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Editors :

{ Rev. W. STANTON MOSES, (M.A. Oxon.)
EDMUND DAWSON ROGERS.

E. W. WALLIS.
DAVID GOW.

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THE FREEDOM OF TWO WORLDS

LAW THAT UNITES APPARENTLY IRRECONCILABLE CONDITIONS

By OLIVE C. B. PIXLEY, (Author of " Listening In ")

WE must, as complete individuals, understand once and for all, that it is as necessary for us to comprehend the laws that govern the Spiritual World (those laws which our spirits either obey or disobey) as it is essential we should investigate the working of natural laws that affect our physical body and material conditions. The laws that govern matter, and the laws that govern Spirit or Light are not at variance but are in complete harmony and are interpenetrable. In our ignorance in past ages, Spirit and Matter have been thought irreconcilable substances. In our knowledge of to-day we have re-found the law that unites all apparent irreconcilable conditions—and that is, the Law of Transmutation. The understanding of the working of this law gives us freedom of knowledge—power on earth, the power that defeats death.

Our knowledge, or lack of it, is our individual responsibility, the parable of the talents is a very searching one. Knowledge can free us from the Kharmic Law ; ignorance constrains us in it. Ignorance that binds us on earth, binds us in Heaven ; knowledge that frees us on earth, frees us in Heaven. Therefore it is essential that we obtain our freedom here. So essential is it, that we must endeavour to eliminate all prejudice and all preconceived ideas and examine unemotionally the original source of this law which can transmute the substance of matter into the substance of light.

Knowledge of that law was given to the world, through the incarnation of the Spirit of the Christ, into the human personality of the conscious medium, Jesus. Every human individual is controlled by a spirit and that spirit receives its individual name in infancy. We do not name the body, we name the spirit. A still-born child has a perfect human body of flesh, blood, bones, nerves and brain, but it has no breath, no life, no spirit and it receives no name, no individual sound.

If we begin to examine the statements of the New Testament regarding the activities of Christ, we come across the most amazing facts concerning His power to demonstrate the working of this Law of Transmutation. We find that He was able to recall from the World of Light, the spirit of Lazarus. In the immediate functioning of the Law of Light, this re-animation of matter, He was able to demonstrate this new Law to a people who had been instructed by the Scribes and Pharisees concerning the mysteries of the past civilisations. Those mysteries had not included a knowledge of the co-ordination of the laws of Light and the laws of material substance. He proved to them that the requisite amount of Light incarnate in the proper proportion of matter, instantly makes a corpse into a perfectly healthy human individual—I say, individual for it was not only the re-animating of a body, He restored the spirit of Lazarus into his own healthy physical body by the instantaneous fusing of Laws.

I have just said that every human body is controlled by a spirit that we know by its baptismal name. The quality of that spirit is manifested by its actions and what we call its characteristics. From the social point of view we roughly divide human nature into two classes—the controlled and the uncontrolled. In the former class, the proportion of Light and Matter are well balanced ; in the latter, Matter predominates and offends against the law of proportion. We all know the difference between the qualities of exterior Light—candle light, gas, electric light and spot lights of intolerable brilliance. I want you to realize that the substance of incarnate spirit varies as much in quality as does exterior light. The spirit sustains and increases its quality according to the strength of the Source that it draws on. If the spirit is unaware of or repudiates the existence of spiritual energy, it must of necessity deteriorate. If the spirit is of a slovenly nature and not at all particular as to where it derives its nourishment and changes its diet according to its mood, it will suffer from as many spiritual discomforts and

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THE FREEDOM OF TWO WORLDS

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diseases as the body does if it follows the same régime. That is why Christ claimed His Divinity—because He knew that He drew into His being sustenance for His Spirit from the true Source of Light. No power on earth can separate the substance of the mother from her child, and no power in Light could separate the substance of the Spirit of Christ from the Spirit of God.

So—given the unity of eternal substance, what is the effect on the human individual? I see the personality of the man Jesus, as the perfect conscious medium, controlled by the Spirit of God, and that, I claim, is what we all should be—conscious mediums controlled by the Omnipotent Spirit of Light.

It was as a medium that Jesus consciously transmitted the knowledge of the divine laws to the world. Never did he claim power of His own. He knew what He was doing, but He knew that the knowledge was the result of direct inspiration, which could only make a contact with His mind if He deliberately transmuted the grosser qualities of His human substance into the incandescent essence of spiritual energy. That took Him thirty years to do. Then He became God's Medium. He spoke with the voice of Divine authority. Through Him, the Creator was able to control the elements—through Him, *not* by Him. Through Him was manifested the power to transmit sufficient Light into the spirit of man, to re-adjust the predominating balance of matter, so that the diseased body became whole. Through Him the knowledge of Light was established as a scientific accomplishment.

PSYCHIC EXPERIENCES

Through the ages there have been individuals who have had mediumistic qualities. Of that we have legendary and historical evidence—namely, the Oracles, magicians, witches, mystics, and the 20th century Mediums, all making some contact with supernormal conditions, and all testifying to various experiences outside the range of the normal individual.

Psychic experiences were quite usual in New Testament days. It was very difficult for the people to discern the source from which the individual drew his power. If the results appeared the same, did it matter, said they, whether the source was Beelzebub or God?

Does it matter whether our experiences are psychic or spiritual? Does it matter whether our knowledge comes from the Astral plane, the plane of hallucination; or from the World of Light, the plane of Reality? There lies our individual responsibility, we alone know where our desire for knowledge rests.

There is in most of us a great craving for illusion, something that will take our minds away on a holiday, from the grim realities of our everyday life. Everybody has some power of imagination, some secret place of phantasy, where our spirit relaxes and withdraws from the immediate present. It may consist in dreams about the future "castles in Spain" or those gossamer veils that drape our minds when we return incognito into the past and wander at will in those pleasant realms of unreality.

Our minds have the power to create the conditions that our souls demand to live in. If our bodies are hungry, they demand to be fed, if tired, to rest. If our souls are tormented by the restrictions of their incarnate conditions, if their creative power is thwarted, if their craving for beauty denied—then, in ignorance of the power of our spirits to transmute the restrictions and limitations of our material environment, they create for themselves the necessary illusionary conditions to ease the pain of their torment.

Will you look upon your mind as the builder and architect, your spirit as the material, and your soul as the owner and occupier, all three working in such close co-operation

that it is difficult to separate them? What I want to emphasise is, that your soul is bound by the restrictions placed on it and around it by the quality of your spirit and the constructive or destructive energy of your mind. If your spirit, working in harmony with your body through the agency of your mind, creates for yourself in this world an atmosphere of harmony, dealing with the realities of life at their true and not their fictitious value, you are, through the medium of your mind and spirit, creating for your soul your heaven on earth. But if circumstances are too strong for the mind to cope with, if the spirit is weak, if it creates for itself synthetic conditions, if it does not know from where to draw its strength, it continues with increasing urgency to draw its force from the world of illusion, the astral plane.

THEATRE-WORLD OF THE MIND

Look for a moment on the Astral Plane as the theatre-world of the mind, where it can legitimately create for the soul, pleasant or unpleasant conditions, according to the quality of the spirit that controls it. There are many illusive conditions in this material world that deceive the physical eye—many startling optical delusions. On the astral plane there are as many and varied conditions, calculated to deceive the mental vision. In this world we can "fake" new furniture to look genuinely antique; on the astral plane the mind can create synthetic conditions of beauty, that will deceive the un-initiated into thinking temporarily that they have reached the home of eternal realities. But they find that on the astral plane, are all conditions of minds. The depraved, the sadistic, the ruthless minds can also create the conditions, for which their spirits provide the material, and in that condition their soul must live until the spirit changes its quality and understands that the Law of Transmutation is the key that unlocks the door to freedom. The Soul is the individual note—in the eternal harmony of life—the spirit is the tone, the quality, the expression of that note, and the mind is the instrument that plays it. The inadequacy and inefficiency of the instrument is responsible for the appalling discords that provide the destructive energy that is so evident in the world to-day. It is expressed through the Bolshevik spirit and put into action through the agency of the Bolshevik mind. No change either for construction or destruction can take place in this world, or on the astral plane, except through the agency of man's mind. Therefore the whole future of the world's welfare lies in the minds of men living to-day. It lies individually with us.

The whole responsibility was shouldered, primarily, by the soul of the Christ. Could He, in full knowledge of that responsibility, incarnate in matter, learn the technique of drawing the necessary quantity of the essence of Light into His Spirit, as daily food? Could He transmute an ordinary, normal, Jewish mind, into a delicate instrument, that could express in utter perfection of tone, one perfect note, the standard pitch, to which all humanity could tune in?

