

Light

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FURTHER EVIDENCE FOR SURVIVAL

Here is an opportunity for "the man in the street" to ascertain the nature of the evidence on which certainty of human survival is based. Here, also, is matter of interest to the advanced psychic student. There can be no safer guide or better informed instructor on this subject than the writer of these articles.

Begin reading the series now.

By J. ARTHUR HILL

Author of "From Agnosticism to Belief," "Man is a Spirit," etc.

LIKE most investigators, I have sat with many Mediums, in London and elsewhere, whenever I had the opportunity. In a few cases there was definite evidence of Survival, in some cases there was a little evidence of some sort of supernormal perception and in most cases there was nothing that required such an hypothesis. Moreover, in these occasional sittings with different Mediums, it is difficult to know how much to allow for chance coincidence and normal knowledge.

But it has been my good fortune to have regular sittings with one Medium, here in the West Riding of Yorkshire, and I have reached more certain conclusions than would have been possible by scattered sittings with many different Mediums. My sittings were with Mr. Aaron Wilkinson, of Halifax, and they extended over twenty years, until his lamented death three years ago.

Wilkinson was a normal clairvoyant as well as a trance Medium of the Piper-Leonard type. The communications he received were mostly from my relatives and friends on the other side, and I have published the reports of some of my sittings, in various books, notably in my *Psychical Investigations*. I took verbatim notes, in shorthand, of all that the Medium said, also of all that the sitters said, so that we could be sure that nothing had been given away.

In general conversation with the Medium, we were extremely careful not to talk about our deceased relatives or friends; and I sometimes introduced people who were

strangers to Wilkinson, giving no name, or using a pseudonym.

On one occasion, two persons were present whose identity even I did not know; they had written to me, under an assumed name, asking me to allow them to be present at a sitting. I agreed, though with some uneasiness, lest they should be police spies or newspaper reporters out for a new sensation; but their letters sounded honest and they were obviously of properly critical temperament, for they wanted to feel sure that I could not have posted the Medium up about them.

All this is by way of showing that I carried on the investigation in a careful and critical way. It must have been rather annoying to Wilkinson, for he never knew who a Mr. or Mrs. Smith might be, and it would have been more interesting to know. However, he sometimes sensed it, to some extent.

I remember that on one occasion there were two visitors who were better known in London than in Yorkshire; in fact they had come specially for the sitting. I introduced them under pseudonyms. To one of them—not the more distinguished-looking as it happened—Wilkinson almost immediately turned and said: "You are not what you purport to be; you are a great personage moving in very high society," and more to that effect. The fact was that Lady —'s husband had been an intimate friend of the late King Edward; and all that the Medium said was true enough.

Such incidents were good tests of the Medium's possession of psychic power, but of course they do not rule out telepathy from the sitters. I have published a certain amount of evidence which does eliminate this

FURTHER EVIDENCE FOR SURVIVAL

(Continued from previous column)

hypothesis, but I have had a good deal more, which for various reasons I could not print at the time. Some of it concerned living people who would have disapproved of publication and might have been pained by it, particularly when messages were received from recently-departed people who were sending messages to their loved ones who were left behind. But the conditions are rather different now. Some of the people who might then have objected, have now passed on; and in any case the pain of bereavement has been softened by time.

So I propose, in a series of articles, to publish some of the evidence I received, concerning things unknown to me which turned out to be correct. I shall give the Medium's exact words, from my reports made at the time and transcribed the same day or the day after. These were filed away and indexed and annotated.

On February 3rd, 1928, I was having a sitting with Wilkinson, and, amid other matter, he asked if I knew a Lewis. I did know a Lewis, but he is not interested in psychical things, and I said so. The Medium asked if I knew anyone named Wheeler, and whether I had talked to this Lewis about Psychical Research. Then it occurred to me that I had talked, on one occasion, with a Councillor Louis Smith, about psychical things. The name Wheeler was unknown to me. I wrote to Mr. Smith asking if he would care to be present at a sitting. He replied that he would like it, and it was duly arranged. I will quote in full from that sitting of August 10th, 1928. I introduced Mr. Smith without name, and I had not told Wilkinson that he was going to meet anyone but ourselves:—

A.W: I have a feeling about a boy, young, very athletic, wears shorts or gymnastic dress; he keeps moving round you, a lad in his teens. Someone in the body, living. Arthur. Interested in sport. Have you someone of that name?

L.S: Yes.

A.W: About a year ago you had some trouble, you were in a very gloomy atmosphere, you had some loss. Not much more than a year ago. There is somebody about who shares your interest in Arthur. He will be clever in some way, particularly so.

Can you remember whether something happened on the 19th of July?

L.S: Yes.

A.W: It seemed to flash over your head. I don't know whether you would call it a birthday or not. I should think you are a politician; there are faces over your head, politicians.

NAMES AND DETAILS

There is a woman with you, passed away rather quick. I don't know what she would ail. She would be over fifty, nicely built, not very tall. There is a little bit of excitement from her. She has been trying to approach you before, she knows you. She had a very severe pain, but she could not be laid up for a long time. One name is Sarah; another name is Jane. She is very anxious to get to you. She says she has changed her politics; whether she was interested in politics or not I do not know. I should think Sarah Jane is all one name. There is something about a house; you have thought of

moving. If I interpret her wishes rightly, you should stay where you are.

This lady has met a friend called Annie, older than her. A lady, rather full; predeceased the other; very well dressed, rather proud. Have you known an Annie? Grey hair, rather austere. She is older than the other woman, but not so near to you. They have met, and seem to have known each other.

There is some boy, if this boy is permitted to follow certain lines he will become very clever. The woman says he is to have his liberty. She is interested in him. The woman does not look worn in the face; she would not be ill long. She seems to be trying to tell you something. Been gone a year. I am vividly impressed that you must not move.

You must be much interested in politics; this woman has impressed me to say that she has changed her politics. Perhaps it was a joke. I shouldn't wonder if you changed your politics. I don't know what you are; I don't know who you are or what you are. The woman wants you to know that she is perfectly well. She may entrance someone and speak to you. She has found something out; she is gratified.

I think you will go somewhere with a number of gentlemen; all men, on some business, perhaps, not like going to the sea-side.

That woman is an active woman, she had a lot in her mind to do, when she died. Not old, fifty-two or fifty-three. I think she has made a good effort; I think it is the first time she has got so near.

THE FACTS

The facts, as told me by Mr. Smith afterwards, are as follows:

Mr. Smith's wife's unmarried name was Wheeler. Her Christian name was Sarah Jane. She died on July 19th, 1927, very suddenly; in fact she seemed to have died in her sleep, without any illness. They have a son Arthur, very athletic, interested in sport especially lawn tennis, in which he is of championship class. He was however about twenty-one at the time of the sitting, not in his teens as said. Mr. Smith had thought of moving, and the advice to stay where he was, seemed therefore appropriate. "Annie" is Mr. Smith's deceased sister; the description is correct. Mr. Smith is prominent in local politics, and is on the City Council. The reference to his going away with a number of gentlemen was a correct prediction, for he was about to go away as part of a deputation. Mrs. Smith's age at death was fifty-two as stated.

I was not aware of any of these facts. I knew Mr. Smith hardly at all, having talked to him for a few minutes after a Rotary Club meeting at which he had been the speaker. He is not a Spiritualist or associated with Spiritualism, and had never sat with a Medium before. And though the facts given were mostly known to him, the advice given on two points, seems to indicate an external mind at work. Besides, who was it that wanted Lewis or Louis, and gave the name Wheeler, at the first sitting, when Mr. Smith was not present? I believe it was Mrs. Smith, as said.

[Another article by Mr. Hill will appear in next week's issue of LIGHT. Tell your friends about it.]

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MR. JUSTICE McCARDIE

MRS. CH. DE CRESPIGNY TELLS OF AN INTERESTING MESSAGE

MRS. CH. DE CRESPIGNY, Hon. Principal of the British College of Psychic Science, London, sends us the following record of a message purporting to come from Mr. Justice McCardie who, it will be remembered, was the Judge before whom Mrs. Meurig Morris's libel action against the *Daily Mail* was tried—an action in which Mrs. Morris was cleared from all imputations on her mediumship, but in which judgment was given for the defendants on the plea of "fair comment in the public interest."

The Medium was Mr. Gerald de Beaurepaire and the sitting was held at the College on Friday last (September 29).

MRS. DE CRESPIGNY'S RECORD

The first to speak was a Judge in U.S.A., who said his named was Edmonds. He said:

"I have brought one here—his transition recent—in very tragic circumstances. He wishes to speak to you. Is a spirit in prison. He will arise from it. Will stand shoulder to shoulder with us."

R. C. de C.: I am to be a link of some sort?

Red Chief, the Medium's healing guide, came then to see the Medium's body was all right as there was going to be a great strain on it. Then with the greatest agitation and difficulty Mr. Justice McCardie came through and I asked him to try and be calm. He said:

"You spoke for her! [Mrs. Meurig Morris] I knew when you spoke, the words were the words of truth. I have asked God to help me. He has sent me the bright ones."

"Why did I do it! Why did I do it! You understood—you knew what a nightmare it was—you knew I had better feelings! I found myself in darkness—but not condemned! not condemned! The face of Christ came before me, with light in His eyes—not condemned! He said: 'My brother, fear not, your spirit shall rise [an illegible word] what you did was done in fear [I conclude this means not malice]. You can return to the conditions of earth—you can work out your salvation—with joy—with joy! Do people know what Christ is? I saw His face! All those books on law—all my intellect goes for nothing—nothing!'"

"I have tried to send you my messages—and her [Mrs. Meurig Morris]. I can use a man's body better than a woman's. Judge Edmonds did not fail when the truth came to him!"

[Is it possible it was Judge Edmonds who tried to address Sir Henry McCardie as "Brother Judge" when Mrs. M. M. went under control at the trial?]

"I want to speak to the world. It is difficult to speak calmly. I want to come back as I was. I am advocating the truth. I want them to recognise me. I want to speak in the direct voice. I find it trying to be doubted—not to be myself. I get mixed up with somebody else. I want to tell them the plain truth!"

"I want to come and amend the Law. It wants it—I knew it. Sometimes when I was passing sentence a voice would say in my ear 'It's not fair.' I knew it was law but I knew too it was not fair."

"I did not honour women as I should have. They did not play the part in my life they should have. I was called the bachelor judge. When I have controlled and learnt to be calm I will give my wisdom—my wisdom! [with the greatest contempt]—not of the Law, but of God—not of knowledge, but of Love!"

"Will you tell her I have managed to reach her."

"Give this to the world—He said so! To reform the Law. I want the world to recognise mediumship—to accept spirituality—to accept Christ! Tell her—I love her as my own child—and, if possible, through that Band of Power I will speak calmly."

"I must work it out—calmly. Back on earth where my mistakes were made. Not as dark as it was—I have received the rays of light sent to me by friends."

