

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

Editor :
GEORGE H. LETHEM.
Assistant Editor :
Dr. NANDOR FODOR.

Past Editors :
Rev. W. STAINTON MOSES, (M.A. Oxon.)
EDMUND DAWSON ROGERS.

E. W. WALLIS.
DAVID GOW.

No. 2753. VOL. LIII. (Registered as FRIDAY, OCTOBER 13, 1933. a Newspaper) PRICE TWOPENCE

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327, P.L. and R.)

PRINCIPAL CONTENTS

Has C. H. Spurgeon Returned? By Dr. T. Glen Hamilton	645-6	The Stage and Survival	652
Vampirism and Psychic Science. By Dr. Nandor Fodor	647	Book Review, by H. F. Prevost Battersby : A Door of Hope	653
Italian Notes. By Mrs. Isabel Emerson	648	Glastonbury's Glories	654
Further Evidence of Survival. By J. Arthur Hill	649	Recollections of G. R. S. Mead. By R. Dimsdale Stocker	655
Mr. Justice McCardie. Mrs. de Crespigny Explains Why the Interview was Published	650	Aspects of Spiritualism. By W. H. Evans	656

HAS C. H. SPURGEON RETURNED?

Has the Rev. C. H. Spurgeon "returned"? Read the following story and weigh up the evidence for yourself. The writer, Dr. T. Glen Hamilton, of Winnipeg, Canada, has won a world-wide reputation as a careful and reliable scientific investigator of psychic phenomena. In an article published in *LIGHT* last week, he described how the "sittings" were conducted in his own house and the measures he took to record accurately what occurred. These included frequent flash-light photographs, which revealed teleplasmic phenomena in the form of recognisable human faces, including that of C. H. Spurgeon. Below, Dr. Hamilton describes and analyses the phenomena.

WHAT THE CAMERAS REVEALED AND THE "VOICES" DESCRIBED

By T. GLEN HAMILTON, M.D.

WE shall consider with some care the psycho-physical events described in last week's article; and although the absence of reproductions of the original Spurgeon teleplasms weakens somewhat the strength of the facts as we know them to be, the full and tremendous import of these extraordinary phenomena will, I trust, be made plain.

The supernormality of the teleplasm of Nov. 4th, 1928, rested, we saw, on the following facts: The mass, attached to Mary M.'s face, had appeared after the Medium had been seached and while her hands were being continuously held and had been so held for some time, and while the hands of all present were being held. It had appeared shortly after her head, face and neck had been re-examined by four witnesses and nothing found thereon, and it had been recorded by three cameras (wide-angle, quartz and stereoscopic) operating simultaneously by means of a flashlight exploded by an electric switch held in the writer's hand, each of the cameras revealing the mass from a different angle. The phenomenon therefore was objective and experimentally shown to be of supernormal origin.

Then, signs of supernormality were disclosed by the teleplasm itself. For instance, although undoubtedly attached to the Medium's face at some central point, the wings of the mass could be seen (stereoscopically) to

stand out from the face an inch or more and to cast dense shadows on the Medium's skin. It therefore possessed considerable stability, cohesion and density of its own. The face-form located in the centre of the mass, although of miniature proportions—about one-fifth the size of an adult countenance—showed undoubtedly some elevation and, as I have already remarked above, appeared to be alive, or better, to represent or reflect the appearance of an individual who was alive. Equally interesting from the biological viewpoint was the discovery that the edges of the teleplasmic wings surrounding the face showed very definite correspondence in their markings and indentations, plainly indicating that the face had been enclosed by this portion of the mass like a pea in the pod, the "pod" breaking open to allow the face to be revealed and photographed. In other words signs were not wanting that unknown psycho-biological forces were at work, a supposition which I may say all subsequent Mary M. teleplasms were to bear out.

Still other extraordinary features accompanied the coming of the Spurgeon face of Nov. 4. There was Mary M.'s writing in deep trance in the darkness of the seance room of the name "Charles Haddon Spurgeon" and the initials "C.H.S." shortly after the flash had been fired, as a proof, according to the main control, that they, the unseen directors and operators, were fully aware of the identity of the miniature face-form before this fact was or could have been known normally to any one present—the writing, especially in the formation of the capitals, being found to resemble closely Spurgeon's own hand-

HAS C. H. SPURGEON RETURNED?

(Continued from previous page)

writing. We were totally unable to account for these interlocked phenomenal happenings on any normal basis whatever.

“JOHN PLOUGHMAN”

But this was not all: Following this, an intelligence speaking through Mary M. (still in the state of deep trance) gave Spurgeon's pen-name “John Ploughman” and also, as we accidentally found some weeks later, a quotation from his last sermon, “They shall pass from praise to praise, from psalm to psalm and from hallelujah to hallelujah.” That neither of these life-facts were known at the time to either the Mediums or sitters there is every reason to believe. In brief, from whatever angle we looked, the materialization of Nov. 4 was seen to be solidly surrounded by irrefutable evidence pointing to a transcendental origin.

If we found the phenomenon of Nov. 4 impressive, that of Dec. 23 was equally so. Again a teleplasm appeared while the Medium was under rigorous and adequate control and had been twice previously searched; again the phenomenon was registered by a battery of cameras operating simultaneously; again the phenomenon revealed internal details which inherently declared its supernormality; again a miniature countenance was revealed resembling the late C. H. Spurgeon; and again the directing intelligences manifested exact knowledge of the phenomenon before and immediately after it had become manifest. As if all this were not enough a second teleplasm appeared (and was photographed) seven minutes after the Spurgeon teleplasm had appeared, and in it a face, identified as the face of the Medium's deceased father, of whom it is claimed there is no photograph in existence! The first extrusion on this date overcovered the Medium's left eye and a good portion of her left cheek and forehead; the second was seen to be issuing from her mouth. The latter face appeared to be relatively flat; the former, the C.H.S. face, definitely three-dimensional, the photographic evidence for this being fully conclusive as I have previously reported in a former article.

To show the extraordinary part played by the trance-intelligence and to make public as well the fact that there was present on this occasion a special witness and scrutineer in the person of Mr. P., one of Canada's most highly-esteemed lawyers and a King's Counsel, I shall at this point quote from the verbatim record of this date.

THE “DIRECT” VOICE IS HEARD

Excerpt from *Sitting Report of Dec. 23, 1928.*

At 9.40 the “direct” voice is heard. The control speaks with considerable difficulty and very softly but quite distinctly: “I see you've got the Lord High Commissioner (referring to Mr. P.). Good evening. You've come to spy over us? Well, notice that your Medium's hands are both held. There, that's all right. Now will you place your hands all over her face?” Mr. P. does so.

Y.M.: You are sure there's nothing on her face? Remember, you are on your oath. Nothing on her face?

P.: It's all right. I'm quite sure there is nothing there.

Y.M.: Thank you. Thank you.

A very peculiar sound is heard like the quick intake of breath and the voice is gone. It has lasted about two minutes.

At 9.47 the control again speaks saying: “Sh-sh-sh.

Are you ready? Get in line. After you have taken the first picture, I will count twenty.”

Dr. T.G.H.: Will we have the usual signal counting one, two, three and firing the flash two seconds after the third count?

Y.M.: Yes, and then you will get ready for the second picture. Then I will count twenty; then one, two, three, and on the third you will go. Do you understand? All right. Sing a little something bright.

While we are singing the Medium breathes rapidly and heavily and at 9.50 the control cries out “one, two, three.” The flash is taken at 9.51. T. G. H. and Mr. Reed prepare their cameras for a second picture while the control counts very slowly up to twenty. While this is going on one of the sitters seems to be under very great stress and breathing heavily. Then when the twentieth count is reached the control says “Ready? One, two, three.” The second picture is taken at 9.58.

Y.M.: I have given you your old friend again, Spurgeon. . . . There are two pictures, one on each plate. The second one is not so good. I brought it from her mouth.

From the above the reader will realize with what the investigators were confronted: a trance-intelligence not only master of ceremonies but, what was more astonishing, a trance-director who appeared to be the operator as well and who knew exactly whereof he spoke, exactly as if he were a physical presence operating like one of ourselves within the confines of the room—and all this while his instrument was in a deep sleep and her hands were being continuously held by the sitters adjacent to her and she was under constant scrutiny and supervision—subjective manifestations of truly far-reaching import.

It should also be known that in the matter of verification on this date we had also the evidence supplied by Mr. H. A. Reed, a well-known Winnipeg electrical expert, who brought his own camera and plates which he alone handled. His plates show exactly the same phenomenon as my own, except of course from a different angle.

THIRD AND FOURTH SPURGEON FACES

Then came the third and fourth Spurgeon faces under the same general conditions that obtained at the first two experiments—Mary M.'s hands held before, at the time, and after the flash had been fired; a second examination after she had passed into trance; the recording of the phenomenon by various cameras carrying various types of lenses and focussed on the Medium from different angles; highly intelligent and entirely scientific co-operation on the part of the leading Mary M. trance-entity, along with his repeated manifestations of transcendently obtained knowledge of the whole affair in each case, both previous to and after the event.

These phenomena each showed the same main characteristics as the first two—a face much less than normal in size embedded within the materializing substance, the materializing substance revealing indications of having disrupted so as to disclose its inner product, the C.H.S. face. The mass of Jan. 20th overlay the Medium's left eye and forehead somewhat higher than that of December 23rd and, curiously enough, due seemingly to an unexpected delay in firing the flash, disclosed the fact that it was in the act of disintegrating, cracks or creases being seen in the left frontal area of the tiny face and also in the lower part of the face. The mass of May 1, extending

ÆOLIAN HALL	NEW BOND ST. LONDON, W.1.	“POWER”	THROUGH MRS.	MEURIG MORRIS
SUNDAY SPIRITUAL SERVICES: 6.30 p.m.		COMMENCING OCTOBER 22nd		
ADMISSION FREE		N.B.—ANNUAL MEMBERSHIP (providing RESERVED SEAT at all SERVICES)—10/6. Apply SECRETARY, MEURIG MORRIS SERVICES		

from the Medium's forehead to her breast below was the largest of all four teleplasms and indeed the largest seen up to this time.

Another interesting disclosure was the fact that the extrusion of May 1 revealed various aspects, a portion of the teleplasm being of the wool-like variety, another part having the appearance of a thick paste, while a third had a fibrous appearance similar to that seen in fascia—similar aspects having been previously observed by Continental investigators with Eva C., the French Medium (See Dr. Gustave Geley's synthetic report on ectoplasmic forms in his book *Clairvoyance and Materialisation* translated by Mr. Stanley De Brath).

As to the identity of all four forms there could be no doubt: feature for feature it was the same face one saw in photographs taken of Spurgeon during his later years—the same heavily lidded eyes, the same nose, the same full-lipped mouth opened slightly and showing the teeth, the same shaped beard revealing a partly bared chin, along with other unmistakable similarities.