He did change the condition of minds that made a contact with His mind, He made men understand that mind and spirit can dominate all substance, even that intangible condition of hallucination. If only people could realize, that reality can be far more beautiful than phantasy, that there are legitimate retreats where the spirit can travel to rest and bring to the mind fascinating material for constructing a radiant environment for the soul.

[This is the opening section of a remarkably interesting lecture delivered at the L.S.A. on Thursday, May 25. The second section, in which Miss Pixley develops her theme, will appear in next week's issue of LIGHT. Dr. Fielding-Ould, President of the L.S.A. presided at the lecture, which was followed by an animated discussion.]

TO READERS OF "LIGHT"

FOUR WAYS IN WHICH THEY CAN HELP

To meet the changing conditions by which LIGHT is faced, the sale-price is to be reduced from 4d. to 2d. at an early date. To meet the loss of sales-revenue and to provide funds for advertising and otherwise pushing the sale, a sum of not less than £1,000 is required; and to ensure success it is necessary that the subscription list should be greatly increased. We ask you to help:

- (1) By contributing to the Sustentation Fund;
- (2) By continuing your Subscription at the present rate and renewing it to cover a period of twelve months from the date of the price reduction (yet to be fixed);
- (3) By becoming a Subscriber at £1 per annum if you are not already on the subscription list; and
- (4) By speaking of LIGHT on every possible occasion to your friends and so endeavouring to obtain new readers.

R. Fielding-Oak.

Chairman "Light" Board, President London Spiritualist Alliance

Sir Oliver Lodge has written as follows:

"I support the appeal which will shortly be made on behalf of LIGHT, for I feel convinced that the moderate policy represented by the paper is worthy of support. It would be a national calamity if LIGHT, in order to pay its way, should have to resort to the more sensational methods of modern journalism."

Oliver Lodge

Please fill up the portions of the following form applicable to yourself: and return the form to:

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I.....agree to continue my subscription to LIGHT at the present rate of 20/- per annum and when necessary to renew it so as to cover a period of twelve months from the date (yet to be fixed) of the reduction of the selling-price of LIGHT from 4d to 2d.

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PENTECOST AND ITS PHENOMENA

By DR. NANDOR FODOR

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." (Acts, ii, 1-4.)

THIS is the record of the Baptism with the Holy Ghost. The drama of it! The followers of Jesus in an ecstasy of prayer and love, yearning for illumination as promised by the Master, creating with one accord a vortex of tremendous psychic forces!

Many have since witnessed similar phenomena but the phenomena have never "witnessed" the same sitters.

To illustrate: under date, December 6, 1868, Lord Adare recorded in *Experiences in Spiritualism with Mr. D. D. Home* (p. 83, orig. edition) the following experiences:

"We now had a series of very curious manifestations. Lindsay and Charlie (Charles Wynne) saw tongues or jets of flame proceeding from Home's head. We then all distinctly heard, as it were, a bird flying round the room, whistling and chirping, but saw nothing, except Lindsay, who perceived an indistinct form resembling a bird. Then came a sound as of a great wind rushing through the room, we also felt the wind strongly; the moaning rushing sound was the most weird thing I ever heard. Home then got up, being in trance, and spoke something in a language that none of us understood; it may have been nonsense, but it sounded like a sentence in a foreign tongue. Lindsay thought he recognised some words of Russian. He then quoted the text about the different gifts of the spirit, and gave us a translation in English of what he had said in the unknown tongue. He told us that Charlie had that day been discussing the miracles that took place at Pentecost, and that the spirit made the sound of the wind; of the bird descending; of the unknown tongue, and interpretation thereof, and the tongues of fire to show that the same phenomena could occur again."

The comparative rareness of full Pentecostal manifestations is solely due to the absence of design on the part of the operators in the unseen. For the phenomena themselves have been known to all and sundry. The difference is but in degree. Instead of "a sound from heaven as of a rushing, mighty wind," there may be only breezes, currents of air and cooling of temperature. They are the heralds of strong physical phenomena.

"These movements,"—writes Sir William Crookes of Home, in his *Researches*—"and indeed I may say the same of every kind of phenomenon, are generally preceded by a peculiar cold air, sometimes amounting to a decided wind. I have had sheets of paper blown about by it, and a thermometer lowered several degrees. On some occasions I have not detected any actual movement of the air, but the cold has been so intense that I could only compare it to that felt when the hand has been within a few inches of frozen mercury."

Writing of a sitting with the Marquis Centurione Scotto (July 7, 1928), Prof. Bozzano records: "Almost immediately we felt strong blasts of icy air which rapidly increased in force, giving one the impression of a powerful supernormal electric fan which periodically wafted its pleasant, cooling currents of air over the sitters. . . . These currents were so strong that our hair waved in the wind, and men's coats and the lace on the ladies' dresses were blown about."

Not the slightest sound accompanied the production of this phenomenon which sometimes cooled down the temperature as much as 20 degrees.

We cannot allot the parts which the sitters and the Medium play in these thermic manifestations. Some-

times the source is plainly the Medium. The spouting fountain of air in the Paladino seances issued from a depression on the Medium's forehead. But Walter said that his demonstrations were due to some psychic emanation from the sitters' brain. That agrees curiously with a statement of D. D. Home's control: "It is through your brains that the atmosphere we make use of is thrown off."

The "tongues of fire" are our psychic lights. In a seance with Indride Indridason, Prof. Haraldur Nielsson of Iceland counted one evening more than 60 tongues of light of different colours. He wrote in *LIGHT*, Oct. 25, 1919: "I could not help thinking of the manifestations described in the second chapter of the Acts of the Apostles especially as a very strong wind arose before the lights appeared. Later on, the whole wall behind the Medium became a glow of light."

In religious revivals, these lights have been described as tongues of flame. In the account of the great Irish revival of 1859, a leading official belonging to the Corporation of London was quoted in the *Spiritual Magazine* (1877, Vol. XVIII): "During the open air meetings, when some 600-1,000 people were present, a kind of cloud of fire approached in the air, hovered and dipped over the people, rose and floated on some distance, again hovered on that which was found afterwards to be another revival meeting, and so it continued. The light was very bright and was seen by all, producing awe."

There can be little doubt that these lights were the result of an outpouring of psychic forces generated by religious ecstasy. Seance-room investigations point to a chemical operation on the human body by invisible entities, the ways and means of such operation being entirely unknown to our physiologists.

The "gift of tongues" is almost an epidemic phenomenon in religious revivals. The best subjective record we find in Robert Baxter's *Narrative of Facts characterising the Supernatural Manifestations in Members of Mr. Irving's Congregation*, London, 1833. But Baxter suffered from prevailing dogmatism and, as he conceived doubts that the inspiration came from the Lord, he changed front and straightway put it down to the Devil. Strangely enough, he did not credit the Devil with linguistic accomplishments. He believed that the unknown tongues were jargons of sound, which they probably were.

They may have belonged to the same class of manifestation as the spirit-languages, the primeval tongue and the Martian languages which, in their time, had considerable vogue. But this detracts nothing from their phenomenal significance. For we know that foreign tongues are spoken by Mediums who normally possess no linguistic education. Bozzano's *Polyglot Mediumship* and Dr. George B. Cutten's *Speaking With Tongues* furnish sufficient food for thought to any doubting student of the reality of this intriguing class of psychic manifestations.

SOUND WAVES

To the Editor of *LIGHT*

Sir,—In a recent issue of *The Listener* there was an account of a talk on Sound Waves by Professor Julian Huxley. In this, it was stated that sound waves of a very high rate of vibration had been used to sterilise milk. Those who have had experience of healing by Spirit-agency are well aware that the vibrations used by spirit-doctors will kill disease germs and produce a sensation of numbness. Sound waves at a high rate of vibration apparently have the same effect. If doctors will follow up this line of research, I think they will have a new field of discovery opened out which will link up scientific medical knowledge with that possessed by the Spiritualists with a great benefit to both.

Sycamore Farm, Kenton,

ARTHUR BARKER.

FOREIGN NOTES

TRANSLATED BY MISS M. A. BUSH

M. JEAN MEYER

THE French *Revue Spirite* for April has, by way of Frontispiece, an excellent reproduction of a portrait of M. Jean Meyer, by the artist Thomas Dubé. This portrait was exhibited at the *Maison des Spirites* in Paris from April 9th to 23rd, thereby fulfilling a wish more than once expressed by Meyer himself that his picture might some day hang next to those of his predecessors, Allan Kardec and Léon Denis.

April 13th was the second anniversary of the death of Jean Meyer, and the Editor of the *Revue*, M. Hubert Forestier, follows the portrait by a warm appreciation both of Meyer himself as a man, and of all the work he did for Spiritualism in France. It was in the days of universal mourning in the year 1914, that Meyer vowed to himself that he would use every effort to spread the knowledge of the Life Beyond, in order that, as he said: "A ray of divine Hope might shine through the tears of bereaved wives, husbands, and sisters."

