

Light

A Journal of Psychical, Occult, and Mystical Research

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MEDIUMSHIP AND HEALTH MRS. OSBORNE LEONARD ANSWERS SOME INTERESTING QUESTIONS

Frequently the statement is made that the practice of Mediumship is harmful to the health of the Medium and that it undermines the will and opens the way for the operation of malignant agencies.

Is this fact or fiction? No one can speak with more authority on the matter than Mrs. Osborne Leonard, one of the best-known and most highly-respected trance Mediums in the world.

On behalf of readers of LIGHT, we addressed a number of questions to Mrs. Leonard, and she has been good enough to answer them frankly and fully.

THE questions addressed to Mrs. Leonard and her answers as dictated to Mr. Walter H. Wilson (who was good enough to give his help) are as follows :—

Question: Beyond occasional tiredness after a protracted seance, do you find your normal life injuriously affected in any way by your mediumship?

MRS. LEONARD : I do not find my normal life injuriously affected in any way by my mediumship. Quite the opposite.

I am conscious in so many ways of spirit guidance and help in a very definite form which gives me, I think, a feeling of happiness and safety ; yet on the other hand, mediumship renders one more sensitive, and one has to be careful about the conditions into which one goes, and of the contacts which one makes with people and places.

For instance, I would not go into undesirable conditions without having some good reason for doing so. If there were a good reason—for instance, to help somebody—I should know that I was being protected in order that I might carry out my task to the best of my ability.

I once had to visit a lunatic asylum. I should not go into such a place out of curiosity, or from any idle motive, but I was asked to go in order to help a very bad case, and I was not conscious of any disagreeable consequences

either from close contact with such conditions, or from repeated visits.

One thing that I am extraordinarily sensitive about is noise. I do not think that I was affected in this way before I developed. I am afraid that I am very much affected by noise of any description, especially when it occurs near me, or in the house where I may be, and is worse still if it is in the same room. A loud clock ticking—doors banging, etc., feel not only to be discordant, but like a physical hurt to my head. This excessive sensitiveness to noise is about the only—shall I say disadvantage—that has accrued from the development of my psychic power.

FEDA'S REALITY AS A SPIRIT-BEING

Q.—Feda is the controlling and directive agency in your mediumship. Do you in your normal life gain any evidence of her reality as a spirit-being, able to advise and guide you in everyday affairs?

MRS. LEONARD : I have become more conscious in my normal life of Feda's reality as a Spirit-being. I never ask her for material help, or advice on material matters if I can possibly avoid it. When I do ask her for help in any mundane affair it is usually because it affects other people, and even then I approach her with diffidence, knowing that it may be best for me to tackle the matter

MEDIUMSHIP AND HEALTH

(Continued from previous page)

"on my own"—or that, if I am doing something with a good motive, and taking other people's welfare and happiness into consideration, I shall be helped from the Other Side in whatever I do, without asking for it. I think the Guides wish us to develop our own strength of character, wisdom, and discretion as much as we possibly can, but if ever they suggest any project to me I do my best to carry it out, or co-operate with them to the best of my ability. Feda has often impressed upon me that she wants me to think for myself in every-day affairs, not relying on her too much, and thus becoming an automaton. (This, by the way, is not Feda's pronouncement; hers sounds suspiciously like "tomatoe!")

AN INDEPENDENT PERSONALITY

Q.—How would you reply if challenged to prove that Feda is a personality entirely independent of you on her own plane of life, although dependent on you for the expression of herself in the region of mundane life?

MRS. LEONARD.—I feel certain that Feda is a personality independent of myself. First because she sometimes likes people whom I do not like at all, and on the other hand she occasionally dislikes or distrusts someone to whom I am attracted. I have always found her correct in her judgment. Second, she has often expressed a view on a certain matter which was entirely at variance with mine. Third, she has some knowledge of events and happenings of which I know nothing.

MEDIUMISTIC POWER

Q.—Do you agree that a powerful mediumistic gift will—like genius—manifest itself in whatever circumstances or that in such cases there is no need of "developing circles"?

MRS. LEONARD.—I think that everyone has some mediumistic power, but that heredity, early environment, and temperament play a big part in determining the form it shall take. A consciousness or realisation of the sorrows, struggles and difficulties in the world spurs a certain kind of individual to develop their psychic gifts to the highest point. I think that sympathy and an understanding of other people's pain or loneliness is essential for the development of mediumistic power. I am aware, of course, that some people have exhibited signs of extraordinarily strong power in what appears to be a spontaneous manner without development or preparation of any kind, but of course, in answering these questions I am only considering the type of mediumship that I am able to practise myself. I think that developing circles are most helpful, and that home circles—under the right conditions—should be encouraged as much as possible.

"DIABOLICAL POWERS"

Q.—Is there, in your view, any foundation for the sensational stories spread by alarmists regarding the danger from malignant agencies or diabolical powers in the practice of mediumship?

MRS. LEONARD.—In my opinion, there is little or no foundation for the sensational and alarming stories of diabolical powers interfering in the practice of mediumship. If one develops one's gifts with the sincere desire to serve others in a good and helpful way, one would be protected by the Guides and Controls under whose guidance one is working. I am sure that there must be many undesirable people "Over There" just as there are on the earth, but they have as little or as much power

over one as one chooses to give them. One does not seek bad company as a rule, on the earth. Why should one expect to contact it from the Other Side?

Good is stronger than evil. Of course if one conducts rescue circles one expects and desires to contact such people. I have never sat in a rescue circle, but I have occasionally been able, I am told, to help some unhappy soul who has recently passed over.

People of a morbid or pessimistic temperament should not try to develop mediumistic power until they have altered their mental outlook. A morbid imagination, probably combined with errors in diet, drinking, and other unwise ways of living, are to my mind responsible for many cases of so-called obsession—hauntings, or the terrifying experiences, dreams, etc., that are usually put down to malignant spirit agencies. I have never known anything but good result from the development of mediumistic powers if undertaken by the right person with the right motive under the right conditions.

AN EVIDENTIAL JOKE

AT the Harvest festival at Cheltenham Spiritualist Church, Mr. W. R. Sharp of Coventry, in giving clairvoyant messages to the congregation addressed one of them as follows:

"My guide is speaking these words for you. 'I never fail in my promise, and bring a friend to you to cheer and encourage you. The friend here says you are in a different occupation now.' (You have seen much military service.) 'He was not permitted to be in your Occupation, but was interned by the enemy, and you too! He did not form part of the Occupation Army, but you did! Your room is full of music when he comes, but you do not hear it. There are happenings on both sides, with you, and him, and her, and soon she will speak to you in the language you spoke to her. And tell your lady friend, who has helped you so much lately, his promise to her was fulfilled. Someone here is requesting me to remind you of Lille.'"

The recipient of the message, Mr. E. Campbell, of Prestbury Road, Cheltenham, wrote to Miss E. M. Bubb, Vice-President of the Church, the following letter:

"Mr. Sharp gave me a most pleasant message, which he stated not to be part of his clairvoyance, but a direct message from a friend and control of his, that before very long now I should hear the voice of my wife speak to me in a language other than English. Then a friend of mine, a musician, said he was filling my drawing room with music, which explains why on three occasions music was heard there by sensitive friends—one being Mr. Sharp. One thing my friend said sounded false, but was really evidential. He said we had both been interned. As a matter of fact, he was shot through the head and jaws in operations against Lille, but recovered and later returned to France; while I was certainly in the power of the Germans, but escaped through Holland. Interned was his joke. We were both employed for months down at Boulogne, which he resented, and called our internment."

Miss Maude Bubb remarks that the allusion to "internment" being a joke on the part of the musician when in life, and not a fact, makes it very evidential indeed, for a fact might have been known to third parties, but a joke would not have been a matter of common knowledge. This incident is very conclusive as proving not only the survival of personality after death, but the preservation of memory and character in that survival.

ÆOLIAN HALL

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"POWER"

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AN UNEXPECTED MESSAGE

IN THE WHIMSICAL STYLE OF G. R. S. MEAD

SEVERAL communications appear to have been received lately in various quarters from or in connection with our departed friend "G.R.S.M."

From Miss E. B. Gibbes we have received one which is so highly characteristic that we give an extract from it.

