



# NEW BOOKS

## ON SPIRITUALISM

### HEALING THROUGH Spirit Agency

by *The Persian Thysidian Abduhl Lotis* (the man from Bagdad), and information concerning the life hereafter of the deepest interest to all. Written and compiled by R. H. Saunders. 3s. 6d.

### JESUS THE CHRIST

by *the Rev. G. Vale Owen*

The Author removes the undergrowth that hinders many questions after truth, and brings us to a fuller understanding of the Christ. 4s. 6d.

### KATHLEEN

by *Rev. John Lamond, D.D.*

Dr. Lamond has presented the case for Spiritualism and the many aspects of Psychic Science in an interesting manner. 6s. net.

### THE WITNESS

by *Jessie Platts*

Sir Arthur Conan Doyle says of this book: "The best I have read, and I have read a good many." 5s. net.

### THE KINGDOM OF GOD and the Power and the Glory

by *the Rev. G. Vale Owen*

The Rev. Vale Owen sets out to describe the relationship of life in the spiritual and material worlds. 4s. 6d. net.

### My LETTERS FROM HEAVEN

by *Winifred Graham*

This book consists of automatic writings received by Miss Winifred Graham from her late father. 4s. 6d. net.

### BEAR WITNESS

by *A King's Counsel*

In this remarkable book a well-known King's Counsel bears witness to the truth and validity of Spiritualism. 4s. 6d. net.

### More Letters From Heaven

by *Winifred Graham*

Miss Graham's new volume will prove helpful to those who have not yet realized the nearness of the other side. 4s. 6d. net.

# HUTCHINSON

& Co. (Publishers). Ltd., London, E.C.

# CHEST DISEASES

*"Umckaloabo acts as regards Tuberculosis as a real specific."*

(Dr. Secheyaye in the  
"Swiss Medical Review.")

*"It appears to me to have a specific destructive influence on the Tubercle Bacilli in the same way that quinine has upon Malaria."*

(Dr. Grun in the  
King's Bench Division)

If you are suffering from any disease of the chest or lungs—spasmodic or cardiac asthma excluded—ask your doctor about Umckaloabo, or send a postcard for particulars of it to CHAS. H. STEVENS, 204-206, Worple Road, Wimbledon, London, S.W.20, who will post same to you free of charge.

Readers will see in the above few lines more wonderful news than is to be found in many volumes on the same subject.

# RIDER & CO.

## SOME THOUGHTS ON MEDIUMSHIP

by

L. MARGERY BAZETT

with a Foreword by Sir Oliver Lodge, F.R.S.

The rare gifts of Miss Bazett have brought her name as a practising psychic well to the front in the domain of Spiritualistic investigation, and an authentic study of the limitations and possibilities of mediumship, from the intimate point of view of the sensitive herself, should prove not only valuable to the student of psychology, but of unusual interest to the general reader who would follow intelligently the trend of modern psychical research.

*New and Cheaper Edition.*

2/-

# LONDON

THE TWO GREAT ESOTERIC REVIEWS

## THE SEER

*Psychic, Occult, Astrological*

10/6 or £2.75 per year, post paid

This monthly, of a solid and substantial character, makes its appeal to those who desire to know the latest developments in these fields, without sensationalism. Scientific and spiritual.

## L'ASTROSOPHIE

*The Leading Review in the French Language*

7/6 or £1.75 per year, post paid.

DIRECTING EDITOR: FRANCIS ROLT-WHEELER, Ph.D.  
SPECIMEN COPY SENT FREE

## SERIOUS HOROSCOPES

TRIPLE SYSTEM

*Scientific, Kabbalistic, Selenological*

Condensed or detailed; one system, or all three

TARIFFS AND INFORMATION ON REQUEST

## CORRESPONDENCE COURSES

ASTROLOGY

70 Lessons £9 0 0; \$50.00

KABBALISM

48 Lessons £6 0 0; \$40.00

SERIOUS STUDENTS ONLY ACCEPTED

Dr. Francis Rolt-Wheeler

INSTITUT ASTROLOGIQUE DE CARTHAGE  
CARTHAGE TUNISIE, N. AFRICA

# Light:

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

"Light! More Light!"—Goethe

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

2569. VOL. L.

[Registered as SATURDAY, APRIL 5, 1930. a Newspaper.]

PRICE FOURPENCE

## CONTENTS.

... by the Way ... ..	157
Present Day Commerce with the Unseen (continued) ... ..	158
Piper's Prophecy of the Great War ... ..	159
Business Woman's Testimony ... ..	159
Men Swaffer in Denmark ... ..	160
Letters to the Editor ... ..	161
Thoughts on Propaganda ... ..	162
Use of Great Names ... ..	162
Lightnings ... ..	163
Visit to Birmingham ... ..	163
Marylebone Association's New Home ... ..	164
Chemistry ... ..	165
Thoughts and Reflections ... ..	165
Observative Evidence ... ..	166
Notes on New Books ... ..	166

## NOTES BY THE WAY.

### SOME REMARKABLE MATERIALISATIONS.

Miss Lind-af-Hageby has more than once, in the course of her platform addresses, described the extraordinary materialisations which she witnessed last year when on a visit, with the Duchess of Hamilton, to San Francisco. The two ladies were told of a woman named Dixon who was the minister of a Spiritualistic church there. They visited the church and were impressed with the personality of the teacher, whom they found a man of fine quality of mind. Later they paid a visit to a direct voice seance in connection with the church, and there heard fifty different voices carrying on long conversations, every voice addressing persons in the audience, generally as their own friends, with whom there was mutual recognition. Later came a visit to Oakland, to Mr. Dixon's house, where at one sitting they saw no less than fifty spirits materialised and all differently dressed, every one of them being recognised by somebody. We imagine that Mr. Dixon must be identical with the Rev. J. Dickson referred to by "Jazon" in his article in LIGHT "Spiritualism on the North Pacific Coast" (page 5), although he spells the name "Dickson". We hope that Miss Lind-af-Hageby, when she has more leisure, will be prevailed upon to write a full account of her experiences of what must be one of the most remarkable Mediums for materialisation on the American continent.

### CREEDS AND SYSTEMS.

The essentials of religion are the same in all faiths; it is the systems of theology which introduce the schismatic and destructive elements, and set the faiths warring with each other. There are no "religious wars" in any true sense, and there is reason to believe that Christianity, in its purity, would be as much opposed to bloodshed as Buddhism, of which, *The Soul of a People*, Fielding Hall wrote:—

No ravished country has ever borne witness to the prowess of the followers of Buddha; no murdered men have ever poured out their blood, killed in his name; no ruined women have cursed his name to high heaven; he and his faith are clean of the stain of blood.

That may well be so, but in estimating the influence of religion on a people, we have to take considerable

account of the character of the people. Ordinarily, men will not be influenced by any kind of religion that runs counter to their instincts. Quakerism, for instance, would fall very flat amongst the fighting races, who would take naturally to a religion which favoured the martial qualities. But would it be a religion? It seems clear enough that there is but one religion, and innumerable more or less adulterated forms of it taking all kinds of names. The man who has in him the essential spirit of Religion, will show himself the least bigoted of men, and the most disposed to a fraternal understanding with men of all faiths or of none. This could never be said of any one who finds satisfaction in some particular creed or system and can find no acceptable truth in any other.

### IN COMING DAYS.

The time will come, although it is very certain that none of us will live to see it, when the word "Spiritualism", as representing a particular form of knowledge and belief, will be no longer used. All that it represents will be embodied in the religion, the philosophy and the science of the future. At present it has a necessary place, and doubtless in the outworking of human evolution it was essential that it should be a conspicuous and challenging subject, even at the cost of throwing it out of its true proportion in the economy of life. This would apply especially to all that we denote by the term "psychic". That element in human nature had been neglected and suppressed, and it was clearly necessary that it should be emphasised to the strongest degree that it might not be again overlooked as an important element in the life of man. In short, when the work which Spiritualism was designed to accomplish has been thoroughly done, and its essentials absorbed into the texture of daily life, there will be no more "Spiritualism", as such. And, in those coming days, messages from the next world will be as much a part of everyday existence as telephonic or telegraphic communications are to-day. The first fruits of such a development are already with us in some quarters—rare and isolated it is true, but bearing testimony to what shall come in greater volume when the time is ripe.

### TESTIMONIAL TO MR. W. H. EVANS.

Mr. R. A. Bush acknowledges with best thanks the following donations:—

	£	s.	d.
Per "The Two Worlds"—			
Horsley, Richard ... ..	1	1	0
George, Allen ... ..		5	0
"A. F." ... ..		2	6
Fisher, H. ... ..		10	0
Bond, R. ... ..		10	0
"N. L." ... ..		6	0

Mr. R. A. Bush, 8, Mostyn Road, Merton Park, S.W.19, will gladly acknowledge in LIGHT further donations to this Testimonial, which it is hoped will receive the generous support of all friends.

