

Light:

A Journal of Psychical, Occult, and Mystical Research.

Edited by **DAVID GOW**

No. 2550. Vol. XLIX. [Registered as Saturday, November 23, 1929. a Newspaper] Price **FOURPENCE**

Entered as Second Class Matter, March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 397, P.L. and R.)

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**OTHER ARMISTICE MEETINGS.
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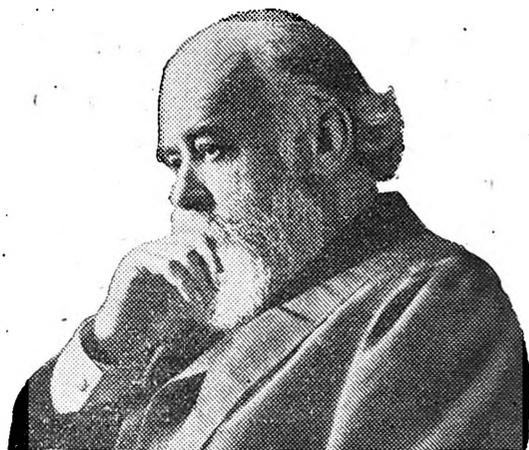


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"Light! More Light!"—Goethe

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

No. 2550. VOL. XLIX. [Registered as SATURDAY, NOVEMBER 23, 1929. a Newspaper.] PRICE FOURPENCE

CONTENTS.

Notes by the Way	...	...	...	...	553
The Great Spiritualist Armistice Service	...	...	...	...	554
Other Armistice Meetings	...	...	...	...	555
A Glastonbury Experience	...	...	...	...	556
The Jewish Society for Psychic Research	...	...	...	...	556
Letters to the Editor	...	...	...	...	557
In The Face of Death	...	...	...	...	558
The British College of Psychic Science	...	...	...	...	558
The Curve in The Road	...	...	...	...	558
Sidelights	...	...	...	...	559
Materialisation Phenomena in New Zealand (continued)	...	...	...	...	560
Spiritualism in Canada	...	...	...	...	561
Rays and Reflections	...	...	...	...	561
Decease of Mr. B. D. Godfrey	...	...	...	...	562
Notes on New Books	...	...	...	...	562

NOTES BY THE WAY.

NO APOLOGY NEEDED.

Some years ago we wrote: "Spiritualism is still young enough not to have outgrown the self-conscious stage, but we hope to see the day when it will be less painfully aware of itself." That day seems almost to have arrived. We see Spiritualism becoming slowly accepted in popular thought very much as Socialism is doing. Many years ago when Socialism was still a new thing, we had an enthusiastic and aggressive friend who felt it his duty in all social gatherings to burst out with the defiant proclamation: "I am a Socialist!" "Well, supposing you are," was the retort of a quiet observer on one occasion, "why should it make you uncomfortable?" To live as though you always had to be on your defence instead of taking yourself for granted—that is a raw stage of development. We should have left it behind by this time. We recall the time when the average Spiritualist was as self-conscious as a boy on his first day at school. The shyness took all kinds of forms from the disposition to shrink from notice to the phase of defiance and self-assertion. But there should be nothing to differentiate the Spiritualist from any other respectable member of the community, except his natural interest in the progress of Spiritualism as a movement.

THE REINCARNATION QUESTION.

We have received a number of letters on this subject, but hesitate about using all of them. It is not merely that the question stirs up strife, but, with all the arguments on both sides, we never seem to arrive anywhere. We can look back through old issues of LIGHT and see how many columns were in earlier days devoted to a full discussion of the question, with much the same arguments as are used to-day by both sides. We are very familiar with them all. Even an appeal to those who, it is presumed, should know—the people "on the other side"—carries us no further. Some spirit-communicators are positive on the affirmative side—others are equally positive in their denial, and we can see little profit in pursuing an inquiry so fruitless of definite results. Consequently we keep an open mind on the question, feeling

that there is probably a truth behind the reincarnation idea—something involved in the mysteries of our being, something lurking in those "abysmal depths of personality" which remain yet to be plumbed. We find it impossible to regard the matter as fundamental. It does not stand on the same level as the question of human survival, which has been proved up to the hilt, and about which amongst instructed Spiritualists and others—whether reincarnationists or "anti's"—there is no dispute. That is because of the great array of facts and evidences. We have been reproached for not supporting reincarnation, and also for not opposing it. We are waiting until one side produces an argument which cannot be effectually answered by the other. The onus of proof necessarily lies on those who affirm; and even they are not required to prove their personal convictions unless they are insistent that others shall adopt them.

EXAMINING THE FOUNDATIONS.

It was nearly forty years ago that "M. A. (Oxon.)" in some reflections on Spiritualism, lamented the self-complacency of the Spiritualist who was so sure of his ground that he took no trouble to ascertain the interpretation which the outside world put upon his facts, and who became angry if anyone ventured to question his assured knowledge of the future and his absolute certainty of the life to come. Spiritualists, as "M. A. (Oxon.)" remarked, "have an experience and a knowledge beside which all other knowledge is comparatively insignificant." But the Spiritualist of the type he had in mind ignored the region of inquiry and research as though it were of no importance. All this, however, was many years ago. In the meanwhile it is the case that an immense amount of work has been done in the investigation of phenomena and their causes, and there is growing up a clear distinction between actual spirit-communication and that class of manifestation which originates solely in the psychic nature of the persons concerned. Such books as the Rev. Charles Drayton Thomas's *Life Beyond Death, with Evidence* are eloquent of the present fashion of thorough and painstaking inquiry into the matter at the source, i.e., interrogation of spirit-communicators concerning the laws and conditions of spirit-intercourse. The ground indeed is being carefully explored in every direction, and those intellectual deficiencies which marked the career of Spiritualism in its earlier days are being gradually made good. In short, the work of sifting and clearing the facts is going on steadily all the time as never before.

PERENNIAL.

What doth the lily know of last year's showers?
And yet this bulb I delve to in the earth
Enfolds the fragrance of its bygone flowers,
The promise sure of many a future birth.

JOHN CALDWELL-JOHNSTON.

THE GREAT SPIRITUALIST ARMISTICE SERVICE

THOUSANDS TESTIFY TO HAVING COMMUNICATED WITH THE DEAD.

The Albert Hall Service of Remembrance, now an annual institution in the Spiritualist movement, was held on Sunday morning, the 10th inst.; the gigantic building was almost filled; it seemed a larger assembly than on previous occasions. After a moving invocation by the REV. C. DRAYTON THOMAS, and a few introductory remarks by MR. GEORGE CRAZE, president of the Marylebone Spiritualist Association, the organisers of the meeting, a tall, queenly figure, dressed in blue and silver, stepped forward to the tiny brass-enclosed dais in the centre of the platform. It was the DUCHESS of HAMILTON and BRANDON; calmly, yet with an occasional touch of emotion, she read extracts from Revelation and Isaiah, followed by short quotations from the works of Anna Kingsford. Next came MR. HANNEN SWAFFER.

"We are met here to-day seriously to re-dedicate ourselves to the task of world-betterment," he said, and a murmur of applause followed his words. The assembly, he continued, had also met to testify that there was a life beyond the grave; to declare that they had spoken with dearly loved friends who had died. This task devolved upon laymen because the clergy preferred faith to proved fact. Spiritualists were able to give a new meaning to the word "death"; they were able to bring cheer to bereaved homes, and to explain the problem of life in terms of a new and wider understanding. They were members of a living Church. In the year 59 A.D. St. Paul had explained what that should be, and, in his Epistle to the Corinthians, the apostle had said: "Now, concerning spiritual gifts, I would not have you ignorant." Yet, to-day, when people, called Mediums, exercised those spiritual gifts, they were either fined or sent to prison.

