

Light

A Journal of Psychical, Occult, and Mystical Research

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PROOF OF SURVIVAL PERSONAL TESTIMONY BY REV. A. F. WEBLING

"Spiritualists are not engaged in putting forward new-fangled ideas. . . The Apostles proclaimed nearly 2,000 years ago. . . 'Jesus and the Resurrection.' Spiritualists may not express the truth they hold exactly in these words, but if they both teach and practise in their lives Jesus' Gospel of Love, they verily 'preach Jesus' in the most convincing way."

The Rev. A. F. Webling, Rector of Risby, Suffolk, used these words in concluding his address at the Marylebone Spiritualist Association service at Queen's Hall, London, on Sunday evening. Mr. Webling bore clear and interesting personal testimony to the convincing nature of the proofs of Survival given to him by the "return" of Dr. John Lamond and others. "Proof so complete and watertight as not to be unworthy of the name 'scientific' is, of course, necessary," he said, "and has, I am convinced, been obtained."

MR. GEORGE CRAZE, president of the M.S.A., who was in the chair, welcoming Mr. Webling, spoke in terms of high commendation of his book, *Something Beyond*, and congratulated him on his courage in coming to speak on a Spiritualist platform.

THE ADDRESS

MR. WEBLING said:

I recall the only other occasion upon which I have taken part in a service similar to this. It was some sixteen months ago in the Spiritualist Church at Cheltenham. The Medium, Mr. William Sharp, a mechanic by trade, was giving clairvoyant descriptions. He turned to me and said: "There is a message I must give you. A very aged man comes, with long, snow-white hair. As I take hold of this pulpit-desk I feel from him that I am quite at home, and would like to start and talk to these people again. This man has not long passed over. He has a dear, sweet disposition and is a person of great knowledge. He was a doctor, but not a doctor of medicine. I don't know whether his name was not Mond. No! Lamond. He says to you: 'Do you remember meeting me? Well, it's all true, you see!'"

After the service I talked with the Medium who had given this accurate description of Dr. John Lamond.

In answer to my enquiry he told me that he knew nothing normally of Dr. Lamond, but had heard the name.

The words he had repeated for him: "Do you remember meeting me?" were quite in character. Because about a year previously, I had been one of a small gathering on the occasion upon which Sir Oliver Lodge had an interview with Mrs. Meurig Morris. I had been privileged to talk with the illustrious scientist, who had already shown me much kindness, as he has done to hundreds of others. And I had profited greatly by a long conversation with the devout, simple-minded little woman through whom communications are being given which would, I should judge, be entirely beyond the range of her normal powers. Last, but not least, I had made the acquaintance of Dr. Lamond. It chanced that I had recently written a book which was fortunate enough to obtain his generous approval. This brought us together and we discovered a good deal of common ground in our life's experience.

The next time I saw Dr. Lamond was in London. He had got up from a sick bed in order to attend a little talk I was giving at the Grottrian Hall to clergymen and ministers who were interested in Psychic Science. Before the proceedings opened he and I sat together on a lounge in the waiting room and the good old man held my hand in his loving way, and with tears in his eyes he

PROOF OF SURVIVAL

(Continued from previous page)

spoke of the things which are precious to us both. I never saw him again for he passed on soon after. But when, six months later, in a town a hundred miles from my home, a Medium picked me out of a large audience and spoke of us as acquaintances, you can understand that in answer to the question, "Do you remember meeting me?" I was able to reply with an emphatic and grateful "Yes."

I crave your indulgence in giving these personal details. You will see my object in doing so in a few moments. Meanwhile, I beg leave to mention two other occasions upon which my friend purported to be present, after he had passed on. It was towards the end of the same year that I was sitting in London with a famous trance-medium, who, of course, knew nothing of what I have been telling you. Mr. Vale Owen was described as being present (as he has frequently been). Quite unexpectedly he said, "Our friend who has not been over long, the good old doctor, sends you his greeting, and said that he hoped that you would be inspired later on to be used in a greater way, but you must go carefully at present." Of that message I will only say that it was characteristic of Dr. Lamond's zeal for the cause, tempered by his thoughtful interest for my own personal welfare.

I come now to the last of these little incidents. Four months ago I was at a direct voice sitting, when suddenly I heard the words: "John Lamond," and a clear voice greeted me with "God bless you. I am helping and praying for you earnestly. How is the book getting on? Isn't it wonderful I have got through like this!" I said "Do you remember how you came through before?" He replied "I perfectly well remember. Do you remember the service? I was there. And I remember listening to you. But I am doing the talking now! I am as much alive as you are!"

