

Light

A Journal of Psychical, Occult, and Mystical Research

Advisory Editor: DAVID GOW.

Editor: GEORGE H. LETHEM.

No. 2654 VOL. LI. (Registered as FRIDAY, NOVEMBER 20, 1931. a Newspaper) Price FOURPENCE
(Entered as Second Class Matter March 15, 1929, at the Post Office at Boston, Mass., under the Act of March 3, 1879 (Sec. 327, P.L. and R.)

RIDER

The Spiritualist BOOK of the Year!

Psychic Messages to a Judge from his two sons—Remarkable facsimile writing from the other world, which, when compared with life script, appears identical—Staggering book tests—Strange apports in a home circle—Unimpeachable testimony of a renowned judge.

"WITH ITS WEALTH OF SIGNIFICANT AND CONSISTENT MATERIAL IT IS AN OUTSTANDING PIONEER WORK IN NORWAY: AND I COMMEND THE WHOLE BOOK TO THE ATTENTION OF THE ENGLISH PUBLIC." SIR OLIVER LODGE.

WE ARE HERE

7/6 JUDGE LUDVIG DAHL 7/6

LONDON

Exceptional Value in Psychic Books

PARCEL 1031 A.

Comrades on the Homeward Way by H. A. Dallas	5/-
Psychic Science by E. Boirac	7/6
Memories & Adventures by A. Conan Doyle	7/6
Ghosts Helpful & Harmful by Elliot O'Donnell	6/-
The Vital Message by A. Conan Doyle	3/6
My Psychic Adventures by J. Malcom Bird	7/6
From Agnosticism to Belief by J. Arthur Hill	7/6
Modern Psychism by Baseden Butt	7/6

POST PAID £1

(All books are new and can be bought individually.)

33/6 for 10/6—6 Books (new) post paid

PARCEL 1031 B.

Life Everlasting by J. W. Frings	6/-
Body, Soul & Spirit by Rev. G. Vale Owen	1/6
Modern Psychism by Baseden Butt	7/6
Savage Survivals by Professor J. Howard Moore	2/6
Psychical Investigations by J. Arthur Hill	8/6
Mystery of Joan of Arc by L. Denis (translated by A. Conan Doyle)	7/6

POST PAID 10/6

(All books are new and can be bought individually.)

Save Yourself 13/- by Spending 5/6

PARCEL 1031 C.

Modern Psychism by Baseden Butt	7/6
Life in Two Spheres by Hudson Tuttle	2/-
How to Speak with the Dead by "Sciens"	4/6
Psychical Research & Survival by J. H. Hyslop	4/6

POST PAID 5/6

(All books are new and can be bought individually.)

The Two Worlds Office, Manchester

CLOTH, DEMY 8VO. PRICE 7s. 6d. POSTAGE 6d.

TALKS WITH SPIRIT FRIENDS: BENCH & BAR

Being descriptions of the next World and its activities by well-known persons who live there, given through the trance mediumship of the late Miss Sara Harris to A Retired Public Servant and recorded by him.

SECOND EDITION

CLOTH, CR. 8VO. PRICE 4s. 6d. POSTAGE 4d.

THE INNER TEACHING & YOGA By CHARLES WASE, Ph.D.

An attempt to make the deeper philosophy of the East available to the Western World.

Catalogues post free on application.

JOHN M. WATKINS,

21, Cecil Court, Charing Cross Rd., London, W.C.2

Telephone: TEMPLE BAR 2182.

THE KOSMON PRESS OAH SPE

The Revelation for the Kosmon Era. Over 900 pages. Many Illustrations. 8/- cloth, 12/- in superior binding. Stocked by Watkins, Cecil Court, The Psychic Bookshop, etc., or from the Publishers, 8/6 and 12/6, post free

THE KOSMON PRESS,
39, CHESTNUT ROAD, S.E.27.

also

Kosmon Manual No. 1 or
Life, Consciousness and Persistence

2/6, cloth boards, 1/6 paper, from
THE KOSMON PRESS.

Fortune Theatre Drury Lane London W.C.2

SUNDAY EVENINGS. Doors Open 6. Service 6.30.

MRS. MEURIG MORRIS BY HER GUIDE "Power"

Supported by LAURENCE COWEN. ADMISSION FREE.

Reserved seats 1/- each. APPLY, Fortune Theatre, W.C.2.
OXFORD, Town Hall, November. 24. MIDDLESBORO' Town Hall, Dec. 3.
SUNDERLAND, Victoria Hall, Dec. 2. CAMBRIDGE, Guildhall, December 9.
NOTTINGHAM, Circus Hall, Dec. 10.

"THE DIVINE SPIRITUALIST MISSION"

1, CLIFTON ROAD, SQUIRES LANE, FINCHLEY, N.3.

Services are held each Monday and Friday, at 3 p.m.

Address and Clairvoyance MRS. FLORENCE ARNOLD
Collection. Circle after Service

Healing and Development, Fridays, 6.30 to 8.30
TRAMS 9 and 19. 'BUS 284 and 285.

STORIES OF VISIONS, DREAMS AND VOICES

as recorded in the Bible.

A systematic compilation by the Rev. R. A. WEST, of all
Biblical passages, bearing upon supernormal phenomena.

SIR OLIVER LODGE writes:—

"This publication may assist people to realise the complete
way the Bible recognises the reality and influence of a
spiritual world."

FROM ANY BOOKSELLER.

224 pp. 8vo.

Green and gold boards. Two illustrations.

3/6; or 3/10 direct
from—

NAYLOR'S PUBLICATIONS LTD.,

42, Museum St., W.C.1. 'Phone: Museum 2952.

ROLAND HOUSES, SOUTH KENSINGTON High Class Day and Boarding School for Girls

(Recognised by the Board of Education)

Sound modern education to University Entrance, with unique
advantages in Art, Music, Diction, Languages, Visits to Museums,
Galleries, and places of interest.

KENSINGTON 3578.

The HOME MADE CAKE Shop

Once visit and you will never go elsewhere.

Only the BEST CAKES, SCONES, JAMS & PASTRIES
are sold. Deliveries all over the Country.

Prompt Postal Service. PHONE: FLAXMAN 4111.

12, HOLLYWOOD RD., Nr. REDCLIFFE GARDENS, S.W.10

ALFRED VOUT PETERS

Holds a Public Circle every Monday at 8 p.m., Public Developing
Circle, Friday, taken by H. J. Steabben, at 8 p.m.

51 HUNTER STREET, BRUNSWICK SQUARE, W.C.1.

LECTURES BY RED CLOUD

(MRS. ESTELLE ROBERTS' GUIDE.)

Given at the QUEEN'S HALL, LONDON, Etc.

ON ALL POINTS OF INTEREST
IN THE STUDY OF SPIRITUALISM.

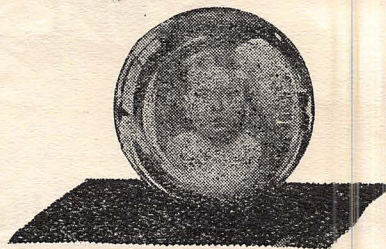
Prices: 6d. 1/- and 1/6 each.

Net proceeds given to a Society for furthering the cause of Spiritualism.

List of Titles sent free on application to:—

Miss I. E. BOUTCHER, 82, WALDEGRAVE ROAD,
TEDDINGTON, MIDD.

"The Two Worlds" Magic Crystal



THE TWO WORLDS MAGIC CRYSTAL.

Here's something
Every Psychic Investigator should have

THE TWO WORLDS stock it.

When are you getting yours?

Order now before it is too late.

We will forward per return,

On receipt of cash,

Remember there are none better.,

Let us help you to

Develop your psychic gifts.

Start now.

Make sure of having

A TWO WORLDS MAGIC CRYSTAL

Good results always obtained

Instructions with every one.

Clear and without flaws.

Clairvoyance is developed,
Remember, by our Crystal.

You can soon

See for yourself.

Try THE TWO WORLDS MAGIC CRYSTAL

All sizes in stock.

Let us forward you one.

Prices: 5/- 2", 10/- 2½", 15/- 2¾", 20/- 3¼", Post Free.

TWO WORLDS OFFICE, MANCHESTER.

Fraternity of the Inner Light

Warden [DION FORTUNE.

The Fraternity of the Inner Light is a Society whose purpose is to pursue the study of Mysticism and Esoteric Christianity and to develop their practice. Its ideals are Christian and its methods are Western. It maintains a Lecture Centre and Library in London, and a hostel at Chalice Orchard, Glastonbury. No fixed charge is made for admission to the lectures and study groups, all contributions towards expenses being voluntary, in accordance with esoteric tradition.

PUBLIC LECTURES

at 3, QUEENSBOROUGH TERRACE, BAYSWATER, W.2.

MONDAYS 8.15 p.m.

THE INNER LIGHT

A monthly magazine devoted to Esoteric Christianity, Occult Science, and the Psychology of Super-consciousness. Price 6d. Post free 6/6 per annum. Specimen copy sent free.

THE LENDING LIBRARY has all the newest books on the above subjects. Subscription, 10/- per annum 2/6 per quarter.

"THE REFLECTOGRAPH"

Seances held with this instrument for
the purpose of spirit communication.

The Spirit Hand fully materialized may sometimes be seen
operating the Key Board in a good red light by all Sitters.

Private or Group Seances arranged by applying to the Hon. Secretary, Miss R. F. ERMEN, The Beacon, 102, Vineyard Hill Road, Wimbledon Park, S.W.19. 'Phone Wimbledon 2263. 2 Minutes from Wimbledon Park Underground Station.

THE ASHKIR-JOBSON TRIANION

Every Spiritualist and every sincere seeker for psychic truth should read the epic story of THE REFLECTOGRAPH and the great English genius, George Jobson who inspired it; also about the extraordinary scientific work which is being achieved under his control. Price 1/6 post free.

Sent to: The Hon. Sec., The Beacon, 102, Vineyard Hill Road, Wimbledon Park, S.W.19.; also on Sale at The Borderland Library, The British College of Psychic Science and L.S.A. Publications.

Light

No. 2654. VOL. LI.

(Registered as FRIDAY, NOVEMBER 20, 1931. a Newspaper.)

PRICE FOURPENCE

PRINCIPAL CONTENTS

"Confusion in Communication"	554
An Aspect of Controls	555
By H. A. Dallas.	
More Proofs of Human Survival	558
Sir Oliver Lodge on "Mind and Matter"	560
How to Obtain "Light"	562

NOTES BY THE WAY

WE BIDE OUR TIME

IT is consoling to think that amid all the confusion and disputation which goes on around us in regard to mediumship, there is in psychical circles a considerable body of intelligent students who, paying no special attention to the partisans on either side of the question, proceed unobtrusively with their work. These persons are properly contemptuous of what the Americans call "bally-hoo" in the Press, whether in the matter of mediumistic successes or mediumistic failures. They have no use for sensation-mongering, knowing that the course of scientific or philosophic thought is only hindered by "publicity" methods. In these matters the instructed, who are relatively few, are content to bide their time. The uninstructed are many, and in some instances, clamorous and self-assertive. They remind us of Chanticleer in the French play—the cock who thought that the sun rose in obedience to his crowing. We have sometimes, in a whimsical mood, imagined a day when the discovery of a life beyond the grave would be made the subject of a great Press sensation, a noisy and world-wide "boom." That time, we are not sorry to think, is still a long way off! The revelation will come gradually and quietly, for Nature guards her greatest secrets until the world is able to regard them with reverence.

* * *

NEGLECTING THE FOUNDATIONS

THERE is, we are told, a "new spirit" in literature to-day. It manifests as a revolt against sentimentality and a demand for realism—in brief, it asks for the raw stuff of life instead of mere romanticism. It is not difficult to trace this new spirit in other directions. It is no longer held that all spiritual experiences must be divorced from earthly contacts, and that by soaring into the clouds we can be relieved of all attention to the clay. It is a distinctly healthy change, although it will doubtless be carried too far, as these changes always are. Still, we find immense interest in such discourses as those of the Rev. Ethelbert Goodchild in the series on the "Psyche," in which he shows how dependent on its *physical* bases is the unfolding human consciousness; how every expression of intellectual and æsthetic sensibility is conditioned by delicate adjustments of brain and nerves. There is no "materialism" in this. It is as much a part of spiritual as of physical evolution, and it serves as a healthy corrective to that feather-brained enthusiasm which looks for "reality" in other worlds before having mastered the realities of this one, and which consequently neglects the foundations.