To this he devoted the rest of his life. Together with his friend, Dr. Gustave Geley, he created the first Laboratory of Psychical Research in Paris, founding at the same time the Union Spirite Française, and later on the Fédération Spirite Internationale. For their accommodation he generously provided the well-known *Maison des Spirites*. Charles Richet said of him in the Third International Congress at Sarbonne: "Jean Meyer was not only generous, he was above all intelligent." He himself said of his work: "In helping to establish the foundations of Psychical Research, I was but obeying an imperative duty, a necessity dictated by my highest aspirations, and my ardent wish for the spiritualisation of humanity."

Hubert Forestier, who was an early pupil and an ardent admirer of M. Meyer, informs us that when his patron lay dying two years ago, the spirit face of Allan Kardec appeared above his bed.

If the work to which Jean Meyer gave so generously is to be maintained, it requires the financial support of those for whom he laboured; and it is good to hear from M. Forestier of the liberal donations and appreciative letters coming in from both private individuals and large and small Societies all over the country.

VIRGIL'S KNOWLEDGE OF MATTERS PSYCHIC

Writing in the same number of the *Revue*, Dr. Lucien-Graux draws attention to the poet Virgil's knowledge of matters psychic. The poet was wise enough to know how much in his day must be kept for the initiate, and how much might be revealed without incurring the wrath of both Gods and men; but beneath the beauty of his verse and poetic diction, says Dr. Graux, there is ample evidence, notably in the 6th Book of the *Æneid*, to prove to those who have eyes to see, that Virgil not only had the knowledge, but that in all probability he was himself a Medium. He writes:

"Whether Virgil was a Medium, or not, he has produced a work on Clairvoyance of the highest character, placing before us facts which come to us now as perfect transpositions from Antiquity of those modern convictions on which theoretical and experimental Spiritualism prides itself to-day. Almost everything that our 'Historians of Survival' have recorded in their books may be found in the 6th Book of the *Æneid*; in such arresting order, moreover, and so clearly stated, that in making this claim we run no risk of being accused of stretching his meaning, or of far-fetched hypotheses."

We are accustomed nowadays to think of the Priestess where Oracles were consulted, as a Trance and Voice Medium. She did not, as the writer points out, make use of trumpet or other mechanical aids, but she could

(Continued at foot of next column)

A LETTER FROM CANADA

MR. E. A. S. HAYWARD TELLS OF A NEW AND PROMISING CIRCLE

MR. E. A. S. HAYWARD and Mrs. Hayward are still in Winnipeg, Canada, and in a letter, dated May 5, Mr. Hayward gives some particulars of a recently-formed "circle" from which interesting results are expected.

"It consists," he writes, "of a group of professional and business men, their wives, and a few other ladies who are interested in psychic research, and a well-known doctor who has sat from time to time with the Hamilton Circle, now sits with it regularly. We have found it to be working on excellent lines and there is a strong bond of sympathy and co-operation among its members which is conducive to the best results. The principal Medium is a gentleman who sat for many years with the Hamilton Circle, and who was primarily responsible for the starting of the one to which I refer. His chief control is a well-known scientist, who, with a group of scientists on the spirit side is desirous of producing certain phenomena of a physical and scientific nature, which, if successful, will be of a most wonderful and epoch-making character. I am not permitted to indicate, at present, the form which it will take. In the meantime, the Circle is obtaining some extremely interesting mental phenomena, and receiving communications of a beautiful philosophic nature. A thoroughly efficient stenographer is present at each sitting so that a verbatim account is taken of everything that comes through and a complete documentation of all that takes place. The sittings are held in a room kept solely for that purpose."

"We feel sure that a great deal will be heard of the work of this Circle in the future, and we are glad to be able to bring it first to the notice of yourself and the readers of *LIGHT*. Arrangements have been made so that when we leave Winnipeg I shall be kept in touch with its progress for the benefit of your paper."

"We are still having many interesting contacts both with groups and private individuals who are anxious to have proof of the truth of survival, and we have been able to bring comfort to many who have lost those near and dear to them. Only a few days ago we were able to relate our experiences to a group in which was the minister of one of the largest churches in the City, he listened most sympathetically to what we had to say, asked very intelligent questions and was greatly interested in our spirit photographs, which have proved so useful in our propaganda work."

(Continued from previous column)

bring to the hearing of those who gathered round her in seance the beloved voices of their dead; and though Virgil speaks of "a hundred voices" being heard simultaneously, the Commentator regards this as but a poetic way of emphasising the fact that many voices were heard at once. The symptoms of Trance too correspond in every way with what is familiar to-day—the invocation or prayer, the first incoherent mutterings of the Medium, the change of facial expression, the hurried breathing, irritation, clenched fists, groans, kicks, and sometimes a collapse beneath the table. These are all well known to us.

Nor does the correspondence end here, for Virgil tells us that on certain occasions the Gods did not speak directly, but that they would then guide the hand of their scribe, producing what we call automatic writing, which again, might be given "à l'envers," that is to say, in mirror writing.

So too the Medium sometimes experienced unfavourable conditions, when evil spirits strove with the good, rendering impossible the production of phenomena. Another vindication of the claim that there is nothing new under the sun.

MADAME LOTTE PLAAT

THE wedding of Herr von Strahl, German Consul in Norway, and Madame Lotte Plaat, took place at Christ Church, the beautiful German church, Montpelier Place, Knightsbridge, London, Saturday, May 27th.

Madame von Strahl is a member of a distinguished family, her father, Herr Emil Mahlstedt, having been Dutch Consul in Oldenburg, Germany. She will be long remembered in England for her remarkable experiments in connection with Psychical Research, a branch of science in which she has been interested for several years.

All students of supernormal psychology must feel grateful to her for the willingness with which she permitted her own extraordinary faculty to be experimented with, in the interests of science. Her abilities have added considerably to our knowledge of certain supernormal phenomena.

During her visits to England she became an extremely popular figure in London society.

Consul von Strahl has been a member of the German diplomatic service since 1918, and has held a number of important posts in various parts of the world, including Stockholm, Copenhagen, Holland and Guatemala. He is the son of the late Otto von Strahl, Court-marshal to H.H. Landgrave Alexander Friedrich von Hessen and Chamberlain to the King of Prussia. His mother was Adelheid, née Countess of Monts.

THE MARGERY MEDIUMSHIP

In reference to the dispute concerning the "Walter" finger-prints produced in the Margery Mediumship, and the promise that a full report would be published when the investigation was complete, we learn from the May issue of the *Journal* of the American Society for Psychical Research, that it is expected that the entire Report will be available by the middle or end of June. It is further stated: "Because of its length, it has been found impractical to print it serially in the *Journal*, and it will therefore be issued as a Volume of Proceedings. A copy will be sent to every member of the Society."

MAGIC IN ENGLAND

Miss Helen Simpson, the well-known novelist, spoke on "Magic in England" at the British College of Psychic Science, South Kensington, on Wednesday last week (May 24). She had made a deep study of the witchcraft trials of the 17th and 18th centuries and held that some of the fury aroused was the fault of the Translators of the Bible in the reign of James I. Instead of giving the Hebrew word—which has the significance of "a hollow vessel," something to be filled, an English meaning comparable to our word Medium or Sensitive, it became "Witch," which had a suggestion of evil association.

Without entering into the reality of the powers said to be possessed by the Witches, Miss Helen Simpson held that, on the whole, the Judges at the trials attempted to be fair—one indeed, Sir Matthew Hale, going very far in his efforts to save two women, but failing because of the strength of the popular feeling.

A good discussion followed, in which instances of modern witchcraft among natives were referred to and Mrs. Hewat McKenzie, from the chair, thanked the Lecturer for her informative lecture.

HEALING THROUGH SPIRIT-AGENCY

Mr. C. A. Pickwood's story of how he was cured through spirit-agency (which appeared in *LIGHT* last week) has aroused much interest, and a number of readers have sent letters for Mr. Pickwood. These have been forwarded to him.

One reader says: "Rather a remarkable thing happened to me. I have been wanting to get into touch with a spiritual healer and, with this end in view, ordered *LIGHT*. Imagine my surprise when I saw the front page," with the beginning of Mr. Pickwood's article.

THE "PSYCHOGRAPH"

INTERESTING RESULTS THROUGH A HOME-MADE INSTRUMENT

PARTICULARS of evidential messages received by means of an instrument known as a "Psychograph" are contained in a communication sent to us by Mr. W. W. Love, of Dover House, Westminster Bridge Road, London, S.E.1.

