

# Light

## A Journal of Psychical, Occult, and Mystical Research

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## HANNEN SWAFFER ON FUTURE OF SPIRITUALISM

What is to be the future of Spiritualism? Is it to progress numerically and become great and powerful as an organised movement, or is it to be chiefly a permeating force?

Mr. Hannen Swaffer, the popular journalist, who has become recognised as an untiring propagandist for Spiritualism, expresses his views in the following interview; and also tells of the manner in which he is supplied with evidences of Survival through his own home circle.

His view, stated very emphatically, is that "as an organised movement, Spiritualism will never become a great force," but that "as a truth it will permeate and conquer the world."

### "AS A TRUTH, IT WILL PERMEATE AND CONQUER THE WHOLE WORLD"

IS Spiritualism progressing or is the wave receding? The question has been made topical by discussions in the daily Press. Hannen Swaffer in a special interview with a representative of LIGHT, returned the following answer:

"My reply will not be popular. For I draw a line between Spiritualism as an organised movement and as a systemless truth. As a movement, Spiritualism will never become a great force. As a truth it will permeate and conquer the world. The spirit world, in my experience, desires no churches, organisations, speakers, researchers or newspapers. What it desires is Mediums. To get more Mediums we have to encourage the home circle. To them solely is due the fact that in the last ten years Spiritualism has made more progress than in all its history. I do not think we have more organised Spiritualists now than we had 20 years ago. We have no literature—and people want it. We have no creed—and people want it. We don't dictate—and people like being bossed

by parsons. They come to us to get their evidence, and nearly always drift away. But they are never the same as when they came.

"The job of Spiritualism is to comfort the mourners and transform the world. Nothing can do it more effectively than the home circles and I insist on their decisive importance even as regards science and Psychical Research.

"I shall put it rather bluntly. I do not recognise the distinction between Spiritualism and Psychical Research. We, the Spiritualists, are the Psychical Researchers, for we understand the phenomena. There will never be an official reception of Spiritualism by science until the scientists obtain the phenomena in their own homes by a development of their own latent powers. By seeing mediumship grow they will learn how to nurse it instead of destroying it."

"Will you kindly give a short history of your own home circle?" the interviewer asked.

"I was told years ago that a trance Medium will be developed who will support me on the platform; that she will be a woman with beauty, culture and a glorious

(Continued at foot of next page)

## "MEDICINE MAN"

### PROMISE TO CONTINUE HEALING WORK FROM THE "OTHER SIDE"

THERE has been a gratifying response to the appeal issued by the officers of the Marylebone Spiritualist Association on behalf of the widow and two young children of Mr. Fred Jones, the Medium of "Medicine Man," whose sudden transition we recorded last week.

A sum of £500 is required, and towards this nearly £150 has been subscribed. Many thousands of people benefited by the self-sacrificing efforts of Mr. Jones, and it is hoped they and their friends will show their gratitude in a practical way by a prompt and generous response, so that the full sum of £500 may be speedily forthcoming. Contributions should be sent to the Secretary of the M.S.A., 42, Russell Square, London, W.C.1.

The work done by Mr. Jones is not yet entirely ended, as some 150 patients whose cases had been diagnosed are still being treated in the way prescribed by "Medicine Man."

A large part of almost every day was spent by Mr. Jones in trance, during which patients were examined by "Medicine Man" and their cases diagnosed; and Mr. Frank Hawken (Secretary of the M.S.A., who was closely in touch with him) thinks that these repeated out-of-the-body experiences may account for the quickness with which Mr. Jones was able to manifest after his passing.

Actually, indications of his presence at the Headquarters of the M.S.A.—where he had carried on his work—were given through Mrs. Helen Spiers within an hour or two of his death; and within a week, messages to Mrs. Jones and former colleagues were received at a voice sitting held by Mr. Maskell.

At this sitting, we are informed, a voice claiming to be that of Mr. Jones said the "higher ones" had decided that his period of usefulness in the body was finished, but that he intended to continue his work from the "other side." He asked his fellow-workers to "carry on," and promised to let them have further messages of instruction within the next few weeks.

At another voice sitting, we understand a message was received purporting to be from Mr. Jones, in which, as a test, the last words he spoke before his "passing" were repeated; and on subsequent inquiry, these were found to be correct with the exception of one word—a discrepancy which many will regard as an added indication of the genuineness of the communication.

**Tell your friends about "Light." At 2d. it offers the best value obtainable in news and views and they, like yourself, should have the best.**

## HANNEN SWAFFER ON HIS HOME CIRCLE

(Continued from previous page)

voice; and that, without pay or reward, she will present half of my case. I was also told that I would be showered with evidence as long as I was going to use it. I did use it, and I boldly proclaim that herein lies the key to obtaining proof. Evidence would be wasted on those who would not spread it. No man is of any use as a man—as an instrument for truth he has endless possibilities. Let those who complain that they get no proof ask themselves what they wanted to do with it. Because I have been chosen as a propagandist and did not strive for personal evidence, I got it in surfeit. This in spite of the fact that I am a strange Spiritualist. For I do not hanker for Survival and I am too busy to miss the dead. Nor do I see any good in going on, after a well-spent life, except as part of the plan.

"The Hannen Swaffer Circle," he continued, "was originated in an extraordinary manner. I was the first speaker when Queen's Hall first opened for Spiritualist meetings. To please me, a friend of mine—who was Caruso's favourite pupil and had been chosen by Puccini to sing Mme. Butterfly at the Scala in Milan—came to the meeting. She was a Catholic, which did not prevent her from being a clairvoyant from early childhood. When Estelle Roberts began her clairvoyance, she grew very excited. She saw the spirits before Estelle Roberts described them. After dinner, at her house, she proposed a sitting. She knew nothing of Spiritualism. I told her that she must ask for a guide. Immediately she saw and heard 'White Shadow,' an enormous Indian, say that

he was coming at my request. That was three years and two months ago. Since then, we have been sitting almost every Sunday. We had trance-speaking, movement of objects, invisible but palpable materialisations, and finally the direct voice. The lady is descended from the Orleans and Bourbons of France. Members of her family who died over a century ago began to speak in Spanish, French and occasionally in German. In the direct voice, 'White Shadow' was the first to speak. He began through the Medium. A second later the voice was heard in front of her mouth, then it moved down to the floor and up almost to the ceiling, and then back into the Medium's mouth. The voices vary. The foreigners speak with an accent. Some of the Indians were heard and identified at the circle of Mrs. Estelle Roberts. Others strangely remind me of the Medium's voice. They always come through the trumpet and we have the promise that in a few weeks time we shall hear three voices at once."

"Do you think that the direct voice is the highest phenomenon or that something still greater is to be expected in the future?" was the final question.

"There will come a time," said Mr. Swaffer, "when we shall become so developed that we shall be able to meet the great spirits on terms of equality. Then you will have God walking with men. I do not consider it impossible that at some future age embodied spirits will walk on earth like the resurrected Christ. There is no other limit than the capacity of spiritual development. We shall have perfect co-operation with the spirit world as soon as we become perfect instruments for co-operation."

**ÆOLIAN HALL**

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## HAS C. H. SPURGEON RETURNED?

[In articles published in *LIGHT* (October 6th and 13th) Dr. T. Glen Hamilton told how, in a series of experimental sittings in his own home in Winnipeg, Canada, objective evidence was given of the presence of someone claiming to be C. H. Spurgeon, the famous London preacher of a by-gone day. This objective evidence—obtained under conditions as strict as scientific caution and knowledge could make them—consisted of hand-writing characteristics, some earth-life memories (these through two different Mediums, Elizabeth M. and Mary M.) and finally and most important of all, four separate representations of Spurgeon's face by means of the mystery-substance teleplasm. In the following article Dr. Glen Hamilton deals with the subjective aspect of what he calls the "C. H. Spurgeon Case," and readers will find what he has to say of great importance and compelling interest.]

### EFFORTS TO "PUT THROUGH" RELIGIOUS TEACHINGS FROM THE "OTHER SIDE"

By T. GLEN HAMILTON, M.D.

IN the purely subjective manifestations, we are required to consider what appears to be efforts to "put through" what would seem to be original sermons and religious teachings in the old vein but from a new viewpoint—the "other side of life."

I do not say that this is so; I only say that it appears to be so—for, obviously, such things take us into a region where experimentally we cannot follow; and, were it not for the incontrovertible establishment of the teleplasmic likenesses, along with the conclusive establishment of the Mary M. trance intelligences as supernormal beings, I should not regard this type of subjective evidence as of very much value. As things now stand, however, the statements of the Mary M. trance directors and the Mary M.-Spurgeon are worthy of our careful attention. Like witnesses in a court of law, whose integrity and intelligence have been tested and proved, we must at least give them a hearing.

The facts then are these: not only shall we find the apparently surviving Spurgeon proclaiming Christ and His teachings and things generally of a religious nature with the old fervour, but we shall also find the various controls assisting in this testimony by telling us of the work and character as these things now stand in their new state of being.

