

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

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No. 2754. VOL. LIII. (Registered as FRIDAY, OCTOBER 20, 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.)

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SEEING AND HEARING "OTHER-WORLD" PEOPLE

How do Mediums see and hear the "Other-World" people they describe? Those who have listened to Mrs. Estelle Roberts giving her wonderful clairvoyant descriptions from the platform of the Queen's Hall, or at the Grotrian Hall, must often have wished to get an answer to this question. Here it is, given in an interview by Mrs. Roberts, specially for the information of the readers of LIGHT.

MRS. ESTELLE ROBERTS ON HER PLATFORM WORK

"HOW do you see the spirits you describe?" was the first question answered by Mrs. Roberts.

"I see them objectively as clearly as I see you now," she said, "but they do not come to me. I go to them. I find myself on their plane, in their element in which I feel more at home than with the people on earth. I am somewhere in terms of space, in a definite place which is interpenetrating with our world. I can as well describe the habitation of spirits as their personal appearance. In fact, for thirteen years I have been longing to tell the world what I can see. But they only want to know of Tom, Dick and Harry—how they look, what have they got to tell them. So I refrain from speaking of the spheres and of the different stages of soul evolution, and I give them what they want.

"As the age of a person is disclosed here by his height so I translate into our terms what their spiritual state, reflecting on their bodily appearance, discloses to me. I see their mouths moving, I hear their messages. It is to me, in that state, like ordinary hearing.

"But there is a remarkable thing about it. The speed with which they speak. It is beating like drumfire against my ears. I have to listen as intently as if I listened to a high-speed message through the telephone. Once I miss the line of vibration on which the words are coming, it is gone, I cannot get it again. Sufferings and emotions are conveyed by a reflector-method. I feel their joys

and sorrows. They become temporarily mine, and I suffer from the memory-pangs of their former physical ailments. But I always warn the audience that the pain is just a memory. I wear it off without great inconvenience."

Do you see miniatures, distorted shapes, or normal sizes?

"They are like ordinary human beings. They are never out of shape, except those in the lower astral plane. A distorted mental condition, a retarded spiritual nature will result in an undeveloped shape. It is a curious thing that spirits in the lower astral plane sap my vitality. They affect me physically far more than the higher ones. The reason is that they cannot manage their vibrations. They cannot make it easier for me. They have to be taught how to communicate."

Who is teaching them?

"Red Cloud and the other guides. They are automatically picking up the vibrations of souls in distress. All souls can summon help by prayer. They will be instantly found and might be brought to me. But I am under no necessity to listen, or accept their messages. I can pick out somebody else. I have free will, I am master of the situation and can refuse any communication which I do not care to accept. Not even Red Cloud can overcome me. In fact, he taught me how to be independent. But I have my personal responsibility for the gift which has been given to me and I work in concert with Red Cloud on the principle that we must help those in distress. In fact, it happens but very seldom that the idly curious will get a message at all. As Red Cloud says: it is the

(Continued at foot of next page)

LARGEST DIRECT VOICE SEANCE EVER HELD

FOUR HUNDRED PEOPLE HEAR MESSAGES

THE third annual conference of The Link, the association of home circles, which took place last Sunday, Oct. 15th in London, was marked by conspicuous success and triumph for an unique experiment.

The banquet hall of the Thames building was filled with 400 people. Mr. N. Zerdin presided. Surveying the rapid growth of The Link, which now embraces 156 home circles, he stated that the idea of this association was conceived on the other side and passed on to them in direct voice and in inspiration. After the adoption of various reports, plans for big future developments were outlined by Mr. B. J. Herrington, and the chief officers were elected as follows: Mr. N. Zerdin, chairman; Mr. B. J. Herrington, vice-chairman; Mr. H. S. W. Chibbett, honorary general secretary; and Mr. R. R. Walters, honorary treasurer.

During the proceedings Mr. John Myers took psychic photographs and obtained, on two of his own plates, four extras each.

A TRIPLE CIRCLE

The experiment which will render this annual meeting memorable was the turning of the meeting into a direct voice seance with Mrs. Perriman as the Medium. A triple circle of 12, 24 and 36 people was formed on and around the platform. As it was found that too much light filtered in through the glass roof, a make-shift cabinet was erected in the inmost and very small circle.

Shortly after the lights were switched off there came a thin, piping voice. It was "Bell," Mrs. Perriman's child control. This was followed by a sonorous voice which named itself as Hewat McKenzie, and after him came the first personal message from a Charles Bryan, of Weston Road, Stockton-on-Thames, who was drowned in a pool in Frinton, and desired to let his people know.

The next communicator was "Billy Hope of Heaven," who seemed to come for the express purpose of warning Mr. Myers against giving test sittings. Henry Walker sent a message to Alice in the audience, who promptly responded. Kingsley Doyle was followed by Conan Doyle, by Dr. Lamond and by several other partly-known

and partly-unknown personalities whose messages were mostly accepted by someone in the audience.

THE VOICES

The writer sat quite near the cabinet and made some interesting observations. The male voices were hard and throaty, with a certain metallic quality which one may find associated with wireless. The suggestion of the use of some ectoplasmic instrument was further strengthened by the almost painful efforts of some communicators to clear the obstructions away and break through. Some succeeded in spasms, others in a burst, but the majority swept through with a *high pressure effect*. About the masculinity there could be no doubt. No female vocal cords could have sustained the assumed character of so many differing voices for such a length of time. Not even the keenest hearing could discover a female undertone. Though the Medium was invisible in the cabinet and all the voices issued from behind the curtain they could not have been produced by her vocal apparatus. Nor was there room in the cabinet, or in the circle, the members of which were dimly visible, for any confederate. "Sceptor," whom Mr. Zerdin claimed as his guide, roared like a lion and there were others who bellowed and boomed. But there was always a certain *distantness* in the tonal effects. They came from the cabinet but *the voices seemed to speak from afar*. One could not avoid the impression that, perhaps with the sole exception of Bell, the control, the communicators were *not confined to our space* but were broadcasting from their own sphere. The voice of Conan Doyle supported this impression by the plain statement that *it is not the voice but the thought which is transmitted*, and that people should not expect to hear voices which are no more but should look for the presence of the personality. Such presence seemed to be conveyed to the writer by the tremulous voice of Dr. John Lamond which he heard before through Mrs. Perriman, exclaiming on the first occasion before anybody else spoke: "Why, it is Dr. Lamond."

Several communicators spoke into the microphone which Mr. Zerdin pushed behind the curtain. This was the first transmission of the direct voice through wires. It opens up possibilities for Albert Hall meetings and eventual broadcasts from the B.B.C.—N.F.

SEEING AND HEARING "OTHER-WORLD" PEOPLE

(Continued from previous page)

sick man who needs the physician. His work is on the line of the Nazarene."

How is your earth-consciousness affected by rising unto the spirit plane?

"This is difficult to explain. I am on the spirit plane, yet I am alert to every movement around me. I feel the vibrations of the audience intensified. It is a sort of bilocation, double consciousness, of being in two places at once."

What is the effect of the audience on you?

"Their vibration effects me first of all physically. It hits me on the solar plexus. The presence of the stewards who are put in the front row right below the platform sometimes lessens the impact. But it is not so much the physical effect which matters as the psychic. It is like

getting conscious of the spiritual state of the whole audience. I could pick out any individual and tell the state of advancement of his soul. Sometimes I wish I could not do it. It is too disillusioning. It comes to me in waves of light and darkness, in feelings of peace and turmoil. I could delve into the past history of any member of the audience but I do feel it is the best to refrain."

Do you see spirits from higher spheres?

"Occasionally. Once a very high spirit revealed itself to me. His vibration was so terrific that it set every nerve of my body quivering and I shook for a quarter of an hour afterwards. There was also the effect of light, so dazzling that it paled all other light and I had the feeling that I stood dangerously near to being disintegrated into atoms."

ÆOLIAN HALL

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A PERPLEXING BOOK TEST

By JOHNHETT

IT has been my privilege to have an excellent sitting with Mrs. Garrett, and to be supplied with some very interesting material, from the point of view of the investigator. As I propose to publish, at some future date, a comprehensive analysis of the facts, it has been my good fortune, in the last few years, to ascertain at sittings with many mental Mediums, I will refrain from mentioning here the nature of the messages given by Uvani, Mrs. Garrett's well-known control. There is, however, one exception, viz., a book test he gave me unsolicited towards the end of the sitting, the publication of which I do not wish to delay.

"In your little study, where the family generally congregates for all kinds of things," said Uvani, "I see on the one side a very high bookcase—an old-fashioned one—I go up to the fourth shelf, and there I find a book by William James, the psychologist; I open it on page 63 and there I see three distinct pencil marks. It concerns the death of a doctor." Uvani mentioned the doctor's name, but I did not catch it.

The items concerning the study and the bookcase were absolutely accurate.