"I was not ignorant [I knew that from two things he said to me at the trial]. That was why I was chosen—and [with a world of tragedy in his voice]—I failed!"

I asked if he had anything to say to Mr. Cowen. Instantly he answered:

"God bless him! Tell him I will help him to build an edifice on earth to which the coming peoples will crowd. We will help him in all his ways. Many stand behind him, when he feels the weight—[I lost the end of this]. The old life sometimes calls and doubts come but his higher spirit comes back. He has made mistakes—all the more honour to him now. Tell him he has found himself on earth—I had to wait till I came here. When he leaves his body it will be for a place indescribably beautiful. I stand shoulder to shoulder with both—will always be there. Eventually I will speak."

(The Medium was very much exhausted—perspiration pouring from his face when he finished).

Regarding the statement "I was not ignorant" it may be of interest to recall that when I was giving evidence at the trial, Mr. Birkett, K.C., said to me, as if he thought that I knew nothing at all about it, "Perhaps you can tell us something about the pineal gland." My answer was that if he would look it up in the dictionary he would find the meaning of it, and I added, "Some people think it is the vestigial remains of the third eye." I knew that it had another significance in Occultism, but as it was no good putting that before the jury I said nothing about it. Mr. Justice McCardie, however, leaned over from his seat and said gently to me:

"And more than that, Mrs. de Crespigny," evidently showing that he knew the occult significance. I just said, "Yes, my Lord, and more than that," and we exchanged looks of understanding.

ROSE CH. DE CRESPIGNY.

BRITISH COLLEGE OF PSYCHIC SCIENCE

The report of the Executive Council of the British College of Psychic Science for the year ended June 30 last states that the membership at that date was 555. Six societies affiliated to the College are: Reading Society for Psychic Investigation, Yorkshire Psychic Society, Ipswich Psychic Society, Sheffield Society for Psychic Research, Edinburgh Psychic College, North-West Durham Centre for Psychic Research.

During the year Mr. Denis Conan Doyle and Mr. R. Sanders Clark resigned from the Council and new members co-opted were Miss Nellie Tom-Gallon, Dr. Howard Coulthard and Lt.-Col. N. P. Clarke. The accounts show a small excess of expenditure over income.

THE THEOSOPHICAL SOCIETY IN ENGLAND

Public Lectures by Dr. L. J. BENDIT.
Sundays, 7 p.m., at 94, Lancaster Gate, W.2.

September 24. Self-Knowledge I.

October 1. Self-Knowledge II.

„ 8. Fate or Freewill.

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

THE C. H. SPURGEON CASE

EVIDENCE POINTING TO SURVIVAL AND CONTINUED ACTIVITY

*[We begin today the story of one of the most interesting and most important sustained experiments in the records of *Psychical Research or Spiritualism*. Dr. Glen Hamilton's narrative, told with the care and restraint of a man fully acquainted with the methods of science, is well worthy of study.]*

By T. GLEN HAMILTON, M.D.

MANIFESTATIONS of a psychic personality claiming to be the late Charles Haddon Spurgeon, the noted Baptist preacher, have been encountered in the Winnipeg experiments from time to time over a period now of ten years, through no less than four Mediums, and by means of both objective and subjective phenomena. While these various mediumistic products show considerable variation in the matter of their evidential value, we shall find, I think, that, taken as a whole, they build into a mass of highly evidential material demanding the earnest attention of all sincere students of metapsychics, —both those primarily interested in the experimental establishment of the facts of *Psychical Research*, and those primarily interested in the religious implications which some of these established facts would seem to indicate.

The nature and growth of these so-called Spurgeon events I shall now endeavour to place before the reader as rapidly as possible, presenting them for the most part in the order in which they occurred.

INITIAL MANIFESTATION

At a sitting which took place in my own home in Winnipeg, on April 23rd, 1923, Elizabeth M. (the first Medium with whom we carried on systematic investigations along purely experimental lines), for the first time in her life passed into a state of deep and apparently complete trance.

To our surprise, while she was in this state, her right hand began, with noticeable precision and vigour, to slap a small table which happened to be standing in front of her, as if some unseen intelligence were taking this method of signalling to us. Calling over the letters of the alphabet, we were even more surprised to have this slapping hand spell out a message purporting to be from C. H. Spurgeon asking us as a group to "stick together."

On regaining consciousness the Medium said that she had had a vision of a stout, florid-faced man preaching to a crowd of people in a large auditorium of some kind. She appeared to have no knowledge of the identity of the man thus depicted (she had never seen Spurgeon in life), nor did she appear to have any memory of the hand-slapping incident.

SECOND APPEARANCE

Curiously enough, notwithstanding the fact that the subsequent four years saw Elizabeth's mental mediumship at the peak of its development, bringing to light a mass of highly evidential material having a bearing on the survival of other deceased personalities, (R. L. Stevenson and David Livingstone for instance), the Spurgeon communicator did not again appear until the 8th of March, 1928, when he was said to have returned at the request of his friend "W. T. Stead," a control claiming to be a chief executive, so to speak, back of all the more important phenomena we had so far witnessed.

Establishing himself as a regular communicator by means of deep-trance visions and scripts, "C.H.S." from this time on began manifesting a number of features of a more or less evidential type, most important of these being his love for old and well-known evangelistic hymns, his fondness for quoting Scripture, and his apparently deep and fervent love for Christ and His teachings.

Easily ninety per cent. of the Elizabeth-Spurgeon messages of 1928 were of this nature.

It is scarcely necessary to point out that had all this, interesting and evidential in a measure as it was, been the only Spurgeon manifestations, the case could not have commanded more than passing attention, and certainly no scientific attention to any marked degree. But, fortunately, much more, very much more, was to follow, with some of the manifestations of an entirely new order, as we shall presently see.

To make matters clear in this regard I shall outline briefly at this point certain other phenomenal events which occurred in our experiments during the early part of 1928—events which I have already reported elsewhere (see *Psychic Science*, October 1929).

A NEW MEDIUM AND A NEW CONTROL

In January of this year (1928) we had taken into the Elizabeth group a new Medium, the lady now known as Mary M., but at this time simply regarded as a potential mental Medium possessing, as we knew, rather remarkable faculties for prevision which we hoped to be able to study at first hand.

By February, it was noticed that her trance state was gradually becoming more profound and that this in turn was giving rise to various subjective happenings of more than ordinary interest. In March, strangely enough, practically coincident with Spurgeon's return through Elizabeth, a new control made his appearance through Mary M., a joking, teasing, breezy personality using the language and expressions common to young Canadian farmer lads and Canadian workmen. Both Mediums claimed to see him, both appeared to be aware of exactly the same type of personality, and presently he came to be dubbed the "young man," the "joker," the "clown," and so on. For the purposes of this article he may be known simply as "Y.M."—the Young Man.

It soon became evident, however, that our "young visitor" had a much more serious purpose in view than appeared on the surface, for he began, and that vigorously and decisively, to ask for, or rather, to demand our full co-operation in the carrying out of a new and ambitious scheme which he said he had evolved for the bringing about of various startling phenomena. At first he gave no hint as to the exact nature of these promised wonders but eventually said that for a start he would ring an electric bell without contact provided we made the experiment water-tight, that is, provided we placed the bell so that it could not be touched by either sitters or Medium.

To our astonishment (for at first we had no faith whatever in Y.M.'s seemingly rash predictions), within a few weeks he had carried out this promise to the letter, an electric bell enclosed within a wooden box (see *Psychic Science*, October 1929, for full description of experiment) ringing literally hundreds of times under conditions so rigorous as to leave not the slightest doubt in our minds that we were indeed dealing with supernormal physical forces directed by supernormal intelligence of some kind.

SCIENTIFIC ASPECT OF THE PHENOMENA

But, arresting as were Y.M.'s bell-ringing feats, with their amazing display of intelligence, equally arresting was the fact that our young man was keenly interested in and apparently extremely anxious to uphold the scientific aspect of his phenomena at every turn, and this in spite of the fact that the Medium Mary M., through whom at this time he did the bulk of his communicating, was wholly uninterested in and unacquainted with even the rudiments of what constituted scientific procedure and evidence in these matters. To the psychist and the psychologist alike, this constitutes a phenomenon of no small significance and importance.

But to return to Y.M. The phenomena which he claimed to be and appeared to be producing did not

cease with the telekinetic ringing of an electric bell. Far from it. He began suggesting that we take a flash-light photograph (we had already been recording Elizabeth's telekinetic phenomena by this means) of the bell, the Medium, and the group, at the moment the bell was ringing. We did so; in fact, we took two such photographs, one on June 4, and one again on August 5, the second set of photographs revealing a mass of pure white teleplasm falling from the entranced Medium's left nostril—a teleplasm which plainly had been submitted to some form of supernormal handling or manipulation. That such a phenomenon should appear at this date we had not the slightest expectation.

Fully satisfied that our experimental conditions were such as wholly to exclude all possibility of fraudulent actions on the part of our newly-discovered materializing Medium Mary M. we began to see that we had, indeed entered into partnership with a highly intelligent unseen director, whoever, or whatever he might eventually prove to be. We began to see too that Y.M.'s identity was a matter of relative unimportance; what truly mattered was the nature of the conditions under which these things took place, and the nature and import of the manifestations he claimed to be producing.

TELEPLASMIC PHENOMENA

Once initiated, teleplasmic phenomena of various types commenced to pour out upon us in startling profusion. Psychic lights appeared which undoubtedly were due to some modification of the teleplasmic substance; a voice was heard speaking which appeared to be produced by what can only be described as a teleplasmic "talking-machine"; and, most important of all, teleplasmic masses of various outlines appeared in fairly quick succession (August 15, August 26, September 23), and were successfully photographed by a number of cameras operating simultaneously and exposed to the flashlight on Y.M.'s signal, these signals in each instance being themselves events of a supernormal nature.

Equally important were Y.M.'s brilliant subjective feats: I refer to the fact that, in all three photographic recordings, Y.M. accurately described the nature of the teleplasm shortly after the flash had been fired—that is, while the plates were still in the cameras, and the appearance, shape and size, etc., of the mass, were still unknown to any living person. Granting the genuineness of the manifestations in question, we have here surely an irrefutable and highly satisfactory proof of Y.M.'s supernormal existence.

Then, at a sitting held on Oct. 7, came an event which is now seen to have been the opening shot in a long drawn out campaign on the part of Y.M. and the directing intelligences said to stand back of him, to convince us of the reality of the survival of the human personality—the appearance of a tiny teleplasmic form photographed in the act of falling away from the Medium's left eye—a teleplasm revealing the outlines of a human countenance, and which, although badly blurred and undoubtedly rudimentary in its presentation, showed considerable resemblance to the late W. T. Stead.

