

# Light

A Journal of Psychical, Occult, and Mystical Research

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## ORIGIN OF "DIRECT VOICE" MESSAGES

### EXPERIENCES OF AN AMERICAN INVESTIGATOR

By W. F. MOOMAW, of Altadena, California

YOUR report of Dr. Nandor Fodor's lecture on "Perplexities of the Direct Voice," (February 17th) was read by me with much interest, and I was somewhat surprised to come across his suggestion that the voice in the seance room need not necessarily imply that the spirit supposed to be speaking is present in the sense that we understand physical presence.

Some months ago, this same idea was brought to my attention for the first time by a series of incidents that I will relate, and which seem to me not uninteresting, aside from this particular feature.

On May 12th, 1932, my wife and I, with two friends, drove to San Diego, California, and the next morning the four of us had a sitting with Mrs. Estelle White, a voice Medium of that city. (Mrs. White is the Medium through whom Florizel Von Reuter had his first contact with psychic phenomena, as told in his book, *Psychical Experiences of a Musician*, and one of the friends with us was Miss Florence Jordan, who figures prominently in the same author's book, *The Consoling Angel*.) We sat in a moderately large closet, bare except for the five chairs and a small rug.

A number of voices spoke, including one purporting to be that of an old friend, Mr. Fred Rafferty, who in life had personally known Sir Arthur Conan Doyle. However the voice bore little similarity to his voice as we knew it, and nothing was said that would establish his identity. I might say that all the voices—with the exception of the two that I shall speak of—seemed to partake more or less of the qualities of the first voice that had spoken—that of the guide who is always first to speak. It might be, however, that this similarity, a thing I have often observed, is mostly due to use of the trumpet, and that those more exceptional voices that seem so completely individualized speak independently of it.

Hattie Jordan, "the consoling angel," was conversing with her sister Florence, and one of the two mentioned

the name of Sir Arthur. Hattie said: "He is here and will speak to you." In the light of what follows, it might seem that Hattie made a misstatement, but we shall have to assume that she meant it in some spiritual sense with which we are not so familiar. However that may be, the voice we then heard was certainly appropriate to Sir Arthur, and identical with his living voice in so far as I am able to make a comparison from having heard him speak when in California. In the course of the conversation that followed, the voice said that he hoped for some instrumental means of communication that would eliminate the uncertainties of mediumship, and in this connection he spoke of Thomas Edison as being interested in the problem.

An instant later, a voice purporting to be that of Edison spoke, first discussing such a possibility and some of the difficulties involved, then drifting to other topics. Three of us had heard Edison's voice by radio. It was a voice of pronounced characteristics, and the seance voice seemed to us in every respect identical.

On the afternoon of May 24th, two friends called at our home—one, a lady, being a non-professional Medium of excellent ability, but as this is known to only a few I do not mention the name. Her mediumship is expressed in several phases, the finest being what I would call speaking under semi-trance control.

We were, as it seemed, having a long talk with our friend Rafferty, and I spoke of the recent seance in San Diego, saying that he had undoubtedly found in it an opportunity to renew acquaintance with Sir Arthur. As if a little fearful of shocking our confidence, the reply given seemed a little evasive but could only be construed as meaning that Sir Arthur was not there. This was exactly contrary to what any one of the four of us would have supposed, and I thought we had misunderstood or that for some reason his own thought had not been correctly stated. I questioned him, but he seemed a little reluctant to explain. This, I now think, was because he realized the difficulties involved, a matter in which he has always shown himself most conscientious. I argued the remarkable fidelity of the two voices, saying



# ORIGIN OF "DIRECT VOICE" MESSAGES

(Continued from previous page)

that the Edison voice was just as we had heard it by radio. He reminded me that I had not heard Edison's voice when I heard the radio, but only an imitation of it built upon the pattern afforded by the true voice. The discussion ended by his saying: "As far as you were concerned, they were there; as they were concerned, it was otherwise."

That same evening my wife and I attended what might be called a "rescue circle" at the home of Dr. and Mrs. Carl A. Wickland, of Los Angeles. At the San Diego seance, the voice purporting to be that of Sir Arthur had asked us to convey his respects to Dr. and Mrs. Wickland, and this message was delivered before the circle began. When the work of the evening was over, a guide called "Silver Star" came in for her usual chat and to "close the door." "Silver Star" comes in the personality of a young Indian girl, though she has told us that in reality she is not a child, as is also indicated by the mentality she is capable of displaying.

It occurred to me to question "Silver Star" along the lines of our discussion with Rafferty, though I fully expected that she would not be in agreement with him. I began by saying that we had recently had a sitting with Mrs. White in San Diego, when she interrupted me by saying: "You don't need to tell me, for I know all about it. I was there looking on, but I didn't speak." I asked whether she had seen Sir Arthur and Mr. Edison. She said, "No, because they were not there." I argued that I conversed with them. She said, "Yes, just as you do over the telephone. You called them and they sent their thought." I denied having called them, and said that I thought it was Hattie Jordan who first mentioned Sir Arthur, and that he in turn spoke of Edison. She said it made no difference who sent the first thought, whether a spirit or an earth person. She met every objection I could offer, and concluded by saying that the conditions in our seance room served in the same way as a radio receiving set, loud speaker and all.

## AN INTERESTING EPISODE

Though I have nothing further to relate bearing upon Dr. Fodor's theory of telepathic broadcasting, there is one more episode belonging to the series, and in some ways I think it the most interesting of all.

A friend who but recently became interested in psychic phenomena arranged with a Medium to come to Pasadena and give a materializing seance, to which she wished to invite a group of friends. There being no room very suitable for the purpose in her own home, she asked permission to hold the seance in ours. The result was that we had two seances a week apart. It was by far the best phenomena of the kind that I have seen in more than thirty years. The Medium, a Mrs. Allyn, had come from Oakland, about five hundred miles north, to spend a few weeks in Los Angeles, and was virtually a stranger to everybody in the circle. I think that only three had ever seen her before. These had sat with her in a voice circle.

We sat in an upstairs room, using a small closet (3½ x 4 feet) as a cabinet. The red light was equipped with a slide that could be manipulated from the cabinet, controlling the illumination. In all, at the two seances, there were 31 appearances—25 of whom had to fit into somebody's family history, and did. Not an error was made in that respect. There were many evidences of identity aside from the visual evidence, which in itself was not always sufficient—such as speaking their correct names or saying other things they might be expected to say. They seemed substantial; some of them walked a distance of more than twelve feet from the cabinet, kissed relatives, conversed intelligently, etc. One dematerialised in the

room to show how it is done. But it is not of these phenomena that I wish in particular to speak.

At the second seance, which was on last December 21st, when it was getting late and about time to close, the slide cover of the ruby light was suddenly closed, leaving the room in darkness. A guide called "Opal" then spoke to us, as in a voice-seance. I cannot give her words verbatim, but this is the memorandum I made when the seance was over.

"We shall not be able to do much more this evening, but I think you will agree that we have done pretty well considering the small number present. (There were nine in our circle.) We like to work in this room. The vibrations are so harmonious and helpful, and this little closet is an ideal cabinet.

"I wish to tell you that we have with us this evening one who is widely known and distinguished. I refer to Sir Arthur Conan Doyle. He asks me to say that he spoke to the man of this house, the host, at a voice-seance some time ago, and he had desired to materialize to you here this evening, but the forces have not been quite powerful enough to insure the success he desires, and he has thought best not to attempt it. If you had even two more good sitters in your circle, we think that would be sufficient."

Some further remarks were made as on behalf of Sir Arthur, but the significant statement has already been written. According to the best information we have been able to gather, Mrs. White and Mrs. Allyn are strangers, and the only other persons who could have told Mrs. Allyn of the San Diego incident are emphatic in their assertions that nothing even remotely associated with our visit to San Diego was ever spoken of in her presence.

## AN UNEXPECTED "EXTRA"

TO the many interesting experiences recorded recently in *LIGHT*, I beg to add another. A correspondent of discrimination, personally known to me, supplied the particulars and accompanies these with a print of the "extra" referred to, a remarkably clear, beautifully modelled face, surrounded by an "ectoplasmic cloud," so clear that comparison with an ordinary likeness would be very easy.