* * *

THE DEFINITE AND THE VAGUE

IT would be an excellent thing if all speakers and debaters on what are called psychic matters could be

put through a course of training in which, when they had put forth some idea or argument, they would be immediately called upon to explain just what they meant. It would tend to correct a great deal of vagueness, and it would apply to both sides, *pro* and *con*. We have often listened to harangues in defence of Spiritualism which were full of fine sentiments and highly-coloured statements of a kind that, if they were called into question, would in many cases leave the orator in a very uncomfortable position. On the other hand, when hearing some of the random explanations of psychic phenomena given by the opposition, we have felt how crestfallen the speaker would be if he were challenged on the spot to make good his loose statements and obscure theories. Let us take a single instance: Time and again we have heard anti-Spiritualistic speakers explain the manifestations of Spiritualism as being due (when they could not otherwise be accounted for) to some unknown potentialities of the human mind—there were vague references to psychology, alienism, hysteria, and so forth. If such orators could be put into a witness-box and rigidly examined as to exactly what they meant, it is doubtful if even the cleverest of them would survive the ordeal!

* * *

"OBSESSION"

AS we have said on a previous occasion, we can gather some useful hints regarding life in the spirit-world and the peculiarities of its interaction with this, by close observation of the social conditions in this world. Let us take the one instance of "obsession." We are so accustomed to seeing people acting under the influence of stronger minds, which may be either good or bad, that we regard it as a commonplace. Some persons come so much under the domination of others as to imitate them and, consciously or unconsciously, reproduce even the accents of those to whom they have attached themselves. Now what else is this but "obsession," even if usually it shows itself in mild forms? We had often noted it as strange that when the same effects were produced in the way of psychic intercourse, or in some spontaneous manifestation of spirit-life and activity, so much fear and perplexity resulted—sometimes even alarm. We saw that "obsession" was a fact of our every-day life, and any manifestations of the same power at work in our relations with the Unseen World were no less natural and to be treated with understanding and intelligence, for the psychological factors at work are one and the same.

A JOYLESS CREED

Did God set his fountains of light in the skies,
That man should look up with tears in his eyes?
Did God make this earth so abundant and fair,
That man should look down with the groan of despair?
Did God fill the world with harmonious life,
That man should go forth with destruction and strife?
Did God scatter freedom o'er mountain and wave,
That man should exist as a tyrant and slave?
Away with so hopeless, so joyless a creed—
For the soul that believes it is darkened indeed!

JOHN CRITCHLEY PRINCE

"CONFUSION IN COMMUNICATION"

MISS GERALDINE CUMMINS ON MISTAKES
OF INVESTIGATORS

"CONFUSION in Communication" was the subject of a lecture delivered by Miss Geraldine Cummins (writer of the *Cleophas Scripts* and *Paul in Athens*) to members of the London Spiritualist Alliance on Thursday last week. The Rev. C. Drayton Thomas presided.

Miss Cummins said the title of the lecture might be a trifle misleading, as she intended not merely to deal with confusion in alleged communications from the dead but also with confusion in communication from the living on the subject of the dead. By "the living," she meant the sitters and more particularly those who were fond of broadcasting their views with voice and pen.

Proceeding, Miss Cummins said: The public interested in Spiritualism may be said to accept the newspaper statements of the investigator with an open mind. But this "open mind" is an endowment which might be more accurately described as an open mouth and an indiscriminate swallow. For the credentials of the investigator—so long as he is a bishop, author or scientist—are never investigated. A knowledge of theology, literature or biology establishes such a man as an infallible authority on the subject of Psychical Research. I would like to suggest, therefore, that if the newspapers appoint a man to investigate a Medium a committee should be appointed to investigate the man. This is a reform in press debates for which Spiritualists should agitate unceasingly. It is vitally important if trustworthy knowledge is to be disseminated among the big unthinking public.

PROFESSOR'S RECANTATION.

Some years before the war, the late Sir William Barrett conducted a series of very interesting ouija board sittings in Dublin. Mrs. Dowden and a Mr. L. were the Mediums. They were blindfolded and placed at the ouija board. Then the letters of the alphabet were disarranged under the glass; and a shorthand writer watched the "traveller" on which the Medium's hands were laid. Rapid coherent messages in English, French and German were spelt out in this way, and evidence of survival given.

Eventually, Sir William Barrett invited a distinguished and learned Professor of a university to be present at the sittings. He was given complete control of them and agreed that he would make them test proof as regards the blindfolding of the Mediums. They wore, besides a close black satin mask, opaque veils of black cotton material extending from the forehead to the waist. In spite of this very complete blindfolding, the "traveller," under the fingers of the Mediums, spelt out rapid communications. The Professor expressed himself absolutely satisfied, testified to the genuineness of the phenomena and stated that the sittings were test proof. But after he had returned to the academic circles of his university, he entirely recanted, said that the sittings were not test proof, that it was possible for the Mediums to see the ouija board through the veils of black cotton and black masks, and that, therefore, the phenomena were valueless.

I could quote other cases of the same kind, but I prefer to pass on to another type of investigator. There is a certain lady of unimpeachable honesty and repute who has written in a sealed letter a simple statement she intends to put through as a test after her death. She recently airily remarked to a friend of mine: "But I have already forgotten what the statement is." However, she couldn't be bothered recalling the sealed letter from the safe keeping of a certain Psychic Society. One may anticipate a certain amount of confusion when this good lady attempts to put her test through.

Sometimes a sitter may be too forthcoming. I remember a lady, who as soon as her mother's name was given on the ouija board, broke into voluble abuse of the alleged

communicator for having disinherited her. In vain the alleged entity tried to get a word in edgewise in reply. It was quite impossible. For the rest of the sitting the sitter continued to lecture and hurl invective at the unseen mother. In parting, this lady seemed intensely happy and relieved in mind, thanking me profusely for what she called a very evidential sitting.

Another type of investigator with a confused outlook is the individual who possesses the "blue book mind," who has a passion for obscure facts. One of these, whom I will call Mr. Jones, pressed a certain Medium to give him a sitting. He had been to every leading Medium and had, according to his own account, received little or nothing from them. Soon after the opening of the sitting, a distant cousin spelt out his name on the board and correctly narrated the circumstances of his death. Mr. Jones then addressed his cousin, asking him if he remembered the name of a tree near a lake they had noted fifteen years previously, and also could he remember the colour of the wall-paper of the library in the house in which he had spent his childhood. The communicator failed to answer these two questions satisfactorily, but mentioning his sister's name, sent an affectionate message to her.

Whereat, Mr. Jones solemnly replied: "Because you have not told me the colour of the wall-paper in the library of your first home, I fear I cannot convey your message to your sister. Sufficient proof of your identity has not been furnished, as you will certainly recognize, by your failure to answer my two questions."

THINGS FORGOTTEN.

It will be noted that Mr. Jones apparently assumed that the communicator was there. But in spite of having attended hundreds of sittings, this Mr. Jones, who was a man of no mean intelligence, had not learnt that correct answers to direct questions concerning trivial memories of fifteen or twenty years ago are seldom answered satisfactorily. But in this respect the memories of the living people are equally faulty and confused.

For instance, I was recently suddenly asked if I could remember the year in which I played hockey for Ireland against England. But to my shame I utterly failed to recall a year, which was, to one of my inadequate athletic powers, distinctly memorable. I don't know it even now. And I have a horrible feeling, that if I die without finding it out, I shall be denounced and dismissed as a deceiving shade by intelligent sitters.

It is reported that when Edison was preoccupied with some absorbing experiment he occasionally forgot his own name. I have not myself so far reached that blissful state of forgetfulness. It is, in this world, perhaps only the privilege of genius. But I quite expect to forget it when I go to the next world. However, I would suggest that students of psychic science should study the memories of the living when they are endeavouring to test the memories of the so-called dead.

[In next week's issue of LIGHT Miss Cummins will deal with confusion in communication from the so-called dead and give interesting examples from her own experience.]

THE PROPHECY OF CAZOTTE.

We referred some weeks ago, in the pages of LIGHT, to the fairly well-known story of Jacques Cazotte who, it was claimed, made in 1720 a number of predictions dealing with the coming French Revolution—an event that was yet to materialise. A valued correspondent, Mr. R. Shewan, writing from China, points out that the "Prophecy of Cazotte" is not well authenticated, and must be attributed to the inventive pen of La Harpe, who "fathered" the story upon Cazotte.

EVOLUTION OF THE PSYCHE

IN the seventh of his series of lectures on the psyche to members of the L.S.A. on Monday night, the Rev. Ethelbert Goodchild said that one of the questions which arose out of the study of the psyche was whether life was determined wholly from the external world or from within, or, if partly from both, the extent of each would naturally depend on the attitude we assumed towards the question.

He illustrated his argument by reference to cases of shell-shock, during the war, the examination of which had led to much knowledge regarding the part played by the brain-organs. There was reason to believe that some of the cases related to the physical side, while others arose from psychological causes involved in the organism—that is to say, the disturbance of the psychic areas. By consequence some of the cases responded to treatment of the mind by emotional appeals.

He discussed this question very fully, shewing that functional activities were not (as some maintained) all a matter of chemical reactions or glandular defects. They had to consider both *neurasthenia* and *psychasthenia*, although the distinction between the two was not admitted by one school of physiologists. But it seemed clear that while a very large category of phenomena was dependent on external stimulation, there were examples which pointed to more interior causes, although these were still mysterious in their nature and needed investigation.

He referred to the mathematician who could describe the orbit of a sun, but was powerless to determine that of a fly. The fly was an aggregation of living cells and therefore incalculable in its movements. A man was an infinitely greater aggregation of cells and, *a fortiori*, still more incalculable from the standpoint of even mathematical science.

The lecturer claimed that the purpose of life was the accumulation and distribution of energy, and that the function of the psyche was the raising of life to its highest possibilities of perfection. D.G.

MRS. M WORTHINGTON

THE transition took place, on November 13th, after only a few hours illness, of Mrs. M. Worthington, for many years a member of the London Spiritual Mission, Pembroke Place, and of the London Spiritualist Alliance. She was happily known on many spiritualist platforms as a speaker, and in a quiet way had done a considerable amount of private mediumistic work. To the writer's knowledge Mrs. Worthington had a very lovable Indian control, "Red Eagle," who through his sometimes sceptical instrument has achieved much in the way of teaching and carrying conviction. Mrs. Worthington some little while back broke a rib in a fall, and since then her health has been somewhat indifferent; but now that her work here is finished, she will go on to greater tasks without the handicap of an impaired physique. We wish her God speed.—H.E.H.

MRS. MEURIG MORRIS AND MR. COWEN IN BELFAST

On the occasion of Mrs. Meurig Morris's recent visit to Belfast many professors from the local University and clergymen of several denominations attended the meeting in the Ulster Hall; and at the subsequent reception to Mrs. Morris and Mr. Cowen, the Countess of Clanwilliam, Lady Annesley, and Mrs. Beatrice Murland of Ardnabannon, Co. Down, were among those who were present.

Mr. J. B. McIndoe, President of the Spiritualists' National Union, lectured on "Some Problems of Psychic Photography" at the British College of Psychic Science, London, on Wednesday. Mr. McIndoe also lectured on "Psychic Photography" at various other centres in the London area during the week.

AN ASPECT OF CONTROLS

By H. A. DALLAS

THE author of the book *Grades of Significance** lays stress on a principle which, though it is often overlooked, is incontestable and fundamentally affects our apprehension of Reality.

He points out that in relation to the universe each person sees only the *aspect* of it which is appropriate to his own position, or relation towards it." (p. 70). In the chapter on "The World of Aspects" he discusses this fact at length. The mathematician sees the world of matter under an aspect which is unknown to the ordinary man who is dealing with it in the practical business of life; the artist sees yet another aspect and so forth; every aspect may be true in a measure, but none of these aspects are the whole truth; they are only partial revelations of a greater Reality. This principle may be, and ought to be, applied widely to various experiences in life. Human personality also has aspects—no one is seen in exactly the same aspect by different people. This is necessarily the case, and the greater and more developed personalities will have a greater number of aspects.