#### TESTIMONY OF THE CONTROLS

We shall deal first with the testimony of the controls. Insisting that we accept the teleplasmic forms, the predictions, the pre-reading of the photographic plates, etc., as the modern miracles which prove that they, the workers, speak with authority, they have proceeded to tell us many things of their great and beloved friend. For instance, they tell us that he had crowds on earth and that he still has crowds to speak and preach to in that non-material world in which they now move and live and have their being; that he has great power of prayer; that, due to this great gift of intercession, "celestials" came to guard the various experiments in which his face was successfully manifested in a quasi-physical medium. These "celestials," they insist, are "they who have come out of great tribulation and have washed their robes and made them white in the blood of the Lamb." The controls also tell us that he said he would live on and that now he does great work helping those who are "passing through"; that he is busy on the mission fields of earth and on the mission fields also of their new sphere of existence; that he is still lifting up the weary, the fallen, the broken-hearted. He is a great and good man.

Nevertheless, in common with all humanity, Spurgeon had certain things to unlearn and undo. For instance (and this statement was made on the evening of Dec. 23 shortly after the second face had manifested), he must now preach a different damnation. When on earth, he

preached everlasting punishment when he knew that love without fear was the divine principle: he was not true to his convictions; this has to be undone. "We learn here to do the work of the Master. It has to be done. It is so difficult, so beautiful, so bright. This applies to preachers as well as to everyone else."

#### SPURGEON'S OWN TESTIMONY

But as time went on and Mary M. became not only a teleplasmic Medium of steadily growing power, but also a trance-speaking Medium of not inconsiderable gifts, the alleged C.H.S., through the gateway of deep trance, began to speak for himself and tell us of these things.

His voice (or rather, the Medium's voice, under the dominations of the C.H.S. personality) took on, on these occasions, an entirely new timbre—loud and compelling, stern and denunciatory, tender and beseeching by turns. Whether these inflections were truly reminiscent of the great preacher we could not say, for no one in our group had ever heard him speak during his lifetime, but certainly the Mary M.-Spurgeon voice was a deeply impressive phenomenon. No mere reporting can furnish a fully adequate idea of its power, force and strangely moving quality.

As I have already stated, the burden of all these communications was the same—the abiding love of the Central figure of Christianity for mankind. "'I, if I be lifted up, will draw all men unto me.' Oh, how He longs to draw all men unto Him, now, at this time, when you on earth are celebrating the birth of the child Jesus, your elder Brother! The Babe! If you will but lift Him up you will draw all men unto Him!" This at a sitting which chanced to fall two days before Christmas.

And on another occasion this: "Love casteth out fear. God is love. I know and I feel Jesus lives! He loves me still! I am going right home to the camping ground, right over Jordan. Down the mountainside with my Saviour I would go..." This note of confidence, and of certainty, the directing controls would have us believe due to Spurgeon's new experiences, to his new knowledge obtained from the "other side" of life.

[The concluding section of Dr. Glen Hamilton's story of the "C. H. Spurgeon Case" will appear in *LIGHT* next week.]

### ACTIVITIES IN SCOTLAND

Special Armistice services are being held for the first time in Glasgow at St. Andrew's Hall at 2 p.m. on Sunday, November 12th, with Mr. W. T. Shields in the chair, and at 8 p.m. on the same day in the Synod Hall, Edinburgh, with the Rev. Gordon James in the chair. It was originally arranged that Sir Frank Benson should have been the principal speaker, but he has had to cancel his engagement under medical orders. Mr. Graham Moffat will take his place. Mrs. Hewat McKenzie will also speak, and Mrs. Helen Hughes, of Seaham Harbour, will give clairvoyance at both meetings.

The same speakers will also address a meeting on Tuesday, November 14th, at 8 p.m., in the Town Hall, Ayr. Mr. Archibald Bryson will preside. This is the first large propaganda meeting to be held in Ayr.

Mrs. Hewat McKenzie is now in Scotland at the Psychic College in Edinburgh. On Sunday, the 29th October, at 6.30, she will open the new premises of the Glasgow First Southern Spiritualist Association in Bridge Street, and on Sunday, the 5th November, she will occupy the Glasgow Association platform at Holland Street at both services.

MR. E. W. DUXBURY.—As we go to press we learn with sorrow of the decease last week of a valued contributor and correspondent, Mr. E. W. Duxbury.

## "REVELATION"

Would you learn how the Power of Revelation may be attained? How "constant and instant contact" may be made "with that quality of Divine Power that stimulates the mind, enlarges the vision and makes life a radiant whole?" Then read this thought-provoking article (a full report of a lecture delivered at the L.S.A.) by Miss Olive Pixley (author of that much-read book "Listening In"), who tells how she herself achieved certainty: how she found the "Pilgrim's Way that leads to the Gate of Revelation."

### THE REVEALING POWER OF LIGHT

By OLIVE PIXLEY

THE urge to talk about the "Revealing Power of Light" came in June of this year. The experience that Life has provided in the last four months has crystallised for me the form that Revelation can take in each individual life. It is the goal that we all should endeavour to reach. It should be the apex of our ambition.

When a man or woman goes up to the University, they have a qualifying examination to pass before they are able to become members of that University. If they are below the standard, they are unable to enter in and become part of the academic life. Those who do join the University have, at stated times, to pass various examinations as tests of their capacity to learn, and finally qualify for their degree. There are definite privileges in the Universities of all countries available to those individuals who pass their examinations with the highest honours, and are hall-marked, as it were, for all their earthly life as possessors of first-class brains worthy of the highest distinction which the world of learning can bestow. All the world recognises the value of first-class brains, in science, economics, commerce, art, literature and music: in many cases we consider these individuals to have been inspired—the work they do is far above the normal capacity of the average man.

I want, if I can, to make clear the difference between the power of Inspiration as an active force in life, and the power of Revelation, for they are two completely different conditions. Our brains can be inspired—but only through the sanctification of our Spirits can our Souls receive the wine of revelation.

The Soul is our eternal ego. Spirit is the eternal life-principle that animates the human body, and is that activity of the Soul that corresponds in Light to the circulation of the blood. The brain is that sensitive material instrument which, vitalised by the Spirit, becomes the Mind, thus uniting the finite and infinite principle in man. Once the Spirit has incarnated, it becomes subject to the finite laws: it is a hostage, as it were, in this finite world, it is the captive of the mind of man.

While it is incarcerated in the body, the mind of man is the dominating factor. He can control his Spirit. He can surround it with the walls of prejudice, fanaticism, fear or avarice: he can reduce it to a negligible nonentity, while his body obeys with moderation, or breaks with excess the laws of nature—and his body will thrive or suffer accordingly. But the mind of man has no authority over his spirit in sleep, or at death. In those two conditions, his body has no dominating control: his soul is the centre of his Spirit's activity. On earth, the average man is supremely unconscious of, and indifferent to, the existence of his Soul. As a means of expression, his body appears to him to be an adequate instrument: he can express through his different members every note in the octave of emotion, from the gentleness of love, to the violence of hate. The Soul is that radiant ego of Light, which, being of the same substance as God, makes us all divine. It is the work of the Spirit to try and print indelibly on the mind of man the image of his own Soul.

Inspiration is a condition of power, the power of manifestation. Very often it is not a conscious condition at all. An orator may be inspired to make statements that will avert a crisis, that have surprised himself as much

as his hearers at the unexpectedness of their delivery. In moments of acute danger, a man may be inspired to perform an act that will save many lives from destruction. An artist may paint a picture that will inspire men's minds with a sudden understanding of infinite beauty. A poet may capture an immortal fragrance, and in rhythm and sound hold it captive in print; but that condition of inspiration, that fleeting and elusive quality of power does not change the character of the man's mind.

It has no quality of transmutation, it does not make your orator a moral man, it gives him no power to live as he speaks. The man who saves many lives may not know how to save his own. The artist whose work is an inspiration may live a life of degradation, and the poet may utterly fail to make love a fragrant reality. No man doubts the capacity of all these individuals to make a certain contact with immortal power, but it is obvious that it is not a stable condition of their lives. Theirs are the minds that make an unconscious contact with, to them, an unknown source of power that lifts the level of their self-expression from the average to the brilliant heights of genius. They may individually have no conscious knowledge of the working of divine power: they may repudiate the existence of a Divine Creator, they may even abrogate to themselves that flame of creative energy that urges them to express as perfectly as human capacity allows, the vision that illuminates their mind with the brilliance of a possible achievement. But no genius can invoke the power of inspiration unless his Spirit knows the right of way.

We want to discover that right of way which will enable us to make a constant and instant contact with that quality of Divine Power that stimulates the mind, enlarges the vision and makes life a radiant whole. In the case of an inspired genius, the Spirit is able, in brilliant flashes, to introduce that man to his creative ego, but it is not able to effect a union between the two—that must be a voluntary, conscious act, the deliberate abdication of the power of the mind to the controlling force of the Spirit, the domination of the Soul and the subjugation of the body.

If man knew for certain the extent of his own possessions, this internal strife for domination would cease. If he could know himself and become aware of his divine capacities: if he could become aware of the co-operative conditions that exist he would know that outlawry is always doomed to failure.