My correspondent and her husband (an army officer) visited Mrs. Deane in 1930, hoping for some proof of the survival of a son recently deceased. They supplied their own plates and took ordinary precautions in the procedure. Two plates were exposed and one bore an "extra." Here are the words which tell the story:—

"The 'extra' is not in the least like my son or any member of our families now living. It is a perfect likeness of my husband's grandfather who died as a very young man in 1840—long before my husband was born. When we received the print, my husband said: 'It's like no one but the old painting of my grandfather, but I thought at the time that his memory might be a little hazy. The only picture in existence of this relative is an oil painting hanging in Ireland which we had not seen for nearly a year.

"Some months later, we went to Ireland taking the 'extra' with us and compared it minutely with the painting. Line for line, side tufts of hair in the style of that day, attitude of face identical. We were staggered at the exactness of the likeness—not merely a resemblance but a reproduction. The face in the painting is at rather a curious angle, exactly the angle of the 'extra.'

"We have had many satisfactory mediumistic experiences but this relative has never been referred to, though, after getting the 'extra' we expected to hear of him. The promptings of the sub-conscious did not seem very potent in this case!"

B.M.



# PERSONAL IDENTITY AND SURVIVAL

## PHYSIOLOGICAL EVIDENCE

By E. TARRANT SMITH

ACCORDING to Physiology, life is a condition of incessant change or Metabolism. The body is continually wasting away and the wastage is being continually made good, while life lasts. If the latter process is in excess of the former, growth ensues and if the former is in excess of the latter, decay and finally death ensues. It has been variously estimated that it takes from nine months to seven years for the body to be entirely disintegrated by this process and a new body entirely built up, so that, physiologically speaking, a man during the three score years and ten of his earthly career, survives at least nine bodies, and undergoes at least nine reincarnations.

I believe the spiritual significance of this fact has been obscured by the gradualness and subtlety of the process under consideration. But when the process is closely examined, it reveals positive proof of the existence of life apart from matter.

For instance, after 25 years' absence, I meet an old friend. I recognise him at a distance by his walk and general bearing and his features on closer inspection confirm me in my belief of his personal identity. If, however, I am still in doubt, I can test his memory as to things that were common knowledge to us 25 years ago. The literal fact, nevertheless, is that physically I have never seen him before and that he has never before seen me. He, like myself, has occupied at least three different bodies since we last met.

### CONTINUAL REMODELLING

To consider one part of the problem only, how has my friend, although admittedly changed, maintained his essential features through 25 years of incessant change of bodily substance, to such an extent that I can still recognise him? If, as the Materialist avers, life cannot exist apart from matter, in what part of a man's anatomy inheres the potter who is continually remodelling the successive new supplies of bodily materials after a pattern which is itself constant and unchanging, and where also is the bodily seat of this pattern or mould? The fact that the process is gradual and that the whole of the body does not die at once and that the whole of the new body is not born at once, makes no difference to the materialists' essential problem.

If our personal identity is created and maintained by the cells of the brain, the problem of the Materialist is to explain how this material causation remains constant throughout a man's life, maintaining his physical and mental identity for a period of seventy years or more, while the alleged cause, the matter of the body itself, is all that time being perpetually replaced by different matter. If it is maintained that the functions of the dying brain-cells are being perpetually transferred to new cells, then there must be a moment of transition during the passage of the life from one cell to another, when it was neither in the one cell nor the other. That is to say, we have the admission that life may momentarily exist apart from matter; and if it is possible for life to exist independently of matter for a fraction of a second, then it exists independently of matter always.

If the Materialist tries to avoid this difficulty by maintaining that the brain cells are linked together as a continuous substance, and that as the cells die, their life is passed on to adjacent cells by direct contact, he only introduces the difficulty in a more subtle form. Physicists tell us that an apparent continuous substance is an illusion; that the atoms of which such substances are composed are not in actual contact, their distances apart increasing the higher the temperature of the substance. It can be inferred then that the atoms would be in actual contact only at the absolute zero of temperature. It need hardly

be pointed out that the average temperature of the human body does not fall below 90 degrees Fahrenheit. It is evident then, if life passes out of one cell into another, it has to jump across one or more of these atomic gaps and be the gap ever so small, there must be a moment of transition when life exists independently of matter. Again we arrive at the same conclusion that if it is possible for life to exist independently of matter for a fraction of a second, it exists independently of matter always.

The foregoing argument does not, of course, contain any direct evidence of Man's Survival of death, but the fact of Metabolism on which it is based is a form of direct evidence that his personal identity is, in this life at any rate, maintained independently of his body. And if his personality is proved to exist here and now independently of his body, this is strong presumptive evidence that it survives bodily death.

This kind of evidence is, of course, superfluous to those who are convinced of Survival on other grounds, but to those who are passing through the deep water of a Materialist philosophy it may be very helpful.

## A DUPLICATED DREAM

THE account, given in *LIGHT*, March 17, of cases of spontaneous telepathy, was very interesting to me, as I have had a personal experience similar to those mentioned.

We had been living for three years in a house which had a cupboard I never cared to use in one of the bedrooms. So that my dislike should not be noticed, I arranged the room in such a manner that a piece of furniture was drawn across the front of the cupboard as an excuse for not making use of it. *Nothing* was ever said about it.

The war broke out, my husband had to leave home, so I brought my little girl's cot into my room, but to do so I had to rearrange the furniture, which meant that her cot must be placed beside the cupboard. Nothing happened for about six months. During that time my husband came home, saw the rearrangement of the room, but said nothing. One night, some weeks after, the child awoke from a nightmare, but would not say what had frightened her. The following night I noticed she would not go round to undress near the cupboard as was her custom. That night the dream was repeated. She then asked if she might sleep in another room, but would not be induced to say what had frightened her. The following night the same thing happened again. She was so horrified that I insisted upon knowing the reason. After a bit of persuasion she told me of a most hideous dream connected with the cupboard—it would have been horrifying to a grown-up.

Whilst at breakfast the following morning, my next-door neighbour came to ask me to execute a small commission for her, and then started to tell me of a dreadful dream she had had for two nights in succession. As she related it, I recognised it as the *same* dream my little girl had had for three nights. Not wishing the child to hear, I closed the door, but she had already heard. She came out crying that it was her dream Mrs. P. was telling, and accusing me of having broken faith with her by telling it to my neighbour—which I had not done. The upshot of it all was that I had to remove her into another room as the child could not sleep at nights.

When next my husband came home, he remarked on the change. I then told him of the little one's dream and of how I had never liked the cupboard, always putting a piece of furniture in front, and then he said "Well, now I will tell you, I never liked the cupboard either, but thought you would be angry if I said so."

Here apparently was telepathy between four people, one a comparative stranger, and existing over a period of years in dream and in reality.

E. M. WHEELER.



## FOREIGN NOTES

## A CLASSICAL PARALLEL

IN the June number of the *Revue Spirite*, Dr. Lucien Graux continues his parallel between the Sixth Book of the *Æneid* and the teachings of modern Spiritualism.

Recalling, as Dr. Graux points out, the smiling landscapes of the Vale Owen Scripts, Virgil describes his hero as wandering amidst beautiful scenery amongst the radiant beings of the higher spheres. He sees the discarnate still enjoying bodily exercises on the greensward, arranging dances, or reciting verses; there are even some who appear to be enjoying a light meal together, to the accompaniment of soft singing and recitations. One detail is not without significance: all these shades are described as having round their heads an aureole white as snow.

On asking to be told where his father dwells, *Æneas* learns that: "We have no fixed abode; whiles we rest beneath the forest shade, whiles we wander over brook-fled meadows." He is shown from a hill-top wide stretches of radiant country—an earthly landscape, but of transcendent beauty. Presently he passes through a region where dwell those destined to a future sojourn on earth, and amongst them *Æneas* recognises those who will carry on his line, and is able to discern their careers, their exploits and their virtues; indicating definitely Virgil's conviction that the course of events is marked out before they begin.

The hero finally meets his father, and is greeted by Anchises with the words: "At last thou art come! I have long awaited thee." But when *Æneas* seeks three times to embrace his father, three times the latter eludes his grasp, like unto a floating vapour or a vain dream.

## REINCARNATION

The *Revue Spirite* for June says that a book by Mme. de W. . . . contains the following message from a Guide: "We hope that ere long spirits on this side will be able to announce to their Mediums:—I am about to reincarnate in such and such a family; at such a date, of such a sex; I shall follow such and such a career, my aptitudes will be of the following nature, etc. . . ."