"Three months since," Mr. Love writes, "I became acquainted with a remarkable instrument, used in central Europe by by-gone generations for communicating with the world of spirits, before the advent of modern Spiritualism. With this apparatus (which is home-made) we are obtaining astounding evidences and it is all so simple and convincing. I have never known a human Medium to give such remarkable tests—names in full, dates of birth and passing, occupation when on this plane and other convincing details."

Mr. Love says the psychograph is somewhat similar in construction to the pantograph used for enlarging plans, maps, etc., but with the lathe extended, to which are secured tablets, five in number and four inches square.

The pointer of the Pantograph which is operated by the hand of the enlarger, is controlled in the Psychograph by an unseen power. So great at times is the pull on the pointer by the invisible power, that it is with difficulty the hands are kept upon the tablets attached to the lathes and to follow their movements. At several of the sittings, so rapid was the movement of the pointer, we could hardly write down the letters indicated."

Mr. Love gives details of a number of messages—including names in full, dates, occupations and other evidential particulars—which he says were received through a home-made Psychograph at a home circle composed of investigators "without any previous experience of spirit-manifestation," and under conditions "which preclude any idea of fraud or monetary consideration," the circle being held at 56 Drewstead Road, Streatham Hill, London, S.W. Mr. Love ends by saying: "We are now sitting two nights weekly with equally convincing results."

MR. GEORGE CRAZE AGAIN PRESIDENT OF M.S.A.

At the annual general meeting of the Marylebone Spiritualist Association held on Wednesday, May 24th, Mr. George Craze was unanimously elected President in succession to Mrs. Treloar, who declined re-nomination. Mr. Craze had previously been president for three separate periods of three years—so that he is now entering on the tenth year in that office. A rule of the Association prevents a president from holding office for more than three years consecutively.

Mr. Ernest Hunt and Mr. Shaw Desmond were elected members of the Council; and Mrs. Craze, Mr. H. C. Buckingham and Mr. H. J. Ridley were re-elected.

Mr. George Craze was the speaker at the Queen's Hall service on Sunday night and Mrs. Treloar presided.

FOX-TAYLOR RECORD

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418 p.p. LARGE QUARTO

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AFTERTHOUGHTS ON "HOPE" DEBATE

FACTS OF THE FLASH-LAMP "DISCOVERY" AT THE BRITISH COLLEGE

By MRS. HEWAT MCKENZIE

SUSPICION grows by what it feeds upon, and the photographic discussion reported in *LIGHT* of May 19th seems to leave the opposing parties "as they were." Mr. Barlow probably still regards as deluded those who supported Hope's genuineness with a dozen reasons as cogent as his own against it. Major Rampling Rose definitely doubts whether even he could devise conditions for experiment which would leave no loophole for fraud. I did call attention to a series of experiments by Mr. Price with Mrs. Irving—do these go by the board? But if the Major is right, then we have been wise to call extra and confirmative support for the genuineness of certain results, the line taken in the discussion by Hope's supporters on the 11th May.

Mr. Barlow has made unwarranted capital, I think, out of an innocent letter from Hope; only years after does he find it reek with suggestion of fraud. It was written from Hope's own home-address instead of from Mrs. Buxton's, where all sittings were given and letters for appointments dealt with. But I also have had personal letters from Hope, and so has Miss Scatterd and other friends, from his own address and saw nothing suspicious in this. He asked Mr. Barlow to supply him with some luminous cards "as he was going to the College." I remember making some psycho-physical experiments with Hope in which luminous cards, probably provided by him, were used. But how naïve, if he were "up to some game" as Mr. Barlow suspects! Why should he take Mr. Barlow into his confidence? Did he regard him as a willing accomplice? To such lengths can suspicion go—and it spreads. Mr. J. Arthur Hill seizes on this point in *LIGHT* of May 26th and says: "It is also significant that Hope knew the use of luminous paint which he obtained from Mr. Barlow." Mr. Barlow has not proved from this incident that Hope made any use of luminous paint for photographic deception.

Mr. Hewat McKenzie, when Principal of the British College, supported the Crewe Circle in the determined attack made on their mediumship in the Price-Hope case in 1922. He and his Committee spent months in an endeavour to elucidate the truth, which culminated in a discovery that the wrappings of the packet used (and which Hope had not handled) had been illicitly opened and re-sealed, as verified by the Imperial Plate Co. This convinced Mr. McKenzie that in this case *others had attempted to deceive Hope, and he never receded from this conclusion.* Mr. Barlow now assumes Hope's guilt in this instance, but is there nothing yet to ask of Messrs. Dingwall and Price or their associate who boasted of ability to open sealed packets undetected?

Following this case, which caused very serious disturbance to the Mediums and to the investigating public, all experiments at the College were carried out with specially marked and sealed packets of plates. Mr. Hope agreed to use these; they were instituted for his protection as well as for that of the public. The more cold-blooded and "scientific" we make psychic experiments, the more we seem to defeat our own ends. I do not think Hope ever liked these sealed packets. They lacked the magnetisation of the sitter who, before this, had usually carried his packet about with him for days, and they had stamped all over them: "We suspect you." A prejudicial emotion might be set up, which I have known, in the case of other Mediums, to ruin results.

Be this as it may, it was noticed during several visits that all the "extras" secured were of the "moving face" variety—all "draped" or "cloud" effects were absent. Before the advent of the sealed packets, the "extras" were varied and we heard that experimenters at

Crewe still obtained these varieties. There was nothing in itself wrong with the "moving face extra" and we may recall Major Mowbray's excellent testimony to one of these at the Queen's Gate Hall discussion—but it gave us anxious thought that there should only be this one kind of result, for the theory of the use of a flash lamp had been freely mooted during many discussions.

Mr. McKenzie raised the matter with Hope and Mrs. Buxton, but no light was thrown upon it. To satisfy his doubts, the Hon. Principal took it upon himself on one occasion to examine Hope's luggage. I was not present, but he reported to me that he found in a suitcase a flash lamp with a bulb attachment, some cut-out photographic heads, and some hairs. He apparently reported this to Mr. Barlow, with whom he was collaborating at the time on photographic matters, but Mr. McKenzie was not a man to condemn another on suspicion and he made no public statement about it, hoping in time to satisfy himself regarding the matter.

That time never came, for shortly afterwards the Crewe Circle ceased their visits to the College, owing to family illness and a subsequent operation on Mrs. Buxton.

Mr. Barlow mentioned this matter without using names in his S.P.R. lecture, and subsequently asked me to confirm it publicly. I saw no necessity for this, as it was again a question of mere suspicion, and Mr. McKenzie had not taken any action in his lifetime; but I have since heard that exaggerated statements of the affair are being circulated, and have therefore felt it wise to give the facts as I know them. No record was ever made of the matter.

I have seen Hope work under many conditions, at his best and at his lesser best; I have *felt* the psychic force on many occasions flow from his hands; on other occasions I felt nothing. I have *seen* the emanations flow about his own and Mrs. Buxton's hands as they stood near the camera; on other occasions nothing. I have been conscious, as a sitter, of cobwebby, tangible impacts upon me as I waited for the exposure of the plates, at other times everything was "dead as mutton."

We may surmise and discuss and suspect the why and wherefore of strange results and actions in this as in all psychical manifestations, but I shall continue to hold, from personal experience and from testimony adduced by reputable witnesses, that William Hope was a genuine Medium with the usual variable psychic force, and that he did a remarkable work in his day on behalf of the reality of psychic photography.

MR. BARLOW BELIEVES "THERE IS SOMETHING IN IT"

Mr. Fred Barlow, lecturing on Psychic Photography to members of the Oxford University for Psychical Research on March 3, said:

"I do not for one moment suggest that there is no such thing as genuine spirit photography. I do believe, however, that every photographic Medium in the past has consistently faked, so that no reliance can be placed on the results which they have obtained."

At the close of the lecture, he said: "In spite of all deceptions, deliberate and otherwise, I still believe that there is something in it."

MR. JOHN MYERS' TEST

Mr. John Myers sends to *LIGHT* a detailed description of a photographic test to which he submitted at Stratford Spiritualist Society, and he also sends two prints—one containing four "extras" and the other five. It is stated that the test was carried through with sealed plates provided by Mr. Odin Kastrop, Danish Consul for Port Elizabeth (who is on holiday in London) which were signed, loaded and developed by a Committee. Mr. Myers did not go to the dark-room or touch any of the plates.

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.)

RUDI SCHNEIDER

FROM LORD CHARLES HOPE.

Sir,—I have read Mr. Harry Price's letter which appeared in your issue of May 26th. I think Mr. Price will discover if he does not already realise, that :

(1) Mr. Rudi Schneider wrote his letter of March 7th, 1933, before he had seen Mr. Price's report of his "sittings" Feb.-May 1932, and before he had learned that Mr. Price was bringing forward any accusation of fraud against him ;

(2) Mr. Schneider considers himself ill-used by that Report ;

(3) Mr. Schneider will not be returning to Mr. Price next autumn or later.

