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WHY MAN IS UNHAPPY

By C. WICKSTEED ARMSTRONG

PERHAPS the most important of all questions for mankind is that of the rules of conduct which should guide us throughout life. If a man recognise no such rules, his life is one of drift and can lead him nowhere. He is no longer worthy of the name of *rational being*, for he differs little from the beasts of the field. If, on the other hand, he attempts to follow out rules of conduct, it is evidently of the utmost importance to himself and to others what those rules shall be. They may be purely selfish—the pursuit of pleasure—but if wisely thought out and strictly adhered to, as in the case of the early Epicureans they will include temperance in all things as a condition of the enjoyment of health and the avoidance of satiety. Most of us, however, feel the call to something higher than purely selfish ends. We recognise the claims of what we call *duty*.

Duty may be defined as the line of conduct imposed by ethical considerations—or, in other words, that which is *moral*. But what does this word mean? What is moral? What is morality? Upon our answer to this depends the rules of action which should govern our lives. It is therefore a question of supreme importance.

IS THERE A CRITERION ?

Many have been the criteria proposed by different schools of philosophy and different religions by which mankind should recognise morality. The dictates of conscience, the teachings of the Bible, the Koran or other sacred books, seeking the greatest good of the greatest number—these are among the more generally accepted. But, in truth, what most people really mean when they speak of morality is conformation to certain rules of conduct laid down by *convention*, whose origin is to be found in precepts established in former times by Church or State, often rather for the benefit of those who governed Church or State than with any sincere view to the happiness of mankind. Few people are able so to detach themselves

from the traditional thought of their time and country as to analyse rationally their concepts of morality and separate the wheat from the chaff.

In our own times, it is only Fundamentalists, like the farmers of Tennessee, who accept the doctrine that the sole criterion for conduct is the Bible. We know that its different books largely reflect the ideas peculiar to the times at which they were written, and for this reason some passages can hardly be taken by sensible people to-day as ethical guidance in any sense whatever.

Conscience, again, invariably agrees with the personal opinion—though not with the inclinations—of each individual. If the soldier ask of Conscience: "*May I kill?*" it may answer: "*Right or wrong, my country.*" But if the Quaker ask the same question, the answer is very different. If, therefore, Conscience is, in any literal sense, the voice of Him who is the source of all wisdom and all goodness, then the Deity would appear to have no definite opinion of his own with regard to concrete cases, but simply to agree perfectly with whatever each individual's own imperfect powers of judgment may decide! How then can we take this as a criterion of morality?

Pursuit of the greatest happiness of the greatest number, too, leaves everything to private judgment. To the Communist it dictates rules of action completely opposed to those it will dictate to the Individualist. A true criterion must be unchangeable and its answers always consistent one with another. They must not vary thus capriciously, according to who consults. Can any such criterion be found?

Has Science anything to tell us in this respect, or is this a problem of Philosophy upon which Science can throw no light? As it seems to me, this is the very first philosophic question to which Science can and should give a very emphatic reply—with no uncertain voice. For what is the subject matter of all natural science? Surely it is Nature. And who is Nature's Author?

The voice of Science therefore, can have no other answer regarding the criterion of morality than this: What is

(Continued on next page)

WHY MAN IS UNHAPPY

(Continued from previous page)

natural is right. In our search for morality, we have got too far away from Nature and that has been our undoing. Man is always prone to ignore the obvious. He has presumed to call Nature immoral and cruel and to set himself up as a better judge of morality than Nature's Author.

In a previous article, I have refuted the statement so often heard that Nature is inimical to man. On the contrary, the evolution of man seems to be her chief care. She is *not* "red in tooth and claw," except in so far as she permits her creatures to prey upon each other when seeking food. But it is no plan of hers that they should suffer unnecessarily. Her chief care is for the happiness of all. Watch the birds in the woods, the bees buzzing round the flowers, happy in their useful task; watch the gaudy butterfly, the graceful deer. Watch the young of all creatures when at play; and the happiest of all are the children of men—when heredity and environment permit!

GOD'S REVELATION IN NATURE

All these creatures are *free*, and freedom amid all the good gifts of Nature means unbounded happiness. Man alone is unhappy—and why? Because he thought he knew more about morality than Nature's Author, and slowly, painfully he must find out his mistake. He invented laws by which freedom was abolished and suffering inaugurated. When that suffering becomes intolerable, he turns round and rails upon God. Like Bertrand Russell, he calls God the *Almighty Tyrant*. It is fashionable to say that natural selection is cruel; and so we favour in all possible ways the survival of the *unfittest*—through curative medicine, Christian charity and legislation such as that which instituted the "dole." By these means—rejecting the safeguards which might lessen the resulting evils—we perpetuate suffering from generation to generation and fill the land with hospitals, asylums and prisons to house the ever-increasing numbers of victims—victims, that is, of man's incredible presumption in fancying he knows more about morality than God as revealed in Nature. God's revelation in Nature is too obvious to be believed; so we shut our eyes to it and look for revelation in books. It appears never to have occurred to man that when his ethical concepts are found to be out of harmony with natural law, it is his concepts that need readjustment, not natural law!

But Nature has endowed man with the power of reason, and surely he is meant to use it, not in the vain endeavour to improve upon her morality but to learn of her and make rational use of her laws. Reason was not given him in order that he might thwart her, but that he might learn to co-operate with her in the great cause of human evolution. Let him, therefore, learn from her that morality consists in producing happiness—not by trying to improve the essentials of her methods but by imitating them and making the best use of them. In artificial selection, we have made a beginning of this imitation and so have produced lovely new varieties of flowers and many things useful to ourselves. But it is only a timid beginning and in most matters—principally those of greatest importance—we still pursue a wholly antagonistic policy.

Let man learn from Nature that liberty—so much out of fashion in these days, when everybody wants to *plan* other people's lives—is the first condition of happiness. A healthy body is another indispensable condition while we are in this world. And since prevention is better than cure, let us study the science of eugenics—the true science of prevention—that our children and our children's children may be born sound in mind and body; and that of hygiene, that they may remain so. Then curative medicine will be less and less needed.

In the old days, men thought that a holy life consisted

in the practice of ignoring this world and living for the next. To-day, we know that, although death is not the end, we are here to live for this world and no other—that Earth may become a happier place for our having sojourned therein.

In the words of "Power"—"the purpose of life (in this world) is not simply 'to eat and drink and be merry,' but to work for the highest and the best." And surely the highest and the best is the promotion, here, of human happiness and well-being. The vista that opens out before us to-day as Science herself begins to reveal to us the likelihood of a continued existence throughout eternity, only confirms the need of fulfilling to the best of our power, here upon Earth, the purpose of our sojourn.

Many will no doubt object to the dictum that "what is natural is right," on the ground that such a theory puts us on a level with the lower animals. But let me hasten to say that man's nature most certainly is not identical with that of the beasts. Nature herself has evolved us to something higher; but that is not to say that we are to turn against our Mother. In man, pity and altruism were evolved as a higher form of love than any known to the lower animals; but, at the same time, he was endowed with reason that he might not let false sentiment lead him into short-sighted philanthropy. Nevertheless, that is what is happening to-day and urgently needs correcting, if human evolution is to continue. Let man be true to his own best nature, and let him learn, through Nature, from her Author. He will then discover that happiness lies in following her precepts, the first of these being freedom for all, and the second respect and care for our own minds and bodies. This should show up the folly of the modern mania for legislation and ever more legislation, and teach us to limit our laws to those indispensable for ensuring health and well-being, including first and foremost, those of future generations, at present sacrificed to the palliation of suffering in our own time.

Let us get back to the *One Law*: "Do unto others as ye would that they should do unto you." In the word *others* must be included those to come after us. The Founder of Christianity told us to "love the Lord our God with all our heart and with all our mind and with all our soul and with all our strength." But Nature is that which is visible of God; therefore Christianity bids us love Nature with all our heart, mind, soul and strength.

The second commandment of Christ is to love our neighbours as ourselves; and I think it follows in reason that we should never wantonly cause suffering in our own generation or those to come—whether in the name of morality, as so often occurs, or otherwise. I am not therefore preaching any new gospel, but merely pleading here for a truer interpretation of our duty as Christians.

[This article is Number Eleven of the series on "Scientific Philosophy of To-day."]

AMERICAN PSYCHIC LABORATORY

A Los Angeles (California) newspaper announces that at the inauguration of the American Laboratory of Psychic Science at its new quarters in the Hollywood Art Centre Building, members of the faculty present included Glenn Palmer, president of the American Society of Psychical Research; Dr. Lowell C. Frost, head of the science department, Beverly Hills High School; Dr. D. P. Flagg, psychiatrist for the public schools; Howard Throckmorton, formerly interested in the British College of Psychic Science, London; Dr. Ford Carpenter, meteorologist and scientific observer, and E. Wing Anderson, president of the Kosmon Institute.