It appears as if this prediction had been fulfilled in the small town of d'Eure-et-Loire, as witness the facts given below, and declared to be absolutely true.

Mme. D. took up Spiritualism after the death of a favourite brother, and was subsequently able to communicate with him by means of the planchette. In time he informed her that she would, at a specified date, have a child, as she had long desired; and that he would reincarnate in this child. The brother continued to talk to her of his impending return, and gave frequent advice to his future mother, down to details as to the layette and the colour of the cradle trimmings, begging her not to delay, as he wished to see everything was in order before he was reborn. Although the mother did not agree as to the date of the expected event, it is said to have taken place exactly in accordance with what was foretold.

Mme. D. adds that her child is now 18 months old, and that he shows a marked preference for his former family, always greeting the members of it with signs of special delight. Mme. D.'s father later on took his son's place as communicator at the planchette, informing her that he should himself reincarnate as her second child, to be followed in 1938 by her mother-in-law as her third child.

Mme. D. has always wished to be the mother of three children. Will 1938 bring her the fulfilment of her wish?

TO SUBSCRIBERS: We have recently received a number of post-cards, presumably from subscribers, asking that copies of *LIGHT* should be sent to them at new addresses, but without signatures or old addresses being appended. Should there be delay in carrying out instructions, this may be the cause.

## PSYCHIC SIDE OF AUSTRIA

[Those who have read "*An Austrian Background*" by Nora Purtscher-Wydenbruck will know that some remarkable psychic experiences are related in the book. In the following article, Countess Wydenbruck describes her country, with special reference to its part in modern Spiritualism.]

EVERYWHERE summer has its own peculiar colour. The summers of England are green, those of France silvery and those of Italy golden—in Austria they are intensely blue. Not only with the azure of cloudless skies or the lowering purple of sudden storms, the ever-changing blue of distant mountain-ranges or the deep sapphire of numberless lakes—the colour of dream and distance seems to permeate the very atmosphere and to tinge the entire spiritual outlook of the people—a nation which is naturally musical, artistic and mediumistic. The inhabitants of this small struggling State that inherits the cultural traditions of a great Empire have set an example to the world by accepting general impoverishment without becoming embittered. With all the more intensity, they have turned to inner joys—and I believe that this attitude is largely responsible for the tremendous advance of Spiritualism in Austria since the war. I need not mention Mediums of world-wide renown, like Frau Silbert and Willi Schneider—what I have in mind is the great number of family-circles where unknown amateur Mediums are privileged to produce irrefutable evidence of survival. I myself have witnessed physical and mental phenomena of the most striking nature in different circles, and constantly friends write to tell me of some new and astounding phenomenon. Happily, Austria seems remarkably free from the more sinister aspects of Occultism which so often accompany renewed interest in psychic matters—I mean Black Magic in its various forms.

Now, however, I am beginning to feel anxiety for that gallant and lovable country which has stood the test of adversity so well. Since Austria has lost her industrial and agricultural resources, she seemed called upon to play the rôle of Europe's beauty-spot; with cheerful courtesy, she threw open her stately homes to strangers, offering her music-festivals, her pageants, the beauty of her landscapes and her cities to tourists and sightseers. Now the bulk of these visitors must stay away, for Germany has virtually closed her frontiers, demanding the equivalent of £50 for every *visa* into Austria. A dark cloud hangs over the blue summer, the country is threatened by ruin. If only a small percentage of the people in this country who have acquired a kindly feeling towards the Austria they have heard and read about—even if it be the eternal land of musical comedy—would decide to go and see what it is really like, they would be rewarded by the knowledge that they have helped the cause of justice, equity and humanity, besides paying tribute to a race that has done much to help the cause of psychic science.

## A GHOSTLY CANDLE

Here is a story which might easily be turned into a "thriller" for stage production. It is told in the *Leicester Daily Mercury* by "Bewildered," who says he did not believe in ghosts until, with two companions, he had a most uncanny experience. "We were going to sleep in a dormitory of a house with which many weird stories were associated," he writes, "and had left the door open into the passage. All was pitch dark and perfectly quiet. At length we heard soft steps coming down the long corridor. They sounded from the very first unlike human steps. Then we all three saw the same thing—a lighted candle pass the open doorway about four feet from the ground. There was no one carrying it, although there were footsteps. The corridor continued for ten yards or so without another doorway of any sort, but after passing our doorway the footsteps suddenly stopped; there was a rustle, and two of us rushed tremulously into the passage to turn the light on and find—nothing, not even a candle."



# SPIRITUALISTS' NATIONAL UNION CONFERENCE

## MR. M'INDOE ON THE DUNCAN PROSECUTION

WHEN the delegates to the 31st annual conference of the Spiritualists' National Union met at Doncaster on Saturday last (July 1st) they were welcomed by the Mayor, Councillor Gilberthorne, who congratulated the Union on the spirit of self-sacrifice and devotion which had been shown by their members in Doncaster and which had borne fruit in the shape of a new church, recently completed.

The Conference was attended by 114 delegates and Mr. J. B. M'Indoe, President, was in the Chair. In spite of the economic problems of the past year, it was stated that the Union was to be congratulated on the steady, if small, increase in the number of affiliated churches and in the number of members; and on the fact that the deficit shown in the annual statement of accounts was small. As in past years, the Fund of Benevolence sponsored by the Union had continued its beneficent work, though it had been affected by the prevailing adverse economic conditions.

Mr. M'Indoe, in his address, stressed the fact that Spiritualism was their religion. They all know those who regarded Spiritualism merely as an investigation of psychic phenomena, but Spiritualism was to them very much more than the investigation of communication with those who had passed over and fulfilled all the essentials of a true religion.

Continuing, Mr. M'Indoe referred to the Inter-Religious Crusade recently launched by Mrs. St. Clair Stobart who sought to enrol all religions under one banner so that a united front might be presented to the forces of Materialism but, unfortunately, she had stated that Spiritualism is not a religion. Religion was something that stimulated the emotional side of our being and brought us into touch with higher things without awakening intellectual resentment. He claimed that the principles of Spiritualism satisfied these conditions; and if they were to link themselves with Mrs. Stobart's movement, it must be as a religion.

Mr. M'Indoe concluded by referring to the work done for the Union by Mr. George Berry, who had given ungrudgingly of his best as General Secretary, and said it was now proposed to ask Mr. Berry to undertake other work which would take him out among the churches and would it was hoped lead to an expansion of the movement.

### THE CASE OF MRS. DUNCAN

Later in the proceedings, when a report from a sub-committee, appointed to consider the situation arising from the prosecution and conviction of Mrs. Duncan, was before the meeting, it was reported that the sub-committee were unanimously of the opinion, after hearing the facts bearing on the case, that the charges made against Mrs. Duncan were not supported by the weight of evidence at the trial.

Mr. M'Indoe stated that all of them knew that he had published a statement in *LIGHT* as to his opinion of the charges made against Mrs. Duncan early in February. When the trial came on, he went into the witness-box, after that statement had been read in court with, he thought, very damaging effect on Mrs. Duncan, and he then said he had had to modify his opinion seriously, partly in view of subsequently acquired knowledge, but mainly because of the evidence given to the Court by the principal witnesses for the prosecution, which on material points was much at variance with what the same witnesses had told him. He felt that he had acted in the only way he could. All the evidence he could find in three days when he first made enquiries resulted in nothing being

found in Mrs. Duncan's favour. He felt that, as many people were booking sittings with Mrs. Duncan largely on the strength of his recommendations, it was incumbent on him to make his position clear. A month had passed and he had exhausted all the sources of information available to him and he had come to a decision. So far as that decision contributed to Mrs. Duncan's conviction he sincerely regretted it, and he hoped this public statement would go far to mitigate the effect of his previous statement. He agreed with the findings of the Committee submitted to the Conference.

After a lengthy discussion a resolution was passed approving the report of the Committee by 57 votes to two.

### SPIRITUALISM AND ECONOMIC PROBLEMS

On Sunday afternoon, a consultative conference was held in the rooms of the National Spiritualists' Church, Baker Street, Doncaster, when Councillor Ernest Marklow opened a discussion on "The attitude of Spiritualism to social and economic problems." Every economic problem, he said, had its moral aspect. Was it beyond the wit of man to prevent starvation in the midst of plenty?

He found in the philosophy of Spiritualism hope for the solution of economic world problems. Spiritualism changed selfishness into an enlightened self-interest. In its universalism lay the desire for the good, not of the British Empire only, but of all humanity. The foundations of the kingdom of God upon earth must be laid on a world-wide commonwealth.