But, as I have intimated, this was only a beginning. On Nov. 4, the face of still another alleged Elizabeth control appeared by this means—the face of C. H. Spurgeon, the representation this time being perfect and exceedingly life-like. Other phenomenal events also transpired at this sitting, giving evidence upon evidence that we were truly in the presence of forces and intelligences operating in a region which lay far beyond the reach of our normal knowledge and powers.

The "doors" opened, manifestations of this nature continued to appear in such abundance that we were indeed astonished beyond words. On Nov. 25, a mass was revealed disclosing five face-forms, two of these being unmistakably David Livingstone and R. L. Stevenson. The Spurgeon countenance again materialized at a sitting held on Dec. 23, again a month later on Jan 20, 1929, and finally seven months later on May 1, 1929.

"UNSEEN" ON THE STAGE AND IN THE FILM

THE influence of the "Unseen" in men's thoughts is very evident in some recent theatrical and cinema productions in London. Dramatists from Shakespeare onwards have loved this as a theme, but producers and actors have as often rejected it. From what I can see the latter are taking such subjects more naturally, and find that audiences are always thoroughly interested.

In "Sheppey," by Somerset Maugham, at Wyndham's, the Unseen is represented by a cloaked, but not an eerie figure, "Death," who appears while Sheppey is dreaming and gently breaks the news to him that he must soon journey on with her. "Death" takes on the appearance of a girl still living, whom Sheppey has been assisting—a pleasant way of approach. The philosophy in this play—that of a man who has had something of a revelation, (he has seen "a great light") and decides literally to carry out the teachings of the Sermon on the Mount and spend his fortune in giving happiness to his less fortunate neighbours,—is greeted with sarcasm and hysteria and a threat to put him into a lunatic asylum. He might have been a spendthrift and a ne'er-do-well, but Society would have condoned this. The psycho-analyst who believes all philanthropy a form of madness, and that therefore Sheppey must be mad, provided some amusement.

In "Gabriel over the White House," the film shown at the Metropole, Victoria (from the novel *Rinehard*), we have a composite picture of a present day U.S.A. President, who, elected by his party to further certain interests, is involved in a car smash, and recovers with a new personality. He now determines to house and feed the vast army of the unemployed threatening Washington, to get rid of gangsters and to inaugurate a World Alliance among the English-speaking peoples, on the view that money which is needed for the revival of industry is wasted on instruments of destruction, soon obsolete. The President's secretary has a feeling that often he is listening to another presence, and the audience hear Gabriel's trumpets shrilling in the President's ears. Just as he achieves a World Alliance he comes back to his normal self and is highly indignant at what has been done in the intervening period, and considers he has betrayed his party, but happily "Gabriel" is on the watch and before he can alter anything Death intervenes, and, as in Sheppey's case, he is withdrawn into the Unseen.

Both plays and film stand for the higher consciousness and welfare of humanity, and being excellent dramatic presentations are likely to be very well received by the public.

B. McK.

(Continued from previous column)

These Spurgeon countenances, as I shall show, were all unquestionably the face of the famous preacher. Other materialized countenances, along with many manifestations or plain teleplasm, were presented to the eyes of the various cameras in 1929, 1930, 1931 and 1932, the majority of them representing the faces of still other persons known to be dead who had from time to time claimed to communicate with us through various Mediums and over a long period of years.

The "scheme" or "plan" Y.M. had spoken of appeared to be thus gradually unfolded; the furnishing of evidence for survival along two distinct lines—the mental through Elizabeth and others, the physical through Mary M. and supporting group, with both interlocking about the same personalities. The scientific rationality of such a plan is apparent.

Such then, briefly, is the manner of the coming of the objective evidence bearing on the survival of C. H. Spurgeon.

[In next week's issue of *LIGHT*, Dr. Glen Hamilton will continue his absorbingly interesting story. Tell your friends about it, and get them to order *LIGHT*.]

THE ^AROLE OF SPIRITUALISM

MRS. ST. CLAIR STOBART ON MR. J. A. FINDLAY'S BOOK, "THE ROCK OF TRUTH"

"If Spiritualism is, as Mr. Findlay claims, a religion, it is the religion of Christianity, for its beliefs are identical, not with those of Churchianity, but with the teachings and beliefs of the Founder of Christianity."

IN this passage, Mrs. St. Clair Stobart, in the course of an address at the service of the Spiritualist Community at the Grotrian Hall, London, on Sunday morning last, summarised her views regarding the section of Mr. J. Arthur Findlay's book, *The Rock of Truth*, which deals with the relations of Christianity and Spiritualism.

Mrs. Stobart began her address by saying she felt that a great responsibility rested upon those who spoke from public platforms and wrote books upon Spiritualism and were regarded as leaders of the movement, as they were to a great extent determining the future of religion.

It was easy, she said, to give a definition of a Spiritualist, in a broad and comprehensive way, as "one who believes that there is a spirit-plane and that it is possible, in certain conditions, for human beings to communicate with that plane." Beyond that, it would be unsafe to predicate what is believed by Spiritualists, as their views ran through the gamut—both as regards the religious and the scientific aspect—from the utmost verge of credulity to the other extreme of incredulity. Anyone who accepted the two axioms she had mentioned could be called a Spiritualist, and it was only under such a broad generalisation that she could stand comfortably under the same umbrella with the President of the Community (Mr. Hannen Swaffer) and with the leaders of the Spiritualists' National Union, the Greater World League, the London Spiritualist Alliance and others. She was attacking the proposition made by many Spiritualists that Spiritualism was a religion, and she had been specially stirred to this fresh outbreak by Mr. Findlay's book.

Having read quotations from *The Rock of Truth*, in which Mr. Findlay said that "Spiritualism is the only true religion for the present and the future," and that the "Christian Faith is the great stumbling block to the acceptance of Spiritualism in Christian countries," Mrs. Stobart said Mr. Findlay made the mistake of confusing the Christian Faith with the accretions to that Faith added by Councils and Churches.

"Can we definitely say what was taught and authorised by the Founder of Christianity," Mrs. Stobart asked. "Let us," she answered, "accept Mr. Findlay's own findings on this point."

Mr. Findlay wrote: "He (Jesus) taught a very simple religion—Belief in the Fatherhood of God, the brotherhood of man, belief in the after-life, that as we live here we should live there, and that as we were forgiving and kind here so should we receive forgiveness and kindness there."

Mrs. Stobart asked her hearers to compare this outline with the Seven Principles of Spiritualism prepared by the S.N.U. These are: The Fatherhood of God, the brotherhood of man, the communion of Spirits and the ministry of Angels, the continuous existence of the human soul, personal responsibility, compensation and retribution hereafter for all the good and evil deeds done on earth, and eternal progress open to every human soul."

"I ask you," said Mrs. Stobart, "to compare these Seven Principles with the Principles which, according to Mr. Findlay's own showing, were taught by Jesus. Are not the Seven Principles of Spiritualism almost identical with the teachings which Mr. Findlay himself enunciates as having been the teaching of Jesus? Should we not ask: Which came first in order of time: the S.N.U. or Jesus? And if we assume that such teachings partake of the nature of religion, how, logically, can Mr. Findlay

say, as he does say, that Spiritualism is the only true religion for the present and the future, when, by his own showing, the teachings of those Spiritualists who claim that Spiritualism is a religion were the teachings of the author of Christianity, as they had been the teachings of other inspired Initiates who preceded Jesus? How can he ask us, in the vehement language employed throughout the book, to displace Christianity and replace it by that which at its best is a plagiarism of Christianity?"

Mr. Findlay wrote: "Jesus was a reformer." Well, all true religious teachers were reformers, but reformers were not iconoclasts, and she contended that Spiritualists would serve their cause, and the cause of religion, better if they adopted the rôle of reformers and sought, not to abolish those institutions, those Churches, which throughout the ages had stood for the cause of religion, but to remove the excrescences which had deformed the simple teachings of the early Christian Faith. There were, of course, die-hards in the Churches who would never part from dogmas which have become to them Rocks of Truth, but these would sooner or later be joining the Dodo. The instinct that reform was essential to continued existence as purveyors of religious truths had permeated and was permeating the clergy to an extent which was perhaps not appreciated by Mr. Findlay; and if a more Christian spirit of desire for co-operation with the Churches prevailed amongst Spiritualists, the day would, she believed, not be far distant when the Churches would return to the original Christianity of Jesus and of the early Church. Spiritualism would then enjoy the advantages of being backed by those in whose hands religion had been a lifelong instinct and who could bring to bear the results of culture, education and experience.

"Democracy is all very well in some of its aspects," said Mrs. Stobart, "but there are spheres of life—and I hold that religious worship is one of these—in which crudities, illiteracy and lack of responsibility to any recognised standard of competency are deplorable. Few people seem to realise that in the first Christian Church, clairvoyance, clairaudience and speaking with tongues were parts of the Church service, and I suspect that this fell into disuse largely because, after the time of the first Disciples, these things drifted into the hands of the uneducated and possibly of those who sought self-glorification and an easy means of livelihood."

"I hold," Mrs. Stobart added, "that Spiritualism is doing a fine work when it draws a distinction between the simple Christianity of Jesus and the doctrinal teaching of the Churches and when it seeks to restore the ancient purity of the Faith and is able to corroborate the early findings as to spirit communication. But it is, in my view, doing a harmful work when it fails to distinguish between true and false and consigns Christianity and Churchianity to the scrap heap."

Concluding, Mrs. Stobart said: "My opinion of Mr. Findlay's book is: It will be of value in helping the hide-bound to break away from worn-out dogmas; but, as a means of converting the Churches and Christian non-Spiritualists to a belief in Spiritualism, its effects will be in the opposite direction. Can one result be weighed against the other? I fear it would be to the detriment of the result for which I strive. But at least the book should stir people to think for themselves."

Her desire was that Spiritualists should seek, not to form a new Church which would only divide them into sects but that they should use Spiritualism as the influence which would bring back to the Churches that Pentecostal inspiration which was, of old, the mainspring of their power.

Mr. J. A. Findlay was amongst the large audience who listened to the address.

WHAT ASIATICS KNOW

By "AHMAT," Singapore

I AM not a Spiritualist though I have been a reader of *LIGHT* for many years. But after a couple of decades out here, and having had intimate converse with both Chinese and Malays, I am inclined to believe there must be something in it. Sometimes I have inclined to the belief that these people retain a sense, which we with our "progress" have fortunately or unfortunately lost.

There is no doubt that Asiatics thoroughly believe in "visitations," not from just mere superstition but because they are convinced that such things can and do happen.

On two occasions I have resided on land which Malays held to be bad and though I had no knowledge of this at the time, things were not conducive to peace of mind. One of these places was tenanted by a man who can only be described as a "hard case," and he quit because he—to use his own expression—believed the place haunted. Of course if you tell anyone of little experiences they only look sideways and call for another drink. Yet I am convinced that quite a number of folk could talk of queer happenings, but for their fear of being accused of telling the tale.