Miss Gibbes, in a prefatory note, says: "After a lapse of four and a half months, during which Miss Cummins was in Ireland, we had a sitting (Sunday, October 15, 1933) just to see what would transpire. We had not anticipated a communication from the one who purported to write, neither had we thought of him or spoken of him that day. We had never even suggested that he might come to us."

Miss Gibbes's notes are as follows:

A message from Astor, the guide, indicated the presence of "two rather aggressive souls" and then the writing changed to a small hand, each word being separated:—

De mortuis nihil nisi bonum. G. R. S. Mead. Do you know me? Yes, of course. I have forced my way in, because, though you often discussed an invitation with me, the invitation never came. I want to get in my little say before you kick me out for good. I am ready now to accept David Gow's suggestion of two years ago, that I occupy the Editor's chair in the offices of LIGHT. I feel fully qualified for such a task and they can none of them get at me and plague the life out of me. Ask Lethem if I may act as supernatural editor, and tell him to reserve at least a page for my gossip notes about the famous departed. For instance, the "Old Lady," (God bless her soul!), and Annie Besant are making rings round each other. They are making a Theosophical Inferno which would defy the pen of Dante to describe. The Old Lady feels that Annie has wrecked the nice bit of work she left behind her on earth. The girls can't be separated. They meet and give each other a wiggling twice nightly while all Paradise looks on. [Laughter from E.B.G.]

It is no joke for me I can tell you. I am their reference book. They appeal to me for dates and descriptions of old rows and I'd damn them both, only for my affection for the "Old Lady."

Look here, you two, I have found Heaven and Hell out and metempsychosis too. All the Hereafter is in the rubbish-heap. I mean the kind manufactured by the Christians, the Buddhists and the whole bang lot of the high-toned souls who have special communications from the Almighty.

E.B.G.: Have you met M———?

Yes, I went up to him and said, "Hullo, old chap, we are both on the same lines, trying to find the truth. So we're out against all the peddling clergymen, priests and Masters." He was rather chilly about it, but I have no doubt he will warm to me when he gets to know me. Anyhow, you two girls had better take down a book from me now. I can tell you a great deal that M——— omitted. He is too far off from the earth to understand that he must be practical and write in film lingo if he is to interest people. My book will be full of slang—if you will take me on.

E.B.G.: We shall have to see. But, as usual, Geraldine has much work to do and is very much engaged. Also she has not much power to do a lot of psychic work at present.

Title: "Fragments of a Heaven and Hell Forgotten."

E.B.G.: Excellent.

Most of you people have looked in here and then pulled down the window and have let the train carry you back to earth. . . .

EXPLANATORY NOTE.

The message is in the whimsical manner of Mr. Mead, who sometimes ruffled his serious friends with his apparent irreverence. The "Old Lady" is, of course, Madame Blavatsky for whom he had always a warm regard. Those who knew him well will recall his impatience with doctrinal or scholastic ideas of the Hereafter—to him the next world was as human and as natural as this one.

Astor's reference to the "two rather aggressive souls" is explained by the fact that G.R.S.M., in the course of the message, alluded to a connection of Miss Gibbes's who had rather resented him pushing his way in.

As to the reference to "David Gow's suggestion," Mr. Gow remembers that about a year or two ago, he made, in a conversation with Mr. Mead, some humorous proposal of the kind mentioned.

It should be recalled that the title of the book which Mr. Mead proposed to communicate, is a play upon the title of a learned work which he wrote some years ago called *Fragments of a Faith Forgotten*.

Readers who are familiar with the *Cleophas Scripts* and *The Road to Immortality* should note the contrast in the style of these communications. The whole message is in the racy manner of G.R.S.M. as we knew him.

DISABILITIES OF SPIRITUALISTS

The Spiritualists in the Rusholme Division held a public meeting on Sunday night to protest against the legal disabilities from which they suffer. The meeting was attended both by Mr. Radford and Mr. Woods, the Conservative and Labour candidates in the by-election, who both said that they were in favour of the removal of these disabilities. The secretary said that the reply sent by Dr. McDougall, the Independent Liberal candidate, was unsatisfactory. Polling took place on Tuesday and Mr. Radford was elected.

ASTRONOMICAL PICTURES

Pictures depicting lunar and Martian landscapes and distant nebulae, executed by Miss Madge Graham, an artist of considerable reputation, are on view at the Johnson Gallery, 5 Kensington High Street, W.8. The paintings, which have been received in an inspirational manner without preconceived plan or ideas, are of unusual merit and well worth while to see.

Mr. J. Arthur Findlay (author of *On the Edge of the Etheric* and *The Rock of Truth*) has been invited to become an honorary Vice-president of the Spiritualists' National Union.

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BRIDGING SCIENCE & PSYCHICAL RESEARCH

DR. WILLIAM BROWN ON THE ATTITUDE OF SCIENCE AND ON THE BEARING OF PSYCHO-ANALYSIS TO PSYCHICAL RESEARCH

BEFORE a crowded meeting at the L.S.A. on November 16th, with Sir Ernest Bennett in the chair, Dr. William Brown, Wilde Reader in Mental Philosophy at Oxford, delivered an address of great interest on "Difficulties in the Search for Scientific Evidence of Survival."

"In some quarters," he said, "the difficulties in the scientific investigation of survival are not fully realised. Any developing science has to prove its title deeds. Psychology is one of the sciences in the process of development. It has had a long past but a short history. In its strictly scientific form it dates back to less than a hundred years. I regard Psychical Research as a branch of psychology. How is it going to satisfy the outside world as to its strictness of conditions of investigating and canons of evidence? There is a great difference between being convinced and convincing others. For example, telepathy is a phenomenon which I wholeheartedly accept. Yet, when I come to deal with it in lecturing to my students, I cannot conscientiously present it as a well-assured generalisation of science for it has not been standardised, it has not reached that objective stage which science demands. We should know the conditions under which it occurs, we should be able to fix it in science as we can fix a thunderstorm. No thunderstorm is producible at will, but scientists know sufficient about its conditions to bring it within the domain of assured science."

"In Psychical Research you have to rely on the *bona fides* of the subject of the experiment. If the subject is a constitutional liar you are not going to make much progress. In psycho-analysis it does not matter so much. The lies will be found just as valuable as truth, in fact the subject will begin to learn what truth means. But in Psychical Research, to a certain extent, we are at the mercy of the subject and, still more unfortunately, at the mercy of the investigators. Unless they have a high scientific conscience and are unmoved by extraneous motives, the results are completely useless. In any other science you know all about your instruments. This knowledge is a fundamental element. If Psychical Research is going to make progress the Medium will have to be subjected to a deep analysis, both physically and mentally. But such analysis carries the risk of disturbing the very powers we are investigating. We cannot calculate the result of a psycho-analysis. A difficult moral and legal situation might arise if a professional Medium lost his gifts as a consequence. The only way out is that amateur Mediums should offer themselves to analysis. But again this is a long process, it is not possible under a hundred hours."

THE RIDDLE OF THE UNCONSCIOUS

"I constantly meet with the objection on the part of my scientific colleagues that the Medium knows me too well. I keep on reminding them that when I first went to Mrs. Leonard I went in a round-about way and was unknown. Yet in the first four sittings, the result of which I summarised in the final chapter of my *Science and Personality*, I obtained much better results than later when she knew me. *I believe it is a real disadvantage to any Medium to know the person with whom he is sitting.* If he does he might be over-anxious to get results and then he will get nothing. The laws which we learn in the study of hypnotism and suggestion often apply to mediumship. The more you try the less you succeed. That is a curious characteristic of the unconscious. It must act spontaneously. I think of it as a little child of whom we must take care, at whom we must not jeer, scoff and snub; it is delicate, it is the mainspring of our life, the germ of our soul, which will carry us, I hope, to another life. This growing psychological organism is easily disturbed

by unfortunate experiences of the past, and then it gets cramped in style and loses its spontaneity. The main object of psycho-therapy is to bring back the entelechy: that unity of mind which was there at the beginning, and which we should keep throughout our life. It is for this reason that I have read Hitler's *My Struggle* with great interest. I found him a psycho-therapist of an entire nation. We may criticise what he does, but he unified his nation as a great psycho-therapist would have done. Believing in a national character, he believed in something fundamental, just as I believe in entelechy as a source of all our spiritual values. His book is certainly packed with psychology."