Mr. Ernest Oaten, continuing the debate, agreed with Mr. Marklow on the whole, but questioned whether a substitution of another set of men would mean a solution of the economic problems. Would the new set be less selfish than those they replaced? He reminded them that the early Christians had all things in common and got along splendidly together under this communistic system till it was broken up by the selfishness of two people—Ananias and Sapphira. This power of the self-seeker was going to be the test of any enlightened system they might set up. The present system was controlled by law and force. Would the new set be better? He believed that Spiritualism could bring a larger and more spiritual vision from the other world. In this was his hope of the betterment of human conditions.

The discussion was continued by Mr. Keeling (Liverpool), Mr. Hannen Swaffer (Honorary President), Mr. Rawlinson (Yorkshire), Mr. Macdonald (Doncaster), Mr. Harris (General Secretary S.N.U.) and Mr. Newton (Vice-President).

On Sunday evening, a propaganda meeting was held in the Grand Theatre, Doncaster, when a gathering, estimated at 600 to 700 was addressed by Mr. Hannen Swaffer and Mr. Newton. At the end of the meeting a collection for the Benevolent Fund of the Union was made.

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## THE ETHERIC BODY

"OTHER SIDE" TEACHER SAYS EVERY CELL OF EVERY ORGAN HAS ITS COUNTERPART

MR. STANLEY DE BRATH sends the record of a communication from a Teacher on the "Other Side" which he thinks is worth discussion. Answering a question regarding the "etheric body," the Teacher said:—

"You will never understand the process of what you call 'death' and we call 'birth,' till you realise that just as your material body is composed of cells, so likewise our etheric bodies (which you, perhaps rightly, understand as 'the soul') are similarly cellular. Every cell of every organ has its etheric counterpart.

"When a body is formed on earth, as soon as life is awake and functioning, the etheric body begins to build itself. Its function in the first place is to accrete matter on the primary etheric cells. Healthy lives provide the best foundations, and as I speak, you must visualise the earth body and the etheric growing on parallel lines and cell by cell; gathering very little from the body, but gathering some, and as you have discovered, collecting, absorbing from the surroundings in which it finds itself, but it is attached to, and part of, the human being. It grows parallel with the material body as I said, but sometimes very slowly when the being is degraded; but when he or she is spiritual, cleanly, and abstemious, it develops very quickly.

"Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Mis-shapen, small, and ugly, they have painfully to grow in the new state to what they might have been had they used their opportunities in their earth-lives. . . .

"All your actions in earth-life proceed primarily from the mind which extends in its degree to body, soul, and spirit, but it is only in this last that you can have conscious contact with the Father of all."

## DR. NANDOR FODOR'S ENCYCLOPAEDIA

READERS will remember a letter from Mrs. Hewat McKenzie in *LIGHT* of May 12th, in which attention was drawn to the *Encyclopaedia of Psychic Science* prepared by Dr. Nandor Fodor, which is waiting publication. Mrs. McKenzie spoke of the great value of the book and of the help it would give to students and inquirers if published; and finally appealed for "a benefactor to the cause of Spiritualism" to see it through the Press.

As a direct result of that letter, an arrangement has been made between Dr. Fodor and Arthur's Press Ltd. (printers of *LIGHT*) to publish the work in the autumn, subject to a proportion of the production costs being covered by advance orders.

The book runs to some half-million words; and, whilst a selling price of two guineas was considered, it was felt better to make it available to the largest possible number and so secure its full value to the movement. The price has therefore been fixed at 30/-, and a very attractive pre-publication offer is made by which those who send their orders before the 30th July can secure the work much below this figure—i.e., either an order to pay C.O.D. the sum of one guinea, or to send a remittance of £1 with order.

Readers interested should enquire from Messrs. Arthur's Press Ltd., 34 Bloomsbury Street, London, W.C. 1., and, as it will depend on the number of orders received whether early publication is secured, prompt enquiry is desirable.

Mr. David Gow (of *LIGHT*), after looking through the typescript of the book says that "as a comprehensive and accurate body of information on everything that comes within the description of Spiritualism and Psychical Research, it is unique."

## "LIGHT" SUSTENTATION FUND

WITH sincere thanks we acknowledge further donations to *LIGHT* Sustentation Fund, bringing the total to £549 1s. 6d. We still hope that the £1,000 for which we asked will be forthcoming, as it is expected that it will all be required to cover the loss on sales-revenue when the price is reduced from 4d. to 2d.

Donations received since the previous list was published are as follows:—

	£	s.	d.		£	s.	d.
Previously acknow-				Capt. Quentin C. A.			
ledged ..	521	5	6	Craufurd ..	1	0	0
A.C.T. & F.A.T. ..	10	0	0	Mrs. F. R. Pelly ..	1	0	0
Miss E. B. Gibbes ..	2	2	0	Mrs. R. Hervey			
Jas. Gilchrist ..	2	0	0	Webb ..	1	0	0
Lady Nugent ..	2	0	0	Aquarius ..	1	0	0
Mrs. Fowler ..	1	1	0	Miss E. Miller ..	1	0	0
Lady Harris ..	1	1	0	Wm. Thomas ..	10	0	
K.P.G., Bombay ..	1	1	0	W. H. Stenner ..	10	0	
Dowager Lady				A.M.C. ..	5	0	
Roberts ..	1	1	0	Miss A. M. Peel ..	5	0	
M. Hulbert ..	1	0	0				
				Total	£ 549	1	6

A considerable number of new subscribers have been registered since our appeal was launched some weeks ago, but the list is still below the total at which we aim, and we hope that many more of our readers will consider this very simple method of giving *LIGHT* effective support. What we ask is that they should transfer their orders from newsagents to this office—sending to the Manager of *LIGHT* 20/- for a year (post free) or 10/- for six months.

## QUEEN'S HALL SERVICE

MR. SHAW DESMOND, speaking to an audience of over 1,400 people at the Marylebone Association's service at Queen's Hall on Sunday evening, envisaged the time, perhaps many years ahead, when a World Conference would be held, at which the delegates would be imbued with the spirit of service to humanity and whose deliberations would be of practical benefit to all mankind—and not, as to-day, limited to efforts for the advantage of individual nations. Mr. Desmond concluded his address with an exhortation to Spiritualists to recognise the important part they are called upon to play in the bringing about of this most desirable and necessary state of things.

Mrs. Estelle Roberts' clairvoyance was again very remarkable. To one man in the audience she gave several messages from his wife who said she had seen him reading a "red covered book" in his bedroom on the previous night. "Quite correct," said the recipient. To another Mrs. Roberts described with minute detail as to appearance, illness, etc. his son who had died in China. This son referred to a box which, he said, was in his father's possession, and spoke of its contents, all of which was pronounced correct by the father who said, "All you have told me is remarkably true."

\* \* \*

## INTER-RELIGIOUS CRUSADE IN ACTION

AN example of the Inter-Religious Crusade in action was given at the services of the Spiritualist Community at the Grotian Hall, London, on Sunday last. At the morning service, the address was given by Mr. K. Y. Mulbagala (Vedantist), and at the evening service by Dr. H. P. Shastri (Hindoo). Both speakers started from the Spiritualist basis of assured Survival but delivered messages in keeping with their respective religious philosophy.

Dr. Shastri's theme was "Worship" which, he said, must inwardly be unselfish and outwardly be exhibited in beauty of conduct. Whether they worshipped God through Christ, Buddha or Krishna, the same laws applied. Speaking as a non-Christian he bore witness to the beauty of Christ's teaching.



## 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.)

### GUZIK AND THE FRENCH SAVANTS

From Dr. Walter Franklin Prince, Research Officer of the Boston (U.S.A.) Society for Psychic Research.

Sir,—Your correspondent, M. Brossy, in his letter printed in your issue of June 9, supposes that by saying that thirty (to be exact, thirty-five) "more or less savants" found in favour of Guzik, and that a commission of professors of the University of Paris found against him, I meant to disparage the standing of the former set of men and to exalt the latter. May I protest that no such meaning was intended by me? The professors were so entitled because that is exactly what they were; and the term "more or less savants" was employed since, while some of the thirty-five (such as those named by M. Brossy) were certainly "more," if I had declared that all were "savants," as the term is generally understood, the statement might have been contradicted. I do not know how far the newspaper editor, three of the "men of letters," the army officer, the gentlemen connected with photography, telegraphy, streets and bridges, or even the medical profession, are entitled to be so called. But I implied no disrespect for any of them.