We may find in this fact a clue to one of the puzzles of mediumship. The controls often appear to be very undeveloped entities, and show a lack of versatility—a static condition—which seems hardly consistent with their claim to be discarnate spirits. We wonder why, if they are what they claim to be, they exhibit no signs of spiritual growth, they remain apparently at the same stage for years; they talk as a child might and their limitations are obvious. This may be due entirely to the fact that when associating themselves with a Medium they present the same aspect for the purpose of assisting in her work; it need not imply that in their own normal condition they are not advancing, or that they have not a fuller life with other occupations. We may illustrate the point by a common occurrence with which we are familiar. Those who listen in to wireless announcements hear the same voice day by day giving information about the matters with which the B.B.C. deals, but no one imagines that the aspect of the person who fulfils this function represents more than a fraction of his personality. Whilst fulfilling his task in relation to thousands of listeners he is also living a larger life, and presenting himself in many other aspects, to those who are totally disconnected with wireless sets.

Feda, Maisie, Belle and other "Controls" are doing useful work within the limitations of mediumship, but it would be a great mistake to imagine that this is the only work they may be doing and the only aspect under which they may be known in the sphere to which they belong.

Although they act upon the mind of the Medium and use her faculties, both mental and physical, we must not assume that the spirit is *spatially* within the Medium's body. Such an assumption is not justified. In the chapter on "The World of Aspects" above referred to, the author says, "One of the most successful fallacies" which we are tempted to accept is "that we human beings, our personalities and our very selves... occupy definite positions in space. A little reflection renders it obvious that the only thing that can occupy a position in space is a material object, or a volume in some way delimited. Whatever we are it is very certain that we are not that... It follows that our bodies can be in this space or in that but *we* cannot." (p. 83).

Sir William Barrett said the same thing: "The common and grossly materialistic conception of the soul is that it is limited to the confines and contours of the body. This is surely an erroneous conception if, as we believe, the soul is an immaterial entity, not simply a function of the brain." These were among the last words written by Sir William Barrett.

*G. N. M. Tyrrell, B.Sc. Rider & Co. 7/6 net.

EVOLUTION OF THE PSYCHE

IN the seventh of his series of lectures on the psyche to members of the L.S.A. on Monday night, the Rev. Ethelbert Goodchild said that one of the questions which arose out of the study of the psyche was whether life was determined wholly from the external world or from within, or, if partly from both, the extent of each would naturally depend on the attitude we assumed towards the question.

He illustrated his argument by reference to cases of shell-shock, during the war, the examination of which had led to much knowledge regarding the part played by the brain-organs. There was reason to believe that some of the cases related to the physical side, while others arose from psychological causes involved in the organism—that is to say, the disturbance of the psychic areas. By consequence some of the cases responded to treatment of the mind by emotional appeals.

He discussed this question very fully, shewing that functional activities were not (as some maintained) all a matter of chemical reactions or glandular defects. They had to consider both *neurasthenia* and *psychasthenia*, although the distinction between the two was not admitted by one school of physiologists. But it seemed clear that while a very large category of phenomena was dependent on external stimulation, there were examples which pointed to more interior causes, although these were still mysterious in their nature and needed investigation.

He referred to the mathematician who could describe the orbit of a sun, but was powerless to determine that of a fly. The fly was an aggregation of living cells and therefore incalculable in its movements. A man was an infinitely greater aggregation of cells and, *a fortiori*, still more incalculable from the standpoint of even mathematical science.

The lecturer claimed that the purpose of life was the accumulation and distribution of energy, and that the function of the psyche was the raising of life to its highest possibilities of perfection. D.G.

MRS. M WORTHINGTON

THE transition took place, on November 13th, after only a few hours illness, of Mrs. M. Worthington, for many years a member of the London Spiritualist Mission, Pembroke Place, and of the London Spiritualist Alliance. She was happily known on many spiritualist platforms as a speaker, and in a quiet way had done a considerable amount of private mediumistic work. To the writer's knowledge Mrs. Worthington had a very lovable Indian control, "Red Eagle," who through his sometimes sceptical instrument has achieved much in the way of teaching and carrying conviction. Mrs. Worthington some little while back broke a rib in a fall, and since then her health has been somewhat indifferent; but now that her work here is finished, she will go on to greater tasks without the handicap of an impaired physique. We wish her God speed.—H.E.H.

MRS. MEURIG MORRIS AND MR. COWEN IN BELFAST

On the occasion of Mrs. Meurig Morris's recent visit to Belfast many professors from the local University and clergymen of several denominations attended the meeting in the Ulster Hall; and at the subsequent reception to Mrs. Morris and Mr. Cowen, the Countess of Clanwilliam, Lady Annesley, and Mrs. Beatrice Murland of Ardabannon, Co. Down, were among those who were present.

Mr. J. B. McIndoe, President of the Spiritualists' National Union, lectured on "Some Problems of Psychic Photography" at the British College of Psychic Science, London, on Wednesday. Mr. McIndoe also lectured on "Psychic Photography" at various other centres in the London area during the week.

AN ASPECT OF CONTROLS

By H. A. DALLAS

THE author of the book *Grades of Significance** lays stress on a principle which, though it is often overlooked, is incontestable and fundamentally affects our apprehension of Reality.

He points out that in relation to the universe each person sees only the *aspect* of it which is appropriate to his own position, or relation towards it." (p. 70). In the chapter on "The World of Aspects" he discusses this fact at length. The mathematician sees the world of matter under an aspect which is unknown to the ordinary man who is dealing with it in the practical business of life; the artist sees yet another aspect and so forth; every aspect may be true in a measure, but none of these aspects are the whole truth; they are only partial revelations of a greater Reality. This principle may be, and ought to be, applied widely to various experiences in life. Human personality also has aspects—no one is seen in exactly the same aspect by different people. This is necessarily the case, and the greater and more developed personalities will have a greater number of aspects.

We may find in this fact a clue to one of the puzzles of mediumship. The controls often appear to be very undeveloped entities, and show a lack of versatility—a static condition—which seems hardly consistent with their claim to be discarnate spirits. We wonder why, if they are what they claim to be, they exhibit no signs of spiritual growth, they remain apparently at the same stage for years; they talk as a child might and their limitations are obvious. This may be due entirely to the fact that when associating themselves with a Medium they present the same aspect for the purpose of assisting in her work; it need not imply that in their own normal condition they are not advancing, or that they have not a fuller life with other occupations. We may illustrate the point by a common occurrence with which we are familiar. Those who listen in to wireless announcements hear the same voice day by day giving information about the matters with which the B.B.C. deals, but no one imagines that the aspect of the person who fulfils this function represents more than a fraction of his personality. Whilst fulfilling his task in relation to thousands of listeners he is also living a larger life, and presenting himself in many other aspects, to those who are totally disconnected with wireless sets.

Feda, Maisie, Belle and other "Controls" are doing useful work within the limitations of mediumship, but it would be a great mistake to imagine that this is the only work they may be doing and the only aspect under which they may be known in the sphere to which they belong.

Although they act upon the mind of the Medium and use her faculties, both mental and physical, we must not assume that the spirit is *spatially* within the Medium's body. Such an assumption is not justified. In the chapter on "The World of Aspects" above referred to, the author says, "One of the most successful fallacies" which we are tempted to accept is "that we human beings, our personalities and our very selves . . . occupy definite positions in space. A little reflection renders it obvious that the only thing that can occupy a position in space is a material object, or a volume in some way delimited. Whatever we are it is very certain that we are not that . . . It follows that our bodies can be in this space or in that but *we* cannot." (p. 83).

Sir William Barrett said the same thing: "The common and grossly materialistic conception of the soul is that it is limited to the confines and contours of the body. This is surely an erroneous conception if, as we believe, the soul is an immaterial entity, not simply a function of the brain." These were among the last words written by Sir William Barrett.

*G. N. M. Tyrrell, B.Sc. Rider & Co. 7/6 net.

PRE-NATAL INFLUENCES AND "RELIGION AT FIRST HAND" THE SOUL

AT the Fortune Theatre on Sunday evening, Mrs. Meurig Morris, under the influence of "Power" spoke on "Pre-Natal Influences and the Soul." Mrs. Emily M. Wilson presided.

In the course of a long and unusually impressive discourse, "Power" traced the part played by pre-natal influences in the career of the soul incarnate. These came from the more interior states in which the soul pre-existed. He referred also to the part played by heredity and the environment in the earlier years of life. As regards the body he said it was of various grades of quality appropriate to the stage attained in each case by the soul as incarnated.

In every case, the bodily form and the environment were of the kind necessary for the purpose of developing self-consciousness and individuality—that being the purpose involved in the incarnation of the spirit in material conditions. He referred to the course of physical evolution as resulting in a continual refinement of the body and the increasing power of the evolving soul to throw off the grosser animal elements. He prophesied a time in the far distant future when, owing to the sublimation of the physical organism, the process of death as we now knew it would cease and the change from the material world to the spirit life would be unattended by the painful and distressing conditions which at present obtained. As that refinement of the body came about, the soul, with the mind as its instrument, would be immensely helped in promoting the growth of the *real self*, fully conscious and perfectly individualised.

He described how the spirit drew from all the stages through which it passes the essential elements necessary for its full expression. The true self absorbed the whole of external experience. From the point of individuation came growth, expansion and the fruition of experience, for the great purpose of life was the perfecting of the soul. In the new Age that was to come men and women would not need to die to enter the better country, because they would have purified themselves on earth which would have then become as heaven.

D.G.

REALISING THE SPIRITUAL

IN his address at the Queen's Hall service of the Marylebone Association on Sunday, Mr. Ernest Hunt emphasised the fact that the mere passage of death does not alter man.

"We need to realise," said Mr. Hunt, "that as we build our characters here, so, on entering upon the larger life of the hereafter, we shall find ourselves the same, but the world we then enter will be new to us. Yet we are free while on earth to acquaint ourselves as far as the limitations of the body allow, with the nature of the next world. While still imprisoned in the flesh we can yet live in the freedom of the spirit. If we seek first the Kingdom of Heaven—the spiritual in life—then we shall be better fitted to understand something, at least, of the world we shall live in after the change called death.

"When we realise," said Mr. Hunt, "as I have, from conversations with those who have passed on, how necessary it is to cultivate the spiritual aspects of life then we shall not only find the benefit hereafter but shall profit here and now, for the practical side of this life is truly bound up with the spiritual side. Service is the practical expression of the law of Love. And what is Love? Love is God."

The clairvoyant descriptions and messages given after the address by Mrs. Annie Johnson were interesting and successful. Mrs. C. J. Treloar presided and, despite somewhat inclement weather, there was a fairly large audience.

A NEW DEFINITION OF SPIRITUALISM

"ONE who believes in religion at first-hand," was the new definition of a Spiritualist given by Mrs. St. Clair Stobart in an address at the evening service of the Spiritualist Community at the Grottrian Hall, London, on Sunday.

Taking as her subject the life and work of George Fox, the Founder of the Society of Friends, she said Fox was a Spiritualist if ever there was one. He had visions, he heard voices clairaudiently, he predicted coming events and he healed the sick. His teaching was that Spiritual illumination must come from the "inward light," and he sought to bring men back to a religion of personal experience and away from ecclesiastical tradition and sacerdotalism.

Spiritualism was following on the same lines. They did not seek to establish a new religion, but—like Wesley and Fox and Jesus himself—they sought to reform religion and to bring men back to direct contact with the spirit world and with God. Spiritualists should not stop short at assurance of survival—which was the basis of all religion. They should go on to contact the higher spiritual powers and for that they did not need the help of Mediums. No intermediary was needed for communication between Man and God.

At the morning service at the Grottrian Hall, Mr. George H. Lethem spoke on "Faith in relation to Spiritualism." It was sometimes said they wanted facts and not faith. The truth was they wanted facts on which to base faith and make it rational.

Mrs. Hirst gave clairvoyant "readings" at the morning service and Miss Frances Campbell at the evening service—both very successfully.

LONDON COUNCIL CONFERENCE

LONDON District Council of the Spiritualists National Union held a conference of presidents, secretaries, delegates, associates and platform workers, at Marylebone House (kindly lent to the Council by the Marylebone Spiritualist Association). Mr. H. Boddington, vice-president, was in the chair.