"The living Church of the future will have no priests," continued the speaker. "It will teach by the living Spirit, whose instruments will be Mediums, who will repeat, in trance, the words of high spirit beings. The living Church of the future will speak in all languages to all men. It will make no fuss about funerals. Mourners will go to it for knowledge, not faith. It will teach the truth that was proved by those who, forty years ago, were stoned in the streets."

MRS. HEWAT MCKENZIE, the next speaker, referred to the Armistice of eleven years ago, when "human faith and hope in the divine order of things were swept away". And then through the land there had been heard the stirring of a voice; it came from a faithful band who were struggling to make themselves heard; they knew, even though Science, Religion and Philosophy knew it not, that the dead still live. The voice grew and strengthened; tens of thousands listened, sought the truth, and found it. Why had not the teachers of the people known it, and taught it? To their shame they had not done so. After briefly describing how two broken-hearted mothers had received, at the British College, convincing proof of the continued existence of their dead children, the speaker pleaded for personal investigation on the part of all who desired to know the facts about death. The day had gone by for the Churches to teach us, and each must make his or her own personal enquiry. "Do not be afraid of this new knowledge," she added; "without its great message civilisation is nought."

SIR ARTHUR CONAN DOYLE, who received a warm welcome in recognition of his recent return from Norway, spoke briefly; many in the audience watched him anxiously, as Sir Arthur was disobeying his

doctor's instructions in being present at the service.

"Many meetings are being held at this moment for the same purpose as our own," he said. "Ours differs, however, in a particular respect. All of us know that we are not alone here; we know that those we are met to honour are participating in our devotions." In Norway, a few days previously, he had met "one of the rank and file of Spiritualism". This man told Sir Arthur that during the War he would frequently go out to a quiet place in the woods and ask his guide to send to him the spirits of the soldiers recently slain in battle. Then he would try to convey a message to these arisen ones, many of whom were puzzled at their new condition, explaining to them something of their new state—"things, which had never been taught them, in their earth-life". Later, at a seance, this valuable worker was thanked "from the other side" for these labours, which had been deeply appreciated.

Addressing his seen and unseen audience, Sir Arthur said he desired to thank all those who made the big sacrifice in the War. "We look up to them," he concluded, "assuring them that we remember."

At this point the Chairman requested all those present who had received satisfactory proof of having communicated with their dead, to rise. Without hesitation about ninety per cent. of the entire assembly rose—like an army corps—and stood for a few poignant moments. In a few brief remarks, Mr. Craze announced that the Marylebone Spiritualist Association, which had started its career in a small carpenter's shop, had now secured a large building in Russell Square which would be its future headquarters.

THE REV. CHARLES DRAYTON THOMAS gave some of his experiences with spirit communicators. One of them, a soldier, who had been killed by a Turkish bullet in 1916, had tried to describe his sensations on reaching the spirit-world. He had been glad to find there were animals and trees, when he got there. He had feared that the next world was going to be "weird"; his anticipatory impressions were that after a long interval there would be "harp and music". In reality he had found it "a thousand times more beautiful than life on earth, though much like it". He found he could be happy there.

Mr. Drayton Thomas recalled another instance where a lad, who perished in an accident, had given him a message for his bereaved mother: "Ask her if she has been thinking about a pillow; I got from her mind the thought of a pillow connected with her."

This message had been faithfully conveyed to the mother who realised its deep significance. Soon after her son's passing she had taken his pillow and slept on it. Then, being obliged to leave home, she had placed it in his Oxford trunk so that nobody else should touch it in her absence. On her return she hesitated to go to that trunk, as the sight of her boy's things stored in it brought back such painful memories; she had determined, however, to overcome this natural weakness.

"I do not wonder that men outside our movement doubt the question of survival," said the speaker. "They might well say: 'If this were true the pulpits would publish it, Science would proclaim it.'"

The last speaker, an impressive figure in black velvet relieved with a hint of white lace, was MISS LIND-AL-HAGEBY. She mentioned that she had invited a friend to be present at the service. The invited guest, however, demurred—she did not wish to take part in any ceremony associated with death.

sadness and gloom! It showed, said Miss Lind, the utterly wrong conception of death that was held by the uninstructed. Spiritualism was essentially a message of knowledge. "It is good to live by faith," said the speaker, "but it is better to live by knowledge."

Survival, as such, would not interest her, she added. The mere continuance of life, as the endless life of an oyster or a snail, would have no meaning for her. But Spiritualism showed that it was more than that; life in the hereafter was a constant progression upwards.

She added that she had just come from Geneva where the League of Nations held its councils. Spiritualism was leading towards a state in which war would be out of date. She did not belittle the great virtues that war produced, self-sacrifice, comradeship, heroism. But in future the world would require those high qualities differently applied, differently understood.

N.

OTHER ARMISTICE MEETINGS.

At the People's Palace, Mile End Road, London, E., under the auspices of the London District Council of the S.N.U., a well-attended meeting was held on Sunday morning, the 10th inst.

MR. F. WHITMARSH, who presided, remarked that the Press had spoken of "a week-end of mourning". Spiritualists, however, took a different view; they stretched out a hand of welcome to the great hosts of spirit beings participating in this Service of Remembrance.

MR. H. BODDINGTON, the next speaker, said: "What has been achieved as the result of the great sacrifices which were made in the War? On every hand we see bankrupt nations, crippled and maimed men, and those who are without any means of livelihood. We see that physical force alone will never gain anything worth fighting for. Those who have gone before tell us that it is only by the operation of mutual goodwill and co-operation that we shall arrive at peace." He was convinced that the recognition of psychic realities would be a great factor in the establishment of permanent peace. The Armistice Day Silence was the greatest seance in the world. Spiritualism was not yet fashionable. Many who did not desire to label themselves Spiritualists had taken from its teaching sufficient to supply the missing link in their own theology. The religions of the world were being remoulded. Ideas of heaven and hell were changing from crude notions to a realisation which was more in keeping with spiritual truth. These great changes had largely been brought about as a result of the communications from those whose mortal bodies had perished in the war.

MR. MAURICE BARBANELL, who followed, said: "We are concerned with the establishing of the kingdom of heaven on earth. No political authority can legislate for peace unless the people strive for peace themselves. That is the message that Spiritualists are spreading to-day." Priests and parsons had said that all spirit messages came from evil and degraded souls. The truth was that these communicators told us they had survived and that we should all go to a greater and richer life. They gave us information which, rightly understood, changes the whole tone of our lives. "Those of you," he continued, "who call yourselves Spiritualists and have had communications from the spirit world have a great responsibility. We, as Spiritualists, have declared war on materialism, on the limitations of priest-craft, the narrow conceptions of orthodoxy, and on materialism of science. This fight is a greater fight than the last war, for in it there can be no Armistice. Marshalled with us are great hosts of

spiritual beings co-operating with us in this great battle."

MR. HANNEN SWAFFER, who had just arrived from addressing the Albert Hall meeting, was the next speaker. He said: "Messages from the dead are all very well but they are of little use if they are not instrumental in contributing something which will result in the betterment of mankind. During the last eleven years thousands of messages from the other side have urged us on towards peace. I believe that it has almost been achieved. The last war was a war to end war, let us now have a peace to end war."