I am well acquainted with one place up country which lost coolies to tigers, until a Nature ceremony was performed which called for the "Datah Tiger" to clear the district. Coincidence or not, troubles ceased in that particular place; for though tigers were on occasion seen, no more coolies were lost.

With all our wonderful progress and ideas of civilisation I do not think we are as wise as we think we are. There's something in the make-up of the Asiatic which has the laugh of us. And I don't think it is mere superstition which makes him believe in ghosts. To my mind "he knows." And though you may try to persuade him to accept your ideas, at the back of his mind he still retains his own.

Four years or so ago I lost a friend through illness, on the day he should have sailed for home. And a few months ago, while up country a little, I mentioned his name to another friend lately back from leave.

Now, this friend is not a Spiritualist either, but he told me that, being interested, he decided while home to see if he could get in touch with our deceased friend. To prevent any chance of fraud, he went for his purpose to another city where he was unknown, and after a time located a Medium. This person could not possibly have known anything about him or of the lost friend, and as no information was given, nor explanation of why he had called for the services of the Medium, the possibility of knowledge of either was ruled out.

Anyhow, four sittings proved negative, but the fifth brought forth "our Jimmy." My enquiring friend told me that undeniably it was he, not only because of his voice, but because of satisfactory answers to questions, and names and descriptions of people of whom the Medium could not possibly have known or of their location 9,000 miles away.

L.S.A. AUTUMN SESSION

The L.S.A. autumn session was opened last night (Thursday) with a lecture by Miss J. O. Hartes, F.B.E.E., on "The Story of Glastonbury Down the Centuries," with special slides of the script pictures by John Alleyne (the late Captain J. A. Bartlett). A notice of this lecture will appear in next week's issue of *LIGHT*.

On Tuesday evening next (October 10) the first of the Free Public Meetings will be held when an address on "The Practice and Philosophy of Spiritualism" will be delivered by Mr. W. H. Evans (Editor of *Beyond*). This will be the first of a series of addresses on this very interesting subject. Clairvoyance will be given by Mr. A. Vout Peters.

FOREIGN NOTES

WONDERFUL APPORT MEDIUM

THE town of Stuttgart is privileged to have an unusually powerful Medium living there, Heinrich Melzer, a kindly elderly man who is always ready to place his gifts at the service of others.

Ottomar Hess, who regularly attends his sittings, (says the *Zeitschrift für Parapsychologie*, Sept.) is a keen student of Tibetan, having given special attention to the works of Mrs. Alexandra David-Neel. This enabled him to interpret and converse with one of the entities manifesting through Melzer. His name was Boddava, a "Tulkus,"—that is to say, he was the spirit of a Dogpa living in Tibet who had the power of thus projecting his astral body and controlling the Medium.

On first manifesting, while Melzer was in trance, he gave the correct Tibetan greeting, by placing his hands behind his ears and stretching out his tongue as far as possible. He talked much in a low Tibetan dialect, frequently mentioning Kumbum, a place of pilgrimage, where he boasted to have been. Then he demanded "Suspranaia," a sacrificial fire. A twig of pine was set on fire, and he inhaled the smoke with characteristic Tibetan enjoyment. A lady offered him a branch of palm catkins which he immediately bit off and devoured. Consideration for the Medium's digestion caused a bystander to snatch the bare twig from his hands or that would have followed the catkins. In order to soothe him, the sitters dimmed the strong light and formed a chain with Boddava in the centre. In a few minutes the Tulkus broke the chain and held both his arms aloft: from his right hand fell 20 lilies of the valley, in full flower and leaf, and from his left 20 fragrant violets. "Guru Rimpotsche (Stones)," cried Herr Hess; thereupon Boddava laughs, rubs his hands, clenches them, and down fall two small half-precious stones, one mauve, and one green.

A stream of rapid Tibetan gibberish—and he left the Medium. Melzer slowly recovered consciousness, coughed repeatedly, and spat out several jewels. A cup of coffee was brought to him, and when he had drained the cup, there lay another stone at the bottom. It had been filled in a brightly lit room, and there had been no stone there then. In all, 10 to 12 stones were apported during that sitting.

OF CLAIRVOYANCE

Karl Halenke of Munich (*Zeitschrift für Parapsychologie*) definitely ranks all descriptions of present or past events and places as Telepathy; only the description of future happenings comes under the heading of true clairvoyance. As examples of the latter, obtained with a Medium with whom he has worked, he gives the following cases:

(1) In June, the clairvoyante was consulted by a man as to the result of a lawsuit in which he was engaged. He was told: "The man who has the case in hand for you will not be able to see it through. I see a sudden death for him quite soon." A few weeks later, this man was killed by the explosion of a gun while out shooting.

(2) A young lady, a complete stranger, was told: "I see you with a friend being badly frightened—some catastrophe of Nature. There is water—lots of water; railway lines—a station." Not long afterwards while waiting at a small station, there was an alarming cloud-burst, causing serious havoc.

(3) A Bank Manager consulted the Medium on business affairs. He had with him a newspaper containing a picture of Kreuger, the Match King, then still at the height of his prosperity. "That man," said the clairvoyante, "will shortly be overtaken by grave misfortune. He will take his own life." At the time nothing seemed less likely.

None of these cases admit of any suggestion of Telepathy.

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).

"BOTH RIGHT"

Sir,—It seems to me that Dr. Fielding-Ould and the Editor of *LIGHT* are both right. The "good news" which Jesus proclaimed was undoubtedly "the Kingdom of God." But I cannot think that this Message would have become a world-religion if His disciples had not been absolutely sure that He had "shewn Himself alive" after His death. This assurance gave the Gospel of the Kingdom a potency it could not otherwise have had. That is why the apostles, we are told, went everywhere preaching "Jesus and the Resurrection."

Christianity, as a world-religion, is based on a fact of experience—survival, manifested in the person of Jesus. St. Paul definitely claims this as the pledge of the fulfilment of Christian faith and hope. "If Christ be not raised," he said, "your faith is vain." (I. Cor. xv., 16.) If the message and mission of Jesus had appeared to end in the tragedy of the Crucifixion, there would have been no "Christendom."

The Kingdom of Heaven is a reign of God in human spirits and it was essential that humanity should be convinced that the human spirit is not a temporary material product, but a spiritual Divine offspring, with the capacity to become indwelt by God's nature, and one with Him in will and character. Those who are proving survival of bodily death are strengthening the basis of Christ's message.

H. A. DALLAS.

* * *

BASIS OF CHRISTIANITY

Sir,—Part of a letter in last Sunday's *Observer* seems *apropos* the recent discussion in your columns on the above subject. The writer makes the following quotation from Dr. J. K. Mozley's *Beginnings of Christian Theology*:—

"It is practically certain that we should never have known anything about the Sermon on the Mount unless the first Christians had believed in Christ and trusted Him as the living Lord, who by his resurrection had overcome death. . . . It is in this faith and trust that Christianity and Christians were born and nurtured. Apart from it we have no reason to believe that there would have been a Christian religion, or that a literature would have come into existence to make known to subsequent ages the existence of a great Jewish moral teacher called Jesus."

J. D. TURNER.

* * *

THE PROCESS OF DYING

Sir,—May I express my gratitude to "Medicus" for the first-hand expression of his own views regarding our lack of knowledge of the process of dying? As a layman I willingly defer to "Medicus" regarding those aspects of the death process susceptible to ordinary professional observation. To what extent, however, have doctors investigated the process from any standpoint other than that of the five physical senses? If not, their conclusions can only be tentative. For thorough investigation, the possession of inner faculties is necessary. Then it is possible to observe from the plane the "dead" have gone to—not the one they have left behind.

On the occasion referred to in my previous letter, A. J. Davis was not conducting his investigation only as a doctor, but as doctor and clairvoyant combined. Similarly Dion Fortune writes from actual inner plane experience. Other works could have been cited as giving corroboration. If greater detail is required, there is "Realms of the Living Dead," by Mrs. H. A. and Dr. F. H. Curtiss.

A doctor, if present at the moment, may be in a position to say when the silver cord has been severed. Can he, however, say when the etheric shell has disintegrated,

when the soul has awakened on the inner realms, when the Second Death has occurred, and what happens after that? Investigators with inner vision have by direct observation been able to convey much information about these processes. There is thus some justification for the view that we do know something of the processes of death. If friend "Medicus" is inclined to dismiss that information as "a plethora of literary conjecture and philosophical and psychic disquisition" then all I can say is that I disagree.

Having now traced my previous reference to A. J. Davis, I find the article appeared in the *International Psychic Gazette* for March, 1931.

Finally, let me assure "Medicus" that my letter was written not to criticise, but to help those to whom the death process and its understanding is a matter of deep concern.

J. W. GIBBON.

Finchley Church End, N.3.

* * *

AFTER-DEATH EXPERIENCES

Sir,—We read many people's accounts, of their recollection on waking, of their work or journeyings in the spirit planes during sleep. I have asked several people, but have received no satisfaction, as to whether there are any reliable communications from the spirit world which refer to recognition of conditions and continuation of such work *after death*, through such experiences prior to death, which would confirm both. Personally I do not doubt either, but such confirmation would be both interesting and evidential.

I would be grateful if any of your readers could give me an answer.

D. M. BOOKER.

Ash Island, Hampton Court.

* * *

CAN THE AURA BE PHOTOGRAPHED?

Sir,—The interesting article on "The Aura and What it Tells," by Miss Jacqueline in *LIGHT* of 15th September, prompts me to ask if the human aura or the auric emanations of other animate or inanimate objects have ever been photographed. Though I have studied a large part of the books dealing with psychic research, I have not yet come across such photographic evidence, and should be very glad to learn if any others have.

I have read Dr. Kilner's book on *The Human Atmosphere*, and have seen his interesting hand-sketches of the aura. I think these would have been still more convincing had actual photographs of the aura been shown. Their particular value as evidence lies in the fact that, given the same conditions, the photographs could be repeated. Such photographic evidence could not fail to interest the scientific world, and should pave the way to the investigation, and acceptance by it, of spirit photography and its related psychographs.

Monkseaton,
Northumberland.

THOS. A. DAVIDSON.

* * *

THE MEANING OF "MANA"

Sir,—My attention was drawn to the interesting article in your last issue, "Development of the Human Psyche," by Stanley De Brath, in which he raises the question of the derivation of the word *Mana*. Harmsworth's *Encyclopaedia* gives the following: "Native term of the Pacific region for an impersonal supernatural power believed to act, for good or ill, through a material vehicle. Mana is communicated to the medium (a bone, stone, water, etc.) by any personality already possessing it, who may be a living man, disembodied spirit, or supernatural being."

On the other hand, the word *manna* is derived from the Hebrew *man hu*, meaning "What is this?" It is no doubt of Semitic origin, and maybe this word *manna*, signifying the food miraculously provided for the Israelites in the desert, and described in Ex. 16, is a corruption of the same term *mana*.

