whilst his plate bore one unknown to him or myself.

I have had several "extras" through the instrumentality of the Falconer brothers of long-passed relatives, and I recently sat with them with the keen desire to obtain a picture of my wife, who passed from earth eighteen months ago. These young men are so sure of obtaining an "extra" that they rarely expose more than one plate, and all my pictures have been secured by my own marked single plates. When, on this occasion, the plate was developed, a clearly-shown female face was observable, but I had to wait until a print was made before a full examination could be made. When the print came, to my disappointment it was not the face I looked for and longed to see, yet I felt sure the face was familiar to me. I searched my memory for a clue, but without success. I could not "place" it. Fortunately I had in my power a method of obtaining information, and from a source to which I have often submitted many puzzling problems. I took the photo to a direct voice sitting, and when the light was switched off I placed it on the floor, of course unknown to the medium, and asked the manifesting spirit (my daughter who passed over many years ago): "Who is this? Is it a relative? I seem to know the face."

"No," was the reply. "It is not a relative, but one whom you knew many years ago."

"I had hoped to get your mother," I said.

"Oh, of course, she was there, and although she tried to fix herself upon the plate, she could not—the conditions did not suit her, yet were just adapted for the one who showed herself. When you and your brother were children you knew her."

"We did? What is the name?"

"She passed to us many years ago. The name is Emma B—."

"Yes, I do remember her now, but that is over sixty years ago!"

"No matter—the link was formed when you were together as children, and must of necessity still exist."

Obviously the medium knew nothing of this, and I never for one moment thought of this child who was a playmate with us in childhood. When we know the difficulty of getting a name "through", it is capital evidence to secure both Christian name and surname.

NOTES ON NEW BOOKS.

"THE MAN, CHRIST JESUS." By the Rev. J. Lamond, D.D. (Simpkin, Marshall. 3s. 6d. net.)

Dr. Lamond has here attempted to "blot out the centuries" and to study the life of Christ at short range. The attempt is very successful. He makes the Christ story real; as real as the life of some modern subject of biography. By sympathetic handling and felicitous writing he conveys a curious sense of actuality. He gives, too, the Spiritualistic interpretation of the Miracles, in the light of psychic knowledge, and foresees the doom of "ecclesiasticism", together with a greater spread of the spirit of Christ's teaching, and a truer understanding of his work.

Dr. Lamond may be congratulated on having produced a good book, fully worthy of ranking with his previous volumes, *Joan of Arc and England* and *Kathleen*.

H. G. A.

"AND AFTER THIS LIFE?" Communicated by Amy Grant; Edited by J. B. K. (Rider, 3s. 6d. net.)

This book gives us selections from a mass of psychic communications received during a number of years (from 1917) by a small group of sitters. Evidential material came through, and among the messages are some well worth lingering over. The volume is one that could be placed, with confidence, in the hands of an un instructed reader, and it may reasonably be predicted that the present edition will be followed by several reissues. Some remarks on the passing-out at death are worth quoting here. Says the spirit-communicator—or rather the spirit-group, for most of the messages come from a group of transmitters working together as a unit:—

The moment of passing is a moment probably of unconsciousness. It is not so terrible that we may not tell. The actual passing depends a great deal on the physical state. Strangely enough we often have bother to persuade people that they have really passed to us—they feel so alive, so well. Sometimes they think they are dreaming, and fear to waken again to the pain of their poor bodies. It is difficult to make them know that they have nothing to dread.

The poor souls have nothing to fear—believe us, the old pantomime fiends of the Middle Ages have no existence in fact. Do not think we mean that there is no evil one—there is—but he has no power to harm, not even to frighten. So often poor souls fear him who is not to be feared—the impotent one. No: you pass from pain to peace. . . . The first thing that we must cure is "fear". When that is killed on earth how much easier our task will be, and the beginning of the death of fear has come on earth!

Among the spate of psychic literature that comes pouring out of the presses—so much of it negligible stuff—here is a little volume that merits a wide circle of readers.

W. H. C.

"THE BOOK WITH THE SEVEN SEALS." By Louis Bronkhorst. (Riders. 2s. 6d.)

In the form of a friendly symposium the author strives to interpret the Bible and Athanasian formula in the light of theosophy; and claims to pave the way to all symbolic writings. The "Book with the Seven Seals" of Revelation V. is the book of complete initiation. A second theme is the secret of spiritual healing, partially, but not fully explained, with practical illustrations by an initiated doctor in the story.

K. M. E.

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Lewisham.—Limes Hall, Limes Grove.—June 30th, 11.15, open circle; 6.30, Mr. A. Vout Peters. July 3rd, 8, Mrs. King.

Camberwell.—The Central Hall, High Street.—June 30th, 11, Service; 6.30, Mrs. de Beaurepaire. Wednesday, 7.30, Public Meeting at 55 Station Road.

Richmond Spiritualist Church, Ormond Road.—June 30th, 7, Mrs. S. D. Kent, address and clairvoyance. July 3rd, 7.30, Mrs. E. Smith, psychometry.

Croydon.—The New Gallery, Katharine Street.—June 30th, 3, Lyceum; 6.30, Mrs. Hylda Ball.

Cricklewood.—Ashford Hall, 41 Ashford Road.—June 30th, 6, Mr. Snowdon Hall. July 3rd, 3, Circle; 8, Mrs. Podmore.

Brixton.—17, Ashmere Grove, Acre Lane.—June 30th, 11.15, Mr. A. Boddington, Open Discussion. Tuesday, 8, Developing Class (few vacancies). Friday, 8, Clairvoyance.

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