Your correspondent also seems to question the accuracy of my statement that the professors of the Sorbonne "declared that Guzik performed the mysteries in quite normal fashion." All he finds in their verdict is that "the phenomena *could* have been produced by the Medium with his leg and that, after a close control of the leg was made, no phenomena occurred." I quote from the translation of their report in the *Journal A.S.P.R.* for March 1924: "The undersigned declare that their conviction is complete and without reserve: the phenomena that have been presented to them do not bring into play any mysterious mechanism. The Medium produces them: by using his elbow . . .; by freeing from control one of his legs. . . ."

It might have been added that a commission in Krakow in December, 1924, convicted Guzik of fraud by several photographs and that the organ of the Institut Métapsychique Internationale, in its issue No. 6 of 1926, expressly acknowledged the validity of the exposure.

It was no part of my thesis that physical Mediums caught in fraud may not or may at other times produce genuine phenomena, but that under present conditions of experimentation, unanimity of affirmative conviction among earnest inquirers for the truth is never attained and is impossible without a radical and reasonable reform in methodology. Even after the Institut had another series of experiments with Guzik, its Director, Dr. Osty, was able to reach an affirmative opinion only after careful balancing of what appeared to him probabilities and possibilities, and he expressly acknowledged that it was hopeless to expect of Guzik any scientific demonstration of telekinesis and teleplasty. See pages 478-9 of the issue of *Revue Métapsychique* for November-December 1926 in proof of this statement, which supports my thesis.

WALTER FRANKLIN PRINCE.

\* \* \*

### "THE SUPERNORMAL"

Sir,—May I reply briefly to two points raised by Mr. Battersby's review of my book, *The Supernormal*, in your issue of June 23? He quotes me (correctly) as saying that "there is no definite ground for supposing that an etheric (or ectoplasmic) double is a permanent constituent of our being." Later on he re-interprets this as meaning that I deny that ectoplasm is a permanent constituent, which is far from my meaning. I regard ectoplasm as a

definite substance, like the blood or flesh, which is part of the human make-up. What I infer, from the scanty evidence relating to it, is that it is an amorphous, unorganized substance which can be extruded and then moulded by mental forces into any required shape.

Now, most Spiritualists and Occultists believe also in the existence of some "double," or replica of the body, which they vaguely refer to as the astral, etheric, spiritual, odic, body, or just call the "double." I merely say that there is no good evidence proving that this is a permanent reality. The observed facts—such as phantoms which are seen when the physical body is elsewhere, or the observations of de Rochas, Lancelin, Kilner, etc., etc.—do not establish the theory of an etheric double. Such observed doubles may easily be only temporary materialisations of ectoplasm.

Mr. Battersby also pokes gentle fun at men for having to use the idea of a fourth-dimension. Well, I need not apologise for the nature of the universe, especially when I notice that he himself says that there are probably many dimensions, and a few lines later assumes that spirits are multi-dimensional beings! What he does not seem to have grasped is that if the universe is four-dimensional (and in common with most Spiritualists he has to admit that it is) then we are ourselves four-dimensional beings, and hence are potentially capable of any powers or knowledge which may be predicated of a four-dimensional spirit.

G. C. BARNARD.

\* \* \*

### AMERICAN MEDIUMS

Sir,—To avoid possible misconceptions in regard to the status of any American Medium visiting England, I think it worth while to advise your readers, and others through them, that for the past three years and more, during which I have been associated with the work of the American Society for Psychical Research, there has been no single case of the issue of any certificate to any Medium whatever, either on the part of our Research Committee or with their approval or cognizance. Consequently any claims which may be advanced in regard to the holding of such certificate are hereby denied. This letter is written with the approval of the Secretary of our Board of Trustees.

15 Lexington Avenue,  
New York.

FREDK. BLIGH BOND,  
Editor, *A.S.P.R. Journal*.

\* \* \*

### "MECHANISM OF SURVIVAL"

Sir,—I noted with interest Mr. L. V. Kicks' letter in your issue of June 16th; but I am afraid it was he, not I, who "lost grip" on p. 192 of my *Mechanism of Survival*. It is incorrect to say that I "merely . . . move (the) cube in the three dimensions of space simultaneously," etc. This is Mr. Kicks' wording, not mine, and is scarcely intelligible except as referring to a mere expansion. If any alternative meaning is assignable at all, the phrase would appear to mean a process generating a three-dimensional figure consisting of a central cube with six other cubes stuck to its six square faces. This would no more be a tesseract than its two-dimensional analogue, namely a "Red Cross" style of cross (consisting of a central square with four more squares stuck onto its four sides) would be a cube.

It is only when we lift a square vertically from the plane of the paper, as it were, so that each side generates a new square to which the original in its first and last positions is added, that we get a six-sided three-dimensional cube. Similarly, it is only when we move a cube (in imagination, if we can compass the feat) at right angles to the space it occupies, so that each of the six sides generates a new cube to which the original in its first and last positions is likewise added, that we get a four-dimensional tesseract bounded by eight cubes.

Rotterdam.

WHATELY CARINGTON.  
(formerly Whately Smith)



## 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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## NEW RESEARCH GROUP

WE are able to announce that a serious effort is being made to set up in Central London a new Psychical Research group on lines less circumscribed than those of the Society for Psychical Research, though strictly scientific in method and purpose. The effort is sponsored by the Survival League (of which Mrs. Dawson Scott is the moving spirit), Mr. J. Arthur Findlay is chairman of the committee of ways and means, and Professor D. F. Fraser-Harris, M.D., D.Sc. (Lond.), F.R.S.E., is the prospective research officer. The intention, we understand, is to begin with an intensive study of such phenomena as lucid trance and the direct voice—phenomena which are known by psychic students to be genuine—with the object of ascertaining as far as possible the laws by which they are governed. This we regard as work of great importance, as it will provide much-needed guidance for the inquirer and also evidence which will appeal to the scientific investigator.

### RESEARCH STILL NEEDED

IT is generally assumed that scientists hold aloof from Psychical Research because of unbelief in the reality of psychic phenomena. In many cases, this is undoubtedly true; but Sir Oliver Lodge (in his new book, *My Philosophy*, reviewed on page 425 in this issue) advances another reason. "Psychical Research," he says, "is obnoxious to science, not because the results are obtained by observation but because at present we do not know the laws of the phenomena and have no generally accepted theory on which to explain them." If this be the case—and Sir Oliver is a shrewd though sympathetic observer—the way to gain the ear of science is by research along lines calculated to give a detailed understanding of the phenomena wherever that is possible. The

new research group will therefore have ample scope for its activities and, if successful, will serve a very definite and important purpose.

It is sometimes bluntly asserted that there is no further need for Psychical Research on scientific lines, as Survival has been amply demonstrated and definite assurance is obtainable by means of personal inquiry or by studying psychic evidence accumulated by the S.P.R. and other bodies over a long number of years. So far as many individuals are concerned, this is no doubt true; but so far as the world at large is concerned, it is emphatically not true. On the contrary, there remains much more to be done than has yet been done before survival is accepted by statesmen and philosophers—not to mention religious leaders—as a demonstrated fact to be taken into account in regulating human affairs, and nothing less than this will meet the world's needs.

### INTUITION

THERE are some teachers who hold that intuition is on a higher level than clairvoyance—clairvoyance, they say, being psychic and intuition spiritual. We are not sure that a clear-cut distinction of that kind can safely be made. It might be nearer the truth to say that intuition and clairvoyance merge into each other, that either or both may rest on the psychic plane and that either or both may rise to the higher spiritual level.

But if it be true that intuition is the higher of the two, and that Mrs. Ricker—an American lady now in London—has the powers claimed for her, there should be reason to hope that the economic problems of the world may yet be solved by the heavily-handicapped International Conference, even if the date of solution is somewhat disappointingly remote. Her advice to those in charge of the Conference (based, it is said by the *Sunday Dispatch*, on the predictions of David Sturgis, an American Seer) is: "Hold out until October 16, and on that day you will reach an amicable agreement and pave the way for a new era," an era in which faith in intellect will be superseded by reliance on spiritual intuition.

