

# Light

A Journal of Psychical, Occult, and Mystical Research

Edited by DAVID GOW

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culty of supposing that our departed friends are at the beck and call of any who require their presence. That is another of the many misunderstandings which have to be cleared away. It is a superstition. Spirits are not to be "called up"—or called down. They are human beings still, with memory, affection, will and choice. They may come to us if they wish, but they are not to be coerced. Hotspur's reply to Glendower's boast that he could "call spirits from the vasty deep" is very appropriate here:—

"Why so can I, or so can any man;  
But will they come when you do call for them?"

\* \* \*

PROFESSOR EINSTEIN is quoted as saying that "space has swallowed up ether and time and is about to swallow up the electro-magnetic field and the corpuscular theory as well," with the result apparently that Space "will remain as the only theory representing reality." It would, of course, be presumptuous on the part of the layman to offer any comment on this pronouncement, from the standpoint of science. But on the philosophical side, we remember that the problem of reality has been discussed and "turned and tossed" by philosophers for generations. The theme, indeed, has been handled by many minds of profound depth and insight, but it has remained unsolved. Reality is still represented by a theory, even if, as Einstein maintains, it is the only theory which now holds the field. That theory certainly looks like a simplification of the problem, howbeit it may be one of those things which are "too simple to be understood." Turning to Sir Oliver Lodge's *Beyond Physics*, we observe that, on page 95, he alludes to Eddington's claim that "matter is a variety of space curvature and nothing else." To the ordinary mind which is accustomed to think of Space as a void, an infinite emptiness in which material things exist and move, this latest dictum of the mathematical physicists will appear revolutionary and baffling to the last degree. But the conclusion is one to which Science has moved by gradual stages, from one theory to another, each more ethereal (or nebulous) than the last. The next step, one imagines, will be to discover the nature of Space and what *that* represents. Doubtless we may continue, like Malvolio, to "think nobly of the soul" as something to which special considerations do not apply, and which so far has been beyond the purview of Science.

## NOTES BY THE WAY

An editorial reference to the passing of Sir Arthur Canon Doyle, the *Methodist Leader* expresses gratitude for his work as a witness to the hope of immortality and his painstaking inquiry into its meaning and possibilities. As the *Leader* truly remarks, we are not at the end of knowledge on this subject. As to the question of the kind of world in which we live after death, it is as Canon Barnett's humorous remark: "Good England for me!" There is many a true word in jest. The world beyond is as natural as this is our old life enlarged and enriched. "God does not set strange signs in the heavenly places." Nevertheless this idea of a natural human life after death does not please some people who are still under the dead weight of hereditary teachings. They want, or think they want, a transcendental life with nothing of earth about it, as though the Creator's work in the world in which we now dwell was something to be despised. It is rather a modest demand that we should at once be translated into angelic beings in entirely celestial surroundings; no; there is continuity in evolution—there are no jumps; the stages of advancement are consecutive. Our contemporary remarks on the diffi-

Looking upon the foul and ugly things in human life we see that they are perishing things, and we are consoled. And then observing that all that is pure and beautiful is deathless and grows from more to more, we are filled with a new hope.—LUCIUS.

## THE PHENOMENA OF KATE FOX

SOME years ago the Rev. J. Page Hopps in the course of an Address before the London Spiritualist Alliance related some personal experiences with Miss Kate Fox (who had then become Mrs. Jencken).

Mr. Hopps remarked that Miss Kate Fox, and her sister Margaret, who were tested in every possible way by unfriendly experimenters, had convinced such men as Horace Greeley, Professor Mapes, Judge Edmonds, the Hon. Robert Dale Owen, Mr. Livermore and Dr. Robert Chambers, that trickery was out of the question, and that the astonishing phenomena presented to them occurred apparently apart from the Medium's volition, or were at least beyond her control.

When Miss Kate Fox came to this country, in or about 1872, she arrived with such a reputation for mediumship that those who were the subjects of, or who were inquiring into, these curious experiences eagerly sought her out, for the purpose of experimenting. Shortly after her arrival, Mr. Hopps accepted an invitation to meet her at the house of a lady in London. Many startling incidents occurred, but not under severe test conditions. Then, mainly through the intervention of Mr. S. C. Hall, who was firmly convinced of the reality of her mediumship, Miss Fox (Mrs. Jencken) visited the Glasgow home of Mr. Hopps for a series of test experiments. A few years after this she again visited him for the same purpose, this time at his Leicester home; the experiments altogether extending from twenty to thirty closely occupied days.

The one object of this patient investigator throughout his rather prolonged experiments was not so much to secure wonderful phenomena as to apply rigid tests. He carried this so far that Miss Fox pointedly and repeatedly asked him whether he had really any faith in the phenomena or in her. The three phases of her mediumship which mainly interested Mr. Hopps were: the production, in the dark, of a luminous body, hard and capable of rapid movements over the whole space of a room; the writing of "messages," with particulars, of which it is morally certain she could have known nothing; and the production of loud sounds in or upon objects as varied as a vase on the table, an open door, a pane of glass, or a roadside railing—all in full daylight, and in almost total isolation from the Medium.

Mr. Hopps said:—It would be far too long a story if I attempted to tell all our experiences, though I am strongly of opinion, and increasingly of opinion, that these older experiences in this curious field should be carefully recorded or collected before they pass beyond our reach. With regard to our experiments in Glasgow and Leicester, I can only say, generally, that they satisfied, in the main, the small and carefully selected band of inquirers who did not hesitate to apply well-devised and continuous tests. As a rule the experiments were conducted in the light; but, for the experiment with the luminous body, which mainly interested me, darkness was of course necessary.

But I pass on to put on record, with explicit details, the particulars of an experiment which was purely personal to myself. What I desired to have was an experiment in my own study without any previous arrangement with the Medium. So one evening (Miss Fox and my wife being in the dining-room, working or reading) I suddenly went in and invited Miss Fox to go across the hall with me into my study for an experiment. She at once agreed, and only asked me to impose test conditions that would be

satisfactory to me. We went together across the hall and into the gas-lighted study. I locked the door and put the key in my pocket. I then described my test, which was simply this: that we should sit at a very small table with paper and pencil upon it, that my feet should be placed upon hers, and that I should hold her hands, one in each of mine. She accepted the conditions, and we immediately commenced. As my special wish was to test the reality and nature of the light or luminous body already mentioned, the gas was put out, and our positions were at once taken as described.

Within two minutes—I might indeed say, in a few seconds—what seemed to be the pencil on the table began vigorously to rap, not to tap doubtfully, but to rap as loudly as a pencil could be made to rap; and then the sounds commenced on the floor. I jocosely congratulated the performer on the speedy success, and said, "Perhaps you can put the pencil into my hand." Then certain signals spelt out, "Put your left hand on your left knee," this being the knee farthest from the Medium. I then carefully took her hands in my right hand, felt her feet with mine, and put my left hand on my left knee. The pencil at once began literally to walk up my leg, tapping all the way. Then I felt it hit my hand, and I tried to grasp it, but failed. Again and again this occurred. It was exactly like some sharp and playful child having a bit of fun with me. Presently it quietly let me grasp the pencil and replace it on the table, and I again held the Medium's hands, as before, one in each of mine. Soon after this came the light which I specially wished to see under these test conditions. It appeared to be about as large as a small ostrich egg, very distinctly luminous, but, so far as I could judge, emitted no light. It gently flew about the room in bold curves, and I had to move my head about in order to follow its flight high up, and nearly the whole extent of the room. Presently it settled on the table, and to my great astonishment struck blows such as a hammer would produce, all the time quivering and moving about, with a curious restless motion; and I had thought this was accompanied by a slight rushing sound. Then it flew to my shoulder, and sharply hit me several times, and brushed about my face, as though to convince me of its reality in every possible way. At this time I was absolutely certain that I had not for an instant surrendered the Medium's hand, nor lost my control of her feet; and I never once detected any sign of movement on her part.