The laboratory, it is stated, is a closed organization for purely scientific experimentation in matters pertaining to psychic phenomena. We understand it takes the place of the Los Angeles Psychical Research Society.

BASQUE VILLAGERS' HILL-TOP VISIONS

MONSIEUR E. PASCAL'S VISIT OF INQUIRY

Translation by MISS M. A. BUSH

EZQUIOGA is a small village of 700 inhabitants, situated in the Spanish Pyrenees, not far from Saint-Sébastien. For the last two years it has been the scene of supernatural happenings, and a source of puzzlement to scientific men.

Recently, Monsieur E. Pascal decided to go and investigate for himself, and in the current number of the *Revue Metapsychique* he gives a very full account of what he saw, followed by his own interpretation of the occurrences.

The people of the province in question are Basques. They are a simple, pastoral race; strong and hardy for the most part, deeply religious, and very much under the sway of their priests; fruitful soil, the writer points out, for psycho-religious experiences.

Two years ago an 11 year-old shepherd lad and his 7 year-old brother arrived at a farmstead in a state of tremendous excitement, declaring that they had seen the Virgin Mary, wrapped in a black cloak and bearing the Infant Jesus in her arms. They were disbelieved, scolded, laughed at, and ordered to be silent; but the following evening the vision was repeated, whereupon crowds flocked to the hill-top, and other children, young girls, mothers of families, and even a few strong young men fell upon their knees, claiming to have seen the same thing, the "Virgen dolorosa," the mourning Virgin, whose statue is to be found in most of the churches of that neighbourhood. The news soon spread around, and in a short time Ezquioga became the goal of thousands of pilgrims from all over the adjacent countries, attracted either by the desire to participate in the experience, or by mere idle curiosity.

Meanwhile, the phenomena increased in number and kind. Every evening between 5 and 8 o'clock crowds would gather at the foot of the hill, where a wooden platform was erected to accommodate them. Together they would pray with great fervour, and sing hymns in French and in the ancient Basque tongue; and before long, one or more of them would fall into a state of cataleptic ecstasy, the face raised upwards, the gaze fixed and unblinking, hands rigidly interlocked, and an expression of supreme bliss transfiguring their countenances.

Monsieur Pascal is well acquainted with all the symptoms of such conditions and has no doubt whatever as to their genuineness. There was no reaction, for instance, to pin-pricks administered by him, and he draws attention to the fact that quite young children of 6 and 7 years old could not possibly be considered able to simulate repeatedly and correctly the well-known pathological symptoms. Whatever be the explanation, he is convinced that the phenomena themselves are genuine.

Moreover, they attack not only the devout and the true believers; several times it was the curious, and even the scoffers who subsequently fell upon their knees and had to be supported by others while the state of ecstasy lasted. As a rule, the condition was one of calm and rapt contemplation, the subject of the vision tending to become more and more varied: not only was it the Blessed Virgin who appeared to the visionary—Jesus Christ showed himself too, also groups of the Saints, and once or twice it was the Devil!

One young girl of 16, robust and well-built, with none of the signs of hysteria or neurotic trouble of any kind, would kneel amongst the others, her face taking on an expression of great beauty as she gazed up at the group of trees where the Virgin habitually appeared, and presently she would hold out her hands and blood would flow from the stigmata in the palms, as could be clearly seen by those around her. M. Pascal himself examined

the wounds, and could find no reason to consider them other than what they were asserted to be—supernormal of origin. The scars were later on covered by a fine layer of skin, and never showed any of the thickening as in ordinary wounds.

What is the explanation of these undoubted happenings? First of all, according to the investigator, much importance must be attached to the predisposing and highly favourable soil and to the simplicity of the people, their devout and credulous attitude of mind, their readiness to be guided by the teachings of the Church. Though all of them firmly believe in the heavenly origin of these occurrences, and all eagerly desire to participate in them, it is only a small minority who actually share such experiences, owing—according to M. Pascal—to their peculiar make-up. That is to say, he sees it all as the result of suggestion—religious suggestion, mass suggestion, auto-suggestion, suggestion from the same locality; this suggestion acts upon the sub-conscious mind, and those persons will most easily experience the effect whose conscious mind is most readily dissociated from the sub-conscious. In other words, association of ideas, expectation, religious fervour induced by prayers and the singing of hymns produce a form of light somnambulism, or hypnotism; though not sufficiently deep entirely to dissociate the conscious mind, which, so to speak, looks on at what happens, and therefore is able to recall it when the normal state returns.

Many stories were current at Ezquioga of prophecies delivered, of levitations witnessed, and so on; but these M. Pascal puts down to hearsay, to exaggeration, or at best, again to suggestion. To his mind, the scientific explanation is far more simple and more acceptable than any idea of spirits or discarnate beings. None of the main foretellings, he points out, have as yet been fulfilled, such as that the Virgin would show herself to the whole of the assembled multitude at once, or the cataclysmic destruction of Paris and Marseilles.

Even the difficult phenomenon of stigmatisation, he thinks, admits of this scientific explanation. Where there is no conscious fraud, there may yet be unconscious fraud. The first authenticated case was that of St. Francis, after which no fewer than three hundred cases are reported in the work of M. d'Imbert-Goubeyre; a clear example, says Pascal, of collective suggestion. Neither Protestants, Mohammedans, Jews, nor Bhuddists, he declares, are known to experience stigmatisation; proving that it is the purely Roman Catholic mental concept of the Crucifixion which can produce it; where anything of the sort has occurred among Protestants, it has been regarded as morbid and pathological, whereas to Roman Catholics it is looked upon as a mark of divine favour.

To sum up—no discarnate beings, neither God nor Devil, are responsible for stigmatisation or any other apparently supernatural phenomena; they are due to purely psycho-physical causes—to religious fervour, to imagination, to strong emotional upset or disturbance. Many medical men of repute have attributed skin eruptions—from which the marks of the stigmata are not too far removed—to emotional disturbance of some kind, to worry, irritation, distress of mind, or shock; and in the reverse way, there have been doctors who have been able to remove warts, for instance, by means of pure suggestion, as they have frequently produced blisters by the same means.

WORLD FULL OF OPPOSITES

The world is full of opposites—the artist and the artisan, the prophet and the practicalist, the populist and the patrician. They represent elements which do not mix readily but until they are all blended the world will not be really at peace.

A WORD TO ROMAN CATHOLICS

REV. W. A. REID AND "THE TABLET"

AS readers will remember, LIGHT published on May 12, a long article on the "Progress of Spiritualism in the Scottish Churches" by the Rev. William A. Reid, M.A., of Glasgow, one of the best-known and most highly respected Members of the Church of Scotland (Presbyterian). In the course of that article, Mr. Reid said:

"The Roman Catholic Church is losing many members by its condemnation of Spiritualism; but it is a matter of common knowledge that many of its priests practise the cult *sub rosa*."

To this, *The Tablet* (Roman Catholic) replied by asking, "Who is the Rev. William A. Reid, M.A., of Glasgow?" The suggestion was clearly that because Mr. Reid was unknown to *The Tablet*, he was therefore a person of no importance. Ignoring this undeserved slight, Mr. Reid sent the following letter to *The Tablet*, in which it duly appeared (3 June):

To the Editor of *The Tablet*.

"Sir,—Mr. George H. Lethem, Editor of LIGHT has drawn my attention to a cutting from *The Tablet* of May 20th, 1933, with reference to an article by me in LIGHT of May 12th curth, on "Progress of Spiritualism in the Scottish Churches."

"I have made a close study of psychical research for over 20 years; and was ultimately so convinced of the value of modern proofs of human survival that, beginning in 1920, I petitioned the Church of Scotland five separate times to consider the subject. A Committee was appointed and sat for two years. The present position of the Church of Scotland is that it has declared the subject worthy of careful study as having a bearing on the cure of souls; and that there is 'room in the Church of Scotland for Christian Spiritualists.'

"In this toleration for Spiritualism the Church of Scotland has gone as far, I believe, as any Protestant Church; but not so far as the Roman Catholic Church, which believes not only in spirit communion in the mystical sense of direct communication with the Holy Spirit, but also in direct communication with such individual spirits as our Lord, angels, saints, and friends; and with devils, or evil spirits, which the Roman Catholic Church claims to be able to exorcise, and the Spiritualists claim to be able to help.

"All the statements made in my article are based on first hand knowledge. Why a priest should not acknowledge his experiences of spirit communion is baffling to me, when his whole Church history is full of such. Human survival is to all good Catholics more than a mere dogmatic pronouncement; it is claimed to be based on actual proofs not only in the Bible but again and again since.

"To show how natural and common such experiences are, I asked a priest, almost casually, in his Church one day, 'If a person said he had seen or talked with his deceased mother or sister, would you say the spirits were devils, or that it was all hallucination?' 'Certainly not,'

he replied. 'It would be all right; and we know that these things are true.'