A paper was read by Mr. J. Pollard, an associate member of the Council, entitled, "Spirit Guidance for our Movement." Mr. Pollard dealt with various points, the most salient being the tales of discord and discontent among Churches, the present method of election of officers, etc., many of whom prove unfitted for their jobs, the want of harmony between members. He felt this could be overcome by introducing a different system in the elections and having a panel of fully qualified Mediums, who could be drawn upon to give advice, through their guides, to assist and counsel the Church in electing the most suitable for the work.

Under the chairmanship of Mr. Whitmarsh (president of the Council), further discussion took place, the subjects chosen from the lengthy agenda being "Should Churches have open Circles" introduced by Mr. H. Boddington—"Relationship between Church and S.N.U.," opened by Mr. Barbanell—"Relationship of Church and Lyceum" sponsored by Mr. W. Giles.

"NELSON."

VALUE OF SPIRITUALISM

Mrs. Hewat McKenzie lectured at the British College of Psychic Science on Wednesday last week on the Value of Spiritualism to those who accept it, showing how the knowledge acquired should lead on to mental and spiritual development. There was no end to the possibilities of progress and when opportunities came they should be ready to make use of them.

LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

ALBERT HALL RE-UNION SERVICE

Sir,—May I crave the courtesy of your columns to acknowledge the many appreciations from near and far of the great Spiritualist Re-union and Remembrance service? The organization of such a service is a great responsibility and these expressions of gratitude are an encouragement to those devoted workers who undertook this enormous task.

Also I would like to express the thanks of the Marylebone Spiritualist Association Council to the helpers from all parts of London who so ably assisted in the arrangements at the Albert Hall.

Many of us regret the passing of the morning service, with its impressive two minutes' silence so indissolubly linked with Armistice. In this year's service our remembrance was pregnant with the thought that our loved ones who had made the great sacrifice had added to their experience invaluable lessons of the Spheres, and, while this wider vision gives them a greater sympathy with our human frailties, they urge us to greater efforts and fuller practical service.

GEORGE CRAZE.

Marylebone House,
Russell Square.

* * *

"OPPORTUNITY MISSED"

Sir,—In writing this I am not voicing my opinion alone, but the opinion of every person who has come into the Bureau since Sunday last: they all express great disappointment and sadness at the opportunity missed at the Service in the Albert Hall on November 8th.

It was called a Service of Re-union and Remembrance, but it was more like a political meeting. Not one speaker touched on the wonderful truth Spiritualism teaches and demonstrates, of the message of hope and consolation it brings to suffering humanity, or what it should and must mean in the lives of those who comprehend it. There was scarcely one word of welcome to the hosts of those who had made the great sacrifice, and the many from the Other Side who crowded the Hall.

No two minutes' silence—those blessed minutes when all barriers are broken down, and spirit communes with spirit. Spiritualists, of all people, to omit that! It is beyond comprehension.

Then, think of the opportunity missed. Seven thousand people massed together, thousands and thousands from the Unseen concentrating their power on them. Had the word only been spoken, all would have responded, and a concrete thought for Peace would have been sent out in to the ether, the good effect of which is not to be estimated.

How they must have grieved, those dear ones on the Other Side! All missed Sir Arthur's stirring message, Vale Owen's clear conviction, Mr. Oaten's love for the close touch with the unseen hosts.

It is a blot on our escutcheon which will take long to wipe out.

E. W. STEAD.

W. T. Stead Borderland Library,
5 Smith Square, Westminster.

* * *

A CLEARING HOUSE FOR MEDIUMS

Sir,—May I suggest that recent events seem to show that we need, at any rate in London, some sort of "clearing-house" for Mediums?

It may be urged that the various Spiritualistic bodies serve that purpose. But do they? They acquire Mediums who have achieved a reputation elsewhere. Occasionally there may be a few test sittings, but these are generally slightly coloured by an inclination to be convinced.

In a clearing house, to which each of the associations

could contribute a member, necessary apparatus would be available, the attitude would be critical and independent, and no financial responsibility would be involved.

Once past the clearing house, the Medium could be employed—not, indeed, with the certainty of honest dealing (that, apparently, can never be guaranteed) but with a certificate of capacity, and clients could have thereafter no cause for complaint.

The Duncan case has been followed by Mr. Dennis Bradley's "exposure" of various Mediums who have been attracting a large following, and acquiring considerable rewards. Without debating the justice of his censure, it is surely most unsatisfactory that such accusations can be brought against Mediums sitting under the ægis of a responsible body, and for any Association to be connected with an adventure which must have to the outsider a somewhat sordid aspect.

Unworthy jealousies may object to such a scheme, but, surely, these should not prevent our putting an end to the contempt with which our present methods have, justifiably, been assailed.

H. F. PREVOST BATTERSBY.

Ste. Maxime sur Mer,
France.

* * *

SIR ARTHUR CONAN DOYLE'S MEMORIAL

Sir,—On July 25, 1931, Sir Arthur manifested here (Weston Vicarage, Yorkshire) and gave this message:

"My best memorial will be The Shop. My monument should be on the front of the shop over the door. I want it, and must influence them."

I then said: "Shall I write them?" and he replied: "Yes! do please, Tweedale."

I wrote Lady Doyle and received a reply to the effect that they hoped to carry out the plan. As the shop in Victoria Street, Westminster, has now been given up, the time is opportune to carry out Sir Arthur's wish at some other address.

CHARLES L. TWEEDALE,

Weston Vicarage,
Nr. Otley, Yorkshire.

* * *

"A PLEA FOR SIMPLICITY"

(From Sybil Viscountess Rhondda)

Sir,—I should like emphatically to support Col. J. C. Robertson in the views he expresses in his letter to LIGHT this week-end, Nov. 13th.

SYBIL RHONDDA.

Llanwern Park,
Newport, Mon.

Sir,—I am in hearty agreement with Lt. Col. Robertson as to the harm done by Spiritualists who are not content with the simple proof of the after-life, but must needs graft on to Spiritualism innumerable other "isms." This sort of thing causes the public to regard Spiritualists as a set of cranks with so many bees in their bonnets as to be merely contemptible.

SURVIVAL PROVED.

* * *

SUGGESTIONS FOR BOOK READERS

Sir,—Many excellent books are reviewed in LIGHT, and doubtless bought by readers of this journal. I would like to suggest that when a good book has been read the reader should make a point of ordering it from a Circulating Library, thus putting it within the reach of the general public. Of course careful selection ought to be made; it is not every work which interests a student or that impresses a convinced Spiritualist that is likely to attract subscribers to a Circulating Library; but with discretion, much might be done in this way to spread correct knowledge of Spiritualism and its bearing on life, on science and on religion.

An occasional gift to a Free Library will also be useful. There is still much ignorance on the subject and many form their opinions by perusing newspaper cuttings or cheap and shoddy books.

H. A. DALLAS,

Light

All communications for the EDITOR should be addressed "The Editor of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3751. (Editorial only).

Subscription Rates (including postage):—12 months, 20s.; 6 months, 10s., or from Newsagents, 4d. weekly.

Subscriptions should NOT be sent to the EDITOR, but should in all cases be addressed to The Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order obtainable at all post offices, or from the foreign-exchange departments of most national banks, at the current rate of exchange.

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

MORE PROOFS OF HUMAN SURVIVAL

IN September, 1924, Mr. J. Arthur Findlay produced a small book describing his investigations into the mediumship of the Glasgow Medium, John C. Sloan. (It is important to note that Mr. Sloan is not a professional Medium and consistently refuses any remuneration). We personally knew Mr. Findlay, not only as an able man of affairs, but also as an unusually acute and painstaking psychic researcher, and regarded his book as amongst the most valuable of the then recorded evidences for spirit identity in connection with the Direct Voice.

Since then, having in the meanwhile left Scotland and taken up his residence in England, Mr. Findlay has prepared a larger book, *On the Edge of the Etheric* (Rider & Co., 3/6 net), containing a fuller account of his experiences with Sloan, and the volume is now before us. It is the simple straightforward story of a business man more concerned with the importance of what he has to say than with the question of scholarship and literary graces. Even if we pay regard only to the carefully classified evidential cases, which he grades as "A1" and "A2" according to the quality of the evidence, we regard it as a book of outstanding value. The facts were carefully sifted, the statements by the communicators rigidly tested, and all possibility of fraud excluded, owing to the precautions taken.

In chapter VII, which describes three of the "A1" cases, Mr. Findlay remarks that the three cases contain thirty-four facts of the "A1" class, and incidentally it may be noted that he has on record one hundred and sixty-nine as well verified as those he sets out in this chapter.

Examining the three cases, he takes into account

the theory of guessing on the part of the Medium, and we read:—

An eminent mathematician on calculating the chances of correctly guessing all the facts recorded, answers that to have reached such accuracy, represented the equivalent of 1 to 5,000,000,000,000 in other words the odds were 5,000,000,000,000 to 1 against chance being the explanation.

We quote the passage as an example of Mr. Findlay's methods. If all the cases decided in our law courts allowed so infinitesimally small opportunity for the element of chance to enter, we might rest easy in the assurance that justice was always done. But it is quite obvious that in the present stage of public knowledge psychic evidences require infinitely more proof than any alleged event in daily life. The remedy for this state of things lies in the multiplication of psychic phenomena and the continued piling up of evidences until that which to the average man comes as something strange, unprecedented and antecedently improbable, is brought into the region of the usual and familiar. This was the method recommended by Professor Richet, and we observe that Mr. Findlay takes a similar view for he writes: "Evidence, cumulative evidence, and still more evidence, will in the end win the day."

The time was when it was held that a single perfectly-authenticated and scientifically flawless case would be sufficient. Clearly it is not so. We see here another illustration of the old fable of the one stick which can be snapped and the bundle of sticks which cannot.

Many readers will doubtless find their attention chiefly centred on the clear and descriptive chapters which deal generally with the subject from the philosophical standpoint, and also the account given of Sloan and his mediumship. They are full of interest, instruction and suggestion. Especially valuable are the chapters X and XI giving answers to the various questions. They ring true. Long experience and "comparison of cases" enables us to accept them as genuine revelations concerning the conditions of the "etheric" life and other matters of cognate interest. In a large measure they supplement and confirm the information received by the Rev. Charles Drayton Thomas, given in his book *Life After Death—with Evidence*. Like him, Mr. Findlay is a witness of high intelligence and probity and perfectly independent, inspired only by a desire to find the truth and to make it known. The book is described on the dust-cover as an "Introduction to the subject for the novice and a Text-book for the student." And we can give it high commendation in each of these characters.

[NOTE—A review of *On the Edge of the Etheric* will appear in LIGHT next week from the pen of the Rev. Dr. John Lamond.]

SIDELIGHTS

WILL DEAN INGE OBLIGE ?

It may be hoped that Dean Inge will give some reply to a letter contributed to the *Birmingham Post* by Violet Cobham, of Hagley Hall, Stourbridge. "It would be satisfactory," said the writer, "that those interested in this important subject (Spiritualism) to whom it has brought infinite comfort in sorrow, know what experience Dean Inge has had of it, where and how he has studied it, through which Mediums he has investigated, what authorities he has read and, particularly, how much time he has spent in personal investigations of the physical and mental phenomena connected with it. It is presumed he has studied psychic science, for it is inconceivable that a man of Dean Inge's learning and position would condemn a subject of such importance without investigation. So, having taken this for granted, it would be interesting to know what theories he holds and what explanation he gives for the phenomena. There are few people now who are audacious or unenlightened enough to dismiss this subject as lightly as Dean Inge."

* * *

NOT DEVIL'S WORK.

Dealing with the assertion that Spiritualism is "the work of the Devil" the same writer (Violet Cobham) says: "Spiritualism is flooding the world with light, bringing strength to the grief-stricken and suffering, inspiring thousands to higher thought and selfless action, bringing agnostics and atheists to the Christian faith and to a firm and understanding belief in the 'communion of saints,' 'the resurrection of the body' and 'the life everlasting.' Can this be the work of the devil?"

* * *

COMMUNION OF SAINTS.