You may think it unimportant, or too difficult, to try to visualise these different activities of our individual egos, but I cannot sufficiently stress the importance of trying to do so. Every medical student has to learn the intricacies of the mechanism of the body and brain.

The Soul is the replica, in Light, of the material body, and the Spirit is the active principle of both. In perfect man, the Soul is, as it were, the lining of the body, the inner substance of the chalice that contains the wine. When the body dies, there is no barrier between the union of the Spirit and the Soul. As long as the body is alive, the Spirit struggles to effect this union—can, as I have said, with sensitive minds, make men aware of their potential greatness.

Life here in this world is the quest of the Spirit of man to find and possess his own Soul—the Holy Grail, the Chalice of Light. That is all that reincarnation means—this returning again and again until we can, in perfect

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## FOREIGN NOTES

(From "Zeitschrift für Parapsychologie" for October)  
DEATH WARNINGS OF TO-DAY

ALFRED HOFMAN of Leipzig writes that he is intimately acquainted with a certain Ernst Hornuff, who is a mechanic, and a thoroughly reliable man. His mother was a hard-working peasant woman, a widow, who added to her earnings by acting as the village layer-out of the dead. Whenever her services were about to be required, she would receive a warning early in the day before setting out for the farm where she worked in the fields. Either there would be three knocks at the door, when there was no one there to account for it; or three strokes on door or window as though dealt by birch twigs; or, as a third variant, it would sometimes happen that the family would be startled as by the noise of broken crockery in the adjoining room. Hornuff declares that his mother succeeded in convincing the children that there was nothing whatever to be afraid of in these occurrences, that they were a helpful part of her work: "There," she would say, "that is a good thing; now I know I need not go to the farm this morning; some one is going to send for me." Moreover, her son maintains that the warning was invariably followed by a summons from someone in the vicinity for the laying out of the dead.

Another very similar case relates to an aged couple whom Mr. Hofman has known since his boyhood, Herr and Frau Zschiebsch. The old man is well over 70, but hale and hearty, and has for a number of years acted as gravedigger, policeman, and sexton. For the last 15 years, he has now grown accustomed to receiving regular calls whenever a death has occurred, or is about to occur. Either when in bed at night, or else when sitting reading by lamplight (never during broad daylight), he hears himself called by name, "Emil, Emil!" And, "wanted again," he says to his wife. Occasionally, the door bursts open, and in that case Zschiebsch sometimes sees the ghostly figure of the departed; or, as with Frau Hornuff, there may be a crash as of broken earthenware. But a summons never fails to follow the signal.

## A PSYCHIC PRIEST

Professor Ludwig of Freising has a friend who is an Augustinian Priest and at the same time the Director of a certain Training College. This priest has often told the Professor of the way in which his psychic gifts have helped him in his care of the students. He maintains that, especially in cases where he has cause for anxiety about any of the young people in his charge, he finds that this paternal watchfulness on his part has the effect of establishing a strong psychic rapport between himself and the student in question. His pupils are fully aware of this fact, for over and over again they have been told by their Director of offences committed of which he could not have known by ordinary means. Thus, on one occasion, two young fellows absented themselves without leave, and went off to the neighbouring town. Pater H. clearly saw them sitting in a park there with a young girl. They became offensive; the girl ran off, and the Priest heard the lads say to each other: "That girl is better than we took her for." On the return of the youths they were much abashed when their spiritual Director told them everything exactly as it had occurred.

On another occasion, Pater H. related that he was aroused from deep sleep one night by hearing the well-known voice of the Mother Superior of a near-by convent with whom he frequently talked, calling him by name, "Pater H.,—Pater H!" Next morning he learnt that she had died at precisely that hour.

W. T. STEAD BUREAU.—Owing to Miss Estelle Stead's absence abroad, the annual Armistice Service and reunion will take place this year at the Bureau, 6 Smith Square, London, S.W.1. Many well-known Mediums will be present to give messages.

## AN INSTRUMENTAL POST-MORTEM TEST

## HOW TELEPATHY MAY BE ELIMINATED

SEALED letters to be opened after death in case a communication comes through revealing the contents, have seldom been successful in the past. That they are not proof of the telepathic explanation was proved by a case in which the message was mediumistically revealed before the writer of the letter died. This will be quoted against the test if it will ever become a complete success.

For this reason the instrumental *post-mortem* test which Dr. Carrington suggests in Bulletin I. of the American Psychical Institute, which we reviewed last week, is of great importance. Speaking of the association tests combined with a galvanometer, Dr. Carrington writes:

"It has occurred to us that tests such as those outlined above would be an excellent means of establishing post-mortem identity. Let any individual, when still living, subject himself, half-a-dozen times, to a galvanometer-word-list-test, so as to establish an average series of reactions and responses; let these be carefully sealed up and deposited in some safe, or in the Archives of the A.P.I. When that individual purports to communicate, post-mortem, subject him to the same tests, and compare the two. (The reactions of the Medium must also be tested, of course, at the same time.) Should the two series of tests—ante- and post-mortem—show striking similarities—and at the same time be radically different from the reactions of the Medium—we should have here a striking proof of identity which could hardly be equalled by any other method of research or attained in any other manner.

"In order to eliminate telepathy as a causal factor, these tests could be so conducted that the subject's *ante-mortem* record could be registered on instruments installed for that purpose, in a sealed room prepared especially for this type of experiment. The list of stimulus words could be given mechanically, and the stop-watch reaction-times, as well as the galvanic deflections accompanying the reaction words, could be registered either mechanically (e.g., on a dictaphone or by the subject himself) and these records filed away in a safe deposit vault—thus preventing any other living mind from having a knowledge of the reaction records of this subject. Then, when the subject died, and (on theory) returned to communicate, post-mortem, the only mind which had given his ante-mortem reactions would be no longer 'living.'

"This way of securing an ante-mortem registration would result in a 'personality record' known to *no* living mind, and one which could be subjected to precise experimental tests when that same individual purported to communicate after death."

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## LIFE AFTER DEATH

October 29th.—Reincarnation and Psychology  
November 5th.—Mental health and Well-Being.

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

## PIONEERING

By IVAN COOKE

QUITE a number of years ago, two Spiritualists in the Australian Bush heard to their surprise that Spiritualistic services were being held in the township, six miles distant. Having been long isolated from Spiritualism and Spiritualists, with all promptitude these two attended. The meeting proved to be the last of a series consisting of a trance-address of the longest, an admirable "ticking off" of some restless "larrikins" (*Anglice* Hobbledehoyes) followed by excellent clairvoyance. Noting the numbers present, it seemed a pity to let the interest lapse, so the before-mentioned two (shall we call them Mr. and Mrs. Smith) volunteered to carry on.

This involved the declaration of one's belief in an uncompromising fashion, the subsequent taking-aback of a neighbourhood which had never dreamed the Smiths to be other than orthodox. Nevertheless, at the first service under the new direction, about 50 people drove up in buggy, spring cart, on horse or afoot, to listen in exemplary fashion.

The procedure followed was not quite so orderly as in a London church. First, indeed, must Mr. and Mrs. Smith sweep the hall of the debris or orange peel, pea-nut shells, cigarette and chocolate cartons remaining from the "pictures" shown on the previous night; then must the chairs be re-arranged, and the Moody and Sankey hymn books (the only ones available) be distributed; then, after the chairman's opening remarks, must Mrs. Smith not only give invocation, address, and clairvoyance, but also accompany the hymns.

Despite these difficulties, interest grew apace; striking incidents in the clairvoyance became detailed and retailed for miles around. Although every endeavour was made not to clash with other church services, on one occasion the local Anglican Church opened to not a single worshipper, while on another occasion an outdoor service was organised outside the "Picture" Hall, designed to prevent inquirer from entering. Nevertheless, the congregation swelled—sixty, seventy, eighty, and even ninety gathered out of a population of 300 all told! Such literature on the subject as was available was eagerly borrowed and passed rapidly from hand to hand. In truth, the fields appeared to be whitening for a spiritualistic harvest... and then the "larrikins" stepped in!

They gathered one Sunday night in a block, each drawing moral (or non-moral) support from the other, as is the custom of the larrikin-breed the world over; they sang the hymns with gusto, in a cheerless ragtime peculiarly their own; they sniffed and whispered through the address, assailed the clairvoyance with a hurricane of coughs, and departed in great glee. An interview between Mr. Smith and the ringleader on the following day, however, left the latter somewhat crestfallen, and the local police sergeant ("R.C.," but a sportsman) charged himself with the duty and pleasure of "setting about them 'ere."

The result was that a lamb-like group gathered on the following Sunday, coughless and shuffleless, whose silence became awesome when the spirit of a soldier was described in their midst. Suddenly a woman sprang to her feet. "It's all right, Mrs. Smith! They all know him! It's young Charlie ———, who was one of them, and was killed in France, *but they're all too frightened of you to answer!*" Even a Medium has her moments!

So the services continued until the approaching departure of the missionaries brought them to a close. So significant had become the stir that the Bishop of the diocese arrived to preach against Spiritualism—two among the congregation being the unfortunate Smiths.