On arriving home, I anxiously went to the bookcase and examined the titles on the fourth shelf, most of the volumes on which are in the well-known Everyman edition. Now, as it happens, I do possess Professor James' *Papers on Philosophy* published in Everyman's Library, but to my astonishment the book was not on the shelf.

Looking through the other books, only very few of which are pencil marked, and none on page 63, I suddenly remembered that last Christmas upon my acquisition of some new books, which I placed in a small three-shelved bookcase along the opposite wall, I also transferred to it two volumes of the Everyman's Library from the fourth shelf of the bookcase, mentioned by Uvani, where they had been for several years. On turning round I saw these books and one of them proved to be *Papers on Philosophy* by William James. I opened it on pages 62, 63 and there I found: two distinct parallel pencil lines on page 63, and almost opposite, on page 62, three parallel pencil lines—a thick one between two thin ones.

However, neither of these marked passages referred to death, but to habits.

Discounting the inaccuracy about the doctor's death, the other elements of the test present a very perplexing problem, involving a good many questions.

Did Uvani contact my house at the time of the sitting? If so, why is it that he gave an accurate description of the main bookcase and mentioned the presence of a particular book on a particular shelf, whilst the book, admittedly once on that shelf, was not there at the time of the sitting?

Excluding the time factor, whence did Uvani gain his knowledge about the many years' right place of James' book, viz., on the fourth shelf of the particular bookcase? Was it from my so-called subconscious mind or from a spirit? Both theories are acceptable to Spiritualists, according to the circumstances of the particular cases. Which one applies to this case? Curiously enough in all the other messages Uvani gave me he kept saying: "She asks me to tell you . . . so and so," "he tells me . . . so and so," evidently acting as an intermediary. In the case of the book test, he said: "I see . . . I go up . . . I open . . . I find . . ." as if Uvani supplied this information from personal experience.

If this particular knowledge came from my sub-conscious mind, have I to assume that all the pencil marks I made in all the books I ever read are physically recorded in some part of my brain, and, whilst I find it impossible to remember them, a gifted Medium can tap all these detailed records?

On the other hand, if it is a departed spirit who knows

me, how is it that he has knowledge of such minute details when I cannot possibly recall them, except that I know I am in the habit of marking passages in some of the books I read?

Again, what was meant by: "I open it on page 63 and there I see three distinct pencil marks"? Did Uvani see the three lines on page 62 or the two on page 63 in conjunction with the thick one of the three on page 62?

As will be seen, the test is perplexing in several respects, and as I cannot put it down to coincidence, especially in view of the great accuracy of the other messages given by Uvani at that particular sitting, I consider it to be a highly evidential proof of the reality of psychic phenomena, whatever the real *modus operandi* of that special test might be.

It may be of interest to mention, that out of the 273 pages of the book, only 45 are marked, and that of the total of 70 marked passages, 55 are marked with one line, 10 with two, and 5 with 3 lines.

I need hardly mention that Mrs. Garrett had no knowledge whatsoever of my house.

NO MOURNING: MR. R. A. BUSH'S LAST REQUEST

AS announced in LIGHT last week, Mr. R. A. Bush, founder and president of the Wimbledon Christian Spiritualist Church, has passed to the "other side." After his decease, at his home, The Red House, Mostyn Road, Merton Park (on Saturday, October 7th) there was found in his desk the following note:

"As a Spiritualist, who neither fears nor regrets death, but rather welcomes it in due course as a step onward in the life eternal, I do not wish for any mourning, inward or ceremonial, and I trust no one will grieve me by disregarding this, my wish.

"Let all bid me Godspeed and pray for a blessing on my new life.

"If not too inconveniently situated at the time of my death, I desire that my body shall be cremated and the ashes scattered over the nearest available garden." Mr. Bush's wishes were carried out on Tuesday (October 10th) when his remains were cremated at West Norwood. A memorial service was held at the Wimbledon Spiritualist Church on Sunday morning. Mr. Bush died at the age of 71 and is survived by a widow, two sons and three daughters.

In a tribute from members of the Church, published in the *Wimbledon Borough News* (October 13th) occurs the following:

"He leaves the Wimbledon Spiritualist Church with a fine heritage, the reward of many years of hard work. His sacrifice and courage (although not so to him) will be a living monument for the cause of Spiritualism in the Name of the great Leader, Jesus Christ."

"LIGHT" SUSTENTATION FUND

An appeal has been made for a Sustentation Fund of at least £1,000 to meet the loss of sales-revenue (which it is hoped will be temporary) consequent on the reduction of the price of LIGHT from 4d. to 2d. and to provide capital for pushing the sale. Towards this sum donations have been received amounting to £733 18s. 8d., including the following, received since the last list was published:

	£	s.	d.		
Ilyd B. Nichol	10	0	0	Mrs. M. Pitt	
Miss E. A. W. Nott	2	2	0	Chambers	10 0
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Mrs. Hugh Fitton	1	0	0	Previously acknowledged	713 13 8
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Miss M. Watson		10	0		£733 18 8
Anon.		10	0		

Donations are still urgently required and it is hoped readers will speedily help to reach the sum required.

FURTHER EVIDENCE OF SURVIVAL

By J. ARTHUR HILL

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

III. PROOFS FOR A DOCTOR AND HIS WIFE

SOMETHING over ten years ago I became acquainted with a medical man. Dr. Green, who was interested in Psychical Research, though he had had no personal experience. He lived about thirty miles from my home, and I knew practically nothing about him, so the conditions were good—I mean that if I had Wilkinson to meet him, there was a good chance that something would happen which could not be explained by the supposition that I had primed the Medium with the necessary knowledge.

Accordingly I asked Dr. and Mrs. Green for a sitting. They were introduced anonymously, and no indication was given as to where they lived. I will extract some portions from my report. They were good sitters, and gave nothing away. In explanation of a remark made later on, I may mention that Dr. Green's hearing is not good.

AUGUST 2, 1923.

To Dr. G.—"There is some man with you, big in bulk but not tall. Full, heavy features, whiskers full at the chin, but not much about the upper lip, deep brow, hair thin at the front, and whitish. Stands looking at you, intent on you. Waistcoat open at top of front, not just the style of to-day. Long coat. Looks reflectively at you. When he passed away he would be 69 or 70. He went about very steadily, would weigh things up; shrewd, tactful, a slow speaker, seems intent on you, as if it were long since he saw you. I have a feeling of Glasgow with you; perhaps you are going to have business there, I do not know. I get an initial B over your head, an initial of somebody. This man used to do something, had a profession that made him very well known. He has been passed over some years. He passed away very suddenly. Very active man, keen in the mind."

This was correct of a Professor whom Dr. Green had known, and there was a special association with Glasgow. In a later sitting this medical man appeared again, saying: "I have thrown my mantle over you." It happens to be the case that the professor's speciality is also that of Dr. Green, so the remark was very appropriate.

To Mrs. G.—"Have you been exercised in your mind over a school? I feel as if I had to say 'Keep out of it.' There is a man with you who used to have something to do with a lodge; I see regalia of a very high order. I see all the—shall I say—regimentals. Good-looking man, sixty or so, fresh high colour, died very quickly, had not been ailing. He had received some compliment that had greatly pleased him, and he passed away soon after. He is holding his hand out as if he would grasp your hand, in friendly greeting. A very good-looking man, moderately good head of hair, thick neck, well groomed. Someone you have known and who has known you. He was something like a mayor, or something connected with civic work."

This was Mrs. Green's father. The description is correct. He was made an alderman, and he died suddenly, as said—this was repeated, "tragic suddenness, but not killed," and so on.

A good deal more was said about the Professor and about Mrs. Green's father, but the above will serve for illustration. Dr. and Mrs. Green were satisfied that the details were too numerous and exact to be attributable to chance, and they agreed that I could not have supplied the Medium with the facts, for I knew nothing of the relatives or the early life of either of them.

JANUARY 22, 1926.

Dr. and Mrs. Green were not present; the sitters were myself and sister.

"There is a girl about eighteen moving about here;

tall enough for a woman, frail and lean. I get no feeling of weakness. Long hair, rather fair. Pointed features. Shortish dress, lightly made. Someone must have been here she was interested in. Nice-looking girl. (Writes something on pad, and reads it out) Celia. Have you had someone here not long ago who has been discussing a girl?

"I can see a woman looking at that work-basket; an old woman with a black silk dress, with lace round her neck. Not as tall as you (M.H.) rather wavy hair. A nice face. She is as real as life to me."

(TRANCE COMES ON.)

"There is a Mary Cole. You have not heard of her? You will find that it will have a bearing on some friend; it has to do with the girl whose name was written on the paper. The girl is the child of a friend of yours. You have a friend who is unable to hear; a man. This man has a girl, and she is after dancing. She does not tarry about here; some distance away. Put that down; Cole; it is a lady who is trying to communicate with this deaf man. She suffered pain, and she is anxious that this man should know that she is quite well now. There is someone connected with this girl called Green. The girl is in the body, moving about. I think that the lady Green was called Cole."