There were, however, two important differences—the teleplasmic likenesses showed the face to be thinner than in life; and in no case was the pose exactly the same. In addition there was the matter of the striking vitality, especially manifested by the keen glance of the eyes, to be seen in the supernormal representations. In short we seemed to be looking at the old Spurgeon slightly changed.

So much then for these four extraordinary phenomena—perhaps the most unique and impressive manifestations centering about one particular deceased personality yet recorded, so far as I am aware, in the annals of psychophysical happenings.

That they were brought about by supramundane forces and intelligences I am absolutely certain. This was our finding at the time; this is still our finding after five years of careful and critical examination of the Mary M. mediumship and its varied and abundant products both mental and physical.

GENERAL CONCLUSIONS

While I have here outlined in the barest form possible some of the main facts in this connection, I have perhaps given enough to show that the following conclusions are warranted:

1. That the materialising substance was largely the product of the Medium's, (Mary M.'s) organism;
2. That these supernormal products occurred more readily when the Medium showed loss of normal consciousness;
3. That the substance had cohesion, stability and density and could assume different aspects;
4. That the presence of the face-forms appeared to have been brought about by the action of unknown psycho-biological laws operating upon or within the substance *after it had manifested* objectively;
5. That a face-form might appear in either two or three dimensions;
6. That the teleplasmic face appeared to be a representation of, or, better, to be a reflection, of the face of a personality living at the time in a supersensible state of existence.
7. That back of each phenomenon supernormal intelligences appeared to be at work independent of the Medium's will or desires.

[In his next article—to be published in our issue of October 27th, Dr. Glen Hamilton will deal with the subjective aspect of the C. H. Spurgeon case which, he says, admits of only one conclusion—namely, the existence of C. H. Spurgeon in a metetherial world.]

“Light” Sustentation Fund is still open and further donations are urgently needed. Another list of donations will be published next week.

VAMPIRISM AND PSYCHIC SCIENCE

By DR. NANDOR FODOR

FOLLOWING my article on the analogy between animal materialisations and the werewolves stories of the Middle Ages (Sept. 17th), queries have reached me as to the prevalence or not of psychic possibilities in another dark mediæval mystery: that of the vampire stories. Herewith I propose to give my answer.

According to Webster's International Dictionary, the vampire is “a blood-sucking ghost or re-animated body of a dead person; a soul or re-animated body of a dead person believed to come from the grave and wander about by night sucking the blood of persons asleep, causing their death.”

The first attempt to bring the phenomena of vampirism within the purview of psychics was made by A. T. Pierart, founder of the French *spiritualistic* school, as opposed to the *spiritism* of Allen Kardec. He approached the problem on the supposition that the vampires whose body was found uncorrupted and “living” in their graves were cataleptics whose suspended animation was mistaken for death. He wrote:

“Poor, dead cataleptics, buried as if really dead in cold and dry spots where morbid causes are incapable of effecting the destruction of their bodies; the astral spirit, enveloping itself with a fluidic ethereal body, is prompted to quit the precincts of its tomb and to exercise on living bodies acts peculiar to physical life, especially that of nutrition, the result of which, by a mysterious link between soul and body which spiritualistic science will some day explain, is forwarded to the material body lying still within its tomb, and the latter is thus helped to perpetuate its vital existence.”

Adolphe d'Assier went a step further. In *Posthumous Humanity*, he conceded that the body of the vampires may be dead but the spirit earth-bound, and obsessed with the idea that the physical body must be saved from dissolution. Consequently, the dense astral body feeds on human victims and, by some mysterious process, conveys the blood into the tomb.

Both speculations furnish reasonable explanation of the assertion in numerous ancient chronicles that fresh blood was found in the exhumed and uncorrupted body of dead people suspected of vampirism. Prevailing ideas of vampirism (independently of the question how the belief may have originally arisen) may act as a strong suggestion or even obsession on the mind of the dead. That could help us towards understanding some other features of vampire lore. But on the whole I contend that the points of contact with psychic science are too vague and elusive for the subject to be drawn amongst the problems of modern Psychical Research.

THE THEOSOPHICAL SOCIETY IN ENGLAND

PUBLIC LECTURES by Mr. F. M. LEE

Sundays, 7 p.m., at 94, Lancaster Gate, W.2.

LIFE AFTER DEATH

October 15th.—The Intermediate World

„ 22nd.—The Heaven World

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

ITALIAN NOTES

By ISABEL EMERSON

CHURCH AND PSYCHIC RESEARCH

IT is evident from various articles and letters in recent numbers of *Mondo Occulto* and *La Ricerca Psicibica*, that the current of thought in Italy, as in England, is gradually tending towards a *rapprochement* between the Church and Psychic Research.

Padre Alfani, the gifted Florentine Scolopian Father, whose earthquake studies are well known, and whose observatory is provided with the newest and most delicate instruments for registering seismic disturbances, gave a lecture some time ago in Naples on the subject of "Mediumship," in which, "speaking as scientist and not as priest," he stated that "the Church does not prohibit *scientific* mediumistic experiments."

Signor Zingaropoli, editor of *Mondo Occulto*, quotes in this connection the words of Pope Leo XIII in his Encyclical *Immortale Dei*: "All that contains Truth can only derive from God, therefore so far as man's enquiry leads to the discovery of the truth, the Church recognises it as a ray of the Divine Mind."

* * *

FASCIST FUNERALS

Under the heading "Signs of the Times," *Ali del Pensiero* quotes from *Milizia Fascista* the inscription on a war memorial recently unveiled at Potenza: "Present! Why do we reply 'Present' for our Dead? Because we do not believe in Death. We believe in Life."

(It is a touching and impressive custom at Fascist funerals for the Master of Ceremonies to call the name of the deceased, when the whole body of Fascists reply with one voice: "Present!")

* * *

REV. C. L. TWEEDALE'S BOOK

Mondo Occulto for July-August contains the first part of an appreciative analytical review by Gastone de Boni of the Rev. Charles L. Tweedale's book *Man's Survival After Death*, which has recently been translated into Italian by Elio Falchi, with a preface by Ernesto Bozzano. The reviewer remarks that the work in question is "one of the best published in recent years, and that it alone would suffice to prove man's survival of death." He then proceeds to quote and comment on some of the cases cited.

It would be well if more of our leading works on Spiritualism could be placed within reach of the Italian public, to meet the increasing demand for reliable information on the subject.

* * *

A PSYCHIC TELEPHONE

"This has been for some time the hope of ardent Spiritualists. We learn that a model is being constructed in Belgium under the guidance of the entity Henry Vandermeulen . . . The early appearance of the Psychic Telephone has also been announced in a communication given through a Medium in Rome, according to which the construction will take place in Italy, under spirit guidance, and will make the Direct Voice audible. Other mediumistic communications confirm the imminent invention of such an instrument, but observe that it must not be understood as a transmitter of voices, but only of sounds and signals which will permit of communication with discarnate entities." (*Ali del Pensiero*).

* * *

SEANCES WITH ALFREDO FORLETTA

Count Bragadin, editor of *Ali del Pensiero*, in a further account of the seances held in Milan with the Roman Medium, Alfredo Forletta, describes remarkable luminous phenomena which occurred regularly during a certain period of the seances.

The greater part of these phenomena occurred while the Medium was sitting in the circle; but even when he was moving about freely, the luminosities were usually seen at the opposite side of the room or near the ceiling.

They were of two kinds: vague nebulous luminosities which were not perceived by all the sitters; and definite bright lights.

On one occasion a bluish nebulosity formed about a metre above the Medium's head while he was in trance and breathing heavily; it rose rapidly with the pulsating movement of a medusa in the sea, and dissolved near the ceiling. In a few moments the phenomenon was repeated.

More numerous and interesting were the small bright globules which changed from blue to silvery-green as their light grew in intensity. They appeared in all parts of the room, usually near the ceiling, often descending in a curve. They were never formed in the Medium's vicinity.

On one occasion the Medium, whose control is a spirit calling himself "Dr. Bartoli," led Count Bragadin out of the circle and stood behind him, stooping, with ear pressed to his back, to listen to his breathing. While the Medium was in this position, a small globe of intense greenish light appeared about two metres in front of Count Bragadin, on a level with his eyes, and floated slowly towards him, followed by a second and brighter light, which came towards him so decidedly that he moved his head to avoid it. It swerved, passed across his forehead, and disappeared.

A few confused, guttural voices were heard at these seances, and many loud raps on the heavy table in the middle of the circle. In contrast to these, there was one sound which the sitters believed to be "direct," since it came from above, with the sudden violence of a bomb exploding, but produced no repercussion in the room.

"DEATH, THE OPEN DOOR"

At the Queen's Hall service of the Marylebone Spiritualist Association on Sunday evening, Mr. Shaw Desmond spoke on "Death, the Open Door." No assertion of survival, he said, is of any use if it cannot be supported by the same proof as demanded in any branch of science. Relying on such proofs, he said unhesitatingly that death, the greatest superstition of all the Jujuisms of mankind, had no existence. It was a vital incident, the pushing through an ever-opening door into a region where, untrammelled by the body, we can know as we are known. Sir William Bragg's discoveries in the realm of light, Rutherford's researches into the atom, Jeans's and Eddington's findings on wave-lengths fully explain why the invisible world is shut to our eyes, except on rare occasions. The denizens of that world vibrate millions of times more rapidly than our body on this earth.

FORETOLD HIS OWN DEATH

According to the daily press, Mr. William Wilson, a worker at the Christian Spiritualist Shrine of Light, Portsmouth, "foretold his own death to within two minutes." According to the account, he told Mrs. Dring, a lecturer at the Shrine, that on the night of October 8th he would be called to "fulfil a great mission." He reminded her of his prophecy on Sunday, saying, "I shall be ready at eight o'clock." And, at the close of the service in the evening he fell from his seat and passed away in the presence of the congregation.

PROF. RENE SUDRE, the distinguished French psychical researcher, author of *Introduction à la Métapsychique Humaine*, is coming to London, and will deliver an address in English on *The Bridge Between Psychical Research and Established Science* at a dinner given by the National Laboratory of Psychical Research, of which he is the Vice-President, at the Hotel Splendide on October 18th.

FURTHER EVIDENCE OF SURVIVAL

By J. ARTHUR HILL

Author of "Psychical Science and Religious Belief,"
"Letters from Sir Oliver Lodge," etc.

II.—THE CASE OF STANLEY POWER

THERE is good reason to believe that excessive grief on the part of those left behind is a trouble to those who have gone. These latter accordingly sometimes try to get a message through, assuring the bereaved that their loved one is still alive and is well and happy. When the bereaved people, however, have no interest in psychical things, it is difficult for the departed one to get his message across.