However, at the last meeting, not the least generous was the "larrikin" element, uncouth, but hearty in good wishes; and the proceeds, not inconsiderable, purchased a batch of spiritualistic books, which were donated by permission to the local War Memorial library.

## MYERS MEMORIAL LECTURE

DR. OSTY FINDS "ANOTHER INTELLIGENT PLANE OF BEING"

IN delivering the third F. W. H. Myers Memorial Lecture before the S.P.R. at Conway Hall, London, on Wednesday afternoon (October 25th) Dr. Eugene Osty, Director of the Institut Metapsychique, Paris, laid very great emphasis on physical phenomena which "carry in them the secret of life as much as do the mental phenomena" and the study of which "will perhaps lead more surely and more quickly to a knowledge of the spiritual world."

He gave a detailed account of his remarkable experiments at the Institut with Rudi Schneider, whose mediumship, he believes, "unless it is transforming itself in its physiological *modus operandi*, is drawing to an end."

Psychical Research has now arrived at a stage, he said when the researchers need no longer restrict themselves to recording what their senses have perceived in unsatisfactory conditions. Photography and cinematography can now give visual information about the normal or paranormal origin of the phenomena of telekinesis and of materialisation and of their evolution in the darkness.

To the question of the philosophical implication of the discoveries made with Rudi Schneider Dr. Osty gave the following important answer:—

"Like the paranormal knowledge of reality in time and in space the paranormal knowledge of the organising processes of life reveals that behind the use of the mind in feeling, in thinking, and in acting on matter, there is another intelligent plane of being, usually not manifest, which very probably represents the fundamental reality of ourselves and forms part of a plane of life quite different from that in which we exercise our ordinary intelligence."

## FORESEEING THE FUTURE

MR. J. W. DUNNE, whose *Experiment with Time* created so much sensation when it was first published, is continuing his experiments which promise to revolutionise our ideas of temporality. According to an interview with him, published in *The Sunday Express*, he has discovered new proof of his theory that there are two kinds of time—ordinary time, as we know it, and another kind of "time" in which the "lesser time" proceeds. He regards time as a dimension (as many scientists do) and holds that the mind is able to travel forwards in time just in the same way as it can travel backwards. "Dreams are a mixture of past and future events," he is reported as saying, and, consequently, "A dream of the future is quite as normal as a dream of the past."

He related a curious instance of dream prescience in the case of Mrs. J. B. Priestley, wife of the novelist. Her maiden name is Winifred Holland. She dreamed one night that she was to die in three days in a motor accident. Three days later, she read in a newspaper that a woman of the same name—Winifred Holland of Cardiff—had been killed in a motor accident. Mrs. Priestley herself was born in Cardiff.

## A VALE OWEN MESSAGE

Mrs. Vale Owen opened a bazaar in aid of the funds of Kensington Spiritualist Church on Wednesday, October 18th, at the Lindsay Hall, Notting Hill Gate, London. Mrs. Minnie Lines (president) in welcoming Mrs. Vale Owen, spoke of the first bazaar which was opened by the Rev. G. Vale Owen and read a psychic message from him in which he asked that we should "keep the old flag flying," and promised continued help from the spirit side of life. A net sum of £25 was realised.

## 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).

### INTRODUCTION FROM "OTHER SIDE"

Sir,—Recently, on the occasion of speaking at the British College, I was faced at question time with a demand I could not satisfy. I therefore promised the enquirer to write to you. The question was: "Had there ever been a communication from another sphere of existence which offered, and successfully effected, an introduction between two people on this earth?"

It is a happening that has never come, in exactitude, to me; though something very near it has occurred. But I wondered if any of your readers have had such a thing happen to them and whether they would tell others about it.

NELLIE TOM-GALLON.

[NOTE.—One of the first automatic messages which Miss Florence Cook, then only 15 years old, received came in mirror writing and was to the effect that she should go to a certain bookseller and there inquire about the Dalston Association, as a meeting would take place in a few days and there she would be able to make the acquaintance of the editor of *The Spiritualist*. By following the instructions Miss Cook made the acquaintance of Harrison.

But there is an even more remarkable case. The wife of Signor Damiani, a noted Italian psychic investigator, was told, in a seance in London, by John King that there was a powerful Medium in Naples who was his reincarnated daughter. He gave her address, street and number. Damiani went to the house and found Eusapia Paladino of whom he had never heard before. This was in 1872.]

\* \* \*

### A "VOICE" BROADCAST

Sir,—In your account (LIGHT, October 20th) of the very successful meeting in connection with "The Link" and the production of "direct voice," it is stated that this was the first occasion upon which spirit voices were transmitted "through wires." This is, however, not quite correct; for a "broadcast" was successfully made some years ago at the L.S.A. Hall in Queen's Square. Amongst those who manifested was my own grandfather, James Bonwick, F.R.G.S., in his very characteristic voice and manner (he was an eloquent and practised speaker, in earth life).

P. B. BEDDOW.

Writing on the same subject, Mr. R. H. Saunders says the "broadcast" took place at the Hall of the Art Workers' Guild in Queen's Square on July 24th, 1924. The seance was held in a room separated from the hall, in which 250 people, in bright light, heard the voices by the aid of loud speakers fitted up by Mr. Saunders. "The full record of this epoch-making experiment," says Mr. Saunders, "was taken by a stenographer, and can be seen in the Pamphlet Room of the British Museum, where I deposited it, as I was desirous of showing that in England we had been successful, whereas in the United States many attempts had been made unsuccessfully."

\* \* \*

### RIGHT KIND OF SPIRITUALISTS

Sir,—Every intelligent Spiritualist should read Mr. Joseph McCabe's book "The Existence of God." It is written to support his own idea that "the belief in God lingers more in the less educated world and decays in proportion to education."

I think the blame for the large increase of these ideas in the world lies in the fact that the Churches will not scrap their medieval theology and the remedy is in the hands of the *right kind of Spiritualists*. If we cannot demonstrate in intelligible language who God is, and if we cannot demonstrate the love of God to our satisfaction,

we can at least declare that we survive the physical death in our own individuality.

"Imperator" writing through the hand of Stainton Moses, says of God: "We know of Him but we know Him not. He is known to us only by His acts. We know, as you cannot, the power of wisdom, the tenderness and love of the Supreme. We trace it in a thousand ways which you cannot see. We feel it in a thousand forms which never reach your lower earth."

"All your fancied theories about God have filtered down to you through human channels, the embodiments of human cravings after knowledge of Him."

"God the centre of Light and Love, God operating in strict accordance with those laws, which are a necessity of orderly existence. God the grand object of our adoration, never of our dread."

E. H. WORTH.

\* \* \*

### REINCARNATION

Sir,—In referring to Lady Nona's case, in *Rays and Reflections*, Mr. Gow suggests that this guide has never had an intermediate incarnation since her life in Egypt 3,000 years ago. According to Nona herself, however, she seems to have lived many lives since, though not necessarily on Earth. What appears to have happened in her case is a special resuscitation of memory and language connected with that remote Egyptian incarnation, for the express purpose of proving "extended survival" to us incredulous mortals. These things may therefore be stored up in the *subconscious* memories of each of us, in some latent or potential form. Intervening lives would not appear to obliterate them, except to the *conscious* memory.

I agree with Mr. Gow that reincarnation is as much disputed on the other side as here, but my experience has been that only the newly-passed dispute it. The case he quotes of a long-passed Egyptian guide ridiculing it as a fallacy rather suggests an impersonation. I should want to test the *bona-fides* of that guide very thoroughly before accepting his views on such a matter. Nona's *bona-fides* have been tested, and therefore her statements may possibly have more weight. She certainly teaches reincarnation, and regards it as a necessity until the spirit is sufficiently purified to need it no more.

FREDERICK H. WOOD.

\* \* \*

### SWEDENBORG'S TEACHINGS

Sir,—Without going into any of the side issues that would be needed to reply to the points raised in Mr. Morgan's letter (Sept. 20th), may I point out to him and other readers, that in quoting from my letter, he has inserted dots for certain words the omission of which completely alters the meaning.

I did not say that it was a misstatement to suggest that Swedenborg teaches that the first state after death, called the "World of Spirits" (not the *Spirit World*, which includes all beyond this plane), lasts only for a few years, after which the man goes on to heaven or hell. But the misstatement was in implying that heaven and hell are not "*very much like the earth*," but "*one with the Father in a state of light: the other in a state of darkness and death*." That is not a fair expression of what Swedenborg taught.

(REV.) G. A. SEXTON.

### "LIGHT" SUSTENTATION FUND

LIGHT Sustentation Fund is still some £250 below the total of £1,000 needed in connection with the reduction of the selling price from 4d. to 2d. By subscribing so large a sum as £743, readers have shown their loyalty to LIGHT and their appreciation of the work it is doing. Will they help us still further by bringing up the fund to £1,000? A further list of donations will be published next week.