"If we are going to build a bridge between this world and the next we have to build it with very strong material. Everything points to the fact that this material must be of high-souled people who are capable of loving in the deepest sense and who are sufficiently free from hate in their souls to keep in touch with their loved ones who died. You may think that this is, to a certain extent, an assumption, that plenty of evidence of survival seems to be independent of the nature of the sitter. But the few instances which have fallen within my experience and that of my friends point in the direction that *a real desire is necessary to get in contact with the departed.* You may think that this is obvious, that everyone desires to communicate with their loved ones. Psycho-analysis is not so sure of that. We have plenty of evidence of hate as well as of love in the unconscious. When people live together for a length of time a good deal of hate, irritation and disharmony accumulates. The more high-souled they are, the more determined they will be not to show it. They drive it back into the unconscious. To their great surprise *it may show after death as a kind of neutralisation.* Analysis shows that even intense grief is sometimes a reaction to a sense of guilt in the mind."

INADEQUACY OF TELEPATHY

"Telepathy is not an adequate theory to rule out survival. In my last year's lecture I suggested that the more we become uncertain of the existence of telepathy as a frequent manifestation in this life the weightier will become the evidence we may be accumulating for spirit agency in mediumistic trance. I made it clear, however, that we must distinguish between experimental and spontaneous telepathy. The evidence for the latter is much the weightier. Nevertheless, that which you get with a good Medium is weightier still. With Mrs. Leonard the evidence for telepathy was overwhelming. In my hypnotic experiments I find nothing so pronounced. One might reply that the Medium is a specially good subject for telepathy. It is a possibility that some of my results were telepathy of a deeper kind. Actually several incidents could not be explained by telepathy direct but by *telepathy twice removed*, i.e., that my wife unconsciously communicated some knowledge to my unconscious which then Mrs. Leonard could read. *But this is rather an extreme explanation.* You are forced to it if you straight away refuse to accept the other possibility. In the end it is a matter of probability."

"As regards the estimation of coincidence in telepathic results the statistical method is far too abstract. The statistical tendency is to take the cases on the level, one case equalling another, and to balance the successes and failures against chances for and against. My contention is that *the successes are always far more important than the failures.* The failure is a unitary thing. A success carries with it a certain amount of corroborative detail, it is *in a context.* The facts are not isolated, are not impenetrable, but have a certain degree of complexity

for the simultaneous occurrence of which, in predictions as well as in telepathy, the chances are remote.

"In science repetition is the essence of any observation. When you have results such as obtained by Dr. Osty in Paris with Rudi Schneider, results out of harmony with the knowledge we have of physiology, we must ask for repetitions. Another laboratory with other scientists should be able to carry out the same experiments. A splendid attempt was made by Lord Charles Hope, with the participation of Professor Fraser-Harris and some others, in the last autumn under strictly scientific conditions. Unfortunately Rudi's powers were not so good as on other occasions. I attended seven sittings. I could not say I was absolutely convinced that there was no normal explanation for the events. True, we might say that the results of all the sittings taken together suggest strongly the supernormal, but no scientist is justified in vouching for a result which he himself has not obtained.

"If Psychical Research is to become a science it has to secure the co-operation of a number of scientists of high standing. All great scientists are disinterested seekers of truth. Those who are not scientifically trained and have no definite scientific standing are also doing important and essential work such as has been done in every science.

SURVIVAL NEVER DISPROVED

"No argument has ever been brought forward that can disprove survival. Anyone who should say so would merely be showing ignorance. In psycho-analysis the freedom of the mind is a very important element. It bears also strongly on survival. A person analysed is freer than one unanalysed. Elements from the unconscious are turned into the conscious and an increase of insight occurs. Self-knowledge gives self-control and self-control is an element of freedom. *If we can believe in a mind that becomes freer and freer we can believe in a freedom which may disentangle it from the decaying brain and persist after death.* The freedom of the mind means freedom not only for the individual but for the race and for the totality of the universe. I emphasise this because the majority of scientists in their heart of hearts still believe that the mind cannot survive because such a thing would spoil a system which they have built up beautifully as a work of art, to spoil which would be a shame.

"It is, however, a misconception to say that scientists are afraid of the truth of survival. They teach a particular subject. If they stray outside and rather precipitately express their agreement with certain facts which disturb the general scientific public, they are injuring their own science. We should not attribute to them a lower motive. On the other hand, no one who really loves psychology can stand aside from Psychical Research and jeer and sneer.

"We should attach special importance to our own experiences. *Spontaneous happenings are most likely to be genuine.* People who wish to believe in the continued existence of those who love them are most likely to get results. The bridge we build is not built on credulity but on a deep belief in a spiritual universe of which we all form part and which ultimately will include us all in a complete unity."

An interesting discussion followed in which Sir Lawrence Jones, J. L. Lambert, Dr. Frank Romer, Dr. Fielding-Ould, the Rev. Charles Drayton Thomas and others participated.

MRS. EILEEN GARRETT

A study in clairvoyance will be given at the L.S.A. on November 30th at 8.15 p.m. by Mrs. Eileen Garrett, Mr. George H. Lethem and Dr. Nandor Fodor. For the present, this will probably be the last public appearance of Mrs. Garrett, as in the middle of December she will sail for New York where she will undergo renewed psychological experiments.

MYSTERY OF A POST-CARD

RECENTLY, the Editor of LIGHT received a post-card, blank on the message-side, but addressed in the well-known handwriting of the Rev. C. L. Tweedale, Vicar of Weston, Yorkshire (author of *Man's Survival After Death* and other works). This suggested an opportunity for a psychometric test, and the post-card was handed to Mrs. Elizabeth Ford (who was not informed as to the identity of the sender) for submission to Mrs. Ruth Vaughan. The "reading" from the post-card was as follows:

"I get the figures 2 and 6.

"Sensation of an irritable writer, vexed because he thought insufficient consideration had been extended to him. Piece of paper torn in half, crumpled up and thrown away.

"Sense of coming to London and meeting someone." This "reading" was sent to Mr. Tweedale who, in return, makes the following comments:

"The numbers 2 and 6 had been in my mind lately.

"I was much irritated by the refusal of certain people (reason stated) and I was very angry.

"I had no intention of coming to London but did intend to go south to Bradford later.

"The reason for writing the card has passed entirely from my mind. The psychic (Mrs. Vaughan) does, however, seem to have picked up some of the conditions."

The only error in the "reading" is the trip to London. But a trip was in the Vicar's mind. All in all, the "reading" is sufficiently impressive to be put on record.

Five things are requisite to a good officer; ability, clean hands, despatch, patience and impartiality.

—William Penn.

3/6

Newly published

3/6

The Unbroken Melody of Life

by

JOHN G. FINDLAY

John G. Findlay is a brother of J. Arthur Findlay, author of "On the Edge of the Etheric" and "The Rock of Truth," and was present at many of the sittings with John C. Sloan, the remarkable medium in Glasgow, so graphically described in the former of these two volumes.

In "The Unbroken Melody of Life," John G. Findlay relates several of his experiences. He endeavours to present Spiritualism as a reasonable belief, which is only condemned by many of its critics because it is not properly understood.

He shows how true Spiritualism teaches what ought to be taught by the Churches.

His motto is "Give Spiritualism a fair deal."

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FORTY-FIVE YEARS WITH MEDIUMS

AMAZING EXPERIENCES OF MR. ERNEST W. OATEN

IN a lecture on mediumship at the British College of Psychic Science on Wednesday night, November 15th, Mr. Ernest W. Oaten, president of the International Federation of Spiritualists drew on a storehouse of forty-five years of experience. He began by stating that mediumship can be best studied in the home circle where one may see the tiny leaf grow into a plant and watch all the set-backs, snags and stumbling-blocks it runs against.