At this time Wilkinson was still ignorant of the identity of the Greens. We ourselves—my sister and myself—did not know Mrs. Green's name before marriage, or anything about her relatives. We knew that the Greens had a daughter, but did not know her name. On inquiry we learnt that Mrs. Green's name before marriage was Cole, and that her paternal grandmother, deceased, was Mary Cole. Further, that the daughter of Dr. and Mrs. Green was named Celia, and that she was particularly fond of dancing—not merely ordinary ball-room dancing but she also did solo dancing, of quite professional quality.

On another occasion, Wilkinson said that he got the name "Hessie." Anyhow this was what it sounded like, and I wrote it thus in my shorthand notes. I thought it was probably some diminutive of a girl's name. Mrs. Green said she recognised it, but said no more. Along with this "Hessie" the Medium described a farm-house, with cobbled yard, a man who had had an accident to his foot, and all sorts of details about him and the house.

Afterwards, Mrs. Green told me that the man was her father, the farm was her old home in the East Riding of Yorkshire, and that what the Medium had said was not "Hessie" but "Hessay," which was the name of the village in which the farm was situated.

There was another case in which Wilkinson gave to Dr. and Mrs. Green some communications from two young men, who gave the word "Hall," which the Medium thought was part of the name of a house. But it turned out to be the name of the young men, whose Christian names were obtained clairaudiently, later. They gave their names and regiment, their ages, and referred to a memorial, which was described correctly. They said that their mother was still grieving bitterly, and wished to give her some consolation.

Part of this was known to the Greens, but not all; they knew some people named Hall, who had lost two sons recently, but some of the other details had to be inquired about. They turned out true. Mrs. Green risked asking Mrs. Hall to call, and told her what had come through; and it was a comfort and help to her. This is something like the Stanley Power case which I described in my last article, but it was more successful in its outcome, for the bereaved people were not hostile to psychical things.

I could quote many other incidents which occurred

(Continued at foot of next column)

FOREIGN NOTES

MAGNETIC HEALING

Monsieur Theo Matthys of Brussels, an experienced Magnetic Healer, writing in *Psychica* (September) wishes it to be clearly understood that Magnetism and Suggestion are two entirely different things, and that the latter plays no part whatever in his healing work.

Three years ago, a certain fellow townsman, M. Sch. . . . suffered a severe road accident. Treated by three of the most eminent doctors at the hospital, he was finally dismissed. He was told that their skill could do no more for him, and that he must reconcile himself to the fact that certain movements of the damaged arm and shoulder would henceforward be impossible.

This proved to be the case. Not only could M. Sch. never afterwards put on his waistcoat without assistance, for instance, but he was liable to frequent and acute suffering in his shoulder.

In August, 1932, Madame Sch. begged M. Matthys to try to hypnotise her wholly unbelieving husband. M. Matthys quickly had the unbeliever peacefully sleeping; and it was then that he became aware of a hot radiation proceeding from the man's hand and arm. Asked whether he was in pain there, M. Sch. emphatically affirmed that he very often had great pain in that arm and shoulder. Feeling convinced that he could remove the trouble, M. Matthys thereupon magnetised the affected parts for about 20 minutes. There chanced to be two doctors present, and they were greatly amazed to find that when the patient was awakened, he could move his arm in any direction required, and was entirely free from pain. This condition has been maintained ever since—12 months. "Precisely," declares M. Matthys, "because no suggestion whatsoever played any part in the healing."

* * *

A PHANTOM CAT

A correspondent writes to *Psychica*: One evening, I had my 3 year-old son in my arms, and was singing him to sleep. As I rocked the child and sang, I happened to glance at a large bed at the other side of the room. What was my amazement to see a big white cat rise from the counterpane, stretch itself, then jump down from the bed, walk to the other side of the apartment and vanish through the closed door! I turned to the boy: he was gazing at the spot. "What is the matter, little Paul?" I asked, and he at once replied: "Big white pussy." I afterwards made minute enquiries, for we were in a strange house in the country. I was assured that there was no living cat of any kind in the entire neighbourhood, but that another former visitor had likewise stoutly maintained that she had seen a large white cat jump from the bed in that room and disappear through the door."

FURTHER PROOF OF SURVIVAL

(Continued from previous page)

in these Wilkinson sittings, connected with Dr. and Mrs. Green, but space forbids. As I have said, the conditions, particularly at first, were specially good, for Dr. and Mrs. Green lived in a distant town, and I am sure that they were quite unknown to the Medium.

After the first few sittings, which were at my own home, we thought there might be still better results if the Medium were to sit at Dr. Green's home, so I took him there, and good evidential results were obtained. After that, it was to be assumed that he knew who they were, and indeed I told him the names of the sitters. But quite enough had been obtained before their identity was disclosed, to satisfy all of us that some sort of super-normal perception must be assumed; and also it was obvious that this went beyond telepathy from the sitters.

It seemed, and seems, more reasonable to accept the communications as coming from the other side, which is what was stated to be the case.

[Another article by Mr. Hill will appear in our issue of November 3rd].

MYSTERIES IN BREATHING

IN our issue of Oct. 7th we printed a summary of Robert King's address at the Stead Bureau on some occult aspects of breathing. The problems raised are of intense interest. As a further contribution to it we print from Dr. Nandor Fodor's forthcoming *Encyclopaedia of Psychic Science* the following short article:

"An important part in psychic development is attributed to proper breathing in Yoga practices. Psychological Research knows little that is definite, physiology teaches nothing. Gambier Bolton's claim that the human breath passes through one of the nostrils at a time and a change takes place every two hours was a surprise. He believed that this observation argues for the polarity of the human body. However it may be, so much is common observation that trance begins with a change in the rhythm of breathing. Swedenborg had already professed his belief that his powers were connected with a system of respiration. According to Hindu teachings the force which counteracts gravitation when the human body is levitated is generated by breathing exercises.

"Baron Schrenck Notzing recorded the case of a young man who by such means levitated his own body 27 times. In *Mysterious Psychic Forces* Flammarion expresses himself: 'The breathing seems to have a very great influence. In the way things take place it seems as if the sitters released by breathing an amount of motor energy comparable to that which they release when rapidly moving their limbs. There is something in this very curious and difficult to explain.'

"The curious experiences of Dr. Hereward Carrington with the so-called lifting game lend colour to Flammarion's suspicion. Four persons lift a fifth, seated in a chair, by placing their fingers under the arms and knees of the seated person. They bend forward several times in unison, inhaling and exhaling deeply together. The person seated in the chair also inhales and exhales at the same time. On the fifth count all five persons hold their breath; the fingers of the four lifters are rapidly inserted under the arms and legs of the seated subject and the lift is easily made. The lifters' feeling is that the person in the chair has suddenly lost considerable weight. Carrington tried the experiment upon the platform of a large self-registering scale. 'On the first lift the recorder stated that the needle on the dial had fallen to 660 lbs. (the combined weight was found previously to be 712 lbs.), a loss of 52 lbs. On the second lift there was an apparent loss of 52 lbs.; on the third lift of 60 lbs.; on the fourth lift of 60 lbs.; and on the fifth lift of 60 lbs. No gain of weight was at any time recorded (owing to the muscular exertion), invariably a loss, which, however, slowly returned to normal as the subject was held for some considerable time in the air. I have no theory to offer as to these observations, which I cannot fully explain.' (*The Story of Psychic Science*)."

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.

AUTOMATIC WRITING

HOW IT MAY BE DEVELOPED AND ITS DANGERS AVOIDED

By MRS. HESTER DOWDEN

MANY articles have been appearing lately on the evidence of survival, etc., produced through automatic writing, yet the process which leads to the production of such phenomena seems to have escaped analysis so far.

I have been told by many persons who have had little or no experience that automatism is "dangerous" and I heartily agree; but the circumstances under which such experiments are dangerous can be defined. If undertaken wisely and soberly and begun under the instruction of someone who has practised successfully for several years, no risk is attached to automatic writing except in isolated cases.

I have for over twenty years used both the ouija board and automatic writing as a means of communication with the Unseen and also for psychometry, etc.; and, far from injuring my health, I can state definitely that my professional work has given me better health and strength than I have had before I "sat" daily.

The beginner who arrives at fluent automatism slowly and with difficulty, runs much less risk than a writer who begins at once and alone. It is essential, if this subject is to be studied seriously, that two should join in the experiment. It appears (if I am to attach importance to what my control, Johannes, tells me) that certain qualities should be present in equal proportions in any Medium of any description. These he defines as "negative" and "positive"—"negative" being the masculine quality of force and drive, in fact a physical quality to a great extent, "positive" being the feminine quality of hearing and intuition.

Automatism is in a sense clairaudience. At first, when results are slow, the sitter hears the message and naturally believes (unless striking evidence is provided) that the message comes from himself or herself. I have great sympathy with this stage, having toiled through it myself and having been convinced, that the messages were written out of my own mind, conscious or subconscious.