## SOME MEMORANDA ON OUR PRESENT DAY COMMERCE WITH THE UNSEEN.\*

By G. R. S. MEAD, M.A. (Editor of *The Quest*.)

(continued from page 147.)

It was, of course, no disciplined effort that inaugurated the now some fourscore-years' old movement which is generally called "Spiritualism". Methodical research, which aimed at being on scientific lines, was forced out by the widespread occurrence of mediumistic and allied phenomena among the people indiscriminately. Things psychical happened, happened frequently, happened contagiously, kept on, and are keeping on, happening in ever-increasing volume. In spite of the bitter and rabid antagonism and contempt, the denunciations and denials, of traditional religion on the one side and of sceptical classical science on the other, the phenomena refused to be brow-beaten; they multiplied apace, they pullulated. You cannot indeed stop the flow and the flood; it is part and parcel of the natural flux of things. You must reckon with it, deal with it, strive to rationalise it, bring it understandingly within the intelligible order. Thus the unusual, the supernormal, cried out for systematic observation and study. And so it was that a pioneer beginning was made first of all in this country now wellnigh half a century ago; and to-day more and more serious attention is being given to the subject both here and elsewhere with every year that goes by.

To-day we have reached a point when, as everyone knows, popular interest in psychical subjects has become a marked feature even in the daily Press; any supernormal happening, no matter how trumpety, is now good "copy". But what those of us who have the reputation of psychical research really at heart, and who are sincerely desirous of furthering the best interests of a movement with such vast potentialities and possibilities in it, chiefly deplore, is the still glaring disproportion between the quantity of the phenomena and the quality of the treatment and appraisement of them.

Yet it is not surprising. For we are here, if anywhere, witnessing a recrudescence of human nature in the raw, with all its subconscious instincts and primitive reactions once more brought into play, as it re-faces death and the hereafter in closer contact, and in a more intimate fashion, than ever before.

And it is all on a vaster scale. The happenings may take place with and for every man, may be every man's concern. They are no respectors of persons; they refuse to submit themselves to the control of those with preconceived notions, no matter how skilled and learned they may be in other walks of enquiry and investigation. Indeed, among the unprejudiced even with the most careful and experienced research students, none will be found who do not freely confess that they are relatively still groping in the dark, are on the very threshold of the enquiry. The darkness is assuredly not so Cimmerian as it was, but we are still groping, tentatively feeling our way. This is not meant to be taken pessimistically; it is rather a sober judgment on present achievement as measured by the high possibilities we are even now enabled, here and there, and now and then, to glimpse of what lies before us.

Though, then, we have to realise in all modesty that we are still at the very beginning of this new way, we are, nevertheless, justified in being confident that the way ascends and opens up to ever-widening pros-

pects. It is because of this conviction that the determined pioneers of unprejudiced psychical research can regard without dismay both the naïve credulity and wonderment of the many on the one hand, and the equally naïve scepticism and denial of the many on the other. These offset one another. But there is here, as elsewhere, a middle way. That way has already been found by some; to go forward steadily upon it is no small part of one of the greatest of adventures; for not only can we journey on it here, but can also continue the journey along it there.

As an equipment for this pursuit it would, of course, be unwise to set intellect ever against emotion, and to over-value the one at the expense of the other. Here, again, there is a middle course; and it is the part of right reason to harmonise the two, to blend them in equal measures. But experience ever teaches that, as a general rule, contact with the unseen only too frequently lets loose the flood of the emotions to the swamping of the rational judgment. How innumerable are those who, stirred by contact with the unseen, allow their emotional temperament to run away with them! How many, again, of these seek to justify their feelings by quoting the traditional saying about "these things" being "hidden from the wise and prudent", but "revealed to babes"! This *logos* is familiar enough in all conscience; but is it true? If "babes" be taken to mean "innocents", we may, with a little philological dexterity let it pass metaphorically. For "in-nocent" signifies "harm-less". And "harmless-ness" (*a-himsa*) in "Indian" ethics, especially among the Buddhists and Jains, is one of the cardinal or most fundamental virtues. Christian apologists profess to despise this in-nocuousness, this non-injuring, this in-nocence, as being a negative quality; whereas they claim and boast themselves to enjoy the possession of the superior positive virtue of love. But does the history of Western civilisation justify this claim? Whereas if a man practises harmless-ness, in deed and word and thought, is truly trying to be in-nocent, he is practically a lover of man and beast and the rest of Nature, and at the same time can escape the pridefulness of proclaiming his fancied high virtue on the house-tops.

Why, again, should the "wise and prudent", if they are truly "prudent and wise" be debarred from the reception of revelation, if it is really revelation, by a just God? Surely part, and a great part, of wisdom and prudence is to be in-nocent, to refrain from injuring others! But prudence and wisdom are more than innocence; and "babes" are not usually credited with being endowed with this high virtue. Their innocence, as a rule, consists in their incapacity and ignorance of doing harm, and is by no means a virtue fought for and paid for at a great price. This all too easy gospel and excuse simply blinds the unthinking to facing realities. It is a flying for refuge to a subjective compensation from what is now familiarly called an "inferiority" complex. No, it is better to face facts, and get once for all deep into the mind that the living of the spiritual life, and everything connected with it is "costing", as my saintly friend Baron Friedrich von Hügel used to keep on repeating. It is a life of perpetual struggle and warfare, and all the more poignant and intense because it is mainly with the foes of a man's own household.

Viewed from this high standpoint and judged by this severe standard, what may be called the popular gospel of modern Spiritualism, possesses for nobler minds by no means the attraction it has for its

\* Felicia Scatcherd Memorial Lecture, delivered at a meeting of the London Spiritualist Alliance on Thursday evening, 13th March, 1930.

uncritical believers. There seems to be a marked tendency among a very considerable number, if not a majority, of "controls", or rather Mediums on the other side, to hand on or report only pleasant things. The soothing visions of the state enjoyed by their "lost" ones, offered to the bereaved by these too sympathetic ministrations stress the easy and the comfortable aspects to the neglect of sterner phases of the after-life.

It seems then to me to be imperative to correct this one-sidedness by an impartial study of what can be gleaned or inferred from less sophisticated reports. But it is by no means easy to steer a middle course, for the charting of this new sea of adventure is as yet at a very elementary stage. We are offered, it is true, as all students of the very abundant literature of mediumistic communications are aware, a spate of schemes of the states of the next-door other world. In all this, consistent elements of agreement are hard to come by; while contradictions are only too frequently apparent. It is patent that the communicators in general severally report with regard to such schemes, what they believe rather than what they know. Indeed when questioned, they generally admit, they are not speaking at first hand but are handing on what they have heard or been taught by others; and these others are hard to come by to question in their turn. The wiser minds certainly do not put forward or approve any such dogmatic schemes. I have failed to discover the existence of any body of what may be called standardised information of this nature accessible to the denizens of the most proximate states of the hither hereafter.

(To be continued.)

### MRS. PIPER'S PROPHECY OF THE GREAT WAR.

About the year 1897, or 1898, the following communication was made through Mrs. Piper. It claimed to come from a group of spirits. It was posted to the editor of *LIGHT* by Miss Lilian Whiting (a well-known authoress in the United States), in the summer of 1914, and was published on July 25th, 1914. Thus it appeared some days before the Great War began; and as it was sent across the Atlantic, it must have been dispatched a fortnight, at least, before it was published:—

We act continually on the earth in ways not discernible to the human mind. The whole earthly world is acted upon by some of our members, and at times the whole band is at work developing the mind of man. Never since the days of Melchizedec has the earthly world been so susceptible to the influences of spirit. In the next century it will be astonishingly perceptible to the minds of men. I will also make a statement which you will surely see verified.

Before the clear revelation of spirit-communication there will be a terrible war in different parts of the world. This will precede much clear communication. The entire world must be purified and cleansed before mortal man can see, through his spiritual vision, his friends on the Other Side, and it will take just this line of action to bring about this state of perfection. Friend, kindly think on this.

It seems as if there were something more than chance in the impulse which led Miss Lilian Whiting to send this prophecy (dated sixteen or seventeen years previously) to the editor of an English journal immediately before the outbreak of the greatest war in history. A part of the prophecy has undoubtedly been fulfilled; it is also true that clearer and more abundant communications have come since that terrible event. Will the other part of the prophecy prove true also? Will the awful ordeal, through which the nations have passed, eventually prove to have had a purifying effect upon them? In all

probability we are still too near the experience to judge its ultimate effects; we can see a tremendous effort towards mutual association to prevent war and to support measures of international importance for the benefit of the race, but beyond this we cannot estimate what the results will be; we can only hope that those who, from a higher standpoint, have clearer vision of the great drama of history, may see a prospect unfolding which is far better than any we can as yet perceive, and that they may have inspired this message to quicken our hopes and strengthen us to do our part in the great scheme.

—From *Comrades on the Homeward Way*,

By H. A. DALLAS.