26a North Audley Street,
London, W.1.

CHARLES M. HOPE.

* * *

SCHNEIDER PHENOMENA GENUINE

Sir,—Many letters have been published relative to the Rudi Schneider controversy which impel me to write in order to corroborate the statements made by Mr. Price in his letter published in *LIGHT* on May 27th.

The correspondence with Rudi Schneider to which Mr. Price refers passed through my hands as translator. From the nature of the communications I inevitably sensed that Rudi was "under suspicion" as a result of some compromising picture, but I was not aware, prior to its publication, that I was personally concerned in that photograph. For the purpose of precision, I deem it appropriate to stress that I did not always act as sub-controller—as a matter of fact, the control was changed during the evening at most seances.

May I add that, based on the evidence of my own eyes and observations, I am firmly convinced that the Rudi Schneider phenomena I have witnessed were genuine. Incidentally, it might be pointed out that Bulletin IV contains a vast amount of evidence to that effect—this seems to have been completely overlooked.

16, Cheniston Gardens,
Kensington, W.8.

DOROTHY DE GERON.

* * *

MR. ERNEST OATEN AND MR. HOPE

Sir,—As one of the former members of the Society for the Study of Supernormal Pictures, I have been very much surprised at the attack made upon Mr. William Hope. I had understood from the reading of the Proceedings of the Society that Mr. Barlow had imposed very rigid tests with Mr. Hope. It is quite a surprise to find that those tests were not as conclusive as the members of the S.S.S.P. were led to believe.

May I say that in my visits to Crewe I can single out at least two cases where I took my own plates, bought in Manchester. The usual circle was held, in which the unopened packet of twelve plates was handled by Mr. Hope and Mrs. Buxton. I examined the camera, took out the lens, breathed upon it, and wiped it. I examined the carrier in daylight. I myself loaded the carriers. In fact, on these two occasions, I can say that not only did Mr. Hope not handle either carrier or plate, but he was never in the dark room during the loading or developing. Neither did the carrier go out of my possession from the time I loaded it until I placed it in the camera, or again, during the period when I took it from the camera until I had developed the plate.

I am rather surprised to find by Mr. Barlow's statement that he does not appear to have adopted the same practise. I know that Mr. Hope was a temperamental man, and that sometimes he did insist on doing most of the work himself. There were times, however, when he was in a more

accommodating mood, and when a sitter could almost do as he liked.

In none of my cases did I get a recognisable likeness of anyone I knew, but in each case I was successful in getting at least two extras out of the four or six plates exposed.

ERNEST W. OATEN.

* * *

"OVERWHELMING TESTIMONY"

Sir,—Surely the overwhelming testimony of the many hundred sitters who have carried out experiments with Hope under all conditions during the many years of his mediumship far outweighs the suggestions of fraud recently made by Mr. Fred Barlow and Major Rampling Rose.

In reference to Mr. Barlow's recent talk upon the genuineness of William Hope's mediumship, the following point, I think, calls for consideration. If Mr. Barlow's experiments—which he claimed were carried out under the strictest conditions and which, upon analysis, led him to the conclusion that he had received super-normal results—were so carelessly undertaken that it is now possible for him to reverse his judgment, surely this points to the fact that Mr. Barlow is not a reliable witness in the case. We shall do well to remind ourselves that the accounts originally produced by Mr. Barlow outlined, in many cases, his experiments step by step. If his searching analysis of the past is not to be relied upon, what justification have we for accepting his scathing criticisms of the present?

JAMES NORBURY.
Ardwick, Manchester.

* * *

FACIAL ANGLES AND PROPORTIONS

Sir,—In paragraph number 3 of Mr. A. W. Trethewy's letter in your issue of May 19th he questions the value of facial angles and proportions in comparisons of photographs of the same person.

It would appear that such measurements are quite without value in comparing photographs. It is to be assumed that psychic photographs are produced by some method akin to the ordinary. If the picture were projected at an angle to the plate and not exactly parallel there would be distortion. To illustrate my meaning I have prepared two photographs A and B, one showing a round face, the other an oval face. "B" has been produced from "A" by placing a sensitive plate in a plane at an angle of 45° to the plane of "A." The common line of the two planes is the position of the fold in a book.

One can imagine the sensitive plate put on the page facing an illustration in a book and the book slightly opened at that place to form the angle. If the sensitive plate were tilted from one of the corners one can see that the distortions would be more varied.

From this fact it would seem that the evidence obtained concerning the measurements of faces in a Deane Armistice photograph in which the late Sir Arthur Conan Doyle was interested would not hold good as evidence of identity or otherwise.

F. W. WARRICK.
6, Nile St., London, N.1.

* * *

"BLOTTED OUT"

Sir,—Referring to his letter in *LIGHT* of May 12, Judge K. Linnet may be interested to know that I have had two similar experiences of being "blotted out" of the Medium's vision when she gave me a message. The form of mediumship was normal clairvoyance. In each case the message with names was absolutely correct and helpful ; and in each case I was sitting at the back of the hall where recognition normally would be practically impossible. The Medium knows me well, our acquaintance dating back some eight years, and for this reason I take it that the spirit-people obliterated me from her vision for the express purpose of ruling out the idea of a "made up" or *sham* (to use Judge Linnet's word) message. Surely we can give the spirit-people credit of possessing at least as much common sense and ingenuity as some of us here on the earth plane !

(MRS.) K. C. HACKNEY.

Light

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PENTECOST

IT cannot be said that all Spiritualists are Christians. Some are Jews, some are Muslims. Spiritualists may belong to any creed or to none, for Spiritualism underlies all Religions which include belief in human Survival of bodily death. But it can most emphatically be asserted, in the words of Bishop Welldon (the retiring Dean of Durham) that "All Christians are Spiritualists." True, some Christians do not know this or refuse to admit it. They are like the gentleman who was astonished and somewhat bewildered by the discovery that he had been talking prose all his life. Christians are Spiritualists because they believe in a spiritual world inhabited by spiritual beings, because they accept the after-death appearances of Jesus as objective proof of human Survival, and because they accept as true the record in Acts ii, 1—4, of the psychic manifestations on the day of Pentecost.

To the Spiritualist, as to the Christian, Pentecost is, or should be, an anniversary by which memory is stirred and hopes are renewed. To the little band of early Christians who "were all together with one accord in one place," and who, without knowing anything theoretically about psychic laws, provided the conditions necessary for spiritual manifestation, there came the outward objective signs of "rushing mighty wind" and "tongues like as of fire," and there came also the afflatus of the Holy Spirit which caused them to speak as "the spirit gave them utterance."

Often in modern times, these signs of the nearness of the spirit-world and the presence of beneficent spirit-beings have been repeated—never, perhaps, with the same intensity as on the first occasion, and certainly never with a corresponding effect on the history of the world. But the signs and experiences have been repeated, as is proved by the authenticated records quoted on another page; and this suggests that they may be repeated yet again

with all their pristine power and significance, if only the necessary conditions can be again provided.

In many Churches, it is to be feared, the "wind" and the "fire" and the "speaking with tongues," will be described on Sunday either as marvels that cannot be repeated, or as figures of speech calling for mystical and uncertain interpretation; and in either case their true meaning will be buried under a load of obscuring words.

It is for Christians who are Spiritualists to bring back to the Churches the knowledge that the events of Pentecost were real and that it is the fault of the people in the Churches if these events are not repeated in present-day Church gatherings—as they are, in varying degrees, in gatherings of Spiritualists.

TELEPATHY

AS used by opponents of Spiritualism, Telepathy is a strangely-contradictory term. On the one hand, the existence of Telepathy is denied; on the other, it is held to account for all veridical mediumistic messages, no matter how complicated. Recently, in a lecture delivered in London, Mr. Whately Carington (better known, perhaps, as Mr. Whately Smith) spoke sarcastically of "the kind of sceptic who spends Monday, Wednesday and Friday explaining away the evidences for Survival by the use of Telepathy, and Tuesday, Thursday and Saturday in declaring that Telepathy is contrary to natural law and therefore cannot occur at all." It may be seldom that both arguments are advanced by the same person; but it is a frequent occurrence to hear one scientist take the one line and another take the other—and both with pontifical certainty. They contradict each other and therefore both cannot be correct; actually, as Spiritualists know, both are wrong.