## Light

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

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## SCIENCE AND SURVIVAL

MONSIEUR RENE SUDRE, speaking in London last week (as reported on another page) declared his sorrowful but strong belief that "there is no scientific evidence of Survival."

M. Sudre is secretary of the Institut Général Psychologique, Paris, and scientific editor of *Le Journal* and it may therefore happen that these doleful words of his may startle and perplex readers new to the study of the subject. There is, however, no reason why they should be either startled or perplexed. Although a student of supernormal phenomena, M. Sudre is an avowed enemy of Spiritualism and harbours the impossible ideal of entirely dissociating it from Psychical Research and utterly discrediting it in scientific circles.

The intolerance of his attitude may be gauged by his further statement that "the words 'scientific Spiritualism' which you often read, are, in my opinion, stark nonsense." It is well to note that M. Sudre was not stating facts, scientific or otherwise, but only his belief and opinion as to the interpretation of certain phenomena which he accepts as real but which, he argues, may be explained by unknown powers and faculties of the human mind—that is, by what is known as Animism.

It may be that M. Sudre regards an expression of his belief or opinion as sufficient to decide whether Science and Spiritualism are complementary or irreconcilable. We do not see any good reason, however, why we or any other student of the subject should place quite so high a value on his views.

M. Sudre does not stand alone. Many scientists with talents and attainments at least equal to his own have studied the psychic facts and have come to conclusions exactly the reverse of his. They have found, in these facts, scientific evidences which convince them that man is a spiritual being temporarily associated with a physical body and that Survival after bodily death is a demonstrated fact. So far from

regarding the Animistic explanation of supernormal phenomena as disproving Survival, they regard it as providing a secure scientific basis for the Spiritualistic hypothesis. Animism and Spiritualism, they have found, are not antagonistic but complementary.

From time to time, M. Sudre has been engaged in heated discussions on psychic subjects and much may be forgiven to a controversialist deeply interested in his theories; but we doubt if he can find any justification for describing as "stark nonsense" views held by men of the scientific eminence of Sir William Crookes, Sir William Barrett and Sir Oliver Lodge in this country and Dr. Hyslop, Flammarion, Lombroso and many others in countries beyond the sea.

Some time ago, we reviewed a book by Signor Ernest Bozzano (*Animism and Spiritualism*, translated by Mr. Stanley De Brath), in which M. Sudre's attitude to Spiritualism was examined and analysed. Signor Bozzano's conclusion was:

"M. Sudre's talent is undeniable but he is a born Sophist. He passes by and round truth without perceiving it. . . . He does not apply to his researches the scientific process of comparative analysis and the convergence of proof. To combat the spirit-hypothesis, one single negative case suffices [for him] to prevail against any number of affirmative cases which contradict and neutralise the incidents which he treats so lightly."

Whether this severe criticism be fully deserved or not, it is certain that M. Sudre's beliefs and opinions have small weight against the proofs of Survival which he denies, but which, as shown in the pages of *LIGHT*, week by week, are strong and plentiful and are being added to and made more convincing every day.

## A WELCOME CORRECTIVE

A WELCOME corrective to M. Sudre's dogmatic anti-Spiritualistic pronouncement is provided in a new and closely-reasoned book entitled *Psychical Research* (Bell 5/-) by Professor Hans Driesch, of Leipzig, a biologist and philosopher of international repute. Discussing psychic phenomena and the various explanatory hypotheses (including Animism and cosmic consciousness) with strict scientific caution and reserve, Professor Driesch arrives at the conclusion that "the selective and personificatory structure of so many supernormal communications suffices, at least, for a serious consideration of the monadic [Spiritualistic] theory."

In other and simpler words, Professor Driesch believes that the Spiritualistic theory is so well substantiated that it is worthy of scientific examination.

The book (which is translated by Mr. Theodore Besterman) has a foreword by Sir Oliver Lodge, who commends it to Spiritualists "as showing the kind of evidence necessary for the establishment of supernormal phenomena before they are acceptable or credible to orthodox science." A review of the book will appear in an early issue of *LIGHT*.

## BOOK REVIEW

By H. F. PREVOST BATTERSBY  
PHILOSOPHIC ASTRONOMY

THERE is a great deal more in Dean Inge's latest volume\* than "God and the Astronomers," but an autopsy of the astronomers has had mainly to do with its making.

"My contention in this book," he writes, "is that the attempt to erect progress in time into a cosmic principle has failed and must fail; that organic evolution gives us very inspiring prospects for a long period, but not for eternity; that the doom of our present world order is fixed, for a very distant date; that for a long period before its final extinction life will probably have to assume simpler and what we call 'lower' forms; that all the religions and philosophies which depend on any other views of the destiny of the cosmos are becoming untenable; and that the world-view of the Platonist, or Christian Platonist, remains untouched."

It would be impossible to imagine the scope of his argument more admirably stated, but a like clarity does not, alas, attend its evolution. It is, for one thing, the Dean's very learning which makes him difficult to follow. He has to find his way through the labyrinth of the philosophers, and that learning allures him to comment on all the direction posts they have erected along the road. That must be immensely interesting to any as well-read as himself, but it is as unhelpful to the itinerant reader as a search-light in fog; one is impressed rather by the power of the illuminant than by what it illumines.

The Dean himself observes that "the utterances of our leading scientists are enough to drive a poor layman to despair," but in his philosophic speculations he is no more considerate of the poor layman than they. He may feel, indeed, that the layman should not expect to understand him; but it is to the distinctively "lay" that his title would appeal, since it suggests a problem in which all men are interested.

It would seem to be the menace of entropy, though by no means new, which has moved him to face the astronomers, who, as he says, "tell us as a certain fact—Eddington says it is the most certain truth of science—that the whole universe is steadily and irrevocably running down like a clock. The inevitable end, says Jeans, is annihilation—annihilation of life, of consciousness, of memory, even of the elements of matter itself. That is the doom of all that exists—annihilation, from which there can be no recovery and no return."

The Second Law of Thermodynamics, or the Law of Entropy, postulates a gradual seepage of energy in the running of the Universe, till it is finally deprived of heat and movement. It is irreversible, and differs in that important particular from almost all processes dealt with by mathematics or mechanics.

"So far as physics is concerned," says Eddington, "Time's arrow (pointing in one definite direction) is a property of entropy alone." Emerson declared that "there is a crack in all that God has made," and it is through one of these cracks that some of the driving power of the universe is for ever disappearing.

Professor Millikan has lately suggested a possibility of its recovery in the depths of interstellar space, and some hopes have been built on the action of the recently discovered "cosmic rays," a mysterious factor whose origin has still to be unriddled; their causation by the release of energy in the reconstruction of matter out of radiation, which would be a helpful counter to entropy, not, as yet, having made many converts.

"The working hypothesis of thermo-dynamics," says the Dean, "seems to be a naive deistic doctrine that

some billions of years ago God wound up the material universe, and has left it to run down of itself ever since. Suitably disguised, this crude deism is implied in every handbook. It is, according to Eddington, one of those conclusions from which we can see no logical escape."

To the unscientific mind it seems as easy to conceive that the Power that could wind might also rewind the Universe, or that the process may even have been accomplished many times already.

With Time unknown, Space unknown, God unknown, on what security can we hang our speculations? Where it is impossible to conceive a beginning, is it not idle to postulate an end? As Eddington says, "We have turned a corner in the path of progress, and our ignorance stands before us, appalling and insistent."

The clash between the old and new concepts was illustrated by Sir William Bragg's ironic commentary: "We use the classical laws on Mondays, Wednesdays and Fridays, and the quantum laws on Tuesdays, Thursdays and Saturdays." "On Sundays," suggests the Dean, "perhaps a *truga Dei* is proclaimed."

The new theory is used for some purposes, the old for others. Time comes in here as a factor, and there it is ignored. The future may or may not be unalterably determined by the past. And so on, till we reach, as a cheerful finality, the picture of "a will-less God presiding in an eternal slumber over an empty universe."

It is a relief to turn from the physicists to the world of values, what Proclus described as "constitutive of all the higher categories—Goodness, Wisdom, Beauty," though that too is a world equally dependent on apprehension, and a certain view of the reality of values must be established as the foundation for any philosophy; a definition even of terms so seemingly obvious as existence, whether, for example, that is independent of mind.

Can the scale of existence be brought into harmony with the scale of value? Is it possible to conceive degrees of reality? The author repudiates Alexander's assertion that "there are no degrees of good," and offers us the choice of "investing matter with negative characteristics, so that it becomes the seat of the evil principle," or, in a positive scale, to regard evil as only a defect of goodness. He concludes: "In the mind of God—in heaven, we may say—there is no battle between good and evil," but he admits that we cannot really solve the problem because we are living on a plane where the conflict between good and evil is real.

Dean Inge makes in this section an interesting suggestion:—"If a man wants to know what his real religion is, he should ask himself this question, 'What are the things that I would rather die than do?'"

The lists would, I think, be curious and discursive, and would not always be recognised as of a religious category; "But," adds the Dean, "if there are any things which we would die rather than do we have acknowledged Goodness as an absolute value."