"I agree with you, sir, that 'Spiritualism is one of the most misleading terms ever coined.' I used the word in the popular sense of practising communication with discarnate intelligences, good and bad; and I employ the word "cult" in the generic sense that Theosophists, and Christians, and Buddhists are cults.

"Perhaps it may seem presumption in me to point out to you that the Roman Catholic Church has always believed in modern proofs of human survival. It may take exception to certain methods and parties engaged in the inquiry, as indeed I do. You would be astonished at the number of Roman Catholics who feel themselves driven out of their Church (wrongly, I think) because they have got *outside proof of human survival*, or are Mediums.

"My point, however, is broader than all this. There is a drift from all churches and all religions, and not the least from the Roman Catholic Church; and a growing antagonism to all religions. So this is a time for all non-materialists to join hands. Toleration is certainly spreading between Catholic and Protestant, even here in Glasgow except among a few ignorant and stupid people in both parties. Watch how all religions are co-operating for the common good. Take this example. I spoke on the subject of Modern Proofs of Human Survival to the Glasgow Ministerial Fraternal, which is composed of ministers of all faiths. I could have touched then one of the Professors of the neighbouring Roman Catholic College. This is as it should be.

"Will you mind my using a Scotch proverb—'Gree, bairns'—(*Anglice*, 'Agree, children.')

WILLIAM A. REID.

In a footnote, *The Tablet* says: "If Mr. Reid had merely said that Catholics do not reject the idea of spirit visitants, we should have made no complaint, but he explicitly accused 'many Catholic priests' of 'practising *sub rosa*' what he calls a 'cult' which is forbidden to Catholics."

In a note to the Editor of LIGHT, Mr. Reid says: "My statement *re* priests is not only well known but well-known to me. I can say no more without compromising individuals."

THE KINDLINESS OF DEATH

IN *This Was My World*, Viscountess Rhondda gives a moving account of her experiences as a young woman passenger on the "Lusitania"; she was one of the survivors of the disaster. In the water, wearing a life-belt and holding on to a strip of wood, she recalls her sensations and thoughts. "I was a little dazed and rather stupid and vague. I doubt whether any of the people in the water were acutely frightened and in any consciously unbearable agony of mind. When Death is as close as he was then, the sharp agony of fear is not there: the thing is too overwhelming and stunning for that. I had the sense of something taking care of me—I don't mean in the sense of protecting one from death, rather of death itself being a benignant power. Once, I wondered, looking round on the sun and pale blue sky a calm sea, whether I had reached heaven without knowing it—and devoutly hoped I hadn't."

And later in retrospect she says:—"The experience very largely took away the fear (in my childhood and adolescent days it had been a terrified horror) of death. I do not quite understand how or why it did this. The only explanation I can give is that when I was lying back in that sunlit water, I was and I knew it, very near to death. I wanted to live, of course . . . but death was not frightening, rather, somehow, one had a protected feeling, as if it were a kindly thing."

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ASTROLOGER ON FUTURE OF SPIRITUALISM

LECTURE BY MR. R. H. NAYLOR

"ASTROLOGY and Spiritualism" was the subject of a lecture delivered before a large audience of members and their friends at the London Spiritualist Alliance, South Kensington, on Thursday evening last week (June 8), the lecturer being Mr. R. H. Naylor, whose weekly astrological predictions in the *Sunday Express* have made his name well-known all over the country.

Mr. Naylor began by defining Astrology as "the study of the connection between that which is born and the stars as observed at the time and place of birth." Spiritualism, for the purpose of his lecture, he defined as including not only the study of possible survival after death, but "all research and all knowledge relating to supernormal phenomena and the study and control of supernormal forces."

Spiritualistic circles, he said, had "brought comfort to bereaved human beings ever since the great apes kidnapped the children of the newly-evolved human race," and these early Spiritualists were also Astrologers. This statement Mr. Naylor supported by quoting from the literature of past ages and from the inscription on a clay tablet found in the Euphrates valley (and now in the British Museum) which told how a certain Astrologer took part in ritual used for evoking one of the guardian angels of the Temple.

There was one side of astrological lore which could, Mr. Naylor said, be turned to facile use by Spiritualists—and that was diagnosing a person's potential psychic gifts by reference to his birth-month. He then described the general psychic tendencies associated with the twelve periods between the 21st of one month and the 21st of the following month. The people born between February 21st and March 21st, he said, were exceedingly interesting, for the world's best Mediums were found amongst them.

Mr. Naylor said he had been asked what Astrology had to say regarding the future of Spiritualism. His answer was that, looked at with a cold astrological eye, and paying little regard to probabilities as shown by what was called commonsense reasoning, Spiritualists would never be a closely-organised body. "Their affinity with the planet Uranus, as individuals and as a mass," he continued, "will cause them to rebel against close organisation. Though in a sense Spiritualism will grow and grow, it will never have a closely defined dogma—influence and teachings within the fold of Spiritualism will differ almost incredibly. It will never be an official—I stress the word official—religion or philosophy.

"It seems to me that the future greatness of Spiritualists and Spiritualism lies in another direction. Spiritualism will forever be a fluctuating, turbulent and loosely defined system of thought. But that system of thought, like the leaven in the bread or the ferment in wine, will have enormous dynamic power.

"Perhaps Spiritualists do not realise the incredible, the enormous effect their work and thought has had upon the religions and philosophies of the modern world," said Mr. Naylor in conclusion. "The seances, the meetings, the lectures, the circles, the researches that are carried out are of relatively little importance. If you think about it, the sunny weather of the past fortnight will enormously affect for good the health of millions of English people months ahead. In the same way, the spiritual illumination broadcast by the struggling bodies of modern Spiritualists will almost revolutionise the science of the future."

Following the lecture, a large number of questions were asked—some indicating doubts regarding Mr. Naylor's conclusions and some supporting them. Mr. Frank Romer, M.R.C.S.E. (who is consulting surgeon to the Jockey Club) said he knew one racehorse owner who had horoscopes made for all his horses and he found these

horoscopes very useful as providing hints when the horses were likely to be successful.

Dr. Fielding-Ould, President of the Alliance, commenting on a statement regarding the relative reliability of astrological and psychic predictions, said he knew of one series of psychic predictions which were 100 per cent. correct; and he believed that if they were fortunate in their Medium, they might rely on psychic prediction being at least 90 per cent. correct.

Mr. G. R. S. Mead, Dr. Nandor Fodor, Mr. A. Dribbel and Mrs. Livingstone also took part in the proceedings. The Chairman was Lt.-Commander J. Scott-Dove, R.N.

* * *

ASTROLOGY AND MEDIUMSHIP

THERE was a time in the history of the L.S.A. when the idea of its platform being occupied by an astrologer with an address on astrology would have created a feeling of something like dismay, even though it had several times admitted lecturers who had set forth doctrines not at all friendly to the Spiritualistic attitude. That was done, of course, in the interests of free discussion. There was something to be said for the attitude of many Spiritualists that their faith should not be entangled with other matters, astrology included. It was supposed that astrology was a mere question of fortune-telling or prediction of the future. And it was certainly one of life's little ironies that, while the Spiritualist cast out the astrologer, the outside world regarded mediumship itself as also being closely concerned with fortune-telling. The law, at any rate, with cheerful impartiality classed astrologers and Mediums alike as "fortune tellers" and prosecuted both under the Vagrancy Act. Those who have made any real study of astrology know that, apart from its predictive aspects, it has some interesting philosophic implications, and indeed along this line it is a study not without profit; for it is rich in suggestion and has a remarkable symbology. Mr. Naylor in his recent address made an effort to link up the two subjects, by reference to the various psychic qualities shewn by persons born in certain periods of the year. That is probably a debatable point, the whole subject of astrology being still in an empirical stage. One might, of course, prefer that Spiritualism should be kept clear of issues more or less extraneous, but it would be rather intolerant to frown upon those who find the "science of the stars" an adjunct to psychical inquiry, or even (as in some cases) find astrology more helpful to their studies than psychic investigation. We are living in days when ideas are changing at a great rate. Spiritualism is being much better understood than ever before and it would be a little ungracious to deny that much the same thing is happening to astrology, which has always had followers well worthy of our respect. Still there is no occasion to mix up the two things. Each is well able to take care of itself in its own department, and if Spiritualism with its message of Survival and communion has the larger appeal, that is no more than natural.—D.G.

THE JEWISH SOCIETY FOR PSYCHIC RESEARCH

(Founded to Spread The Truth of Survival)

65, BAKER STREET, W.1. (4 doors from Portman Rooms)

The Hon. Principal of the British College of Psychic Science, Mrs. PH. CHAMPION DE CRESPIGNY, will lecture to the Society on "SIDELIGHTS OF PHYSICAL PHENOMENA"

on Sunday, June 18th, at 8 p.m.

Questions and Discussion invited.

Demonstration of Clairvoyance by Mrs. C. M. HUGHES
Silver Collection.