In the case now to be quoted, I was the intermediary, and Aaron Wilkinson was the Medium. I quote from verbatim records made at the time. Wilkinson said he had never heard of the people concerned; they live in a town at some distance from his home, and are not prominent in any way. I have used pseudonyms in this case, for obvious reasons.

At a sitting on July 28, 1925, the Medium said:—

"I feel the presence of another young man here. A stranger. Not more than 23 or 24; not as tall as the other, moderate in height, clean shaven. Power. He has passed away. A very clever young chap. He would be ill a little while; a lengthy illness . . . Stanley Power. He had a letter to his name, letters at the end. He was a scholarly man. Stanley . . .

"That young man must have a mother living in the body. I feel as if I want to reach my mother. I don't think he has been passed over a very long time. He had got letters after his name for being a good scholar."

J.A.H.—"Did he live about here?"

M.—"I don't know. That young man Power had to do with a school. I am impressed about a school. There is some woman in the body, I think it is his mother . . . I cannot tell where he lived."

The above meant nothing to me; the name Stanley Power was quite unknown.

At another sitting a fortnight later, a woman was described in great detail, apparently connected with Stanley Power. I was unable to verify the details, so they need not be quoted here.

At a sitting on January 22, 1926, the Medium said:

"Do you know someone called Power, a young man, who went quickly? Something was done to him by a doctor. There is someone grieving about him very much. Some of your friends have brought him. You have been in touch with someone who knows him."

It will be noted that Power is here said to have died quickly, whereas on July 28, 1925, he was stated to have had a long illness. These statements would be reconcilable if Power had a long illness, then an operation, death following soon afterwards. As to my having been in touch with someone who knew Power, it happens that I was at a Rotary Luncheon on July 24, 1925, four days before the first appearance of the communicator. No one named Power was at the luncheon, but it is possible enough that some relative was there.

On July 8, 1927, among other things, the Medium said, "Do you know a young man who died suddenly named Stanley?" And on August 24, 1928, the Medium said:

"Some young man is behind me; he has touched me. This young man behind me is Stanley. Do you know him?"

J.A.H.—"He has been before, but I cannot trace him."

M.—"This young man behind—have you a friend called Power? Some young man who wants to get a message to his mother. You have been in contact with someone at a big house, all men there, no ladies. The young man got in touch with you there."

Up to this point, the whole thing had been completely mysterious. But on September 3, 1928, I saw in a news-

paper a memorial notice concerning a Stanley Power, who had died September 3, 1922. I made inquiries, and found that he had had a long illness, then an operation, dying soon afterwards. His age was twenty-three, and the descriptions in the sittings were correct. I learnt that his mother was grieving excessively; in fact I was told that she was "dying of a broken heart."

I was anxious naturally, to get in touch with Stanley's parents, in the hope that some consolation might be given; for I have found, in other cases, that there is great comfort in the assurance that their boy is not lost to them, but still exists and loves them. But it was a difficult matter. I wrote to the Vicar who had conducted Power's funeral service, and he replied, on a post-card, that he had received my letter, and might write later on. But he never did. Then I risked writing to the father, but I received no reply; probably the subject was distasteful to him. However, the mother's grief was not to be long. She died in 1929, and at one of my sittings she appeared along with Stanley, happily united once more. They expressed gratitude to me for what I had tried to do, though my efforts had been rather a failure.

CANNOT BE EXPLAINED BY TELEPATHY

On the scientific side, this case is specially important. The facts cannot be explained by telepathy from the sitters. The knowledge shown was not possessed by anyone present. We had never heard of Stanley Power. Nor had we ever had anyone in the house, so far as I am aware, who did know the facts. Wilkinson had never met the Powers; they are not Spiritualists or interested in Spiritualism—very much the contrary. And telepathy from distant and unknown minds seems to me a wild hypothesis in this kind of case. I dismiss ordinary fraud because I knew Wilkinson for twenty years and never found him out in any deviation from complete honesty and indeed exceptional highmindedness.

There remains the hypothesis that the communicator was the boy himself. This I accept. It seems to me the most reasonable explanation of the facts.

TRANSITION OF MR. R. A. BUSH

WE learn with sorrow that Mr. R. A. Bush passed away on Saturday last at the age of 71. He was for many years the mainspring of the Wimbledon Spiritualist Church and keenly interested in spiritual healing. Born into a Unitarian family, he later joined the Church of England. Much study of rationalistic literature destroyed his religious faith, but a subsequent investigation of psychic facts served to restore his belief in the fundamental principles of Christianity.

His business was that of manufacturing chemist at the head of a well-known firm, but he retired when only 33 and devoted himself to his religious and humanitarian ideals. In 1913, he founded, in association with a friend, the Wimbledon Spiritualist Church, of which he became President, and which was conducted on the lines of Christian Spiritualism. He was the author of several books and pamphlets, and accomplished work not to be adequately described in a few words. We may have more to say about his career in a later issue. Meanwhile we salute his memory as a devoted friend of the Cause he so long and faithfully served.

MISS OLIVE PIXLEY ON REVELATION

At the L.S.A. on Thursday next (October 19th), Miss Olive Pixley, author of *Listening In*, is to lecture on "Revelation." In view of the interest aroused by Miss Pixley's previous lectures, there is certain to be a large attendance, and it would be well if friends of members and visitors should obtain tickets as speedily as possible. Dr. Fielding-Ould will preside.

MR. JUSTICE McCARDIE

MRS. P. Ch. de CRESPIGNY EXPLAINS WHY THE INTERVIEW WAS PUBLISHED

THE publication of an interview such as appeared in the last issue of LIGHT is always likely to give rise to a certain amount of misapprehension, and a few words of further explanation may be advisable.

I am always reluctant to put such communications before the public for obvious reasons; but, when faced with a situation such as this, I can only regard it as a sacred trust.

It is necessary, of course, to be absolutely convinced of the identity of the communicator, and on this occasion the *bona fides* of the speaker were vouched for by the allusion to the remark made by the Judge to myself in the witness box in Court, at the time of the Meurig Morris trial. This I have given in LIGHT.

The second bit of evidence referred to in this article lies in his remark: "will you tell her I *have* managed to reach her," very emphatically. I met Mr. Laurence Cowen shortly after the sitting and he said to me before I described it: "We thought (he and Mrs. Meurig Morris) on one occasion Mr. Justice McCARDIE was trying to get through to us, but we were never quite sure it was he."

At my sitting, the Medium was in trance, and was directly controlled by the communicator, who was so much agitated and at times confused that I had to ask him to be calm. I was taking notes in long-hand and was responsible for the "illegible word" referred to!

There is a risk on these occasions of offending the susceptibilities of those who may have known the communicator intimately, whereas my acquaintance with him was but slight; but I may draw the attention of such complainants to the fact that I went to the "telephone" and they did not, and, if they are not capable of receiving the message direct, unless they go to the "telephone" they will get no message, and in such circumstances the communicator takes advantage of any opportunity that he may find to hand. ROSE CH. DE CRESPIGNY.

[At the beginning of her address at the service of the Spiritualist Community at the Grotrian Hall on Sunday evening, Mrs. de Crespigny made a statement similar to the above].

ETHERIC AND ASTRAL

At the Spiritualist Community Service at the Grotrian Hall on Sunday evening—when there was a crowded attendance—Mrs. P. Ch. de Crespigny dealt with the importance of a correct understanding of man's subtle bodies when dealing with the problem of mediumship. It was a mistake, she said, to suppose that the etheric was the body in which life would be continued after the death of the physical body. The etheric was the link between the physical and the astral, and, with a small degree of clairvoyance, the aura of the etheric could be seen as resembling six inches of blue-grey fog around the body. She herself could sometimes see the etheric aura.

Mrs. Helen Spiers's clairvoyance was strikingly accurate. The first group she described consisted of a woman about 62, her husband who had passed over when about 30, and a son who had passed out in the war about the age of 30. Names and details were given, and the man to whom they were directed, a member of the family, said they were all correct. Other descriptions were equally successful.

MARRIAGE—MR. DAVID GOW & MISS W. A. SHAFTO

By a quiet ceremony on Saturday last (October 7th) Mr. David Gow was united in wedlock with Miss Winifred A. Shafto, of LIGHT office. The affair was kept strictly private, both Mr. and Mrs. Gow desiring that their work in connection with LIGHT and the L.S.A. should proceed with as little interruption as possible, and so that, the step once taken, their plans could be made at leisure,

"THE IMMORTAL GARDEN"

STRONG SPIRITUALISTIC INTEREST IN A NEW PLAY

IT has often been stated in communications from the "other side" that the experience of death is just like going from one room into another. In his new play, "The Immortal Garden," Mr. H. C. G. Stevens varies this idea by representing death as leading into a beautiful garden, from which a narrow path branches off into the unknown. As presented at the Rudolph Steiner Hall, London, on Friday night last week (October 6) by the Playwrights' Club, the play conveyed this idea very effectively, with the result that the attention of the audience was held closely right up to the end of the third act, when the players were given a well-deserved ovation.

The chief obstacle to complete appreciation on the part of the audience was the difficulty of distinguishing between those who had "crossed over" and those still on this side, and also in understanding why one man (an aged General) could see and hear the "dead" visitors when the others with him on the stage could not. It was left to be understood that the General had become clairvoyant and clairaudient and that, with his newly developed sensitiveness, he had found "a job of work" in conducting his "dead" visitors to the "Immortal Garden," where, it appeared, he had to leave them to find their friends and make their way into the unknown.

Interest in the play is centred on three young people who are involved in a motor smash near the General's house—one of them being the grand-daughter's fiancé. All three are rendered unconscious and come to the General and are conducted into the garden; one goes on to the narrow path; Ronnie and his sister Margaret "come back" on recovering consciousness; but Margaret dies a fortnight later and re-enters the garden, eager to rejoin her lover, Jim, from whom she had parted with great reluctance.

The moral of the play is that death does not end human life, that consciousness and affection persist and are expressed through a body unseen by ordinary human eyes but closely resembling the physical body, and that, to begin with, some of those who "cross over" are not aware of the real significance of the change. Mr. Stevens is to be congratulated on the extent to which he has made these ideas artistically acceptable and convincing; and the members of the Playwrights' Club are to be congratulated on the competent manner in which they interpreted the author's meaning.—G.H.L.

OCCULT ASPECTS OF BREATHING

In an interesting address at the W. T. Stead Bureau, London, Mr. Robert King outlined the possibilities of psychic development latent in the exercise of rhythmic breathing. Mr. King gave personal experiences which prove that by controlled respiration, by increasing the cycles of inspiration and expiration, pain can be to a great extent eliminated. He explained that the normal rate of breathing is 16 to 18 cycles per minute, but under emotional stress, this immediately increases to 24 cycles, whereas mental reaction reduces the cycle by 10 to 12.