Some time ago, continued Mr. Swaffer, General Smuts had said orthodox Christianity was failing in Africa. The reason was because the white people had sent, and were still sending, missionaries who told the natives that their spirit communications were all wrong. We ought to be receiving missionaries in England to spiritualise our Christian churches.

"I know a young black doctor," he continued, "who comes from one of those countries to which we sent missionaries and whisky. He came to London fully expecting the streets to be paved with gold. He found all our churches quarrelling. By chance, one day, he was told to get into touch with his father who, in the meantime, had passed away. Through the mediumship of Mr. Vout Peters he received a message from his father in an African tongue. The young black doctor knew quite well that the Medium had no knowledge of that language. He is, to-day, a Spiritualist and a speaker on our platforms."

For many years, continued Mr. Swaffer, theologians had been attempting to interpret holy writ. It took forty-five theologians a quarter of a century to interpret the meaning of St. Paul's remark to the effect that there are some who have the gift of discerning spirits. Their interpretation was that it is the gift of discerning the meaning of a spiritual utterance. There was no other meaning than the fact that certain people have the gift of clairvoyantly seeing spirits.

Spiritualism was the means by which the spirit world used this world for the betterment of this world.

He concluded: "I am fifty years of age and for forty-five years of my life I spent a worrying and wondering existence. For thirty years I ridiculed and sneered at the Spiritualist movement. I have realised my mistake and I know it is my job to try and undo some of the evil I have done. When this movement is popular there will be no need for laymen like me. The churches will have opened their eyes and amity and concord will run right across the world."

In the evening the Marylebone Spiritualist Association held a successful meeting in the Queen's Hall.

SIR ARTHUR CONAN DOYLE spoke of his recent lecturing tour on the Continent. He received an immense number of questions, sometimes fifty a day, in many various foreign languages. It was significant of the great and growing interest that is being aroused in the minds of the people. He contrasted the apathy of the Press in this country and that on the Continent. "In this country," he said, "there is a kind of crypto-catholicism. I wrote a book a short time ago defending our cause against an attack by the Roman Catholics, and I wished to advertise my book in the *Church Times* but they refused to insert my advertisement. This is an example of what I mean—a kind of hidden hand trying to obstruct us. This morning about 8,000 people stood up in the Albert Hall to say they had been in personal contact with the dead. I am not sure that that was not the most important thing that happened in the world to-day, but you will find no allusion to it to-morrow in *The Times*."

(Continued overleaf.)

MR. H. E. HUNT, who followed, remarked that the question was frequently put: "Supposing Spiritualism is true, what is the good of it?" Spiritualism spreads its light on the problems of to-day, he said. It comes with the credentials of fact behind it, to reassure us that, so far from identifying ourselves with our bodies, so far from belonging to a materialistic type of thought, man here and now is a spiritual being. That alters the whole of his outlook on life, enables man to realise that the soul will never die. If only man knew the powers within him the world would be conducted on a new basis, it would be a spiritual world with a spiritual purpose leading to a spiritual end.

The clairvoyance of Mrs. Estelle Roberts was singularly brilliant. She gave a number of descriptions, in many cases with full Christian and surnames, every one of which was recognised.

A GLASTONBURY EXPERIENCE.

Mr. G. R. Dennis, of Bournemouth, writes:—

During a recent visit to Glastonbury my wife and I had a curious experience, which, though of no great importance in itself, may be worth recording for the sake of other visitors. My wife is clairaudient to some extent, but hitherto has only heard messages given to her direct, so that this was a new experience. She is not clairvoyant, and, for myself, my part was confined to writing down what she described.

We were in the Choir of the Abbey one day at noon, and the first strange thing we noticed was that as the clock of St. John's Church struck the hour, the crowd of trippers disappeared from the Choir as though shown out by some invisible verger, and perfect peace reigned. My wife soon sensed that a service of some sort was in progress, and she felt that it was a baptism, or some service of reception. Presently she caught part of an address:—

"... Christ on high, who hath buried us in His grave, who hath united us to be one with Him in His Rising, for until we are risen, He cannot rise. . . . Hearken, my beloved brethren, both pure of heart and sin-stained, for all alike must take the bread of repentance and the wine of life. . . . Go out now into the grounds, each man to his post, and remember that this Abbey is the replica of the world, North, East, South, and West, to be purged and then bathed in the sacredness that is our treasure and that makes this Abbey a heaven on earth. Let your minds rise up from the Abbey, made with hands, to that designed in the heavens, for in God's mind it was created, and in man's mind was it brought forth. In the Name of Him who is the Cup, the Cross and the Crown,

Amen."

The service ended as the clock struck the half-hour. A few days later we were again in the Choir at the same time, and as before the trippers cleared off and left us in peace. The service on this occasion was of a very different character. The whole community was evidently in a state of great perturbation and distress, as some wrong had been committed, though what it was my wife could not tell. She sensed that they marched in in procession singing a penitential hymn, and the same preacher spoke as before, but she only caught the words:—

"... Holy water itself will not cleanse, but the power of prayer prayed in repentance, for each must take on himself the defilement, each one of us is the sinner concerned. . . ."

There followed a prayer in Latin, of which only the words "Laus Deo" were caught, and then the monks were told to do no more work in the Abbey that day, but each one to remain by himself till the

evening, when they would all meet again and the place would be purer. The "Gloria" was then sung, after which they were told not to go out in procession, but each man alone and humble to go to his own cell, as a symbol of going out into the desert.

On a previous occasion, many years ago, my wife had been conscious that a service was going on in the Choir at noon, but she was not then able to hear any words. It would be interesting to know whether anyone else, perhaps with more highly-developed psychic powers, has discovered what seems to be a daily service. But, indeed, there is much to be discovered at Glastonbury, both in the Abbey and on Tor Hill, by anyone who is in tune with the sacred influences that pervade the place.

THE JEWISH SOCIETY FOR PSYCHIC RESEARCH.

The following is a summary of the address delivered by Mr. Maurice Barbanell at the first public meeting of the above Society, on Tuesday, 29th ulto., at Caxton Hall, when Miss Regina Miriam Bloch presided:—

MR. BARBANELL said Spiritualism was very much misunderstood by a great number of people. It sought to demonstrate man's survival through the change called death; but there was no death in the understood meaning of the word. We all survived—whether we wished or not—in as normal and natural an existence, as life here. It demonstrated that survival was not due to the merits of our lives, but was rather a part of the law of Nature. It was possible under certain conditions—he stressed that point—to open up communication with those who had already survived death. The necessary link was found in someone able to respond to the vibrations of spirit, just as wireless receives etheric vibrations and interprets them.

It has been asked where was the Spirit World. Many millions had died so it must be a very vast region to hold them all. This was trying to think of spiritual things in a material way. Spirit-communicators gave us an extended idea of God, Who worked just as much through the scientist as through the religionist. The writers of the Old Testament had but crude conceptions of the matter. We enjoy a different conception to-day. Many Jewish people had been mistaken in their idea of Miracles. These were all the result of Natural Laws. There was no happening that had not some law to account for it. It was cause and effect. Miracles were duplicated to-day. How easy it was to understand. All prophets were Mediums, responding to psychic influence and inspiration. The Bible teemed with psychic happenings, a fact of which Mr. Barbanell proceeded to give examples, as in the case of Moses and the Ten Commandments, the Burning Bush, as a Psychic Flame, and the Urim and Thummim of the High Priests. He referred to Samuel and Eli, Saul and the Woman of Endor, and explained the psychic happenings recorded of them. He could not reconcile the injunction to stone "witches" with the Commandment: "Thou shalt not kill".