As psychic students are aware, predictions sometimes have a way of bringing about their own fulfilment, by influencing the minds of those to whom they are addressed. Let us hope that this prediction, whatever its source or authority, may have this effect, for there can be no doubt that at present the obstacles to agreement on the main questions on which the Conference is engaged seem almost unsurmountable and the prospects of success very remote. As yet, there have been few indications that any but material values have been considered by the negotiating nations; and any approach to a recognition of the ethical or spiritual basis of the problems would be an exceedingly hopeful sign.



## BOOK REVIEW

By H. F. PREVOST BATTERSBY  
A SCIENTIST'S PHILOSOPHY

SIR ARTHUR EDDINGTON once put up a notice to warn off transcendental speculators: "No admission to philosophers during the alterations"—a warning the wisdom of which Sir Oliver Lodge acknowledges, seeing there is much still for the physicists to discover; but his instinct leads him to speculate beyond actual discovery, and here\* he formulates the philosophy he has evoked from the study and experience of a long and ardent life. Also, as "the alterations" may be said to be still in progress, philosophers might have an indefinite time to wait.

Sir Oliver, aiming at that clarity for which he is renowned, has shaped his philosophy for us into four segments. In the first is a survey of the universe and our reactions to it; the second deals with that conception of the ether by which the author has linked psychology with physics; in the third is treated the mechanism of this link with life and mind; and the concluding chapters consider the evidence for survival and the spiritistic hypothesis.

Many of our notable physicists are amazed, as well they may be, by the knowledge we have gained, or think we have gained, of the universe; Sir Oliver, on the other hand, is rather conscious of our ignorance. "We have scratched its surface," he says, "on the material side . . . but the amount which we do not know, even on this side, is portentous. This attitude of his, in contrast to the knowingness of the Materialist, is a very significant affair. It sends him searching in depths which the other is only too ready to leave unplumbed. As Professor McDougall so admirably put it: "There is nothing more obstructive to the advance of knowledge than a certain unformulated dogma implicitly accepted by many men of science, namely, the dogma that what we cannot fully understand cannot happen."

The difficulty of understanding has, with Sir Oliver, an absolutely contrary effect; it drives him on, if not to discovery, at least to a hypothesis. Instead of being primarily concerned with the running-down of the universe, he is intrigued by the marvel of its winding-up. The doom decreed by thermo-dynamics does not worry him; the dread of maximum entropy leaves him as cold as it is foretold to leave the cosmos. He asks how the thing started; and finds in the ether of space a vast store of energy which may "serve to maintain its activity to the whole length of its career"; and energy which it may some day be possible to postulate "as a minute or fine-grained vortical circulation of the continuous ether throughout its whole vast extent," which may "under certain conditions generate the electrons and protons of which the atoms of matter are composed"; matter which forms the only portion of the universe "which is incontrovertibly *known* to us," but which occupies an infinitesimal area in the depths of space.

"Even so," he objects, "we have not got at an origin . . . The existence of an etheric whirl has to be accounted for just as stringently as the existence of the complex universe to-day . . . If you want to go further into the original cause, so as to account for the circulation of the ether itself, you can think of the Finger of God stirring it up." That, he admits, "is an abandonment of all attempt at a scientific explanation . . . but my thesis is that sooner or later this appeal to a higher or more idealistic aspect of the universe is inevitable. Science is utterly incompetent to explain the existence of the world as we know it now. Existence itself is a problem beyond its scope."

Some of those who are so far with him may be puzzled

\**My Philosophy*, Sir Oliver Lodge. London: Ernest Benn; 21/-.

by his objection to believe "that all the happenings in the world were latent in the fiery cloud or nebula to which it owed its origin"; even from the point of view of the universe being "a great adventure," surely the greatness is but magnified by conceiving its magical development latent in it from the start!

Compared with our own small habitation, the massed material of the universe is of an almost measureless magnitude, and yet all those million worlds are but as grains of light in the illimitable ubiquity of space. Was it, in a measure, this disproportion that forced on Sir Oliver the conclusion that this apparent void "is the home or habitat of all that we call life and mind, and constitutes its body or means of manifestation? The ether is the only means whereby spirit can act on matter, the only means whereby its activities can be brought within the range of our human senses."

There you have the keystone of his philosophy. Matter is inert and inessential; an atom of it consists mainly of empty space, "it is excessively porous, just as the solar system . . . may be spoken of as excessively porous." Matter is a mere "gossamer structure, an impalpable accident in the substantial ether."

That is to turn the tables with a vengeance on the Materialist; and it is our ignorance of the ether, of the possibility that, as matter turns into energy, the process may be reversible, which prompts Sir Oliver to declare that "a theory of what is to happen to the universe as a whole is impossible to us with our present knowledge . . . One cannot imagine a time before the physical universe came into being, nor can we imagine a time after which it will have ended . . . The things that should really attract our attention are not the particles of matter, but the properties of the space between them."

From the second part of the book it would not be helpful to extract a summary. It contains for the most part a closely reasoned argument for the author's conception of the ether as against objections such as the law of Minkowsky, the theory of Relativity, the philosophy of Mach, and occasionally the philosophy of Poincaré.

The conclusions of moment occur in the following part, which treats of the interaction of the psychical and the physical.

"A physicist feels the difficulty directly he begins to think about origins . . . He knows by his own experience that there are other things which, as a physical investigator, he purposely excludes from his attention, such as life and mind and consciousness; though these clamour for notice when he is in a philosophic mood, and may contain the key to the whole performance. All that physical science tries to study in any process is the 'how'; it has nothing to do with purpose."

Leaving the physicist to his study of mechanisms, Sir Oliver ventures "to promulgate a view which goes beyond and includes all physiological discoveries. What we have learned physically is that the ether can act on matter through electric and magnetic properties: we also know that mind can somehow act on matter, though probably indirectly. Our assumption is that we possess an ether-body or animated structure of modified ether here and now, that life and mind is closely in touch with the ether-body, and that through its action on this at present imperceptible body it is able to exert an action on the familiar material body. Subject to all the laws of time and space, fully amenable to the laws of energy, largely the source of terrestrial energy, governing all the manifestations of physical force, at the root of elasticity and tenacity and every other static property of matter, the ether is just beginning to take its rightful place in the scheme of physics."

That such is the case is due to the imaginative penetration of Sir Oliver himself, and by that leap ahead of the physicists' progress his name will always be remembered. He foresees a time when the "soul" will no longer be mentioned apologetically, when it will



## BOOK REVIEW

(Continued from previous page)

be found to be related to the ether as body is related to matter, and this suggestion of an etherial body is interestingly akin to the Theosophist's definition of the etheric.

From the last section of his book quotations have already been given in *LIGHT*, and the Spiritualist should give it especial study. The fact of survival, it is pointed out, does no violence to our physical conceptions. "Life and mind never were functions of the material body, they only displayed themselves by means of the material organism . . . Our real existence is not dependent on material organism. Our spiritual and real home is in the ether of space." We can dissect and describe a part of the physical mechanism, but "how any kind of mechanism can think and feel and plan and will and remember and hope and love, we certainly cannot explain."

He insists on the necessity of a theory, or at least a working hypothesis; pointing out that the prestige of astronomy is not due to its observations but to the completeness of quantitative theory and agreement between calculation and observation. Thunderstorms, he points out, roused no scientific interest till Franklin had a theory about them, and even now the phenomenon of globe-lightning is ignored because it cannot be explained. "The real strength of our position," he declares, "lies in the phenomena themselves," and he agrees with Geley's preference for experiments unhampered by too close control.

"My view is that no record of any experiment can be made water-tight and free from suspicion, if lurking grounds for suspicion exist in the critic's mind . . . Too much faith may be put in mechanical control . . . Indeed, if I were a conjurer or fraudulent performer, anxious to deceive a man of science, I should like him to have as much apparatus to attend to as possible."

Results of real significance transcend the possibility of fraud.

"My doctrine at present is," Sir Oliver concludes, "that this transcendental immaterial entity—the thinking, idealising, aspiring, hoping, loving part of ourselves—needs and always will need something physical—physical, not necessarily material—for its manifestation; that it never is really without a body, even though it be discarnate. Basing my conclusions on experience, I am absolutely convinced not only of survival but of demonstrated survival, demonstrated by occasional interaction with matter in such a way as to produce physical results. I hold that all our actions on matter here and now are conducted through empty space, or rather through the entity which fills space; and that, if our activity continues, it must be continued in the same sort of way and through the same sort of etheric mechanism that we already unconsciously utilise now. That, in brief terms, is the spiritistic hypothesis which I proclaim and work on."