"I have seen," he said, "mediumship developed in home circles where the members seemed the last people in the world to get it. I have sat with Walter Jeune, a native of Jersey, when he got his first raps in Cardiff, and made the first attempt to get levitation. I have seen his mediumship grow until we could get anything we asked for. With eleven people in broad daylight I have seen two female forms materialise and I have walked around with them, having one on each arm. I believe that the uncertainty of getting phenomena of which scientists complain is partly due to the fact that with most Mediums there has been no steady growth under the same conditions with the same sitters. Another reason is the unstable mediumistic temperament. Mediums reflect too much the emotions and feelings of their surroundings. If they did not they could not reflect impressions from the other side. When they go under control they present a mixture of personality. I have often found that *quite a series of influences operate simultaneously through the psychism of the Medium*. Not every Medium has an established spirit personality through whom all communications are re-layed. In many cases we have to deal with a *band of composite controls* whose influence is secondary and consists in forming a channel of communication. With clairvoyant sight you can witness strange contacts between Mediums and control. *I have seen well-formed and flimsy, undefined entities attempt or conduct conversation, I have seen definite lines of forces running out and changing like the lines of a telephone switchboard*. Of such operation we know nothing for we are too much concerned with the mystery we find on our side.

STRANGE SEANCE WITH MRS. DUNCAN

"For a proper understanding of the phenomena of mediumship wide experience is necessary. In a sitting with Mrs. Duncan, the brother of a friend of mine whom I have never seen in life materialised. When he was speaking to me his face was about a foot away from mine. He was tall, about 5 ft. 9 in., slender in build, oval face, heavy, thick, black moustache, slightly trimmed, Roman nose, parted brown hair. I don't forget faces. I told him I would know him anywhere. After a time he said he must retire into the cabinet but would speak to me through the curtain opening. He did. *There was not the slightest doubt in my mind that I was now speaking to Mrs. Duncan, and not to a materialised form*. What happened probably was that his form sank back into the Medium and he came back through her.

"I have seen materialisations in good light that looked the exact duplicate of the Medium except for a slightly diaphanous appearance. I did not grab and cry 'Fraud' but waited until both forms could be clearly seen. If we are going to put a case before the world we have to understand all the subtleties of mediumistic manifestation. We have to establish a proper co-operation with the guides. We are under a heavy responsibility, *we cannot allow them to run the show in their own way. If they do not comply with reasonable requests, (and I find that they always do) we have to change the guides*.

THE INVISIBLE BOOT

"I have been associated with Dr. Crawford in his investigation of Kathleen Goligher. He never put any-

thing into print until he verified it ten or twelve times. It follows that some occasional phenomena which would have startled the world were never put on record. *I was the first man to handle the psychic rods of Miss Goligher*. Crawford was not allowed to touch them. The reason advanced was that *with most people when the rod is touched the ectoplasm breaks off and runs into the sitter*. I, apparently, did not affect the rod that way. *It grew in my palm from a pinpoint up to a size when I had the definite feeling of holding a boot with a toe-cap in my hand*. Miss Goligher had high-laced boots, they were visible and four feet away. Moreover the boot in my hand was invisible. On request it began to decrease. When it dwindled to the size of an inch I held it up between two fingers to the light. I saw nothing, yet the rod was *as solid as steel*."

"THUMPING" CLAIRVOYANCE

Of clairvoyance Mr. Oaten made some interesting disclosures. He found it best in Mediums who also produced physical phenomena. He never saw anyone equalling the achievements of Tom Tyrrel. On one occasion he gave fifty-four descriptions in an hour to an audience of total strangers. He did not hear the names, *he experienced physical impacts over the solar plexus and the knock brought the name out of him with a cry. You could see his body jerk and his clothes indent under the thump*.

Mr. Oaten finally spoke of his experiments in telepathy with a lady, who is to-day his wife, over a distance of a hundred and ten miles. They started in 1901 with a small percentage of success, by 1905 they registered over ninety per cent. From images they worked up to extract messages, to the transmission of phrases from a book. They would get literally through. The results were checked by postcards posted immediately after the experiment.

A MESSIANIC MESSAGE

MISS RUBY YEATMAN (Wandsworth Common) sends us a copy of a message received at a seance by some friends of hers abroad, adding that similar messages have been given to them on previous occasions. She writes:—"I imagine that this message, if it stands alone, can hardly be of much interest to Spiritualists, but my friends have also been told that similar messages are being sent through Mediums all over the world. It would be very interesting, if this is so, to find out to what extent such messages agree or disagree with one another, and I should be pleased to hear from other circles who have also been told of an approaching manifestation of Divine Power, so that we may compare notes."

As the matter may be of interest to others, we quote the message which is as follows:—

When you hear of the coming of the Messiah, it will be almost time for the Messiah to be called back to the Father. Then you will say: "Where is this Messiah?" and some will say: "there," "no, here"; and when there is discussion, then it will be too late, the Messiah will be gone to the Father, and his message alone will be left to the world, and the people will not believe, and many will doubt, but the messages will say: Here is the mark, and here is the miracle, and here are the followers who saw, and they will testify, and those who testify will be of good faith, so that only those of disreputable conduct will be able to doubt the followers, and the news will reach the world, and the world will say: "It is so, it must be so, the Messiah has been amongst us and we saw him not," and they will turn to the followers, and say: "Tell us more of this Messiah whom you knew," and those followers will reveal the truth, and all will gasp at the simplicity, and the Will of the Lord will be accomplished.

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).

INTRODUCTIONS FROM THE OTHER SIDE

Sir,—I wonder if these two experiences would answer Miss Tom-Gallon's query?

A year or two before the war a group of sixty people sat at a table in Holland. None of them were Spiritualists. The first messages were not evidential. Then things of deeper importance came through and an instruction was spelt out that I should be sent for. I was then in Holland, but none of the sitters knew me. Among them was a Dutch officer whose mother was a Spiritualist. She told him to write to Mr. De Fremery, who furnished him with my address. I was sent for, knowing nothing of this. We had a wonderful seance and afterwards they asked me various questions and told me how I had been sent for. I attended their table-sittings; there was no darkness, no tilting, but loud, definite raps.

On another occasion, I had a letter from a gentleman who asked if he could call upon me. He told me a remarkable tale. He had been operated upon and went to recoup at the Isle of Wight. There he took part in a table seance. A message was spelt out that he should come to see me and, that for that purpose, he should write to the Spiritualist Society at Woolwich. That very week I was speaking before a large audience at Woolwich. We met and became great friends. The spirit people told me we would remain friends for twelve months and by that time I would have finished my work with him. Our friendship has revolutionised his ideas. At the end of twelve months things happened which separated us, we have never met since, but the work has been accomplished.

ALFRED VOUT PETERS.

* * *

TWO INTRODUCTIONS

Sir,—A correspondent (LIGHT, October 27th) wanted to hear of other cases of introductions through the spirit friends. I have had at least two such introductions in my own life.

Mr. X. was ill in Eastbourne and his wife sent his name to a prayer circle in London which I attended. Soon after this, their son in spirit life told his parents that a lady was coming into their lives who would open up new interests and do them a lot of good—they would meet her personally and were to shew her hospitality.

About a year later, I went to Eastbourne to stay with friends and something—or someone?—urged me before going to get the address of Mr. X for whose healing I had prayed many months before. When I called, Mr. and Mrs. X recognised me at once from the description given a year previously by their son in spirit life. This introduction was the means of bringing a great benefit of healing to Mr. X and of starting his psychic development and turning his mind from ill-health, depression and despair to a glorious interest and understanding of psychic and spiritual things, and the development of a very fine mediumship.

The second introduction was made by Mozart, who had repeatedly told V.L.T. of Brighton that he had "found a friend" for her—and described me as someone whom he had recently been influencing. At first, Mozart used to communicate with me under his Christian name of "Wolfgang" and I thought he was an Indian! However, when the time was ripe he announced that "Wolfgang" was "Mozart," and at the same time he impelled V.L.T. to write a letter to LIGHT. Something in her letter called forth a reply from me, and LIGHT put us in touch with one another much to Mozart's satisfaction. Later on he

planned for us to meet, which has brought much joy and great friendship into both our lives. He frequently tells me what V.L.T. is doing or tells her if I am not well, and so forth.

Our most delightful moments are when we all three meet together and he says we are then "a happy trio instead of a doleful duet!"

W. ADAIR ROBERTS.

* * *

A DOUBLE INTRODUCTION

Sir,—About this time last year, just at the close of a sitting, the Control asked me if I would make a point of visiting a Dr. R. who was now house-ridden, cut off from his accustomed intellectual companionship and often very lonely. "He is all right at the moment because he has got an interesting MS. to read. This is the work of a lady who is permitted to come over here and read some of our books *taking back with her a memory of what she has read* which is then put into writing. Buy the book when it is published. Her name is Marjorie Livingston. Go and have tea with the old Doctor."