Some four years ago he, with some Jewish friends, attended a sitting, the Medium being of the Gentile faith, as well as the rest of the sitters. There he heard the voices of Hebrew spirits speaking through the trumpet, even a voice speaking in Yiddish; and he told how one voice returned to correct a name given earlier from *Yosher* to *Yosel*. He found the Jewish people backward in Psychic Research, although it was well-known that they were naturally psychic. It did not matter what people thought or believed, the question was: *Is Spiritualism True?* If it were true that all survived death, then survival involved many implications which ought to be followed out. He concluded by asking his listeners, honestly and reverently, to investigate the subject for themselves.

LETTERS TO THE EDITOR.

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

AN ARMISTICE SERVICE VISION.

Sir,—Just before the Two Minutes' Silence at the Albert Hall, on Sunday the 10th inst., I saw what had previously appeared to me as merely psychic clouds, resolve themselves into the shape of palm leaves; these leaves were very numerous (I did not attempt to count them) and many of them overlapped. Facing the platform, indeed almost enveloping the speakers, were three very large "leaves"—or perhaps I could best describe them as palm shaped curtains of cloudy material—stretched crosswise. From out of each of these "leaves" appeared five heads of young men, fifteen in all. Possibly my anxiety to trace any familiar countenances amongst them may have inhibited my clairvoyant sight, and prevented me from seeing the full forms of these boys, for the next thing I was aware of was that I found myself standing for the Two Minutes' Silence, conscious only of the mighty power which swept through the hall as the vast assembly rose to their feet to pay tribute to the arisen dead, some of whom, a few minutes before, had been to me—as I dare say they were to many others—so full of the very spirit of life and love.—Yours, etc.,

A. STEWARD.

MR. SHAW DESMOND AND THE CAXTON HALL DEBATE.

Sir,—In your quite admirable report of the above, with its interesting example of fair-mindedness and balance, might I say that I never said I had been a Rationalist. What I did do was to pay a tribute to the valuable stimulus I had received many years ago from the R.P.A. and their published books, which, by the way, amongst other things, had taught me that my life-long belief in survival and the world of spirits was fact and not fiction!

With belief in survival I was born. Some of the churches did their best to kill it in me but did not succeed. The Rationalist Press Association pamphlets helped my belief—and there you are!

A small point in your report upon which there may be misconception.

Whilst I do not call myself "Spiritualist", I do not disclaim my adherence to the basis of what is known as Spiritualism. It is only, as I said at Caxton Hall, because I do not commit myself to all the interpretations of my Spiritualist friends that I do not belong to any Spiritualist body. Also, I have a holy horror of labels and feel that men like myself can sometimes do better work for that belief in a spirit-world, which to me at least is a "religion", if we remain quite unhampered, than if we submit to the many and necessary restraints of an organisation.

It says much for the world of Spiritualism, to which, do not let us forget, we owe mainly the present growing acknowledgement of survival and the breakdown in materialism, which we find everywhere round us, that it never seeks to place shackles upon the necks of free lances like myself, but, instead, welcomes our co-operation. It is upon the rock of officialdom and orthodoxy that so many ships, setting sail with a fair wind, have at last gone to pieces.

I have personally received immense kindness and consideration from Spiritualist bodies. I should be a little inhuman if I did not acknowledge it.—Yours, etc.,

SHAW DESMOND.

Leicester House, Montpelier Road,
Twickenham, Middlesex.

"MAN'S SURVIVAL AFTER DEATH".

Sir,—A short time ago you published my request that those who had read my book, *Man's Survival After Death*, would communicate with me. The result of this has been an avalanche of letters from all over the world; within the last few days letters having been received from Boston, San Francisco, Charleston, U.S.A., Vancouver (two), Australia, Hungary, Switzerland, etc. The one from Switzerland is so interesting that perhaps you will allow me to reproduce the following extract as some evidence of how the leaven of psychic things is spreading and "leavening the whole lump":—

After burning the midnight oil for days while reading *Man's Survival After Death*, and after interesting friends in other hotels, at their request, I consented to read it aloud to them. This I did twice over from cover to cover. . . .

Your book was next posted to a brother, interested in the subject, at Kalgoorlie, Australia, who in turn passed it on to men of his acquaintance at the gold diggings.

I enclose the name and full address of this correspondent for your satisfaction as editor, but not for publication.—Yours, etc.,

CHARLES L. TWEEDALE.

Weston Vicarage, nr. Otley, Yorks.

THE "LITTLE PEOPLE OF THE MOUNTAINS."

Sir,—An episode of interest occurred last summer when Dr. Carl A. Wickland and Mrs. Wickland were spending their vacation in the high Sierras of California.

One summer afternoon Dr. and Mrs. Wickland, with my husband and I, had climbed over a pine-covered mountain ridge to obtain a view of a beautiful, isolated mountain-lake.

We were resting on the cliffs overlooking the lake when Mrs. Wickland became entranced by one of her spirit-guides, "Silver Star", who spoke of the serenity of the beautiful spot, so far removed from human vibrations.

Suddenly Mrs. Wickland looked intently at the rocky slopes around us, and said, "What strange little people! I have never seen any like them. They are all around here, hundreds and hundreds of small people, like brownies. They are of another civilization.

"Over on those rocks they have a city. They are walking around and are very busy. They pay no attention to you.

"There is a queer castle and many buildings, very odd but beautiful. Their buildings have no squares, but triangles, and the rooms have seven, six, five or three corners. They have strange windows, of all kinds, and build with many corners and use ornaments and statues.

"Down on the lake is a tiny boat. . . . There are a number of little people on it and one seems to be their queen.

"In those high pines over there are very, very big men and women, not beautiful, but they seem to belong to the trees.

"Can't you see them?"

None of us could, but several kodak pictures were taken, and these show very distinctly many quaint faces, resembling the traditional brownies, peering from the rocks.

And in the trees are visible numbers of strange, almost grotesque, large faces, all smiling as they look out from the tree-trunks and branches.

It was indeed a happy afternoon when we wandered to the very threshold of the abode of the "Little People of the Mountains".—Yours, etc.,

(Mrs.) CELIA L. GOERZ.

6050, Hayes Avenue, Los Angeles, California, U.S.A.

LIGHT.

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

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

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

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

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

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IN THE FACE OF DEATH.

"How will it be when you come to die?" is the solemn inquiry frequently addressed by pious evangelists to reckless sinners. This appeal to the sense of fear is, or used to be, the common stock-in-trade of what has been called the cheaper kind of religion. It was a relic of the old days when the average parson used the threat of hell-fire to scare his congregation into righteousness; but even in those days it frequently proved ineffectual. It did not terrify the fearless, the careless, the unimaginative, or that small body of people whose intuitions gave them glimpses of the truth about death. In those days it was usual for religious journals, of a popular kind, to print blood-curdling stories of the death-beds of atheists, and many a fervent little tract pointed the moral. And yet atheists (who are not necessarily wicked people) have died quite calmly, and many pious persons have departed this life with minds gravely troubled about their future. We know how it was with that stout old pillar of the Church, Dr. Samuel Johnson, who frankly admitted that he viewed the prospect of death with the gravest apprehension. We also know how it was with Macpherson, the Highland fiddler and freebooter, who after a riotous life, in which he revelled in his iniquities, was caught and hanged at Banff. The prospect of death did not in the least appal this gay rascal, for at the foot of the gallows he played his fiddle, sang a ribald song, accompanying it with a dance, and so died as recklessly as he had lived.