### A BUSINESS WOMAN'S TESTIMONY

Convincing evidence of the reality of psychic photography, and of the scrupulous honesty of the two Mediums, Mr. Hope and Mrs. Buxton, was given by Mrs. Harold Cock in the course of an address before members and friends of the London Spiritualist Alliance on March 27th. It is true that most of her hearers needed no argument to convince them on these points, but this evidence, coming from a lady of unquestionable sincerity, and obviously possessing a shrewd and balanced outlook, was a particularly valuable addition to the general structure of psychic evidences. Mrs. Cock, who is a business woman, a Justice of the Peace, and a Commissioner in Lunacy, must be regarded as an important witness, and her testimony, which was given with charm and simple directness, made a most favourable impression on the audience.

"Given the right conditions," said the lecturer, "those who have passed beyond can, and do, impress their images on photographic plates." She gave some facts relating to her entry into the field of psychic enquiry. Some ten years ago her husband, a business man, had passed on, leaving her with six children and the care of a business, the details of which she knew little. "There was nobody to whom I could turn; I had to carry on unaided," remarked Mrs. Cock, adding that the bereavement, and its consequences left her almost in despair. At this time she knew nothing of spirit communication; she read, and re-read Sir Oliver Lodge's book, *Raymond*, however, and realised that "someone of the greatest eminence really believed in the actual existence of another world. That book saved my sanity," she added. Soon after, she was visited by an aunt whose son had been killed at Passchendaele, and who (so the aunt claimed) communicated from the next world. This lady brought her a message; it was from Mrs. Cock's deceased husband, instructing her to go to London to a certain Medium through whom he could communicate. She did so, and obtained frequent proofs of his continued existence and protection, which partly took the form of advice in business transactions. It was an astounding revelation to her. Far from ending in disaster within twelve months (as pessimistic friends had dolefully predicted), Mrs. Cock's business, under her own direction, increased three-fold. Getting into touch with the "Crewe circle," she had sat at intervals, during some seven years, with Mr. Hope and Mrs. Buxton, and a large number of "photographic extras" were obtained. For a long time no picture of her late husband appeared, though many strange faces were found on the plates, one being an excellent likeness of the late Sir William Crookes. Then, in her own house, a plate was exposed, and on it was found a picture of her husband, and his father. She noticed that her husband looked anxious—he was doubtful if the experiment would be successful. The next plate showed her husband, alone, and looking serene and contented.

In conclusion Mrs. Cock paid high testimony to the simple goodness and honesty of the two Mediums, who declined her offer of a fee, and could only be persuaded with difficulty to accept their bare expenses in travelling from Crewe to the lecturer's home.

## HANNEN SWAFFER IN DENMARK.

BY MAURICE BARBANELL.

Hannen Swaffer's visit to Copenhagen, where he addressed a meeting on Spiritualism, was such a success that Jorgen Bast, the editor of the *Berlingske Tidende*, who invited him, said: "You have created a greater sensation than any Englishman in Copenhagen since Nelson."

"Your visit will mean something to the Danish theatre," said Mr. Bast, in a letter he afterwards wrote, "to Danish Spiritualism, and to Danish journalism. I am sure that, in a few years' time, I shall be able to point to that, and that, and that, and say: 'This started with the Swaffer visit!'"

Mr. Swaffer went to Copenhagen as the guest of the Danish newspaper, and I accompanied him. We had the greatest time of our lives, and were fêted by what seemed the entire city. I have never known anybody visit a capital and obtain so much publicity in so short a time. There were interviews with Swaffer, or stories about him in all the papers, every day. They filled many columns.

When we arrived at Esbjerg, Swaffer said, looking at the quay: "That looks like the Press." It was. Four men came on board and wanted to hear the news. Swaffer was able to tell them that I should not have been present but for the fact that my safety had been ensured by what seemed to be a miracle the day before we left London.

A Medium friend, while travelling in a motor-bus on Sunday afternoon, heard raps spelling out the words: "Tell H. S. beware of flying glass." This Medium thereupon visited Grotrian Hall, the Aeolian Hall, and then Mr. Swaffer's flat to warn him, not knowing that Mr. and Mrs. Swaffer and I were at Guildford that night. When he could not find the Swaffers, he called upon spirit-friends to go to their assistance.

Now Swaffer had returned from Guildford by train, but when Mrs. Swaffer and I were motoring home, we had a head-on collision, which threw the other car over forty feet distant. Yet we both escaped with scarcely a bruise.

This story told to the Danish Press created a sensation.

When Swaffer addressed the Danish Psychical Research Society, at the Oddfellows' Hall (where Sir Arthur Conan Doyle had spoken a few weeks before), a printed translation of a lecture of his, reported in *LIGHT*, was put on every seat, to save the trouble of an interpreter.

Swaffer spoke for nearly an hour and was listened to with great attention; after that, so many questions were sent up to the platform for me to answer, that I had to call a halt after three quarters of an hour.

It was not so much the meeting that was successful, from the point of view of Spiritualism, as the unconscious propaganda that Swaffer was able to carry out with the Copenhagen journalists.

The *Ekstra-Bladet* printed a whole back page of sketches of the meeting, the next day; two other papers had drawings of Swaffer speaking, fair reports of the lectures were printed, and during six days' association with the Danish journalists, Swaffer was able to give them a common-sense idea of the basis of Spiritualistic teachings.

He made four other speeches; one to all the journalists, and one to all the students at Copenhagen University; and was such a general success that the Copenhagen Pressmen, who bathed in the reflected glory, were able to see that if Spiritualism was

accepted by a man of that journalistic capacity, there was something in it to be considered.

Viggo Cavling, one of the editors of *Politiken*, and a philosopher and poet, who had written *The Collective Spirit*, a volume on mass survival, called to discuss the matter, and to bring a letter from William Archer (whom he had met in Copenhagen) which, written in December, 1924, showed that Archer admitted there was a great deal in psychic phenomena which could not be explained by ordinary science.

A book publisher, who called, said he was a mystic, and when he argued that psychic phenomena were crude compared with mystic communion, Swaffer and I were able to tell him enough for him to promise not to publish an essay on mysticism for at least another year. He "would think about Spiritualism a bit more," he said, "before printing the article."

Among those at the Spiritualistic lecture was Dr. Gerda Walther, who was secretary to the late Baron Schrenck-Notzing, and who, at a subsequent supper, told us the most interesting stories about Schrenck's sittings with Rudi Schneider. She soon became convinced of the reality of "Olga", Rudi's control, she said, but Schrenck refused to recognize the spirit as a human being. "You must not talk to 'Olga,'" he said. "'Olga' is not a real being. She is only a secondary personality. Think of Rudi as a hypnotised subject." When Dr. Walther pointed out that "Olga" was accepted by Rudi, Schrenck dismissed that as hallucination.

"Don't talk to 'Olga,'" he said. "We only want phenomena," and so no attempt was made to establish "Olga's" personality in Schrenck's presence. In the end, however, Schrenck had to concede the point to her on several occasions.

Once, when she asked for martial music on the gramophone, Schrenck insisted on a Chaliapine record, observing: "My will dominates the sitting."

"Very well," said 'Olga', "I will not come again and you will not get any phenomena."

So she stayed away until he apologised!

Meanwhile, Schrenck tried to hypnotise Rudi, and then will phenomena to happen; but they did not happen. Soon, another control, called "Antono", arrived, but he could only write, and could produce no physical phenomena, so that Schrenck was forced reluctantly to ask for "Olga's" return.

Swaffer's visit will influence Danish Spiritualism for years to come. For many days after our return, weekly papers arrived with whole pages of pictures of lunches which we had attended; also cartoons and poems.

---

### GROUP SOULS.

---

The man of ancient times felt himself to be a part of the Group-Soul of his People: *there* lay all the sources of his powers of resistance. He himself did not stand for much, he was but the son of another, who thought of himself in exactly the same way—and so did all; the entire family felt themselves to be but the "objectives" of the Folk-Spirit.

It was the Folk-Spirit that was the Ego—the Father from whom they had come, and to whom they returned. This is why the "fear of the Spirits", which possessed people, was so great, and prayer, that is, supplication and submission to the Father, the only help.

Then, they became able to resist; it was the Power of the Fathers—of the Folk-Spirit that guarded people from the Spirits.

People who in those early times relied on magical rites and talismans were not therefore superstitious; it was rather that they were in those days fully aware of things concerning which people now no more have knowledge.

—From *The Occult Causes of Disease*,  
By Paracelsus (Riders).

## LETTERS TO THE EDITOR.

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

## THE COMPLAISANT CRITIC.

Sir,—It is no uncommon thing to find the unconvinced researcher complaisantly regarding his doubts as indicating that he is more critical or less credulous than the avowed Spiritualist. It is surely time that illusion was dispelled. To be "ever learning yet never able to come to a knowledge of the truth" is not the mark of a superior mind, but quite the reverse. The critical faculty is not only quick to detect error, but also quick to discern truth. Men like Wallace, Myers, Crookes, Lodge and others arrived at conviction not because they were less, but because they were more critical than these others. The experienced Spiritualist is sufficiently critical first to *exhaust* the possibilities of all other theories, which many researchers do not seem able to do.