Many other things occurred, but I can mention only the finale. The signals spelt out "Go to the door." We then rose from our chairs, I still holding the Medium's hands, and went close to the door. Then the table we had left began to dash so vigorously about that we afterwards found the noise had been strongly heard in the other rooms. Then the movements ended in a final smash and silence. I at once lit up, and found the table upside down. On picking up the paper which I had placed on the table before, I found it covered with signed messages.

There is not much more to record, so far as personal experiences are concerned. A few words, however, as to certain results when others were present, may be of interest. I, one day, took Miss Fox to the friend of mine in the country, and there, in a momentary experiment, the most circumstantial and particular messages were given to a father and mother concerning matters of which even I knew nothing.

## SIR OLIVER LODGE ON PRESENT DAY PROBLEMS

On a second visit—this time to our Leicester home—very remarkable experiences occurred, chiefly in the full light of day. One special test was noteworthy as to the production of signals. I suddenly suggested the opening of the drawing-room door, for the purpose of seeing whether we could get the sounds upon a high panel, with the Medium practically isolated, and while we could see both sides of the door. In order to secure her feet, I suggested she should stand on a soft chair, in full view of us all, and that only the tips of the fingers of the hand nearest to the door should touch it. This was done, and the sounds produced could have been well heard upstairs. On another occasion, also in the light, the sounds, giving indications of being under intelligent control, were under our feet, and were like the dull and heavy thud of a beam against a beam.

In the dark, seated round a small table, the Medium's hands being held by two selected persons, a match-box was lifted into the air, and a match was struck. At the same meeting, while we all held hands, other hands throbbed and beat against my knees and pulled the dresses of several of the serious investigators who were present.

During these visits of Miss Fox to our homes, I carefully studied her personality and temperament. She was a small, thin, very intelligent, but rather imperious little woman, with nice, gentle manners, and a quiet enjoyment of her experiments which entirely saved her from the slightest touch of self-importance or affectation of mystery. Really gentle, kind-hearted, and easily led, as a rule, she deserved and needed kindly sympathy and guidance, with perhaps, sustained and deliberate control. But she paid the penalty of possessing her fatal gift at a time when the possessor of it was, on the one hand, harried as a cheat, and on the other hand, feted and half-adored as one who held the keys of Paradise. The result was, in her case, inevitable. She lived in the midst of endless excitement, slowly sank into habits of gross intemperance, lost her will-control and became a mental wreck. Then, in her lowest condition, some bitter enemies of Spiritualism got hold of her, and induced her to make a confession that she had been a life-long impostor—confession which only awakened pity and sympathy in the hearts of those who had known her best. She efficiently recovered to recall this confession, and very shortly afterwards died.

The melancholy ending of Kate Fox will suggest that mediumship, whatever it is, may tend to sap the mental and moral faculties, but there are many Mediums whose long and beautiful lives have shown that, even in this unfriendly stage, a Medium may hold on "the tenor" of life's way, and preserve, and even increase, the grace of self-control.

But let us be both charitable and fair. As yet, mediumship has not had a real chance. At present the world (in general) regards it as abnormal and diabolical, if not fraudulent and wicked . . . But, with an altered point of view, how different might the outlook appear! Recognise mediumship as something normal, even beautiful—not supernatural, but only profoundly natural; welcome the possession of the gift; protect and encourage those who perhaps may lead us to the borderland, and beyond; then it might well be that the Medium would win the higher planes of the life that now is, as well as the oft ill-comprehended glimpses of the life that is to come.

IN an interview with the Rev. Robertson Ballard, published in the *Methodist Times*, Sir Oliver Lodge referred to his forthcoming book, in which he is dealing with Physics for the instruction of the ordinary reader—*Physics for Everyman* will probably be the title.

In the course of this interview (from which we are courteously permitted to quote) Sir Oliver dealt with the question of whether Science would abolish war. He said:—

Science is going to make war more and more difficult and dangerous. But nothing will make war impossible other than a change of mind. Friendship and understanding among the nations is coming. There still remains the barrier of speech. We need a common world-language to break it down. But we are beginning to understand one another. The world is smaller to-day, and we are nearer to each other than we were. Travel is easier, and is breaking down our dividing walls. Wireless is helping us enormously. Humanity is one family, and we have got to learn the art of living together. Then war will be ended.

Dealing with the subject of symbiosis—mutual helpfulness in Nature as shewn by plants and animals—Sir Oliver referred to its application to our international problems:—

One organism helps another in helping itself. Plants and animals, for instance, each do something that is helpful for the other. Animals breathe out carbon dioxide, and plants assimilate it. Unconsciously they are a help to each other as they live together.

Again, insects looking for honey in the act of their search fertilise plant life. So they are used for the help of each other. A good many living creatures live on each other, and in doing so help each other to live. There is mutual benefit in their life side by side. Humanity has not found out how to do that yet. That is one of the things we have got to aim at. But we are getting nearer to it these days.

On the subject of the place of religion in the world to-day he was optimistic:—

There is a feeling after better things—the things of the Spirit to-day—whether people go to church or not. People are beginning to realise that this life is not all. There is a deep meaning in existence. We have got to get hold of the fact that being alive is a God-given privilege. God called us into being. The Church, as well as the individual, needs to take a bigger view of our life here, and of our destiny Hereafter. We can't get the right perspective unless we take a bigger view of things.

He also expressed the view that Science is proving the fundamentals of religion:—

To-day, science is discovering a spiritual world—and that is the basis of religion. Science started on a basis of material organism, and has been too apt to think of nothing but mechanism. You can see how brain works muscles, for instance. But you don't get behind brain. There is still too much tendency to think *mind* is brain. That is not so. Men like Einstein and Eddington have long exploded those ideas. We cannot go back to the mechanism

of the last century. Our aim now should be to explain everything in terms of the ether, or space, including matter itself, which is only a manifestation of ether, a form of energy in the ether.

I want to bring in the interaction of Life and Mind with Matter. Their home is in the ether. They only interact here awhile, and with difficulty. It is the same with ourselves. It is not easy for us to get in, or out, of matter. Our real life is etheric. When we get into matter we are compelled to keep on supplying ourselves with the right kind of matter to keep us going, in the form of food. Even that is a difficulty to us.

But we are *spirits* here and now, incarnate in matter for a time. Our real existence does not depend on association with matter.

## PRACTICAL TELEPATHY

By "TELEPATH."

THE writer of this article is not a confessed spiritualist, but is convinced of the existence of telepathy, with which the article deals. Some time ago he had some correspondence in a wireless magazine on this subject. It was dropped, possibly because it is not quite a suitable subject for a wireless paper; but some readers evidently found it interesting.

The writer had remarked upon the failure of the "mass" telepathy attempted by the B.B.C., and gave what he thought were the reasons for that failure.