When the Medium came out of trance, I asked if she knew a Dr. R.—. She did, and was going to sit with him in two days.

I wrote to the Doctor, giving a detailed account of my sitting, saying he, alone, could vouch for the facts, and asking if I might have tea with him on the following Wednesday.

This letter I sent to the Medium asking her to forward it, as I preferred to remain in ignorance of the address.

The reply came. Everything was verified. I went to tea with this new friend, of whom I knew nothing until the introduction was made through a discarnate entity.

I made a slight mistake in the spelling of the name which I rendered (as I had received it) phonetically.

Until I met Dr. R., I did not know Marjorie Livingston had already written on psychic matters. She, too, was a complete stranger to me of whom I had not even heard.

FLORENCE HODGKIN.

* * *

SPIRITUALISTS AND THE BIBLE

Sir,—I have just read with great interest your report in to-day's issue of LIGHT of Mr. Prevost Battersby's lecture on "The Bishops, the Spiritualist and the Bible." Apparently the lecturer says we may credit the Biblical miracles, etc., because they, or at least some of them, can be duplicated to-day in the seance room, the psychical laboratory or in certain well authenticated practices in foreign countries.

May I suggest that it would be of great interest if you could induce Mr. Battersby or any other equally good authority to write an article actually giving such duplication or parallels?

The idea would be to place the miracle or other apparently incredible Biblical story side by side with its modern equivalent.

HERBERT BLAND.

Gloucester Terrace, London, W.2.

* * *

PUSHED TO DEATH FROM THE OTHER SIDE

Sir,—Your paragraph headed *Piccadilly Station Tragedies* reminds me that a Medium well known in our movement was isolated in darkness on the tube between Regent's Park and Piccadilly for some three-quarters of an hour by a death on the line at the latter station. On returning home after so unpleasant an experience the Medium declared that in her opinion this was no case of suicide—that the victim was "pushed" or impelled by adverse or malevolent agencies of an elemental nature. The subsequent inquest found the death so motiveless and inexplicable that an open verdict was returned. It may be that there are some of us so ill-protected psychically, so ill-prepared through ignorance or heedlessness of these "agencies" as to yield to such an impulse with tragic results. Forewarned may prove to be forearmed, so hence this letter.

IVAN COOKE.

Light

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A RATIONAL REVELATION

OUR facts regarding survival and communication are simple enough, but it must needs be that they still carry, in some instances at least, an atmosphere of mystery. That is doubtless due to the long human inheritance of unnatural ideas concerning the hereafter, coupled with the present social and scientific materialism.

In this respect, some part of the "queerness" which tinges many accounts given by or through Mediums and clairvoyants is undoubtedly due to the mental attitude of the persons concerned—some defect in the quality of perception or understanding. This was very much the case in earlier years. We have read many stories reminiscent of Hans Andersen's fairy tales or the *Arabian Nights*, which were put forth in all good faith by the uncritical type of Spiritualist, but which the discriminating reader would know instinctively were not to be taken too literally: they smacked too much of the vagaries of the subliminal mind. Incidentally, they served to throw some light on the myth-making faculty as expressed in folk-lore.

As regards purely *objective* manifestations, these we considered as standing apart, but they appeared nevertheless to become very much mixed up with the realm of fancy and imagination.

Many years ago, a lady, well-known in her day, was accustomed to obtain in her home in London some astonishing results in the way of physical manifestations of various kinds. Articles (silver candlesticks in one instance) were transferred in the twinkling of an eye from one friend's house to the house of another. There were, indeed, many apports, and, in the view of those qualified to judge, these things did actually happen. Indeed, why not? We have nowadays so many examples of the same kind. But the lady in question, a very sensible woman, was also

devoutly pious and believed that the wonders were produced by saints and angels—Old and New Testament characters amongst them. She was firmly convinced that her home circle was favoured by the attentions of the holy ones of the Bible, and in at least one instance had no hesitation in attributing some special manifestation to one of the archangels! The things happened—we had no doubt of that, and the disposition to surround them with a Biblical atmosphere was not difficult to explain. It was a kind of unconscious self-defence, very natural in days when dense ignorance prevailed and "miracles" of a psychic kind were likely to be ascribed to Satanic agency. What wonder that those who were witnesses of the wonders of the seance-room took refuge in pious affirmations, especially where, as in some cases, they were brought up in a strict religious atmosphere, and were themselves naturally devout?

Reflecting on such cases, we see how necessary is the scientific attention devoted to the *objective* side of psychic phenomena and the scientists' impatience of some of the "spiritual" interpretations. The mere suggestion that some piece of physical phenomena was the work of an Old Testament Prophet or one of the Apostles would have been sufficient in those days to have put any scientist off the subject altogether. He would naturally conclude that the kind of mind which could make such assertions could not be relied upon even in a simple matter of fact. In later days, even the advanced school of theologians, the Higher Critics, would have sniffed at such a story, if only by reason of their conviction that the "Age of Miracles" has not merely ceased but that there never was an "Age of Miracles"!

None the less, we have lived to see our Spiritualism gradually rationalised; the idea of the supernatural cleared out altogether and the perfectly natural basis of psychic happenings laid bare.

To-day we get accounts of life on the other side that are simple, sane and intelligible. We may point, for instance, to the accounts given in the Rev. Chas. Drayton Thomas's *Life Beyond Death with Evidence*, and the smaller book into which he has transferred those parts of the larger volume which describe life on the other side in the words of those who live there—we mean *Beyond Life's Sunset*, which convinces by its very simplicity and sweet reasonableness. There is nothing weird or uncanny about any of the statements made by Mr. Drayton Thomas's communicators—the atmosphere of mystery is quite absent. And we believe that with such books, the literature of Spiritualism has entered on a new phase appropriate to the more mature thinking of to-day, which demands above all that Revelation shall be reasonable and practical, orderly and consistent, so that we may not be "in wandering mazes lost."

BOOK REVIEW

By H. F. PREVOST BATTERSBY

CATHOLIC SPIRITUALISM

NOEL TAILLEPIED was born at Pontoise in 1540, and, encouraged by Bishops and Cardinals, and already respected for his fervour and his learning, was ordained a priest when twenty-five, and was, in 1574, received by the Capuchins into their Order, which, newly erected in France, was already famed for its simplicity and devotion.

"A profound theologian, an acute philosopher, a discerning and encyclopædic historian, a classical scholar of no ordinary ability, an archæologist of the very first rank, a writer of elegance and probity, an admirable orator, a poet of most pleasing fancy, above all most exemplarily religious, Noel Taillepiéd comes before us as a figure of extraordinary fascination and charm."

So he has been described, and, from the esteem in which he was held by his most distinguished contemporaries, we may believe that he represented the best thought and, especially, the authentic Catholic thought of his time.

He wrote books on many subjects, and this one,* the *Psychologie ou raité de l'apparition des Esprits*, a year before his death in 1589.

He tells us it is not only concerned with "the Apparition of Ghosts and Disembodied Spirits," but with "the many questions which are daily debated among learned men and great scholars concerning unembodied Souls, Demons, Lemuses, Fawns, Satyrs, Larvas, Penates, Nymphs, Sprites, Fairies, Goblins and all sorts of Phantoms," a truly catholic catalogue.

He is anxious to enable the nervous "to distinguish calmly between natural happenings and ghosts," and also to refute "followers of the new opinions" (and he seems to have an eye on "those writers who have drunk of the muddy and stinking waters of the Lake of Geneva") "wickedly designed to escheat the souls of the Faithful Departed of the Prayers of the Church, who impudently proclaim that it is folly and ridiculous beyond words to believe that Spirits and Souls of the dead can appear to the living."

Most interesting is the scorn of this good Catholic, as much for the un-spiritualistic Protestant, as for "the quip and quiz school of scoffing Lucian and bawdy Rabelais."

He laughs at Lavater's, "Ghosts and Sprites Walking by Night," and at the visions of "Melancholicks and those suffering from the Hyp," of "Timorous and fearful Men" and of the victims of "excessive and immoderate temulency."