Professor Hyslop has said that the man who does not admit the theory of "spirits" is "either ignorant or a moral coward". I think in many cases he is only incompetent—or as Sir A. C. Doyle has said is "a case of arrested development". The brains are by no means among the doubters.—Yours, etc.,

J. STODDART.

Falkirk.

## "THE PERSONAL APPEARANCE OF JESUS."

Sir,—I have read the letters appearing in your journal and would like to relate my own experience:

I saw a white mist in the room; when it cleared away I saw Jesus standing before me.

His eyes were blue and His hair, rippling down to His shoulders, was of the most beautiful golden colour. The moustache and beard were of the same shade, and the beard rippled down to His breast.

It will be said: How did you know He was Jesus? It was impossible to doubt, because the knowledge seemed to penetrate to my inmost being.

Afterwards I was told by a high spirit that I had been highly-favoured, but that the vision I saw was only a reflection sent by the Master, because if Jesus had appeared personally, the light surrounding Him would have been blinding.—Yours, etc.,

DUNCAN CAMPBELL.

Scottish Constitutional Club, Glasgow.

## THE NEW PLANET.

Sir,—In the *Daily Express*, of 15th March, there is an account of the discovery, by the astronomical staff of the Lowell Observatory, U.S.A., of a new planet, beyond the orbit of Neptune. On Thursday, April 26th, 1928, I had a sitting with Mrs. Barkel, and it is due to that lady and to her control, "White Hawk", that I should put on record the following prediction, which was given to me on that occasion:

"Our helpers are talking to me of the planets. It is something to do with questions raised many moons ago. It seemed to you then of no importance, too obvious. But if you will look it up you will now see what your communicator was trying to get at. . . . It is Arnel who is talking to me. It was a conversation about the Solar System and planets; look up the script, he says. . . . Well, the conversation took place many moons ago. It was about the Solar System and planets beyond the knowledge of the astronomers to-day. . . . There are three more planets to come into contact with the Solar System but only one will come during

the next five years. In the beginning of Time there were Twelve Planets, but there are only seven known now to Science, Neptune and Uranus having made their appearance. During a hundred years two have made their appearance.

"Pshaw! This star and planet business is beyond me! I think they have been taking 'White Hawk' out of his depth this time!"

[Uranus was discovered in 1781; Neptune in 1846.]

There are several passages in the script alluded to which are cognate to the matter. The one to which reference is specially made is apparently that under date, February 26th, 1919. It is included in *The Battalions of Heaven*, Chapter V, first published in 1921, and is as follows—

Speaking of planets, some of which are of an ethereal nature, Arnel adds: "Also there are some few which are on the borders of this system but obey the pull of another star, and yet are cognate much with Earth. Also two there be which are not only within the Solar range—

[*Solar System?*]

"Solar System, yes—not only within it but material in substance also, but of which your science at present takes no account, but will some day. But this is prophecy with which we have naught to do herein."

—Yours, etc.,

G. VALE OWEN.

Tubbenden Lane, Farnborough, Kent.

## THE REINCARNATION QUESTION.

Sir,—In the case for reincarnation, which seems to have caused so much difference of opinion amongst your readers—a controversy in which, at first, I did not propose to enter—I feel that, perhaps, what I have to say on the subject might prove useful to both sides. It seems to me the principal point, the main cause of reincarnation, has been completely lost.

Reincarnation rests with man himself—not Deity at all—*i.e.*, man's own personal desire to live and repeat himself on this *physical* plane, on this very earth where he has attachment. Man takes with him at death the seed of this desire and attachment, and in the main, repeats himself according to the strength of his mind-form, and develops according to the new time he happens to be born in, and the intensity of that attraction and that desire.

The subject is far too abstruse for a mere letter, and, beyond giving this one fresh clue to an old enigma, I do not propose to go further here on this subject.

You will, however, please remember that Our Lord when He returned after death, had the same body, even to the wounds, because of a love that asked for recognition, outcome of a last thought; and all religions have placed deep significance on man's last thought.—Yours, etc.,

ELIZABETH SHARPE, M.R.A.S., Etc.

Shri Krishna Nivas, Limbdi, India.

## THE SURVIVAL LEAGUE.

As announced in our advertising columns, a meeting under the auspices of the League will be held at Caxton Hall, Westminster, S.W., on Friday evening, 11th inst., at 8 o'clock. The chair will be taken by Denis Conan Doyle, and the speakers will be Dennis A. Bradley, Walter Scott, Denis Grinling, Maurice Barbanell and Miss Joyce Kennedy.

**LIGHT.**  
**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 "Circulation Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7". 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.

ADVERTISEMENTS.—For rates, apply The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758.) Telegrams: "Survival, London."

## SOME THOUGHTS ON PROPAGANDA.

The remarkable piece of "intensive propaganda" lately carried out by Messrs. Hannen Swaffer and Maurice Barbanell, who, in the course of some two months, addressed audiences aggregating thirty thousand people, is another example of the advance of Spiritualism. Such a thing would have been impossible in earlier days and even to-day it stands out as something unique.

Propaganda belongs—to some extent at least—to the religious side of the subject. Those who undertake it are fired with the spirit of service for humanity. They have realized for themselves the reality of a spiritual world and, responding to an unselfish impulse, they carry on what is at once a warfare against materialism and a mission of consolation to the bereaved. We have clear evidence both of the necessity of the work and the good which results from it.

Propaganda, however, is, of course, not a form of activity with which the scientific psychical researcher, as such, concerns himself. He views it usually without enthusiasm—sometimes even with complete indifference. This is natural enough, for the scientific mind works best when it is detached from purely human interests, and is entirely focussed on its particular line of inquiry. That this serenely aloof and beautifully impartial attitude is not *always* attained is shown occasionally by the impatient and contemptuous remarks offered by psychical researchers concerning Spiritualist activities. That, of course, shows that the scientist is as human as the rest of us. Still, he ought not to lose the scientific temper, which should be at least as calm as the philosophic one.

Let us assume that the scientist is supremely indifferent to human grief, has no undignified desire to console the mourner, and is loftily agnostic on the question of a life hereafter. This is a large assumption, because very few scientists would quite answer to the description—their science has not quite extinguished their humanity. Still, if, for the sake of argument, we assume the scientists' complete absorption in research, it would seem that Spiritualists in their propaganda are doing useful work for science. They are providing it with the raw material for investigation and experiment. Let the researcher

remember this, and check the hasty sneer, the supercilious frown.

Looked at from one point of view, there is something rather droll about the situation. Because, of course, the propagandist is not striving to provide the scientific man with material for investigation, but for far more important ends—the enlargement of the human happiness; the research material is a kind of by-product. As for human happiness, many of us are beginning to think this is diminished rather than increased by the advance of science. After all, humanity could live more easily without science than science could exist without humanity—a reflection which should make a certain type of scientist properly modest. And at the very least he should remember, when engaged in the work of psychic investigation, that but for the labours of Spiritualists he would have very little to investigate. In any case, we are confident that the advance of Spiritualism will in the long run react beneficially on the cause of science; it will open up new avenues for scientific exploration. Indeed it is already doing so, and some of the more enlightened members of the orthodox scientific body are becoming strongly but quietly interested.

## THE USE OF GREAT NAMES.

Sir Arthur Conan Doyle writes:—

It might interest your readers to know that some weeks ago I had a communication which professed to come from Thomas Hardy. It came through an amateur Medium from whom I had only once before had a message, which was most veridical. Therefore, I was inclined to take Hardy's message seriously, the more so as intrinsically it was worthy of him. I should place it on the same level of internal evidence as the Oscar Wilde and the Jack London scripts. Hardy gave a posthumous review of his own work, some aspects of which he now desired to revise and modify. The level of his criticism was a very high and just one. He then, as a sign of identity, sent a poem, which seems to me to be a remarkable one. It describes evening in a Dorsetshire village. Without quoting it all I will give here the second verse which runs thus:

Full well we know the shadow o'er the green,  
 When Westering sun reclines behind the trees,  
 The little hours of evening, when the scene  
 Is faintly fashioned, fading by degrees.

The third and fourth lines are in my opinion exquisite. I do not know if they were memories of something written in life. I should be glad to know if anyone recognises them.

## A PROTEST.

We are the dead who died not, and so we humbly  
 crave  
 Your pardon for disputing that we still lie in the  
 grave;  
 You laid us well and truly, and bade us rest in peace  
 Until the last trump sounded, until all tumults cease.  
 But though we grieve to chafe you, we find we cannot  
 sleep  
 Like turnips in a store-pit, or wreckage in the deep.  
 We know 'tis very wicked, and have no plea to give  
 To justify our boldness in claiming still to live.  
 For you have told us plainly we are but shadows here;  
 That all the wit and wisdom is gathered in your  
 sphere;  
 And so we crave your pardon, and ask you to forgive  
 Our conduct so unseemly in claiming still to live.