As an example of the possibility of eliminating pain, Mr. King cited a personal experience. Some years ago, while investigating this subject, he and five others sat down and rhythmically increased their cycles of breathing to 28-29, and stabbed needles in their forearm. None of them experienced pain. Then to amplify the experiment, they deliberately inserted needles between the quick and the finger nail, again there was an entire absence of pain. When normal breathing was resumed, however, a dull ache was felt.

Mr. King strongly advised everybody over the age of 42, to relax every day for two or three minutes, and pant rapidly. He assured a large and interested audience, that amazingly beneficial results would ensue.—F.E.

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).

THE MYSTERY OF EVIL

Sir,—Anyone who ventures to discuss in print the mystery of evil should weigh every word used. It is so easy to "darken counsel by words without knowledge." From what R. L. Stevenson calls our "spyhole," none of us can claim to solve the mysteries of evil; we can, however, perceive some of the beneficent purposes it fulfils. To those who may be perplexed by the self-contradictory language used by Mr. Thomas Ames, in the book reviewed in LIGHT (Oct. 6th), I would commend a small volume, packed with thought, by Professor Fiske *Through Nature to God* (Macmillan). The author asks: "If we had never known anything but goodness how could we ever distinguish it from evil?" He then proceeds—not to solve the age-long problem—but to state it in such a way that we are not left with a sense of confusion as to the supremacy of goodness in the Divine Source of all that is; at the same time the unity of the scheme of the universe is fully recognised. Confusion may impair the mind's distinction between Right and Wrong, and thus weaken the moral tissues of the soul, unfitting it to play its part in the great Drama of Life.

As the book I recommend may be out of print, if it cannot be obtained second-hand, I am willing to lend it to a reader who cares to send me an address and 6d. for postage, provided he will undertake to return it in ten days.

HELEN ALEX. DALLAS.

"Wraybury," Crawley, Sussex.

* * *

MENTAL CENSORSHIP OF DREAMS

Sir,—I always read Mrs. McKenzie's contributions with interest. When Dunne's book appeared I took note of my dreams for a month but in no single case were they prophetic of events that subsequently happened. I concluded that Dunne must possess special psychic powers.

Freud's views rather contradict the Dunne doctrine. Freud holds that in the main our dreams represent a wish fulfilment, e.g., the servant girl sees herself in her dreams as a duchess. In this world of sighs our wishes are not too often prophetic of fulfilment. Moreover, in the Freudian doctrine, when our dreams are likely to shock us too severely, a mental censor intervenes to modify the manifest content. Where we might like to kill an enemy, our dream might show us as overtaking him in a race. This also contradicts the Dunne prophetic view. It is amusing to me, by the way, to find that my censor must have a very low opinion of my sensitiveness, since I have been occasionally shocked in dreams to the limit of endurance. But Freud admits that the censor may sometimes be caught napping.

HENRY MEULEN.

* * *

PROBLEM OF DREAMS

Sir,—I am much interested in Mrs. Hewat McKenzie's article on the control of dreams, a subject on which we all want more leading and light.

It is no doubt true that the contents of our dreams depend largely on our own intellectual and spiritual qualities, but is it not a little hard on the dreamer to suggest (as the 17th century author she quotes with approval does) that if our dreams are frivolous, inconsequential and absurd, it is because our waking thoughts are of the same calibre?

When men of such intellect and earnestness as Sir Oliver Lodge, confess that their dreams are almost always of this character, the rule—if it be a rule—must surely have many notable exceptions.

Some time ago, for a space of about two years, I took daily notes on awakening of such portions of my dreams as I could remember, with a special view to ascertaining whether they showed connection with the thoughts, interests and experiences of the immediate past, and it

was most rarely that I noted any such connection. Usually—certainly in the case of nightmares—they seemed to have sprung from the fears and difficulties of childhood and early boyhood. (I was never happy at school and to this day I go back there in nightmares).

Now these thoughts and fears have been long outlived and "repented of"; and it seems unreasonable to hold us responsible for dreams founded on these discarded mental failings.

That some control of our dreams is both possible and desirable may well be; but the ordinary investigator—the man-in-the-street observer—seems to need more definite help in the matter than he has as yet received. Most books on the subject I have read are particularly vague, and even one of my communicators who says I could recall some of our meetings in sleep "if I tried," has not been able to be very definite. So far, my efforts have been entirely in vain and I seem far indeed from becoming a Joseph or a Daniel.

Perhaps Mrs. McKenzie or one of your readers might be good enough to give me some help and instruction.

Compton Close,

ARTHUR M. HEATHCOTE.

Winchester.

* * *

FUNDAMENTAL SPIRITUALISM

Sir,—It will have to be realised that fundamental Spiritualism is not in opposition to the basic principles of any religion, however much it may be opposed to the dogmatic accretions which have grown round them all. This is clearly so in the case probably most familiar to a majority of your readers, that of Christianity. As Mr. Findlay says, pre-Pauline Christianity was a vastly different thing from the dogmatic beliefs of the modern church and its numerous sects.

Religion in essence is a personal matter, the relationship of the individual to his Maker, and needs to be distinguished from adherence to the formularies of any church.

My own view is that in the last resort, the religious implications of Spiritualism are its most important aspect; as, if death is the end of all things, what justification is there for any religion? If the knowledge gained through Spiritualism does not issue in conduct, then indeed are our preaching, and our faith, vain.

J. D. TURNER.

Merton Park, Surrey.

* * *

INFORMATION WANTED

Sir,—During the past few years the writer has been a member of various groups conducted for psychic development in New York City. At these circles a personality, one Oliver Tyson, has appeared. He has introduced himself as a Scotchman by birth, though a resident of England, a man of intellectual and philosophic tastes, and a contemporary of John Knox. "Willindon" and "Willenden" have both been given as the town where he lived, though Willington is the nearest verification thus far obtainable. As, however, the latter town in Northumberland is very near Newcastle-on-Tyne, where John Knox preached during his exile from Scotland, I am inclined to believe it may be the place in question.

On this side of the Atlantic it is difficult to straighten out "Oliver's" history and I am therefore taking the liberty of addressing this letter to LIGHT in the hope that some reader may possibly be able to throw light on the subject. Any such assistance would be gratefully appreciated.

(Mrs.) M. E. HALL.

15, Stuart Lane, Douglaston,
New York, U.S.A.

DR. NANDOR FODOR

Readers will be interested to learn that Dr. Nandor Fodor has been appointed Assistant Editor of LIGHT. A Hungarian by birth, Dr. Fodor is LL.D. of the Royal Hungarian University of Science, Budapest, and has been engaged in journalism for 20 years in Hungary, New York and London. He has given much time to Psychological Research and is the author of the *Encyclopaedia of Psychic Science*, to be published in a few weeks.

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.

New Subscription Rates (including postage)—12 months, 10s. 6d.; 6 months, 5s. 6d., or from Newsagents, 2d. weekly.

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

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

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

THE STAGE AND SURVIVAL

PSYCHIC plays are coming more and more into prominence and more and more into popular favour. And, almost without exception, the psychic interest takes a distinctly Spiritualistic line.

In old-time plays, "ghosts" were common enough, as in "Hamlet," but they were almost invariably presented as weird, uncomfortable beings

Doomed for a certain term to walk the night,

And for the day confined to fast in fires.

In the modern play, the "ghosts" are human and often lovable, because of the adoption by the playwright of the Spiritualistic habit of regarding the "dead" as continuing to live active conscious lives just beyond the range of normal human vision and retaining their interest in the dear ones from whose sight they have been removed. Thus, in "If only Father —!" (of which Miss A. G. Eddison wrote in *LIGHT* last week), a deceased grocer (played by Sir John Martin Harvey) returns in visible materialised form to help his family out of their difficulties; and in the new play, "The Immortal Garden" (referred to in another column), the members of the audience are able—through the clairvoyance and clairaudience of an aged General in which they are supposed to share—to see and hear people who have "crossed over" and to join in their perplexities and rejoicings.

From an instructional point of view these stage presentations are welcome and useful, because they accustom theatre-goers—who might not otherwise be reached—to ideas regarding the "dead" which Spiritualists know to be well-founded. But, from the artistic point of view, they are defective, chiefly because of the difficulty of distinguishing between the actors who represent the "dead" and those who represent the living. Both living and "dead" appear equally substantial to the onlookers, and an undue amount of make-believe is necessary, both on and off the stage, in order to keep up the pretence that some of the actors are invisible.

Some new technique is needed to make the appearance and action of other-world people seem as natural as in reality they are.

In this respect the films have an advantage over the stage; for, with the aid of the artifices of photography, the other-world beings are presented as ethereal and yet real and quite distinct from those who take the part of ordinary beings in the play. Perhaps the solution of the difficulty may be found in a combination of the resources of film and stage.

Meanwhile, Spiritualists are glad that both films and stage are being used to spread the knowledge that life after death is real and that it is not rudely dissociated from the life "here in the body pent," but that memory and affection continue and sometimes lead to the temporary lifting of the veil.

DETECTIVES AND MEDIUMS

A BRIGHT streak in the business depression has been discovered by the *Daily Express* (Oct. 4th), but unhappily it is for fraudulent clairvoyants and fortune-tellers only. According to information furnished to the newspaper by a private inquiry agent, it is said to be an established practice of some clairvoyants and fortune-tellers to engage detectives to make reports regarding clients and persons who appear likely to require appointments with them. We are further told that:

"Fortune-tellers who charge small fees, such as a pound or ten shillings for a visit, cannot employ agents, but when the fees for sittings are sometimes as high as those for operations performed by first class surgeons, there is a considerable margin of profit, even after paying the detective."

This admission clears all psychics publicly known and experimented with, for their fees are invariably small, seldom above a guinea; but it may thicken the cloud over an unsuspected class of Society clairvoyants, of whose gifts the public never hears.

Psychical Researchers have always been well aware of the sleuth as a possibility. Dr. Hodgson had Mrs. Piper watched for months to learn of any possible attempts on her part to obtain information. Baron Schrenck-Notzing did the same with Eva C.

When, in 1889, Mrs. Piper made her first visit to England, Sir Oliver Lodge desired to check how far normally-acquired information may tally with supernormal disclosures. "Phinuit" (the control) having shown an extraordinary familiarity with the boyhood days of two of his uncles, he sent a professional inquiry agent to Barking for the purpose of making exhaustive inquiries. "Mrs. Piper," wrote the agent, "has certainly beat me. My inquiries in modern Barking yield less information than she gave. Yet the most skilful agent could have done no more than secure the assistance of the local record-keepers and the oldest inhabitants living."

BOOK REVIEW

By H. F. PREVOST BATTERSBY
A DOOR OF HOPE

AN eminent zoologist, Professor Julian Huxley, has lately explained to us that the survival of man's soul is impossible, because there is nowhere in the Universe for souls to go; and here is another zoologist, also very distinguished, Mr. F. W. FitzSimons, who assures us* not only that there is room for souls, but that he has been there to see them.