The student of automatic writing must go through this tiresome stage if better things are to come. Until rapid pace is achieved, so that thinking from the conscious mind is cut off, no important results can be hoped for.

There is a technique in writing automatically, just as there is a technique in playing a musical instrument.

I should like to explain the dangers that are to be guarded against, as I understand them. The writer who begins with no difficulty is excited and interested by fast results as a rule. The temptation to use the power that has displayed itself so unexpectedly is almost irresistible. In some cases a compelling force from outside seems to produce pain in the arm or electric tinglings may be felt. I am not prepared to say why these things occur—they may be suggestions from the subconscious mind. The result, if the impulse is obeyed, is that writing becomes a necessity—it cannot be controlled; and, later on, deeper clairaudience will develop, voices will be heard and a nerve-upset may easily follow.

If writing comes slowly, interruptions may occur during the first twelve months. These false messages are of the poltergeist order. They are often of the nature of practical jokes and should not be taken seriously. They are either sensational or flattering. Statements about the sudden deaths of relatives are frequently made and, if proved fictitious, the writer frequently decides that all the messages come from an evil source and the subject is dropped. I urge on persons who come in contact with such messages, that these intruders (whoever they are)

can be easily dealt with and forbidden entrance, even without the help of a guide or control, if the writer's will is sufficiently strong to dispel them.

The Guide or Control is the key to the whole situation. When the first guide manifests himself, he may not be strong enough to make the writer's position entirely secure; but, if steady perseverance continues, the first guide will soon be supplanted by another and the position will become safe.

At any time mistakes may occur. These may be caused by insufficient contact between two sitters—one of whom may not be attuned to the other. Another possibility is that bad health on the part of sitters may produce inharmonious vibrations and so a jangle occurs and the message goes wrong.

When rapid automatism is established and the presence of a reliable Guide is certain, automatic writing produces sure and varied results and is essentially the best method of communication for the home circle.

THE MEURIG MORRIS SERVICES

A PRIVATE gathering of members of the group associated with the "Power" services, as conducted by Mrs. Meurig Morris and Mr. Laurence Cowen, was held at Streatham on Sunday last (15th inst.)

General Sir Pomeroy Holland-Pryor, K.C.B., occupied the chair and offered an invocation, after which Mrs. Meurig Morris, speaking under the influence of "Power," outlined in a general way the principles upon which it was desired that the Fellowship, shortly to be inaugurated, should proceed. It was to be a co-operative work, of a constructive kind, designed to lead humanity out of its present tribulations to a state of peace. That could only be done when every man understood himself: when the mystery of the individual self was understood, then the whole mystery of the Universe would be solved.

Later in the address the speaker referred to some of the ideas for which the Fellowship should stand—the unity of men of all races, in spite of conflicting religious and political creeds, and the constructive education of the younger members in the true nature of life. It should be not simply a religious body even in the broadest sense but a centre of light and instruction. He stressed the importance of understanding not only the physical body but the other and finer bodies. The etheric body and its reaction to health was specially worthy of study. He referred to the great teachers of the past, how each had his revelation from the great inspiring Source of Life and how their several revelations culminated in the Master Jesus, who was the fullest expression of the Cosmic Christ, represented for us in the material world by the Sun.

"Power" covered a wide field of thought in the address but said sufficient about the new Fellowship—of which he spoke as an assured fact—to convey a general idea of its main principles as a Centre for human advancement. As to the question of spirit-communion or spirit communication, "Power" indicated that assistance would be given to those interested in the proofs of survival, although (as he said in effect) a study of Universal Principles would in itself convey the assurance of immortality.

MR. AND MRS. DAVID GOW

Letters of congratulation to Mr. and Mrs. Gow have arrived and are still arriving in great numbers. Both are much touched by this evidence of kind feeling on the part of their many friends all over the country; but as they ask to be excused from replying to each letter personally, we gladly give them the use of our columns to return their grateful thanks to their well-wishers, by way of general acknowledgment.

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).

CONTROL OF DREAMS

Sir,—In your issue of Oct. 13th, Mr. Henry Meulen suggests that those who have prophetic experiences in dreams may have psychic power. I hardly think so; rather I would attribute Mr. Meulen's non-success to his very able and active brain processes which even in sleep do not allow sufficient passivity for the thoroughness necessary for transmission of intimations of the future.

Prof. Jung, differing somewhat from Freud, has often correctly prognosticated future happenings, in no way wish-fulfillments from dreams submitted or related to him by patients and others, and gives some instances in *Modern Man in Search of His Soul*.

Mr. Arthur M. Heathcote in the same issue of LIGHT, objected to being saddled with responsibility for frivolous or absurd dreams. On whose shoulders would he place their origin? If they are merely the result of indigestion, they are our own! I would agree with him that, in dreams, there may often be recurrences of immature experiences, of early fears and repressions, which we may never really have ejected from our unconscious even though we may have gained the mastery in the conscious life. To quote Jung, from above, "Dreams belong to human life, and they are sometimes more truly a part of it, for weal or woe, than any events of the day."

The only method I know by which dreams may be made useful, and come under some kind of control, is by nursing expectation on falling asleep—expectation that I may continue my thought life in sleep, by assimilation of past experiences or by securing preparedness for what lies ahead. On waking, I note all I can remember, think over it, and re-read in the light of later waking life. By doing this regularly, I find that lucidity and power control grows through attention as it happens in other matters. Some Eastern teachers say that concentration on the psychic centre situated in the throat enables one to recall forgotten dreams; on several occasions I have had success by this method.

"Every dream," says Jung again, "is a source of information, and a means of self-regulation, and dreams are our most effective aids in the task of building up the personality."

BARBARA MCKENZIE.

* * *

STUDIES IN DREAMS

Sir,—Your correspondent, Mr. Arthur Heathcote, asks if any reader of LIGHT can give him helpful suggestions on the control of dreams. There is a chapter in a book by Mrs. Arnold Forster (*Studies in Dreams*, published by Allen & Unwin) on the subject of dream-control. Mrs. Forster says therein that in some measure dreams may be commanded—at all events to cease when of an unpleasant nature—by means of suggestion, just as one may often be able to wake at a certain hour if a powerful mental comment or a strong desire to do so be given to the subconscious mind before going to sleep.

The author, by definite methods of thought, was thus enabled to free herself from all "fear" dreams. She repeated a formula of words from time to time during the day, and on retiring, such as: "This is only a fear dream, it must stop." She impresses on the subconscious mind that she should wake from any fear or terror instantly.

It appears that an occasional steady concentration of the mind on the formula chosen is all that is needed; but, whatever form of words be decided upon, it should at first be repeated rather frequently, sometimes aloud, always in the same words, and always before going to sleep.

Will-power does not really cease to exercise its functions when we sleep, it still has considerable authority

over the dream-mind, but few people really make a study of the sleep-state mentally and psychically. To those who do, much help and interest will be found in this book, written by one who has much to tell us on this fascinating subject.

(Mrs.) E. M. TAYLOR.
62a, Kenway Road,
Earls Court, S.W.5.

* * *

PROF. LOW'S ATTITUDE

Sir,—You are to be congratulated on the quality of your 1st number (October 6th) at a reduced price—Mr. Hill's, Dr. Glen Hamilton's and Mrs. Stobart's contributions in particular.

Your editorial refers to Professor Low's article in the October *Armchair Science* but I cannot help thinking that his treatment of the matter is somewhat frivolous, considered in the light of experiences such as those dealt with by Mr. Hill and Dr. Hamilton. Perhaps, however, we must be thankful that scientists of Prof. Low's standing recognise that we have a case which demands consideration. Merton Park, Surrey.

J. D. TURNER.

* * *

PROBLEM OF SUFFERING

Sir,—A very sincere minded friend has faced me with rather a poser! Personally I think I know the answer to it, and to start with I would suggest that my friend should read *El Daoud*, but my difficulty is to answer briefly and with satisfaction, and I wonder whether you or any of your readers would be so kind as to assist. I quote from my friend's letter as follows:—

"A thing I can never understand is why are the very kind and good people of this world, who have led such good lives, often made to suffer so, and also small children and tiny babies who can have done no wrong? This always seems so unfair and extraordinary and a contradiction of so much that one is taught, and I must say I should like to know the reason for it. It would not be my idea of love and justice to make a good and innocent person suffer. My small daughter, aged 10, said to me the other day—'You say that God loves us, and that He made everything. Well, He made tigers didn't He, and they eat people don't they. Is that kind?' What could I say?"

This is one of the big problems that puzzles many, and to answer "character formation" might be considered unconvincing, but I am sure that some more able pen than my own can give a satisfactory reply.