There his wisdom leaves us; but leaves us with an exhilarating sense of horizons far beyond our terrestrial vision, and of a spirit looking forward with glad assurance to enthralling vistas in a world to come.

## THE JEWISH SOCIETY FOR PSYCHIC RESEARCH

(Founded to Spread The Truth of Survival)

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

SUNDAY, 9th JULY, AT 8 P.M.

Dr. NANDOR FODOR will lecture to the Society on  
"THE MYSTERIES OF PSYCHOMETRY."Demonstration of Psychic Faculty by Mrs. DOLORES SMITH.  
The Society's Meetings are held regularly. If you are  
interested in the subject of Survival, send stamped addressed  
envelope to the Hon. Secretary for Syllabus.

## BEETHOVEN'S VISION

A PROPHETIC vision by Beethoven which has been brought to reality by radio is quoted from *Der Deutsche Rundfunk* by the *African Radio Announcer*. Conversing with his famous pupil, Ferdinand Ries, of Bonn, Beethoven said:

"Sometimes I have a vision, and I dream of how it might be. I visualise a concert at which the orchestra plays only for the sake of the music, quite unconcerned with applause, and at which the conductor directs only for the music's sake, without posing and mannerisms, for he and his orchestra have no audience to divert their attention. No one has come to the hall in order to be seen by other people, or in order to rave over the conductor. No one sees the concert, but all hear it. The 'Missa Solennis' resounds, a consolation to the faithful in all lands. A voice sings 'To a Far-Off Beloved'—and wherever someone is loved he or she will be moved on hearing the song. The Adagio from the 'Pathetique' enters the soul of the suffering patients in hospitals, and the despairing ones in prisons, and fills them with new hope and strength. The Fidelio overture echoes in the chambers of the lonely over all the earth. It is heard in the labourers' dwellings—in the attic or in the basement: it fills the hearts of peasant folk—people who would have never entered a concert-hall. All the world listens. All the world: even the watchman in the lighthouse, the dweller in the towns and in the mountains. The 'Ninth' will be heard by all the earth—'Be embraced now, O ye millions'!"

"A hundred years have passed since that conversation took place," says the *Announcer*. "Beethoven's presentiment was indeed a true vision. 'This is the ——— Station. To-night's Symphony Concert, which will be relayed by a large number of European and American Stations, consists of a Beethoven programme.'"

## MISS MAY C. WALKER IN AMERICA

Miss May C. Walker, who has recently returned from a visit of eight months to U.S.A., informs us that during a four months' stay in New York she had some remarkable experiences in mental phenomena with the Mediums Miss Lilian Barit, Mrs. Leger, Mrs. Chapman, George Wehner and Chester Grady of New York, also with Mrs. Garrett who was then in U.S.A.; also in direct voice mediumship with George Valiantine, Miss Maina Tafe of New York, Mrs. Myrtle Larsen of St. Louis, and with Mrs. Wriedt and Mrs. Stewart at Detroit. At Cincinnati she attended a public demonstration in clairvoyance with Miss Gene Dennis who, according to the American Press, so impressed Professor Einstein with her powers.

Miss Walker also spent two months in Boston, part of the time as Dr. and Mrs. Crandon's guest, and had six seances with "Margery." During a short visit of eleven days at Winnipeg, Canada, she had three seances with Dr. and Mrs. Glen Hamilton's group, and their four Mediums, a photograph of a materialisation being obtained at one of them, and she was also present at three sittings with the Mediums working with Mr. and Mrs. Hayward and another group who are getting interesting results in trance, and mental phenomena. At a dinner given to her by the Winnipeg Psychical Research Society, Miss Walker spoke and answered questions, great interest being shown in the Rudi Schneider case. During her stay Dr. Hamilton lectured to a large audience in one of the churches at Winnipeg.

A spiritual world is the greatest of realities, but we cannot fully apprehend it yet. Everything tends to show that this short material existence is intensely important, and constitutes a unique opportunity. Infinite possibilities for progress lie ahead, yet it behoves us strenuously to make the most of the present possibilities of earth-life. We can have an eye to the future, but we can only act in the present, and whether here or elsewhere it will always feel like Now.—Sir Oliver Lodge in *Past Years*.



## THE HAUNTED ISLAND

### SIR MALCOLM CAMPBELL'S GREATEST ADVENTURE

By DR. NANDOR FODOR

SOME little time ago I travelled to Budapest with Sir Malcolm Campbell, the racing motorist. He presented me with a copy of his book *My Greatest Adventure: Searching for Pirate Treasure in Cocos Island*, to the reading of which, during the journey, I looked keenly forward.

"Now I am not a superstitious person; I certainly do not go in for Spiritualism or anything which cannot be explained by the practical and scientific rules of life." When my eyes fell on these lines of apology I felt positively aroused. I plied Sir Malcolm with questions. He told me the story and affirmed the truth of every printed word. Therefore I cannot do better than quote from his account of the first night spent on the uninhabited tropical island, as follows:

"Suddenly the dog, who had been sleeping beside me, twitching occasionally in his sleep as dogs sometimes do, but otherwise normal, leapt to his feet with a terrifying howl and dashed to the open flap of the tent door, barking and chattering with rage and fear. He was almost beside himself. I have never seen a dog in such paroxysm of terror. It was as though he had seen a ghost. He stood there barking and yapping into the blackness of the night, every hair on end, his voice vibrant with fear and defiance.

"Both the men awoke and sat up. I took my revolver from its holster and crawled to the tent door, expecting to meet anything from a ghost to a wild pig or an Indian on his belly. There was nothing. The great wood fire, built to keep off the insects, leapt and flickered redly against the velvet background of the tropic dark. Overhead a million stars shone and twinkled like points of fire. The trees, like a tapestry of black velvet, stood brooding and motionless around the tiny camp. A million insects filled the night with a throbbing hum. The sea broke with the swish of silk gently on the beach. There were no other sounds.

"I stepped quietly outside the radius of the fire-light and sneaked among the trees, expecting at any moment to surprise some lurking enemy. It may seem a little melodramatic to recount it now, but I can only say that Cocos possesses such an indefinable influence of evil that when once you are on it your nerves are on edge for anything. It is a haunted island. I could find nothing, although I scouted cautiously all round the camp, slipping and sliding among the trees, finger on trigger ready to shoot. All the time the dog was standing in the tent door whining and shivering. I had the feeling that somewhere in the blackness some one was watching me, following my every movement. I returned to the tent with a prickly feeling down my spine."

"When I got inside the dog quietened down after a time and presently went to sleep. I lay awake for an hour or so with my revolver handy, waiting for something to happen. Nothing did. Finally I fell off to sleep.

"The next night the same thing happened again. Round about midnight the dog sprang suddenly to the tent door, yapping and barking, shivering with fear. He stood there, frothing at the mouth, half-paralysed with fright. Again I reconnoitred, revolver in hand. Again I had the feeling that someone was crouching in the bush watching me. But I could find nothing and nothing happened."

"Twice after this the same thing happened in the middle of the night. We could not account for it then and I cannot explain it now. There are no animals on the island, so far as I know, except wild pig, and they are not stealthy beasts. There is no subtlety about them. When they move it is for all the world to hear. They plunge and crash and do not care who listens to them. I saw no rats, no snakes—in fact, no reptiles or mammals

(Continued at foot of next column)

## RAY'S AND REFLECTIONS

### A NEAT RETORT

That was a neat retort of Mrs. Livingston, who said in a lecture lately that when she became a Mason, her husband jokingly remarked that she might now regard herself as a bricklayer. "Well, I would rather be a bricklayer than a brick-dropper," was the reply.

### HE BELIEVED IT

An enthusiastic lady, under what she believed to have been spirit influence, produced a picture of which she was extremely proud. She shewed it to an artist with the statement, "You will hardly believe it, but I have never had any lessons in either drawing or painting." And the artist, as he gazed sadly at the production, observed that, on the contrary, he could easily believe it!

### ATTACKS ON MEDIUMS

I have been reading with enjoyment some vigorous denunciations of certain people who, being themselves concerned in psychic investigation, have launched attacks on Mediums and supernormal manifestations, especially those connected with psychic photography. But one must remember that the more attacks the more publicity—the subject is ventilated in a more effective way than if only one side of the case were stated. As to the obstinate sceptic, it is a waste of time to abuse him, for "against stupidity even the gods themselves contend in vain."