He went while asleep, in charge of his Control; and, being shown an extremely unpleasant side of the Hereafter, had no desire to repeat the experiment.

There is much salutary insistence on the purpose of these depressing areas to achieve the redemption of souls who have made a bad use of earth, and very earnest injunctions to ensure their avoidance; indeed, the book will prove disheartening to those anxious always to discern Satan in the Circle, since the atmosphere of the three score sittings recorded vibrates with virtue from the Sermon on the Mount.

Their chief value, apart from that, lies in their hammering home of evidence spread over thirty years of investigation, and of that, alas! we apparently cannot have too much.

Those who take a pride in not being convinced by it will find excellent material on which to gnash the teeth of their scepticism, but there is no need to waste space on consideration of it here.

The sitters in the South African circle took their duties seriously, even to abstention from meat, alcohol and tobacco; they formed a compact, intelligent group which was seldom varied; they accepted cheerfully the requirements of their Controls, and they had the good fortune to be handled by spirits of character and ability.

It would be well, indeed, if the advice of these was more often heeded, and the dangers on which they laid stress were not so often ignored.

The members of the circle were chided once for having sat elsewhere, because, apparently, spirits that had been met there, tried later to force their way into the circle. At all times the Controls had no easy task in keeping the circle inviolate; and once explained their difficulty as due to the necessity of coping on the lower planes, to which their vibrations were unaccustomed, with the permanent occupants of those planes, who were more powerfully at home there.

"The common herd," it is alleged, "living on the astral plane, pander to the vanity of the sitters, by giving high-sounding names—claiming to be those who were well-known and prominent when on earth.

"These earthbound and lower spirit-people flatter and fool the sitters in every manner of way. . . . Even well-developed public Mediums are not always immune from the intrusions of the riff-raff of the spirit world." It is truly wonderful how so much of an evidential nature can come through public Mediums."

And, later on, the warning is given that: "It is difficult to guard a nervous and neurotic Medium against adverse influences both from the sitters and irresponsible or malicious spirits, who seek to create confusion and consternation by producing apparent fraud. In nearly all the cases of alleged fraud, humbug, and trickery, the Medium is morally innocent, because she has acted subconsciously at the behest of mischievous spirits; for believe me, there are hosts of them wandering about. The lack of proper conditions at most public, semi-public, and even private Circles or seances give these low-minded and often vicious spirit-people their opportunity to break through. . . . The way Mediums are treated at most public sittings is really appalling."

This voice from the Control side deserves greater heed than is given it. We may say that we know all

* *Opening the Psychic Door*. F. W. FitzSimons, F.Z.S., F.R.M.S. London. Hutchinson & Co. 1933. 12/6

these things; but what attention do we pay them? What consideration do we show for the protection of the Medium from astral "riff-raff"? We deplore the moral levity of the Sensitive, but how far are we responsible for creating it?

The freedom of this African Circle from interference was due to the precautions which were never dropped; no gaps were allowed in it, lest the circle of psychic resistance might be impaired.

Among the few who succeeded in breaking through was a black-bearded curate, who was as bitter an opponent of Spiritualism among the spirits as he had been on earth. That seems like carrying consistency to an extreme length; but bigotry of any sort appears to die hard in the spheres, and the curate was no doubt resentful that he had rather moulted than grown wings—an expectation cherished by many from their Church teaching.

KINDLY SPIRITS

Kindly spirits on the other side tell us how pathetic is the disappointment of good people coming over to find none of the advertised attractions provided, and the New Jerusalem not yet in sight; and it really is a consideration for dogmatic clerics how much they will have to pay for their persistent incredulity.

Much stress is laid on the value of the development which earth provides; greatly missed by those who have died young, and recklessly shortened by self-slaughter; since the opportunities for advancement on the other side are of less account than they are here; and those who are granted long life, pass over purged of their carnal storms, a consideration which may help one to bear decrepitude.

It is interesting to be told, though perhaps it has been told before, that the spirits in more intimate touch with us hold "circles" in order to get into contact with spirits on the higher planes, the same readjustment of vibration being required for every descent into a denser medium.

For the same reason, spirits of the "submerged tenth" are often employed for material and telekinetic feats, though with a certain risk of exposure to earth-bound attractions; and it is apparently not only in the lower spheres that there is a possibility of mental and moral degeneration: though, really, what else could one expect? since there must be a lower where there is a higher, for nothing that we know of is in a state of rest.

The vibrational difficulty seems to limit the sublimities of trance mediumship; and it was only after many painful struggles that a higher type of control was able to take charge of this South African circle; a disagreeable experience for him, since, apparently, the pains felt at passing out are reproduced on a first entry into a Medium's body: pains of which the Medium may be conscious on emerging from trance.

REINCARNATION

There are some interesting, but by no means convincing comments on questions that puzzle us.

In the matter of reincarnation, for instance, varied views seem to be held on the other side. "Nobody over here with whom I have talked," said one of the Controls, "appears to know if it is true or not. There is apparently no concrete scientific evidence in its favour. It is one of the many cults. . . . We discuss it here quite often; the great majority of people who come across with strong beliefs and opinions, hold them still and form themselves into communities."

That, depressing though it be, is only to what the tedium of most communications should have inured us. What else could one expect? What one is to-day one will be to-morrow, whether we die in the night or not. Why should the loss of our bodies add to the lustre of our brains? If we wish to shine in the Hereafter we must do our polishing here.

But it is disappointing to be told by the author that the philosophical teachings obtained in his circle were "of too advanced an order to serve any useful purpose except to the few." Seeing that it is precisely the few

who need them, one hopes their promulgation may only be delayed.

There are repeated references to the difficulty experienced by those who have just passed over in realising that they are dead, and the fright they sometimes feel at the appearance of a spirit from a higher sphere, whose comparatively more vapourous body they take to be a ghost. But it is not easy to understand how little the obvious differences in their new surroundings seem to impress those who have just reached them; especially on the lower planes, where the conditions must be strikingly unlike those to which Dives, for instance, was accustomed.

And the fact that the "ghost" is unable by speech or touch to attract the attention of his sorrowing relatives, should, one would think, convince him that something very drastic has happened.

We have glimpses, and something more, in these pages of W. T. Stead and Charles Bradlaugh; and one hopes that the promise given to Mr. FitzSimons will be fulfilled, and that this, his first volume, will not be the only one.

WEREWOLF LORE

After a book on Vampires and on the history of Witchcraft, Montague Summers has presented us with a serious study of the werewolf lore. We learn that the belief in werewolves is not a tradition of the Middle Ages but a dread which still lingers in many parts of Europe, and that the metamorphosis into various animal shapes is actually practiced in savage lands.

The author, after a study extending to several years, concludes that underlying werewolfery there is a terrible truth but that it is by black magic alone that the ephemeral transformation can be effected. Because of its scholarly treatment the book (*The Werewolf*, Kegan Paul, 15/-) will appeal more to the student than to the popular reader. The author, however, in being scientific, makes no attempt to treat the subject from the point-of-view of Psychical Research. There is no reference to the analogy offered by our accounts of animal materialisation, nor is the problem of psychic repercussion between the animal and the human bodily frame enlarged upon. This, I believe, is a serious failing. No one will be satisfied with a vague reference to black magic. We would rightly want to know more about the psychic operation. But again, the revelation might be dangerous. So the author cannot be blamed. N.F.

INTER-RELIGIOUS CRUSADE

"Purity" was the subject of the talks at the Inter-Religious Crusade meeting at Whitfield's Tabernacle, London, on Thursday last week (Oct. 5). The Rev. Basil Bouchier, who was announced to speak for the West, was unable to be present. His place was taken by the Rev. A. B. Belden (Minister of the Tabernacle), who summarised purity as "loyalty to God and man." Mr. Shinobu Iwamura (Shinto) was the speaker for the East. Mrs. St. Clair Stobart (leader of the Spiritualist Community) presided, and drew attention to the agreement between the religions of the East and West on the subject under discussion. The audience was not quite so large as at the three previous meetings.

The meeting yesterday (Oct. 12) was held at the Guildhouse, Eccleston Square, when the speakers announced were Mr. Shaw Desmond and Mr. W. B. Bashyr-Pickard, B.A., Cantab. (Muslim), the subject being "Tolerance." At the meeting next Thursday (1 to 2 p.m.), Dr. A. Maude Royden will be one of the speakers.

THE AMERICAN *National Spiritualist* (Chicago, U.S.A.), describing the meetings of the World Fellowship of Faiths held at Chicago, says that "on one evening a Christian, a Mohammedan, a Hindu, a Shintoist priest and a Buddhist sat together on the platform listening respectfully to doctrines other than their own." This has been equalled several times at the meetings held in London in connection with the Inter-Religious crusade.

GLASTONBURY'S GLORIES

"JOHN ALLEYNE'S" PICTURES ON VIEW AT THE L.S.A.

GLASTONBURY'S Story Down the Ages was the subject of the opening lecture of the L.S.A. autumn session, delivered on Thursday evening last week (October 5th) by Miss J. O. Hartes, F.B.E.E. There was a large attendance, the lecture room being filled to its utmost capacity. Dr. Fielding-Ould presided.

Miss Hartes sketched the history of Glastonbury from the legendary arrival of Joseph of Arimathea and the building of a circular church of wattles, through the period of the Abbey's greatness, down to the present day when only a few remnants remain of the once mighty pile.

The lecture was profusely illustrated by lantern slides based on the automatic pictures painted by Captain J. A. Bartlett (John Alleyne). Eight of these pictures, lent by Mrs. Bartlett, were displayed in the room. They present views of the exterior and interior of the Abbey in the days of its greatness, as described in John Alleyne's scripts—a magnificent ecclesiastical building fit to be compared with the finest of our present-day Minsters. Architects who have examined the pictures state that the elevations and interior views are all in keeping with the outline of the building as revealed by the foundations traced by archæologists.

The eight framed pictures are hung in the lecture-room and are to remain there for the present so that they may be seen by members and visitors.

Before the lecture and at its close, Mrs. Bartlett (Carlyon de Lyle) gave a fine rendering on the piano of several pieces of Glastonbury music of her own composition, including a new piece, "Flames," suggested by the destruction of the Abbey by fire in 1184. The meeting (for which a special charge has been made) was for the benefit of Mrs. Bartlett who, with the late Captain Bartlett, was for many years closely connected with the L.S.A.

MEURIG MORRIS SERVICES

AS already announced in LIGHT, the Meurig Morris services are to be resumed at the Æolian Hall, New Bond Street, London, on Sunday, October 22nd, at 6.30. There is certain to be a very large gathering at the opening service. Mr. Cowen informs us that seats will be reserved for members until 6.20, but otherwise the procedure of free admission will be followed.