As was recorded by Sir Oliver Lodge long ago in his very early book, *Survival of Man* (1909) the possibility of Telepathy between the living has been demonstrated by laboratory methods and thus provides a basis for a reasonable explanation of messages passed from a discarnate to an incarnate mind; but on the other hand, it has been proved by a large number of recent experiments that Telepathy, voluntary or involuntary, is rare and uncertain either in the mass or the individual, so that nothing short of the wildest and most unscientific conjecture is required to make it even appear to explain the simplest veridical mediumistic communication. Recently, we understand, the Rev. C. Drayton Thomas has submitted to the S.P.R. a long paper in which, by a careful analysis of "proxy" sittings—that is, sittings at which messages are received for unknown absent people—he has once more demonstrated the utter inadequacy of the telepathic explanation of such messages.

"LIGHT'S" SERVICES TO SPIRITUALISM

WHY ITS PRESENT APPEAL SHOULD INTEREST YOU

BY THE EDITOR

FOR a week-by-week history of Spiritualism and Psychical Research in this country during the past fifty-two years, the files of *LIGHT* are invaluable. Fortunately, they are complete and available to the inquirer. Many people, and some societies, possess files of their own; but most frequently resort is had to the bound volumes in the L.S.A. Library or in the Editor's room at 16, Queensberry Place, South Kensington. Often those files are consulted and very rarely are the searchers disappointed.

This is because, from its inception, *LIGHT* has been recognised as the Newspaper of Psychical Research and Spiritualism as well as the Journal in whose columns the problems of these allied movements have been discussed and the experimentally-discovered evidence of Survival recorded and explained.

ITS EARLY DAYS

In its early days, *LIGHT* was the channel through which the Rev. William Stainton Moses ("M.A. Oxon.") poured the riches of his mediumistic discoveries and gave to the world the messages from his spirit-communicators which, under the title of *Spirit Teachings*, have become world-famous—although they are deserving of far more careful attention and study than have ever yet been given to them.

Since the days of Stainton Moses, *LIGHT* has worthily upheld the high reputation he helped to give it. Unflinchingly, it has proclaimed the certainty of human Survival; unflinchingly, it has provided a platform from which all sections of Psychical Investigators and Spiritualists have stated their views. *LIGHT* has never identified itself with any section. It has stood for the proclamation of Survival as a fact in nature, capable of experimental proof, and it has sought to record such proof. It has recognised that the implications of this tremendous fact affect Religion, Philosophy and Politics; but it has also recognised that, human reason being variable, unanimity as to the application of these implications is not to be expected—or demanded.

STILL AT THE FRONT

In this way, *LIGHT* has become a part of Spiritualism and of Psychical Research. Other Journals have come into the movement and have done excellent work in their various spheres, but they have not taken the place of *LIGHT* or made its continued activity less essential to the movement as a whole. *LIGHT* is still, as it has been for years, the best-known and

most highly-valued Spiritualist Journal in the world.

Because of this, and other considerations equally practical, we appeal to readers to help us to adapt *LIGHT* to present-day needs and conditions and so ensure the continuance of its distinctive activities.

REDUCING THE SELLING-PRICE

We propose to reduce the selling-price from 4d. to 2d.; but, before this can be done with a reasonable prospect of success, we require a minimum of £1,000, with which to push the sale and cover temporary loss on sales-revenue, and we also aim at doubling the number of direct subscribers.

Already, before appeal forms have been issued, we have received over £300, leaving roughly £700 to be raised. We ask readers to join in raising that sum quickly by sending us donations, large or small, as they can afford. In the first list of donations a total of £328-6-0 was announced. Next week the second list will be published, and we urge *YOU* to see that your name is in it.

Equally important is the process of doubling the number of direct Subscribers. As explained last week, one Reader who sends his subscription direct to this Office and receives his copy weekly direct from the Publisher by post, actually gives greater financial support to *LIGHT* than two Readers who obtain their copies through news-agents—the reason being that the whole of the purchase-price comes to *LIGHT* instead of being divided with wholesale and retail news-agents.

WHY WE ASK YOU

This is why we ask *YOU* to become a Subscriber; and we are sure that when you realise the importance of the request, you will readily comply. You can subscribe for three months by sending a postal order for 5/-; for six months by sending a Treasury note for 10/-; or for twelve months by sending a Treasury note or a cheque for 20/-, along with the form we have provided. We like Subscriptions for twelve months better than those for shorter periods because they give stability to the circulation; but we will welcome whichever of the three varieties you prefer to send. Only—if you are not already a Subscriber—we ask you to send one of them without delay.

With this issue, we enclose an Appeal Form to which we urgently direct your attention. Please read it NOW, fill it up generously and return it promptly, together with your cheques or postal orders, so that we may be assured that our expectation of success is fully justified.

SOME IMPLICATIONS OF TELEPATHY

"MAKING THE WORLD SAFE FOR SURVIVAL"

IN a lecture on "Positive Implications of Telepathy," recently delivered in London, Mr. Whately Carington gave his reasons for asserting that "no materialistic philosophy is at all compatible with the acceptance of telepathy as a genuine phenomenon."

The all-important feature which telepathy shared with practically all the so-called "Mental" phenomena of Psychical Research was that of "paragnosis"—the percipient, that was to say, betrayed an acquisition of knowledge (gnosis) which was beyond (para) what can be ascribed to normal causes and the operation of classical law.

"But it is precisely this feature," he said, "which characterises the greater and by far the more important part of the evidence for survival and communication. Thus, unless we are prepared to take the rather unusual view that survival and communication are more probable *a priori* than is telepathy, and to attribute all apparently telepathic phenomena to spiritistic intervention, we are perfectly entitled to claim practically the whole of the evidence for survival as evidence for telepathy, even though it may later prove to be evidence for something more."

"The foregoing observations seem worth making," said the lecturer, "if only in opposition to the kind of sceptic who spends Mondays, Wednesdays and Fridays explaining away the evidence for survival by the use of telepathy, and Tuesdays, Thursdays and Saturdays in declaring that telepathy is contrary to natural law and therefore cannot occur at all."

THE EVIDENCE FOR SURVIVAL

"It is entirely right and proper that the possible influence of telepathy should be taken into full account when we are considering the evidence for survival in detail or the technical analysis of any particular case; but I venture to contend, so far is telepathy from strengthening the hands of sceptics in general, that its concession as a fact necessarily destroys for ever the materialistic position, imposes a radically different type of philosophy and, so to say, makes the world safe for survival."

Mr. Whately Carington dismissed the suggestion that telepathy could be explained on the analogy of wireless. His conclusion was that "telepathy comes about, not by transmission of ideas but by community of consciousness, not by the transference of a thought but by an identity of the thinkers."

The general conception of an underlying community of consciousness, he said, was far from discordant with modern thought; and, if accepted, this view would enable us to think of telepathy in intelligible and by no means fantastic terms and would help to co-ordinate a great quantity of phenomena, ranging from mystical experience to the psychology of crowds.

"I venture to affirm," said the lecturer in conclusion, "that telepathy is destined to play a far more important part in moulding the thought of the future than it does at the present time. There can be little doubt that the bridge between the Rational and the Mystical, the Material and the Psychical is not only being built but is nearing some kind of completion; and I am by no means sure that telepathy will not prove to be the keystone assuring continuity between the two approaches."

Lo, keen-eyed, towering Science,
As from tall peaks the modern overlooking,
Successive fiats issuing;
Yet again, lo, the Soul above all Science.—

WALT. WHITMAN.

MESMER'S BI-CENTENARY

FRANZ ANTON MESMER, who died in 1815—having been born two hundred years ago (May, 1732)—has left an enduring mark on history, his title to honour having survived the worst efforts of his detractors.

In 1784, the French Government (the members of which had naturally heard much of Mesmer and his cures), instructed the medical faculty of Paris to investigate "human magnetism" and report the result. The verdict was unfavourable; for although the Commission no doubt were prejudiced, Mesmer's own methods, involving exaggeration and pretentiousness, gave some support to the opposition. But in 1826 another Commission was formed to make a fresh investigation, since in the meantime many facts had come to light that pointed to the reality underlying Mesmer's theories. The Commission acknowledged the existence of human magnetism, somnambulism and clairvoyance—a very fine achievement for a body of men largely made up of orthodox medical practitioners, so far back as more than a century ago. While it is true that Mesmer, by veiling his discoveries in mystery and "hocus-pocus," did something to retard the progress of his ideas amongst the intelligent, still he did in a materialistic age devise a science which might not inaptly be called "spiritual." In short, he rediscovered it; and as for his tendency to charlatanic tricks, let us judge him with charity. It was no easy matter in Mesmer's day to introduce a subject that lent itself so readily to opposition, and he doubtless pandered more or less unwillingly to the sentiment of his age.