I promised that I would give you the reason for these personal reminiscences, but before doing so just a word on their evidential value.

ANALYSING THE EVIDENCE

I want to be perfectly frank with you. I am not simply trying to make out a case. I long for the Truth as much as anyone else here who may be distressed and tortured by doubt, and does not know *what* to believe. So let us try to see what are the weak points in the little incidents I have put before you.

And first, it is quite open to anyone to suggest (as, indeed, *has* been suggested to me) that Dr. Lamond was a well-known figure in spiritualistic circles and perfectly easy to describe, so that there was nothing evidential in what I was told at Cheltenham. Well, I wrote to the Medium, Mr. Sharp, the other day, and asked him *again* to tell me exactly what he knew of Dr. Lamond. He replied: "I never at any time in my life saw him or knew him, neither had I read anything written by him or about him, except perhaps an announcement that he was speaking somewhere, nothing more. And, strange to say, I never remember talking to anyone about him. Nor, so far as I know, has he ever used me but on that one occasion."

Of course, it is possible to dismiss that as a pack of lies, but to my mind, and from what I have seen and heard of William Sharp, his words have the ring of truth. However, if Dr. Lamond was a public character and

well known, I certainly am not; so one has still to account for our being coupled together and for the appropriate message given to me through a perfect stranger.

The scene now changes to London, and another Medium, who knows nothing of me except my name, gives me, quite casually and naturally, another personal message from Dr. Lamond.

Last of all, some months later, at a sitting for the Direct Voice, he speaks himself, recalling his appearance at Cheltenham, referring to my book (which had been a kind of link between us), and in jocular fashion, to the Grottrian Hall meeting. And, my friends, if you had heard him stop suddenly and then in a voice full of emotion say: "Isn't it wonderful that I have got through like this!" I think you would have felt with me that those three incidents, taken together, and all so "real," and natural, and entirely unexpected, left no room for doubt.

WHAT THE EVIDENCE IMPLIES

And now for the reason why I give you these personal reminiscences. It is this: that such happenings, trifling as they may seem if regarded superficially, are really of vital and far-reaching importance when due account is taken of what they actually imply. For I do not hesitate to say that, depending very largely upon the view I take of incidents such as these, is the answer I am able to make to some of the profoundest problems with which existence confronts us.

To make my meaning quite clear I say that if the words purporting to have been spoken by Dr. Lamond which I have given you were really uttered by him, then we *know* that man survives the death of the body and lives on in the full possession of all his faculties; we *know* that there is a spirit-world, and we *know* that a wise and good purpose runs like a golden thread through the tangled skein of human life. In a word, we are in possession of the key to three of the most urgent problems that have puzzled, and bewildered, and baffled, the acutest minds and the noblest souls throughout the ages.

That is my answer to any who should ask: "What is the good of it all?" THAT is the good of it. We are able to say with Sir Oliver Lodge, "I know that my departed friends still live, for I have talked with them." We can also say, "I *know* (I do not merely believe) that there is a world of spirit-life for I have clear proof of its existence. I *know* that God is good because a wise and loving purpose for mankind is revealed by the law of spiritual consequence, whose workings, dimly discerned here, are more clearly manifested on the Other Side.

You will understand, of course, that I am not making the absurd claim that the experience I have narrated is sufficient of itself to establish these momentous truths. This experience is only typical of very much more which I have personally received.

One after another, those I love and seemed to have lost have come back and assured me by overwhelming evidence that they still live. And what I have been given is a mere fragment of that which has now come to thousands, perhaps to millions. It is the cumulative weight of this great body of facts which gives us a sure ground for the convictions we hold.

THE VOICE OF SCEPTICISM

But where such vital concerns as man's survival of death, and the existence of a spirit-world, and the meaning of life, are in question, we all want to be absolutely sure of our ground. And at this stage we are confronted with the voice of scepticism, either from without or, perchance, within our own hearts. For I myself have

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often been haunted by the question: "May there not be some other explanation of these happenings than that which sees in them evidence of human survival?"

At the beginning of my own personal investigation of this subject a clergyman said to me, "I am convinced that practically all the mental phenomena of Spiritualism can be explained in terms of telepathy from the mind of the sitter to that of the Medium." And there are clever and apparently well-informed people who will tell you that there is not a shred of scientific evidence for survival.

These assertions, when made with an air of authority, tend to cast a chill upon our budding hopes. Yet, in a way, we should welcome them, for, if we give them due consideration, we are at least saved from that weak credulity which is the bane of our great subject. We must face up to those objections, and I believe that when we do they simply melt away in the light of the facts.