It may be supposed, then, that just as whether life is worth living depends (as *Punch* said) on the liver, so, whether death is to be feared or not depends on the nature of the person who is to die, and the manner of his death, for death when it comes takes such a multitude of forms, usually of disease or of accident, that it is difficult to generalise. The truly natural death in a ripe old age of honour and content is unhappily rare. It is really the ideal death, for only then have all the uses of mortal life been exhausted and the soul been matured for its passage to a higher state. But this is an imperfect world. Most of us go before our lives have been made round and complete by the full span of years, and but for those wonderful adjustments and compensations which Nature provides this would be a tragedy. We have learned, however, that this perfecting is accomplished in the after-life. Certainly

not until it is completed may the soul pass on to those higher realms in which this world and its affairs have no longer any interest or importance. The perfecting can be accomplished on either side of the line, but not so easily *there* as *here*.

But death in any case should possess no terrors for us either in apprehension or in actuality. It may come suddenly or prematurely; a matter for regret, of course, but nothing really tragic. There is pain in life; there is no pain in death, that is to say, the process of dying. This may be not only painless but a wholly blissful experience. Many dying utterances bear testimony to this, and it is confirmed by innumerable communications from those who, having died, have been able to report their sensations during the transition.

"After death the judgment", it has been said. That is true only in the sense that the same law of consequences which prevails in this world continues into the next, unbroken, just as the life does. In short we simply *go on living*, and effects continue to follow causes just as they do here.

In the "stress and terror" of the world to-day it is possible that more fear is felt of life than of death. But those who have learned the truth about each will have no fear of either. In the face of life or of death they will be equally unafraid. For the great enemy of Life is not Death—it is Fear.

THE BRITISH COLLEGE OF PSYCHIC SCIENCE.

Miss E. Maude Bubb, one of the founders, and the Hon. President of the Cheltenham Spiritualist Church, was the speaker at the British College on October 30th. She is known to many as a translator of Professor Bozzano's articles in *Luce e Ombra*, and her conviction and earnestness were felt by her listeners as she related some of her experiences.

On November 6th, the College welcomed Mr. Graham Moffat, who secured close attention while giving some recent psychic experiences when touring in Scotland with his dramatic company.

Then followed some lantern slides, and the story of the coming of Sarah Bernhardt to him through mediumship and through psychic photography was well told. The Moffat family are devoted to dramatic art, and they open themselves to the influence of invisible helpers. Do they provide a sympathetic environment on occasions for the great Sarah, to make definite earth-contacts with her beloved art?

Mrs. Hewat McKenzie and Mrs. Austen Hall, respectively, occupied the chair at the two lectures.

THE CURVE IN THE ROAD.

[Verses transmitted by Walter Stinson, control of "Margery", on October 1st, 1929.]

The way has been made more clear to us—

It isn't so clear to you—

For we're just a wee bit ahead on the road

And the curve cuts off your view.

Each day give some help to your fellow-man,

Life gives you a chance to serve,

In that way you come to be part of the plan

With a glimpse of the road round the curve.

And he would be chiefest among you all

The server who carries the load,

For he sees in his heart from the very start

The view round the curve in the road.

And we think that this knowledge will help you on,

Will help you to carry your load,

To know in your heart from the very start

There's a view round the curve in the road.

SIDELIGHTS.

"I have at my hand data to show that at least two millions of people in Great Britain *know* that they survive—all purely upon concrete evidence," said Mr. Shaw Desmond, in a long article, "The 'Dead' are not Dead!" in the *Sunday Graphic* of November 10th.

* * * * *

The clairvoyant descriptions given from the platform of the Queen's Hall, on Sunday evening, the 10th inst., attracted the attention of the London Press. The *Daily Herald*, *Daily News*, *Daily Sketch*, *Morning Post*, and other influential journals, all gave brief accounts of the mediumistic demonstrations of Mrs. Estelle Roberts on that occasion. The *Post*, referring to the descriptions of dead friends and relatives, given to members of the audience, says: "In each case the names and evidence were said to be correct, and the receivers declared that they were unknown to Mrs. Roberts."

* * * * *

It is comparatively rare to find an important newspaper supporting the claims of Spiritualism with the vigour of the *Wolverhampton Express & Star*, which, in a leading article (in the issue of the 1st inst.), entitled "The Dean and the Dead", takes Dean Inge to task for his recent sneering allusions to "spiritualistic superstitions and old wives' fables". Says the leader-writer: "The conventional religionists assert, as one of their fundamental tenets, that the human ego exists after death. Yet ceaselessly they revile the spiritualists for saying the same thing, and adding that the fact is capable of scientific proof which, if generally known, would strike materialism dead. Why this attitude should be maintained is a blank mystery."

* * * * *

The *Express & Star* leader continues: "Dean Inge does not know—and, as consistent admirers of his fearless intellect, we are surprised that such is the case—that his theory of the nature of life after death is precisely that of the despised spiritualists. The only difference is that the spiritualists say that they have definite evidence to prove their statements."

* * * * *

Writing to the canine journal, *Our Dogs* (November 1st), a contributor, described as "a well-known doggy artist", says: "In March last I had the misfortune to lose my father, who passed away in hospital after an operation. We did not have the body brought to the house, so our dog never saw him after he was taken away in the ambulance. The night before the funeral my mother and I were sitting in the drawing-room with 'Winkie' (an English Springer) sound asleep on the rug. I seemed to feel a third person in the room. Suddenly the dog got up and began running up and down the room, sniffing the air and wagging his tail furiously. My mother exclaimed: 'What is the matter with the dog?' I did not like to say what I thought lest I alarmed her. For several minutes he capered joyfully up and down, just as he welcomes me home after a long absence. Finally he sniffed under the loggia door, then looked round with pricked ears, and a look of surprise as much as to say 'Where is he?' The dog gave an enquiring sniff in the air, then settled down and went to sleep again."

The case of a Spiritualist Medium who accurately traced a missing girl is reported in the *Sunday Chronicle*, of November 10th. According to the account, Miss Anne Doyle, a pretty nineteen-year-old typist, disappeared from home, and all efforts to find her failed. After three months of fruitless endeavour the mother consulted a sensitive, who gave information that the missing girl was working as a secretary in a strange city, indicating a house in Dublin, where she would be found. Says Mrs. Doyle, the mother: "My eldest son went to Dublin to investigate. True enough, he found the house the Medium had mentioned and there discovered his sister."

* * * * *

The renovation work to the ancient structure of Cook's Place, Leigh-on-Sea, now being undertaken by a new owner, has inspired the *Southend Standard*, of November 7th, to give an account of this old building, which has undergone many vicissitudes during its lengthy existence. During the alterations, a long-disused room, panelled in Spanish mahogany, was discovered, and other interesting "finds" have been brought to light. This centuries' old residence, the *Southend Standard* recalls, was once the home of Dr. John Cook, a physician, who died in 1777. Of him it was said that "He had some peculiar ideas respecting the unseen world, and he believed in supernatural visitations and friendly visits from spirits, and his will shows how careful he was that they should not be offended. . . . His belief was entirely of a religious tone, nothing of diablerie or magic enters into it. He believed in the existence of certain spiritual and benevolent beings, intermediate to earth and heaven, who were able to and did convey certain intelligence to certain of the human race, though all persons were not subject to such communications." (This is taken from Benton's *History of the Rochford Hundred*.) The *Standard*, which suggests that the newly-discovered chamber, panelled in Spanish mahogany, may have been the scene of Dr. Cook's supernormal experiments, adds that the premises, which at one time had the reputation of being haunted, are believed to have been visited by Wesley in 1753.