H. D. THORP.

The Hague, Holland.

OXFORD GROUP MOVEMENT

Sir,—I note with sympathy the references to the Oxford Group. I found these exerting a powerful influence in Edinburgh on a recent visit, and correspondents in Canada and Holland inform me of similar expansions. Readers of *For Sinners Only* may be interested to know that the author, Mr. A. J. Russell, provided some years ago a useful series of articles on Spiritualism in the *Morning Post*, to which he was attached at the time. Sir Arthur Conan Doyle introduced him to various public aspects of our subject, and also to the British College of Psychic Science, where Mr. Russell had some sittings with Mediums and found some evidential matter. In the first pages of the book he mentions a psychic experience of his own and he had had others. Does his sensitivity date from his introduction to the study of these facts?

The "waiting for guidance," which is a unique feature in the Group, has its dangers, unless some sensible advice is given; perfection lies along the line of concentration on spiritual aspects, which is encouraged, but we are well aware how easy it is for the subconscious to manifest itself and to be mistaken for real guidance. I trust that a movement manifestly making for righteousness may be protected from these mistakes. BARBARA MCKENZIE.

* * *

"THE UNIVERSE RUNNING DOWN"

Sir,—With reference to the interesting article on the above subject in a recent issue of *LIGHT*, I venture to quote from an "automatic" script received by myself in the course of last winter. Dealing with her experiences in the after-life, the spirit communicating states that she attended "a great lecture given to all new arrivals shortly after the first reception."

"Among other things," she writes, "I learnt that the stars and planets which we used to see on earth, had a real existence, but they had an existence quite separate from that which we had come to. I had a difficulty in grasping this at first. It seemed that there could be at one and the same time two or even more separate orders of creation. These had only this in common; they all emanated from the Divine Mind. This was enough. It was unnecessary to try to explain more. Eventually we shall learn higher truths, but it will be a long time before any of us will be fitted to comprehend these great secrets." Pratts Hotel, Bath. CHARLES THORNTON.

* * *

"HOW LONG"

Sir,—In your article, "How Long," of the 22nd inst., you ask "How long will it be before Christian apologetics realise that authenticated psychic evidences of the unseen world are available for their use?"

I have for some time been working on these lines and I send you a copy of my book *Controlling Care*, in which I have collected a dozen authentic cases of modern supernormal intervention, showing that the same kind of psychic phenomena as occurred in the Bible times also take place to-day. I think it is only fair that your readers should know that such efforts are being made at least by some clergy.

W. S. PAKENHAM WALSH,

Vicar of Sulgrave, Banbury.

[NOTE:—*Controlling Care* is issued by The Golden Vista Press, London, price 2/6. It contains carefully selected stories of guidance and controlling care, three from The Aeneid, four from the Bible and twelve relating to modern life. It is a very useful and helpful book.—EDITOR.]

THE HOPE BENEFIT FUND

A total of £21 11s. has now been contributed to the fund for the benefit of the widow of William Hope, the famous psychic photographer. Thirteen sums totalling £10 11s. 6d. have been received by the Rev. C. L. Tweedale and Mrs. Tweedale since the previous announcement was made. Further donations are solicited and will be acknowledged by Mr. and Mrs. Tweedale, whose address is: Weston Vicarage, near Otley, Yorkshire.

NEW PRESIDENT OF S.P.R.

DAME EDITH LYTTTELTON ON COMMUNICATION WITH THE DEPARTED

DAME EDITH LYTTTELTON, who succeeds Sir Oliver Lodge as President of the Society for Psychical Research, delivered her presidential address at Conway Hall, Red Lion Square, London, on Wednesday last week (September 27), her subject being "Precognition, with special reference to Survival." She was supported on the platform by Sir Oliver Lodge and the Earl of Balfour.

Referring to the question of foreknowledge and what it implied, she said we were forced to entertain a different conception of time. "Past, present, future is to us," she said, "a ceaseless movement—the constant passing of moments into our ken, past it, and out of our contact. Instead of talking as we do of past, present and future we should reverse the order and speak generally of future, present and past, since that is the procedure of time as we know it.

"In the matter of communication with the dead I prefer to think that the super-conscious part of a living mind may establish contact with another plane of being, rather than that discarnate spirits visit the plane on which we live, though I should be far from saying this never happens.

"We know that many human beings have mental powers which extend beyond their senses and their consciousness. Sometimes these powers seem to bring us tidings from another field of existence. Spiritualists believe that such communications come from spirits. We are all aware of the deceptions and confusions which obscure this question. No evidence of the identity of the dead will carry intellectual connection of survival because of the immense ramifications of telepathic power which are now recognised or conjectured.

"It is not of any special interest what I myself think about this, but in order to be perfectly honest and to remove any possible misconception, I should like to say that I believe communication with the dead is possible and that it occurs constantly, though not often consciously."

"It happened to me once," Dame Lyttelton said, "to be very anxious about a friend's illness, and to obtain a symbolic picture which foretold recovery. I saw a pail of water tipped up and slowly emptying. I was frightened. I thought it symbolised life slipping away. On and on went the stream of water, till there was barely an inch left at the bottom of the pail. My heart stood still. Then, with a sudden jerk, the pail returned to an upright position, and there was still some water left. I looked away. When I looked again the pail was being rapidly filled by a downpour of rain.

"I do not call this necessarily knowledge of the future," she added, "but I do call it superconscious knowledge which might have been obtained by the tapping of the doctor's mind or possibly by tapping the superconscious part of the patient's mind—which might know exactly what course the illness would take. I could not possibly have known the happy outcome of my friend's illness. The news had not been good. Superconsciously I was apparently able to foretell it."

SPIRITUALISTS AND WAR

An earnest and eloquent appeal to Spiritualists to do all in their power to prevent "that iniquitous thing called War" was made by Mr. Ernest Marklew at the Marylebone Association's Queen's Hall Meeting last Sunday.

Mr. Marklew, who for over forty years has been a splendid worker in, and able exponent of the truths of Spiritualism—notably in his long connection with the S.N.U.—gave full evidence on this occasion of his ability deeply to interest his hearers whose close attention he held throughout his inspiring address.

Mrs. Hirst's clairvoyance at this meeting was most successful, and by its convincing nature formed a fitting adjunct to the address.—L.H.

Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3758.

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A NEW CHAPTER

A NEW chapter opens to-day in the history of *LIGHT*. We take this opportunity to greet old friends who have loyally stood by us through good and bad times; and we welcome new readers who, we hope, will give us their greatly needed support.

More than fifty years have passed since *LIGHT* was founded "to proclaim the reality of life after death as a fact in Nature, affirmed not only by the religious instinct in mankind and the visions of saints, seers and sages, but by scientific investigation of psychical phenomena."

That has always been, and is to-day, *LIGHT*'s definite mission—that and also to provide a forum for the free and frank discussion of the implications arising from the fact of Survival and their relation to the science, philosophy and religious opinions of the day. The fact of Survival we hold as certain—though all men do not accept it; yet all who recognise it find in it a common focus of agreement, however widely they may otherwise differ in their religious views. There is always, of course, enough suspicion in the air to keep us alert—and sometimes amused—but *LIGHT* lays down no creed and is the organ of no school or cult.

It is often asserted that Spiritualism is "a science, a philosophy and a religion"; we are content to hold that there is a spiritual life not merely Beyond but Here and Now which profoundly and actively affects all science, all philosophy and all religion; this being so, there naturally arise many subjects for discussion of the greatest interest and importance. For such discussions, the pages of *LIGHT* are always open.

We welcome readers of all religions, for our aim is to establish beyond doubt the root-facts on which all religion is based and to increase and spread the knowledge of the Spirit without which no religion has any meaning.

We also welcome readers who are not associated with any religious opinion, in the hope that we may provide them, week by week, with evidence that will convince them that man is *primarily* a Spirit and will survive the

death of the physical body. If in this we succeed, they will inevitably attain a new outlook on life and a mental state from which religion cannot be excluded.

LIGHT has clearly and consistently proclaimed its message for more than half a century. We venture to think its efforts have not been in vain. We intend to continue steadfastly and with courage—noting new discoveries, new proofs, new theories regarding life and its mysteries, and ever seeking to present them to our readers fairly and without bias, so that they may be enabled to reach safe and well-founded conclusions for themselves.

PROF. LOW'S "DEMAND"

SPIRITUALISTS will regard it as good news that (in a contribution to *Armchair Science*), Professor A. M. Low "demands a thorough investigation into the claims of Spiritualism." Professor Low is one of a comparatively small band of younger scientists who have obtained a distant nodding acquaintance with the phenomena and conclusions of Spiritualism and he does not hesitate to let it be known that these excite his interest.

"It is necessary," he writes, "for the peace of mind of the believing and unbelieving public that the wheat should be separated from the chaff, and that every one of us should know whether time is being wasted upon false hope, or if we should studiously devote a portion of our temporal lives to a study of what, if true, is by far the most important part of our existence."

If Professor Low can persuade his fellow scientists to agree with him and to take up the matter seriously, he will find that all possible help will be given readily by Spiritualists and Psychical Researchers. Meanwhile, he and others who may think of joining with him might prepare by reading up the evidence collected by the S.P.R. or by individual scientific investigators, like Sir Oliver Lodge, who have given years of serious study to the matter and been convinced that the ascertainable facts do substantiate the basic claims of Spiritualism.

SPECULATIONS—FACTS

CANON J. S. Bezzant, in his broadcast lecture on "Man's Hope of Immortality," on Sunday last, propounded as philosophical speculations some ideas regarding the after-life that are held by Spiritualists to be proved realities. These included the persistence of memory and the formation during this life of a non-material body through which the surviving self can manifest in its new sphere after death. Had he added, as he might have done, that Psychical Research gave good grounds for accepting these speculations as facts, he would have taken his hearers on to firmer ground. As it was, the lecture was a scholarly refutation of the Materialistic dogmas regarding man's origin and destiny, and a finely-reasoned argument for recognising man as a spiritual being whose mental and moral qualities demand a continuance of conscious life beyond the grave.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

A SPIRITUAL ASTRONOMER

MR. AMES has chosen a most attractive title* but one so immense with promise that it demands a great capacity for fulfilment, even did we possess, which is doubtful, the mental equipment for conceiving it.

Mr. Ames is up against this difficulty from the outset; "what," he says, "I consider to be the first and most fundamental thing in the whole realm of Being, viz. the principle of *opposites* . . . I shall speak of it in the present essay, as the 'Polar' principle, or 'polarity'."

It sounds quite simple. You have your magnet with its polar principle, its north and south ends. You cut your magnet in halves, and you have two magnets, each with north and south ends, and the faces of the metal where you made your cut have now become polar opposites.