For about three years, the writer has studied anatomy at a medical school, and thus his remarks upon the brain, many specimens of which he has dissected and studied, are to be taken as correct.

Let us mention facts about the brain first. The inner part consists of white matter, and the outer of grey matter. The inner part has to do with sensory functions, and the outer, grey matter, with memory and the higher functions of the brain. Of course, this is not original, and may be verified by reference to a medical text-book or a doctor.

But this is how the above knowledge helps to an understanding of telepathy. Telepathy is concerned with the grey matter of the brain, and thus when it is desired to make use of it, the white sensory part must be in abeyance, as far as possible. The senses must be cut off from functioning—as far as is reasonable.

Now consider how the B.B.C. experiment was conducted. In a room was a gathering of people who attempted to send telepathic messages of some kind to people in another room at a distance. They were given certain objects to look at, and attempted to keep their thoughts upon them as long as possible. The people who were to receive the impressions were told to sit still, and try to make their minds a blank. Failure, under these conditions, was inevitable.

From what has been said, right at the beginning, it can now be seen where both sets of experimenters were wrong. Those trying to send the messages—the agents to give them their scientific name—were using the sensory part of their brains all the time! Those trying to receive the messages—the percipients—were doing the same, by trying to "make their minds a blank."

Have you ever tried to do that? Far from getting the required blankness, there come all sorts of surging thoughts which the person tries to keep back—again by using the sensory part of the brain.

All very interesting, says the sceptic, but how do you propose to alter it?

Well, this article would not be of much value unless practical advice were given, which will now be done. The *Agents* should be seated in a quiet room, with a shaded light, for most of the light should be upon the subject to be transmitted, say a card, or a simple drawing, or plain object. It is important to get a clear view of the object. This view must be momentary, after which there must be no attempt whatever to "hold" a vision of the object in the mind. If the agent does this he will succeed in holding it, for he is using his sensory mechanism, and the message cannot pass from him to the percipient.

Here is a way in which the seance might be arranged. In a quiet room, on a table, would be a few objects, covered in some way. One person would be appointed to ring a bell, or tap on the table with a pencil. As soon as the signal was given, another person would pick up an object from the table, and hold it clear under the light for about one second, just long enough for others, seated near, to see it clearly. Then he would put it aside. The objects could be treated in this way at intervals of no more than half a minute. The seated people should keep their eyes closed, and remain passive, but without attempting the impossible feat of "making the mind a blank." When they hear the signal they open their eyes, and look at the object with the idea of *seeing it all distinctly*. They must by no means attempt to *keep* the vision in their minds, or think of it as being "sent" anywhere. If they do so it will surely hinder its passage to the percipients.

The *percipients* must be seated in a quiet room, where no noises will distract them, thus causing them to use their sensory functions. For the same reason the room should be of an equable temperature, and not too brilliantly lighted. The percipients sit there comfortably, and can think of just what they please. But they must on no account use their faculties to suppress any thought that comes, or make that foolish effort to have a "blank" mind. There must be simply a passive, waiting attitude, with nothing forced about it in any way.

These people are provided with pencil and paper. Of course, they cannot hear the strokes of the bell, or whatever it is, used by the agents in the other room, or in another house. But they could see that their clocks synchronise, by using the wireless, or by telephoning. The experiments should begin at a certain, specified time. When the clock strikes that time, or when an arranged signal is given, the people with the pencil and paper write down, but without any allowance for alteration, the clearest object of which they are thinking. No alterations should be countenanced, and the paper that has been used, must, like a ballot paper, be destroyed.

It is hoped that the above directions are clear. Both sets of people must be shown that they must keep the sensory mechanism unused as far as possible. (Of course, they must use their eyes and hand to write; pencils properly sharpened, and paper, will have been provided beforehand. Any little disturbing factor will give a negative result.) Enough has been said for any person with common-sense to make satisfactory arrangements, so that all senses which are not absolutely necessary are kept unused. It would be interesting if groups of readers would try this arrangement, and the author would certainly be too pleased, through the Editor, to help in any way.

## CONAN DOYLE— AND AFTER

Mr. Hannen Swaffer, who has been elected President of the Spiritualist Community, and who is likely to take a still more prominent part in the propaganda of the movement, lately gave us his views on various matters arising out of the present situation in psychic affairs. They are as follows:

### PROPOSED CONAN DOYLE MEMORIAL

THESE are the matters of main consequence in connection with Doyle's death.

I have suggested that the Memorial to be established by the Movement shall take the form of a volume to be called *Conan Doyle and After*, which will be edited by myself, perhaps, although I am prepared to stand out if any other arrangements are desired.

It will be published by the Marylebone Spiritualist Association if our plans materialise. That will depend on Lady Doyle. I have asked her to write the story of her husband's crusade, making it a wife's tribute to her husband, whose worth she knew better than anybody. I want the story of the many letters which were received, and the incidents at the meetings, put on permanent record so that the Movement shall understand the marvellous work which was done by a man who died working for his Cause.

We want Sir Oliver Lodge to write the Preface. As regards the title I have suggested for the book, I designed it to mean everything it can mean—for instance, it means Doyle's *proved survival*—and also that it shall be on record exactly how our movement stands to-day, and what should be our future.

In the book I would like the Rev. C. Drayton Thomas to say exactly how the Church stands in relation to Spiritualism and to Conan Doyle. I should like Ernest Horn, as the greatest authority I know on Spiritualism, to write on some special aspect. The other contributors should be chosen by me, in consultation, because I want to avoid overlapping. We don't want to leave out anyone who has something important to say. I think there is no volume which describes Spiritualism as it is to-day in relation to other subjects—Art, Letters, Science, Medicine, Politics and the rest.

The International Spiritualist Federation should deal with the International side of the matter.

When I first suggested the book Denis Doyle came to me on behalf of his mother and the family to say that they approved the idea. The only difficulty is that we shall have to wait for Lady Doyle, who is busy with the hundreds of letters which she has received since the passing of her husband.

The Marylebone Association have agreed, and they will publish the book. It is suggested that 500 copies be published at £2 2s. 0d.; later that there shall be another edition at £1 1s. 0d., and my idea is that with the profits we shall be published eventually a cheap edition which everybody can buy. The great difficulty in our movement is the dearness of its books.

This will be the first contributed volume that will, in effect, be a living version of the history of Doyle's life and work.

Lady Doyle's own idea of a Memorial, I am told, is a Central Church in London. I, of course, don't want to interfere with anything the Movement desires, but I do want to warn our friends that the difference between us and other movements is that we have no earthly possessions.

I have often been asked to raise funds from my wealthy friends towards the creation of a Spiritualist Cathedral, and my answer is that when you get your building your troubles begin, and when you set out to get money it can only be by a system of *cadging*, which is the curse of our civilisation.

Moreover, as a Movement we shall never find sufficient agreement to run a Church which shall represent every branch of the subject.

### THE PROPOSED COMBINATION OF LONDON SOCIETIES

A meeting was recently summoned by Capt. Hay Clark, the Secretary of the Spiritualist Community, which was attended by people from several Societies, the London Spiritualist Alliance and others, in order to form a Committee to co-ordinate the activities of all the London groups. This is a very important work. It wants more tact, however, than most spiritualists know.