THE NATURE OF MIRACLES.

I feel deeply impressed with the conviction, that whatever principles will explain the phenomena of clairvoyance (or spiritual insight) and the *modus operandi* of spiritual communications through sounds or otherwise, occurring in this era of human history, will also explain all events of a similar character which have occurred in all ages of the world. . . . It will be very readily inferred that I am not impressed to regard any manifestations, of a super-sensuous character as being above, contrary to, or inconsistent with, Nature's immutable and universal principles; that I do not believe in the existence of any miracles which are not referable to natural causes, visible or invisible; nor in the possibility of any strictly supernatural events, ancient or modern; because the Divine Mind cannot act in opposition to the eternally established laws of His own constitution, of which all the visible universe is a transcript, or an outward manifestation. . . . If the discovery of the Spirit Land be called a miracle and disbelieved, on the ground that it contradicts all human experience, then let it be remembered that the discovery of America, prior to the voyage of Columbus, was also contrary to all human experience. The one cannot more justly be called a miracle than the other; though the former is a revelation of much greater magnitude, importance, and grandeur.

ANDREW JACKSON DAVIS.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

MATERIALIZATION PHENOMENA IN NEW ZEALAND.

(Continued from page 543).

The second seance, held June 11th, 1929, was the least successful of the series. In addition to members of the Saché family, there were present four gentlemen (one a clergyman) and a lady. The Medium appeared to have difficulty in going under control. A cold breeze was noticed by the sitters and ectoplasm formed outside the entrance of the "cabinet". A number of forms partly materialised but seemed unable to complete the process, apparently owing to want of power. The intervals between each appearance were longer than at the other seance. At the request of the Control the red light was put out and the partial materialisations took place in darkness.

Mr. E. H. Saché says:

The first appearance was my little boy Victor; as at the first seance he came calling "Daddy, daddy". I took the two luminous cards which stood by my chair and went up to him. He stood at the entrance of the "cabinet" and spoke to me but more faintly than on the previous night. I asked him to give me his hands. This he did. They were just little baby hands. He only stayed a minute and after kissing my wife and myself, left.

Sister Monica appeared but seemed weak and could not speak for some time. Says the writer of the report: "I lifted the ectoplasmic veil from her face, held her arm to give her what power I could and accompanied her round the circle. . . . She said she would come again later in the evening as the power was wanted for others."

Mr. F. H. Hadfield, one of the sitters, gives a personal experience at this seance. He says: "I felt a hand on my head and asked if anyone touched me. After a little wait the hand again rested on my head. I grasped it, but my hand was pulled away. Then two arms, warm and soft, were placed round me [I felt them up to the elbows], a soft face pressed against mine and kissed me again and again. I said, 'Who is it?' and a voice whispered in my ear, 'Mother.' She then lifted her veil and placed it over my head. I held this with my hands but it was gently and firmly withdrawn."

The clerical sitter, the Rev. R. Mitchell, is stated in the report to have had a conversation with an "appearance" stated to be his mother. His notes in connection with this seance are as follows:

The materialisations that appealed most strongly to me at this sitting and gave the strongest evidence regarding continuity of life after death were: first, the little child Victor (son of our host) who died over thirty years ago; second, my mother who died eight years ago aged seventy-five. She looked younger, more like what she was forty years ago.

Mrs. Melville, another sitter, reports as follows:

I went in the direction where the cards were raised and saw a face indistinctly and asked if it was my brother, but it shook its head. On looking again closely I recognised an old friend, Mrs. McC. I told her how much I appreciated her coming but would like to see her more closely. She replied, "Come closer," and turned both sides of her face alternately to me. I could then see her much better.

Mrs. Saché states: "A brother who was killed in the war materialised and came up to me."

Mr. Saché continues:

I next heard a very agitated voice calling, "Saché! Saché!" I asked who it was. No

figure was visible. It [the voice] replied: "T——." This was a friend of mine, an Auckland business man who had died very suddenly a few weeks ago. I asked him what I could do for him. He gasped out, "Sorry I left things in such a muddle. Tell S. . . ." I phoned his message to Mr. S. It proved to be quite correct.

At the third seance on June 12th only members of the Saché family were present. The spirit form of Mrs. M——, a former Medium, appeared. She had been present at the first seance when Mr. Saché had asked her to materialise the lower half of her body so that he could see her feet. This, it will be recalled, she had declined to do.

The spirit reminded Mr. Saché of this incident and then materialised her full figure close to the red light. Says the report: "She asked us to examine her closely, her figure, shape of hands and arms, and compare her height with that of the Medium. I explained to her that I was scarcely in a position to be a good judge. She replied: 'You may not, but your wife can; a woman is a keener judge.' Thereupon my wife made a careful examination, noting the bare arms to the shoulders, her figure, etc." Mrs. Saché in her notes on this manifestation states that the arms and hands of the materialised figure were shaped quite differently from those of the Medium.

Mr. Saché interjects a note here to the effect that all forms which materialised during the series of seances were covered in an ectoplasmic veil "into which the faces seemed to slowly retreat if the light was too strong for them". He continues:

A short interval elapsed when a little figure of about thirty inches in height appeared in the circle, laughing and chattering: said she was "Sunrise" and had left her Medium for a minute just to show herself to us. We asked why she was so small. She replied that she did not want to use up too much power, as hers was only a quick friendly visit. We tried to get her to stay awhile, but she laughed and shook her hand and was gone. A few minutes later I heard a woman's voice speaking. The red light was out and the luminous cards were on the floor. I asked "Who is it?" and it said, "Daisy," and that she wanted to talk—she could not materialise and talk as well, as this was the first time she had come through.

Now "Daisy" was my first wife's name, whom I had married in India in my twenties. I am over sixty now. She had died after a short married life, close on thirty years ago. Things had been in a great muddle with us, as we were both young and foolish and faults had been equal on both sides. When she died nothing had been cleared up.

She spoke to me clearly of these matters (too private for publication); everything was cleared up and explained away. She also said she had died, taking her unborn baby with her. After a long conversation she went, saying she would come again. The troubles of thirty years ago were wiped away, leaving both of us much happier.

(To be continued.)

OXFORD UNIVERSITY PSYCHICAL RESEARCH SOCIETY.—Mr. Harry Price, Honorary Director of The National Laboratory of Psychical Research, will address the members of this Society on Wednesday, December 4th., his subject being: "The Schneider Mediumship," which will be accompanied by Lantern illustrations.

MR. ANDREW BASKERVILLE.—Just as we go to Press we learn with regret of the sudden passing on November 16th of Mr. Baskerville, who was closely connected with the Guild of Spiritual Healing.

SPIRITUALISM IN CANADA.

We learn from the Rev. M. S. McGuire, president of the Spiritualists' National Union of Canada, that the clairaudient powers of Mr. Arthur Ford have caused a considerable sensation in Toronto where a series of meetings was recently arranged. The Britten Memorial Church, which seats nearly one thousand people, was filled to overflowing on eight nights. At the last meeting hundreds of people, unable to gain admittance, stood for two hours in the street refusing to disperse until they had caught a glimpse of the Medium. At this last meeting Mr. Ford, who addressed the crowded assembly for an hour and a half, gave the correct Christian and surnames of 143 spirit communicators, naming the persons in the audience for whom the messages were intended. Dates and details of personal relationship were correctly given in the majority of cases. A number of non-Spiritualists in the meeting testified that they had never had such an experience before and that the messages given were correct in every particular.