F. S. H. (Natal).

SIDELIGHTS.

Mr. J. Arthur Hill, in the *Yorkshire Observer* of March 21st remarks that "There are more Spiritualists than those who are willing to have themselves publicly thus labelled. But they remain aloof from the spiritualist societies, not entirely from a snobbish unwillingness to associate with intellectual or social inferiors, but also because they rather object to the multiplying of sects. No doubt the Spiritualists could hardly do other than start a new sect, for orthodoxy persisted in shutting its eyes to their facts and their beliefs."

\* \* \* \* \*

"Do you fear death?" asks the *Newcastle Sunday Sun* of March 16th, and publishes replies from well-known people. Air-Commodore C. R. Samson remarks that "judging by my own experience, death is not so terrifying to the average man as the recollection of a very narrow escape." He recalls one such escape. While attempting to fly a plane from a lighter, which was being towed at thirty knots by a torpedo boat destroyer, the Commodore's machine fell over the bows of the lighter, which passed over him. He was held down under water by the wreckage, and, for a period, was unable to free himself. Eventually he rose to the surface, and was rescued by a boat-rew. "Then it was," he says, "that I was frightened. Death had hardly entered my mind under water. I had been too much occupied trying to free myself."

\* \* \* \* \*

Other admissions as to the fear of death are given by Professor A. M. Low—who avows his fear of the inevitable transition but registers his belief in the permanency of thought—and Mr. Harry Price of the National Laboratory of Psychical Research, who denies that he has any apprehensions. Mr. Price says, "I am convinced that my ego, soul, or personality will persist and that I shall again meet my friends, and especially, I hope, my animal friends. When my body breaks up I am sure that there is 'something' left which survives—and will always survive. . . . Having the conviction that death is not the end, my intelligence will not permit me to assume that what comes after is unpleasant. So why be afraid of it?"

\* \* \* \* \*

Sir Oliver Lodge, who also replies to the interrogation "Do you fear death?" remarks that it is useless to fear the inevitable, and that the use of fear is to enable the individual to take precautions against calamities. He goes on "But death is the natural termination of our association with matter, and many people are glad to terminate that association when the time comes. Humanity has always had an instinctive dread of going out of existence and ceasing to be. But that is because they are dreading the unknown and the impossible. That contingency will never arise: hence dread of it is foolish."

\* \* \* \* \*

"When people are better informed as to the conditions under which they possess the privilege of existence," continues Sir Oliver, "they will concentrate on utilising their opportunities to the uttermost, and taking the adventures through which they have to pass in their stride, with assured faith that the conditions under which they came into the world and under which they leave it are beyond their control and are in the hands of a power far above their scope and understanding, a power which the beauty and adaptation of the world has led the thoughtful ones to per-

ceive is full of wisdom and beneficence. In that faith we can proceed happily towards what we are sometimes inclined to think of as an end, but which we shall find is a new beginning."

\* \* \* \* \*

Writing in *The Occult Review* for March on "Crypto Conscious" and "Spirit Phenomena", Mr. Sylvan J. Muldoon mentions the following: "When Goethe was twenty-one, he said good-bye to Fredericka Biron, the girl he loved, and rode away sadly from Sesenheim, in Alsace, the town where she lived. On reaching the path leading to Drusenheim he suddenly saw himself in a grey suit embroidered with gold such as he had never worn before, riding on horseback toward himself. 'How strange', he relates in *Aus meinem Leben*, 'that eight years later I found myself riding back along the same road to visit Fredericka, wearing the same grey suit with gold trimming (as he saw on his double)—and I wore it by chance.'" Mr. Muldoon, in the course of his able article, which well repays perusal, elaborates the theory of "the crypto-conscious mind" in explanation of the above.

A VISIT TO BIRMINGHAM.

By V. CROOT ROSE.

I was staying at Birmingham for the British Industries Fair and on Sunday the 16th February at about eleven o'clock in the morning I was undecided whether I should go to the service at the Cathedral Church or to the Spiritualist Church in Corporation Street. I attended the service in the Cathedral—"Worship the Lord in the beauty of holiness."

In the evening I went to the Spiritualist Church in Corporation Street and was much impressed by the able manner in which a gifted lady conducted the service—I learned afterwards that the lady was Mrs. Charnley, who had come from Leeds. Her address was inspiring, and a gentle enthusiasm kept the congregation attentive to the end. I think the secret of her charm was that she knew her theme and kept to it.

Following the address Mrs. Charnley gave a few clairvoyant demonstrations and again proved her power to be extraordinary and convincing. Her method was to give the name of a spirit friend or some outstanding characteristic, with a definite message. This was done quickly and simply in a manner which was very effective.

I was one of about six people to receive a message. Mrs. Charnley described two spirit friends to me, giving the name of one, Robert a cousin on my mother's side, and referred to my indecision at about eleven o'clock that morning. The Medium went on to describe very accurately a condition in my life of a private nature, giving excellent advice. From my point of view I consider that the reading was an evidential one.

I should judge the number of people present at this service to have been between two and three hundred. I would emphasise the fact that Mrs. Charnley, the Medium came from Leeds and that I had just arrived from London.

The Spiritualist Church in Corporation Street has what we commonly call a very nice "atmosphere" and I am sure that any visitor would soon be made to feel at home there.

EVIDENTIAL "DISCREPANCIES".—"It is just those details which were regarded as the chief weakness of the evangelists' accounts of the resurrection, that have—thanks to psychic science—become its greatest support. The "discrepancies" and "contradictions" have actually become proofs of the inherent truth of the records, to all who have studied the same class of phenomena at first hand. Every earnest seeker can gain this same assurance."—I. TOWN WARNER-STAPLES, F.R.A.S.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## THE MARYLEBONE ASSOCIATION'S NEW HOME.

### A LANDMARK IN PSYCHIC HISTORY.

Glowing enthusiasm, triumphant satisfaction and a kind of reverent thankfulness were amongst the emotions of the great gathering which on Saturday evening, 22nd ulto, assembled at 42, Russell Square, Bloomsbury, to take part in the opening of the new headquarters of the Marylebone Spiritualist Association, which, beginning in a small room fifty-eight years ago, has now arrived at the possession of a commodious mansion in one of the best known of London squares. The romantic and inspiring history of the Society, the oldest Spiritualist Association in London, and perhaps in Great Britain, was referred to by some of the speakers during the evening, and it is interesting to record the presence of Mr. George White, who had attended the first meeting of the Society in 1872, and is the only survivor of that meeting.

MR. GEORGE CRAZE, the President of the Association, occupied the chair and the consecration service was conducted by the Rev. GEORGE VALE OWEN, who remarked that his task was not one of dedication, for that had already been enacted—the house had been devoted by the Association to the service of God and Humanity. He referred in graphic phrases to the psychic effect of a consecration, the impregnation of the material side of a building by the thought, will, and prayer influences of those who took part in it.

In an eloquent address which followed, Mr. Craze expressed the gratitude of the members and friends of the M.S.A. for the blessings they had received in their work, and also for the many messages of congratulation and goodwill the Society had received on what was a great event in its history. He alluded to the struggles of the past out of which they had now so signally emerged; and he found a remarkable parallel between the history of the M.S.A. and the story of Spiritualism itself, in a gradual progression from a position of persecution and neglect to one of recognition, respect and comparative prosperity. They felt with them that evening the presence of all those departed friends who had been their founders, who had fostered the welfare of the Society and guided its career to the present time. They, and those who had followed them in the work, intended that their new home should furnish a focus-point for the expression of the spiritual side of the movement.

MR. LEIGH HUNT, then offered some impressive remarks, which gained special interest from the fact that his father, a municipal officer of Marylebone, was one of the founders of the Society, and Mr. Hunt himself was associated with its early beginnings and had worked with and for it ever since. He told a moving story of the vicissitudes of the past, when the Society's fate hung as it were by a thread, and the devotion and self-sacrifice which maintained its life so that the thread was never broken. He spoke of the ambition of all who held by the old tradition of their founders to keep Spiritualism pure and unspotted from the world.

MISS ESTELLE STEAD, speaking for the other London societies, said that in their names she desired to congratulate their elder brother—the oldest London society, senior even to the London Spiritualist Alliance, long as that had been established. Quoting some inspiring words from her father, she said that although it might seem that Spiritualism made but slow progress, yet so amazing was the power of spiritual forces when energised by the resistance of matter that every deed of love done in a centre like theirs or in another Spiritualist centre would keep their light radiating.

MR. ERNEST OATEN, Editor of the *Two Worlds*, who had journeyed from Manchester especially to be

present, then spoke. His address was full of that spiritual vigour and good sense for which he is so remarkable. The career of the M.S.A. seemed almost a proof of reincarnation. It had inhabited so many bodies, starting in a humble abode and going from body to body in an ascending scale. He recalled the days when Spiritualists—he himself had had the experience—were pelted with stale fish and vegetable refuse. As to their societies, he hoped to see each preserving its identity and independence, but working in co-operation with all the rest, and their Movement itself he desired should work in harmony with all other humanitarian movements labouring for human good. He was commissioned to offer them the affectionate congratulations of one of the oldest of the societies—the Keighley Society.