The organist in charge of the musical arrangements is Mr. R. H. Botcherby. The organ is one of the finest instruments in the world and cost £10,000.

It is expected that "Power" will make use of this interesting occasion to announce his intentions and programme of methods for the furthering of his work through what will be known as the "Power Fellowship," for which suitable headquarters are being secured.

Among those who have promised to support Mrs. Meurig Morris and Mr. Cowen on the platform are: Mrs. St. Clair Stobart (leader of the Spiritualist Community), Mrs. P. Ch. de Crespigny (Hon. Principal of the British College of Psychic Science), General Sir Pomeroy Holland-Pryor, Admiral Armstrong, Lady Gait, Sir Frank Benson, Rev. the Bhikkhu Arrando (Priest of the Buddhist Community), Rev. E. Whitfield, Graham Moffat, (the playwright), H. S. L. Polak (Treasurer of the Theosophical Society), Prof. Dr. Wm. Stede (Lecturer on Oriental Languages at London University), Miss Ursula Bloom (the novelist), Frank Whitmarsh (President, London District Council of the S.N.U.) and others. Mr. Laurence Cowen will, as usual, preside.

THE Greater World Christian Spiritualist League has started a campaign for the enrolment of 100,000 members.

MR. G. R. S. MEAD

By R. DIMSDALE STOCKER

President New Thought Alliance (International)

MY memory of G. R. S. Mead goes back to the time when he was still connected with the Theosophical Society; and it was, I think, at a meeting at the Queen's (small) Hall that I first heard him speak. I remember him also delivering a lecture at the Theosophical Society, whose premises in those days were in the vicinity of Bond Street. Curiously enough, I recall a reference which he made to New Thought.

That reference reminds me of the eclecticism of Mead's mind and tastes. Though he had won international distinction as a scholar, and his wide reputation rested mainly on his vast knowledge of religious origins, yet he was equally ready to investigate contemporary trends of thought and current religious experience. Literature exclusively never preoccupied him.

Having met him at his own flat in Chelsea, several years ago, it was my good fortune to run across him in latter days at the Quest Society, at the meetings of the League of Nations Union, and at various gatherings—among which I recall the annual Congresses of the New Thought Alliance. Mead often spoke from our platform; and, as a rule, his appearance could be depended upon to result in a more or less spirited discussion. On one occasion, I remember, someone who was present apologised to him afterwards for having been responsible for some little controversy. "Don't apologise," said Mead quietly, "I like a row." And so he did.

Mead rarely or never agreed with other people; but his charm lay in the fact that he never expected them to agree with him. Indeed, I think that if they had signified

such agreement he would have been genuinely disappointed. His mind was never "made up." Of course, he was convinced of certain things. The facts of Spiritualism he regarded as scientifically demonstrated. But he was always learning. His knowledge was enormous. "Stocker," he once said to me, "I know too much."

His burden may well have taxed his intellectual resources to the utmost. But those who were privileged to know him realised that his attitude delivered him at least from becoming the victim of mere scholarship. "He carried his learning lightly," writes Mr. Gow. No truer thing could be said of him. Mead was a great scholar, but he was—and is—an even greater soul.

A CRYPTIC PREDICTION

Mr. G. R. S. Mead had many talks with the Persian spirit-physician, Abduhl Latif, when subjects from philosophy to fairies were discussed. A fortnight before he passed away, he was sitting with Mrs. Garrett and Abduhl told him that in fourteen days he would be all right. Mr. Mead turned to Miss Garrett who was present, and whose companionship during his illness greatly cheered him, and said: "Then you and I can go to the Zoo." Obviously Mr. Mead accepted the prediction in a physical sense, but on the 14th day he passed on.

On the Saturday the body was cremated, I was at a seance at which Abduhl manifested. I remarked to him: "I expect Mr. Mead took your promise to mean that he would recover." "I meant him to take it so," said Abduhl. "When he awakes he will have it out with me, but we know each other, and I am prepared. His work on earth was finished, and we have a job waiting for him here. He did good work in your world, but he will do better here." R. H. SAUNDERS.



A CHRISTIAN ENGLAND

The Question

"Possibly you will be able to help me and some friends of mine in the tremendous problem of keeping this England of ours a Christian land. Immediate reunion, we know, is not practical politics, but is there no other way? Could you not tell us, for example, what progress, if any, towards union is being made in the sphere of national religious education?"

The Answer

"The conclusion one draws from the facts is that a united Christian front in the schools, and through the schools in the country at large, is nearer than many people think."

The Question was addressed to the Editor of the *Morning Post* by a country parson. The Answer is the conclusion of the man he at once commissioned to try to answer the parson's question. He reached it after a comprehensive and impartial investigation of the whole system of religious education in this country, and of the beliefs of the principal Churches and Sects in the British Isles.

The articles, which contain information never before so closely collated, will be of special interest to

- | | |
|--------------------------|-------------------------|
| ANGLICANS | ROMAN CATHOLICS |
| THE LARGER FREE CHURCHES | CHRISTIAN SCIENTISTS |
| QUAKERS | SPIRITUALISTS |
| SALVATION ARMY | BRITISH ISRAEL |
| YOUTH MOVEMENTS | AND OTHER DENOMINATIONS |

and all who are interested in the future of Christianity in England.

The articles have been written by Mr. Hugh Martin, the well-known journalist, who was for many years prominently associated with the *Daily News*, *Daily Chronicle* and *Daily Herald*, and who was selected for his impartiality.

The first article in this series will be published in

The Morning Post

ON MONDAY, OCTOBER 16

ORDER FROM YOUR NEWSAGENT NOW



LONDON SPIRITUALIST ALLIANCE

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

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

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

Hon. Treas: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.

Secretary: MERCY PHILLIMORE.

Hours: DAILY 10 a.m. to 6 p.m. SATURDAYS 10 a.m. to 1 p.m.

Telephone: Kensington 3758. Telegrams: Survival, London

Established 1884. Incorporated 1896.

MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums.

LIBRARY CATALOGUE (Classified) 2/10 post free.

Tuesdays at 8.15 p.m.—Group Seances.

Members 2/6. Non-Members 3/6. Oct. 17—MR. T. E. AUSTIN

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

Short Addresses by MR. W. H. EVANS.

Oct. 17—Clairvoyance—MRS. GRACE COOKE.

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

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/-)

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

MR. A. VOUT PETERS, Tuesdays, at 8.30 p.m.

ASPECTS OF SPIRITUALISM

"PRACTICE and Philosophy of Spiritualism" is the comprehensive title of a series of addresses begun on Tuesday this week, at the first of the weekly Free Public Meetings at the L.S.A., by Mr. W. H. Evans, Editor of *Beyond*.

In America and in this country, Mr. Evans said, Spiritualism was regarded as a religion, and this aspect of it had been more stressed than the scientific. There was still controversy over the question whether it can be regarded as a religion and some very ardent Spiritualists were emphatic in declaring it is not, while others were equally emphatic that it is. It was to be noted that all Spiritualist societies which hold services on Sundays regard it as a religion and it must be admitted it did seem to meet the emotional needs of a great number of people. This indicated that Spiritualism was accepted and defined according to the approach people make to it.

The scientist did not wish to complicate the study of psychic phenomena with any set of beliefs; and, from a scientific point of view any set of beliefs which prejudices the case must be ruled out of court. The matter was got over by saying that the purely scientific study of psychic phenomena is "Spiritism" and not Spiritualism. "If we could agree to this," said Mr. Evans, "I think the difficulty would be solved, for the term Spiritism does not connote any body of doctrines, but merely indicates a set of phenomena said to be psychic in origin, though science at present has not decided whether they are or not. Attention is concentrated upon the phenomena with efforts at experiment and observation of what takes place at seances."

It was always wise when one was taking up any study to read up its history and discover what experiments had already been made and what conclusions had been reached. At present, the enquirer into Spiritualism starts as if there were no history and as if he were the first investigator, with the result that he puts forward theories on insufficient data. He is, in fact, more often amusing than convincing.

"The Spiritualist who is not hide-bound with any scientific conceptions, threading his way through the

mazes of an intricate subject, comes at last to realise," said Mr. Evans, "what I term the emotional content of the facts. Realising the power behind the phenomena to be what it claims, his higher nature is stirred, and he hears the call to a higher life which he cannot ignore. Hence, for him, Spiritualism in its fullest sense, is both a science and a religion.

"What, then, of philosophy? This may be read in the many books which have emanated from the inner realms. There are many aspects and each in accordance with his own light finds that which he needs. The philosophy seeks to get to ultimate causes, to explain to us the processes of the birth, growth, and maturity of worlds; endeavours to give us a true theory of immortality, and how we may, by the unfoldment and mastery of the hidden powers of our being, become as gods."

The second address of the series will be given at the L.S.A. on Tuesday next (October 17th) at 7.30. Clairvoyance will be given by Mrs. Grace Cooke. The clairvoyant at the opening meeting was Mr. Vout Peters.

EVIDENTIAL SITTING WITH MRS. BRITAIN

Mr. C. E. Ball, sends us the following notes regarding a sitting at the L.S.A. with Mrs. Brittain.

"The Medium, before going into trance, most accurately described the somewhat unusual and difficult conditions of my early childhood and bringing up, of which I have a vivid recollection. "After she went into trance, the control, Belle, spoke of an old lady who was at the same time both fond and tyrannical—Elizabeth or Sarah Jane. This is correct except the name, which should have been Mary.

"Belle spoke of a little sister who died in early infancy some fifty years ago and a brother who died within a year or two of this date. The name or nickname of the sister 'Rose' is not correct, but the brother was correctly named Arthur, and a childhood nickname of mine was correctly stated, though it has not been used for over forty years.

"The most evidential part of the seance referred to a dearly-loved brother who died in 1915. His name and 'pet' name, his physical appearance and mentality and details of his last illness were described by Belle in exact detail, but a statement that he was looking after 'Nellie' and that I had some trinket of Nellie's I was unable to fix.

"My brother mentioned one of my sons by name and described him, stating that although he was not robust there was no organic disease; further, that this son had a small camera (which is true) and he would shortly take a 'snap' of me in which he (my brother) would be seen.

"I have suffered for years from a painful foot and my brother said that if I 'spread it out' every night it would be cured—unfortunately I don't quite know what 'spread it out' means. This painful foot developed years after my brother died and no reference to the complaint was made by me during the seance and, of course, the Medium could know nothing about it, nor was it on my mind, as the trouble has been very slight for some time.

"My brother was insistent that everything was 'right' between us now and all misunderstanding could be forgotten. This refers to the only serious disagreement between us and which occurred only a few days before he died. The last time we parted there was bitterness between us, and it has been a source of grief to me ever since, so you can imagine what pleasure I have from this message.