### SPEEDING-UP

It is not only motor traction and aviation which have brought us new ideas on the question of speed and so led us nearer in consciousness to those superior states in which time, as we know it, has no meaning. Wireless has done even more in this direction. A wireless message travelling from London to Melbourne would, I am told, cover the distance in one sixteenth of a second, so infinitesimal a time that for practical purposes it would mean little or nothing. All this "speeding-up" of life on the external side of things is naturally distressing to those quiet minds who wish to live leisurely, but it is immensely significant of the new phase of evolution on which humanity is entering.

### MYSTERY CLEARED UP

During the war there came under my attention the case of a lady who was haunted by a weird spectral figure that gave her troubled days and nights. The mental specialists could provide no relief—they had not the knowledge—and the "psychic experts" usually had theories of obsession. Finally, the lady was induced by one of those "superstitious spiritualists" to visit a Medium. And then the mystery was cleared up. The apparition proved to be no goblin or "dark adversary," but only the lady's brother who had been killed at the front, who had hung about her vainly trying to prove his identity. Naturally, the discovery brought immense relief to the afflicted lady, and was another illustration of how simply such troubles may be cured when they are properly tackled.

D.G.

of any sort apart from pig. What then, or who, can have been our mysterious midnight visitor?"

Sir Malcolm was very emphatic about the evil influence he felt all the time he stayed on the island. It manifested itself in curious ways. For no reason on earth his men got into violent tempers and almost flew at each other's throats. There is, if anywhere, on Cocos Island murder in the air.

Nor is this all. In the book, Sir Malcolm also gives an account of some amazing clairvoyant and psychometric readings which he was given before the adventure and, from objects discovered, afterwards. He did not find the treasure, but his mind was left with the strong impression that the indications of Mrs. Hugh Pollock "will very likely either lead to the subsequent discovery of the treasure or will be amply justified, should it be found without their help."



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### ARRANGEMENTS FOR NEXT WEEK:

Tuesday, July 11th, at 3.15 p.m., Group Clairvoyance. Mrs. Brittain.

Wednesday, July 12th, at 5 p.m., (preceded by a CONVERSAZIONE at 4 p.m.) Book Discussion conducted by Mr. Ernest Hunt. Book: "Death Cannot Sever," by Dr. Norman Maclean.

Thursday, July 13th, at 7.30 p.m., Group Sitting, Clairvoyance and Psychometry, conducted by Ruth Vaughan.

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

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

### A SITTING WITH MRS. GARRETT

MRS. E. S. NORFOLK sends us notes of a sitting with Mrs. Eileen Garrett at the L.S.A.

After greetings, the Control described Mrs. Norfolk's mother and correctly named the illness from which she suffered before her death. Then he added:

"She never would take enough care of herself. Always so lovely, an exquisite personality, full of the joy of living, with such a bright jolly manner. A lovely skin and face, and blue—no, hazel eyes. She is so fond of you and is often near you. She is showing me a brooch, a long gold chain and medallion or locket, and a ring—in a little box—also a bracelet with a key, and one of plain gold, which used to have different stones set in it. She says, why have you put them away and hardly ever wear them? She was pleased with her pretty things, and liked to have everything very nice."

(Mrs. Norfolk: This is absolutely correct in every detail. This is a perfect description of my mother and of her jewellery she gave me before she died, which I have put away and seldom wear.)

"She is very tolerant and very close to you. She feels in her own breezy way she can get through. She spoke to you a short time ago in voice. She gives me the impression she likes experimenting for the voice; she does it quite well and is very pleased with herself! She will help you with automatic writing. There is also a Henry who is always very anxious to come in, and also spoke to you in voice."

(Mrs. Norfolk: My grandfather—he and my mother both spoke to me at a direct-voice sitting I had with Mrs. Perriman in February of this year. This is absolute proof of their presence.)

### THE INNER SIDE OF FREEMASONRY

THE Book Discussion on Wednesday, 28th inst., was conducted by Mrs. Marjorie Livingston, who took for her subject *The Lost Keys of Freemasonry* by Manly P. Hall. She explained that the author of the book was not himself a Freemason in the official sense, but he wrote from the point of view of one who has been initiated in the inner mysteries which are the fundamentals not only of Masonry but, in a broad sense, of all religions.

It was noteworthy that the Foreword to the book was by Mr. R. E. Blight, who held the 33rd degree of Masonry, which was the highest of all. She referred to the description of a Freemason from the Foreword as one who, having been found worthy and well-qualified, had been admitted to the fraternity of builders and been invested with certain passwords and signs by which he was enabled to work.

Mrs. Livingston drew a parallel between the interior progress of the soul and the work of the Mason. God represented the Supreme Architect who instructs his chosen artificer in the construction of the great edifice

of life, and all life was a matter of up-building in which man co-operated with the Divine Builder.

The lecturer referred to the antiquity of Freemasonry, and how its interior principles were typified in the building of Solomon's Temple and the Pyramids. She alluded to the initiation of the soul in relation to the four elements, Earth, Water, Air and Fire, and traced the striking correspondence between the four elements and the spiritual principles they represented. Thus we had Earth—the practical nature—and we passed its initiations in all those unhappy tasks which related us to the lower side of existence. Water represented emotion and the soul, and the initiations came with those ordeals which affected the emotional nature in the way of grief and frustration. In the element of Air, we had the mental side of things and the ordeals or tests came with mental stresses, but after each of those ordeals we found our consciousness expanded and we became aware of more planes of activity. The fourth initiation was that of Fire, which symbolised the spirit. These tests were the hardest of all to bear, but meant the highest achievement to those who surmount them. The book under review dealt with these ordeals in a symbolical way as related to the esoteric side of Masonry.

Mrs. Livingston gave striking parallels between the Masonic rites and symbols and those of mysticism and religion, and an interesting discussion followed.

### WAS IT PREVISION?

On June 8th, at 4 p.m., in a development circle held by Mr. Austin, Mrs. Aladar, one of the three ladies present suddenly exclaimed: "Help! Help! Help! Thomas Townsend." Nobody claimed the name. Nobody understood the cries of help.

Five days later, on June 13th Mrs. Aladar, contrary to her habits, stopped in the street and bought the lunch edition of the *Evening Standard*. Almost immediately her eyes were attracted to the following news:

"COUSINS DROWNED.—Two young men, Thomas Townsend, aged 29 of Warborough who was to have been married shortly, and Dennis Flynn, his cousin, also of Warborough, were drowned when their skiff struck a submerged tree trunk and sunk in the Thames at Dorchester.

"The boat belonged to Mrs. Haslett, Townsend's employer who had loaned it for the holidays. Only one man saw the accident but before he could do anything the boat had sunk and the two men, who could not swim, had disappeared."

Mrs. Aladar never heard of Thomas Townsend. What was her experience? Was it a case of prevision? Did she actually hear the cries of the drowning five days in advance? Or was it an impression given to her as a demonstration of discarnate power to foresee the future? Or is there a third possibility? Was it meant to be a warning to Thomas Townsend, imperfectly conveyed, stopping short of the address and request to notify?



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AFTERNOON GROUPS by

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Friday, July 7th, at 5 p.m. .. .. Miss JACQUELINE  
Friday, July 14th, at 5 p.m. .. .. Miss O. HARTLEY

DISCUSSION TEA

Thursday, July 13th, at 4 p.m. .. Mrs. EILEEN GARRETT  
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" PSYCHIC SCIENCE "

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SUNDAY, JULY 9th, 1933.

11 a.m.—Mr. Horace Leaf.  
Clairvoyant : Mr. Horace Leaf.  
6.30 p.m.—Mrs. Champion de Crespigny.  
Clairvoyante : Mrs. Helen Spiers.  
Sunday, July 16th, at 11 a.m. .. .. Mrs. HEWAT MCKENZIE  
Clairvoyant : Mr. Glover Botham.  
Sunday, July 16th, at 6.30 p.m. .. .. TO BE ANNOUNCED  
Clairvoyante : Mrs. Grace Cooke.

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6.30 p.m.—Open Meeting in the Grotrian Hall.  
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8 p.m.—Mr. Hendry's class for development of the  
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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 appoint-  
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Friday.

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July 12th. 2.30—Mrs. Fillmore.  
July 19th. 2.30—Mr. Wyatt.  
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