MR. HANNEN SWAFFER said he responded with great pleasure to an invitation to address them, although he felt he had no right to the honour as being the youngest speaker in the movement, in point of experience if not of years. With racy humour he commented on some of the events of the time, and evoked peals of laughter by his allusion to the travesties of psychic phenomena given at a London variety theatre by a well-known conjurer. His wide knowledge of men and things as a popular journalist combined with his experiences of the reality of Spiritualism, both on its phenomenal and its religious side, enabled him to drive home his points with effect, and his audience was alternately edified and amused by his originality of view and his probing comments on the human comedy, and the mission of Spiritualism in the advancement of the world's life. He made some blistering comments on the hypocrisy which makes strong protests against religious persecution in other countries but which complacently allows persecution to continue at home, as for instance, in the position of Mediums before the law.

MR. ALFRED VOUT PETERS, one of the best-known Mediums, and also one of the veterans of the movement, in an animated speech offered a plea for mediumship and referred to the presence amongst them of Mrs. M. H. Wallis, an honoured and venerable figure whom he described as a kind of Queen or Empress of the movement. Alluding to the ill-treatment of Mediums he well observed that if Mediums were delicate scientific instruments made of steel they would be treated with more care than they are as human beings—a point which was thoroughly appreciated.

The speeches, which were full of life and interest, recounting reminiscences and developing points of view, the outcome of long experience, were followed by refreshments and an inspection of the house with its tastefully-furnished rooms devoted to the work of the Association. Songs were rendered by Miss Raymond Arsback and Miss Murray, accompanied by Miss Forrest.

The Marylebone Association has every reason to congratulate itself on its new headquarters and to look forward to a career of ever-increasing usefulness.

---

### THE FAVOURED FEW.

---

Some feel the touch of hands that are unseen,  
And smell the scent of flowers, so long since dead!  
They watch the strange and ever changeful sheen  
Of colours play round some unconscious head;  
And hear sweet music by no earthly hand,  
And songs whose words no living poet wrote;  
They see with inner eye that white-robed band  
Which we, unseeing feel unreal, remote.  
How can they doubt who, having vision, see  
That which to us is veiled, the hidden goal?  
For they are now what we but hope to be,  
When death has rendered our perceptions whole.

E. HALL HAINS.

Author of *A Handful of Dreams*.

“PSYCHOMETRY.”

A small pamphlet,\* under the above title, by Mrs. Millott Severn, of Brighton, draws attention to the form of psychic power regarding which little has been written under that name of late years. It has much wider significance than is usually assigned to it, viz., the delineation of articles held in the hand by a Medium or sensitive. By handling these things the psychometrist is able to describe the character and conditions of those persons who have been most closely associated with them; usually they are articles commonly carried on the person, such as a brooch or a pocket-handkerchief.

Psychometry, in short, is doubtless involved in other forms of psychic power, e.g., water or metal divining. The name of Professor Denton is closely associated with the earlier experiments in Psychometry. He is sometimes claimed as the discoverer, since he and his wife produced a book entitled *The Soul of Things*, giving a description of their experiments. But to these they were led by the reading of a book *A Manual of Psychometry*, by Dr. J. Rodes Buchanan, of the United States. These books have probably been long out of print, but they are to be found in some libraries of psychic works.

In the literature of scientific psychical research psychometry would come under several headings, as, for instance, supernormal cognition. In Dr. Osty's *Supernormal Faculties in Man* the subject receives considerable attention. But Dr. Osty rejects the term on etymological grounds since he claims it is only correctly used in psychology to indicate the system of measurements for intellectual and moral qualities. This is rather an academic point. The thing exists even if the name is inexact.

If we take the power as it is seen in cases of water-divining, the results are sufficiently well-proved. Amongst some of those who have made a practical study of the question there is a difference of view as to whether in psychometry from objects, the object delineated is charged, in a mysterious way, with some fluid or essence absorbed from the people with whom it has been in contact, or whether the object is a kind of link with some “cosmic record”. But theories are little to the point. We are very much in the dark in these matters—the solution belongs to the future.

Some approach to the solution may be made along the study of radiation. Mrs. Severn quotes Sir David Brewster's statement that all bodies throw off emanations, and the emitted particles “enter, more or less, into the pores of solid and fluid bodies”. Further, “these emanations, when feeble, show themselves in images; when stronger in chemical changes”, and so on, until the sense of smell, touch and sight are called into activity.

Mrs. Severn claims that these emanations pass from our bodies by night and day, and “have the power of transferring the appearance of objects to others in their vicinity, not merely upon their surfaces, but even into their interiors, so that the roughness of a body can be no hindrance to its reception of these pictures”.

Every-day experiments in psychometry are carried on, mainly by those who are little troubled to ascertain the nature of the power. Frequently the results are arresting. It is a form of experiment that might be more widely carried on. Many people possess the power without being aware of it, and many, in handling letters from strangers receive correct impressions of the writer which they may casually note as curious without setting themselves down to the work of serious investigation, by holding letters or other small articles, keeping their minds passive and observing what impressions they receive, and how far these impressions correspond with facts normally unknown to them.

RAYS AND REFLECTIONS.

According to a letter in a Sunday paper, seven may be an unlucky number. It seems that seven or multiples of seven are always cropping up in the life of the writer of the letter. Thus he (or she) was born on the 7th of the month at number seven in the street; and married on the sixth, but here it is found necessary to “add one for luck” in order to get the seven! How familiar is that little touch! It reminds me of the amusing devices of some of the believers in occult numbers in order to get some particular number to prove their case.

\* \* \* \* \*

I have more than once referred to the disposition occasionally shown in commercial quarters to look into the possibility of Spiritualism as a commercial proposition. Lately I came upon an advertisement in a financial paper which seems to bear on the point. It is headed “Spiritualism” and announces an opportunity for lady or gentleman to take active interest in big national movement, qualification £5,000, substantial remuneration, etc. As I know nothing about the matter beyond what is stated in the advertisement I cannot comment on it, but it is at least significant.

\* \* \* \* \*

“Useless, dangerous and ought to be abolished!” was an old political election cry. I think it was applied to Coercion in Irish affairs. It was also, in other days, applied in non-political circles to Spiritualism. From one excited Anti-Spiritualist I gathered that psychic phenomena had no existence, and “ought to be abolished”. It looked as though he were under the influence of the Irish temperament. It is an old tale that an Irish spirit once came to a psychic circle in order to tell the sitters that there is no such thing as spirit-communication.

\* \* \* \* \*

When the real miracles ran short—as they frequently did—the priests of ancient days were not above “helping out the phenomena”, just like the unscrupulous type of “medium”. A sponge manipulated behind the face of an image or idol would produce moisture from the eyes—the image “wept”; or a lantern cunningly handled would send out rays of “supernatural light”. It is related that at a solemn ritual in a church in the Middle Ages the priest exhibited a relic from which a “divine light” proceeded. It was done by a small lantern. An observant man amongst the worshippers detected the trick and was so tactless as to laugh. But the world did not laugh with him. Indeed, it was probably his last laugh; for he was pounced upon as a heretic and suffered accordingly.

\* \* \* \* \*

I first met Dr. Walter Franklin Prince, the new President of the S.P.R. when he visited London and made a call at LIGHT office, some ten years ago. I was struck by his knowledge of English literature and his interest in the literary shrines of London, and I acted as his guide to the haunts of Johnson, Goldsmith and other eighteenth-century worthies. He was highly critical of some aspects of psychic phenomena, but while condemning loose methods of investigation and a too ready belief in unproven cases, he reserved the vials of his strongest wrath for uninformed and hostile writers, whose arguments and blunders he riddled mercilessly. There was, and still is, plenty of material here for a pungent writer. Dr. Prince reminded me, in this respect, of Andrew Lang who made many caustic observations on the ineptitude of those critics of psychical research who entered the field against it without any particular acquaintance with the question on which they presumed to offer their vapid opinions.

D. G.

\* Published by the author at 68, West Street, Brighton. Price sixpence.

## CORROBORATIVE EVIDENCE.

## A PATHETIC INCIDENT.

By DAFYDD THOMAS (Barrister-at-Law).

Some forty years ago I used to sit regularly with eight friends, the Medium being the late Charles Williams, who possessed unusual powers for the production of materialisation and voice phenomena. With one exception all these sittings were held in our own homes under test conditions. I remember that on one occasion Mr. Williams asked us to postpone our next sitting, as he had promised to give a seance at the house of Lord Hartington, at which Mr. W. E. Gladstone was to be present. He feared that the first sitting with Lord Hartington would deplete his powers to such an extent as to make his subsequent sitting with us of doubtful value.