In Hamilton and in London, Ont., Mr. Ford repeated his Toronto success. The *Hamilton Spectator*, in a three-column notice of one of the meetings, said: "In full light and under conditions which seemingly allowed of no trickery, Mr. Ford performed almost incredible feats."

The Rev. M. S. McGuire remarks that the Press, which hitherto had been none too friendly to Spiritualism, gave a great deal of space to Mr. Ford's work; in every case handling the matter fairly and occasionally with enthusiasm.

Mr. Ford addressed, by invitation, an assembly of students of the University of Toronto for nearly two hours. The students plied him with questions which showed a considerable interest in psychic matters.

A notable feature of the meetings was the large number of clergymen who were present on almost every occasion.

Our correspondent says: "The S.N.U. of Canada is a rapidly growing organisation of the leading societies in the Dominion and plans to bring the leading speakers and Mediums before the public. Recognising the opportunities of the new day the Union has adopted a very high standard and frankly avows its purpose of appealing to the more cultured and intelligent classes. One of its objects will be the elimination of undeveloped and illiterate platform-workers."

Mr. J. P. Skelton, formerly of Belfast, Ireland, is the General Secretary.

MRS. E. A. CANNOCK IN STOCKHOLM.

Mrs. Cannock, writing from Stockholm on the 5th inst., tells us that she has held eleven public meetings and given some ninety-eight private interviews for clairvoyance and psychometry. She has found the people helpful and sympathetic, and a statement in the Press by a well-known scientist, who had previously been an opponent of the subject, but found himself greatly impressed by the evidences gained through Mrs. Cannock's mediumship, awakened much interest. The public attention aroused was reflected in the number of inquirers who visited Mrs. Cannock or attended her meetings. Amongst her visitors, Mrs. Cannock mentions, was a gentleman who claimed that if his departed friends were really communicating with him, they should speak in Swedish. She explained that she was not a trance-Medium of the type through whom foreign tongues could be given, and in the end he was forced to admit that, even in the absence of the language test, he had received some convincing evidence. Mrs. Cannock is to give clairvoyance at the Aeolian Hall, on Sunday, December 1st, when the Duchess of Hamilton will deliver the address.

RAYS AND REFLECTIONS.

A South African reader sends me the following flippancy; its humour may atone for its irreverence:—

FIRST ANGEL: "How did you get here?"

SECOND ANGEL: "Flu'."

* * * * *

An old and seasoned Spiritualist remarked to me, the other day, that in his earlier years phenomena of the most extraordinary kind were regarded by Spiritualists as everyday matters in their experience. To-day relatively trivial manifestations are received with gasps of astonishment. "On one evening in our home circle," said my friend, "eight materialised forms appeared. But none of us thought it necessary to go out into the street and shout about it!"

* * * * *

A correspondent is troubled about the ether in connection with the life hereafter, that is to say, he cannot see how human beings can consist of pure ether. Neither can I. But that is not the question. Sir Oliver Lodge has several times made it clear that in thinking of the etheric body he is thinking of *organised* ether. It is not really so difficult when one considers how largely the ether enters into our present bodies; and to the clear thinker the body of the next life is not really more marvellous or more improbable than the body of this life. If it is objected that the life in the world hereafter involves an unknown quantity—a mystery—the reply is that that unknown quantity is equally present in our life here.

* * * * *

It seems that the general public has much to learn as to the technique of "ghost-hunting"—if I may be pardoned the term. Recently there were rumours of supernatural happenings in a Kentish wood, and certain cheery souls determined to investigate the alleged phenomena; armed with cudgels, brick-bats, and even revolvers, a youthful band of "psychic investigators" kept watch all night. To counteract *emui*, some of them awoke the echoes of the sleepy wood with strains of music—mouth-organs being the instruments employed. As the night was cold, somebody thoughtfully provided a bottle of whisky, while fireworks were exploded at intervals, presumably with the useful object of "gingering-up" the phenomena. It is sad to relate that the self-appointed committee of investigators found nothing supernatural during their attempted researches into the occult domain. And, no doubt, they are entirely satisfied that, having tested the matter, there is "nothing in it!"

* * * * *

I have, in the past, referred to my having seen some early experiments in wireless when signals in the Morse Code were transmitted from one room in a house to another, and told how the operator had ridiculed the idea in the Press that wireless telegraphy would ever be able to cover say the distance between London and Glasgow. I remember an occasion, some years later, when the transmission of speech and music had been accomplished and I had been able to get very clear reception on a crystal set. One evening I was visited by a friend who desired to listen-in. Things were rather bad that evening and all we could get were some unsatisfactory noises together with the impression of a voice talking quite unintelligibly. My friend said if *that* was all there was in it he had no time for it and threw down the head-phones impatiently. I saw in the action precisely the same thing that I have many times seen in connection with spirit communication when the conditions are bad or the Medium "off colour", and the enquirer, utterly without experience, denounced the whole business as worthless and absurd.

D. G.

DECEASE OF MR. B. D. GODFREY.

THE MEMORIES OF A VETERAN.

Mr. B. D. Godfrey, to whose decease, at the age of 84, we referred in our last issue, was born at Henley-on-Thames in 1845. He joined the London Spiritualist Alliance as librarian in 1885 and remained there until the end of September, 1920, that is to say, some thirty-five years. He was then at the age of 75, but remained in good health until about three years ago. Many of the older members of the Alliance will remember his genial presence. He had many interesting memories of the past and from an interview which we had with him, some years ago, we extract the following:—

In the early 'sixties (said Mr. Godfrey) I was living in the Adelphi, when my attention was attracted by a series of lectures on Spiritualism by Mrs. Emma Hardinge Britten, at the Polygraphic Hall, King William Street, Strand, which afterwards became J. L. Toole's Theatre. I attended these lectures and was much interested and impressed. I can still recall Mrs. Hardinge Britten's, stately presence and the rich modulations of her wonderful voice. As those who are acquainted with her life are aware, she was at one time an actress of some note. She knew Charles Dickens.

Mrs. Cora Richmond was another specially-gifted Medium for inspirational speaking, and Mr. J. J. Morse, most famous of trance Mediums, was then giving remarkable addresses at Goswell Hall, which at that time, I believe, was the chief centre of Spiritualism in London. In those days Mr. Morse's addresses, which were prodigies of eloquence and closely-reasoned argument, were occasionally reported in the general press—the *Daily Telegraph*, for instance.

I am speaking now of the 'sixties. It was not until the end of 1885, through my friends, the Misses Withall, that I was introduced to the London Spiritualist Alliance, which then had premises in Craven Street, Strand, and required a librarian. This post was offered to me, and I accepted it gladly, and with the dear old L.S.A. and LIGHT (which was then part of the L.S.A.) I remained thirty-five years.

During that long and happy period it was my great pleasure and privilege to meet many people of distinction and, what is more important to me, of great personal charm. I can only mention a few names. There were, for instance, Mr. William Stainton Moses ("M. A. Oxon"), Mr. Edmund Dawson Rogers, Mr. Alaric Watts, Mr. Edward Maitland, Mr. (afterwards Sir Richard) Stapley, and his friend the Rev. G. W. Allen, who edited LIGHT for a few weeks after the passing of Mr. William Stainton Moses, the late Earl of Carnarvon Colonel G. Le M. Taylor, Mme. d'Espérance, Mr. James Robertson, and Mr. Thomas Blyton. All are names well-known to the older generation of Spiritualists. I also knew Mr. J. C. Eno (of the famous Eno's Fruit Salt), Colonel Olcott, Professor Cassal, Mr. James Burns, Alderman Barkas, and Mr. and Mrs. Everitt.