A. HOLLINGWORTH.
Swan Hotel, Streatley-on-Thames, Berks.

* * *

MORE "LIGHT" WANTED IN SCOTLAND

Sir,—You are to be congratulated in the new and popular form of issue; it is sure to appeal to the growing circle of LIGHT readers. As one of the searchers after "Light" (in more than one sense) in the West of Scotland, I would like to hear from others in the same quest. I would be pleased to hear from any reader knowing small private circles, where meetings are regular, and away from the noise of railway and road traffic. Eb. L. HENRY.
"Avonroy," Westerton, Dumbartonshire.

DR. NANDOR FODOR'S PSYCHIC ENCYCLOPAEDIA

Sir Oliver Lodge has written a Foreword to Dr. Nandor Fodor's forthcoming *Encyclopaedia of Psychic Science*. He says he did not believe such a work was possible, and pays tribute to Dr. Fodor's great industry, knowledge and fairness of presentation and treatment of very difficult problems. Sir Oliver also reviews the present attitude of science towards Psychical Research. We feel confident that his appreciation will further the great interest which is being shown for this monumental work. The book is 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.

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SEER AS SAINT

OBSCURED by the dust and din of international politics following the withdrawal of Germany from the Disarmament Conference, an event of great human interest has passed with very scant notice in the world's Press—namely, the canonisation of Bernadette Soubiroux, the French peasant girl whose visions led to Lourdes becoming a centre of healing and a place of pilgrimage for Roman Catholics from all parts of the world.

Like Joan of Arc, Bernadette, when alive, was treated by the Church as a person whose sincerity and sanity were both in doubt; like Joan, but with much less delay, she has, after death, won her way into the roll of the Church's saints.

There has been much controversy about the nature and reality of Bernadette's visions. She declared on various occasions that she saw and heard the Virgin Mary, but the people who accompanied her said they saw nothing. Presumably she was clairvoyant. Had she lived a little later and been brought up amongst people with some psychic knowledge, her visions would probably have been of a different nature and she would have been recognised as a clairvoyant Medium. But, living where and when she did—in rural France about the middle of the Nineteenth Century before the faculty of Mediumship was recognised—and being a devout daughter of the Church, she interpreted what she saw in accordance with her religious beliefs and expectations. Faith was stirred, "miracles" of healing in those around her followed. And now, because of the miracles, the Seer is declared a Saint.

"VERY OPEN-MINDED"

IS Father Herbert Thurston, S.J., also among the humorists? Has he been doing a little innocent leg-pulling at the expense of his brother clerics? We know him to be a well-informed student of Psychical Research. We have heard him demolish arguments against the genuineness of D. D. Home's physical phenomena (such as the self-playing accordion for which Sir William Crookes vouched), and we suspect that in the non-theological corner of his mind he is inclined

to believe that the Spiritualistic interpretation of such manifestations is the correct one. But he is a Jesuit priest and, in his dealings with the public, must keep within the bounds set by the church; and so, in his book *The Church and Spiritualism* (reviewed in LIGHT of 8th September last), he made the curious suggestion that perhaps "the spirits of the unbaptised" might be responsible for seance-room happenings which could not otherwise be explained. He did not say why he made this suggestion; he just made it—chiefly, we presume, for the benefit of his brethren in the Church who are, generally speaking, tied up to the alternatives of trickery or evil spirits when dealing with Spiritualism. And, apparently, his brethren have accepted the idea in simple faith; for, in the current issue of *The Month* (a Roman Catholic journal), this Puck-like exercise of his resourceful imagination is commended as showing "how very open-minded he is when surmise is permissible."

It would be very interesting if Father Thurston would unbend far enough to explain just what he had in his mind when he made this suggestion, and what possible reason can be advanced for supposing that the "spirits of the unbaptised" are more likely to resort to seance-room tricks than other spirits. We imagine he would probably shut one eye as he spoke.

MENTAL MEDIUMSHIP

MENTAL mediumship has been subjected to ingenious laboratory tests by Dr. Hereward Carrington and his colleagues of the American Psychical Institute, New York, and the result is exceedingly interesting to all who are concerned with Psychical Research and Spiritualism. The Medium was Mrs. Eileen Garrett and the procedure consisted in instrumental and mental tests (described in some detail on another page in this issue) designed to discover whether spirit-controls and communicators are secondary personalities or separate intelligences. The conclusions of the experimenters are summarised by Dr. Carrington in the following words:

"While it must be acknowledged that a large number of such tests would be desirable, in order to calculate the results with mathematical precision, nevertheless the results so far obtained certainly point to the conclusions:

(1) That the trance state is genuine; and

(2) That the trance personality, whatever its ultimate nature may prove to be, is apart from, and independent of that of the Medium, and that no appreciable 'leakage' or subterranean connection seems to exist between this trance personality and the conscious or sub-conscious mind of the Medium—as we should expect to find were this personality a mere subconscious personification, a 'split-off' from her own total mental self."

This, it will be seen, is a declaration of first-class importance from the scientific point of view, and of especial interest to those who accept the Spiritualistic hypothesis, for it goes a long way towards proving definitely by laboratory tests that mental mediumship does really provide a means of communicating with those who have "passed on."

INDEPENDENCE OF "SPIRIT CONTROL"

Dr. Hereward Carrington's Report on Laboratory Tests
of Mrs. Eileen Garrett's Mediumship

A NEW epoch of close co-operation between Psychical Research and Psycho-analysis is heralded by Bulletin I. of the American Psychical Institute. It is entitled: *An Instrumental Test of the Independence of a "Spirit Control,"* by Hereward Carrington. It covers two series of experiments: in March 1932, in the seance rooms of the New York Section of the American Society of Psychical Research and in May, 1933, under the auspices of the American Psychical Institute. Both were conducted by Dr. Carrington. The Medium was Mrs. Eileen Garrett.

As reported in LIGHT in an interview on her return from America, the purpose of these experiments was to establish by "association tests," whether Mrs. Garrett's control, "Uvani," is a figment of the Medium's personality—a subconscious play-actor, or an independent extraneous entity.

No two personalities are precisely alike. Their ideas, memories, associations, thoughts, ideals, aspirations, etc., are different. If then a series of words, technically known as "stimulus words" are read to the subject one at a time and the subject answers at once with another series of words, known as "reaction words" without thinking about them, the comparison of the two series, one obtained in the normal state, the other in trance, and a study of the "reaction time," will clearly reveal the identity or independence of the normal and trance personalities.

The results are rendered still more unquestionable by combining this psychological test with a galvanometer. The electric current registered by this instrument varies according to the emotional reaction of the subject tested. Even the slightest emotional change is instantly detected by this instrument. The great advantage of this test is that the emotional reactions of the subject are *not under voluntary control*, and consequently simulation and fraud are practically ruled out by the very nature of the test. Strong emotions cannot be inhibited. The extent of agreement or disagreement between two lists of reactions (trance and normal) thus obtained can be treated with mathematical precision in the form of a "coefficient of correlation."

"The types of words given as responses," says the report "the length of the reaction times and the galvanic deflections were all extraordinarily different. Correlation of the figures thus obtained show that they differed fundamentally. Generally when one personality revealed a strong emotional reflex, the others showed little or none, and vice versa."

The story is told not so much by the number of words in which Mrs. Garrett differed "significantly" from Uvani (for many of the stimulus words could hardly be expected to arouse any large emotional reaction), but by certain "key-words" which constitute indications of the responding personality. The responses to these "key-words" were very different in Uvani and Mrs. Garrett as shown by both time and galvanometer. For example, the words village, salt, bird, despise, wild, pride, women, etc., elicited strong reactions in Uvani, and but slight ones in Mrs. Garrett; whereas sleep, expensive, frog, to cool, to quarrel, to kiss, old, love, finger, etc., aroused strong emotion in Mrs. Garrett and correspondingly slight ones in Uvani.

On the spiritistic hypothesis, it would be quite understandable that Uvani should react as he did to some of these stimulus words; while the normal Mrs. Garrett's reactions are also quite intelligible, and some of them very significant. For example, the word "frog": Mrs.

Garrett abhors frogs and shudders when the word is mentioned; yet Uvani showed not the slightest emotional thrill when the word was given, and failed to get any reaction-word for it!

Further, Dr. Carrington admits that "the responses of the two are often highly suggestive. Thus: To the stimulus word 'lamp,' Uvani responded with 'urn' and 'between night and day'; whereas Mrs. Garrett said 'light.' To the word 'money' Uvani replied 'flocks,' while Mrs. Garrett said 'clothes,' to the word 'mountain' Uvani responded with 'happiness,' while to Mrs. Garrett it signified 'blackness'; the word 'friend' elicited from Uvani 'good, my brother,' while Mrs. Garrett replied 'death'; to the word 'pray' Uvani responded 'prostrate' while Mrs. Garrett said 'to desire'; to the stimulus word 'to dance,' Uvani replied 'to pray—religious,' while Mrs. Garrett responded with 'rhythm' and 'tiredness,' and so on."