That is the principle, and Mr. Ames would apply it all round; even, though with a certain misgiving, to husband and wife.

He needs his principle to explain that fundamental perplexity, the existence of Evil.

He objects, naturally, to the Biblical implication that Evil was introduced at Eden. He need hardly have troubled. An antecedent origin was confessed by a tree whose fruit conferred the knowledge of it.

"We see," he explains, "that the word 'evil' is simply a term signifying the particular way in which the polar principle may affect us, and has therefore no reference to, or connection with any such supernatural monster as an antiquated theology would have us believe."

That may be true enough, but theology created the monster to save itself from what seemed a much more serious implication in the polar principle. Mr. Ames is coming to it.

"Assuming all this to be true, then, where did this basic principle on which evil rests originate? And by what power is it sustained? . . . If we find the polar principle so deeply seated and so necessary in everything we are acquainted with . . . we can only think it must be inherent in the *ultimate substance*, whatever that may be, out of which all things are made . . . That is to say . . . we cannot, from our finite standpoint exclude even the Deity from it—at least so far as He is related to what we call the cosmic scheme."

Well, that is an old story. Egypt, Babylonia, and Persia accepted its science, and many less developed peoples its fears; and, as Mr. Powys has lately told us, the "Good-Evil" character of the First Cause appeals to thinkers today.

He has Jewish thought also to applaud him. "I form the light and create darkness," declared its great unknown prophet. "I make peace and create evil: I the Lord do all these things." "Shall there be evil in the city," demanded the Herdman of Tekoa, "and the Lord hath not done it?"

"Whatever our idea of evil or its source may have been in the past," says Mr. Ames, "I fail to see how we can do other at the present day than attribute it primarily to the Creator Himself . . . Not that God as a personal Being is necessarily evil, or liable to evil in the popular sense . . . but that polarity, the principle on which evil rests is an unavoidable necessity of all existence whatever."

This is certainly a more gallant way of facing the trouble than, like the Christian Scientists, with a head thrust into the sand, declining to see it.

But the author proceeds, unfortunately, to decorate it in a fashion more accordant with its Divine origin. "Unless our vision is permanently distorted we must all see . . . that evil as a principle, is as necessary as 'good.' We certainly cannot now think of it as a curse. However much we may dislike it we have to admit its necessity."

* *A Spiritual Universe*. Thomas Ames. London. A. H. Stockwell, 1933.

In a vast area of its operation it is Nature's great instructor; the exposé and corrector of human folly and ignorance."

Evil exposing and correcting evil is not altogether easy to visualise, and working out this idea into our tangled social scheme one is not surprised to find the author saying: "What is wanted then is to reduce the harshness of polarity by some sensible and practical means."

How the harshness of "the principle of opposites" can be reduced, and still leave them opposites is also not easy to see.

THE REAL DIFFICULTY

But the real difficulty comes when the author has traversed the Celestial, Terrestrial and Spiritual Arcs of the great "Circle of Being," of which he gives a plan, and arrives at Absorption in Deity.

This was not a point that worried the old upholders of Ormuzd and Ahriman: but Mr. Ames has to picture Heaven, and explains, "We may agree with the Evangelist when he says the Devil won't be there;" but surely we had agreed that the devil was merely a name for the opposite end of the magnet which "the principle of polarity" made an essential part of the First Cause. What is going to become of it? "God," we are told, "cannot play fast and loose with the laws of His universe," and certainly not with His own nature.

This question of polarity occupies only the opening chapter of the volume, but it is fundamental to the theme of the "Theo-cosmic Circle" to which the greater part of it is devoted. Mr. Ames is too ready to rely on similes as an argument; and the similes are not always apt. He expounds "The Universe in Cycles (Cosmo-cyclism)," and explains that the term Circle "will apply to anything in which a *return to the starting point is indicated*," and as a sample he instances nations as "forming no exception to this deeply seated and universal rule; they have run through their cycles of existence." But when ever did the tail end of a nation's existence return to its starting point?

He has also the habit of propounding theories and referring to them later on as laws. Having pointed out the necessity of evil to "drive people to do what Nature cannot tell them to do in words," and doubting if, in its absence "we could be quite sure that we should be any happier than we are at present," he is faced with the likelihood of our stagnating in a heaven from which the devil had been eliminated; but negatives that by an assurance that "such a mode of life would be out of character with the Cosmo-cyclic law," a law he himself has formulated in a previous chapter.

The universe seems to engulf other people than astronomers.

[Next week Mr. Battersby will review "Opening the Psychic Door," in which Mr. F. W. FitzSimons, F.Z.S., Director of the Museum of Port Elizabeth, South Africa, tells, amongst many other things, how he visited the after-life sphere.]

INTER-RELIGIOUS CRUSADE

The fourth of the series of mid-day meetings arranged by the Inter-Religious Crusade (of which Mrs. St. Clair Stobart, leader of the Spiritualist Community is the Chairman) was held at Whitfield's Tabernacle, London, yesterday (Thursday) when the subject was "Purity" and the speakers were the Rev. Basil Bouchier (for the West) and Mr. Shinobo Iwamura (Shinto, for the East). The four meetings held at Whitfield's have been fairly well attended, although the people for whom they are specially designed (namely, those out of touch with religion in any form) have not responded very well.

Next week's meeting (Thursday, from one to two o'clock) will be held at the Guildhouse, Eccleston Square, when the speakers will be Mr. Shaw Desmond and Mr. W. B. Bashyr-Pickard, B.A. (Mohammedan). The object of the meetings is to show that the religions of East and West are in agreement in fundamentals.

IF ONLY FATHER—!

INTERESTING PSYCHIC PLAY AT THE SAVOY THEATRE

"IF only Father were here!" — "If only Father could see this," etc., etc., are the constant ejaculations of his widow. And in response to this ever-present thought and to the urgent need of his family, "Father" is permitted to come back and to prove that not only was he always there, but heard, and saw, and knew, far more than ever he could have done on earth.

Such, in brief, is the subject-matter of this interesting, if not (from the Spiritualistic point of view) altogether satisfactory play. In the opinion of many—the writer included—no play dealing with the supernatural can ever be very convincing, and the stage, owing to its natural limitations, is an even less suitable medium of representation than the screen.

Mr. Roy Jordan, the author, is apparently more indebted to the New Testament than to modern psychic science for his inspiration—and, even so, his narrative is not so scientifically accurate as are the old records of the post-resurrection appearances.

For instance, the extraordinarily substantial materialization of the very lovable grocer (delightfully portrayed by Sir John Martin-Harvey) takes place *in the full light* of a bright summer day, and is apparently quite independent of the *presence of a Medium* for its maintenance morning, afternoon and evening!

It's first words "Do not touch me—*yet!*" and the final "Do not touch me *now!*" although they may seem unpleasingly scriptural to an orthodox audience, are, on the other hand, strictly in keeping with the experience of the séance room—and so, perhaps, we may count the spirit's difficulty about meals, though one wonders why he did not avoid this by the simple expedient of explaining that spirit-bodies do not require material food!

Apart from its supernatural interest the play is worth seeing for the capital acting of an excellent cast, and since all such plays bear witness to an ever-spreading interest in our subject, and serve the purpose of propaganda by provoking discussion—whether "for" or "against"—it is to be hoped there will be a large attendance of Spiritualists.

A. G. EDDISON.

MR. FRANK SPEAIGHT'S LECTURE-RECITAL

THERE was quite a large attendance at the opening meeting, on Wednesday last week (September 27th), of the winter session of the Manchester Spiritualists' Literary and Discussion Class. The evening was devoted to a lecture-recital by Mr. Frank Speaight, whose reputation in America is somewhat similar to that of Bransby Williams in this country.

Mr. Speaight entertained the audience to recitals from the works of Mark Twain, Browning, Edgar Allen Poe, Shakespeare and Dickens; and his renderings were pronounced by competent authority to be magnificent. He made no recourse to artificial aids to characterisation, but exhibited a natural gift to effect changes in personality and appearance without extraneous assistance. The lecture, which elucidated "The Dramatic Instinct In All of Us," was particularly instructive; and the whole demonstration occupied about an hour and a half, during which the audience was held spellbound.

The chair was taken by Mr. Frank Harris, the newly-appointed secretary of the S.N.U., who thus made his *debut* before a Manchester audience.

We are informed that good progress is being made with the printing of Dr. Nandor Fodor's *Psychic Encyclopædia*, and that the publishers (Arthurs Press Limited) hope to issue the book in a few weeks.

A PROPHETIC DREAM

THE following account of a curious prophetic dream was recorded and signed by a clergyman. The dreamer, Miss Emily P. Cummins was a great-great-aunt of Miss Geraldine Cummins, the writer of *The Cleophas Scripts* and *The Road to Immortality*. The family alluded to in the dream was very mediumistic and had other psychic experiences. Indeed, the psychic gift would often seem to be of a hereditary character—passed on from one generation to another. The account of the dream is as follows:—

"The death of Emily P. Cummins, eldest daughter of Joseph King Cummins of Silverspring, Cork, was preceded by a very remarkable dream. She was a gay, healthy girl, the eldest of a large family of brothers and sisters. At Silverspring, where they lived, there was a large old tree growing on a bank just outside the school-room window, and one night she dreamed that she was standing in the window and that her younger brothers and sisters were in the room and collected in a group round the window with her. She dreamed that she saw the Lord Jesus Christ appear in the sky opposite the window, sitting on a golden barrel; He looked towards them all, and then beckoned with His hand three times towards the group in the window. Then He turned to her in particular, specially beckoned to her, as if calling her to Him. Then He disappeared again in the sky, and as He disappeared a great branch fell from the old tree on the bank outside the window.

"This dream was often told by her, and it was much talked of in the family; but though she was in health at the time, shortly after she caught a cold which she could not get rid of. The doctors thought it serious and her aunt took her to London to have the advice of the first physicians there. They considered her case hopeless, and recommended that she should be taken home as soon as possible or her illness might make too rapid progress for her to return. This was in the year 1833, before there were many railways open in England, and the aunt and cousin travelled by post coach, starting for Bristol intending to cross by the steamer to Cork. They stopped on a Saturday evening at Marlborough, intending to continue the journey the following Monday. On Sunday evening, Emily got a fit of coughing while they were at tea and got up to go into her bedroom but died as she was crossing the room.

"It was November, and a wild storm was raging. Her father, who was at home with his younger children, was at the same hour sitting with them round the fire in the same schoolroom which was the scene of Emily's dream. The storm was raging outside with great fury, and they heard a loud crash outside the window. He went to see what it was, and found that an enormous branch had been blown down from the old tree on the bank outside the window!

"This happened in November, 1833, but before the autumn of the following year, two young brothers and a sister had followed Emily and were interred in the same grave."

In view of the account of a remarkable dream experience of Miss Geraldine Cummins's recorded in *LIGHT* in issue of April 28th, 1933, the above is not without interest.