The Rev. Lord Victor Seymour, preaching at the Annunciation Church, Chislehurst, is reported by the *Bromley and District Times* to have said the Catholic religion taught "two simple truths" about the condition of "the saints." First, "they were living—they were actively conscious and had a personal life." Second, "they were in the closest fellowship with us; they were not unmindful of our trials, nor unconscious of our struggles and they had power to help us in our difficulties." That, it will be recognized, is quite in keeping with the teaching of Spiritualism. Continuing, the preacher said: "Protestantism had many errors, and not the least was that they had forgotten the existence of the communion of saints. They had forbidden men to go and pray for their departed loved ones, or to ask for the prayers of Blessed Mary or the saints. The human heart had taken its revenge by taking itself to Spiritualism—it was due to a holy, right, and natural desire to have fellowship with those who had passed. It was necessary to oppose Spiritualism by emphasising the great doctrine of the communion of saints."

* * *

TWO EXPLANATIONS.

The Bishop of Lincoln (Dr. W. S. Swayne) preached recently at St. Mark's Church on "Life After Death." In the *Lincolnshire Chronicle* he is reported as saying that: "In Holy Scripture and in the words of Our Lord Himself we are told less of this subject than many of us would have desired. I am inclined to think that the simplest explanation for that reserve is probably the best, namely, that we are not told more because it is not well for us to know." It will be observed that the Bishop is not certain, and it might be suggested to him that another possible explanation is that we were told just enough to give us a start in the process of finding out. There are many things of great importance to mankind about which the Bible is altogether silent—such as electricity and wireless, but the Bishop would not argue that the men and women who discovered them were going against the Divine will.

Rather he would surely say it is part of the glory of man that by patient study and experiment he can penetrate the secrets of Nature. So it is—so it must be—with the study and experiment which lead to a fuller understanding of man's future.

* * *

MR. R. H. SAUNDERS' EXPERIENCE.

Mr. R. H. Saunders, of Surbiton, gives his conclusion regarding Mediums in a letter to the *Daily Telegraph*. "I have attended hundreds of seances," he writes, "and in a detached position I have observed that out of every hundred sitters a small percentage go away dissatisfied in not getting what they hoped for. But quite 90 per cent. get evidence of survival, and in many cases so overwhelming is the evidence that it would be impertinence to question it. In sixty years of investigation I have found on two occasions psychic power assumed where it did not exist, and I denounced the impostors; and on three other occasions Mediums who for years produced perfectly genuine phenomena were detected in 'helping' the phenomena. In all the other hundreds of cases no query arose as to their genuineness. Wherever there is a real desire to ascertain the truth as to survival there is rarely a failure to discover it."

* * *

"SECOND SIGHT" COMMUNICATED.

A suggestion that "second sight" may be communicated from a Seer to a person of merely normal vision is contained in a story published under the heading of "Scots' Tales of the Unknown" in the *Daily Express*. The narrator says that during the war he was with the Lovat Scouts in the little northern town of Beaulieu. There he met an "old worthy" who told him of a ghostly trooper he had seen beside a monument in the public square. One night the two men watched for the silent horseman. Suddenly the "old worthy" stiffened and said: "It's him. Do you not see him?" "No," was the reply, "I see nothing." Then the old man put his hand on the shoulder of his companion, who writes: "It was as though an electric current had passed through me. I saw the poor lonely figures of a horse and a man coming slowly down the street. They made not the slightest sound, and passed on beyond the monument, disappearing as mysteriously as they had come." In explanation of what had happened, the old man said, "I gave you the gift of seeing."

* * *

HOW THE NURSE WAS BROUGHT.

How help was obtained for a sick woman apparently by her "dead" husband is also told in the *Daily Express*. The writer says she lived in a little town where there was only one nurse, to whose house she attended. One night a tall man knocked at the door and "in a low voice" said the nurse was wanted at an address three miles away. The nurse had to walk this distance. On the way, the man overtook her and "without a word" left her at a lonely cottage door. When the nurse entered she found the woman of the house very ill. The woman looked surprised and asked "Who sent you?" The nurse explained that she had got a message to come, and described the man who had taken her to the very door. She added, "I thought it was your husband." "I lost my husband five months ago," said the woman quietly. "He died suddenly and left me with three little ones."

Mr. Harry Price writes that on Monday, the 9th inst., "a most interesting old MS. entitled *The Bloksberg-Trust* was left at the National Laboratory of Psychical Research, South Kensington, by a person whose name is unknown and who wrote that he would call again." Mr. Price is anxious that the owner of the MS. should communicate with him.

SIR OLIVER LODGE ON "MIND AND MATTER"

[In the two previous issues of *LIGHT* (November 6th and 13th) there appeared the opening portions of an address on "Life and Matter" delivered by Sir Oliver Lodge to the L.S.A. at the Friends' Meeting House, London, on October 30th. To-day we continue—the theme being Life and Mind in relation to Matter.]

Continuing his address, SIR OLIVER said: What life and mind are I do not pretend to know; but I know that they are not functions of matter. We employ matter in the exercise of our functions at present; but there is every reason to know that we ourselves continue to operate even apart from matter, and that the destruction of the material organism only interferes with our mode of manifestation not with our real existence. Things which are not associated with matter have no obvious effect upon us, at least to our present senses. They are outside our ken, and we are apt to imagine that they don't exist. The Behaviourists are physiologists and pathologists who study the behaviour of an organism, its reaction to drugs, the way its own gland-secretions act upon it. They study these things with minuteness and great skill, and their results are well worthy of our attention, so long as we remember that they are telling us about what they know and can observe. But we cannot trust them to philosophise; they are attending to a small part of the universe, a merely material part, and you cannot philosophise on a part only. What they tell us is of great interest and is well worth our attention; but we need not listen to their philosophies. We know that for philosophical deduction more data are required, and those data are just as accessible to us as to them. In investigating reality we must attend to the whole, not ignoring the mechanism, but certainly not ignoring that which operates and works the mechanism, and which can last long after the mechanism has gone out of order or ceased to work.

BUSINESS OF SCIENCE.

The business of science as now understood is mainly concerned with mechanism. Some time ago we might have said with material mechanism, and that is what chemists and most biologists are mainly still concerned with. Biologists often limit themselves to a study of the structure and behaviour of organisms; their results are in the main true, but by no means the whole truth or the most important truth. The physicist has gone beyond material mechanism, he deals with radiation and many etheric phenomena; and now, under the influence of Faraday and Maxwell and Einstein and other great philosophers, is more concerned with the phenomena that occur in space-time, or in what may be called the ether.

A physical theory is by no means complete when it describes the behaviour of matter alone, it is constantly referring to the fields in space, wherein all the energy and activity really lie. It teaches us that matter is inert, takes the path of least resistance, and obeys the forces acting on it with perfect accuracy; but it has no spontaneity, no real energy, it is the index and the sign of something which eludes our senses, but which we can infer by its aid.

If then we find in ourselves, or have reason to infer in the universe, things which are only partly displayed by matter and still largely concealed, we need not deny their existence because they are outside our sensible ken. We can feel assured that they are realities, the ultimate realities of existence, and that they will last much longer than any material mode of displaying them can possibly last.

The universe seems to me a great reservoir of life and mind, realities which I believe exist in space, and which will survive the birth and death of worlds, and continue long after the material universe has run down, if its fate is to run down. (I do not myself believe that that is its fate, because it has only been predicted by ignoring those

higher things which are in operation all the time without our knowing.) Life and mind do affect the material universe in a way which is not open to prediction or calculation. Laplace's calculator could predict all the behaviour of the molecules, given their positions and velocities and acceleration at any one moment; but he could never attempt to treat in that way the action of a live thing, not even a fly. That has a spontaneity beyond his equations. The physicist ignores live things, keeps them out of his laboratory, does not attend to them, they are too complicated. A biologist attends to them, but only from the point of view of their material structure. To philosophise truly requires more than that. The region of religion is not concerned with material objects, it is concerned with the higher entities, of which we have some dim apprehension in ourselves. We have to trust our instincts and intuitions. We infer these higher entities in human beings, but the spiritual or cosmic existence is not limited to human beings; there are many entities which give no material sign of their existence, and yet which can operate on the physical universe.

EFFECT OF MIND.

How do we know about the effect of Mind operating on the physical world? We see it all around us. Mind is an organising arranging principle, sorting and ordering. When life and mind are absent, so that unorganised forces are dominant, operations go on, but they always tend towards disorganisation and chaos. In the absence of life and mind, order is shattered, buildings crumble into ruin, refuse accumulates, organisms decay. There is a tendency to return to chaos. When life and mind operate, a reign of law and order begins, things are built up into organised structures, and are prevented from tumbling down, except when inorganic forces are too strong as during a tornado or an earthquake. Under the influence of Life a tree is compounded of the elements of what is commonly called soda water put together with the aid of sunshine; the solar energy is directed to that end and to the production of the oxygen essential for animal life on this planet, instead of merely wasting itself as heat. The energy is derived from the sun, but is controlled and directed by life into structures which otherwise would be impossible. (An analogy is the directing power of an organist over the energy supplied by the bellows; he arranges it into music.) So also a formless mass of wax becomes changed into a honeycomb, by the agency of life. The stones of a quarry are arranged and converted into a cathedral, and an element of beauty is added by the designing power of mind. Wherever we see order and beauty we may know that mind has been at work. A mindless operation, such as often occurs in the inorganic world, usually results in an increase of disorder and mere random confusion. So much so that some hold that disorganisation is bound to occur sooner or later, and that that must be the end of the present cosmos. But they are leaving out the controlling guiding, ordering effect of mind. Clerk Maxwell showed how the activity of sheer intelligence could sort out confusion into order, could redistribute heat which had run down into equality of temperature, and could undo the effects of the second law of thermodynamics. People are apt to make too much of that law; it only applies to inanimate physical agency. The physical universe left to itself may be running down, but mind can reorganise it, can reverse the process, or can start it afresh.

If we are raising stones to form part of a structure, it takes the same amount of work to place them in positions of ugliness as in places where they will add to the beauty of the whole. This is the result of design. Can we not see evidence of similar design in a bird's feather, an insect's wing, aye even a crystal structure? The design is deep-seated, not obvious as it is in the work of a human

(Continued on next page)

artificer. The things as it were make themselves—measures are taken to that end—a still higher feat of architecture: but they positively shout that Mind has been ultimately responsible for their organisation.

THEOLOGY AND SCIENCE.

Concluding his "talk" Sir Oliver said: Why do we not bring Theology more prominently into science? For a very good reason. It would be shirking the issue, it would be jumping all the intermediate steps. Everything is done by God; but it is our privilege to find out how; to understand the mode of working. Mind does not act directly, it acts through certain processes and intermediate stages which can be understood. The mechanism seems to run of itself; that is what perfect mechanism often seems to do to a superficial observer.

The business of the scientific enquirer is to ferret out the details of the mechanism, whether it be chemical mechanism or any other, and to ascertain its object. Every result has a cause which can be traced. We can point out the stages of the process, we can trace the operation of the secretions which bring a result to pass. To decline to do this would be to throw up the sponge and admit defeat. Sooner or later we may have to admit that we can penetrate no further, but we postpone the collapse of our scrutiny as long as we can.

We are conscious of some planning and designing power in ourselves, aye and of some creative power. A poem or a drama or a work of art is in a sense a creation. It had not previously existed, its parts were put together and arranged in due order by a mental effort. We can learn from that, in infantile fashion, what creation feels like. The greater the Artist the more he is hidden, concealed in his work. Not much is known about Homer and Shakespeare. There have been sceptics about them. We can hardly follow all the steps by which they proceeded on their way to the small kind of perfection which they managed to achieve. How can we hope to follow all the operations of the Creator of the Universe save in a spirit of Awe and Reverence, that is in a spirit of Religion.

Science probes and investigates, Religion accepts and worships. There is room for both, in different moods. If we attempt to mix them there is confusion, there may appear to be conflict. The conflict is due to a misunderstanding of aims and methods. Some people avoid conflict between religion and science by keeping the two moods or atmospheres distinct. That is legitimate enough. But if we can contemplate the whole in a spirit of unification, we shall attain a calmer and nobler philosophic standard, more worthy of our human attributes, more akin, we may conjecture, to the Divine.