The reactions were specially instructive when several words having two quite different meanings were given. Mrs. Garrett obtained "London" and "Piccadilly" for "Strand," while Uvani replied "dark hair" and "darkness." Similarly, to the stimulus word "smart," Mrs. Garrett responded by "well-dressed" and "ugly," while to these same stimulus words Uvani replied with "eager" and "sturdy."

"In short, these ambiguous stimulus words elicited precisely the sort of responses which one would anticipate, were two separate mental entities responding, having two entirely different mental backgrounds—which was of course the reason why these particular stimulus words had been selected."

Other controls of Mrs. Garrett have been tested similarly to Uvani. Curiously enough "there is . . . but slight evidence that the Hyslop and Hodgson personalities who claimed to communicate were in fact actually 'there' at the time." To words which would have had, for instance, a great significance for Dr. Hodgson "the replies were jumbled and indicated no real associations such as one might be entitled to expect. Similarly, in the case of the Hyslop personality . . . the replies were confused and misleading, showing no clear knowledge of what the words actually meant. All this certainly bears out the conviction—arrived at by many psychic investigators—that the personalities in question, even if potentially 'communicating' are certainly not present at the time in anything like the fulness of their personality and with any degree of centralised control."

Other personality tests, arranged independently by Mrs. W. M. Crunden, like the Bernreuter Personality Inventory, Page's Behaviour Analysis, Scale for Measuring the Attitude towards the Church, the Thurstone Attitude Scales, the Woodworth Neurotic Inventory and the Rorschach test have also pointed out extraordinary differences between the trance personality and that of the normal Medium.

RULING OUT THE "SECONDARY PERSONALITY"

A study of the various cases of multiple personality brings the significant fact to light that "no matter how fundamental may be the cleavage between the various 'selves,' and no matter how complete the degree of amnesia between them, the fact nevertheless remains that there is a certain amount of subterranean 'leakage,' back and forth, between these various selves. . . . More fundamental than these memory connections, however, are emotional experiences which have become buried in the subconscious. . . . Stimulus words bearing upon this experience elicit a strong galvanic reflex."

In the case of Mrs. Garrett "the emotional reactions are extremely dissimilar. . . . This is shown by the

A Review by Mr. H. F. Prevost Battersby of Dean Inge's book "God and the Astronomers" will appear in "Light" next week.

galvanic deflections on the one hand, and the reaction times on the other. Bear in mind that these galvanic reactions are not under the voluntary control of the Medium, and hence cannot be faked. . . . If some fundamental memory-connection existed between Uvani and Mrs. Garrett, similar to that shown to exist in cases of dual and multiple personality, we should certainly expect to find some degree of connection between the reactions noted; as a matter of fact this was shown not to have been the case!

"The conclusion to which we seem driven, therefore, as the result of the argument thus far, is that Uvani is really some sort of independent entity, with no emotional or memory connections with the normal Mrs. Garrett, or with any get-at-able portion of her subconsciousness."

This tentative conclusion was further borne out by a crystal-reading experiment with the *normal* Mrs. Garrett. During the flow of a considerable quantity of supernormal information, Dr. Carrington, "whispered into her ear a number of stimulus words which had formerly elicited strong emotional reactions in Uvani. None of these words evoked any noticeable galvanic reflexes—seeming to show that the Uvani personality was not being 'reached' at the time—as he certainly *should* have been, were he merely a dissociated portion of her subconsciousness."

The general conclusions of the report emphasise that "the present investigation is but tentative and preliminary. It does mark a new line of approach, however, and a novel method of attack upon this important problem. Judging from the results obtained thus far, I think we are justified in saying that they tend to prove that no ordinary subterranean mental bonds exist between Mrs. Garrett's subconsciousness and the Uvani personality; for, had they existed, our experiments were designed to bring them to light. As to the ultimate nature of Uvani I do not pretend to speak. I can only say that our experiments seem to indicate, for the first time, by laboratory methods and by instrumental tests the mental independence of a so-called 'spirit control,' separate and apart from the conscious or subconscious mind of the Medium."

RELIGION AND THE SWORD

WITH the change from Whitfield's Tabernacle to the Guildhouse, Eccleston Square, London, there was a falling off in the attendance at the Inter-Religious Crusade meeting on Thursday last week, but the mental fare provided was as good as ever. The subject was "Tolerance" and the speakers were Mr. W. B. Bashyr-Pickard, B.A. (Muslim) and Mr. Shaw Desmond. Mrs. St. Clair Stobart presided.

Mr. Pickard began his address by intoning a prayer. He claimed that Islam was the religion of Abraham, Moses and Jesus; that there were many names for God and many ways leading to Him, but only one God; and that the only belief that availed was belief carried into action. Answering questions, he said the Koran only permitted the use of the sword in defence of religion.

Mr. Shaw Desmond said intolerance sometimes sprang from regard for religion—for those who touched religion touched what to many people was the very essence of their life. Speaking of the example set by Jesus, he said they could not imagine Him behind a machine-gun or taking part in a poison-gas attack.

This evoked hearty "hear-hears" and a member of the audience later declared that religious people should aim at withdrawing all religious and moral sanction from war. For this reason, he objected to the Koran's permission to use the sword even in defence of religion.

The subject for discussion at yesterday's meeting at the Guildhouse was "Self-Sacrifice" and the speakers announced were Dr. A. Maude Royden and Mr. J. G. Gadre (Bombay, Prarthama Famij.) At the meeting at the Guildhouse next Thursday (1 to 2 p.m.) the speakers are to be the Rev. I. Livingstone (Jew) and Dr. Shastri (Hindu).

PASSING OF "MEDICINE MAN"

HEALER WHO BROUGHT COMFORT TO THOUSANDS OF SUFFERERS

WITH much regret we record the transition of Mr. Fred Jones, known to thousands of grateful patients as "Medicine Man." Much of his healing work had been done recently at the headquarters of the Marylebone Spiritualist Association, 42, Russell Square, London; and Mr. F. Hawken, the Secretary, informs us that it was not uncommon for 200 and even 300 patients to be dealt with in one week.

Mr. Jones sank his individuality so completely in his work that even his full name was unknown to many of those with whom he worked—he was "Medicine Man" to them and to his patients. He was only 48 years of age and had been carrying on his healing mission for 13 years, although he himself did not enjoy robust health. Early on Friday morning last week he was taken seriously ill. A doctor was called, but his services were unavailing, and Mr. Jones passed on a few hours later. He leaves a widow and two young children.

The funeral took place on Tuesday at Wimbledon, the service being conducted by Mr. George Craze, president of the M.S.A., who delivered an impressive address. Nearly a thousand people were present, and the floral tributes were not only beautiful, but so numerous that an extra carriage was needed to convey them.

Touching proof of the esteem in which Mr. Jones was held was given at the M.S.A. meeting at the Queen's Hall on Sunday evening, when there was an unusually large attendance.

Mr. George Craze, who presided, spoke with deep feeling of the sudden passing of Mr. Jones. It was not possible, he said, to make any adequate reference on this occasion to his wonderful work and his self-sacrificing efforts for the benefit of the thousands of sufferers who had been treated with such marvellous success during his two years' work at Marylebone House; it must suffice to say that he (Mr. Craze) and his fellow-workers had never known a finer example of a true Spiritualist and noble worker than their arisen brother, whose wife and two dear children were bravely bearing their great loss.

At Mr. Craze's suggestion the great audience rose and remained standing for two minutes as a signal of their deep feeling and respect for Mr. Jones and his family, and a collection was generously responded to at the close of the service which, by its impressiveness alone, will long be remembered by all present.

Taking as his subject "There is no death"—the opening words of the first hymn sung at the meeting—Mr. Ernest Hunt delivered a deeply-impressive address; and remarkably convincing clairvoyance was given by Mrs. Helen Spiers.

* * *

"MEDICINE MAN" APPEAL FUND

A fund for the relief of the widow and two children of Mr. Jones is being opened by the Marylebone Spiritualist Association, to be called "The Medicine Man Appeal Fund." In commending the appeal, Mr. George Craze writes:

"The circumstances in which the widow and the two babies of Mr. Jones are left make it imperative that a ready and hearty response be made to this appeal. A little sacrifice on behalf of the dependants of one who himself made so many sacrifices is a duty which should be gladly accepted. All contributions should be sent to: The Secretary of the M.S.A., 42, Russell Square, W.C.1., and will be gratefully acknowledged."

EDINBURGH PSYCHIC COLLEGE

S.N.U. PRESIDENT AND PROBLEMS OF PRACTICAL PSYCHICAL RESEARCH

LECTURING at the Edinburgh Psychic College last week on "Suggestions for Practical Psychical Research," Mr. J. B. M'Indoe of Glasgow (President of the Spiritualists' National Union) said Psychical Research was a vast and almost virgin field open to the man who was prepared to read, think, and experiment carefully and patiently; which afforded not only an interesting pursuit but some prospect of discovering something previously unknown. Professional Mediums were not essential. Almost any small group of people would contain some one with some psychic gift worth developing.