In the later chapters of his book one realises how difficult it is for an enlightened Christian cleric to discuss the nature of God. "The question whether it is correct to call God the Absolute is not an easy one. The God of religion is not the Godhead in an absolute sense, but the self-revelation of the Godhead. It is a pity that Eckhart's distinction between the Godhead and God has not been more generally adopted by Christian thinkers. . . . The word Absolute as a synonym for God is best avoided, because the use of it makes it difficult to assign any independence to created spirits, who are not God, nor parts of God, but creatures 'made in His image.' In 'heaven,' if we follow the best philosophers, spirits retain their individuality, though not their separateness."

He glances at the systems of "the best philosophers"—Plato, Aristotle, Parmenides, Proclus, Heraclitus, Protagoras, Democritus, Pyrrho, Plotinus, the Stoa, the Gnostics; and, in Christian times, Kant, Lichtenberg, Schelling, Hegel, Fechner, Schopenhauer, Hartmann, Boyle, Leibnitz,

(Continued on next page)

\*GOD AND THE ASTRONOMERS. William Ralph Inge, K.C.V.O., D.D., F.B.A., Dean of St. Paul's, London. Longmans Green & Co. 1933. 12s. 6d.

Herbart, Descartes, Berkeley, Cudworth, Whitehead—so much learning, so unsatisfying a conclusion. Truly, as he says, we know in part, and have to frame coherent systems as if we knew everything, and that sense of our ignorance never seems to restrain us.

"My own opinion," he concludes, "is that no rational explanation of the existence of the world is possible. It is also conceivable," he adds, "that there may be no external world at all, and therefore it is conceivable that there may be no God." Referring to the theory of an automatic, blind origin to the universe, he allows that it is not logically impossible; but that is so wildly improbable that it is quite safe to disregard it. Yet there must have been a "blind origin" to something, by whatever name we call it.

With regard to the Roman Catholic claim that the existence of God and His main attributes may be demonstrated "apart from revelation," he avers that "our surface experience harmonises better with poly-dæmonism than with monotheism," and that "even the apprehension of the ultimate values united in a single supreme Mind does not quite bring us to the God of religion and devotion."

Psychologically, it is most interesting that he should describe mystical ecstasy "the one clear proof that God is immanent in the spirit of man," seeing how much "editing" seems to be required by most mystical experience: and it is surprising that he should find it impossible to visualise a change in spiritual conditions. He is proud of not finding his immortality "in the curious arts of the necromancers," and he asks later, "shall we even, perhaps, like our misguided necromancers, pry into the occult, in the hope of discovering the habitat of the surviving soul?"

Well, the "misguided necromancer" is not worried, like the Christian Ecclesiastic, by the Law of Entropy, nor by any other pessimistic expectations of the universe. He can conceive a spiritual existence independent of heat and matter, and a habitat which is not conditioned by the three dimensions of the Dean.

#### LECTURE BY MR. PREVOST BATTERSBY

"The Bishops, the Spiritualist and the Bible" is the comprehensive title of a lecture to be delivered at the L.S.A. on Thursday next (November 2nd), by Mr. H. Prevost Battersby. It is expected that the lecture will lead to an interesting discussion, and, as an especially large attendance is certain, application for tickets for visitors should be made at once. Sir Ernest Bennett, M.P., Vice-President of the L.S.A., is announced to preside.

#### PASSING OF SIR WALTER GIBBONS

The announcement of the death of Sir Walter Gibbons, K.B.E., well known as a theatre-proprietor, reminds us that, in December, 1924, he addressed the London Spiritualist Alliance on his experiences in Spiritualism—his friend, Mr. J. D. Graham, of Wolverhampton, the newspaper proprietor, presiding. Sir Walter referred especially in his address to the mediumship of Mrs. Osborne Leonard and Mr. Foster Craddock. But Spiritualism was rather an incidental matter in his brilliant and rather cometary career. He held the rank of Lieut.-Col. in the R.A.S.C., was a Knight of Grace of the Order of St. John of Jerusalem, and won many honours and decorations for his services in the war. He was also one of the Deputy-Lieutenants for the City of London. He did splendid work in organising food supplies for London during the railway strike in 1919, and again in 1921 he organised the whole of the transport for London and the Home Counties; he was Vice-Chairman and Founder of the Automobile Association, and Chairman of the Royal Botanic Society. He was a man of capacity amounting to genius, with some of those eccentricities which genius usually entails. He was at one time reputed to be a millionaire, but near the end of his career he had to face heavy monetary losses.

## PROF. RENE SUDRE'S VIEWS ON SPIRITUALISM

### STRANGE REFERENCE TO "LUNATICS" AND "MEDIUMS"

"PSYCHICAL Research is now midway between heaven and earth. The Spiritualists keep it up firmly in the heavens—that is their business. For my part, I try to bring it again to earth, to incorporate it in positive science."

So spoke Professor René Sudre (Secretary of the Institut Général Psychologique, Paris) at a dinner arranged by the National Laboratory of Psychical Research, South Kensington, and held at the Hotel Splendide, Piccadilly, on Wednesday evening last week (October 18th).

M. Sudre's theme was "The Bridge Between Psychical Research and Established Science." He began by assuming that his hearers were all convinced of the reality of psychic phenomena and then explained the reasons for his hostile attitude to Spiritualism.

"If I take so frankly the part against traditional Spiritualism," he said, "it is only on scientific grounds. I believe—perhaps with sadness, but certainly with strength—that there is no scientific evidence of Survival. I admit that some can be content with certain presumptions and so acquire a spiritual faith. It is religion, and I respect it. But let us speak no more of science. The words 'Scientific Spiritualism' which you often read are, in my opinion, stark nonsense.

"Really," M. Sudre continued, "Spiritualism is an easy creed, within reach of everybody; and it is always this moral character which makes it so suspicious to the man of science, who knows that the laws of nature are neither easy to find out nor imprinted with morality."

Developing his theme, M. Sudre said the investigator must not remain passive in front of the phenomena. He must ask questions of Nature. "But the Spiritualist takes good heed not to invent phenomena," he added, "for he wishes one thing—to get dealings with the deceased. He trains Mediums to that purpose and we can say that Spiritualistic phenomena are the result of the training. When the Medium is conveniently formed, he produces spontaneously Spiritist manifestations.

"Quite different," M. Sudre said, "is the position of the scientific inquirer. Availing himself of the wonderful sensibility of the subject, which results in increased suggestibility, he tries to make him produce new phenomena, he feigns to concern himself with fictitious beings—and the experiment is sometimes successful. The Medium incarnates those fancy beings whom he brings along from Beyond, and to whom he gives a temporary life. 'Sacrilege!' cries the Spiritualist. But the investigator is triumphant, because he asked a question of Nature and Nature, with her usual sincerity, answered most plainly and relentlessly."

"I do not believe," he said, "that these problems are really transcendental. They are, perhaps, at their root, but not in their modalities so that they may be outside science. To solve them we must no more heap up facts at random. We must make experiments. It is difficult, for the subjects are rare; it is expensive, for they have an unpleasant habit of asking for high fees.

"The psychiatrists are very fortunate people. Society provides them with lunatics, as many as they please. But Mediums are not generally confined in asylums—they are artists, and people dispute to pay them at the highest rate."

Mr. C. E. M. Joad, M.A., presided and short addresses were delivered by Sir Richard Gregory, Professor F. C. S. Schiller and others; and the proceedings terminated with two experiments with the Dutch telepathist Malöitz—a vote of thanks being proposed by Mr. Harry Price, the honorary director. The guests numbered over eighty, including a number of ladies.

[M. Sudre's attitude to Spiritualism as disclosed in the above address is discussed on page 684.]

## "POWER" SPEAKS AGAIN

ÆOLIAN HALL TOO SMALL TO HOLD ALL WHO  
WISHED TO LISTEN

AFTER an interval of some months, the message of "Power" was once more delivered through the mediumship of Mrs. Meurig Morris, on Sunday night last, at the Æolian Hall, Bond Street, London; and so great was the number of those who wished to listen, that the Hall could have been filled twice over. Some 600 or 700 people found sitting or standing-room but at least as many had to be turned away.

The break in the services was caused by the sale of the Fortune Theatre, in which they were originally held, and the consequent necessity of finding a new meeting-place.

After the opening hymn—"The World Hath Felt a Quickening Breath from Heaven's Eternal Shore"—and prayer by Mrs. Meurig Morris, Mr. Laurence Cowen, who presided, welcomed the audience to "Power's new temple," and drew attention to the objects of the services as stated in the foreword of a new and specially-prepared hymn-book—namely, that of "publicly proclaiming the truth of human survival and its bearing on human life here and now;" and "the underlying unity of all religions as roads each in its own way leading back to God, the source of all life and light."

Before "Power's" address, a number of short congratulatory speeches were delivered.

General Sir Pomeroy Holland-Pryor (vice-president) said when he first attended a service at the Fortune Theatre some sixteen months ago, he was greatly attracted by the philosophy and teaching of "Power" and his outstanding advocacy of the all-importance of the Cosmic Christ as the primary element in the evolution of man to ultimate perfection.