### AMENDMENT OF WITCHCRAFT AND VAGRANCY ACTS

Maurice Barbanell has been put in charge of the Parliamentary Bill which the Spiritualists' National Union are trying to get through the House. Now, I was surprised at the lax way in which these things have been dealt with in the past. I took Barbanell to the House on Tuesday 29th ulto. We met, in the Central Lobby, Commander Kenworthy who offered to pilot the Bill in the House; also Holford Knight, who had witnessed phenomena at my flat, who said he was willing to take charge of it, if desired. We met M.P. after M.P. all of the Labour Party, and all sympathetic. There was Capt. Hall, Labour M.P. for Portsmouth, a sympathetic Quaker. There is no doubt that if the S.N.U. had had its centre in London and could have got into direct touch with the House of Commons they would have got the Bill through years ago. Capt. Holford said it would go through under the Ten Minutes Rule. They all said that if the matter were put on a *religious* footing no one would dare to oppose it.

It is my definite opinion that Spiritualism will never be more than a great Clearing House of thought, a beacon, and a centre of influence for permeating the thought of the time.

### THE LEADERSHIP OF THE MOVEMENT

As to the question of the leadership of the Movement, there was never any *official* leader. The nominal leadership fell naturally to the man who was best known. But it was only a leadership in name. Sir Arthur Conan Doyle once told me the Movement did not follow him. That was the secret of Sir Arthur's position, and there is at present no man who is qualified to succeed him in the nominal position he occupied. There are several people who are qualified to take various places in the Movement and do portions of the work, and some of them will play their particular part without being at all conscious of the significance of the work they do. And they will gravitate naturally to their true places in the Movement without the need for official sanctions or appointments.

## GUIDANCE FROM THE UNSEEN WORLD

By GEORGE T. BELL, (Canada).

THERE has been a peculiar significance in my life attached to the number thirty-three. I was born when my father was thirty-three years of age; I was re-born, in a real sense, when I received personal revelations of spiritual knowledge a few weeks after I had passed my thirty-third year. Strenuous application to work, regardless of hours and health, had created a mental condition which made it difficult for me during a few years previously to bear the friction and strain of an administrative position of importance on a great Canadian railway. In this period an inner voice seemed to whisper to me "wait until you are thirty-three" as if to deter me from giving up the battle. The spiritual revelations commencing with my thirty-third year gave life an entirely new outlook and enabled me to carry a load of official cares until, a few months less than thirty-three years after I had entered the department of the railway, I became the chief officer of that department, enlarged ten times by amalgamations and new lines built. I was altogether about forty-nine years in the railway service, and my retirement, at my own request, under changed conditions, occurred shortly after I had been a general officer for thirty-three years. There are other more intimate associations in my life with thirty-three that I do not wish to mention, yet which, I feel sure, have an important relation to that whisper, "Wait until you are thirty-three"—somehow the processes of our unfoldment are seen and aided on another plane of life.

I have witnessed many supernormal manifestations similar to those so abundantly testified to in our wide range of literature, and I believe open to all who approach their investigations in harmony with spiritual law, and with an earnest desire to truth. Looking backward over my experiences, I never cease to recall the following with special interest: Three of my railway associates vacated their mortal bodies in 1891, 1892 and 1893, the first at forty-four, the other two at fifty years of age. In the latter year my attention was attracted to Stead's *Borderland* and Florence Marryat's *There is No Death*. The incidents related in those publications made great appeal to me—they seemed to be modern evidence of something relating us to an unseen world and to support testimonies in sacred and secular histories through ages past. I asked myself why such occurrences had not come to me, and the answer came clearly, "Ask, and it shall be given; seek and ye shall find; knock and it shall be opened unto you." I saw clearly it was a failure on my own part, and I decided to make some investigations promptly, which I did.

I was told in September, 1894, through an entranced woman, an entire stranger to me and my work, more than eight hundred miles from my home, that "We are planning a trip for you over the water." I asked what was meant by "across the water," and was told it meant across the ocean, and that I could go free. I said, "what do you mean by my going free?" The reply was, "It will not cost you anything to make the trip whereas if my Medium had to go she would have to pay." Owing to close business relationships with some of the ocean steamship companies, and after a series of unusual and trying events between September and the following May, conditions made it desirable for me, from a health and business standpoint, to make my first trip to Europe, and I went and returned free.

On the night I first met my namesake uncle in Cumberland, favourite brother of my father, who had left for

Canada forty-one years previously, our discussion turned to the time I had taken to cross the ocean, compared with father's crossing in 1854. Uncle made the remark that he believed we would sometime communicate across the ocean without wires. This might have then seemed improbable, as Marconi did not establish trans-Atlantic wireless until December 1902. I, however, ventured to say that I not only agreed with him but, based on certain things which I had witnessed within a few months, such as audible writing inside of two slates held together in my own hands, that we were infants in the realm of natural law. This led to my uncle telling of many spiritual experiences in his home in London, England, in 1871, through their entranced serving-maid; also through his own daughter who was a powerful Medium for physical phenomena. I never met her—she had passed into the next state some years before but has come back to me on various occasions.

Uncle spoke of his intense "longing to see Willie" (my father). I acted as a bridge between the brothers that summer—told uncle of conditions in Canada and told father of the Cumberland he had not seen for over forty years. Uncle passed into the invisible world the following year. Nothing would probably have ever reached us in Canada about his spiritual experiences in the 'seventies had I not received them from his own lips. My trip was indeed planned in the unseen world, as stated to me in September 1894. And I am convinced one of the chief objects was to have me serve as the link between the two long separated brothers, and partially satisfy the longing of my uncle to see Willie before he departed on his fresh voyage of discovery—into the finer world. Uncle could not cross the ocean and father could not go to him; but uncle's namesake nephew could, and it opened up a whole train of interesting events, too long to record here.

## POLTERGEIST ACTIVITIES

A. B. (Walmer) writes:—

ANOTHER of those puzzling cases of poltergeist activity—we have no English equivalent for this German word—has recently disturbed the inmates of a house in Northgate Street, Canterbury, and aroused great interest in the Cathedral city. Strange noises were heard coming from empty rooms, and missiles of various descriptions were thrown at timid investigators by unseen persons. The occupants of the house when questioned could not throw any light upon the matter, only describe their experiences, which resembled those of many other well attested cases.

Some years ago a house at Minster, in Kent, was the scene of similar disturbances, which were so persistent and alarming that the tenant, a Londoner, had to leave, as his wife's health began to suffer.

A curious feature in connection with manifestations of this character is that they are often dependent upon the presence of a particular person who would seem unconsciously to influence their occurrence. Similar phenomena have been recorded in different countries throughout the world, and go back to a remote period of time.

In the present instance it is significant that the disturbances are connected with a certain family, one of whose members is, in all probability, mediumistic and the unwitting cause of the strange happenings.

LETTERS TO THE EDITOR

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

“THE PROCESS OF MAN’S BECOMING.”

Sir,—The question raised by your correspondent in the letter under this heading in LIGHT of July 12th is an important one. So far as it involves the problem of evil in itself, is it not plain that only by experience of opposites—misery and happiness, good and evil—in the human soul be made self-conscious and developed spiritual evolution? As to the question why those who have plunged deeply into wickedness while on earth, only later rise to great heights, we may consider the swing of the pendulum—the greater the force impelling it in one direction the greater will be the rebound. And as you yourself have suggested, a soul that is powerful for evil only, when awakened to the truth, be equally mighty for good. We can see an instance of that in the life of the man who became afterwards Paul the Apostle.