AN UNEXPLAINED DEANE "EXTRA"

A "LOOPHOLE" CLOSED

MR. FRED BARLOW, in his "Report on an Investigation into Spirit-Photography" which has led to so much controversy, tells of a "sitting" he had with Mrs. Deane at the Stead Bureau, when an "excellent result" was obtained and "the only loophole, so far as I could see, was that I had not used my own plates."

Mr. Barlow describes how, after the "extra" had been obtained, he asked permission to "examine the whole place thoroughly." To this, Mrs. Deane raised no objection, and Mr. Barlow adds: "I went through the whole of the small studio, top to bottom, through all the drawers and Mrs. Deane's bag and I searched Mrs. Deane herself as well as I could. I could not discover the least trace of anything suspicious. At the end of the search, Miss Stead happened to come into the studio. I told her what I had done. The only loophole so far as I could see was that I had not used my own plates. I have not the least shadow of doubt as to the integrity of Miss Stead, but it may be argued that Mrs. Deane had access to the plates and could have faked a result beforehand. It is perhaps unnecessary to add that I did not recognise the 'extra' obtained. I very much regret to state also that this particular negative shows the double exposure markings . . . so that the inference is obvious."

As it has been proved that "double exposure markings" may be present when there has been no double exposure—a fact in regard to which there has been much discussion—the only thing needed to place this experiment as a success in the production of a supernormal result is to show that "the loophole" of which Mr. Barlow speaks is ineffective; and this is done by Miss Stead in the following letter, written to LIGHT in regard to the incident:

Sir,—With reference to the above, I can vouch for it that Mrs. Deane had no access to the plates beforehand. These are kept in my private cupboard and a box is given out by me to the Secretary on the arrival of the sitter. The box is given into the charge of the sitter in the Library and is carried by him or her to the studio where every facility is given for watching the whole process. The plates used at Mrs. Deane's sittings are specially packed by one of the members of Boots' Photographic Department. Each box contains two marked plates and is sealed and stamped with Boots' stamp. The boxes are packed in a larger box and this is handed over to me on delivery here.—E. W. STEAD.

* * *

"LEAVE HOPE ALONE"

To the Editor of LIGHT.

Sir,—During the last few weeks we have heard and read a great deal about Mr. William Hope, and have listened to the views expressed by Mr. Barlow, present and past. One thing stands out clear, and that is that Mr. Barlow admits that what he has previously said is unreliable. What reliance can be placed upon his opinions to-day? Speaking at Bradford recently, Mrs. de Crespigny said, "If a simple-minded man like William Hope has been able to delude scientists for thirty years, then I do not think much of the scientists." If Hope were able to keep up his sleeve a variety of tricks to cope with any and every occasion, he was indeed a wonderful man, and would have made a great reputation, and incidentally a substantial income as an illusionist. If he did not make a fortune, what was his motive?

What we do really wish to know is whether it is possible to obtain supernormal impressions upon photographic plates. Let us get on with tests still open to us and leave Hope alone.

1, Woodville Terrace,
Horton Lane, Bradford.

J. L. GRAHAM, Secretary,
Yorkshire Psychic Soc.

Mr. BARLOW REPLIES TO HIS CRITICS

To the Editor of LIGHT.

Sir,—I am glad that Mrs. McKenzie has now made public the information concerning William Hope as discovered by Mr. Hewat McKenzie, but fail to see why an attempt should be made to belittle the importance of this by printing the word "discovery" between inverted commas. The bare facts to be gleaned from Mrs. McKenzie's article (LIGHT, June 2) are that suspicions were aroused at the British College by the constant recurrence of the flashlight type of extra. The Hon. Principal felt justified in examining Hope's bag "to satisfy his doubts" and what he found there *did* most certainly satisfy his doubts that Hope was tricking. Mr. McKenzie was, however, equally convinced that Hope had, *at times*, produced genuine extras.

Hope kept his case locked and specially placed when at the College, and this, with other incidents, increased Mr. McKenzie's suspicions. Mrs. McKenzie refers to an examination on *one* occasion only, but I have distinctly in mind that Mr. McKenzie did this on *two* separate occasions, and reference to two occasions in subsequent correspondence was apparently not queried. In any case, what Mr. McKenzie told me left little doubt in my mind, and I think in his, that Hope then was producing his effects fraudulently by apparatus similar to that found in his bag.

Even the most strenuous supporter of Hope, after reading page 342 of the June 2 issue of LIGHT can have little doubt that he did practise deceit, even though they may feel that on some occasions he was genuine. That was my attitude immediately after discussing the matter with Mr. McKenzie, but my experience in numerous experiments since that date was such as to convince me that Hope tricked every time. It was not a question of unconscious deception, but involved a considerable amount of thought and preparation beforehand.

SOME OF THE POINTS

I take this opportunity of referring to some of the points raised in recent correspondence on this subject.

Replying very briefly to the queries raised by Mr. Trethewy in your issue of the 19th May—plates exposed at Crewe on which there is no extra *do not* show double rebate markings. I have never obtained these rebate markings or full-figure extras on plates prepared beforehand or signed as they were taken from the box and before placing in the slide. This is significant.

The observations of Mr. F. W. Warrick on page 318 of this week's LIGHT (June 9th) deserve more consideration than it is possible to bestow here. Mr. Warrick has had considerable practical experience in spirit photography and I gladly pay tribute to the scrupulous manner with which he has recorded his experiments.

We agree, on the whole, as regards the facts and differ only in our interpretation of those facts. It is just in this connection that I consider Mr. Warrick's honesty so damaging to his own case. The evidence he cites in his experiments, which I have studied in detail, to my mind indicate fraud instead of genuineness.

For example, the dirty finger markings on his plates, to which Mr. Warrick attaches so much importance, were undoubtedly produced by dirty fingers. I believe Hope could, and did, handle Mr. Warrick's plates. He was a "messy" photographer and I fail entirely to see why it should be necessary to bring in the supernormal element to explain his dirty finger marks. Where trickery is obvious, to say that it is the spirits who are "funny fellows" and who "do the tricks" is to beg the entire question. I am on the side of the angels and prefer to put the explanation down to human frailty.

FRED BARLOW,

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.)

PRESERVATION OF PSYCHIC FACULTIES

Sir,—Readers of the astonishing recital "Fox-Taylor Record 1869-1892" will have noted an unfortunate exemplification of the fact that Mediums, like ordinary mortals, are liable at times—especially when subjected to over-taxation of their vital nervous system—to certain lapses. This indicates the need for careful supervision, instead of which they are occasionally treated by thoughtless associates mistakenly with alcoholic stimulants as restoratives. Such a practice is, to say the least, unwise and apt to set up eventually a craving, or habit, difficult to overcome by even the guardian souls, and prejudicial to the efficient exercise of psychic faculties with equipoise of vitality. It has been found well for a Medium to rest quietly awhile both prior and subsequent to seances, as at night after the day's work, so recruiting strength for calls on energy. A little wine, if only for the stomach's sake, may be good, but in excess is harmful.

The great diversity and variety of psychic faculties with their infinite manifestations under capable cultivation are universal, yet the same primordial Spirit pervades all of them, "dividing to every man severally as he will." The apostle Paul in his exhortation on the operations of the Spirit says "there are diversities of operations but it is the same God which worketh all in all, but the manifestation of the Spirit is given to every man to profit withal." Diversity is observable in all nature, religious systems by no means excepted, so, to quote the poet, "variety is charming."

THOMAS BLYTON.

"Psychecote," Canadia,
Battle, Sussex.

* * *

PHENOMENA OF PENTECOST

Sir,—The article in your issue of June 2nd upon the phenomena of Pentecost deserves the attention of all Bible students. No doubt, as Dr. Nandor Fodor says, it was that ecstasy, that yearning for illumination, which created a vortex of tremendous psychic force, as it has frequently done since; but often the same phenomena has been produced in the seance-room unaccompanied by any spiritual upliftment, as in the case quoted of D. D. Home. In other words, psychic power is one thing and spiritual power another, although the two are frequently confounded by theological writers who show an ignorance of psychic manifestation.

The familiar Whitsuntide hymn may sing of God having "come in Tongues of fire." But did He? It can never be too frequently emphasised for the benefit of our critics that psychic power is a gift possessed by various people, good, bad and indifferent, while spiritual power is the reaching forth of the God within man's own self, and finding its union with the great God without—an experience which may well shake man to the very depths of his personality, and produce wonders of psychic power.

It is a striking testimony to the accuracy of some of the Old Testament stories, that when the same phenomena occurred on Mount Horeb as occurred at Pentecost and on a subsequent occasion (*i.e.*, the wind, the earthquake and the fire), yet the Old Testament recorder is careful to note that God is in none of these, but makes Himself known by the still small voice within man's own self.

Darsham Vicarage, (REV.) ROWLAND W. MAITLAND.
Saxmundham.