Good wishes for the success of the services were expressed by Mrs. St. Clair Stobart, Leader of the Spiritualist Community; by Mr. H. S. Polak, Treasurer of the Theosophical Society; by Mr. J. B. M'Indoe, President of the Spiritualists' National Union, and Mr. Frank Whitmarsh, President of the London District of the S.N.U.; by Mr. George Craze, President of the Marylebone Spiritualist Association; by Mrs. P. Ch. de Crespigny, Hon. Principal of the British College of Psychic Science; and by the Rev. E. Whitfield, a Church of England clergyman. Others on the platform included Admiral Armstrong, Mr. N. Zerdin (Chairman of "The Link"), Mr. Graham Moffat (playwright and actor), Miss Ursula Bloom (novelist) and many others.

Mrs. Meurig Morris—who wore a rose-coloured velvet robe—went under "control" during the singing of the second hymn; and, when "Power" spoke, her voice took on the accustomed change and rang strongly through the hall, in striking contrast to her normal tones as heard in the opening prayer.

"Power" spoke of the mystery of the human personality—how it operated not only through the physical body on the physical plane but through other finer vehicles on the super-physical planes; and how it was necessary that men and women should seek to understand this mystery, so that, by coming into touch with the higher powers acting under the Cosmic Christ, they might be brought into harmony with the scheme laid down by the rulers of the cosmic system. Those on his side of life were working with the children of the earth and watched with compassion the tribulations and sorrows that surrounded them. These tribulations were due, like the outbreak of the great war, to the accumulation of destructive forces arising from the collective thoughts and desires of humanity, and humanity must learn through the Law of Suffering how to guide their thoughts into the way of peace. They on the "other side" saw the dark clouds that had gathered over the nations of the earth, and were ready to help humanity to find a way of escape

by directing them into the right path—the path of unity not only in religion but in regard to constructive ideals for all mankind. They should prepare themselves for a revelation of the Cosmic Christ greater even than that given through the life of Jesus the Christ, for this it was that would lead the world into a peace that would know no end.

Mr. R. H. Botcherby presided at the organ and the singing of the various hymns was particularly hearty. The benediction was pronounced by the Rev. E. Whitfield.

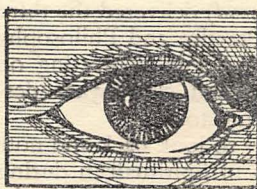
## THE ORATORY OF "POWER"

THE renewal of the Meurig Morris services, this time at the Æolian Hall, has naturally awakened fresh interest in the mediumship of Mrs. Morris.

I have listened to many of "Power's" orations, and, like many other listeners, have noted their resemblance to the style of an old-time parson of great zeal but unequal vocabulary. The periphrasis, the pleonasm and the circumlocutions were strongly suggestive of the clergyman of a century or two ago. If there has been nothing but old theological "sermon stuff" we should have been "bored stiff." But this parson (if so it is) has a wealth of new ideas (chiefly Theosophical) and occasionally astonishes us with the depths of his thought and the aptness of his phrasing.

But the greatest marvel is the transformation of a little simple-minded sensitive woman into an orator of commanding presence with what is a real message to the world at a critical time in its history. On the merits of the discourses there are, I find, wide differences of opinion even amongst people of critical judgment, but there seems to be little dispute on the question of their oratorical force, even amongst purists and pedants. And there is a wideness and sweep of eloquence in the lectures that rather disarms criticism of their deficiencies in the matter of perfect syntax.

D.G.



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

Short Addresses by MR. W. H. EVANS.

Oct. 31—Clairvoyance—MR. T. E. AUSTIN.

Alternate Wednesdays at 3.15 p.m. Clairvoyance followed by Conversazione. Nov. 1st—MRS. GRACE COOKE.

### LECTURES

THURSDAYS at 8.15 p.m. Members free, non-members 2/-.

November 2nd—MR. H. F. PREVOST BATTERSBY, on "The Bishops, the Spiritualist and the Bible." SIR ERNEST BENNETT, M.P., will preside.

November 16th—DR. WILLIAM BROWN (Wilde Reader in Mental Philosophy, Oxford) on "Difficulties in the Search for Scientific Evidence of Survival." DR. FIELDING-OULD will preside.

November 30th—DR. FIELDING-OULD. (Subject to be announced later.)

December 14th—Discussion on "Reincarnation," by MISS GERALDINE CUMMINS, MISS OLIVE PIXLEY, MR. H. F. PREVOST BATTERSBY, and DR. FIELDING-OULD.

### PROGRESS OF SPIRITUALISM

Mr. W. H. Evans (Editor of *Beyond*) delivered the third of a series of addresses on the "Practice and Philosophy of Spiritualism," at the L.S.A. Free Public Meeting on Tuesday evening (October 24th), and clairvoyant descriptions were given by Mrs. Livingstone.

Mr. Evans said it was interesting to look back and note the various stages in the progress of Spiritualism during the last 85 years. Coming into a world in which the dominant note was materialistic, its repercussions in science and religion were still felt, as witness the controversy still raging in certain quarters as to the validity of its facts, or the value of its teachings. Despite the Church's belief in the supernatural, it regarded belief in psychic happenings as gross superstition and taught that such things could not be, or that if they did occur were designed by Satan for the destruction of souls.

At first it was more easy to cry "fraud" than to advance any reason against this new-fangled "superstition." The interest excited by the Rochester knockings soon compelled some sort of recognition, and the first commission appointed to investigate the phenomena advanced the suggestion that the raps were produced by the Mediums cracking their toe-joints! He noted that upon this commission was a Bishop, who apparently did not realise how splendidly he was playing into the hands of the Materialists. The persistence of the phenomena made this conclusion absurd, and we find Faraday suggesting that tables moved through unconscious muscular action. This was an advance—objects do move, otherwise why theorise about it? If Faraday's suggestion was seen to be incomplete, he had at least to admit the movements before he advanced the theory. It was a step gained on the road to acceptance.

But the movements were associated with intelligence, and unconscious muscular action could not cover that, so Dr. Carpenter suggested that this was due to unconscious

cerebration. Again there was advance, for the intelligence was admitted though not ascribed to spirits. The theory was that no information was given which was not known to some one present. It was a form of the theory of the subliminal consciousness. Then telepathy was suggested and for some minds that was still regarded as a valid explanation of the intelligence associated with the phenomena. But these various theories were merely names which conveyed no real knowledge of the matter, and might be regarded mainly as covers for the ignorance and prejudice of certain types of mind.

That Telepathy does not account for all the information given through Mediums was now well known and there were numerous facts which proved that it was inadequate as an explanation. The theory of the subconscious mind, though more elaborate, did not cover all the facts; for, although it might be applied to many of the mental phenomena, one could hardly assume that it was responsible for many of the purely physical effects observed—such as the movements of objects, handling fire with impunity, materialisations, raps, luminous phenomena, and other happenings. When one pursued his investigations he found that while Telepathy, subconscious mentation, etc., might supplement the spiritistic theory, they were incomplete and break down at some crucial point. To-day there was a wider respect for the spiritistic hypothesis and they might expect soon to see it accepted as the only complete explanation of the facts.

The next Free Public Meeting will be held on Tuesday, October 31st, when Mr. Evans will give another address.

### THE DYING WOMAN WHO LOST HER SHADOW

MR. H. T. STUBBS of Queenstown, South Africa, called at the London Spiritualist Alliance and, desiring a sitting, was introduced on August 8th to Miss Naomi Bacon. In trance, his deceased wife, her last illness and his trip from Africa, with various other details, were impressively described. The sitter was struck and puzzled by this statement: "At the time of passing she got up and looked in a large mirror, but found there was no reflection, felt stunned and saw me walking about in a like manner." We had no large mirror apart from a wardrobe in the house, remarks Mr. Stubbs, and puts down the statement as one of the minor inaccuracies.

It is, however, too interesting to be dismissed as such. The absence of reflection from the mirror can only be understood on the supposition that Mrs. Stubbs, in making this observation, was already out of the body, probably dead, and felt stunned by the change, the significance of which she did not realise. Mr. Stubbs, "walking about in a like manner," similarly suggests that his wife had already undergone the change.

Two days later, in a sitting with Mrs. Abbott, Mr. Stubbs received further important evidence. With impetuosity, the cry "It is Donald," (the name of his eldest deceased son) burst from the Medium's lips. "Didn't you hear my taps on the table in your room? It is so difficult. Can only tap once at a time, not three as you want."

"I have heard taps," remarks Mr. Stubbs, "but I requested them to be more distinct and three at a time."

Summing up his impressions of the sitting he asks: "Where did the Medium get all the names from, both living and dead? Thought reading? I don't believe it. No one can read my thoughts, and the name I was thinking of most I did not get. Someone must have told the controls the names, appearances, and intimate facts concerning my dearest loved ones."

In a lecture delivered at Singapore at a meeting of the Chinese Students' Literary Association, Mr. Lime said the Chinese were able to communicate with the souls of their departed relatives thousands of years ago by means of "Karn Bong" before the modern researches of Sir Oliver Lodge, Sir Arthur Conan Doyle and the Society for Psychical Research. (*Singapore Free Press*).