MABON.

• • •

Sir,—Not having read *The Process of Man’s Becoming*, which your correspondent, G. E. Wright, refers in LIGHT of July 12th, I cannot venture an opinion as to whether the idea expressed in the sentence quoted was that of the author’s conclusions on life as a whole, or only a point raised *en route*, to be modified by later arguments.

But, personally, I cannot imagine such an idea as a working hypothesis on which to base any satisfactory philosophy of life.

In a just universe (and it is a just universe in spite of occasional thoughts to the contrary) such a system could not, to my mind, form part of the order of things. It would be equivalent to putting a premium upon vice.

Doubtless those who sink very low gain *different* experiences from those who keep closer to the true path, but may in time to come, when they have risen sufficiently have worked out their failings, become—by personal experience of such states—specially fitted for missionary work to others in their own former condition. In this sense they might, perhaps, be said to excel along one line of development.

But we are told that even the Angels, those beings many of whom have never walked the earth in a material body, must not be considered as being without experience of other things. Rather that they gained their experience in other ways and so did not need physical contact with the earth to learn its lessons.

I believe that in some the impulsive, dominating side of the nature develops first and creates a strong character, which is likely to produce big results, either good or evil, while in others, the steadier, more restrained side gains the upper hand. This prevents many mistakes being made, but may also prevent the soul travelling so rapidly in the right direction, at least in so far as outward showing goes. I think that before the end—the ultimate end—the more hidden side of either nature will have developed, working hand in hand with the side which first gained pre-eminence, will produce in *all* the perfectly-balanced whole.

In the end all must come to the same state of perfection and all need not travel by the same path nor do all take the same time on the journey.

MARJORIE MARRIAN.

13, Northumberland Road,  
North Harrow, Middlesex.

THE REALITY OF GHOSTS

Sir,—Referring to a recent observation in LIGHT on this subject, I imagine that the familiar reluctance of the average man to believe in a ghost is due to the fact that he regards himself as living in two “terms,” viz., the bodily self in the outer world, of which his senses give him a plain and sufficient account, and the sentient and percipient self whose post is in the brain.

Those who have given attention to the works of Kant and Schopenhauer recognise that man really lives in four “terms” :—

(1) The subjective self, which never appears as an object in the world which it forms, as a highly conditioned mental vision, from sense data. This is the self that lives the life of the individual.

(2) The world, from which term (1) derives the sense data. These give only a partial and conditioned report of this world, and how much they omit, corrigibly or inevitably, is unknown.

(3) The bodily self as it appears in the vision formed by term (1); this is wholly a mental vision. If the percipient could really “project” outside his mind what he sees in the world he would lose perception of it.

(4) The subjective self supposed to be seated in the head, in term (3), *i.e.*, the bodily self.

To ignore terms (1) and (2) is to ignore the terms which, to me, make survival of bodily death not improbable.

GODFREY BURCHETT.

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THE BEGINNINGS OF WIRELESS

Sir,—I was much struck by a passage in Sir Oliver Lodge’s article in LIGHT of July 26th, in which he says that he has been recently asked whether he ever took any scientific interest in wireless telegraphy. Perhaps, as the first person to broadcast a Wireless concert, it may not be out of place for me to recall the position in which we pioneers of popular radio were, at the time when there was no such thing as broadcasting or even S.O.S. and Morse signals.

Sir Oliver Lodge was speaking on the subject of wireless waves at the British Association in 1879. Ten years later Sir Oliver was showing the enormous amount of horse-power given out by a radiator, and fifteen years later his 1894 lecture at the Royal Institution burst the bombshell, as it were, of wireless telegraphy. Two years later Marconi came over to England with his famous “magic box,” so called because to the uninitiated the whole subject was like a conjuring trick. If I may judge from my own experiences in the Navy, the man who merely demonstrates a new discovery and is not in the position of being able to turn it into a Limited Liability Company suffers from an amount of spiteful opposition that is simply inconceivable to those who have not been through it. The cry of fraud is raised against anything that is not obvious, and even religious opinion is brought to bear in order to discourage anything that does not fit in with current orthodox beliefs. Sir Oliver Lodge has never allowed us to know whether he suffered anything of this kind, but my suspicion is that he went through the same sort of purgatory that a Medium is often called upon to go through, and this, be it remembered, not on account of any sort of Spiritualism but because he boldly declared the discoveries of Hertz and gave to us, who were engaged in fascinating experiments, the bones which constituted the skeleton of our knowledge. There is nobody, not even Hertz, who has more right to the title of Father of Wireless Communication than Sir Oliver Lodge.

QUENTIN C. A. CRAUFURD (Captain R.N.).  
Lydd, Kent.

## Light

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## THE LIVING TOUCH

THE departure from earth of Sir Arthur Conan Doyle has added another great spirit to the band of those who from "the other side" are working in their several ways to establish the lines of communication between the two worlds. They are a splendid brotherhood, united in aim even if, as we have reason to know, different in their methods. There is really nothing strange in that: we are assured that death makes no radical change; individuality of mind and character continues. Crookes and Myers, Russel Wallace and Barrett are doubtless very much what they were, and the same applies to such figures in Spiritualism proper, as Stainton Moses, Edmund Dawson Rogers and W. T. Stead. We take but a few representative names in the groups into which they seem naturally to fall. But all of them, we are well assured, live and labour with those and, to some extent, *through* those who, being still on earth, carry on their work—the task of exploring the mysteries of the next life and proclaiming its reality.

It seems an appropriate time for making a survey of our position to-day. The world has arrived at a difficult passage. Fear and depression prevail at home and abroad. It is a time of tribulation, and yet, as we see it, a period of transition to a new and better order of things—what the philosopher would call a "critical point" in evolution, in this case human evolu-

tion. We are at a juncture when the "Vital Message" which Spiritualism carries has more application than ever before. The question is how to carry it home to the world most effectively.

Unity, co-operation—those are words we often hear as representing the needs of the hour in Spiritualism. There are difficulties in the way of attaining them, but none that cannot be overcome if resolutely faced. We should not be scared by distinctive names or apparently irreconcilable differences of view. It is a law of Nature that we fall into groups—the same law holds good in the higher world. But it is hardly a law of Nature that these groups should be sharply at variance, wasting on vain disputations and rivalries energies that should go into the common stock.

We look around, and see Spiritualism, Christian Spiritualism, Psychical Research and a host of cults and doctrines whose followers are all more or less intent on gaining or extending knowledge concerning the true nature of Man. They are all naturally linked and equalised by their common humanity, and to a less degree by similarity of pursuit. They are divided by needlessly accentuated differences in temperament, method or point of view. So there is a lack of cohesion. It seems a painful problem, and we might well despair of it, but for the knowledge that new life, new inspirations, new ideas are pouring continually into human affairs from the unseen. That indeed may explain much of the ferment, the clash of wills and opinions. Yet it would seem that those who claim to be in more intimate touch with the counsels of the unseen World than are their fellow-citizens should discover a more excellent way.

To us the solution is a vital matter, in a double sense of the word. We need vitalizing as well as organizing.

"There is no Death," "Man is a Spirit." These are great sayings, but they fall on many ears as hackneyed or empty phrases. Were they filled with life and brought home to the mind and heart of the hearer, how great the difference! It is plain that the statement will never acquire any magic by incessant repetition. Not with reiteration will come the healing, harmonising and inspiring power. We need life-givers even more than message-bearers. There are people amongst us who radiate life, who, in the fine phrase of Walt Whitman, convince by their presence. For life means power, and power means fusion—that unity which we are all seeking to attain.