I met, of course, a great number of Mediums, Mr. William Eglinton, Miss Lottie Fowler, Mme. Greck, Miss MacCreadie, Miss Marsh, Mrs. Corner, Mr. Cecil Husk, Mr. Charles Williams, Mr. John Slater, and Mrs. Bliss amongst them.

It was the social side of my career with the London Spiritualist Alliance that was for me the source of the greatest enjoyment. I formed many long and greatly-valued friendships.

My most convincing experiences came through

our own private circle at home in the early 'nineties, but of these I have nothing particularly interesting to recount.

Mr. Godfrey's death, coming at a ripe old age, was in the natural order, he passed out in that maturity which is the ideal condition of human life in its preparation for the next stage. With his passing we lose another link with the past of Spiritualism. His many friends will wish him all happiness in his new condition of life.

D. G.

NOTES ON NEW BOOKS.

"Joan of Arc." By the Rev. John Lamond, D.D. (Williams, Lea & Co. 6d.)

Dr. Lamond has given great attention to the life of the Maid of Orleans, having visited Domremy and written much of his well-known book, *Joan of Arc and England*, in the village which was the scene of her birth and girlhood. In the present pamphlet he has set out her story in a condensed form which should be useful for popular reading, especially amongst those to whom the life of the Maid represents an example of inspiration from the Unseen, and a living power in the world of to-day.

LUCIUS.

"Dream and Reality: A Religio-Psychological Fantasy." (Riders. 6s. net.)

Published anonymously, in the form of extracts from letters of a clergyman to his mother, here is a book which will appeal particularly to readers with a marked literary sensibility. Its blend of knowledge and imagination is fresh and moving, both to heart and head. It is a very welcome change from the ordinary run of works streaming constantly to readers of psychical literature. Common incidents and experiences associated with a parsonage-life are artistically woven into the dream-interludes of this "religio-psychological" fantasy, which is as rich in the unexpected as good fiction of the popular kind.

Referring to the treasured possessions in his mother's letters, he quotes from one of these stamped indelibly on his heart: "Never permit yourself to be awed by your fellow-man, much less over-awed. Be calm and critical in passivity; zealous and honest in activity." Admitting that this counsel could be lived during the War, at the Front, the son protested that in no sphere of life more than in that of an ecclesiastic of the Church of England was it difficult to do so now—"glaringly confronted by the staring fact that the great majority of English men and women have burst assunder, intellectually and educationally, the medieval framework of the Church, as presented in its liturgy, the Book of Common Prayer". Whenever a favourable opportunity offers, he slips quietly away, in sermons and private talks, from the Synoptic gospels to the fourth, in which lies his chief hope for the future of religion. In the same chapter is one of the enchanting dream interludes, quite too long for quotation. Congruous to what has just been written, earlier in the book is related another dream in which the father of the author speaks out fearlessly thus:—

The cosmopolitan or altruistic spirit is that of Jesus; the national or selfish spirit is that of Jehovah. This is the chief reason why the fiery national god of the Jews has remained so long the favourite deity of popular Christianity, especially among Nordics, such as the Scandinavians, the Germans, and the Anglo-Saxons, in whom a narrow and pugnacious race-spirit is an inherited trait. . . . Christendom must renounce and reject the Old Testament God entirely and completely if its religion is to survive as a vivifying and ennobling power working for the consummation of an enlightened brotherhood of Christian nations.

B. P.

At the approach of Winter, with its menace to bodily health in the way of colds, coughs, influenza, rheumatism, etc., it is well to consider the curative, as well as preventative, effects of the Turkish Bath. A useful booklet giving particulars of a portable Turkish Bath Cabinet, that can be used in the home, will be sent, post free, on application to The Gem Supplies Co., 67, Southwark Street, S.E.1.

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 Psychic Diagnosis and Treatment. Private — MR. G. P. SHARPLIN
 Wednesday, 27th November, at 8.15 p.m. — MR. AARON
 WILKINSON (The Yorkshire Sensitive) on "Personal Experiences."
 Monday, Nov. 25th, at 8.15 p.m. — MRS. CH. DE CRESPIGNY
 Question and Discussion Class.
 Tuesday, Nov. 26th, at 3 p.m. — MR. G. PHILIP SHARPLIN
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 Friday, November 22nd, at 5 p.m. — MRS. BROWNJOHN
 Friday, November 29th, at 5 p.m. — MISS LILY THOMAS

VOL. VIII. No. 3. October, 1929

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 Tuesdays, 3 p.m., Psychical Development. MRS. G. P. SHARPLIN
 Wednesday, Nov. 27th, 3 p.m., Circle for Clairvoyance — MRS. CAMPBELL
 Thursdays, Dec. 5th and 19th, at 3 p.m., Mr. W. E. Foster's Class
 (Control: Whitewing)
 Thursdays, at 3 p.m., Circle for Development— MISS EARLE and
 MRS. LIVINGSTONE
 Thursdays, 5.30 p.m., Devotional Group, Absent Healing — MISS STEAD
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 Address, Spirit-descriptions and messages.
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 Wednesday, November 27th, 7.30 p.m. — MISS EVELINE CANNON
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 Sunday, November 24th, 6.30 p.m. (Zodiac) — MISS WINIFRED MOYES
 Wednesday, November 27th, 7.30 p.m. Clairvoyance.
 MR. A. VOUT PETERS

SOCIETY MEETINGS.

Lewisham.—Limes Hall, Limes Grove.—November 24th, 11.15, open
 circle: 6.30. Mr. H. T. Osborn. November 27th, 8. Mrs. Maunder.
 Cricklewood.—Ashford Hall, 41, Ashford Road.—November 24th
 6.30, Mrs. Harrington. November 27th, 3 and 8. Miss J. Proud.
 Croydon.—The New Gallery, Katharine Street.—November 24th,
 3.15, Lyceum: 6.30, Miss Mary Mills. November 27th, 7.45, Miss F.
 Daunton.
 Brixton.—London Psychic Educational Centre, 17, Ashmere Grove.—
 Sunday, 11.15, Discussion. Friday, 3 and 8. Free Healing and Diagnosis.

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 Tuesday, Nov. 26th, at 7.30 Clairvoyance — MISS CAMPBELL
 Thursday, Nov. 28th, at 7.30 Clairvoyance — MRS. JOHNSON

GROUP SEANCES.

Wednesday, November 27th, at 3 — MR. GLOVER BOTHAM
 Thursday, November 28th, at 7.30 — MISS L. THOMAS

SEANCES FOR DIRECT VOICE.

Monday, November 25th, at 7.30 — MRS. HENDERSON
 Friday, November 29th, at 7.30 — MRS. HENDERSON

LECTURE.

Saturday, November 23rd, at 8 o'clock — MR. GLOVER BOTHAM
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6.30 p.m.—Speaker, Mr. Harold Carpenter.

Clairvoyante: Mrs. Roberts.

December 1st, 11 a.m., Dr. Lamond

6.30 p.m., Mr. G. E. O. Knight.

Clairvoyante: Miss Frances Campbell.

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