He then deals with honest or mischievous delusions, and opens the positive side of his thesis with the evidence of Holy Scripture, followed with "Proofs from other Eminent Writers," mentioning incidentally appearances suggestive of the Angels of Mons. "Many combatants at Marathon, fighting against the Medes, saw the spirit of Theseus, who had died many a long year before, in arms' rushing on in front of them against the Barbarians."

Marathon, indeed, was apparently a spiritually minded place, since Pausanias, writing of it four hundred years later, declares that "At this spot every night you may hear horses neighing and men fighting;" a reputation shared by some battlefields at home.

Then there was "the multitude of armed men of immense stature" who thrice fooled Gaïnas into abandoning his treacherous assault on the Imperial Palace in Constantinople; and the appearance, reported by St.

Augustine, of St. Felise of Nola who "fought for the city and delivered it from the enemy."

He is strong on apparitions, and his wide reading enables him to dig them up from all sorts of unexpected sources, and always, or almost always, with a splendid faith in their veracity; though he does describe as "a dark and mysterious tale," the story of how their spirits returned, "for a while at least," to the corpses arrayed by Amleth to terrify the Britons.

But many of his quotations from Alessandro Alessandri, the famous Neapolitan priest, are just as dark and mysterious, and told with much verve. That picture of the phantom, for instance, who "danced, stark naked, to and fro as it were an impish galliard, with strange bounds and caricoles and other dissolute motions . . . grinning and making a thousand lewd and priapising gestures."

There are, too, many tales of the devil, most of which end with an amusing explosiveness at the mere mention of the Deity, to which, one would have thought, he might have grown accustomed; indeed, once, when so challenged by a youth he was trying to murder, "in his flight he filled the whole room with such smoke and noise that the very roof, rafters, tiles and all, was blown to jommetry."

Then we have the testimony of the Saints themselves, S. Gennadius, S. Ambrose, S. Lucy of Syracuse, S. John Chrysostom, Theodoret of Cyprus, S. Gregory and S. Augustine, who more than they all had experience of spirit return, and faith in the benefits thereby conferred. Did not S. Jerome, whom he still supposed to be living, come in dazzling light to answer the letter he was already writing?

It was S. Gregory who explained the torments suffered by heretics from being buried in consecrated ground, and there is a moving tale, how, in 1534, the wife of the Provost of Orleans, "who had long been a hot fautress of the Lutherans," when dying, entreated her husband to bury her "without any decent ceremonies such as the passing bell and the knell, without dishaloof, or reverend following or waking the corpse, nay even without nocturnals, dirge and requiem."

In such fashion he had her interred in the Franciscan Church, in the family tomb; but the next night, while Matins was being sung by the choir, her spirit appeared "hovering upon the Rood-beam, and high in the vaulting of the Church, making most lamentable moan and outcry"; confessing that as a Lutheran she was a lost soul, and begging that her body should be cast forth from the Church in some unconsecrated ground.

The good Father glances at the Elementals, "who can wrench the very doors off their hinges and throw them to the ground stam bang with a loud crash," and who are sometimes seen in the mines "dressed just like men, who run to and fro and appear to be most deedly occupied, digging a seam, picking and shovelling into the buckets, treading the wheel, cranking, washing in the buddle . . . though nothing ever visibly results from their efforts."

When on the subject of levitations by spirits, illustrated by the flights of "the prophet Elias, Habacuc, S. Philip the Deacon and the prophet Ezechiél," the fate of the Count of Mâcon who had devoted himself to Satan is mentioned. "The unhappy wretch was booted and spurred, in full armour, and mounted on a war horse, but the demon appeared and bore him away, willy nilly, through the air."

The author writes also of a mixed lot of spirits, who have power to plague us "with a thousand hellish annoys in a thousand ways,"—as S. Antony was to witness—able to adopt any sort of disguise, "displaying congruent passions and corresponsive lusts . . . These demons and sprites will upset furniture, bastinado, nip, thump and baton persons, throwing stones and tiles at them; holding doors and jamming them so fast that it is impossible to open them; marauding high and low throughout the whole house, endamaging property and perilously

*A Treatise of Ghosts. Written in French by the learned FATHER NOEL TAILLEPIED of the Order of Capuchins and now first translated into English with an Introduction and Commentary by MONTAGUE SUMMERS. London. The Fortune Press. 1933. 21/-.

molesting men and women." Surely no one could have been dull in the 16th century?

S. Augustine, from his wide acquaintance with the Unseen, "tells how Spirits made a great hubbub and garboil in the house of a certain Hesperius," a near neighbour of his, as nearness was then accounted; and once explained, perhaps with the mystery of materialisation in his mind—"If spirits invest themselves in an aerial body they only assume it, they do not permanently incorporate and incorpse themselves in it . . . it is only a vehicle, and as the schoolmen say, they are only so far in that body as they are not elsewhere."

The good Father adds, "just as water congeals to ice, and crystallizes clear, so the circumambient air which surrounds these spirits inspissates to a visible body. If the air in itself does not suffice they can mingle some other crassity, a vapour, a mist, or water, whereby they colour and complexion this body."

He tells us "we need not endow spiritual beings (whether Good Angels or bad) with corporeal members and sarcous parts of the human frame," though he admits "that when thus clothed they eat and drink . . . not to sustain their existence; they manducate awhile only as a clinching proof that they are real."

DIABOLIC IMPERSONATION

He gets in a shrewd thrust at those who declare all apparent spirit-return to be diabolic impersonation. "If," he says, "the devil pretends to be the soul of one departed, it follows that the dead may return; for he is too cunning to pretend an impossibility, since he would be at once found out and his malice exposed."

He will have nothing to do with reincarnation, "this obstinate and extravagant vagary," he calls it; "clean contrary to the Christian faith." He fights also various heresies which would impugn the Spiritualistic conception of immediate communication with the departed—the errors of the Epicureans, of the Muscovites and Ruskies, of the Anabaptists. It is, indeed, interesting to find this ardent Catholic of three hundred years ago demolishing with the authority of all "the great Doctors and Saints" the Catholic position of to-day.

"There is nothing at all contrary to the nature of the soul, nothing at all depreciatory or dishonouring to the power of Almighty God in the fact that spirits do return and manifest themselves."

"God, according to His Divine Will and as His inscrutable Providence directs, causes and permits Spirits to appear, and suffers them to show themselves in divers shapes and fashions." "He causes man's immortal part to go hence, wherefore then cannot he cause man's immortal part to return hither? . . . that a man may inquire concerning the estate of his friends, intimates, his parents or benefactors, or relations, who have passed away."

"Moreover, all the Doctors of the Church without exception hold and teach that, whensoever it is God's good will, the Spirits of the dead return and appear to men."

"Objectors," he says, "adduce Holy Scripture, twist, turn, torture and trepan the text with fantastic perversions, or else they bawl out that it is uncanonical."

Well, they still bawl out that it is uncanonical, but now with the entire approval of their Church.

We must leave it at that; but after a word of grateful and amazed admiration at the skill with which the translation has been done.

Montague Summers has converted a French classic into an English one, without disturbing the century in which it was written; and one can recall no instance, more triumphantly achieved, of this most difficult transposition.

CORRECTION.—In our introduction to the report of the test of Mr. John Myers's photographic mediumship last week, it was stated that no "extra" was obtained in Mr. Myers's own camera. This was a mistake for which we express regret. As stated in the report, one "extra" was obtained on a plate exposed in Mr. Myers's camera.

LORD MOLESWORTH'S PROTEST

"SUNDAY DISPATCH" REPORT OF AN ARMISTICE MEETING

VISCOUNT MOLESWORTH had a letter in the *Sunday Dispatch* (November 19th) protesting against what he described as "an untruthful and misleading report" (published on November 12th) of the meeting held at the Æolian Hall, London, on Armistice Night (November 11th), when gramophone records purporting to reproduce spoken messages from Earl Haig, Sir Vincent Caillard and others were "played."

Lord Molesworth wrote: "There is not one truthful statement in the report. He (the reporter) must have been hard of hearing, for no one in their right senses could say that the voices as recorded were alike. Nothing could be more unlike than the slow, dignified utterance of Sir Vincent and the loud, quick sentences of Jack Cornwell. Each record has its distinctive character—my son's voice and manner were unmistakable. Lady Caillard has worked hard to carry out her husband's wishes in getting these voices recorded and it is most discreditable that any respectable newspaper should allow such an untruthful and misleading report to be published."