There was One who came, as He said, that we might have life and have it more abundantly.

That life is all about us—the very spirit of life, but it is expressed as present only in a few. It cannot manifest in fulness because of the obstructions—self-will is perhaps the greatest obstacle. We can do something to clear the channels by enlisting the aid of those who will bring us not some new doctrine, scheme or system, but a rich and high quality of life, life of heart and mind. For we have long observed in our movement, as well as in the world at large, that feebleness or futility come not merely because of a lack of purpose or of intellectual direction, but because of a lack of life.

Lately it has been discovered that all human diseases are the result of some obstruction of the channels through which the life-element would flow. There is a great lesson in that. Life, as it manifests in increasing fulness, organizes itself, unifies itself, and by a kind of Divine contagion infuses its own nature into all that which is open to receive it. The future of the spiritual movement, as well as of humanity at large, lies with the life-givers, those living souls who not only proclaim their message but give it illustration in their own persons with an eloquence beyond that of either voice or pen.

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## THE MARYLEBONE ASSOCIATION AT QUEEN'S HALL

A GREAT audience (estimated at some 2,700 people) gathered at Queen's Hall on Sunday evening last, when the first of the series of services there, upon which the Marylebone Association have so courageously embarked, was held under the happiest auspices. Mr. Hannen Swaffer was the speaker, and Mrs. Estelle Roberts gave a number of clairvoyant delineations, arresting in their closeness of detail and including many names, surnames and evidential messages, making a kind of "family reunion" for those members of the audience whom they were addressed. Some of these persons appeared to be dumbfounded by having the reality of spirit communication brought home to them in so direct and unexpected a fashion. The ease and confidence with which the clairvoyant gave her descriptions, pressing home her points of identity, and enforcing them with fuller information, was truly astonishing and made a tremendous impression upon the audience. Mr. Swaffer's dress, which was given with his usual vigour and frankness of utterance, was marked also by great earnestness, and included some racy passages in his own manner. We go to Press too early to allow a fuller report, but we hope to give some account of his address in our next. Mr. George Craze presided and Lady Conan Doyle, Miss Mary Doyle and Messrs. Denis and Adrian Doyle were on the platform. The importance of the occasion was incidentally shown by the considerable number of pressmen who attended.

## SIDELIGHTS

Readers of the *Manchester Evening News* have been invited to contribute their psychic experiences and a number of interesting cases have recently appeared in the pages of that journal. The following contribution, printed in the issue of July 24th, is from Mr. W. Corns of 20 Alton Street, Openshaw, Manchester, and tells of a message given to Mr. Corns' wife seventeen years ago at a public Spiritualist meeting: "The Medium then asked had she anyone abroad, as the person was surrounded by black people. My wife answered that her husband was in West Africa. The Medium then said, 'He is seriously ill and in urgent need of a doctor, and he ought to have medical attention immediately.' Twenty-four hours previously I had reported sick at the camp hospital, and at the very moment the Medium was telling my wife, the doctor was considering whether to operate for appendicitis or not. I was operated on shortly afterwards and had a hard struggle to pull through in that climate. I was at a place called Prestea, 96 miles up the bush, 21 days' mail from England, yet my wife knew of my illness six weeks before she got my letter, as it was three weeks before I could write a letter. How then, or by what means did the Medium gain the knowledge, seeing I was at that moment 4,500 miles away, including 96 miles of bush?"

\* \* \*

In the same issue of the *Manchester Evening News*, F.H. of Winton gives his own experience which occurred during the War, in 1918, near Haversquerque, where F.H. was serving as wheeler-gunner, with the 544th Siege Battery. He says "I was coming back from my duties along with my friend the Battery fitter one evening, and had just got over the cross-roads when it appeared to me as if there was a flash of lightning over the hedge on my left, and the figure of a man appeared with his left arm out-raised pointing to the rear, and I heard a voice say: 'Go back, Wheeler, there'll be trouble here to-night.' The vision imprinted itself on my mind much as the snapshot must be imprinted on the film of a camera. I grabbed hold of the fitter's arm and said, 'Did you see that?' 'See what?' he enquired. Then it came to me that the man whom I had seen had been killed about a month before."

\* \* \*

F.H. relates that he did not discuss his vision, fearing (naturally enough) that his comrades would ridicule the story. However, he was sufficiently impressed by the occurrence to spend that night in the rear billets. Next morning he was roused at 4.30 a.m. and ordered up to the battery to give assistance; the "trouble" had occurred in the shape of a mustard gas-attack which affected all the men at the battery position. The writer expresses regret that he did not pass on the warning to the battery personnel, but points out, quite truly, that it would probably have been scoffed at; moreover, the gunners could hardly have taken advantage of the warning, being forced to remain at the guns by the exigencies of warfare. F.H. adds a short note concerning the ghostly soldier, a certain Corporal G., a signaller; shortly before the Corporal's death in action, F.H. had rendered him a small service (the obtaining of a meal) for which he seemed very grateful. It is suggested that this soldier wished to reciprocate, and repaid his debt by warning his benefactor of impending danger. F.H. mentions that, later, he took pains to make a really good wooden cross for the corporal's grave.

## DREAM AND VISION

By A SOUTH AFRICAN READER.

[We give the following notes furnished by a lady residing in Port Elizabeth, whose credentials are vouched for by a South African friend and correspondent. They should be of interest to many readers.]

FOR many years I have been impressed with vivid dreams and visions of events that afterwards came to pass. Like many others, I did not take much notice of the dreams at the time, but the following stand out yet as real to me as at the time I received them.

In one of my dreams I appeared to be walking through a wood and I was singing as I went along in my happiness. I came to a stream of water over which was a bridge, and as I got on to the bridge I noticed how dark it was in the forest on the other side. As I stood on the bridge I saw coming towards me from the dark forest a procession and drew aside to allow it to pass. As they drew near I noticed that the men were dressed in white, flowing robes, bound round the waist by a girdle after the manner of the old monks, and that they were carrying something.

When the leader came to where I was standing on the narrow bridge, he motioned to the others and they put down the burden they were carrying, right in front of me; it seemed like a stretcher, and I could see the outline of a body covered with a white sheet. The leader then turned back the sheet and I saw it was the body of a young woman.

"What a shame for such a lovely woman to die!" I exclaimed, and even as I spoke the features changed into those of a very dear friend I had parted from only a month before. I awoke, and turning on the light found it was twenty minutes to six.

There was no more sleep for me that morning, so I sat down and wrote to my friend asking her if all was well. My letter crossed one from her husband, telling me they had a little son born at twenty minutes to six on Friday morning, the day of my dream. This allayed my fears somewhat, and I put the vision out of my mind for a week, when I received a letter to say A—— (the friend I saw in the dream) had passed away.

In 1918 I had another dream in which my husband and I were out walking in the evening, and called in to see some old friends. We had been sitting for a little while when Mr. P—— said to my husband "Have a drop of whiskey Mr. B——?" at the same time rising to get it. Passing his wife, who was standing by the table, he put his arm around her and gave her a caress, as was often his habit. I turned to my husband and made some laughing remark, and when I looked back again Mr. P.'s wife was standing alone by the table; then the whole thing disappeared.