TWENTY-THREE YEARS OF A HOME CIRCLE

That remarkable work, *The Fox-Taylor Record* (of which an announcement has appeared in *LIGHT* for some weeks past) has attracted considerable attention in the American Press. We know of no book with which it can be fairly compared. It has no special popular appeal, being a volume of seance records of the mediumship of Katie Fox covering the period from 1869 to 1892. The seances were held in the home of Dr. and Mrs. Taylor in New York, and the volume was published at considerable expense by their son, Dr. W. G. Langworthy Taylor, professor emeritus in political economy at the University of Nebraska. Dr. Taylor who is now 70 years of age is well known as a scholar and the author of some authoritative books on economics. His literary quality is well shown in the preface to the book. Dr. Taylor was a boy of ten years of age when the seances commenced, but the experience left a lasting impression on his mind, and his conviction of the reality of spirit-communication has grown with the years. As to the conditions in which the seances were held, he writes: "To me who have lived through them during 23 years of family life under the parental roof they seem even now to have been rigorous."

THE THEOSOPHICAL SOCIETY IN ENGLAND

Six Special Lectures by Mr. L. W. ROGERS, of U.S.A. Sundays at 7 p.m., at Victoria Hall, Southampton Row, W.C.1.

May 7. Reincarnation and Evolution.

" 14. Shaping our Destiny.

" 21. The Living Dead

May 28. Gods in the Making

June 4. SELF-DEVELOPMENT & POWER

" 11. The Supermen

All particulars at 45, Lancaster Gate, London, W.2.

INTUITIONS OF LIFE AFTER DEATH RAYS AND REFLECTIONS

By DAVID GOW

FECHNER is known to students of philosophy by the wisdom and originality of his ideas. Born in 1801, he lived to the age of 86 and his life was one of immense intellectual activity. His book *On Life After Death* (a translation published in 1906) is of interest for several reasons. For one thing, he did not approach the subject from the side of Spiritualism or Psychical Research; since, although he took part with his friends Professor Zöllner, Weber the physicist, and Scheibner the mathematician, in some seances with Slade in 1877, he had no taste for psychical investigation although he admitted the possibility of spirit-communication and even observed that "if Spiritism be preposterous the means commonly adopted to refute it are still more preposterous." Much the same thing, by the way, has been said by other observers. Fechner preferred what he called the "daylight view" of a life after death, and relied on his powers of reasoning, vision and imagination to create for him true impressions of the nature of that life. And the ideas he formed are singularly corroborative of many communications from psychic sources. Swedenborg and Andrew Jackson Davis were great seers, gifted with clairvoyant faculties. Fechner's was a kind of intellectual clairvoyance but it led him to much the same conclusions, expressed in more philosophical language, with less of actuality but not less definiteness.

Thus he wrote that "Man lives on earth not once but three times; the first stage of his life is continual sleep; the second, sleeping and waking by turns; the third, waking for ever." Into that pregnant sentence he packed a whole philosophy of human life.

He held that "every true worker shall waken in the world to come with an individuality, an organism of his own making." To him, the life hereafter was the natural sequel to the life here, but an expanded existence infinitely enlarged and enriched. In the human consciousness on earth he found the promise and potency of all the faculties and experiences which await man in the hereafter.

Much that has come through to us of late years in the more advanced teachings from the "Other Side" is foreshadowed in the deep thinking of Fechner. Here, for example, is a passage that finds its parallel in recent communications from F. W. H. Myers and others:

"All the persons who have any spiritual fellowship between them, belong to the body of one spirit and as co-ordinate members of it, work out the ideas which they have received from that spirit." Here is more than a hint of the "group soul," and we turn to Chapter VI in *The Road to Immortality* and find the same idea set forth in much detail. That chapter commences with the words: "The group-soul is one and yet many. The informing spirit makes these souls one." It was lately objected by a reader of *The Road to Immortality*, in a letter to LIGHT, that "soul-group" is a more suitable phrase than "group soul." It is a pertinent suggestion, but the main thing is to understand precisely what is meant. Whichever term we use, we get a glimpse of an idea which is highly suggestive and explanatory of much that to the beginner is bewildering in psychic communication. It furnishes the key to many problems, including that of reincarnation, of which it may be said that it belongs more to the region of truth than of fact.

Fechner with his clear vision, saw deeply into the nature of life, tracing the principle of Unity in all the apparent diversity and confusion of what Wordsworth called "this unintelligible world."

In one place he writes (and his observation bears very closely on this idea of the unitary consciousness possessed by individuals linked by those deeper ties which even in this life make their existence felt, however dimly):—

(Continued at foot of next column)

QUIET SATISFACTION

A learned writer on occult and mystical philosophy once remarked to me, with a twinkle, that although he did not altogether believe in Spiritualism, the subject furnished him with a great deal of quiet satisfaction, because it gave so much annoyance to people of the dull and self-satisfied types for whom he had a profound dislike. But, although it may irritate this class, it also provides them with comfort. They get a pleasant feeling of superiority over those of their fellow-creatures who perversely believe in things outside the order of Nature (as understood by dullards).

* * *

THE REINCARNATION THEORY

Never was any doctrine associated with Spiritualism so vexed with controversy and bemuddled with contradiction and confusion as the Reincarnation theory. That it can neither be proved nor disproved is significant, and suggests that it belongs to the spiritual order rather than to the region of mundane facts. It is the personal interpretations that make the subject so complicated and occasionally absurd. People claim to remember past existences, but the question is really whether that memory is a *personal* memory or whether it may not be derived from some group-consciousness to which the individual belongs and which shares amongst its members a kind of "joint stock" memory. That is the explanation given by F. W. H. Myers in some of his later communications and to me it seems the most rational solution of the problem.

* * *

AS IT WAS WRITTEN

The Scholar and the Simpleton
Passed over side by side,
Yet while in the mysterious change
The simple one saw nothing strange
The Sage was mystified.

The Simpleton looked round and smiled;
The Sage said, "Is it true?
It must be surely all a dream,
Or else my philosophic scheme
Of life has gone askew!"

The simple one observed, "Indeed?
It seems to me so clear.
But I'm a fool, and you must be
A very learned man to see
Some knot or tangle here."

The wise one mused awhile. (It seemed
As though he were at school.)
And said, "I think this change implies
That you have somehow joined the wise
And I've become the fool!" D.G.

(Continued from previous column)

"Those who were united in their life by a common spiritual element shall, in the hereafter, not only meet but grow together through that very element which shall become a mutual organ of their spirit of which they both partake with equal consciousness."

Those who, like Fechner, "see life steadily and see it whole" can find confirmation of all true descriptions of the nature of the life hereafter by a close scrutiny of the deeper side of human existence here and now. All the possibilities of the life to come are with us in a germinal stage already. Behind the tumult and the terror of the world to-day we are conscious of a great quickening of the human soul and its gradual, even if painful advance towards those heights of which Fechner writes so eloquently in a treatise which, though independent of the "psychic revelation," abundantly confirms it.

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ARRANGEMENTS FOR NEXT WEEK

WHITSUN—The Library and offices will be closed from Friday Evening, June 2nd, until the Morning of Wednesday, June 7th.

Tuesdays, at 8.15 p.m., CLASS FOR PSYCHIC DEVELOPMENT, conducted by Mr. A. Vout Peters. Apply to Secretary for particulars.
Tuesday, June 6th, at 8.15 p.m. .. No Meeting.
Tuesday, June 6th, at 7.30 p.m. .. No Meeting.
Wednesday, June 7th, at 8.15 p.m. Demonstrations of Clairvoyance: Mrs. Livingstone.

Thursday, June 8th, at 8.15 p.m. Mr. R. H. Naylor (Author of Articles on Astrology in the *Sunday Express*), on "Astrology and Spiritualism." Chair: Lt.-Commander J. Scott Dove, R.N.
Amongst the Mediums with whom private sittings can be arranged are:—
MISS BACON, MRS. BARKEL, MRS. ANNIE BRITAIN and MRS. MASON, Trance. MISS FRANCES CAMPBELL, Clairvoyance, RUTH VAUGHAN, Mental Mediumship, Diagnosis, Magnetic Treatment.

BOOKS FOR INVESTIGATORS:

Recommended by REV. C. DRAYTON THOMAS

THE REV. C. DRAYTON THOMAS speaking on "Books" at the L.S.A. Tuesday evening meeting last week (May 23) said that for those with the inclination for real study, he would recommend that they read Myers' *Human Personality and its Survival of Bodily Death*, in two volumes, a work so admirably arranged that the gist of it could be gleaned from the Syllabus, and reference easily made to the body of the work for fuller information on any item specially interesting to the reader. A great part of the work was taken up with the Appendix, in which would be found a most entertaining collection of well-attested psychic incidents which elucidate Myers' point in a highly illuminating manner. Anyone who had mastered this work would be in a better position to appreciate more recent books and to understand the value of any evidence he may receive personally. For those who had less time or inclination for deep study an abridged edition is available.