We decided, however, not to postpone our sitting, which was arranged to take place at the house of Miss Pawley, in Camden Town. Naturally, we did not wish to overtax the Medium, but Miss Pawley herself had mediumistic gifts which, we knew from past experience, would help Williams if he found himself exhausted. At our seance Mr. Williams told us that his sitting at Lord Hartington's house had been a dismal failure, due principally to the levity and irresponsibility of one of the lady sitters. Our own sitting, however, was one of the very best we had ever had with this Medium, which is saying a great deal, because we had obtained in our series of sittings with Mr. Williams consistently good results.

At this last sitting one pathetic incident took place. As the illuminated slate, used by Williams, was levitated in front of me I saw, built upon it, the picture of a man's face with a bandage round the mouth. I could not recognise the face. The slate then passed to the next sitter, who admitted that the face seemed familiar but that he could not quite identify it. At this point the voice of one of the controls was heard saying that it was the face of a young man, named —. (I must withhold the name.) He added that — had just committed suicide in a distant country, where the climate was warm, and that the young fellow wished to tell his father how sorry he was at having committed the rash act.

The sitter, who had partially recognised the face, then remembered the boy as being a former pupil to whom he had given music lessons. He at once sought out the boy's father, who ridiculed the whole story.

On the following day, however, the father received a cablegram which confirmed the sad news given by the boy's spirit message.

The facts of the case are these. The boy had been sent on a voyage to Australia, as it was feared that his lungs were affected. As result of the voyage, which had been very rough, hæmorrhage set in. On landing at Melbourne (or Sydney, I forget which), the male attendant in charge of the patient took him to a doctor, who, after examination, advised the boy to return immediately to England if he wanted to reach home alive. It was a brutal and tactless way of putting the case. On the same day, after receiving this apparent sentence of death, the lad, in despair, went to a gun-shop, purchased a revolver and shot himself through the mouth.

The sadness of the tragedy became intensified when it was found, at the post-mortem examination, that the medical diagnosis was wrong; the lungs were not affected, and the hæmorrhage had been due to the rupture of a vein, resulting from the rough sea journey.

This is not the last of the matter, however. About four years ago, the boy's music master, who was a great friend of mine, died. Later he manifested to me through the mediumship of the late Miss Sara

Harris. The first words given to me were: "David, whom do you think I met on my arrival here? Why, it was 'Peterkin' and young —."

Incidentally, I may mention that my wife had been one of his favourite pupils, and he was accustomed to call her "Peterkin", a fact quite unknown to Miss Sara Harris.

## NOTES ON NEW BOOKS.

"Mediterranean Ports." By Alice Hunt Bartlett. (Cecil Palmer. 6s. net.)

This volume of poetry, by the American Editor of the *Poetry Review*, and Vice-president of the Poetry Society of Great Britain, has no immediate connection with the subjects of which LIGHT treats. But as it is sent for notice we may commend it as the work of one skilled in the making of verse of real poetic quality. There are some excellent sonnets, and some lines that are eminently quotable.

LUCIUS.

"Aubrey Messages." Edited by Ida Eckert-Lawrence. (Austin Publishing Co., Los Angeles, 2 dollars.)

This is a book of a type too familiar to us in psychic literature. Aubrey is described as "a High Occultist, Psychic and Sensitive, sent to Earth to demonstrate the means and uses of higher elements, called 'rays' and 'vibrations', passed thru to earth and controlled by high forces from the 'Other' side of life for man's healing of body and mind, and the dissemination of light and knowledge". It is a curious mixture of personal reminiscence and occult teaching, queer spelling and pretentiousness. Largely a production of the "psychological state", yet it contains some truth, and psychic evidence, with a great deal of unverifiable, not to say incredible and rather fantastic matter, set out in a confused form. It should have been edited by some trained writer, but doubtless it will find readers not fastidious in these matters.

LUCIUS.

"The Meher Message." (The Meher Message Office, Nasik, W. India.)

In this publication, which its publishers call "the World's Leading Spiritual and Philosophical Monthly Periodical", there is given "the enrapturing news to the World's Spiritually-minded Youths" that "His Divine Majesty Sadguru Meher Baba will shortly establish a Grand Spiritual Academy", for spiritually-minded youths who are not less than eighteen and not more than thirty years of age, not married. The title of the prospectus adds: Members of the Fair Sex should not apply.

The unhappy reviewer, who contemplates the meagre evidence in this magazine for its colossal claims, is aghast at his position. He is confronted with the problem of the world's monomanias of every variety and magnitude, and he is saved from confusion and despair only by a clear perception that the cosmic process is convergent on the bestowal of ultimate spiritual freedom upon every member of the human race. In this view even the insanities of Bolshevism become intelligible phenomena of a divinely governed world. For all the pathological forms of the human world are destined to conversion into the forms and forces that are truly physiological, or divinely ordained.

A. R.

OBITUARY:—We regret to learn of the passing of Mr. Charles Taylor, the bookseller and publisher of Warwick Lane, London, E.C., on March 6th. Mr. Taylor had published a number of psychic books of considerable importance, including Mrs. F. S. Heslop's *Speaking Across the Borderline*. Some years ago he was introduced to the Rev. Arthur Chambers, Vicar of Brockenhurst, who submitted to him the manuscript of a work he had written. Having read this, Mr. Taylor decided to publish it at his own risk. This book, *Our Life After Death*, achieved considerable success, over a hundred editions being issued. It was published in America and translated into Danish, Finnish, German and Italian. Mr. Charles Taylor also brought out other works by the Rev. Arthur Chambers, including the well-known book *Man and the Spiritual World*. Mr. Taylor, who died at the ripe age of 76, was succeeded by his son, Mr. C. R. S. Taylor, who is continuing the business.

The British College of Psychic Science, Ltd., 15 QUEEN'S GATE, LONDON, S.W.7

(Telephone: Western 3981) Hon: Principal: MRS. HEWAT MCKENZIE.

TRANCE MEDIUMSHIP Private Appointments. MRS. MASON
Trance Mediumship. Private Appointments .. MISS FRANCIS
Clairvoyance and Psychometry. Private Appts. MISS LILY THOMAS
Psychic Diagnosis and Treatment. Private .. MR. G. P. SHARPLIN
Group Clairvoyance. (Limited to 10. Bookings must be made.)

MEMBERS' MEETINGS.
Friday, April 4th, at 5 p.m. .. MR. AUSTIN
Friday, April 11th, at 5 p.m. .. MISS COLLYNS

Syllabus on Application.

VOL. IX. No. 1. April, 1930
"PSYCHIC SCIENCE"
Frontispiece. Portrait of J. Arthur Hill, author of "Psychical Science and Religious Belief"
Madame Lotte Plaat, a fine psychometrist (with portrait) Mrs. Hewat McKenzie, Teleplasmic Thumb-prints. (Finely illustrated). Messrs. E. E. Dudley & J. Malcolm Bird. Remarkable recent experiences with "Margery"
Editor: Stanley de Brath, M.I.C.E.
Best Psychic Quarterly in the World. 2/9 post free. 11s. yearly. Sample copy post free at the College.

The "W. T. Stead" Borderland Library
5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Four minutes from the Houses of Parliament.)
Telephone: VICTORIA 0567
Hon. Secretary .. MISS ESTELLE STEAD

The Lending Library contains hundreds of books on Psychic subjects. Fully Classified Catalogue, 2s. 7d. Open daily 11 to 1-2.30 to 6. (Closed Saturdays and Sundays.)
Private Appointments.
Psychic Photography .. MRS. DEANE
Trance Mediumship .. MRS. BARKEL, MRS. G. P. SHARPLIN, MRS. ANNIE JOHNSON, MRS. GARRETT, MRS. CANTLON
Clairvoyance or Trance .. MRS. ROUS, MRS. LIVINGSTONE, MISS CAMPBELL
Ouija Board and Automatic Writing .. MRS. HESTER DOWDEN
Thursdays, 5.30 p.m. Devotional Group .. MISS STEAD
Fridays, 3.30 to 5 p.m., Library "At Home". Tea 6d. Members and all interested are cordially invited.

WIMBLEDON SPIRITUALIST CHURCH.
(Accepting the Leadership of Jesus Christ.)
136, HARTFIELD ROAD, WIMBLEDON, S.W.19
Sunday, April 6th, 11 a.m. .. Holy Communion .. MR. R. A. BUSH
An invitation is given to all who love the Lord Jesus.
Sunday, April 6th, 6.30 p.m. .. MR. RICHARD A. BUSH
"God, who, what, where?"
Wednesday, April 9th, 7.30 p.m. .. MRS. T. BISHOP ANDERSON
Address, Spirit-descriptions and messages.
Healing—no charge; Mondays, Tuesdays and Thursdays, 10 a.m. to 8 p.m. Wednesdays, 3 p.m. to 5.30 p.m.