A letter of protest from Lady Caillard was also published.

The *Sunday Dispatch*, replying, said "emphatically," that "it had no criticism to make of Spiritualism," but added that "many prominent Spiritualists are agreed that not too much faith should be put in Mediums who are not willing to hold seances in test conditions."

The *Sunday Dispatch* added that "Mrs. Singleton and Mr. Basil Kirkby, the Mediums, hold seances in Lady Caillard's home every day in the week," and that Mr. Harry Price had "made an offer to give £1000 to charity if he could get results from the communigraph," which was described as "a kind of table fitted with a metal ball that picks out letters and spells messages" and "is supposed to work without a Medium."

After quoting Mrs. Dudgeon-Strutton (Lady Caillard's sister) as saying she agreed "that the recorded voice was nothing like that of Sir Vincent Caillard when alive," the *Sunday Dispatch* concluded as follows: "Because some doubt has been thrown on the efficacy of these methods of getting in touch with the dead by at least one prominent Spiritualist, the *Sunday Dispatch* would welcome an opportunity of investigating the work of Mrs. Singleton and Mr. Kirkby. And it would be only too pleased to be able to record that they were genuine Spiritualists."

"POWER" ON MYSTICAL RELIGIONS

AT the Æolian Hall, London, on Sunday evening, "Power" through the mediumship of Mrs. Meurig Morris, took for his theme some Biblical characters whose lives illustrated the career of the human soul from the mystical standpoint. He made many references to the esoteric side of the Bible, and the extent to which it had been misunderstood by those who paid attention only to the external meanings.

As on previous occasions, "Power" referred to the principle of Sacrifice as one which formed part of the Cosmic Scheme. The law of the material world was suffering and death; and deliverance came only through co-operation with spiritual laws. He alluded to the saying of an ancient sage that the physical state—Nature—is the tomb of the Spirit; that the "God Within" is immured in that tomb, and it was only after aeons of time that liberation—resurrection—could be reached. That was a truth in the mystical order, and there was no doubt that Christianity in its essential meanings was understood long before Jesus of Nazareth was born. Yet His life and teachings marked a great step forward—a new dispensation in which the secret doctrines of the past were no longer needed, for He had made them clear for all men.

FOREIGN NOTES

RAPS AS A MEANS OF COMMUNICATION

UNDER the title "A Simple Method of Proof," *La Revue Spirite* reproduces from *La Tribune Psychique* an article by M. Lemoyne, President of the French Society for the Study of Psychic Phenomena.

M. Lemoyne considers it desirable that we should be able to convince ourselves of the survival of our dead without the intervention of a Medium; and he is of opinion that the most direct way of achieving this is by the simple means of "Raps."

He has experimented along these lines for six years, and is satisfied with the results.

Everyone is familiar with the cracks made by furniture, when the wood contracts or expands with change of temperature—"le bois travaille" (the wood works), people say. But M. Lemoyne has ascertained that these sounds can be obtained by request, and used as a means of communication.

His attention was first drawn to this phenomenon by the fact that these cracks, or raps, invariably occurred with insistent frequency whenever danger threatened; thus they always manifested half an hour before an aerial bombardment of Paris during the war. A lady who chanced to be calling on him on one such occasion kept on enquiring: "Why is your furniture making all these noises?—What does it mean? It is not damp at all." The Professor advised her to hurry home and get under cover, and shortly afterwards the bombardment began.

DEFINITE EXPERIMENTS

But it was not until 1925 that M. Lemoyne began definite experiments. He tried first to obtain regular raps at successive five-minute intervals. This did not happen. One day, after the death of Delanne, who was, he believed, responsible for the phenomenon on that occasion, he again asked for regular five-minute knocks. There was one after nine minutes; then after seven; then after ten. Hardly a success.

A year later, he had the great sorrow of losing a child in consequence of an automobile accident, after which he could not fail to notice that the knockings and raps in his room were very much more constant.

One morning, at 9 o'clock, in response to a loud rap, he asked: "Is that you, my child?" and after a second very gentle knock, he asked that by way of proof, the child should rap again in an hour's time. He then put away his watch, and gave his mind to his work. He was interrupted by a loud, clear rap, and upon drawing out his watch, the hands pointed to exactly 10 o'clock. "Another, please, in half an hour," he begged; and was overjoyed when a second time his attention was called to a second clear rap, and his watch showed exactly 10.30.

This time, M. Lemoyne kept his watch on the table, having set the next rap for 10.45. At 10.44, he looked at it and sat waiting for the expected sound in a minute's time. Nothing happened.

Since then, he has experimented over and over again, and has satisfied himself that in spite of not infrequent failures, definite results can be obtained—i.e., knocks at definitely set times. But (1) you must not keep your eyes on the clock, but only look at it when the rap has been given. (2) You must not keep your *mind* on the time either, but definitely keep your attention on something else.

MRS. OLIVE M. CHAPMAN'S TRAVEL-FILM

The story of the six hundred miles' journey in Lapland made by Mrs. Olive Murray Chapman, F.R.G.S., is to be told in a travel-film, "Across Lapland" shortly to be released. The film has a running commentary by the author and a musical background. Mrs. Chapman's book *Across Lapland* (reviewed for its psychic interest in *LIGHT* May 13, 1932) is now on sale at the reduced price of 5/-.

COLONEL FAWCETT—A JUNGLE KING

IT is reported that information has reached the Foreign Office, that Colonel Fawcett, the explorer, who, with his son, vanished eight years ago in the tropical forests of Brazil, has been seen alive. In an interview to the *Sunday Dispatch*, Mrs. Nina Fawcett, the explorer's wife, has made the following statements:

"I firmly believe that my husband is living, probably as a king, with a tribe far in the interior. It may be that he is being kept there by compulsion, but it is far more likely that he is there of his own free will.

There is no doubt he is remaining silent for his own reasons. Any expedition that might go out would not only ruin his labours but imperil his life. I can definitely say that within a few weeks I hope to hear that he is in the capital of Matto Grosso, Cuyaba. So certain am I that my husband and son are safe that I expect very soon my son will return to England to take me back."

Colonel Fawcett while in England was a frequent visitor at the L.S.A. He was keenly interested in Psychical Research. The firm faith of Mrs. Fawcett in his well-being is due to telepathic and clairaudient messages by which she receives news of her husband. His expected return was probably similarly announced to her.

BRIG.-GEN. BLAKENEY'S BEREAVEMENT

The sympathy of our readers will go out to Brigadier-General R. B. D. Blakeney, C.M.G., D.S.O., and his family in the tragic bereavement which has come upon them—Miss Joan Blakeney (25), the General's daughter, having been drowned in a motor-car which, in a dense fog, fell into the Thames at Richmond. Mr. John Blakeney (22), was in the car with his sister and made every possible endeavour to rescue her but was unable to pull her from the car and barely escaped with his own life.

Brigadier-General Blakeney is well-known as a speaker and writer on Spiritualism and Occult subjects and is an occasional contributor to *LIGHT*.

PSYCHICAL RESEARCH

by Prof. Hans Driesch

with a foreword by

SIR OLIVER LODGE



Professor Driesch, of world repute as philosopher and biologist and a past president of the Society for Psychical Research, here surveys and analyses the whole field of psychical research. The book is intended as a guide to all interested in work in this field from the point of view of investigation of facts and their theoretical interpretation. 5s. net.



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

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

Short Addresses by MR. W. H. EVANS.

Nov. 28th—Clairvoyance—MR. THOS. WYATT.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversazione. Nov. 29—MR. LEIGH HUNT.

LECTURES

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

November 30th—A Study of Clairvoyance. MRS. EILEEN GARRETT, MR. G. H. LETHAM and DR. NANDOR FODOR.

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

ICELANDIC VISITOR'S EVIDENCE OF SPIRIT RETURN

HAVING been a student of psychic literature for about thirty years, I have, through reading alone, arrived at the conviction that spiritualistic phenomena are facts, which have not been refuted, and are now upheld by many scientists of reputation. As a consequence, and wishing, if possible, to communicate with my deceased wife (passed on 29/1/1932), I secured appointments with some Mediums through the London Spiritualist Alliance during my stay in London last June and July, together with my son, Jakob, an engineer of Reykjavik.