"A most curious thing occurred just before the end of the seance. Belle told me that my brother said I was the grandfather of a little girl and immediately added that my brother was 'teasing.' Now a neighbour has a little daughter eight months old and I am very fond of the child and often take her in my arms and pet her and refer to myself to her parents as her 'grandpa.'"

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.

(Telephone: Western 3981)

Hon. Principal: Mrs. CHAMPION DE CRESPIGNY

Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS FRANCIS	Trance
MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. PERRIMAN	Direct Voice

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, Mrs. SPIERS and Shri PUROHIT SWAMI.

LECTURE

TUESDAY, Oct. 17th, at 8.15 p.m. ... Dr. W. G. RICHARDS
"THE AURA" (with lantern slides and demonstrations.)
(Visitors, 1/-.)

GROUP CLAIRVOYANCE.

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

Friday, Oct. 13th, at 5 p.m. ... Mr. AUSTIN
Friday, Oct. 20th, at 5 p.m. ... Miss THOMAS

PSYCHOMETRY

Mrs. MADELINE KELLAND of S. AFRICA
will hold a group on WEDNESDAY, OCTOBER 18th, at 3 p.m.
(Limited to 10 sitters.)

WRITE FOR SYLLABUS

SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President: HANNEN SWAFFER
Chairman & Leader: MRS. ST. CLAIR STOBART
Hon. Treasurer: W. T. LIVINGSTON
Secretary: Miss F. V. GREGORY. Telephone: 6814 WELBECK

SUNDAY, OCTOBER 15th, 1933.

11 a.m.—Mr. Lewis Jefferson.
Clairvoyante: Mrs. Hirst.
6.30 p.m.—Mr. Shaw Desmond.
Clairvoyante: Mrs. Esta Cassel.
Sunday, Oct. 22nd, at 11 a.m. ... Mr. G. H. LETHEM
Clairvoyante: Mrs. Grace Cooke.
Sunday, Oct. 22nd, at 6.30 p.m. ... Mr. HAROLD CARPENTER
Clairvoyant: Mr. Glover Botham.

Silver Collection on entry

A CHILDREN'S SERVICE will be held on the first Sunday in every month, at 3 p.m. Taken by Mr. Harold Carpenter and Mrs. St. Clair Stobart

OPEN MEETINGS—Mondays, 6.30 p.m. Wednesdays, 12.30 p.m. Organ Recital. Address. Questions answered. Clairvoyance. Admission free.

PSYCHIC BOOKSHOP. Open daily (SATURDAYS EXCEPTED) 11 a.m. to 6 p.m.

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.
2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry's class for development of the healing faculty.
Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.
Circle (limited to 8 sitters.)

TUESDAYS at 6.30 p.m.
Mr. H. F. DAWSON will give a course of instruction on "THE HOROSCOPE AND ITS MEANING." (Fee for Course, 10/-)

TUESDAY, OCT.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

Friday.

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

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

October 18th. 2.30—Mr. Glover Botham.
6.30—Mrs. Helen Spiers.

October 25th. 2.30—Mrs. Cannock.
6.30—Mrs. Kingstone.

PRIVATE SITTINGS MAY BE BOOKED WITH MEDIUMS

MONDAY, OCTOBER 16th at 8.30 p.m.

Mrs. HELEN SPIERS will give an evening of Public Clairvoyance, Silver Collection.

WEDNESDAY, OCTOBER 25th, at 8.30 p.m.

LANTERN TALK

by Mrs. OLIVE MURRAY CHAPMAN, F.R.G.S.

Across Lapland with Sledge and Reindeer

Tickets 2/6 and 1/- (unreserved)

Membership: minimum subscription 10s. per annum; those who can afford are asked to contribute more. Library, to members, 2s. 6d. per annum, 1s. 6d. six months; Non-members, 5s. per annum.

The Annual Bazaar will be held at the Portman Rooms, on Tuesday, November 28th. Members and friends are earnestly invited to send goods for the stalls to the Secretary To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., Oct. 15th, at 7 p.m. Speaker: Mr. ERNEST HUNT
Clairvoyante: Mrs. Helen Spiers.

Sun., Oct. 22nd, at 7 p.m. Speaker: Dr. W. J. VANSTONE
Clairvoyante: Mrs. Estelle Roberts.

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1. Apply Secretary: MUSEUM 0676.

The 'W. T. Stead' Library & Bureau

5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Entrance in North Street). Telephone VICTORIA 0567

Hon. Secretary ... MISS ESTELLE STEAD

Lending Library Catalogue 2/6

Hours—11 to 6. (Closed Saturdays and Sundays).

PRIVATE APPOINTMENTS

Psychic Photography	Mrs. Deane.
Trance Mediumship	Mrs. Sharplin, Mrs. Cooke, Mrs. Barkel, Mrs. Bennison, Miss Naomi Bacon, Mr. Glover Botham.
Clairvoyance and Trance	Mrs. Livingstone, Mrs. Rouse, Mrs. Black Hill, Mrs. Rene Edouin.
Automatic Writing	Mrs. Hester Dowden, Mrs. Joan Smythe, Mrs. Corelli Green.
Direct Voice and Materialisation	Mrs. Henderson.
"Reflectograph"	Mrs. Singleton.
Psychic Diagnosis and Treatment	Mr. Keen.

Every Wednesday (commencing September 13th) Circle. Members 3/-, non-members 4/-

Mondays & Tuesdays at 3 p.m. & Wednesdays at 7.30 p.m. Courses for development of psychic gifts.

Thursdays at 3 p.m. Instruction class for development. Miss Earle and Mrs. Livingstone.

Tuesdays at 3.30 p.m. Class for those wishing to develop Automatic Writing. Commencing October 10th.

LIBRARY "AT HOMES"

On alternate Fridays 3-5 p.m., followed by Lecture, Discussion and Tea. Non-members 1/-, Tea 9d.

"CHRISTIANITY AND SPIRITUALISM."

October 27th ... Mr. W. H. EVANS
Chair: Mr. J. ENGLEDDOW.

MONDAYS at 3 p.m. Reading from W. T. Stead's New Book "LIFE ETERNAL" by Fred Edouin, followed by Clairvoyance. Fee 1/6. Commencing Monday, October 16th. Open to non-members.

SOCIETY ARRANGEMENTS (contd.)

The Edinburgh Psychic College and Library

30, HERIOT ROW, EDINBURGH, 3.
Affiliated with B.C.P.S. London

Syllabus on application. Visitors welcome

Wimbledon Spiritualist Church

(Accepting the Leadership of Jesus Christ)

136, HARTFIELD RD., WIMBLEDON, S.W.19.

Sunday, Oct. 15th, at 11 a.m. ... Address, Mr. H. GILHESPIE
Mr. CHAS. WALL, Spirit-Descriptions and Messages.

Sunday, Oct. 15th, at 6.30 p.m. ... Mrs. S. D. KENT
Address, Spirit-Descriptions and Messages.

Wednesday, Oct. 18th, at 7.30 p.m. ... Miss LILIAN GEORGE
Address, Spirit-Descriptions and Messages.

CHURCH CLOSED from OCT. 23rd to 28th inclusive for
re-decoration—no healing.

HEALING—No charge, Monday and Thursday, 10 a.m. to 3 p.m.,
Wednesdays, 3 p.m. to 6 p.m.

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, Oct. 15th, at 11 a.m. ... Mr. R. DIMSDALE STOCKER
" " " at 6.30 p.m. ... Mr. HAROLD SHARP

Address and Clairvoyance.
Wed., Oct. 18th, at 7.30 p.m. Clairvoyance, Mr. A. VOUT PETERS

Friday, (TO-DAY) at 7.30 p.m. A FAREWELL SERVICE TO
Mrs. HELEN SPIERS

Clairvoyance, Mrs. HELEN SPIERS.

Admission by Ticket.

Silver Collection

"PSYCHIC SCIENCE"

15, Queen's Gate, S W.7.

VOL. XII. No. 3. OCTOBER, 1933

(Illustrated)

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

Best Psychic Quarterly in the World. 2/9 post free, 11/- yearly.

CONTENTS

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.

(SAMPLE COPY OF BACK NUMBER FREE)

Spirits CAN Communicate. The Psychomotor proves it.

This sensitive instrument enables anyone to establish communication
between the two worlds. We guarantee every Psychomotor:—

To move without physical contact. To spell out messages from the world
of Spirit. To answer mental questions. To respond to mind forces.

Write now for descriptive circular, or send 3/6 for Test Model.

Super Sensitive Model De-Luxe £1 0 0. Post free U-K. and colonies.

Oaspy, Mystic, 56, Smithford Street, Coventry.

ASTROLOGY

Your Horoscope cast by astrologer of 30 years world-repute. Life's
Prospects, Possibilities described. Health, Marriage, Finance, Business
Guidance, Events, Changes, etc. Send P.O. 1/-, Birthdate, stamped-
addressed envelope for expert delineation, the accuracy of which will
amaze you. Elroy Studios (L.) 37, Albemarle Street, London,
W.1.
Innumerable unsolicited testimonials received.

Advertise Regularly

in "Light"

Just Published.

X Opening the X PSYCHIC DOOR

by F. W. FITZSIMONS

This book consists of an accurate record of the author's experiences over a period of thirty-five years. It clearly explains the method by which a patient investigator was able to obtain convincing proof that it is possible to get into communication with men and women who have passed through the experience we call Death. The book emphasizes, with an insistence that will not be denied, the vital importance of the knowledge gained by investigations; and in view of the result obtained by Mr. FitzSimons the reader will be compelled to admit that no intelligent person can afford to overlook the facts here presented.

Illustrated 12/6

X HUTCHINSON & CO. X
(Publishers) LTD., LONDON.

AN IMPORTANT NEW BOOK ON

Psychical Science

by G. C. BARNARD, M.Sc.

THE

SUPERNORMAL

Some Press Opinions:

C. E. M. Joad, in WEEK-END REVIEW—"A critical, a carefully argued and fully documented survey of the whole field, which, accepting the phenomena as valid, nevertheless discards the spiritualistic explanation." R. E. Bruce, in OCCULT REVIEW—"In a masterly exposition of the sources from which various supposed proofs of survival are obtained Mr. Barnard demolishes the whole fabric of the spiritistic evidence for immortality."

TWO WORLDS—"It is a book fit to rank with the introductory works by Barrett, Lodge and Carrington."

SATURDAY REVIEW—"The most dangerous scepticism which he (Sir Oliver Lodge) has to face is well expressed by Mr. Barnard in 'The Supernormal.'"

METHODIST RECORDER—"A careful discussion of facts, which those interested in the subject must not pass by."

NORTH CHINA DAILY NEWS—"This is a most remarkable book."

Demy 8vo. 224 pages. 7/6 net.

Published by RIDER & CO.

34, PATERNOSTER ROW, LONDON, E.C.4.