I did not mention my dream in the morning, but when my husband came in at lunch-time he remarked that Mr. P—— was ill with influenza. "Then I'm afraid he'll never get up," I replied after a pause, and told him my dream. Mr. P—— passed away exactly a week later.

The next vision I remember was in 1927, when for some time we had been passing through a severe ordeal; everything seemed to be going wrong. We had lost money, business was very bad, health was poor, and we were really having a troublous time. In my vision I was climbing a cliff which was very steep, with scarcely any foothold, and as I looked up I saw standing at the top of the cliff a beautiful figure in white robes. One hand was holding up high a lamp that gave out a glorious

light, the other hand was stretched out holding a wreath of green laurel leaves as though in the act of crowning someone. As I saw this beautiful picture above me I made another attempt to take a step higher, and felt a weight on my left hand, which was holding that of my husband, who was climbing the cliff behind me. "Try to help yourself, J——," I said to him; "I can't hold you much longer." Even as I spoke he let go my hand and fell down, while I stood watching him fall into the deep abyss below us, feeling utterly powerless to help. A voice above me spoke: "Never mind, you'll make more progress with the weight off, but it's two years yet"—then the whole thing was gone.

However much I thought about it I could not understand the remark, as nobody could possibly look upon my husband as a weight or a hindrance; he was one of the hardest workers I have ever met; however, I was soon to know the meaning. One week later he had his first paralytic stroke, and in three months had a second, affecting his speech and the use of his hands. Since then I have many times thought of the vision and tried to remember the light shining so brightly, to give me a glimmer of hope.

It now fell to me to earn the living for ourselves and three children, so I took up again my old occupation of dressmaker, but at times I seemed possessed by a strong desire to write poetry. Little treasured scenes of my children, their quaint little sayings and actions, seemed to come back so vividly, and I had only to sit quiet for a few moments, with paper and pencil to write the thoughts—something I had never done in my life before, and it has always seemed to me this was a gift sent to help me in my struggle.

## CHINESE PRIESTS AS SPIRITUALISTS

By W. W. LOVE

DURING my employment as an engineer-inspector on large public works at Singapore some years ago, it was my privilege to be introduced by a Chinese friend, who was well acquainted with psychic matters, to the priests of a Chinese temple. I found to my surprise that these priests had an extensive knowledge and experience of spirit manifestations. They, in their turn, appeared equally astonished that I, a European, and, from their point of view, a heathen, could also claim to know, and to have experienced these things.

There were five priests at the temple, each one a Medium. I learned that they could see and converse with spirits. The chief priest was a healing Medium, and had cured my Chinese friend of almost complete blindness (without payment.).

I visited this temple many times, and on one occasion was permitted to be present at a ceremony which was, in effect, a seance, held in their private apartments. They treated me with great hospitality, gave me of their best, and seemed to regard me as almost a brother. I felt more at home with them than I have done with many of my own countrymen, ignorant of psychic matters.

I explained to my hosts the various forms of supernatural manifestations with which spiritualists and psychic students in my country are familiar. They were well acquainted with all these matters. I discussed certain aspects of the human aura, whereupon they produced a sacred Chinese book, illustrated with pictures in colour, some representing men and women surrounded with auras. We had a long and interesting talk on this subject.

RAY'S AND REFLECTIONS

Here is a couplet worth quoting—I think it is by Edward Young the poet. It has an application to those who, as the Scots say, have a tongue that would “clip cloots” :—

Who for the poor renown of being smart  
Would leave a sting within a human heart ?

\* \* \*

When, as frequently, I listen to the various sectional views of those who claim that Spiritualism is (or should be) this or that, as, for instance, that it should be scientific and not religious, or religious and not scientific, I think of a fine saying : “ It is the full light of the sun we want, not the broken fragments of the spectroscope.”

\* \* \*

Just as the credulous person in psychic investigation accepts much spurious stuff as reality, so the sceptic—especially the fraud-hunter—discovers much fraud that is not fraud. Of course he meets with actual imposture also, just as the credulous one meets with genuine phenomena. On the whole it is perhaps better to believe too much than too little, even though both attitudes of mind represent extremes to be avoided. Those who seek only the false will always find it, and those who seek alone the true thing are bound in the end to discover it.

\* \* \*

In an age of wonders the flight of Miss Amy Johnson from Croydon to Port Darwin, Australia, is a wonder of the first magnitude—it is “ wonderful and yet again wonderful and after that out of all whooping.” Almost incredible, as it seems, the cynics and the sceptics are mute ; not merely because the “ phenomenon ” is fully authenticated, but because similar things have been done, and the aeroplane is a common object in the skies. A well-verified miracle is still disputed with obstinacy—the multiplication of miracles procures general acceptance, and there is a moral in that to be especially applied to those supernormal manifestations for which the recognition of the world is claimed. Amy Johnson's flight was not a psychic marvel in the ordinary sense, but it was a shining example of the triumph of the soul over material conditions—one of those spiritual achievements before which our mortal nature must “ tremble like a guilty thing surprised.”

\* \* \*

The late Mr. Walter Appleyard, former Lord Mayor of Sheffield, had much of the typical John Bull in his character. Opposition never appeared to disturb him in the slightest degree, in fact it seemed to stimulate him. Even the customary disability of advancing years failed to touch him. One had the impression that he snapped his fingers at old age. A few months ago when he visited the editorial offices of LIGHT he brought with him a small invention of his own, which he had recently devised. Shortly before, he had almost come to grief over a treacherous doormat which slid from under his feet on a slippery floor. Forthwith he set to work to contrive a simple device to counteract slipping doormats, and his visit to London had partly for its object the placing of this little invention on the market. His enthusiasm over this enterprise, and the vigorous manner in which he discussed the marketing problems connected with its sale, were truly remarkable in a man verging on eighty years.

D.G.

A MEMORY.

I knew a place of horror, long ago  
Under a Roman sun.  
A big beast stood before me, amber-eyed,  
Magnificent in insolence of pride  
Above me, straining at its ropes,  
I heard the silk velarium flap,

And Nero sat beneath.  
Almost I had recanted—but I think  
You were there also, and your steady eyes  
Kept me from living, when to live were shame.  
And so the lion slew me.  
But, before the Christ,  
And all His watching angels, I had won.

I. P. BRADSHAW.

## A GENERATION AGO

(From LIGHT of Aug. 18th, 1900).

### OCCULTISTS' DEFENCE LEAGUE

Will you kindly allow me to announce through your columns to our one hundred and sixty members and others interested, that once more we have been signally successful in defending prosecuted members of the "League." Last Tuesday week three of our members, all lady palmists, viz., Mesdames Stella, Vera, and Desmond, were prosecuted at Guisborough Petty Sessions for alleged fortune-telling at Redcar.

Mr. G. E. Barnley, of Middlesborough, appeared on behalf of the League, and after a full hearing of Miss Vera's case, which was most stoutly defended, the Bench dismissed the summons, upon which the summonses against the two other ladies were withdrawn, as also one against Miss Desmond's assistant for aiding and abetting. The police were, as usual, the prosecutors, having sent their wives as decoys.

Madame Zuleika's recent failure on appeal has greatly encouraged the police to further prosecutions, and thus imperilled the profession, so that the League's success in once more checking their conduct is all the more welcome, and the victory all the more remarkable, as two other palmists in an adjoining town were quite recently convicted and fined £5 each and costs.