Each type of phenomena had its own peculiar problems. Take table-rapping and the occurrences of knocks and noises, apparently often in, rather than on, the table or other furniture or on the walls. What caused them? Was it something like the psychic rods of Dr. Crawford? If so, they could be made to register their impact on some plastic substance. Or, was it something analogous to an electric discharge as sometimes seemed to be the case? We simply did not know.

Take telepathy, which was merely a label attached to certain phenomena, though misunderstood by many as an explanation of the phenomena. Was the brain a factor or was there some contact of mind direct with mind? Was it an idea, a symbol, a thought, or actual words that were transmitted? Cases could be cited supporting each view. What part did the subconscious mind play in the phenomena? Certain experiments he had conducted suggested that automatic-writing and crystal gazing could be valuable aids in receiving telepathic impressions.

What constituted a good sender and what a good receiver of telepathic messages? Do both qualities excel in the one person? How are the messages transmitted? Analogies with wireless messages were helpful in suggesting to the lay mind the possibility of telepathy occurring, but the idea at one time held by some that some kind of electric impulse between two cells in one brain was transmitted as some sort of vibration and set up a corresponding impulse in another brain would not stand critical examination. Vibrations could transmit ideas only by some prearranged code and such was absent in telepathy.

MR. HANNEN SWAFFER'S TESTIMONY

Accommodation at the Edinburgh Psychic College was fully occupied on Saturday (says the *Scotsman*), when Mr. Hannen Swaffer gave an address on "Spiritualism and the New World." "I wonder," said Mr. Swaffer, "what you would say if once a week in the sanctity of your own home, with only your intimate friends as the assembled company, with no professional Medium so far as you knew within a mile, in circumstances that were beyond suspicion and beyond dispute, you were in intimate contact with your own dead, whose voices you heard speaking to you out of the night, and that, after long and careful examination of all the facts, you knew that death was merely a great illusion. That is my position to-day."

Let people dismiss from their minds every word about Spiritualism they had ever heard or read, and test it for themselves in their own homes. For 85 years and more Spiritualism had said that to the world, and it was because it said that, and left the deduction to the world, that right across the globe the truth was spreading. It was opposed by all the forces of tyranny and evil and all the existing systems, and yet, because it was true, in the end that was bound to win.

RAYS AND REFLECTIONS

TELEPATHY

The most striking examples of telepathy I have ever observed never took place under set conditions. They happened spontaneously. And that seems to be the rule in all cases of psychic experience. One may get good results by seeking them, but always the finest seem to come when one is not watching for them. The old saying that the "watched pot never boils," although not literally true, probably conveys in a dim way what our forefathers felt about these matters. It was put more explicitly by Robert Leighton, the Dundee poet, who, writing of mystical experiences said, "These things come not to watchers: Nature gives to the unconscious only things divine."

* * *

REINCARNATION

The case related by Dr. F. H. Wood, of a communicator known as the Lady Nona who claims to have lived in Egypt 3,000 years ago and who has given "language tests" in the ancient Egyptian tongue, naturally raised the question of reincarnation. It seems clear enough, on the face of things, that the Lady Nona had never passes through the process of re-imbodiment. The story recalls to my mind a visit I received some years ago from a gentleman residing in North Shields. He was a solicitor who held family seances. He told me that one evening two communicators claiming to be ancient Egyptians spoke. One gave a discourse teaching reincarnation. The other, who belonged to the same period, ridiculed the idea as a fallacy! Evidently the doctrine is quite as much a disputed one in the other life as it is on earth.

* * *

RICHARD MIDDLETON

References to Richard Middleton, "the nineteenth century Chatterton," in the newspapers, remind me that I knew that unhappy poet in pre-war days. Driven desperate by failure—as he considered it—he took his own life in Brussels while in early manhood. His work as a writer was known to but a small circle. While still in his early twenties a large black beard covered his boyish face, making him a conspicuous figure. He wrote poems and essays and a remarkable story, "The Ghost Ship," one of the most fantastic tales I ever read, in which, in a great storm, a pirate ship of ancient days is driven ashore, settling down in the middle of a field near a village miles from the sea. The ghostly sailors leave the ship and fraternise with the natives, a strange medley of mortals and spirits, for in this village the departed mingle with those still in the flesh, as though there were literally no death.

* * *

ELVES IN TIN MINES

Much has been written of the "knockers" in Cornish tin mines—a race of imps or fairies supposed to haunt the mines and to make their presence known by knocks. They seem to have been friendly creatures for their knocks usually indicated the whereabouts of rich lodes. In a recent article in the *Daily Herald*, Mr. H. V. Morton writes of the "Goblins of the Tin Mines," and quotes the statement of one who acted as his guide in the mine: "A generation has only just died that believed in such things. The Cornishmen, like all Celts, are imaginative and superstitious." It seems that a tin mine is "erie and mysterious," and that "it would not be difficult, working alone in any mine, to imagine queer sounds and voices." Still, I do not think that believers in fairy-lore will part with their faith in this easy fashion. I have known some very matter-of-fact people who were not Celts and not at all fanciful, who had strange tales to tell of encounters with elves, gnomes and pixies, and were not to be shaken in their conviction that they actually saw these uncanny folk.

D.G.

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Short Addresses by MR. W. H. EVANS.

Oct. 24—Clairvoyance—Mrs. LIVINGSTONE.

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Thursday, Nov. 2nd, at 8.15 p.m.

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MEDIUMSHIP AND ITS CONDITIONS

AT the L.S.A Free Public Meeting on Tuesday evening last (October 17th), Mr. W. H. Evans delivered the second of a series of addresses on the practice and philosophy of Spiritualism.

There were, he said, many reasons which caused people to take an interest in Spiritualism. Once interest was aroused and some little investigation made into its claims, the enquirer, if convinced of its truth, often wished to know, whether he had any mediumistic faculty, and if so, how he could develop it. This was perfectly natural, but it was desirable to insist at the outset that it would be well for all enquirers first of all to read up the subject, and, under all circumstances, maintain a strong common-sense point of view.

"Owing to our religious training," he continued, "we are apt to look upon psychic phenomena as miraculous and Mediums as chosen vessels who have nothing to do but sit passively and allow the spirits to act through them. Mediumship, like every other faculty, improves with judicious exercise; but, as with other mental powers, no amount of striving will carry it beyond a certain point. Nonetheless, within limits, such mediumship can be very reliable. One may realise this point if one considers the exercise and development of say, the faculty of music, or the practice of the art of literature. Out of the thousands who learn music and practise it, few reach that degree of excellence we associate with genius. With all their practice they fall short. A writer may indeed write well yet not reach the heights of those whose names stand out as examples of literary genius. The same obtains in mediumship and if this were understood there would be fewer disappointed aspirants to mediumistic fame."

Another point to bear in mind was that, like any other faculty, mediumship was in some degree, independent of the moral character of the individual. One may be a genius, but of loose character. The reliability of mediumship however, depended upon morality, for it was bound to deteriorate and become unreliable when not allied to strength of will and good conduct. As loose living tends to disintegrate the powers of the soul so it tends also to des-

trophy mediumistic power. Mediums must not be judged differently from other people because they possessed these powers. If this were borne in mind the investigator would be more lenient in his judgments, but not less strict in his investigations.

What was this power spoken of as mediumship? Just as every other power of the mind was an impression of these creative forces, so was mediumship. The development of mediumistic power was not a matter of one mind dominating another, but of co-operation between Medium, control and sitter. While the Medium possessed the force, it was the spirit-control who liberated and directed it. For this purpose the normal consciousness had generally to be modified in its action, and a passive state of mind induced. This passivity, with subsequent control, did not mean that the Medium abdicated the throne of reason, for he can and does, even in deep trance, exercise some measure of control. Just as a hypnotic subject would refuse to act upon a disagreeable suggestion, so the Medium can, and will refuse to do anything which he would not do in his normal state.

"THE MAN THAT BRINGS THE AEROPLANE"

THE human touch in after-death communications is sometimes so vivid that it swamps the canons of evidence. In a sitting with Mrs. Abbott at the L.S.A. on July 13th, "Running Water" surprised me by asking: "Do you know the gentleman that brings the aeroplane, that lost his life in the aeroplane? Big voice, nice face that laughs a lot. . . . From across the water. . . . Not English. . . . Something about Italy. . . . Near Italy and Vienna. . . . You talk in his language. . . . You wrote about him lots of pages in the paper. . . . He is too excited. . . . Mussolini. Something about Mussolini. Mussolini help him, greeted him, very kind to him."

I could place the man immediately: Capt. George Endresz, who flew from New York to Budapest in the "Justice for Hungary." He was a compatriot and friend. He crashed to death last year in Italy. Mussolini sent 100,000 pengos to his widow. But, as besides the above pertinent statements dozens of others came, full of confusion and contradiction, I regretfully concluded that the return of Capt. Endresz was not proven.