NEW MONTHLY MAGAZINE

The first number of *Spiritual Vision*, edited by Mr. F. H. Haines (author of many well-known inspirational books) contains much interesting reading—most of it from the Editor's own pen. Mr. Haines proclaims that he is "weary of phenomena" and intends to "write as the spirit moves" and has "no hesitation in saying things that may not please those who look for entertainment." He also announces that the magazine is "not a business venture to make money but a faith venture to feed my lambs." It is to be issued as a mid-monthly, price 6d.

G. R. S. MEAD, M.A.

A PROFOUND SCHOLAR, A WISE COUNSELLOR
AND A GOOD FRIEND

IT is with deep sorrow we record that Mr. G. R. S. Mead passed away at his residence at Chelsea on Wednesday, 27th ulto. He had been in poor health for some months, and while on his annual visit to Sark this summer was taken so seriously ill that he seemed for a time at the point of death. He expressed a strong desire to return home and providentially recovered sufficiently to undertake the journey and so made his departure from this life in his home surroundings as he had wished.

Mr. Mead was born in 1863, son of the late Colonel Robert Mead, and married in 1899 Miss Laura Mary Cooper, who died in 1924. He was educated at Kings College, Cambridge. He was the author of many books dealing with mysticism and religious origins. As editor of the *Quest Quarterly Review* and of the *Quest* series, he established a reputation for sound scholarship and stood high in the respect of that portion of the learned world which is concerned with mysticism and the study of comparative religion.

Mr. Mead was at one time private secretary to Madame Blavatsky, one of the founders of the Theosophical Society, and his death has followed quickly on that of Mrs. Annie Besant, with whom he was for many years closely associated in the promotion of Theosophy.

In a notice of his death, *The Times* referred to Mr. Mead as follows: "A man of wide erudition, with a deep sympathy for poor scholars, always willing to help any who came to him with difficult problems, he was also an affectionate friend and one who hated charlatanism in any of its subtle forms."

Mr. Mead's remains were cremated at Golder's Green on Saturday morning. The service in the Crematorium chapel was conducted by the Rev. Ethelbert Goodchild, Vicar of St. Luke's, Edgware Road, London, the last President of the *Quest* Society. Amongst those present were Mr. Herbert Page, Sir Lawrence Jones, an ex-president of the S.P.R., Mr. and Mrs. Loftus Hare, of the Society for Promoting the Study of Religions, Mr. Gerard Heym, Mr. Dimsdale Stocker, President of International New Thought Alliance, Mr. A. W. Trethewy, Mr. and Mrs. John Watkins and Mr. Nigel Watkins, Mrs. Forman, Mrs. Elizabeth Ford, Mrs. G. H. Lethem, Misses Ward, Hind, Francis, Worthington, Shafto, and Garrett, Messrs. J. P. Quinton, F. J. Payne, A. Vout Peters, Glover Botham, Miss Phillimore, Secretary of the L.S.A., and the Editor of *LIGHT* (Mr. G. H. Lethem). Mr. David Gow, of *LIGHT*, was unable to be present.

AN APPRECIATION

By DAVID GOW

A profound scholar, the author of many books dealing with mysticism and religious origins, Mr. Mead carried his learning lightly, and had about him little of the recluse or book-worm. He appreciated the social life, and many years' experience as a public speaker had worn off any suggestion of diffidence. He had always full command of his subject and his audience. He was very human, and his temperament was decidedly masculine. He had been an athlete in his 'Varsity days, and although his tendencies were to study and scholarship, he was very broad in his sympathies.

I first met him in the war years when, although he had ended his connection with Theosophy, he still preserved a certain aloofness from Spiritualism, which he regarded with distrust. It was with him as with many others—he had never gained any practical knowledge of it. When he came into close touch with the matter and investigated mediumship, he was led to abandon his old prejudices, and in some articles he wrote in his quarterly magazine, the

(Continued at foot of next column)

RAYS AND REFLECTIONS

H. B. IRVING AND THE MEDIUM

The decease of Mrs. H. B. Irving (Miss Dorothea Baird) reminds me of conversations I had with H. B. Irving when, in the war years, he was acting in a psychic play at the Savoy Theatre which I attended as a representative of the *Review of Reviews*. He was much interested in psychic matters but at that time had never even met a Medium, and desired me to put him in touch with one. I accordingly introduced him to Mr. Von Bourg who in those days was prominent in psychic circles. The results were satisfactory, inasmuch that I learned that Mr. Irving, who was of a highly critical temperament, was convinced of the reality of the subject and also that his wife (Miss Dorothea Baird) had been likewise greatly interested.

* * *

MRS. ETTA WREIDT

We hear but little of Mrs. Wreidt nowadays, but her name is still well-known and she is kept in remembrance by those acquainted with her splendid gifts as a Voice Medium. During the war years, and before and after, when she was in Great Britain, she was regarded as the greatest exponent of the Direct Voice. Admiral Usborne Moore's book *The Voices* is but one of many records of her mediumship. Mr. G. T. Bell of Westmount, Canada, formerly an officer of the Grand Trunk Railway, sends me a letter he lately received from the veteran Medium. She says little about herself, but mentions that she has lately returned from San Francisco, visiting also Los Angeles and Long Beach, the scene of devastation caused by the earthquake. She appears to be in fair health except for failing eyesight. Her mention of *LIGHT* and her appreciation of it, prompts us to add a fresh tribute to her invaluable work as a Medium and her fine character as a woman. We send her our greetings and those of her many friends here.

D.G.

(Continued from previous column)

Quest, he defended the subject as one which had suffered much misrepresentation, and in which he had found a new avenue to the knowledge he sought.

Only those who knew him well were aware of his essential kindness, sympathy and understanding, for his mind was of a positive cast, intolerant of humbug and pretence. His was a probing and penetrative intellect; he had no indulgence for error even when it arose out of well-meaning ignorance. But as the years went on I noticed that he allowed the spirit of fellowship more and more to mellow the natural austerity of his mind, and our friendship ripened accordingly. But his search was always for knowledge, especially knowledge of religious origins and the interior meaning of the rites and mysteries of the religions of the past.

He lived a mentally adventurous and varied life. He was the friend of many men foremost in learning; and, had he written an account of his career, it would have been full of interest even on the side of his social contacts alone.

Had I never enjoyed the privilege of his friendship I could still have written of him with warm admiration and regard for the work he did and the strong, salutary influence he exercised in Spiritualism and Psychical Research. As it is, to these feelings I can add that of warm affection—an affection in which his memory is held by a large circle of friends who knew the man and understood the value of his life-time of labour, filled as he was with a single-minded devotion to truth, fearless and outspoken, a good friend, a wise counsellor; learned in all the wisdom of the past, but none the less a man who had not lost the "common touch." Our love, as well as our admiration, goes with him into that world of reality of which, while here, he had gained complete assurance.

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Thursday, Oct. 19th, at 8.15 p.m.

Lecture by

MISS OLIVE PIXLEY on "REVELATION"; DR. FIELDING-OULD will preside. (Members free; non-members, 2/-.)

Tuesdays at 8.15 p.m.—Group Seances.

Members 2/6. Non-Members 3/6. Oct. 10—Mrs. Livingstone

Tuesdays at 7.30 p.m.—Free Public Meetings.

Short Addresses by MR. W. H. EVANS.

Oct. 10—Clairvoyance—MR. A. VOUT PETERS.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversation. Oct. 18—MR. A. VOUT PETERS.

Private Sittings Daily with approved Mediums, including Mrs. Abbott, Miss Bacon, Mrs. Garrett, Mrs. Mason, Ruth Vaughan.

Home Circles. Apply to Secretary for information.

DEVELOPMENT OF PSYCHIC FACULTIES

We are pleased to announce that Mr. Vout Peters will resume his circle for Psychic Development on the afternoon of Tuesday, October 10th. Those desiring to be admitted should apply immediately to the Secretary for particulars, prior to an interview with Mr. Peters.

We are also glad to inform members that an opportunity for training in Automatic Writing will be provided by Mrs. Hester Dowden. A circle for this purpose will consist of six people. The Secretary will be glad to provide particulars at an interview.

Careful instructions and sensible guidance will be found at each of these classes.

ACCOUNT OF SITTING WITH MRS. MASON

MY wife and I had a private sitting with Mrs. Mason in a room at the L.S.A. headquarters on Thursday, 22 June, 1933. It was our first experience. We were complete strangers both to Mrs. Mason and to the personnel of the L.S.A.; it is not credible that either could have obtained previous knowledge of such intimate details concerning our personal histories as were revealed during the sitting.

This account is written from notes I made immediately on returning to my hotel. Where I was sure I remembered Maisie's actual words, I have used inverted commas; otherwise I have written as accurate a gist as I can of what Maisie said. After a few preliminary words Mrs. Mason went into trance and in about two minutes Maisie began to speak confidently.

1. There is a lady here, middle aged, fair hair, brown eyes; she died suddenly, they didn't expect her to; she had an operation, she had had much pain here (Maisie was rubbing her hand over the lower abdomen and indicating that she felt pain). She left three daughters; one is married, one is "over the water." Then Maisie spoke hesitatingly—"Kitty," "Kit," "Catty," and finally said quite distinctly "Kathleen." The lady says her husband is with her and that they are both happy. Two or three times during the later part of this account Maisie said—"Rosie, as I call her."

Facts. My sister-in-law died 14 years ago after an abdominal operation. She was apparently making an excellent recovery and was sitting up in bed for breakfast when suddenly she fell back against the pillow and died. She did leave three daughters, the eldest of whom is married, the youngest is in the Sudan, the name of the middle one is Kathleen. When I heard Maisie giving these accurate particulars, I incautiously whispered to my wife—"That must be Rosie"; Maisie may have heard this, so that her later statement, "Rosie as I call her" is deprived of evidential value.

2. Several times during the sitting, Maisie stated that

there was a whole crowd of them—meaning, I suppose, that several personalities were ready to communicate. Suddenly she said the word "Harold," adding that he was my brother, that he was young when he died, about 20 or 22. After some groping after the word, and with no assistance from us, Maisie distinctly said "King," but I could not be sure that she realised that Harold and King were the same person. She went on to say that Harold died suddenly, but that it was an accident, that he had been much worried and had had "brain-storms," that "he took more than usual," but that "it was an accident—it was an accident," (this insistence on accident was repeated several times). Maisie was holding her throat as if in pain and said that Harold took something that hurt his throat. A message was given to me that I was to continue what I had been doing, and after some difficulty I understood that I was to continue my attempts at automatic writing.