THE LONDON SPIRITUAL MISSION.
13, PEMBRIDGE PLACE, BAYSWATER, W.2.
Sunday, April 6th, 11 a.m. .. DR. W. J. VANSTONE
Sunday, April 6th, 6.30 p.m. .. MR. GEORGE PRIOR
Wednesday, April 9th, 7.30 p.m. Clairvoyance. .. MRS. FILLMORE

SOCIETY MEETINGS.
Cricklewood.—Ashford Hall, 41 Ashford Road. — April 6th, 6.30, Rev. G. Nash. April 9th, 3 and 8. Mrs. Redfern.
Groydon.—The New Gallery, Katharine Street. — April 6th, 6.30, Mr. F. Whitmarsh. April 9th, Miss F. Daunton.
Brixton.—London Psychic Educational Centre, 17, Ashmere Grove.—Postal Correspondence Courses, as syllabus.

Marylebone Spiritualist Association, Ltd., ÆOLIAN HALL, NEW BOND STREET, W. Public Worship, Sundays at 6.30.

Sunday, April 6th, at 6.30.
Address .. DR. DE GRAFF JOHNSON
Clairvoyance .. MISS LILY THOMAS
Silver collection on entering.

AT HEADQUARTERS Tel. Museum 0676.
Marylebone House, 42, Russell Square, W.C.1.

Participation in the following activities is confined to Members and Associates.
MEETINGS FOR PSYCHOMETRY AND CLAIRVOYANCE.
Monday, April 7th, at 3. Psychometry .. MISS MANSFIELD
Tuesday, April 8th, at 7.30. Clairvoyance .. MISS L. THOMAS
Thursday, April 10th, at 7.30. Clairvoyance .. MR. AUSTIN

GROUP SEANCES.
Tuesday, April 8th, at 7.30 p.m. .. MR. VOUT PETERS
Wednesday, April 9th, at 3. .. MRS. KINGSTONE
Thursday, April 10th, at 7.30 p.m. .. MRS. KINGSTONE

DIRECT VOICE SEANCES.
Monday, April 7th, at 8 p.m. .. MRS. HENDERSON
Friday, April 11th, at 8 p.m. .. MRS. HENDERSON

SPECIAL MEETING FOR CLAIRVOYANCE.
Monday, April 7th, at 7.30 .. MRS. ESTELLE ROBERTS

TRANCE LECTURE.
Friday, April 11th, at 7.30 p.m. .. MRS. MEURIG-MORRIS
"Power", the Control of Mrs. Meurig-Morris, will give the trance lecture and answer questions on subjects introduced.

PRIVATE SITTINGS can be arranged with the following mediums;
MRS. ESTELLE ROBERTS MRS. CANNOCK MR. GLOVER BOTHAM
MRS. BARKEL MRS. MORREL MISS LILY THOMAS
MR. VOUT PETERS

HEALING.
Every Wednesday at 2.30 and 7 p.m. "Medicine Man" the control of Mr. Jones will diagnose and give treatment, no charge is made but a silver collection will be taken to defray expenses.

LIBRARY.
Nearly 2,000 volumes. Open daily, except Saturdays.
YEARLY SUBSCRIPTION. Members 10/-, Associates 1/6.
All correspondence to the Secretary, Frank Hawken.

SPIRITUALIST COMMUNITY

Services, Sunday Morning and Evening
GROTRIAN HALL
115, Wigmore Street
(Nearest Station, Marble Arch or Bond Street)
SUNDAY, APRIL 6th,
11 a.m.—Speaker, Captain Frost.
Clairvoyant: Mr. Glover Botham.
6.30 p.m.—Speaker, Mr. Maurice Barbanell.
Clairvoyante: Miss Frances Campbell.
April 13th, 11 a.m., Mr. Percy Scholey.
Clairvoyante: Miss Lily-Thomas.
6.30 p.m., Sir Frank Benson.
Clairvoyante: Miss Lily Thomas.
A Spiritual Healing Service is included. Silver Collection.

Private Sittings with Mediums can be booked.
OPEN MEETINGS.—Every Monday, 6.30 p.m.—7.30 p.m. Every Wednesday, 12.30 p.m.—1.30 p.m. Talk, Questions Answered and Clairvoyance, preceded by an ORGAN RECITAL. Admission Free. Come and bring a Friend.
Offices of the Community: Grotrian Hall, 115 Wigmore Street, W.1. Telephone Welbeck 6814.

Psychic Unfoldment.
PSYCHOSENSICS:
The Home Training Correspondence Course with a world-wide reputation.
Special Text Books by F. BRITAIN.
Send for pamphlet, "The Key to the Gifts and Powers of the Spirit", with 14d. stamp for postage.
Secretary: Psychosensic Training Institute, 28, St. Stephen's Road, London, W.2.
South African Representative: Mr. L. Charlston Goch, P.O. Box 4122, Johannesburg, South Africa.
THE BOOK FOR ALL PSYCHIC STUDENTS.
"Symbols and their Interpretation", by F. BRITAIN. Price 1/6. Postage 2d. extra, or order from your bookseller.

THERE IS AN UNSEEN POWER
which operates in YOUR life with the exact precision of Mathematics. This Power may be known, and used, by anyone. I offer a genuine Course of Scientific Study, on a FREE-WILL OFFERING BASIS, to all honest seekers for Truth, in THIS Life.
Enclose a stamped envelope to: Mr. JOHN HARBORNE, 38L, Queen's Road, Aston, BIRMINGHAM.

Advertise your Society in "Light."

# London Spiritualist Alliance, Ltd.

Established 1884

Incorporated 1896

16, QUEENSBERRY PLACE, SOUTH KENSINGTON, LONDON, S.W.7.

President: Sir Arthur Conan Doyle, M.D., LL.D.  
 Vice-President: Robert Fielding-Ould, M.A., M.D., M.R.C.P.

Hon. Treasurer: Capt. A. A. Carnell.  
 Hon. Librarian: Stanley De Brath, M.I.C.E.  
 Secretary: Miss Mercy Phillimore.  
 Hours: Daily 10 a.m. to 6 p.m., Sats. 10 a.m. to 1 p.m.

Telephone: Kensington 3758  
 Railways: District, Metro.  
 Tube: Piccadilly.  
 Buses: 14, 30, 49, 74, 96.

SYLLABUS AND PARTICULARS SENT FREE ON APPLICATION.

## Daily Experimental Work.

Mrs. J. W. Garrett (trance), Mrs. Mason (trance), and Mr. Austin (normal), are regularly employed.

Mrs. E. A. Cannock, (clairvoyant diagnosis).

Arrangements can be made for members to have private sittings with all mediums approved by the Council, either in the rooms of the Alliance or at the home of the medium or member, as may be mutually convenient.

Sittings for non-members can be arranged on presentation of satisfactory letter of introduction.

## Tuesdays, at 3.15 p.m. Demonstrations of Clairvoyance, etc.

April 8th. Mr. C. GLOVER BOTHAM.

## Wednesdays, at 3.30-4.45 p.m. Conversazione.

## Wednesdays, at 5 p.m. Discussion Classes; and Trance Addresses alternate weeks.

April 9th. Trance Address through the mediumship of Mr. W. E. FOSTER. "Joan of Arc".

## Thursdays (Alternate weeks), at 8 p.m. General Lecture.

April 10th. Mr. ARTHUR E. WAITE (the eminent mystical author and scholar), on "The Relation between Mysticism and Psychological Research". Chair: Rev. F. Fielding-Ould.

## SUBSCRIPTION:

For a membership fee of ONE GUINEA PER ANNUM, which falls due on the first of January, the Alliance provides a centre for enquirers and for convinced Spiritualists, where meetings, lectures, and investigations are regularly carried on.

NOTE: Admission free to Members to all ordinary meetings. Non-members cannot be admitted to any meeting except on the presentation of a ticket purchased BEFORE THE DAY of the meeting, or as the guest of a member, who may purchase a ticket at the time of the lecture.

## THE LIBRARIES.

No extra fees are charged for the use of books, except for postage when they are not exchanged personally. The annual fee of one guinea for Membership includes the use of the Libraries.

The Library is open from 10 a.m. to 6 p.m. on weekdays, except Saturdays, when it closes at 1 p.m.; and during the Sessions until the commencement of Thursday lectures.

Catalogue, including Supplements, 1/-.

Bibliography 1d. (classified list of books useful for the student).

The Secretary attends every day, from 10 a.m. until 6 p.m., except Saturdays and until the conclusion of lectures, and is at all times prepared to meet enquirers.

*The L.S.A. is an Unsectarian Body.*



"The Threshold"

by Arild Rosenkrantz

## EXHIBITION OF WATER COLOURS AND PASTELS

### "Visions of Saint John"

and other pictures

by

## ARILD ROSENKRANTZ

March 19th to April 12th

Open Daily 10-6 (Saturdays 10-1)

Admission Free.

## The Abbey Gallery

W. R. Deighton & Sons, Ltd.

ABBEY HOUSE

2 VICTORIA STREET, WESTMINSTER

LONDON, S.W.1

Telephone: Victoria 4230