* * *

FOR SCIENTIFIC READERS

Sir,—I have been studying Mr. Whately Smith's *Theory of the Mechanism of Survival* and on page 192 it would appear that in his summary he has lost grip of his own theory. He states that a "tesseract" is generated

by the movement of a cube in a direction at right angles to every direction that can be drawn in the cube. This direction, according to previous chapters, must be at right angles to the three known dimensions of space—that is, in a new direction. He proceeds, however, merely to move his cube in the three dimensions of space simultaneously and arrives at a "higher solid" bounded by eight cubes. Perhaps some scientific reader can explain this away.

26, Arnold Road,
Gravesend.

L. V. KICKS.

* * *

A PROPHETIC WARNING

Sir,—Very early, on Monday, the 4th of June, 1923, I left Calgary, where I had been taking Spiritualist services, and spent a lovely day on the shore of glorious Lake Louise, 5,000 feet up in the Rocky Mountains. The following Wednesday, Sir A. C. Doyle was advertised to hold a meeting in Vancouver, B.C., which I had decided to attend. On the morning of Tuesday, before rising, however, the thought of another day by the lake was so enticing that I asked my guide if, as a Spiritualist known to many in Vancouver, I really *ought* to be at the meeting, or might I have another day at the lake?

I was staying at a small hotel close to the station, about two miles walk from the lake. I got up and went a short way up the beautiful winding road leading to the lake, every turn in which revealed marvellous beauties of towering, snow-capped mountains, with a rushing stream making music many feet below, when I felt a touch that I knew meant a message. I stood still and concentrated. Clearly the words entered my brain: "If you want to reach Vancouver without discomfort, go on to-day." I turned back, paid my bill and boarded the morning train for Vancouver, about 23 hours' journey from there. Punctually next morning I arrived, and bought a ticket for the meeting.

That afternoon, to my amazement, the paper came out with large headlines: "Great landslide on the C.P.R. Trains held up near Lake Louise." There were no casualties, but there would surely have been great "discomfort." That day's train did not come in till Friday afternoon, instead of Thursday morning. Whoever gave me the message seems to have had the gift of prophecy or how could they have known that the next day's train was going to be held up by a landslide? It is not the only true prophecy made about things not the least anticipated by me—in fact some of them have been hard to credit, but came to pass months later.

CORDELIA GRYLLS.

THE PASSING OF MRS. KELWAY BAMBER

We have received, with deep regret, news of the passing of Mrs. Kelway Bamber which occurred on Sunday, June 11th, shortly before noon, at her residence, Fulking House, Fulking, Sussex.

Mrs. Bamber had had a protracted illness, during which she had the sympathy of many friends, and the end came as the cessation of much suffering. Mrs. Kelway Bamber was widely known as the author of *Claude's Book* and *Claude's Second Book*, containing messages from her son Claude, who was killed during the Great War.

She was the daughter of Major MacGregor, M.A., I.M.S., and was born in India, having been educated at Cheltenham. Mrs. Bamber served on the Councils of the London Spiritualist Alliance and the British College of Psychic Science for many years, and was an ardent worker, being active in public speaking, organising and assisting to promote the welfare of Mediums and the study of mediumship. She was a woman of wide sympathies and understanding and an influence for good in the lives of many. Her passing will be the subject of deep regret among a large circle of keenly appreciative friends. We extend our sincere condolences to her family in their loss of her earthly presence, and bid her an affectionate farewell.

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)

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THE WORLD CONFERENCE

SPIRITUALISTS will join with all people of good-will in hoping that the World Economic Conference may speedily devise some means of easing or curing the world's economic ills. It is disappointing, however, to find that, in the inaugural addresses on Monday, no reference was made to the fact, admitted on all sides, that at bottom the problems to be faced are ethical and spiritual. International enmity, distrust and ambition, together with unscrupulous financial scheming by individuals and groups (national and international), are known to be the underlying causes of the disorganisation from which the world is suffering, and these causes must be brought to light and acknowledged before there is any real prospect of the troubles being cured. In short, what is needed is that ethical and spiritual values should be accepted by the nations in place of the purely material values which have hitherto been the bargaining standards. With this proviso, it is certain, as His Majesty the King said in opening the Conference, that "it cannot be beyond the power of man so to use the vast resources of the world as to ensure the material progress of civilisation."

The Conference itself is certain to be a landmark in human progress, for, to quote the King again, "this is the first time in history that any Sovereign has presided at the opening of a Conference of all the nations of the world." It may be too much to hope that this Conference will develop into the "Parliament of Man" which Tennyson prophesied, but it is a step towards it, and if it be successful it will almost certainly be followed by other conferences of wider scope and clearer purpose. Let us hope and pray that it may succeed.

FUTURE OF SPIRITUALISM

MR. R. H. NAYLOR'S forecast of the future of Spiritualism, arrived at along the line of Astrological deduction, has the merit of agreeing very faithfully with the forecast we are prepared to make by the aid of what he (in a

L.S.A. lecture reported on another page) described as "common-sense reasoning." Briefly put, his forecast is that Spiritualism will never become an "official religion," or a closely-organised body, but that it will have a great and ever-growing influence on science and religion.

We agree with this prediction. As we have stated repeatedly, we believe that Spiritualism is permeating the Churches and the Sciences—gradually gaining the assent of Science to the validity of experimental evidences of Survival, and gradually convincing the Churches that they need such evidence to substantiate their teaching and to corroborate the Old and New Testament stories of communication from the higher spheres of life.

Not only do we think this is what will happen, we think it is desirable that it should happen. We believe it to be of the utmost importance to mankind that official Science should be convinced of the reality of psychic phenomena and of the proofs of Survival to be obtained through them. We also believe that it is much more important that existing religious bodies should absorb the evidences of Survival and their implications than that Spiritualism should be organised and built up as a new religion. Spiritualistic societies and services are necessary now for purposes of study and propaganda and will remain necessary as the centres from which the permeating influence flows. But it is in its permeating influence and not in its organisations that the chief power of Spiritualism is to be found.

SIR OLIVER LODGE'S BIRTHDAY

THAT Sir Oliver Lodge entered on his 82nd year on the 12th inst., was an event of world-wide interest and congratulation, especially from that growing body of people who, as believers in Survival and Communication, are best able to appreciate the magnificent work he has done in placing what was once simply a faith on an assured and scientific basis.

When we survey his career, with the assistance of the Autobiography he has written in the volume, *Past Years*, we find it hard to express our appreciation worthily. Sir Oliver stands like a Titan in the particular field he has chosen, representing as he does a unique combination of science and philosophy. His work as a pioneer of wireless would alone entitle him to the public admiration, but his genius was too many-sided to be confined to one region of discovery and achievement. May he be with us for years to come as leader and inspirer in the task of building an enduring bridge between the two worlds!

LIGHT'S APPEAL

ON page 378 will be found the second list of donations to the Sustentation Fund for *LIGHT*. The sum received up to Monday morning was £455 17 0. The total aimed at is £1,000.

OUR BOOK REVIEW

By H. F. PREVOST BATTERSBY
THE MIS-HANDLED MIRACLE

"TRULY what learned man, or, indeed, what ignorant one," deplored St. Jerome, when charged with constructing from varied texts a translation of the Scriptures, "but will, when he reads for the first time the new version, and sees that it disagrees with the one he is accustomed to read, cry out at once on me, accusing me of sacrilege, of forgery, because I have dared to add, change and correct the ancient books?"

The warning of that scholarly soul might well have been heeded many times in the fifteen hundred years since he wrote it, to mitigate the spate of commentary, criticism and explanation that has been poured upon the life of Christ.

Mr. James Leigh* is the last to add to its volume, and explains as his object—"Until I am satisfied that Jesus was a superlative *human* character, I cannot take the further step of believing in his divinity."

Well, for three hundred of its most splendid years, the years of conflict and incredible victory, the Church was entrenched behind that human character; and it was only at Nicea, in 325, when the purity of its vision had been tarnished by the greed for power, that, after having been rejected by three of its Councils, the divinity of Christ was proclaimed.

A belief in it was needed not at all by those who knew Him. How could it be after his reproof—"Why callest thou me good? none is good, save one, that is God," or his description of himself as "a man that hath told you the truth, which I have heard of God." "Jesus of Nazareth, a man approved of God," was Peter's description, even after the Ascension and the marvel of Pentecost. "A prophet mighty in deed and word before God," was the most he seemed to Cleophas, fitting the prophecy of Moses—"A prophet shall the Lord your God raise up unto you of your brethren like unto me." And, with the force of Paul's logic—"Now is Christ risen from the dead . . . for since by man came death, by man came also the resurrection from the dead," because, had it been merely a God that had arisen, what security of resurrection would there have been for mortals?