LONDON SPIRITUALIST ALLIANCE

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

An opportunity is afforded to a knowledge of the evidence for SURVIVAL by attending the following

**FREE
PUBLIC MEETINGS**

EVERY TUESDAY 7.30 P.M.

ADDRESSES ON

**THE PRACTICE & PHILOSOPHY
OF SPIRITUALISM**

FOLLOWED BY

**DEMONSTRATIONS
OF CLAIRVOYANCE**

Coffee will be served at the close of meetings
FOR FURTHER PARTICULARS APPLY THE SECRETARY

Classified Advertisements

Classified Advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to: ADVERTISEMENT MANAGER, "LIGHT," 16, Queensberry Place, S.W.7. Phone: Kensington 3758.

Advertisements given over the 'phone cannot be guaranteed unless confirmed in writing.

Copy for advertisements must be sent to arrive by Monday preceding the date of issue.

The Management reserve the right to reject any advertisements without reason given.

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

Mediums

HORACE LEAF—Daily Monday to Friday, 10.30—1, 2.30—5.30, or by appointment. Public Seance (Psychometry, Clairvoyance) Wed., 3 p.m., 2/- Public Developing Class Tuesday, 8 p.m., 2/-. Psychometry by post. Healing Psychic Correspondence Training Course, particulars on application. Grotrian Hall (Studio No. 3), 115, Wigmore Street, London, W.1. Phone: Welbeck 6814 (521)

NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15- Queen's Gate, S.W.7. (Western 3981)

T. E. AUSTIN holds every Thursday a Developing Class at 3 p.m. and 8 p.m., and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sittings, Trance and Normal by appointment,—23, Upper Addison Gardens, W.14. Park 3345.

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope appreciated). Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (81)

MARIAN MORETON, CLAIRVOYANTE. At Home Daily. Near Paddington and Lancaster Gate Stations. Hyde Park. Paddington 0597. (513)

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-. Healing at 8 p.m. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

GERALD DE BEAUREPAIRE, Clairvoyance, Psychometry, Trance, Group Seances, Developing Classes. Clients visited. Postal Psychometry 2/6. Public Clairvoyance. Lectures. 62, Foxbourne Road, Balham, S.W.17. Telephone: Streatham 7848. (898)

MRS. GUTHRIE, Clairvoyante and Psychometriste. Interviews daily by appointment, at Homes attended, clients visited.—15, Westgate Terrace, Redcliffe Square, S.W.10. Flax 7431. (1049)

Circles

HOME CIRCLES in all stages of development will benefit themselves and the movement by joining "THE LINK," which is an Association of Home Circles. Write: "THE LINK," 32, Sandringham Avenue, Merton Park, London, S.W.20.

Astrology and Numerology

KYRA. — Horoscope 5/-, 10/-, 15/-, Birthdate, Crystal. Consultations Mondays and Thursdays, 11-4—40, Queensborough Terrace, Hyde Park, W.2 Park 0239. (929)

ASTROLOGY. SHORT GENERAL READING, 5/-; more detailed, 10/- to 20/-. Personal interviews. 11 to 6 p.m. Astrology taught, 63/- Complete course, six lessons. Miss A. Bull, 11, Maddox Street, W.1.

OLIVE MAITLAND-MARSH, author of "Butterflies and Ashes, Uplifting Humanity," advises daily on personal problems, through the medium of psychology and numerology. None too trivial or difficult to solve. Appointment only.—Phone: Victoria 2965, or write Flat 2, 31, Buckingham Gate, Westminster, S.W.1.

Seaside and Country Hotels, Apartments, etc.

LONDON

"LILY HURST," Health Culture Hydro, 95, Upper Tulse Hill, S.W.2., for a sun bathing rest cure holiday. Solario Garden Chalets. Non-meat cuisine. From 2½ guineas. W. S. Hendry. Tulse Hill 3045. (925)

SUSSEX

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

Miscellaneous

OAHSPÉ 8/- Cloth, 12/- Rexine, rd. corners, red gilt by post 6d. extra. KOSMON MANUAL No. 1, or Life Consciousness and Persistence, 1/6 pp. 2/6 post free. The KOSMON PRESS, 39, CHESTNUT ROAD, S.E.27.

LIGHT

To the Circulation Manager "Light,"
16, Queensberry Place, London, S.W.7.

Sir,—Please send me "LIGHT"
weekly for ^{six months} twelve months post free,
for which I enclose cheque postal order
for 5/6.
10/6.

Commencing with
Issue dated.....19

Name.....

Address.....

.....

.....

LUMINOUS CARDS
PLANCHETTES
CRYSTALS
COMMUNICATORS
TRUMPETS

LUMINOUS CARDS

for PHYSICAL MEDIUMSHIP
2/6 each, post free.

PLANCHETTES

THE SIMPLEST METHOD OF OBTAINING
SPIRIT MESSAGES.
Post paid, 8/6 each.

CRYSTALS. SEE FOR YOURSELF

2" -	5/-	} ALL POST FREE
2½" -	10/-	
2¾" -	15/-	
3½" -	20/-	

THE COMMUNICATOR

HUNDREDS SATISFIED BY THIS INSTRUMENT
Post paid, 3/9.

TRUMPETS FOR PHYSICAL MEDIUMSHIP

Aluminium—Strong and Light with Instructions.
Two Piece - 7/6 post free.
Single Piece, 20" 10/- post free.

TWO WORLDS OFFICE—MANCHESTER

The Atlantis Quarterly

(Edited by LEWIS SPENCE)

A journal devoted to the affairs of
the Lost Continent and to the
mysterious, the occult, and the unusual.

Some features of the first issue:—

- The Problems of Atlantis To-day**
- The Tradition of Atlantis in Egypt**
- The Ghost-garden of Versailles**
- Modern Tragedy of Sorcery in Iona**
- A Pit of Elementals**

PRICE: FIFTEEN SHILLINGS PER ANNUM

No single copies sold or samples sent

Published by The Poseidon Press, 34,
Howard Place, Edinburgh, Scotland

A SELECTION OF BOOKS OBTAINABLE FROM

**L.S.A.
PUBLICATIONS
LTD.**

16, QUEENSBERRY PLACE, LONDON, S.W.7.

- | | |
|---|---------------------------|
| My Philosophy—Sir Oliver Lodge | 21/6 |
| Opening the Psychic Door—F. W. Fitzsimons | 13/- |
| The Supernormal.—G. C. Barnard | 8/- |
| The Rock of Truth.—J. A. Findlay | 5/6 |
| Ahmed's Daughter (Novel)—Horace Leaf | 6/6 |
| Science and Health Revised.—Alma Morrow | 2/9 |
| Story of Psychic Science.—Hereward Carrington | 24/6 |
| Modern Psychic Mysteries.—G. K. Hack | 18/6 |
| The Facts of Psychic Science and Philosophy—
A. Campbell Holms | 25/6 |
| The Gift of Spirit.—Prentice Mulford | 4/- |
| The Gift of Understanding.—Prentice Mulford | 4/- |
| Egoland.—C. Flammarion | 3/4 |
| Letters from Sir Oliver Lodge. J. Arthur Hill | 11/- |
| Death Cannot Sever.—Norman MacLean | 4/- |
| The Road to Immortality.—G. D. Cummins | 6/6 |
| Scripts of Cleophas.—G. D. Cummins | 13/- |
| Paul in Athens.—G. D. Cummins | 5/6 |
| Life Beyond Death with Evidence (new edition).—Rev.
C. Drayton Thomas | 4/- |
| Polyglot Mediumship.—Prof. E. Bozzano | 5/6 |
| Magic of Angels.—Talks by Dr. Lascelles | 6/6 |
| Talks with Spirit Friends. Bench and Bar | 8/- |
| An Outline of Existence.—Marjorie Livingston | 6/6 |
| The Elements of Heaven.—Marjorie Livingston | 4/10 |
| The Broken Silence.—Margery Bazett | 2/10 |
| Psychic Certainties.—H. Prevost Battersby | 5/6 |
| Health—R. H. Saunders | 6/6 |
| Healing Through Spirit Agency.—R. H. Saunders | 4/- |
| The Dead Active.—H!!!! | 3/6 |
| Lessons from Beyond.—Julia | 2/9 |
| The Edge of the Unknown.—A. Conan Doyle | 8/- |
| Human Personality.—F. W. H. Myers | 4/- |
| Psychic Self-Defence.—Dion Fortune | 8/- |
| Beyond.—Rosa Barrett | 3/9 |
| Man's Survival after Death.—Rev. Chas. L. Tweedale | 11/- |
| Vindication of William Hope.—Rev. Chas. L. Tweedale | 3½d |
| The Marylebone Booklets.—H. Ernest Hunt. | |
| No. 1. What is Spiritualism ? | } 3½d. each
post free. |
| .. 2. What is Clairvoyance ? | |
| .. 3. What is Death ? | |
| .. 4. What is Mediumship ? | |
| .. 5. What are Physical Phenomena? | |
| .. 6. What are Mental Phenomena ? | |
| Past Years (An Autobiography).—Sir Oliver Lodge. | 20/9 |
| The Trumpet Shall Sound.—M. Barbanell | 3/10 |
| Proof.—Rev. V. G. Duncan | 5/6 |
| He Became Man.—F. H. Haines | 8/- |
| A Voice from Heaven.—F. H. Haines. | 4/6 |
| The Truth About Spiritualism.—C. E. Bechhofer Roberts | 9/- |
| On the Edge of the Etheric.—J. A. Findlay | 4/- |
| Etheric Vision.—H. D. Thorp | 4/- |
| We Are Here.—Judge Dahl. | 3/10 |
| Angels and Others.—J. H. Stowell, D.D., M.A. | 4/- |
| Psychic Bible Stories.—M. A. St. Clair Stobart | 5/6 |
| The Guide to Psychic Knowledge.—Mrs. Dawson Scott. | |
| No. 2 | 1/1 |
| Raymond Revised.—Sir Oliver Lodge | 6/6 |
| Survival of Man.—Sir Oliver Lodge | 2/3 |
| The New Gospel of God's Love.—Mabel Beatty | 4/10 |
| Life Beyond the Veil.—Rev. G. Vale Owen. Vols. 1, 2,
3, 4 each | 4/4 |
| Bible Cameos.—H. Ernest Hunt | 2/9 |
| Why We Survive.—H. Ernest Hunt | 1/2 |
| The Candle of the Lord.—W. H. Evans | 3/10 |
| Spirit Teachings.—Wm. Stainton Moses (M.A., Oxon)—
Being some of the original teachings communicated to Wm.
Stainton Moses. Containing also a short biography of Rev.
Stainton Moses by C. T. Speer. | 6/6 |
| More Spirit Teachings.—Stainton Moses.—Reprinted from
early issues of "Light." | 1/8 |
| Stainton Moses.—(His Life and Work) | 1½d. |

(ALL PRICES INCLUDE POSTAGE)
(Cash with Order.)