## British College of Psychic Science

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MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
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MRS. PERRIMAN	Direct Voice

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Friday, Oct. 27th, at 5 p.m. .. Miss GEDDES  
Friday, Nov. 3rd, at 5 p.m. .. Mrs. LIVINGSTONE

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Mrs. MADELINE KELLAND of S. AFRICA  
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Clairvoyante: Miss Lily Thomas. BAILEY  
Sun., Nov. 5th, at 7 p.m. Speaker: Mr. J. B. M'INDOE  
Clairvoyante: Mrs. Estelle Roberts.

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

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TO-DAY (Friday) .. MR. W. H. EVANS  
Chair: Mr. J. ENGLEDDOW.

### "PREHISTORIC EVIDENCE OF SPIRITUALISM."

November 10th .. Mrs. CHAMPION DE CRESPIGNY  
Chair: Captain E. P. DAMPIER.

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.

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SUNDAY, OCTOBER 29th, 1933.

11 a.m.—Mr. Ernest Hunt.

Clairvoyante: Mrs. Annie Johnson.

6.30 p.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, Nov. 5th, at 11 a.m. .. Rev. C. DRAYTON THOMAS  
Clairvoyante: Mrs. K. Fillmore.

Sunday, Nov. 5th, at 6.30 p.m. .. Mr. HORACE LEAF  
Clairvoyant: Mr. Horace Leaf.

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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/-)

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

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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.

November 1st 2.30—Mrs. Rose Livingstone.

6.30—Mrs. Fillmore.

PRIVATE SITTINGS MAY BE ARRANGED WITH MEDIUMS

MONDAY, NOVEMBER 13th, at 8.30 p.m.

## DEBATE ON REINCARNATION

Speakers: Dr. H. P. SHASTRI, supported by Mrs. CHAMPION DE CRESPIGNY.

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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 691.)

## "REVELATION"

By OLIVE PIXLEY

(Continued from page 680.)

consciousness, merge our finite with our infinite selves. That it has been done once we know.

The Soul, the Spirit and the Body of Christ were one living radiant force. When He achieved that—which He did at the age of thirty—He was able to lay the foundation stone of a new temple, not built with hands, but constructed by the power of the Spirit working through the human brain, a receiving station, as it were, for the revelation of infinite truth. He spent the next three years demonstrating the results, which He maintained must inevitably follow once the contact with the Father was achieved. His heart ached to see all the suffering around Him. He longed to give this knowledge to the whole world; but He was under no delusion, He knew the minds of men better than they knew themselves. He knew that all the suffering and agony in life was caused by ignorance: He knew that He had the capacity to love the whole world enough to teach them, but there were so few who could love Him enough to learn.

I wish I could in any way give you an adequate understanding of the steps by which my own certainty has been achieved. It is the pilgrim's way—but it does lead to the gate of revelation.

I started by referring to the various examinations necessary to achieve Academic distinction. The body is really only a replica of the Soul, or Light Body, and the Spirit goes through as varied a set of tests for the Soul's progress as it does for the human personality. The Spirit passes on and up in spirals, and every fresh spiral provides a new series of experiences. It needs the most tremendous effort of will and transmuting of our Spirits to achieve a new spiral, and it can only be accomplished by preserving our mental equilibrium. The force that can preserve our human poise under great spiritual stress is Light—not that condition of light that plays on our human tissues, but that Ray which illuminates our mind, down which every form of inspiration flashes and which brings to light all hidden things of darkness.

Remember, the Spirit and the Soul are composed of Light; the body and the brain of matter. The Spirit, working through the brain, creates the mind, and the mind registers the activities and quality of the Spirit: therefore, there is always the minimum of Light in every man, and the maximum was achieved, as I have just said, by the Spirit of Christ.

The method by which man can increase the strength and activity of his Spirit is the developing of his conscious understanding—the deliberate taking off from his eyes the blinkers of illusion, and the facing up to the fact that, to possess one's own Soul, one must lose one's egotism. After all, one's egotism is only one's un-consciousness, and not much loss, but one of the most difficult of all achievements.

The first step towards this union of body and Soul is accomplished through learning to breathe consciously. Breath is a rhythm. All the functions of the body—breathing, sleeping, waking, talking, eating, etc.—are automatic gestures. We do not think before we do any of those things: we do not consciously digest our food. In the developing of our awareness, we cannot make a single automatic gesture; we must consciously know and record the twitching, as it were, of every conscious nerve. The teaching in Light is for the developing of our visualizing powers, for it is only through the vision that the Spirit can increase the capacity of our mental understanding.

In learning to breathe consciously—I want to stress the fact that it requires no physical effort—it is no Yogi system that imposes a strain on the lungs and by virtue of a physical effort produces super-normal conditions

of the mind. On the contrary, the body has to be so relaxed, so utterly at ease that in visualising the conscious breath you become aware of your spiritual potentialities.

The next step is the drawing in of Light; and the visualizing of this brilliant ribbon of intense whiteness is not a matter of imagination, as all of us who are faithfully treading along this pilgrim's way can testify. Light is; and no strength of the most fervent imagination can make the Light come, or make it do what we want: for Light teaches us and reveals the way to us. I can pass on to you, as it was given to me, the technique by which you can all achieve your individual experiences. Failure to achieve those experiences lies not in the Light, but in us. There are as variable conditions in Light as there are different substances in matter—different qualities, different activities, different rhythms, myriads of colours; and one by one and step by step the Spirit reveals to conscious man the inexpressible radiance of the World of Light.

Like the undergraduate, however, we have consciously to pass our tests before we are qualified to make a contact with the more powerful conditions of Light.

I begin to understand that Beatitude which says "Blessed are the poor in Spirit, for theirs is the Kingdom of Heaven." The rich in spirit—with their accumulation of intellectual discoveries, their facility for acquiring many languages, so that old mysteries can be studied, rare documents deciphered—find the interests of their brains so absorbing, this Epicurean feast so satisfying, that the Spirit gets little chance for Revelation. What allure can a draught of pure spring water have for the man who possesses a vintage cellar? To the master of dialectics, the inflexibility of the Law of Light is sheer antagonism. He cannot match his blade with the sword of the Spirit of truth.

So the law of reincarnation provides the necessary experience for man, until he at last realizes that no intellectual achievements, no accumulation of the knowledge of other men's minds, draws him nearer to the divine essence of his own being. Only by the emptying of himself, the voluntary renunciation of all inherited prejudices and even loyalties, by the withdrawal from his mind of all protective barriers, can he at long last be open to the revealing power of Light.

Revelation is the sharing of a divine secret, the rending aside of the veil of the temple. It is having, as it were, the ear of God. That is why I said at the beginning that it should be the apex of our ambition, for we hold within ourselves the possibility of achieving it. It is not prophecy—for there have always been false prophets, but Revelation in Light can never be untrue, for truth is of God, and God is Light of Lights. There are infallible tests wherewith to distinguish gold from the baser metals; and the infallible test for prophecy, divination, manifestation and Revelation is whether its source is from the World of Light.

I have said that the quest of man in this world is to fuse his finite being with his infinite self. The quest of the Soul in the light world is the reunion with—but not absorption by—that unit of brilliance whom we call God. The texture of that incandescent radiance is the very essence of love, and every soul is a fragment of that eternal substance. The one-ness, yet apartness, of that Soul is as individual as that of a new-born child, who is a fragment of the maternal substance. The home-coming of the Soul-child to its divine Parent is an Iliad written in the World of Light by the Christ Himself as a guide for the children of Light. Here we have the New Testament, which tells how a man can find his infinite self. St. John gives the whole secret away. Those of you who have the leisure and the interest, will you re-discover for yourselves how often Light is mentioned in the New Testament, and in what connection?

*[In the concluding part of her lecture, Miss Pixley deals with "infinite power in the knowledge of Light." This will appear in our next issue.]*

## SOCIETY ARRANGEMENTS (contd.)

**Wimbledon Spiritualist Church***(Accepting the Leadership of Jesus Christ)*

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Address, Spirit-Descriptions and Messages.Sunday, Oct. 29th, at 6.30 p.m. . . . . Dr. W. J. VANSTONE  
Address.Wednesday, Nov. 1st, at 7.30 p.m. . . . . Mr. G. DE BEAUREPAIRE  
Address, Spirit-Descriptions and Messages.**SATURDAY, NOV. 11th, at 10.30  
ARMISTICE SERVICE**HEALING—No charge, Monday and Thursday, 10 a.m. to  
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SHAW DESMOND, Esq., Miss E. TOPCOTT (trance),  
BRIAN GODDARD, Chair.: J. ARTHUR FINDLAY,  
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Sunday, Oct. 29th, at 11 a.m. . . . . Mr. GEORGE PRIOR

" " " at 6.30 p.m. . . . . Mr. H. ERNEST HUNT  
Wed., Nov. 1st, at 7.30 p.m. Clairvoyance, Mrs. STELLA HUGHES  
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