VISION OF A LIFE TO COME

"Theoretically," writes Mr. Leigh, "it should not have been needful for Jesus to show himself after death." Well, it was that showing which turned his cowering and tearful flock into defiant propagandists, since, as Paul saw it, "If Christ be not risen, then is our preaching vain. . . . If in this life only we have hope in Christ, we are of all men most miserable."

In a world weary of its own wickedness it was this vision of a life to come which lit, with such unlooked-for speed, the lamps of the Churches that took shape in Greece and Asia.

Mr. Leigh treats with a somewhat uncertain touch the question of miracles. He is concerned about the sceptics who would explain them away.

But the essential evidence that they were wrought by Christ was the crowds that followed him. Those multitudes from "Galilee, Decapolis, Jerusalem, Judea, and beyond Jordan"—an impressive area—were the certificate that he could heal. "His fame went through all Syria," and it was the sick in body, not the sick in soul, that it brought to him. And it was miracle that brought him to the Cross; because it was miracle that proclaimed his Messiahship. The Chief Priests and Elders would

never have worried about a man who had nothing more exciting to offer than the Sermon on the Mount.

The author mentions having been perplexed greatly that "Jesus did not reduce his message to writing," but was it ever the practice of Seers to rely upon the written word?

I do not think Gautama was credited with any sort of script; there was small need for one with so compact a canon. We should know little of the faith that moved the millions of China but for Chuang-Tzu and the Tao-Teh-King, and even the cleric mind of Confucius left the compiling of his *Analects* to another.

For the greater part of man's history his memory has been more potent and, may one say, more reliable than his pen; and it was when Christianity was reduced to writing that the bitterest contention about it began.

Mr. Leigh suggests "that the most popular of Christ's addresses" may have been written down even in his own lifetime; but which of his disciples could possibly have foreseen, in those insignificant days, their importance to the world; apart from the fact that they were all expecting a temporal not a spiritual triumph? "Lord, behold here are two swords," was much more in the line of their desires.

The Resurrection shifted the sphere but not the character of these assumptions; and it was only when hope of the near destruction of the world was fading that the need of recording the good news for it began to be realised.

There is a good deal of visionary speculation in the book, some of which is not directly harmful; but this sort of decoration, like the distortions of history which, though known to be false, are tolerated on the Screen and the Stage for the sake of dramatic effect, are apt in the end to displace the actual version.

It really serves no purpose to discuss whether Jesus needed an interpreter when addressing the Greeks, whether he was well acquainted with their literature, or had "a poet's vision of evolution."

If he were what he seemed to be these trifles are of ridiculous unimportance. To credit him merely with what we "know" of evolution, would be grievously to reduce his spiritual stature; and the effort to decorate him with our paltry erudition is like the heathen garlanding of a god.

Again, the fanciful picture of Annas, wavering between a desire to discern in Jesus the promised Messiah, and keep on the safe side of Roman authority, savours altogether of the cinema.

Here is the picture of him observing Christ's entry into Jerusalem.

"Rarely had he been so thrilled as that afternoon when they rushed to him with the tidings that the young man from Nazareth was advancing upon the City in accordance with the prophecy, and accompanied by an exulting crowd. He had peered through a lattice to watch him riding by. A handsome young man. And

(Continued on next page)

Mr. Prevost Battersby, whose review of Mr. James Leigh's book appears on this page, and who has promised to assist LIGHT as a reviewer, has not embraced Spiritualism without a sufficient terrestrial experience.

With an international repute in sport, he served as a soldier or war correspondent in various wars, representing the "Morning Post" in South Africa and the Great War; has travelled widely in out-of-the-way parts of Asia, and was special correspondent with our present King in India in 1905-6.

He has written novels, plays and poems, books on soldiering and sport, has done a good deal of reviewing for various London papers, and, without adopting all of its conclusions, is convinced that on the acceptance of Spiritualism as a guide for life rests the chief hope of redemption for the world to-day.

**Son of Man.* James Leigh. Rider & Co., London. 1933. 5/-.

OUR BOOK REVIEW

(Continued from previous page)

for a moment their eyes had met, almost as if the other had known that Annas was secreted there. The old man had drawn back hastily from the look which met him. Even now he could not recall that look without a qualm of uneasiness. . . . He had been frankly disappointed when the young man failed to take advantage of the crowd, march on the governor's palace and overwhelm the guard by sheer weight of numbers."

That is quite artless make-believe, and it has, of course, not the flimsiest foundation of fact; yet may readily impress the ignorant and susceptible reader as being something that really happened, and as representing an attitude of the Jewish hierarchy which is the exact opposite of the truth.

Nor does the fabrication of Annas' sentiment end even there. "After watching him (Jesus) for a time, Annas had been possessed by the queer notion that the prisoner was conscious of some resource available to him. Perhaps he intended, when he came before the Roman governor, to exercise some of the magical powers with which he was credited. It would certainly have added spice to the Passover feast if Pilate had been struck dead in his chair."

Invention of a more harmful kind is woven about that homestead in Bethany which has so often inspired painters and poets:—

"Lazarus was the younger brother of Martha and Mary and Jesus was a friend of the household. Mary had taken bad ways; she had repented and returned to her home, almost certainly at the direct intervention of Jesus; but it is clear that Martha had not wholly forgiven her. Now there is one thing that Master Worldly-Wiseman will never do: risk his name being linked with that of an immoral woman. . . . And Jesus was a young man, and a very attractive young man. Repugnant as the thought may be, yet certain it is that slimy-tongued Slander mouthed the name of Jesus when he practised what he preached among the outcast and fallen. . . . To a generation whose model of propriety was the Book of Proverbs the conduct of Jesus must have brought the utmost perplexity."

Now there is not the most shadowy excuse for identifying the Sister of Lazarus with Mary of Magdala. The tradition may be unfortunate which identifies the Magdalene with the "sinner" who anointed Christ's feet in the Pharisee's house, and the "evil spirits and infirmities" of which she was healed and the "seven devils" which were cast out of her, need not have tampered with her morality.

But it is a gratuitous offence to disturb with her concocted presence, and the suggestion of slimy tongues, the loveliest idyll in the four Gospels, by confusing two acts of devotion which happened, with years between them, one in Galilee and the other in Judea.

The Mary that "sat at Jesus' feet and heard his word" breathes so exquisite a fragrance of unforced surrender, that the charm with which that picture of her has enriched the centuries would be wrecked had we to imagine her gentleness as merely what remained from that stilled storm of demons.

MR. FRANK DECKER IN LONDON

Mr. Frank Decker, a Medium whose physical phenomena has attracted much attention in the United States, has come to London, and, at the suggestion of Mr. Joseph de Wyckoff, is submitting his powers to investigation. According to the *Daily Express*, a preliminary seance was held at the National Laboratory of Psychical Research, South Kensington, on Tuesday evening, when one of the sitters was lifted off his feet and his coat was taken off. At later seances, it is proposed to put the Medium under rigorous control.

THE FUTURE OF "LIGHT"

PROGRESS OF THE SUSTENTATION FUND

AS previously explained, it has been decided to reduce the selling-price of LIGHT from 4d. to 2d., but before this can be done, two things are necessary:

1. That a Sustentation Fund of not less than £1,000 be raised to provide for advertising and to cover the probable loss on sales-revenue during the period a larger circulation is being built up.

2. That the number of Subscribers be doubled—Subscribers being those Readers who pay their subscriptions direct to the Office of LIGHT and receive their copies direct from the Publisher by post.

The response to this double appeal has been encouraging, although it is desirable that the rate of progress should be accelerated. This week again we issue our Appeal Form, and we ask readers who have not yet responded to read it through carefully, fill it up in the most generous manner possible, and return it to the Manager of LIGHT.