We have learnt even in physics that there are mysterious guiding entities, we call them waves, or we call them *psi*, and have begun to deal with them, though we do not know what they are. I am inclined to speculate and say that these things, of which the first glimpse has been caught by recent physics, may be part of the manifestation of life and mind, and that it is by their aid that mind operates and guides events in the physical universe. This speculation may be wrong, but whether wrong or not, we may be certain that spiritual entities exist, and have far more to do with our actions and our thoughts, our hopes and sublimer feelings, than we have yet been able to imagine.

The unseen universe is a great reality, that is the region to which we really belong, and to which we shall one day return. We are only associated with matter for a time; we can use it thankfully while we are here, but need not make the mistake of assuming that it is all that exists. In ourselves we know better. A church in every village testifies to belief in the existence of a spiritual world. We are still groping after God if haply we may find Him. Let us not be perturbed by the mechanistic teaching of science, but realise it for what it is, a true and laborious attempt to interpret the meaning of the things around us, the finding of pebbles on the beach, as Newton said, while the whole ocean of truth extends unexplored before us.

RAY'S AND REFLECTIONS

"For noblest minds are easiest bent" is a saying attributed to Homer. But whoever said it must have seen that the hard, unyielding mind which refuses to change its views does not belong to the highest grade.

* * *

It is encouraging to see that the time has passed when spirit-interposition is regarded as entirely a matter of seances, circles and Mediums. Every day I am hearing of cases in which spirit guidance and help is traceable in the circumstances of everyday life. Some of the cases are so remarkable that the power at work is almost self-evident.

* * *

I have long speculated on the possibility that the mind, as we know it here, is, in effect, the psychic body. The idea was suggested by a remark in a spirit-communication which seemed to indicate that those who had learned to control their minds were, when they passed to the "other side," found to have a special facility in the use of the psychic, or spiritual body. In his recent letter to LIGHT, I observe that Dr. E. H. Worth expresses a similar view, although in these matters we do not expect to get more than something approximate to the truth, without being scientifically exact.

* * *

There is (or was) a scientific doctrine concerning the "conservation of energy." It is a doctrine to which I am apt to give a personal application when I see how much brain energy is frittered away in futile arguments with unbelievers. Some of us have dear and valued friends to whom the very mention of Spiritualism is an offence. This need not affect our friendship in the slightest degree if there is mutual forbearance and understanding. They do not care to discuss Spiritualism. Very good; then we will talk about something else. Some day they may broach the subject themselves and ask for information. Then is our opportunity. But to thrust the matter on them when they are unwilling to discuss it is a mistake. It arouses irritation and is an utter waste of time and strength.

* * *

When I see how some of the genuine things in psychic phenomena are treated, and how the counterfeit thing is sometimes regarded as being more realistic, I am reminded of the old story of the "stuffed" owl, which was kept by a barber in his shop. One of the customers—a gentleman of the "know-all" variety—remarked how badly it had been stuffed and how unlike it was to a real live owl. And then the owl shifted on its perch and fluttered its wings. And the critic had no more to say. A somewhat similar story was told by Conan Doyle regarding his play, "The Speckled Band." There is a snake in the play and a live snake was obtained to enact the part. The critics took exception to the snake on the ground that it looked unnatural. They thought it was a "property" snake—an imitation. So the live reptile was taken away and a "property" one substituted. Then the critics were pleased. The new snake looked much more life-like! I imagine that when they learned the truth, they felt a little crestfallen.

* * *

When the term "spirit" to describe an unseen visitor was first challenged by the scientific, many Spiritualists used the non-committal word "entity," which is not, of course, according to the scientific usage of the word. Apart from that, it has been so done to death as a phrase, that I shudder when I hear it. So this is to give notice that if after my "transition" I return again to "contact" the "earth plane" I shall steer clear of all circles where I am likely to be described as an "entity"! D.G.

HOW TO OBTAIN "LIGHT"

WE have lately received complaints from subscribers of late delivery and non-delivery of **LIGHT**. Subscribers in England should receive their copies on Friday. Will those having any cause for complaint please communicate with the Manager, of **LIGHT** 16 Queensberry Place, London, S.W.7. and, in the case of late delivery, enclose the wrapper.

During the last two or three weeks we have appealed to readers to obtain their copies of **LIGHT** by a direct subscription to this office. The response has been very encouraging, and we tender our thanks to those readers who have thus given us their support.

From one or two letters received, however, it appears that some readers do not understand in what way it is a benefit to us to have direct subscriptions.

The normal method of distribution of a newspaper is through the wholesale and retail newsagents. This method is a very expensive one, but in the case of ordinary newspapers it is the only satisfactory method to the bulk of readers. For a paper like **LIGHT**, however, which has its own special public—and which, may we add, has all the difficulties attaching to a specialised journal—the way can be made much smoother if this expensive method of distribution is reduced to a minimum.

The subscription rate (including postage to any part of the world) is 20/- per annum, 10/- per half year, 5/- quarterly, payable in advance. Orders should be sent to the Manager of **LIGHT**, 16 Queensberry Place, London, S.W.7. An order form will be found on page ii.

Readers who prefer it may still obtain **LIGHT** by placing a definite order with a newsagent, and copies may also be obtained at the Bookstalls of various Societies.

REFLECTOGRAPH MESSAGE FROM "W.T.S."

With the Reflectograph, a seance "for the boys" was held at Wimbledon on the afternoon of Armistice Day. Among the messages received was one from W.T.S. (W. T. Stead) which read:

"I want you all to realise what these re-unions mean to the boys. They have fully realized their sacrifice was not in vain, but the only horror which remains is the resentment which the earthly relatives still hold against their physical loss. This leads to hatred and so warfare is started again from that seed. The boys want you to remember love never dies, so they still live, and unless you love others well enough to forget yourselves you are more dead than we are. They never remember their troubles, and now they want you to pull together and save England."

NEW BOOKS

"Psychical Research and Religion" (Lindsey Press 1/-) by Leslie J. Belton, B.A., M.Sc., gives a very fair presentation of the problems covered by the title and is well worth careful reading.

A new edition of "The Mysterious Universe," by Sir James Jeans is issued by the Cambridge Press at the price of 2/-. Some changes have been made by way of making the author's meaning clearer.

In "Your Birthday Month and You" (Rider 3/6), Margaret Baillie-Saunders, the famous novelist, introduces a novel system of character-reading based on the ancient Nordic classification of the four elements ruling the months of the year. It is suggested that the book "should furnish material for many an evening's amusement in testing the validity of the system as applied to one's friends and neighbours."

"Whose Name is Legion," by Isabel C. Clarke—(Hutchinson 7/6), is a new edition of a novel first published in 1915, the object of which is to discourage "dabbling in the occult." Probably its effect—when it has any—will be quite the reverse; but in any case, the reader is provided with a very long and fairly interesting story.

NEW YORK ACTIVITIES

Mrs. Bigelow of the American Society for Psychical Research sends us the following note:—

The activities of the New York Section of the American Society for Psychical Research were opened on October 29th with a lecture and platform demonstration by Mr. Arthur Ford before a large audience at the Hotel Biltmore, Major R. T. M. Scott, Chairman of our Governing Committee presiding. For fully an hour, Mr. Ford gave a brilliant series of descriptive identifications to as many as thirty-eight in the audience, of whom all but one or two were unknown to him.

The lecture programme was resumed on Monday, November 2nd, with a talk by Mr. Frederick Bligh Bond on "A Philosophy of Continuity and Survival." The lecture on November 16th was by Dr. Herman H. Rubin on "Modern Medicine and Psychical Research," to be followed on November 30th by Miss Martha Scott who will speak on "The Psychology of Music" with a short musical programme to illustrate the power of music to raise the consciousness to the spiritual plane.

We are all greatly pleased with the visit to America of Mrs. Eileen Garrett. She is well known and liked by many Americans, so should have a great success in this country.

As a verified case of prevision, a Birmingham reader says that at a home seance "a friend came through" and said his daughter would be married in June. This seemed unlikely as arrangements had been made for the marriage to take place in September. Yet it was fulfilled, as the date had to be advanced owing to business reasons.

London Spiritualist Alliance, Ltd.

Established 1884.

Incorporated 1896.

16, Queensberry Place, South Kensington, London, S.W.7.

President: ROBERT FIELDING-OULD, M.A., M.D., M.R.C.P.

Vice-President: SIR ERNEST BENNETT, M.P.

Hon. Treasurer: Capt. A. A. Carnell. Telegraphic Address: Survival.
Hon. Librarian: Stanley De Brath, M.I.C.E. London.
Secretary: Miss Mercy Phillimore. Telephone: Kensington 3758.
Hours: Daily 10 a.m. to 6 p.m.; Sats, 10 a.m. to 1 p.m.

Full particulars on Application to the Secretary.

DAILY EXPERIMENTAL WORK.

Arrangements can be made for 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.

MONDAYS, at 5 p.m.

Study Class, Conducted by REV. ETHELBERG GOODCHILD, M.A.
"The Psyche: Its Factors, Functions and Possibilities."
(Members 1/-; Non-Members 2/-).

TUESDAYS AT 3.15 p.m.

Demonstrations of Clairvoyance, etc.
November 24th, MRS. GRACE COOK. (Non-Members 2/-)

WEDNESDAYS 3.30—4.45 p.m.

Conversations, for Introductions among Members and friends.
Tea is served; Members 1/-; non-Members 2/-. These prices include admission to the meeting which follows.

WEDNESDAYS AT 5 p.m.

Discussion Classes.
November 25th. MRS. BEATTY, C.B.E.
"Recent Examples in Spirit Teaching."

THURSDAYS AT 8.15 p.m.

General Lectures and Demonstrations of Clairvoyance etc.
Alternate Weeks.

November 26th. LECTURE. INST.-COMMANDER J. R. GRISMAN, on
"Science and Spiritualism."
Chair: CAPT. E. P. DAMPIER.

December 3rd, Demonstration of Clairvoyance, MR. A. VOUT PETERS

NOTE—Admission free to members to all ordinary meetings.
Non-members 2/-. Tickets must be purchased Before the Day, unless by a member for a guest.

CONSULTATION AND ADVICE on the Psychical and Other Faculties.—Miss Helen MacGregor and Miss Margaret V. Underhill.

FEE FOR MEMBERSHIP ONE GUINEA PER ANNUM.

(Members of subscribers' families may join at half-fees.)

Membership dates from first of the month following date of enrolment.

Membership Fee includes use of Libraries.

New and greatly enlarged Library Catalogue now ready.
Price: 2/6. Post Free 2/10.

THE SECRETARY is at all times prepared to meet enquirers. It is advisable that appointments be made.

The British College of Psychic Science, LTD.

15, QUEEN'S GATE, LONDON, S.W.7.
Telephone: Western 3981. Hon Principal: Mrs. Champion de Crespigny
Secretary: Mrs. M. Hankey.

SYLLABUS ON APPLICATION

Private Appointments:
MRS. MASON Trance
MISS FRANCIS Trance
MRS. BARKEL Trance
MISS NAOMI BACON Trance
MISS JACQUELINE Clairvoyance, Psychometry
MRS. VAUGHAN Mental Mediumship
The ROHAMAH, RHAMAH Clairvoyance
MISS THOMAS Trance, Clairvoyance
MISS GEDDES Clairvoyance
MR. G. P. SHARPLIN Diagnosis, Healing
THE CREWE CIRCLE Psychic Photography
MR. KIRKBY and
MRS. SINGLETON "Reflectograph"

LECTURE.

Wed., Nov. 25th, at 8.15 p.m. MAJOR C. C. COLLEY.
"Levitation and its possible Scientific Explanation."

(Visitors 1/-)

GROUP CLAIRVOYANCE.

(Limited to 10 sitters. Seats must be booked.)