Camille Flammarion's book, *After Death*, is Volume III of the Series entitled "Death and its Mystery." Its argument, Mr. Thomas said, is based upon records of spontaneous appearances and therefore leads up to the investigation of Spiritualism proper. It is a highly valuable book, inasmuch as it shows that some of the best phenomena of Spiritualism take us but one short step further than that which has occurred quite frequently without being sought. Spontaneous happenings suggest that there are underlying laws, the understanding of which would enable us to facilitate phenomena.

There are numerous books containing the evidence for communications from the departed. Especially to be recommended are all those by J. Arthur Hill. *From Agnosticism to Belief* may be specially mentioned, for its earlier chapters contain excellent evidence. Mr. Hill puts his facts clearly, his investigations establish the identity of the communicators, and readers will find abundance of evidence disproving alternative hypotheses.

Two books on literary tests, proving the identity of communicators, and establishing the fact that the messages received are not explicable on any hypotheses of telepathy from the living, are: *The Earthen Vessel* by Lady

Glenconner, and the lecturer's book, *Some New Evidence for Human Survival*.

Of books combining evidence with discussion on Psychic Science there is an exceedingly wide choice. Sir Oliver Lodge's book, *Raymond Revised*, should certainly be read by all psychic students, particularly Chapters 20 to 26. Of books dealing more generally with Spiritualism one may mention Mr. J. Arthur Hill's *Spiritualism: Its History, Phenomena, and Doctrine*. Those who have more time might prefer to read Sir Arthur Conan Doyle's *History of Spiritualism*.

Two small books which beginners will find to contain a perfect armoury of facts and arguments are the Rev. G. Vale Owen's *Facts and the Future Life* and *Objections to Spiritualism Answered*, by Miss H. A. Dallas.

The lecturer thought he might be permitted to mention that his own book, *Life Beyond Death with Evidence* would be interesting both to novices and to students, and that it had this week been republished at 3/6.

SPIRITUALISM AND CHRISTIANITY

A brief but interesting reference to the attitude of Spiritualism to Christianity was made by Dr. Fielding-Ould, President of the L.S.A., when presiding at Miss Pixley's lecture (reported on another page) on Thursday evening last week.

"There has been an idea," Dr. Fielding-Ould said, "that people interested in psychic matters become less and less Christian. That need not be. My own view is that anything in Spiritualism that conflicts with Christianity should be viewed with suspicion; for, although the world has had many prophets, there has never been one more divinely inspired or who gave better teaching than the Christ."

That this expression met with general acceptance was shown by the hearty applause with which it was greeted.

TUESDAY EVENING DEMONSTRATIONS

Group sittings with Ruth Vaughan will be held every Tuesday evening at 7.30 p.m. from June 13th to July 25th.

On June 27th and July 25th a special feature will be made of Diagnosis and Magnetic Treatment. These two groups will be limited to five sitters, fees to members 3/6 and introduced non-members 4/6.

The other occasions will be devoted to demonstrations of Clairvoyance, Clairaudience and Psychometry and limited to ten sitters. Fees to members 2/6 and non-members 3/6.

It would be an advantage for places to be booked in advance. Each sitter is advised to bring an article which belonged to a departed friend. An article exclusively and frequently used by the late owner is the most suitable.

Another interesting experiment in which Mrs. Vaughan specialises is the Delineation of Character with attendant particulars of health and temperament from letters. In delicate experiments of this kind it is essential that those participating should be of good faith, and anxious only to understand the faculties of the soul which are not ordinarily obvious to our cruder senses.

MR. R. H. NAYLOR

The lecture to be given by Mr. R. H. Naylor at 16 Queensberry Place, on Thursday, June 8th, at 8.15 p.m. is arousing considerable interest. Mr. Naylor is widely known for his remarkably accurate Astrological predictions which have been published for many months past in the *Sunday Express*.

We have found that Mr. Naylor is a student of Psychical Research as well as of Astrology and has had first-hand experiences of a kind similar to those of the late Dr. Crawford of Belfast with Kathleen Goligher. From such experiences Mr. Naylor has arrived at theories relating to a connection between Spiritualism and Astrology upon which subject he will speak on June 8th. Application for non-members tickets at 2/- each should be prompt.

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MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
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MR. SHARPLIN	Diagnosis, Healing
MRS. PERRIMAN	Direct Voice

Appointments may also be booked with Mrs. ANNIE JOHNSON, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, Shri PUROHIT SWAMI, and Mr. KIRBY and Mrs. SINGLETON (Reflectograph.)

LECTURE

Wednesday, June 7th, at 8.15 p.m. Mr. J. D. HOSSACK, O.B.E.
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followed by a
DEMONSTRATION OF CLAIRVOYANCE by Mrs. HIRST
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Friday, June 2nd, at 5 p.m. Miss GEDDES
Friday, June 9th, at 5 p.m. Mrs. LIVINGSTONE

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will be held on TUESDAYS, JUNE 6, 13, 20 and 27, at 3 p.m.
(Limited to 10 sitters.)

DISCUSSION TEA.

Thursday, June 8th, at 4 p.m. Lt.-Col. E. F. GORDON-TUCKER
"PSYCHIC SCIENCE IN RELATION TO THE
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(Members 1/-, Visitors 1/6.)

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Clairvoyance Mrs. ROUS, Mrs. LIVINGSTONE, Mrs. ABBOTT,
Mrs. BLACK HILL, and Miss FRANCES CAMPBELL.
Automatic Writing .. Mrs. HESTER DOWDEN
Psychic Diagnosis and Treatment .. Mr. KEEN
Reflectograph: Appointments booked for Demonstrations.

Weds. 3 p.m., Circle, (Limited to eight) June 7th, Mrs. GLENN
Members 3/-; Non-members 4/-

Thursdays: 3 p.m. Instruction Class for Development. Miss EARLE
and Mrs. LIVINGSTONE.

Thurs. 5.30 p.m. Devotional Group (Absent Healing). Miss STEAD

"AT HOME"—Friday, June 2nd, at 3.30 p.m. Mrs. CHAMPION
DE CRESPIGNY. Subject: The Fallacy of Certain "Exposures."
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Sunday, June 11th, at 7 p.m. Speaker: Mr. DIMSDALE
Clairvoyante: Mrs. Estelle Roberts. STOCKER

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6.30—Rev. C. Drayton Thomas.

Clairvoyant: Mr. T. Wyatt.

Sunday, June 11th, at 11 a.m. .. Mr. HAROLD CARPENTER.

Clairvoyante: Mrs. Hirst.

Sunday, June 11th, at 6.30 p.m. .. Major C. C. COLLEY.

Clairvoyant: Mr. C. Glover Botham.

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" " " at 6 p.m. Trance Address and Clairvoyance: Mrs. D.
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Wednesday, June 7th, at 7.30 p.m. Clairvoyance: Mr. HORACE LEAF
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Mon., June 5th, at 7.45.

NO MEETING

Wed., June 7th, at 3 p.m. Psychometry.

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J. B. M'Indoe (28 papers)	Glasgow	York Church	Barry Church
A. G. Newton (2 papers)	Southampton	Chesterfield Ch.	Sowerby Bridge Church
VICE-PRESIDENT			
F. T. Blake (2 papers)	Bournemouth	M. Barbanell	J. M. Stewart
E. A. Keeling (3 papers)	Liverpool	Lancs. D.C.	Daulby Street Church, L'pool.
B. P. Membrey	Birmingham	A. E. Jenkinson	J. H. Court
A. G. Newton (26 papers)	Southampton	Birmingham Central Church	Whitley Bay Church
TREASURER			
J. M. Stewart (38 papers)	Croydon	Lancs. D.C.	Darwen Church
SUBSCRIBING MEMBERS' REPRESENTATIVE			
A. E. Keeling (24 papers)	Liverpool	F. Franks	G. F. Brown
NATIONAL COUNCILLOR			
Miss M. L. Stair (31 papers)	Sutton Mill	Manchester Central Church	York Church
AUDITORS			
F. W. Bacon	Manchester	Manchester Central Church	
F. Chandley (36 papers)	"	Southampton Ch.	Whitley Bay Ch.
W. W. Ely	"	Lancs D.C.	Daulby St. Ch., Liverpool
R. B. H. Foot (34 papers)	Southampton	Southampton Ch.	Aston Church

Geo. F. Berry, General Secretary.

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

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MRS. GRACE COOKE begs to state that the re-opening of Burstow Manor Home Centre (temporarily closed during her absence) will be announced in due course. In the meantime all enquiries and communications should be addressed to Mrs. Cooke at 173, Elmstead Avenue, Wembley Park, Middlesex.

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