My sitting took place at noon. Four hours later, Mme. Nijinsky (who knew nothing of my sitting) sat with Mrs. Abbott. By chance, I rang her up the same day. She complained that she was pestered by an aviator who insisted that he knew her and stated that he died in Italy and flew for the honour of a country. This last statement struck me forcefully. Capt. Endresz's venture was the only political ocean flight. I mused: if disappointed at the meagre result of his first attempt to communicate, would he not be likely to hover around the "light," and would he not rush in excitedly when, by a strange chance, another Hungarian, whom he must have known very well by name and family, happened to sit with the Medium? Mrs. Abbott is not in the habit of "passing off" aviator controls, Mme. Nijinsky was unknown to her, and could not be connected with me. "Flying for the honour of a country" was a bull's eye. I do not think that a calculation of probabilities can account for it.

* * *

In a sitting with Mrs. Garrett, on July 24th, Mme. Nijinsky asked her communicator whether she knew what Nathalie answered to her last request. The communicator answered: "Nathalie has been a pig-dog about the whole thing."

The word was peculiar. It might have been due to wrong hearing. But Mme. Nijinsky objected: "No, it is a good piece of evidence. She always swore in German: 'Schweinhund.'"

Did the spirit keep on swearing in German and did the brain mechanism of an English Medium automatically translate the idea, which easily lends itself to pictorial representation, into English? N.F.

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Friday, Oct. 27th, at 5 p.m. Miss GEDDES

WRITE FOR SYLLABUS

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SUNDAY, OCTOBER 22nd, 1933.

11 a.m.—Mr. G. H. Lethem.
Clairvoyante: Mrs. Grace Cooke.

6.30 p.m.—Mr. Harold Carpenter.
Clairvoyant: Mr. Glover Botham.

Sunday, Oct. 29th, at 11 a.m. Mr. ERNEST HUNT
Clairvoyante: Mrs. Annie Johnson.

Sunday, Oct. 29th, at 6.30 p.m. Mrs. ST. CLAIR STOBART
Clairvoyante: Mrs. Estelle Roberts.

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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/-)

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

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6.30—Mrs. Kingstone.

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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 ON PAGE 675.)

Marylebone Spiritualist Association

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

Sun., Oct. 29th, at 7 p.m. Speaker: Mrs. ALICE BAILEY
Clairvoyante: Miss Lily Thomas.

For particulars of weekday activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.
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Automatic Writing	..	Mrs. Hester Dowden, Mrs. Joan Smythe, Mrs. Corelli Green.
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October 27th Mr. W. H. EVANS
Chair: Mr. J. ENGLEADOW.

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.

MR. G. A. GASKELL

BY one of those "coincidences" which only Spiritualists cease to speak of as "strange," a letter from a friend, telling me of the transition of my old friend, G. A. Gaskell, arrived by the same post as the October issue of *Psychic Science*, containing a letter to the Editor on the subject of "Teleplasmic Physiology of Nature and Man" signed "G. A. Gaskell."

Both letters recalled to my mind a man of remarkable powers and gifts. It was about 1903 or 1904 that Gaskell and I first met at the Theosophical meetings at Brighton. An artist by profession, he was a keen and serious student of many things; but I learned that his Theosophical and Spiritualist interests had been stimulated greatly by his association with Mrs. Besant, who, however, in her "free-thought" days, along with Charles Bradlaugh, had originally found in him a devoted co-worker and ally. At one time a "Rationalist" and Spencerian, Gaskell became a convinced Theosophist; but his attitude was always sufficiently critical and detached to enable him to preserve that spiritual independence which qualified him to identify himself with any body of thought which afforded him scope for enquiry and investigation. Of Spiritualism, he had not only extensive knowledge, but also first-hand experience; while of recent years he had contributed to New Thought periodicals.

It is, however, his books, in which he has attempted the symbolic interpretation of the World-scriptures, that constitute his most important writings. These comprise some five or six volumes: one of which, *A Dictionary of the Sacred Languages of all Scriptures and Myths*, runs to no fewer than 844 pages. These works, it must be remembered, were written during the past 30 years; and it is of especial interest to me to recall that they owe their inspiration to a series of "sittings" at which he and I were privileged to meet, extending over a period of some 18 months or more.

The "passing" took place at Brighton on Oct. 4th, in sleep: within a week or two of that of Annie Besant and G. R. S. Mead, another old friend. Surely, it was by no chance! Though upwards of 90 years of age, his faculties remained unimpaired. Until recently, he could still walk two or three miles without fatigue and enjoy his meals. Active, eager, alert and progressive, Gaskell preserved his childlike simplicity to the last.

Such a life, we may be sure, has had not far to go to find that for which it had sought with such disinterested and unswerving devotion. R. DIMSDALE STOCKER.

CLAIRVOYANCE AND THE FOURTH DIMENSION

In one of the last conversations I had with the late Mr. G. R. S. Mead, he spoke of the "tesseract" and its occult significance. His remarks were not easy to follow, as they seemed to represent a combination of mysticism and mathematics. But I have just lighted on another allusion to the tesseract as "the simplest unit of four-space," whereas the cube is described as the "simplest unit of three-space"; so that we step at once in the mysterious Fourth Dimension, which is accepted as a fact by the latest science. The allusion is contained in a new book, *Some Experiments in Fourth Dimensional Vision*, by Geoffrey Hodson and Alexander Horne (Rider & Co. 6s.) in which is described a series of experiments in clairvoyance, the clairvoyant being Mr. Hodson. The experiments gave reason to believe that clairvoyance corroborates the theory of a fourth dimension and its relation to "astral phenomena"; and further that we are now shown a new path for further investigation. But as a review of the book will appear later in these columns, I need say no more, except that we seem very encouragingly to be approaching the subject of psychic phenomena along an important line of inquiry—that of mathematics. D.G.

WHAT IS THE BRAIN?

DOCTOR CHALLENGES THE ORTHODOX SCIENTIFIC THEORY

UNDER the heading "A Doctor's Unorthodox Conception," the following letter appeared in the *Morning Post* of 5th October:

Sir,—Your amusing and partly true leader entitled "City of Thought" has stimulated me to offer you an entirely unorthodox conception of the supposed relationship between mind and brain. There is no "enclosed citadel of thought, emotion and motion." The brain is enclosed certainly, *but it is not*—contrary to the opinion of pundits—an organ in which any thought processes are originated.

The brain is an organic body solely concerned in the vegetative processes of life. It is the centre of motor activities and sense stimuli, the seat of automatic operations and those vital processes which condition the body tissues. These are not processes of thought or emotion.

One is constrained to arrive at this conclusion by a process of inference from observed facts:

(1) The brain is a material, tangible substance; thought is something quite the reverse, immaterial and intangible. It is, therefore, impossible to visualise a material substance such as the brain producing an immaterial something such as thought.

(2) The new-born infant's brain is a small replica of the adult brain as far as its anatomy and physiology are concerned. There is present in this unused brain, grey and white matter in due proportion, yet it does not appear that the infant has adopted any thought processes as yet.

(3) Psychical investigators—and they are not credulous incompetents—have definitely proved that memory and thought processes persist after death, the brain meanwhile having crumbled to dust. Ergo, it follows that the brain tissue cannot be credited with the production of thought. If the brain does produce thought and is now dead, where may we look for the memory or thought which remembers and recognises those beings who will make Eternity the joy which we are entitled to anticipate?

Orthodox science has stumbled long enough, bearing on its shoulders a false concept of brain function. In the brain there are no cells which may be called halls of memory or of reason or of intellectual processes; so why in all conscience does science ascribe to the brain functions which it does not possess?

The seat of intellectual reasoning and other mental processes is in the personality, which is apart from but uses the organic brain as its instrument while in material surroundings. Let us hold a true conception of the matter and discard time-worn fallacies which handicap not only our individual efforts, but the treatment of mental diseases, and divert our outlook from the horizon of ultimate destiny.

W. A. D. KING, M.R.C.S., L.R.C.P., D.P.H. (Camb.)

MR. AND MRS. HAYWARD

We have received a visit from Mr. E. A. S. Hayward, who, with Mrs. Hayward, has just returned to this country after an extended visit to Canada. He had much to say of his experience at the Glen Hamilton circle in Winnipeg; the genuineness of the astonishing manifestations at that circle he considers to be beyond doubt. He tells us that Dr. Glen Hamilton has pursued his researches in a coldly scientific spirit. The sittings have recently been discontinued, but may be resumed later.

Mr. and Mrs. Hayward have done much writing and lecturing, having found a keenly interested public, especially in Winnipeg. Mrs. Hayward gave a series of addresses to women graduates of the University of Manitoba and its affiliated colleges.

SOCIETY ARRANGEMENTS (contd.)

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" " " at 6.30 p.m. .. Address, Mr. E. BEARD
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