J. DODSON,  
Hon. Solicitor and General Secretary.

## BOOK NOTES & REVIEWS

**Rudi Schneider. A Scientific Examination of his Mediumship.** By Harry Price, (Methuen. 10/6.)

Rudi Schneider is a young man of 22 years of age (July, 1930) who developed the ordinary forms of physical mediumship some nine years ago. He is the youngest of a family of twelve children, nine boys and three girls, of whom six boys are now living.

Of these, Willi, now 26, showed signs of mediumship at the age of 14, and his powers are connected with those of Rudi.

One evening Herr Schneider's friends were holding a seance with Willi when "Olga," the trance-personality who then spoke through Willi, asked for Rudi's presence. Rudi was then eleven years of age and was in bed. Objection was taken, but a few minutes later Rudi in deep trance entered the room. "Olga" never again came through Willi, but attached herself to Rudi. Mr. Price says (p. ix):—

"I have stated that the 'trance personality,' 'secondary personality,' 'Olga personification'—or, if you are a spiritualist, the discarnate entity 'Olga'—appeared originally through Willi Schneider, and the sitters very naturally questioned her concerning her antecedents. Olga stated that her full name was Olga Lintner, known previously as Lola Montez, the international adventuress whose career has been discussed in this report (see p. 55). No one accepted "Lola" or 'Olga' seriously, and to this day the mystery of Rudi's 'guide, philosopher, and friend' has never been cleared up. In the opinion of the writer, 'Olga' is merely a conventional name manufactured by Rudi in trance from material deep down in his subconscious mind. But I shall not quarrel with the reader if he thinks differently."

It is clear then that the present examination of the National Laboratory of Psychological Research has confined

itself to the definite proof, recorded and witnessed by many persons of recognised scientific position, that Rudi Schneider's phenomena are genuine. The list of these (which are of very ordinary type) is given on p. 207 and in Appendix D. The method of control is faultless. It is von Schrenck Notzing's electrical control improved and perfected by Mr. Harry Price, by which any dislocation of the hands or feet of Medium and sitters is at once revealed by the extinguishing of an electric lamp. In addition Rudi's hands and feet were always held by one controller A, and a second person B, always had a hand on the four locked hands of Medium and controller A. This should set at rest the suspicions of "fraud" so constantly repeated with regard to all physical phenomena; and from this point of view, the time, energy, and money spent on the investigation and the writing of this book of 299 pages is well worth while.

To the satisfaction of those who attach supreme importance to electrical control it is definitely proved that telekinetic phenomena, ectoplasmic forms and thermal effects are genuine. Those of us who have studied the works of Dr. Geley and many other scientific experimenters were already well aware of this fact.

STANLEY DE BRATE

### AN INSTANCE FROM THE PULPIT

**PREACHING** at St. Bartholomew's Church, Smithfield, on Sunday, August 10th, Dr. Gilbert Scott, of Brighton, remarked that nearly thirty years ago he was a rank materialist: "My teacher," he said, "had taught me to disregard such an absurdity as the soul. I was sitting by the side of a patient suffering from palpitation of his heart. A stranger came into the room and sat with her back to me. I disliked her intrusion. She said: 'There is someone wishing to speak to you.' I took no notice and she repeated her statement. 'Are you speaking to me?' I said. Then she gave me a very good description of my father and mother, both of whom were living; not only this, but their names as well. (My mother's name is Amelia, which is not a common name). 'Your mother is very ill, she has a bad heart disease and is lying in bed with dropsy,' she added. I said: 'I don't know where you get your information as I never talk of personal matters.' 'Come to our spiritualistic church and you will see something new to you,' she replied. I went, and was informed that a dock labourer was going to give the address. I asked him his subject and he said he did not know, but requested me to give him a subject when he went into trance. He was quite an uneducated man who could not speak correctly. I gave him what I thought a difficult subject. The man's face completely altered; no longer was there any difficulty with his 'h's' or grammar; he spoke extremely well and very much to the point for about half an hour. After the service I congratulated him and asked him where he got his information. He said 'From my spirit friends; it was a spirit speaking through me to-night.' I felt at once I was clean out of my depth. I had come up against something I was totally unable to account for, so with due humility I started from the bottom of the ladder and gradually worked my way up."

Dr. Scott also gave an interesting account of personal experiences in connection with hypnotism and clairvoyance.

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AUGUST.

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Monday, August 17th, at 6.30 p.m. .. .. MR. ERNEST MEADS

Tuesday, August 20th, 7.30 p.m. MRS. FLORENCE STEPHENS

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Thursday, August 21st, at 7.30. Clairvoyance .. MISS LILY THOMAS  
Friday, August 22nd, at 7.30. Clairvoyance .. MRS. HUGHES

GROUP SEANCES.

Wednesday, August 20th, at 3 .. .. MR. GLOVER BOTHAM  
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Clairvoyante: Mrs. Hirst.

Sunday, August 24th, 11 a.m., Mr. D. Bedbrook.

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6.30, p.m. Mr. Percy Scholey.

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# London Spiritualist Alliance, Ltd.

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## DAILY EXPERIMENTAL WORK.

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.

## SUMMER ARRANGEMENTS.

The Alliance, including the Libraries, will be closed during the first three weeks of August (4th—23rd August inclusive.)

During the remainder of the summer there will be no further weekly Meetings, Classes, etc., until the Autumn Session commences; but, with the exception of the holiday period mentioned above, the Alliance will be open as usual for arrangement of sittings with Mediums and use of the Libraries.

## 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.

## 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.

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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 Attitude of the London Spiritualist Alliance towards Spiritualism and Psychical Research.

- (1) There is one belief common to all spiritualists, no matter how widely they may differ concerning the various issues involved, that is, a belief in the Survival of Human Personality after Bodily Death and its demonstration.
- (2) The Alliance regards Human Survival as a fact in Nature.
- (3) It recognises that the inferences arising from this fact are scientific, philosophical and religious.
- (4) It affirms that psychical research should be encouraged, but deprecates unscientific and aimless pursuit of phenomena as an end in itself.
- (5) It looks upon psychic phenomena as the "preamble to all religions" (F. W. H. Myers), and not in themselves the basis for a New Religion.
- (6) It realises that while some psychic phenomena emanate from the discarnate, others do not.
- (7) It recommends that every communication be subjected to critical examination.

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

## OBSERVATIONS

The Psychic faculties are very delicate, and subject to the influence of definite thoughts of the sitter.

A strong suspicion, without any justification, that the Medium is dishonest, combined with a determination to find deception, would act adversely upon the Medium who, in the supernormal state during the period of the sitting, is highly sensitive to suggestion.

It is to be observed that there is a close parallel between mediumistic states and those of ordinary hypnotised subjects.

An open mind and complete passivity is necessary. Honest criticism in the inquirer is natural, but active criticism causing mental activity during the sitting should be avoided.

A critical analysis should be made after, but not during the sitting.

## NON-SUCCESSFUL SITTINGS

It is unavoidable that some sittings will be failures for several reasons:

Sitter and Medium may prove psychically unsuited to each other.

The psychic power fluctuates independently of the will and often of the knowledge of the Medium. It is not like a telephonic message.

It should be understood that sitters sit at their own risk as to whether results are satisfactory or otherwise. If a Medium be *conscious* of lack of power, no sitting will be held, and the fee will be refunded on application to the Secretary.