Friday, November 20th, at 5 p.m. .. Miss L. THOMAS
Friday, November 27th, at 5 p.m. .. Mr. T. AUSTIN

The "W. T. Stead" Borderland Library

5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Entrance in North Street). 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. G. P. SHARPLIN, Mr. VIVYAN DEACON,
Mrs. GARRETT, Mrs. COOKE, Mrs. H. CANTON and Mrs. BARKEL.
Clairvoyance .. Mrs. ROUS, Mrs. LIVINGSTONE
Automatic Writing .. Miss CAMPBELL
.. Mrs. HESTER DOWDEN
.. Mrs. CORELLI GREEN

Monday Afternoons: Mr. Keen, Psychic Diagnosis and Treatment (by appointment).
Wednesdays: 3 p.m., Circle for Clairvoyance, November 25th Mrs. Stock
Thursdays: 3 p.m. Instruction Class for Development. Miss Earle and Mrs. Livingstone.
Thursdays: 5.30 p.m. Devotional Group (Absent Healing). Miss Stead

Classes for Psychical Development. For particulars apply to Secretary,

LIBRARY "AT HOMES." Alternate Fridays, 3.30—5.30. Members free. Non-members, 1s. Tea, 9d. Friday: "At Homes," Nov. 27th, "CHANG" will give a Trance Address through Mr. G. P. SHARPLIN.

The Stead Guest House

(NEAR THE MARBLE ARCH).
24, UPPER GEORGE STREET, LONDON, W.1.
for the convenience of Spiritualists and others visiting London

TERMS:

Bed, Breakfast and Bath from 7/6 per night.
Telephone and Telegrams: Ambassador 1533.

The Psychosensic Institute

28, ST. STEPHEN'S ROAD, LONDON, W.2. Phone: Park 2790
Principal - F. BRITTAIN
Hours 10.30 to 5 p.m. Closed Saturdays and Sundays

PSYCHOSENSICS

The world-renowned Correspondence Course, which will unfold your psychic gifts to the best possible advantage.

Specially prepared text books are reserved for students.

Send 1d. stamp for explanatory pamphlets to the Secretary.

CONSULTATIONS FOR ADVICE ON MEDIUMSHIP AND CIRCLES BY APPOINTMENT

Mrs. Annie Brittain

Private readings daily by appointment.
Group seances on Wednesdays at 3.30 p.m. Limited to 8 sitters 5/- (booked in advance)

EVERY PSYCHIC STUDENT SHOULD READ
"SYMBOLS AND THEIR INTERPRETATION"
by F. BRITTAIN. Price 1/6, post free 1/8

Marylebone Spiritualist Association, Ltd.

QUEEN'S HALL, LANGHAM PLACE, W.1.
Public Worship, Sundays at 6.30 p.m.

Sunday, Nov. 22nd, 1931
Address .. Rev. DRAYTON THOMAS
Clairvoyance .. Mr. GLOVER BOTHAM

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

YEARLY SUBSCRIPTIONS, Members 10/- Associates 1/6

MEETINGS FOR CLAIRVOYANCE AND PSYCHOMETRY

Monday, 23rd Nov. at 3 p.m. Psychometry Mrs. ANNIE JOHNSON
Monday, 23rd Nov. at 7.30 p.m. Clairvoyance Mrs. ESTELLE ROBERTS
Tuesday, 24th Nov. at 7.30 p.m. Clairvoyance .. Mrs. GREGG
Friday, 27th Nov. at 7.30 p.m. Clairvoyance .. Mrs. PRIOR

LECTURES.

Thursday, 26th November, at 8 p.m. .. Mrs. BARKEL
Trance address by "White Hawk" followed by questions and discussion

GROUP SEANCES.

Monday, 23rd Nov. at 7.30 p.m. .. Mrs. HUGHES
Tuesday, 24th Nov. at 7.30 p.m. .. Mr. WYATT
Wednesday, 25th Nov. at 3 p.m. .. Mrs. HIRST
Wednesday, 25th November, 7.30 p.m. .. Mr. GLOVER BOTHAM
Thursday, 26th November, at 7.30 p.m. .. Miss LILY THOMAS
Friday, 27th Nov. at 7.30 p.m. .. Mr. VOUT PETERS

PRIVATE SITTINGS can be arranged through the Secretary with the following Mediums:-

MRS. ESTELLE ROBERTS, MRS. MORREL, MRS. ESTA CASSEL, MR. GLOVER BOTHAM, MISS LILY THOMAS, MRS. B. HIRST, MRS. ANNIE JOHNSON, MRS. BARKEL, and MR. VOUT PETERS.

HEALING.

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

LIBRARY.

Nearly 2,500 volumes. Open daily 10 a.m. to 7 p.m. Saturdays 10 a.m. to 1 p.m. All communications 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, NOVEMBER 22nd

11 a.m.—Mr. Dimsdale Stocker.

Clairvoyante: Mrs. Neville.

6.30 p.m.—Mr. Harold Carpenter.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, November 29th, at 11 a.m. .. Mr. ERNEST HUNT
Clairvoyante: Mrs. Esta Cassel.

Sunday, November 29, at 6.30 p.m. .. Rev. C. DRAYTON THOMAS
Clairvoyant: Mr. Glover Botham.

A Spiritual Healing Service is included. Silver Collection.

Private Sitzings with Mediums can be booked.

OPEN MEETINGS—Every Monday 6.30 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.

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, Nov. 22nd, at 11 a.m. .. Captain JACK FROST
" " at 6.30 p.m. .. Mr. BUCHAN FORD
Wednesday, Nov. 25th, An American Tea will be held from 3 to 9 p.m.
Send a gift and come and buy one.

Wimbledon Spiritualist Church

(Accepting the Leadership of Jesus Christ.)

136, HARTFIELD ROAD, WIMBLEDON, S.W.19.
Sunday, November 22nd at 11. .. Mrs. VIOLET CROXFORD
Address, Spirit-descriptions and messages.
Sunday, Nov. 22nd, at 6.30. .. Mr. H. ERNEST HUNT
Wednesday, Nov. 25th, at 7.30 p.m. .. Mr. CHARLES WALL
Address, Spirit-descriptions and messages.

Healing—no charge; Mondays, Tuesdays and Thursdays 10 a.m. to 8 p.m., Wednesdays and Saturdays, 3 p.m. to 6 p.m.

Classified Advertisements

The charge for small Classified Advertisements is 1/- per line (average, 9 words per line) Box office charge, 6d. additional per insertion. Send with remittance to: ADVERTISEMENT MANAGER, "LIGHT," 16, QUEENSBERRY PLACE, S.W.7.

hone: Kensington 3758.

ALL CLASSIFIED ADVERTISEMENTS MUST BE PREPAID

THE MANAGEMENT RESERVE THE RIGHT TO REJECT ANY ADVERTISEMENT WITHOUT REASON GIVEN.

MEDIUMS' ADVERTISEMENTS.

Satisfactory results at any particular sitting cannot be guaranteed even with the best Mediums.

ADVERTISEMENTS GIVEN OVER THE 'PHONE CANNOT BE GUARANTEED UNLESS CONFIRMED IN WRITING. Copy for advs. must be sent to arrive by Monday preceding the date of issue.

MISCELLANEOUS.

JESUS CHRIST AT WORK. 2nd thousand, 4/6, post free 5/- reveals much about Spirit Life. "A book for the years."
SWEET CORN FROM HEAVEN, 3/6, post free, 3/9. Messages from the spirit world that grip. Both by Richard A. Bush. Two Worlds Publishing Co., Manchester.

HORACE LEAF.—An "At Home" (Psychometry) every Wed. at 3 Fee 2/6 Public Developing Classes Tuesday and Friday at 8 p.m. Private Interviews by appointment. Psychometry by post. Psychic Correspondence Training Class, particulars on application. Healing.—41, Westbourne Gardens, Bayswater, London, W.2. 'Phone: Park 6099. (521)

MADAME BISHOP ANDERSON, 55, Boundary Road, N.W.8. Owing to illness much regrets she is compelled to cancel all work until further notice. (13)

ASTROLOGY. Horoscope 5/-; detailed readings, 10/- and 20/- Send birth date, time if known. Interviews by appointment.—Miss A. Bull, 11, Maddox St., Regent Street. W.1. 'Phone: Mayfair 657. (16)

MRS. ANNETTA BANBURY, the well-known Clairvoyante (appointments by letter only): fee 5/-. "At Homes" attended. The late Sir Arthur Conan Doyle's kind tribute, he said he had heard nothing but good of Mrs Banbury, who is a true Medium—Mrs Annetta Banbury, Sandwell Mansions, Flat 2 (entrance floor), West End Lane, West Hampstead, N.W.6. (49)

Mrs. MOSS. Thursdays 7.30 p.m., Clairvoyance. Private sittings by appointment.—38, Tytherton Rd., Tufnel Park, N.19 'Phone: Archway 3394. (122)

MADAME ANNE MURRAY, Clairvoyante, Psychometriste, circle for enquirers Fridays at 8, 1/-, Psychometry by post, 5/-. At homes attended. 14b, Edith Grove, S.W.10. 'Phone: Flaxman 8223. (214)

MADAME JEANE CAVENDISH, Clairvoyante and Psychologist. Interviews daily, 11—8. At Homes, Parties, etc., attended. Clients visited. Numerology. Horoscopes cast.—2, Nevern Road (off Nevern Square), Earl's Court, S.W.5. 'Phone: Frobisher 3915. (19)

Mrs. H. CANTLON, Trance Medium, Clairvoyance and Psychometry. Private sittings by apt. only. Developing classes. Clients rec. daily Sloane Square. Write or 'Phone: 'Lornesta,' Kersfield Rd., S.W.15. Tel.: Putney 6315. (20)

MISS BAKER receives daily from 11 till 7, Clairvoyance, Crystal and Psychometry at 68, Blenheim Crescent, Notting Hill, W.11 (27)

MME. OLGA, from Bournemouth, attends 22a, Pembroke Road, Notting Hill, W.11., daily, 11—7 p.m. Clairvoyance and Psychometry. First Fee 2/6. (524)

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope appreciated) to Miss Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

MARIAN MORETON. Daily 1 to 5 or by appointment. Circles, Clairvoyance 1/- Wednesday to Friday. 23, Theobalds Road, Southampton Row, W.C.1. Chanc 7630.

Mr. C. S. COLLEN-SMITH, Clairvoyance & Trance, Tue. to Fri. 10.30—1 2.30—6. Fee 5/-—Ambass: 2678.—8, Seymour Place, Marble Arch, W.1. (764)

B. D. MANSFIELD, Trance Medium holds a Public Seance every Wed. and Fri. at 8 p.m. Fee 2/- Private Sittings 10/6, Psychometry 5/-.—4, Westmorland St., Ebury Bridge, Victoria, S.W.1. 'Buses 11, 46 or 125. (46)

DR. MAUD WESTRUP, 94, Gower St., W.C.1. Sundays 3 p.m. Inner meaning of the book Genesis. 7 p.m. Circle. (854)

Classified Advertisements

(CONTINUED.)

Miss MARJORIE ROWE, Trance and Normal Medium. Healing. Psychic Development, &c. Sittings by appointment. Closed communications to 25, Lindore Road., S.W.11. (712)

Mme. THERESA, Clairvoyante, Psychometriste, 11.30—7.0, by appointment only. At Home, Wed. Psychometry, Tea, Circle, Fridays 8 o'clock. 1, Burroughs Parade, Hendon. Phone: Hendon 9160. (714)

MADAME UNDEICE, Clairvoyance, attends 4a, Clyde St., Redcliffe Gardens, daily 2.30—6.30, evening by appointment. 'Phone Rich. 3222. (793)

RICHARD HAMILTON of Sweden, Spiritual Healing and Diagnosis by appointment. Healing under supervision of "Abduhl Latif."—23, Cygnet House, Kings Road, S.W.3. Flaxman 0377. Before 10 a.m. After 6 p.m. (768)

MARGARET McCALLUM, Highland Seeress. Call or write, P.O. 5/- 69, Eldon St., Greenock, Scotland. Phone 1371. (743)

Mrs NINA GOULD, Clairvoyante, Psychologist, Mon. Tues. Wed. From 6 o'clock.—2/6 & 5/-, appointments from 5/-, Thurs. 3 o'clock. Public Circle 1/6. Tea. Phone: Fulham 0531. 71, Rannoch Road, Fulham, S.W.6. (387)

MADAME LETHE KING, Psychometry, Clairvoyance, by appointment.—34, Monmouth Road, Westbourne Grove. Tel. Park 0892. (820)

DIRECT VOICE & PHYSICAL PHENOMENA. Seances held Mondays, Thursdays and Saturdays. Churches and Homes visited. Private Sittings arranged. Write Mrs. D. Henderson, 135, Oakhill Road, Putney, S.W.15. (822)

FOR SALE. Health Food Store, Kent, Nr. London. Splendid growing district. D'ble F'ntd Lk-up shop, t'over approx. £1,600. Box 484 c/o Light. (849)

Seaside and Country Hotels, Apartments, etc.