Donations to the Sustentation Fund, received up to Monday morning, total £455 17s. They are as follows:

| Previously acknowledged | £ | s. | | £ | s. |
|--------------------------------------|----|----|-------------------------|----|----|
| Mrs. F. W. H. Myers | 20 | 0 | W. H. Travers | 1 | 1 |
| J. F. Kelly | 5 | 10 | H. F. Prevost Battersby | 1 | 1 |
| Bournemouth Splst. Ch. (Whist Drive) | 5 | 5 | Mrs. E. Ford | 1 | 1 |
| J. A. Stevenson | 5 | 5 | Colin McAlpin | 1 | 1 |
| Elizabeth Lady Mosley | 5 | 0 | G. R. S. Mead | 1 | 1 |
| J. Brossy | 5 | 0 | Rev. R. W. Maitland | 1 | 1 |
| H. G. Troughton | 5 | 0 | John Armstrong | 1 | 0 |
| Lt.-Col. N. P. Clarke | 5 | 0 | Mrs. Sitwell | 1 | 0 |
| Mrs. Le Blanc Smith | 5 | 0 | Mrs. M. Birtles | 1 | 0 |
| H. Blackwell | 3 | 3 | Anon | 1 | 0 |
| Mrs. K. C. Hackney | 3 | 3 | Geo. A. Steane | 1 | 0 |
| Mrs. Hewat McKenzie | 3 | 3 | C. L. Schwind | 1 | 0 |
| Mrs. A. J. Ritchie | 3 | 0 | Mrs. Robina Laverie | 1 | 0 |
| Francis W. Grubbe | 3 | 0 | Robt. Fleming | 1 | 0 |
| Miss E. Maude Bubb | 3 | 0 | Mrs. A. Marshall | 1 | 0 |
| Mrs. Hugh Fitton | 3 | 0 | A. D. Skirrow | 1 | 0 |
| S.A.M. | 2 | 10 | Chas. A. Weeden | 1 | 0 |
| R. H. Saunders | 2 | 2 | Rev. F. A. Howard | 1 | 0 |
| Miss D. G. L. Madeley | 2 | 2 | Mrs. Snelling | 1 | 0 |
| L. J. Terry | 2 | 2 | Mrs. A. P. Jenkins | 1 | 0 |
| Godfrey Burchett | 2 | 2 | Mrs. J. E. Moberly | 1 | 0 |
| Mrs. L. Finlay Dun | 2 | 2 | Chas. Badcock | 10 | |
| A. W. Trethewey | 2 | 0 | Miss E. F. Pearson | 10 | |
| Lt.-Gen. Sir E. De Brath | 2 | 0 | Mrs. Kate Mitford | 10 | |
| Sir Wilfrid E. Laurie, Bart. | 2 | 0 | C. St. C. G. | 10 | |
| Dr. R. T. Bowden | 1 | 1 | Mrs. Bilton | 10 | |
| | | | Mrs. M. Grindrod Jones | 10 | |
| | | | Miss T. M. Dickinson | 5 | |
| | | | Mrs. Campbell | 5 | |
| | | | Mrs. Jessie Musto | 5 | |

DOWSER LOCATES DROWNED BOY

The *Daily Express* reports from Oxford the performance of a dowser which should be of interest to all who are interested in divining, and which may incidentally be commended to the attention of the scientific persons who dispute its reality. According to the *Daily Express* of 10th inst., Mr. H. Bruton, of Cowley, a water-diviner, succeeded in tracing the body of a drowned boy who had been missing from his home for some days. Search in the river by grappling-iron, and diving by experts at various parts of the river Orwell were fruitless. The account says:—

"Mr. Bruton wrapped one of the missing child's socks round his twig of hazel and walked along the river-bank. He was able to trace the child's movements from his home to the river bank and the twisting twig indicated the place where the child had approached the river's edge. Suddenly the twig started to twist violently. When grappling-irons were put into the water at the spot indicated the child's body was brought to the surface."

This is the second case in one week of the success of water-diviners in tracing bodies in the water. One of the diviners is said to have recently found four bodies in a fortnight.

THINGS I REMEMBER

By DAVID GOW

XI—SHARKS AND CHARLATANS

IF I had not had a fairly wide experience of human cupidity and gullibility quite outside of Spiritualism, I might have been aghast at what I observed after coming into intimate touch with that subject. But I soon arrived at the conclusion that Spiritualism was just as human as any other subject and that as a movement it was really the world in epitome. I found the usual mixture of good and sensible people, intellectuals and dullards, fanatics and nondescripts, with a sprinkling of rascals, sometimes oily and hypocritical, sometimes brazen and unashamed. But it was always apparent that a fierce light was beating on Spiritualism. I observed that a member of the Church of England or the Church of Rome or a Nonconformist who infringed the law and got into the newspapers was simply treated as an ordinary citizen and no mention made of his faith as having anything to do with his crime. But if it were a Spiritualist, the papers flamed with the news. The account made it clear that the wrong-doer was of that faith and usually it appeared in the heading and contents bills. "Spiritualist charged with Fraud" (or bigamy, or whatever it was).

This was supposed to mark the hostility of the outer world to the subject. But it was also capable of another interpretation. It meant that the world had a very high standard of conduct for the Spiritualist, higher than it seemed to expect from the members of any other community. I thought this very droll.

I soon found that, just as it is with the world at large, if all the noble and generous deeds, all the blameless lives in Spiritualist circles were recorded they would immensely outweigh the crimes and misdeeds. Moreover, I found that much of the rascality from which the subject suffered was the work of people who were not really Spiritualists at all. They came in from the outside, seeing a profitable field for exploitation.

SOMETHING "OCCULT"

Of such were some of the Oriental (or alleged Oriental) "occultists" or healers, each with his wonderful system conferring wisdom and health at so much a head. They assumed an air of mystery which is just the thing with which to impose on the gullible, especially the monied simpletons who are so foolish as to think that wisdom and health and a powerful character can be bought for guineas. The honest Spiritualist worker who had no nostrums and made no high-sounding pretensions offered no attraction to this section of the public. It wanted something "occult" as the "occult" swindlers knew very well.

I saw something of sham mediumship, too, as practised by tricksters who, fastening on the movement and ingratiating themselves with unsuspecting Spiritualists, did very well for their pockets, especially if they could be taken up as *protégés* by well-to-do Spiritualists who were taken in by the impostors. It is wonderful how people are deceived by an outward show and pretentiousness. The honest Medium often went shabby, the rogue was usually well-dressed and kept up a "good style." Only the discerning minds who could pierce below the surface could detect the difference between the real and the spurious. But it was difficult, often impossible to expose the pretence.

I saw the bogus healer at work, the sham Medium giving sham trances in which he delivered himself of fustian stuff which the ignorant accepted as heaven-sent wisdom. I saw the camp-followers of the Movement at work in various commercial ways palming off shoddy on the uninitiated. Every one of them had his following of dupes who would believe in him through thick and thin, and who treated those who would have exposed the cheat as malignant persecutors of innocence. They were

(Continued at foot of next column)

AN UNEXPECTED MEETING

DOCTOR FINDS CHILDHOOD FRIEND AS AN OBSESSOR

By DR NANDOR FODOR

FOLLOWING my lecture on Obsession at the W. T. Stead Library in February, I had some correspondence of extraordinary interest with a friend, a medical practitioner in Wales. Except for minutiae, he agreed with what I said on the subject and promised me a case from his own experience.

"Frankly," he wrote, "I don't know how else to account for the thing, and that is why, as a last resource, I put it down to obsession. See if you can possibly get anything else to fit the case. I wish you could. I don't want to believe in obsession, and I would not if I could avoid it.

"The first time in my lunacy studies I visited the Asylum known as . . . (I have no permission to quote the name) a woman, a particularly violent case, who had never heard of me and whose part of England I had never been to, shrieked at me amid obscenities: 'I know you . . . (correct name), I know you, you . . . (so and so). Don't you remember . . .'" (certain intimate details of my past, all correct, including some that I had shared with a friend who had died).

"The others twitted me unmercifully about this: it was a standing joke. One that was not at all funny to me. What do you think about it?"

I thought that this was the most remarkable case I ever heard. The entity, speaking through the woman, was a man, a half-caste, a childhood companion of my doctor-friend. Their meeting in the asylum was the strangest of all in the world. But there was one disturbing factor. The porter remarked on a query: "She always seems to know people!" If others had a similar experience the coincidence of my doctor friend meeting his erstwhile companion through the inmate of an asylum must be ruled out and some other, "more complicated" explanation must be sought. My doctor friend has never solved the problem. He could not. He was scared away. A great pity! He missed an opportunity for study which could have made him famous all over the world.

WAR OF WORDS

The disposition to snatch at every bit of evidence or testimony, good, bad or indifferent, to support a case, shows either that the case is a weak one or that its advocate is not quite sure of it. The man who is confident of his truth can afford to remain calm amid all the noisy disputes, knowing that a war of words, while a good exercise for the wits, never yet settled anything and never will.

(Continued from previous column)

infatuated; there seemed to be a kind of hypnotic factor in it. I found, too, there was a class of persons who were very suspicious of honest men who tried to warn them, but fell an easy prey to clever and plausible impostors. It is the most difficult thing in the world to protect people against themselves.

At last I came to the conclusion that there might be a kind of order in the apparent disorder of things. The rogues were really designed by Providence to give the fools some needed experience. I remember one cheery sharper who on various pretexts obtained large sums of money by working on the sympathies of generous Spiritualists (and in other ways). He expressed the view that riches were a curse to their possessors, and he was really doing them a service by relieving them of their money!

Often I have seen innocent people denounced and exposed while the really guilty escaped, being too clever to be caught. Apparently, as in the parable, the wheat and the tares must be allowed to grow up together lest the good grain be uprooted with the weeds.

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ARRANGEMENTS FOR NEXT WEEK:

Tuesdays, at 3.15 p.m., Class for Psychic Development, conducted by Mr. A. Vout Peters. Apply to Sec. for particulars.

Tuesday, June 20th, at 3.15 p.m., Group Clairvoyance. Mrs. Rous.