Facts. My brother Harold died over 39 years ago within a few days of his 22nd birthday. His death was due to an overdose of chloral, but as he had been worried and depressed for a few days previously we none of us knew whether the overdose was accidental or intentional. The verdict at the inquest was "death from accident." If to the usual amount of water he had added an extra dose of chloral it would certainly have caused a burning sensation in the throat. My brother was an invalid from early childhood, and was given the pet nickname of "King," which, as often happens, stuck to him as he grew up, so that he was more often addressed and spoken of among the family as "King" than as Harold. In the past, I have made some not very successful attempts at automatic writing. I believe that Harold achieved better results.

3. "Frank"—the name was given without groping or hesitation. He is your brother, he passed suddenly, he was about 48 or 50. He was "much perplexed," "he is still rather perplexed." "Going along, going along, going along," and then something happened. (This expression "going along," was repeated 2 or 3 times.) "There was no explosion," (this also was repeated more than once). He had been to Africa. (We then told Maisie that he had also been to Canada and Ceylon). "He did not die in Africa or Canada." Then came several rather vague references to "a country with hills," and also to "Ireland," followed by the definite statement "he died near England." Maisie then asked "was he drowned?" I answered "Yes." Maisie then said quickly: "It was not a war-ship—women and children on board—many drowned." I felt so sure of the presence of my brother's personality that I spoke to him directly, saying: "Frank, did the boat carry munitions?" The answer came quick and pat—"Yes, for Ireland." I again spoke to him, saying, "Frank, why didn't you jump?" Maisie answered quickly and almost indignantly, "You ask me that—there were women and children on board to be saved."

Facts. My brother Frank was drowned in the sinking of the "Lusitania" near the coast of Ireland on 7 May, 1915. He was aged 48. To those who knew my brother the statements "He was much perplexed, he is still rather perplexed" are quaintly characteristic, and the bluff hearty sort of expression "Going along, going along," and then something happening is just the way in which he would have expressed what occurred. I do not, however, understand the insistence that there was no explosion. I put the question "Frank, why didn't you jump" because after his death we got into communication with a fellow-passenger who had survived and who told us that he was standing on the deck next to my brother as the boat was sinking and had advised him to follow his own example and jump overboard, but that Frank had answered that he could not do it.

E. LE CRONIER LANCASTER, B.A., M.B., B.Ch. Oxon., J.P. (Glamorgan County).

Consulting Physician to the Swansea General Hospital. Penard, Lyme Regis, Dorset.

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Subject: "DEATH; THE EVER OPEN DOOR"

Clairvoyante: Mrs. Estelle Roberts

Oct. 15 Speaker: Mr. H. Ernest Hunt
Clairvoyante: Mrs. Helen Spiers

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MEETINGS for CLAIRVOYANCE and PSYCHOMETRY

Monday, Oct. 9th, at 3 p.m.	Psychometry	..	Mrs. F. Kingstone
Monday, Oct. 9th, at 7.30 p.m.	Clairvoyance	..	Mrs. Estelle Roberts
Thursday, Oct. 12th, at 7.30 p.m.	Clairvoyance	..	Mrs. Helen Spiers
Friday, Oct. 13th, at 7.30 p.m.	Clairvoyance	..	Mr. Vout Peters

TRANCE LECTURE

Tuesday, Oct. 10th, at 8 p.m. .. Mrs. Barkel
Address by "White Hawk," followed by questions.

GROUP SEANCES

Limited to 8 sitters.

Monday, Oct. 9th, at 7.30	..	Miss Lily Thomas
Tuesday, Oct. 10th, at 7.30	..	Mr. Thomas Wyatt
Wednesday, Oct. 11th, at 3.0	..	Mrs. Helen Spiers
Wednesday, Oct. 11th, at 7.30	..	Mrs. Livingstone
Thursday, Oct. 12th, at 7.30	..	Mrs. Stella Hughes
Friday, Oct. 13th, at 3.0	..	Mrs. Helen Spiers
Friday, Oct. 13th, at 7.30	..	Mrs. F. Kingstone

PRIVATE SITTINGS

can be arranged through the Secretary with the following Mediums:

Mrs. Barkel	Mrs. Morrel
Mrs. Cannock	Mr. Vout Peters
Mrs. Grace Cooke	Mrs. Estelle Roberts
Mrs. Hirst	Mrs. Helen Spiers
Mrs. Annie Johnson	Miss Lily Thomas
Mrs. Kingstone	Mr. Thomas Wyatt

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SUNDAY, OCTOBER 8th, 1933.

11 a.m.—Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

6.30 p.m.—Mrs. Champion de Crespigny.

Clairvoyante: Mrs. Helen Spiers.

Sunday, Oct. 15th, at 11 a.m. .. Mr. LEWIS JEFFERSON

Clairvoyante: Mrs. Hirst.

Sunday, Oct. 15th, at 6.30 p.m. .. Mr. SHAW DESMOND

Clairvoyante: Mrs. Esta Cassel.

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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.

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 641.)

OTHER-WORLD MOVING PICTURES

FRENCH INVESTIGATOR ON APPARITIONS AND PSYCHOMETRIC APPEARANCES

TRANSLATED BY M. A. BUSH

IN the July number of *La Revue Spirite*, M. Raoul Mantandon gave numerous well-attested cases of apparitions, where wounds, deformities and other peculiarities of the departed were still clearly to be seen. In one case (that of a patient whose arm had recently been amputated) it was an infra-red-ray photograph that produced on the plate a clear outline of the vanished limb.

Commenting on these facts, M. Mantandon says:—In order to explain these phenomena, recourse has been had to the theory of Astral Images and Astral Sounds. . . To quote from Dr. Encausse—"Just as every object and every being projects its shadow on the physical plane, so everything casts its reflection onto the Astral plane. . . This reflection persists, and it is by getting into touch with these astral images that the clairvoyant is able to reconstruct the history of vanished civilisations or of deceased persons. . . . Imagine that after you have walked away, your reflection with all its details of colouring and expression still remains in the mirror, and you will have a good idea of what is meant by these astral images."

We must not, however (continued M. Mantandon) "picture these images as being suddenly released or provoked by the act of death; it is not a question of one single image, but rather, of an uninterrupted series of pictures—a continuous pictorial history of the growth of an individual from birth to death, reproduced and preserved in the invisible. Here are extracts from two mediumistic communications.

(1) "You look upon these appearances as hallucinations, but they are absolutely real. . . . You have but to direct your thoughts towards us, and immediately you are surrounded by our regiment, with its leaders, its soldiers, and its flags. These phenomena are still unknown to your sciences, but they have been abundantly verified by those whose sensitive constitution has reached a development beyond that of others. Everything that strikes the higher vibrations, by which you are surrounded, leaves upon them an indelible impress. . . . Ere long this process will be better understood by you. As the human mechanism adapts itself to the new conditions, your psychic sensibilities will more and more become aware of what are now unsuspected possibilities."

(2) "As I have already told you, an indelible impression remains of whatsoever made its mark upon the earth plane. . . . It is a certain variety of telepathy—between wave and wave, a sort of stabilised picture; it is set in motion by waves analogous to those which surrounded it at the moment when it was first formed. . . . Such pictures are usually called into manifestation, by some spiritual effluence—maybe by an unconscious memory. When a stone or other object calls up scenes of which those present have probably no knowledge, the spirit which can gather up these impressions was made receptive to them by questions and atmosphere. If, for instance, you go to a psychometrist for news of a departed friend, sympathetic vibrations are set up by the calling up of memories on your part. The earth-happenings left their indelible imprints, but it needed the act of evocation to cause them to pass by as a moving picture. You have your memories which you can recall and cause to live once more; similar memories remain in the surrounding ambience; the one is really no more difficult to understand than the other."

Thus (says M. Mantandon) our first conclusion is this: There exists in the Invisible a faithful image—a sort of Double—of each and every material manifestation. Within its living self the human body carries about this semi-material other-self, which only leaves it during natural or induced sleep. . . . Occultism teaches that this

etheric double, after a relatively short time, varying with the individual, returns to the etheric plane; but that it takes a considerably longer and again variable time before the astral body likewise dissociates itself and returns to the plane whence it first emanated. As to the higher principles of the spiritual being, we can but conclude that they go forward to a further evolution far beyond our limited understanding. . . .

It has been suggested that spirits have the power by ideoplastic thought to reconstruct their former likeness, as well as that of the material objects by which they were once surrounded. This is not unacceptable as a hypothesis; but it appears to us more logical in most cases to accept the idea of prolonged images, which all together combine to constitute what has been termed "the universal memory."

No other theory seems to us to so adequately account for these other-world moving pictures, which, when released, pass by automatically and unchanged, just as when first projected. . . . Hundreds of cases are on record where the apparitions make the selfsame gestures, adopt the same attitudes; where footsteps are heard in the same spot and with the same cadence; where—even after long intervals of time—voices, screams, groans are reproduced under identical conditions and in identical locations.

Very different on the other hand, are the impressions produced by such seances as those described, for instance, by Miss Marryatt. There everything is alive, changing, unexpected; a contrast as between the "talking pictures" and the fixed representations of departed friends in our photograph albums. We must conclude that we have here phenomena which, though analogous, are produced by quite different causes. In the one case Life is the Creator—Life displaying its incessant and multiple modifications; in the other, we are but watching a dead past being depicted for us in a fixed and unchangeable form on a film that is unrolled before us.

We are as yet ignorant of the laws which cause this universal cinema to operate. Nor do we know whether those on the other side can operate it at will. What we do know is that impressions exist of our earthly bodies, of their surroundings, their clothing, and their deformities and one-time defects. That the latter are occasionally shown to us for purposes of identification, by no means implies that they are still actual. All of which leads on naturally to envisaging the possibility of obtaining through a Medium like "Margery" reproductions not only of physical deformities but also of the Walter fingerprints as claimed.

BOY'S TEST QUESTIONS

The following story is told by Mr. Guy P. J. L'Estrange in the "Psychic Corner" which he conducts in the *Yarmouth Independent*.

A certain little friend of mine (he writes) is only eight years old, but he knows how to talk to the spirits. Just recently he was standing by whilst his daddy in the next world was communicating a message through an automatic writing Medium.

"If you are really my daddy," said Peter, "tell me what I do every morning before breakfast."

"You go for a walk," wrote the Medium.

"And what do I always do when I'm having my walk?" persisted the youthful enquirer.

"You stop and look at something," came the immediate reply.

"Yes, but what is it that I stop to see?" was the next question.

"Quack-quack!" scrawled the Medium's pencil.

Peter, who loves the ducks on the pond, yelled with delight:

"That's you, Daddy!" he shouted.

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(Illustrated)

OCTOBER, 1933

Editor: STANLEY DE BRATH, M.I.C.E.

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Editorial Notes. My Philosophy, by Sir Oliver Lodge. Notes (stenographic) of Direct Voice Seance. Law of Spiritual Consequence, by the Editor. Human Side of Mediumship by James Leigh. Lecture on Telekinesis by Dr. Nandor Fodor. Reflection on the Etheric Body, by Miss Dallas. Correspondence, Library Notices, etc.

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