LONDON. TO LET.

KENSINGTON. Comfortably furnished bed-sitting rooms for Ladies. Gas fires. Meals in restaurant. Terms moderate. Tel.: Western 1201. Address: 42, Lexham Gardens, W.8. (359)

TO LET.—NICE FLAT, suit 2 ladies or Elderly Couple.—"R" 7, Hawke Road, S.E. 19. (783)

Attractive Guest House

168, Sutherland Avenue, Maida Vale, W.9. 'Phone Abercorn 2457

Close to Warwick Avenue Tube and Buses

Bed and Breakfast from 6/6

Partial Board, full week-ends from 2 guineas

Good table, Young Society, Music, Bridge and Dancing

REQUIRED

WOMAN REQUIRES a comfortable room, with all convenience, in the N.W. district. Rent must be moderate. Attention not desired. Apply Wright, 19, New Quebec St., W.1. (852)

DORSET.

SWANAGE.—PEVERIL POINT PRIVATE HOTEL.—Ideal spot for comfortable restful holiday. (736)

SUSSEX.

"YOUR SPIRITUAL HOME," All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for Tariff.—Mr. and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)

BRIGHTON. For comfort visit Temple House, 53, Marine Parade. Spiritualists' Rest House. Facing sea and close Palace Pier. Good Table. Expert Chef. Late dinner. Vegetarians also catered for. From 2½ gns. weekly. (856)

CORNWALL.

SMALL MODERN BUNGALOW, with Garage, TO LET OR SOLD furnished, moderate rent, long period.—Apply Owner, Coombe Cottage, Perranporth, Cornwall. (846)

Miscellaneous

UNIVERSAL TEACHINGS by Miss VIOLET BURTON

At 78, Lancaster Gate, Hyde Park, W.2.

Sunday, November 22nd at 11 a.m. "The Christ Within in Repose"
 Tuesday, November 24th at 8 p.m. "Waiting for Fruit"
 Thursday, November 26th at 11.30 a.m. "The Success Blessing" (842)

MEDICAL.

BANISH NERVES AND INSOMNIA! 32 pages of striking health-restoring revelations free. 2d. postage.—C. P. Joyomoro, 8, Breams Buildings, London, E.C.4. (848)

HUMAN INTERESTS

IMPLY a constant—If unconscious—preoccupation with spiritual values, see Calendar of Symbolism for 1932—Now Ready. Post free 2/9. Six copies 11/6. Psychological Aid Society. 14, Endsleigh St., W.C.1. (851)

TUBERCULOSIS

ITS TREATMENT AND CURE.

By Dr. ADRIEN SECHEHAYE

(Translated from the French.)

No one interested in T.B. can afford to miss reading this book. Price 5/- from Booksellers or Post Free from the publishers, B. Fraser & Co., 62, Pepys Road, London, S.W.20.

"ORDER OF KRISHNA"

More ancient than the Masonic, Rosicrucian and other Mystic Orders—In the Land of the Yogis. If interested and drawn please apply to

The Latent Light Culture, Tinnevely, India.

"OUIJA-PLANCHETTE" COMBINATION!!! Can be used as PLANCHETTE or OUIJA BOARD. Perfect in design, beautifully finished on our Ball-bearing principle. A combination of the two most sensitive instruments for obtaining SPIRIT MESSAGES. Direct, Rapid and Distinct. Complete in Box with directions for use, chart and accessories, delivered free anywhere at 7s. 6d. each. Post your order NOW.—WEYERS BROS., Scientific Instrument Makers, 18-19, Glebe Road, Kingsland, London, E.8. An Ideal Present. (333)

NEW BOOKS

ON SPIRITUALISM

THE GREAT PROBLEM AND THE EVIDENCE FOR ITS SOLUTION

by George Lindsay Johnson, M.A., M.D.
 With a Foreword by Sir Conan Doyle.
 Illus. 18/-

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe. 7/6

REICHENBACH'S LETTERS ON OD AND MAGNETISM

Translated by F. D. O'Byrne, B.A. 7/6

A HERETIC IN HEAVEN

4/6

THE CASE OF LESTER COLTMAN

by Lilian Walbrook. 4/6

PROBLEMS WHICH PERPLEX

by the Rev. G. Vale Owen. 4/6

THE OUTLANDS OF HEAVEN

by the Rev. G. Vale Owen. 4/6

FACTS AND THE FUTURE LIFE

by the Rev. G. Vale Owen. 4/6

PAUL AND ALBERT

by the Rev. G. Vale Owen. 4/6

AN ARTIST IN THE GREAT BEYOND

by Violet Burton. 4/6

THE CASE FOR SPIRIT PHOTOGRAPHY

by Sir Arthur Conan Doyle. 2/6

THE RETURN OF GEORGE R. SIMS

by a friend of his in collaboration with
 R. H. Saunders. 2/6

SILHOUETTES OF SPIRIT LIFE

by 'Amicus.' 2/-

HUTCHINSON

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

Society Advertisements

KENSINGTON SPIRITUALIST CHURCH

LINDSEY HALL, THE MALL, NOTTING HILL GATE, W.8

Sunday, November 22nd at 6.30 p.m. Address and Clairvoyance.
 Mrs. ANNIE PATTERSON

In Small Hall, entrance West Mall.

Monday, Nov. 23rd, 7.45 p.m. Psychometry. Mrs. M. BROWNJOHN
 Wednesday, November 25th, at 3 Psychometry. Mrs. S. PODMORE

RICHMOND PSYCHIC CENTRE

163, Kew Road, Richmond. Principal: ADA F. ATKINSON.

Monday, Nov. 23rd, at 3 p.m. Psychometry Mrs. BLACK HILL
 Tuesday, Nov. 24th, at 7.30. Developing Classes. A few Vacancies
 Wednesday, Nov. 25th, at 3 p.m. Clairvoyance Mrs. W. ROBERTSON
 Friday, November 27th at 7.30 p.m. OPEN CIRCLE
 Mondays and Friday afternoons at 3 p.m. A Healing Circle

GOLDERS GREEN SPIRITUALIST SOCIETY.

The Broadwalk Hall, 146, Golders Green Rd., N.W.11.
 (Opposite St. Michael's Church.)

SUNDAY, NOVEMBER 22nd, at 6.30 p.m.

Mr. G. H. LETHEM (Editor of Light) Address.
 Clairvoyance - Mrs. HIRST
 Tuesday, Nov. 24th at 8 p.m. Clairvoyance Mrs. FRANCES TYLER
 Thursday, November 26th at 8 p.m. Clairvoyance Mrs. E. CLEMENTS

REDUCTION OF SUBSCRIPTION

The Subscription to LIGHT is now

ONE POUND PER ANNUM

Half Year 10/-. Quarter 5/-. Post Free.

Send direct to Manager, "LIGHT,"

16, Queensberry Place, London, S.W.7.

JEWISH SOCIETY FOR PSYCHIC RESEARCH

This Society has opened offices at 11a King's Road, Sloane Square, S.W.3., as a centre from which to pursue its activity.

Prior to the commencement of its first business meeting on Wednesday last, the Council attended and with due solemnity marked the occasion.

An Invocation specially composed for the occasion was given, followed by the recital of the Kaddish, those present remaining standing in silence, after which each member expressed felicity at the consummation of their efforts to establish a permanent home.

The Council invited members and friends to an "At Home" on Saturday last and a very enjoyable evening was spent.

Mr. T. Wyatt who was present also addressed the gathering and gave several clairvoyant descriptions of Spirit Friends present.

Funds and helpers are earnestly needed to enable the management to carry out its plans.

Advertise Your Society in "Light."

SOCIETY MEETINGS.

Croydon.—Broad Green Hall Handcroft Road, West Croydon.
 Sunday, Nov. 22nd, at 6.30 p.m. Mr. R. SANDERS CLARK
 Clairvoyante Mrs. MURIEL EVANS
 Wednesday, Nov. 25th at 7.45 p.m. Mrs. F. LANE

Crouch End Spiritualist Society (National Spiritualist Church)
 44, Coleridge Road, Crouch End, N.8.

Sunday, Nov. 22nd at 7 p.m. After Circle. Mrs. H. JOLLEY
 Thursday, Nov. 26th, at 3 p.m. Mrs. HINES
 at 8 p.m. Mrs. HINES
 Saturday, Nov. 28th, at 7.30 p.m. Social.

The Church of the Spirit, 24a, Church Road, Croydon.

Sunday, Nov. 22nd at 11. Mr. PERCY O. SCHOLEY
 at 6.30 p.m. Miss NELLIE TOM-GALLON
 Wednesday, Nov. 25th, at 8 p.m. Mrs. V. CROXFORD
 Address and Demonstration

"BROTHERHOOD OF LIGHT," 166, High Street, Notting Hill Gate, W.11.

Friday Evenings, Members Classes at 7.30,
 Free Public Lectures. 8.30 Occult Subjects

3rd Series of Leaves from

Nearly Ready

*The Autobiography of a Soul in Paradise***THE GATE OF HEAVEN**recorded for the Author by
ROBERT JAS. LEES

1st Series

256 pp. 5/- net.

2nd Series

Through The Mists, 10th imp. 5/-

The Life Elysian, 5th imp. 5/-

*The Self-revelation of a distinguished Novelist.***EXPERIENCES FACING DEATH**

by

MARY AUSTIN

By a novelist of distinction, this autobiographical work constitutes a deeply penetrative self-revelation of a keen intelligence faced with the prospect of death. It cuts right through the creeds and orthodox religion and deals with the inevitable question at the back of all. The author realized that what she feared was not a doubt of continuity of consciousness, so much as a dread of going on living stripped of almost all that made existence worth while. "If death is a gate," she concludes, "I shall get through by means of what I have learned as an artist and mystic."

FASCINATING, INTIMATE, CHALLENGING.

7/6*A sequel to that brave challenge to Sir James Jeans and Sir Arthur Keith entitled "Man and the Universe"***JESUS THE SPIRITUAL ASTRONOMER**

by

WALTER WYNN

It is assumed by many people that modern science leaves the New Testament, and indeed, the Bible as a whole, far behind as "a back number." Mr. Wynn gave startling proofs to the contrary in his work *Man and the Universe*, which called forth from Sir James Jeans a warm tribute of praise.

The author now goes a step further, tracing the reading of Jesus, giving graphic descriptions of His birthplace, and proving that what our modern scientists accomplish by means of mathematics Jesus embodied in *terms*.

At all points it will be seen that the view Jesus took of the universe was totally different from that of Sir James Jeans and Sir Arthur Keith. A remarkable chapter in this book is one entitled "Jesus the Prophet," which is related to current events.

4/6**PEOPLES OF ANTIQUITY***Vol. II of "A History of Experimental Spiritualism." (Laureated by the French Academy of Science)*

by

CAESAR DE VESME

AFTER having discussed, in *Primitive Man*, the initial volume of this work, the nature and origin of religious beliefs Mr. de Vesme proceeds to discuss the role played by the experimental elements in the spiritualistic doctrines of early civilization, but more especially in connection with Hebrew and Graeco-Roman peoples.

His enquiry into the motives which determined the prohibition of necromancy under the Mosaic Law leads the author to conclusions both novel and surprising. This is followed by a study of Jewish angelology and demonology; and of the prophets, viewed from the standpoint of modern psychology; of divination by the teraphim, and others.

10/6**MAETERLINCK**

by

AUGUSTE BAILLY*Penetrating sketch of the plays and essays of the world-famous Belgian mystic and philosopher.*

THIS book is indispensable to all those desirous of understanding the trend of events literary and mystical during the past half-century.

Striking analogies are drawn between the activities of the animal kingdom, in its lowliest though highly intelligent form, and those of man; and Maeterlinck's attitude towards destiny, his views on animal and plant life, on metaphysical and metapsychical problems, are expounded with remarkable lucidity and sympathetic insight.

It would be impossible to find a work more calculated to give one a clear idea of the purpose and life of Maeterlinck than is this volume, which, in its universal appeal, will be welcomed by readers everywhere.

5/-**Paternoster Row THE HOUSE OF RIDER London, E.C.4.**