Wednesday, June 21st, at 3.15 p.m. Demonstration of Clairvoyance: Mr. A. Vout Peters. Tea served at close of meeting.

Thursday, June 22nd, at 7.30 p.m., Group Sitting. Clairvoyance and Psychometry, conducted by Ruth Vaughan.

Thursday, June 22nd, at 8.15 p.m. Address by Mr. H. Ernest Hunt, on "Spiritualism in the Old Testament." Chair: Mr. F. R. Maude.

Amongst the Mediums with whom private sittings can be arranged are:—

Miss Bacon, Mrs. Barkel, Mrs. Annie Brittain and Mrs. Mason, Trance. Miss Frances Campbell, Clairvoyance. Ruth Vaughan, Mental Mediumship, Diagnosis, Magnetic Treatment.

FROM A RECENT L.S.A. SITTING

A REGULAR Reader of LIGHT has recently been rather impressed by the amount of controversy going on in psychic circles and periodicals. It may be about the honesty of a Medium or the possibility of some psychic process, like spirit-photography and the genuineness of its practitioners. It reminds her of a paragraph in Dr. Fosdick's *As I See Religion*: "A wrangling controversy in support of Religion is as if the members of an orchestra should beat folk over the head with their violins to prove that music is beautiful. Such procedure is no way to prove that music is beautiful. Play it."

Perhaps controversy must needs be; doubts must be expressed and reputations saved, but a greater need, surely, is to hear the music of Spiritualism actually being played. This conviction must be the writer's excuse for offering to other readers some of the sustaining and helpful words said to her through two L.S.A. Mediums. As it is hoped to continue the sittings, it is thought wiser not to publish names and because the messages are of a personal nature, the writer's name is also withheld but all are given to the Secretary of the L.S.A.

A beloved daughter passed over in June, 1932, owing to an accident. Her mother, who is the Writer's close friend, had a sitting with an L.S.A. Medium, and was given most loving and consoling messages, of which she told the writer. Within a few weeks, the mother herself passed on, through injuries received in a car-accident. After her death, the writer found notes of the above sitting, some of which she had not been told. The daughter had said to her mother: "You will come soon. It will be sudden. It will be like mine."

The remarkable thing is that though the accidents were of a different nature and in different towns, the writer on entering the respective hospitals was told of each patient: "Fracture of the skull." The daughter's message had been given to the mother two-and-a-half weeks before the event.

The writer herself then had a sitting, nine days after the mother's death. The daughter came through at once. "She calls you Auntie, but you are not a real Aunt or relative—(correct)—but better than any Aunt I could have had." After speaking of the illness, the Medium went on: "There is another lady. She went over only a few days ago."

The Medium paused, then remarked: But I know this lady by sight. I spoke to her two weeks ago. They told her then she would pass soon. This is her first communication . . . In the Hospital, she saw them bending over her. (A son is on the other side also.) "I can't believe it; it is too marvellous that I should be so happy. I am so compensated (word emphasised and repeated; her grief over the son who fell in the war had not abated for sixteen years, and when the sorrow of the daughter's loss befell her, life became difficult to go on with). My

joy is too great. Such glory. It is wonderful: My dear Boy, if you could see him just now. I am resting in a marvellous garden. . . . This last shock is preparing you. You are now being broken as I was: this is the way to the Paradise of the soul. There is no bitterness of death. We are in the hands of the most glorious beings whom we talked of . . . Strength will be given to you. It won't be long. You will go over quickly like a flash."

I asked: In my sleep? — Medium, evasively: There will be no long illness in bed. (A friend has been asked to let the L.S.A. know if this comes true. At present, the writer is in ordinary health.)

The change between the first and third personal pronoun constantly occurs, as if at times the Medium listened and reported and at times the Communicator broke through personally. The above are extracts from the notes of the first sitting only. Further sittings have taken place, all bringing an extraordinary sense of the nearness of the next world and life.—EMMWELL SEA.

MRS. EILEEN GARRETT

We learn that Mrs. Eileen Garrett is returning from America within a few days and that she will be prepared to resume her sittings in London for a few months—her intention being, we understand, to go back to America in the autumn.

Sittings with Mrs. Garrett may be arranged through the L.S.A., and application should be made as early as possible to the Secretary.

Mrs. Garrett has travelled extensively in the United States, visiting many Societies from New York to California, and has had many interesting experiences. She has also taken part in psychological research work at the John Hopkins University.

A SPIRITUALIST IN MEXICO

Mr. J. W. F. Hardwick, of Rosales, No. 13, Mexico, D.F., a former member of the Alliance, is anxious to meet or correspond with any resident in or near Mexico who is interested in Psychic Science. Mr. Hardwick would welcome the opportunity of mutual study and also practical experiment if a few people conveniently situated could be found. Any readers able to assist Mr. Hardwick personally or to introduce others in his neighbourhood are asked to communicate with him.

SPIRITUALISM IN THE OLD TESTAMENT

The closing lecture of the L.S.A. summer session is to be delivered on Thursday next (June 22) by Mr. H. Ernest Hunt. The subject is of great interest, namely, "Spiritualism in the Old Testament," and as it is one of the many subjects of which Mr. Hunt has made a close study, the lecture will no doubt attract a large attendance.

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| MISS FRANCIS | Trance |
| MRS. BARKEL | Trance |
| MISS NAOMI BACON | Trance |
| MRS. HIRST | Trance |
| MISS JACQUELINE | Clairvoyance, Psychometry |
| MRS. VAUGHAN | Mental Mediumship |
| THE ROHAMAH, RHAMAH | Clairvoyance |
| 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 21st, at 8.15 p.m. Lt.-Colonel N. P. CLARKE
"THE SPIRITUALISM OF THE ISRAELITES."
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GROUP CLAIRVOYANCE

(Limited to 10 sitters. Seats must be booked.)
Friday, June 16th, at 5 p.m. .. The ROHAMAH, RHAMAH
Friday, June 23rd, at 5 p.m. Mrs. BROWNJOHN

AN AFTERNOON GROUP by Mrs. RUTH VAUGHAN

will be held on TUESDAY, JUNE 20th, at 3 p.m.
(Limited to 10 sitters.)

SYLLABUS ON APPLICATION

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SUNDAY, JUNE 18th, 1933.

11 a.m.—Mrs. St. Clair Stobart.
Clairvoyante: Mrs. Annie Johnson
6.30—Mr. Shaw Desmond.
Clairvoyante: Mrs. Estelle Roberts
Sunday, June 25th, at 11 a.m. .. Mr. DIMSDALE STOCKER
Clairvoyante: Mrs. Grace Cooke.
Sunday, June 25th, at 6.30 p.m. .. Mr. ERNEST HUNT
Clairvoyante: Mrs. Hirst.

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WEEKDAY ACTIVITIES

Monday.
2.30—4 p.m.—Mrs. Livingstone, by appointment.
2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments, write to Mrs. Moysey (Hon. Secretary).
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments, write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday.
2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

Wednesday.
12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

Friday.
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Students' Class.

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

| | |
|------------|-------------------------------|
| June 21st. | 2.30—Mr. Wyatt. |
| | 6.30—Mrs. Helen Spiers. |
| June 28th. | 2.30—Mrs. Beatrice Stock. |
| | 6.30—Mrs. Livingstone. |
| July 5th. | 2.30—Mrs. Livingstone. |
| | 12th. 2.30—Mrs. Fillmore. |
| July 19th. | 2.30—Mr. Wyatt. |
| | 26th. 2.30—Mrs. Helen Spiers. |

By Appointment:
Mr. Glover Botham. Miss Frances Campbell.
Mrs. Esta Cassel. Mrs. Fillmore.
Mrs. Annie Johnson. Mr. Horace Leaf.
Mrs. Rose Livingstone. Mrs. Helen Spiers.
Miss Lily Thomas. Mrs. Beatrice Wilson.
Mr. Thomas Wyatt.

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To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

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Clairvoyante: Mrs. Hirst.
Sunday, June 25th, at 7 p.m. Speaker: Mr. ERNEST OATEN
Clairvoyante: Mrs. Estelle Roberts.

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.
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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 21st, Mrs. BLACK HILL
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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 16th, at 3.30 p.m. Mr. W. H. EVANS
Subject: "The Unfolding Christ."
Non-Members 1/- Tea 9d.

SYLLABUS ON APPLICATION.

SOCIETY ARRANGEMENTS (contd.)

The London Spiritual Mission
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Sunday, June 18th, at 11 a.m. Address: Mr. LEWIS JEFFERSON
 " " " at 6.30 p.m. Address. Mr. R. DIMSDALE STOCKER
 Wed., June 21st, at 7.30 p.m. Clairvoyance: Mrs. H. V. PRIOR
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 Wednesday, June 21st, at 3 p.m. Psychometry. Mrs. REDFERN

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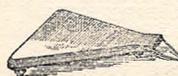
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