I should like to state the incidents which I consider as very remarkable, and likely to have come from my deceased wife.

Sitting with Miss Bacon, June 6, 1933.

There is a lady for you who has passed over. Very nice forehead, smooth face, nicely shaped neck and smooth skin. (A brief but good description of my wife.) When she was sick a relative was helping (nursing) her. (Correct.) She thanks you for your prayer for her, when you were in the church, she knelt beside you. (Two days before this sitting, I and my son visited St. Paul's Cathedral in London. As we entered the church, I went into a seat, and said a prayer for my and her success in getting into contact, through Mediums in London.) She wears a scarf round the neck, and she was very fond of her scarfs. (Icelandic ladies wear, and my wife wore, silk scarfs—neckties—to the national daily dress. My wife was particularly fond of her scarfs, and neat in tying them.)

A dog which she brings with her has two colours, brown and white, passed away two years back, with rather big head. (This dog, a terrier, put to death two years before, belonged to my eldest son in Husavik; colour and head as described.) Somebody is with her, name

Theodor . . . Thordur, he is somebody else of the family. (The Medium said first Theodor, then after several attempts Thordur, which is a name of a son who passed on in his second year. Medium had a difficulty in pronouncing this Icelandic name. The controls complained in general of how difficult it was to interpret, as the language spoken was a foreign one.)

You have now retired from business, you have been very busy. She is so sad about your future writing. You will write again. You wrote a kind of research. (Last year I was somewhat unhealthy and discouraged, and thought of leaving the business in the hands of my eldest son. I tried last year to train in automatic writing, but subsequently discovering that most of the writing thus produced was nonsensical, I gave it up.)

Iceland (this word came isolated). She thinks there are rather too many pictures on the walls. She does not care if you take them down. Clear them out if you want. (My wife made the remark once to me and also to my sister, living here in Husavik, that she had found out that there were too many pictures on the walls in the parlour, and took some of them down.)

Sitting with Mrs. Brittain, June 6, 1933.

Good afternoon, Belle is speaking. You have direct contact through telepathy. A spirit lady wanted you to go first. (I have had, since my wife's passing, the impression of having telepathic contact with her. My wife expressed both to me and my sister specially, that she wanted me to pass on before her, as she thought she would be able to wait with more patience than I for the meeting again.)

Your mother and your wife are together. Your mother died before you were married. Before, they did not know each other, but now they are loving one another. (This is a fact. My mother passed on when I was a boy, and she did not know either my wife or her family.)

Then came, isolated, the word "Vinur." This is Icelandic and means *friend*, a term my wife used much in addressing me. Then the control says to me: "You have a restless mind." (This is precisely the fact.) "It was very wise to keep to your business." (My intention to leave business was not realized.) "'Beta,' name of someone she loves." (This is a name of endearment of our elder daughter Elisabet, who nursed her in her sickness.)

She sends her love to Rosa. Funny woman. Good heart but difficult. (This refers to a maidservant at our house, by that name.)

The sitting closed with these sentences:—She does not want her to be missed. Love to the garden. Send many kisses, although she did not kiss people much. (This last sentence is characteristic of my wife, who was very slow in getting acquainted with people.)

I am assured by the officials of the L.S.A. that we were taken to the Mediums without any particulars or names given. We saw them for the first time in our lives and nothing was said but the usual greeting.

Husavik, Iceland.

St. GUDJOHNSEN.

[Mr. Evans' L.S.A. lecture is reported on page 758]

EDINBURGH PSYCHIC COLLEGE

The Edinburgh Psychic College continues to hold its own in the Scottish capital. A long visit from Mrs. Annie Johnson was fully taken advantage of and much appreciated, and was followed by the visit of Mrs. Fairclough, a trance Medium loaned by the British College for a fortnight's work. Mrs. Fairclough's mediumship is of an excellent order, and every sitter has been more than satisfied during this first visit. Her work can be placed in the first rank of trance Mediums available for private investigation.

On 10th January, Mr. J. B. M'Indoe gave a valuable lecture on Supernormal Photography followed by an excellent discussion.

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Friday, Dec. 1st, at 5 p.m. .. MRS. O. HARTLEY

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Clairvoyant: Mr. Thomas Wyatt. WEBLING

Sunday, Dec. 3rd, at 7 p.m. Speaker: Mr. ERNEST
Clairvoyante: Mrs. Estelle Roberts. OATEN

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SUNDAY, NOVEMBER 26th, 1933.

11 a.m.—Mr. J. Arthur Findlay.

Clairvoyante: Mrs. Esta Cassel.

6.30 p.m.—Mr. Ernest Hunt.

Clairvoyante; Mrs. Estelle Roberts.

Sunday, Dec. 3rd, at 11 a.m. Dr. M. W. BULMAN

Clairvoyante: Mrs. Grace Cooke.

Sunday, Dec. 3rd, at 6.30 p.m. Rev. C. DRAYTON THOMAS

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

6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
ments 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.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian
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Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
For appointments, write to Miss Michell (Hon.
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Friday.

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6.30 p.m.—Students' Class.

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November 29th 2.30—Mrs. Fillmore.

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of membership.

(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 759.)

HOW DEATH CAME INTO THE WORLD

CONTINUING his addresses at the L.S.A. Free Public Meetings, Mr. W. H. Evans dealt on Tuesday evening last with the new light which Spiritualism throws upon the Eschatology of the Church.

It is taught in the Church, Mr. Evans declared, that sin and death came into the world as a result of Adam's transgression, and for ages death has been spoken of as a terror. If one can place any reliance upon the findings of science death was in the world long before man made his appearance on this planet. Spiritualism teaches that death is a necessary process in the life of the soul, a means whereby it enters a larger and fuller state of being so that it can unfold its latent powers. In this it is in harmony with science in so far as it does not regard death as the result of Adam's sin, but as part of the make-up of our planetary existence. Unfortunately theology has surrounded death with all kinds of terrors, and bellowed loudly about the awful state of the unbeliever in the next life. In place of knowledge it has had speculation, and whatever may have been the knowledge of the early Christians, in latter years the Church has only had the traditional statements of its theology to go upon and, having no rational understanding of the process of death, or of the state of those who passed through it, has taught doctrines which, to say the least, are inhuman and degrading to any conception of God as a loving Father. That there is a kernel of truth in what it has taught is no doubt true, and it is this which Spiritualism seeks to reveal. If we realise the naturalness of death, and that far from being something to fear, it is a means whereby we enter a better life, then we shall no longer fear it, but regard it in much the same manner we do going on a journey.

The united testimony of our friends in spirit indicates that, while many of the statements which have terrorised humanity are untrue as taught, there is an element behind

them which is worth our considering. Thus, a certain class of evangelist is fond of crying "after death the judgment" not realising what it is, but speaking of it as something to dread; but judgment, like death, is also a process. It is not a matter of being arraigned before a judge and examined by him, and, if not accepting certain beliefs, being cast into outer darkness, but it is a process of self-examination in the light of a lofty morality which brooks no self-excusing. In this judgment, which all must pass through, we are cleansed in the fires of shame, and gain a vision of right and wrong before which the paltry excuses of our earthly life shrivel and die. This cuts across the idea of any two-fold, or three-fold state as taught by the Protestant and Roman Catholic churches. The next stage of life is revealed to us as being supremely just, where we certainly reap as we sow, but where reaping is tempered with a love beyond all earthly conception. There is no eternal hell, but there is a condition of darkness created by sinful men and women. God does not make hell, man creates it, and as he had made so he can unmake, as the old hymn states, giving it an extended meaning, "while the lamp holds out to burn, the vilest sinner may return." He can return to a life of righteousness even after death. Thus the love of God is even greater than we imagined in our dark theological days, when we thought that everything depended upon our acceptance of certain dogmas and creeds. Spiritualism reveals God as Love and not a monster who condemns the greater portion of his children to outer darkness.

Marriage

The marriage between Mr. Harold Cross and Miss Alice Cudden will take place at St. Saviour's Church, St. George's Square, S.W. at 11.30 a.m. on Saturday, 25th November. All friends will be welcome at the Church.

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