SCIENTIFIC EVIDENCE

But what of the assertion I mentioned just now—that there is not a shred of scientific evidence for Survival? I venture to offer two remarks about that. The first is this: that no one is qualified to make such a statement unless he has examined all the alleged scientific evidence. But does anyone claim to have examined, and found wanting, *all* the evidence on the subject purporting to be of a scientific nature which has been put forward during, say, the last eighty years? If he has not done so, and I doubt whether it is in the power of any man to have studied the whole of this vast literature, then obviously a person who asserts that there is no scientific proof of survival is telling us what he thinks rather than what he knows.

My other observation on the matter is this: I should like to ask the sceptic (with whom, by the way, I am in great sympathy, for I am by nature intensely sceptical myself) I should like to ask him to state exactly what, in his opinion, *would* constitute scientific proof of survival. For it is far easier to question the evidence actually put forward than to devise tests which would be incapable of being explained away by human ingenuity.

In this grave matter, whilst willing and anxious to have an open mind and to be ready to give a careful hearing to every suggested explanation, I do think we need to guard ourselves against being *too* subtle and ingenious. We are not playing a game; it is not a mere battle of wits; we are engaged in one of the greatest quests man can undertake, the quest of Truth. Facts are facts, and they will remain so whatever our personal views about them may be. There *is* such a thing as objective Truth. *Its* existence does not depend upon our discovering it; but our own personal happiness and usefulness does. The great intellectual conquests of humanity have not been won merely by inventing and holding on to ingenious theory, but by pondering and trying to understand the facts. That is the spirit in which, I think, we ought to follow up this quest. Not from idle curiosity; not for a fresh sensation; not to air our cleverness; but in the search of Truth and with a mind willing to learn from the facts.

Proof so complete and watertight as not to be unworthy of the name "scientific" is, of course, necessary, and has, I am convinced, been obtained. But I think we cannot regard as without weight the mass of evidence which, while not pretending to be absolute proof, is extraordinarily convincing from the personal point of view.

We have to remember that, granted the possibility of spirit-communication, we are dealing with those who, although they have passed on, are still human beings. When they come and talk to us they bring with them, in a thousand little indefinable ways, an atmosphere instinct with that elusive thing called personality. We recognise them by the multitude of things, trifling as well as important, which go to make up the real man or woman. You can't put that under the microscope, or on the dissecting table, but it is there.

Here is an illustration: my mother, purporting to be present at a sitting, spoke of my being one who

sees God in Nature. "She says she knows a hymn about that," said the Medium. "It begins 'There is a book who runs may read.'" The Medium stopped: "I am afraid I have got that wrong," she said. "You can't read a book when you are running!" Some of you will know that the words quoted are the first line of a well-known hymn. The Medium could make nothing of them and thought she had made a mistake. But when I tell you that my mother was a very pious old lady and in her earth life was constantly quoting texts and hymns, you will realise how characteristic this little incident was.

THE SPIRITUALISTIC EXPLANATION

I will now try to sum up the matter, as I see it. It is no longer fashionable to deny the psychic facts. That battle, thanks to the dogged fight put up by the brave men and women of the past ninety years or so, is practically won. It is the interpretation that is now in question.

Properly qualified Spiritualists, who chance to be the people with the widest and deepest knowledge of the facts, offer an explanation based, not on conjecture or fancy, but which is the only one which has stood up to the facts and really covers the ground. They have no desire to compel its acceptance by others. They wish that each should investigate for himself if he possesses the obviously necessary qualifications of good sense, a critical yet sympathetic outlook, and a real desire to know the truth. They venture, however, to suggest that it is only after a thorough investigation that anyone is entitled to pronounce an authoritative opinion on the matter. They feel that they are in touch with a great revelation the knowledge of which makes life a nobler thing and the world a different place. For they believe that they are in possession of facts which support the glorious ideals which have inspired the greatest of the sons of men. In an age of weakening faith in spiritual things they adduce facts which prove that these things are true. *The facts do not conflict with, but rather support the great vital truths of religion, while they free them from the grave-clothes of ignorance and superstition.*

Spiritualists assert with confidence that the purpose behind the things we see is Love, and that our love for God and one another is the fulfilling of the divine law. They know (they do not merely hope) that when we leave this world we are not blotted out of existence. If we have made any real effort to develop a worthy character, we pass, at death, into a fairer world where we join our loved ones who have gone before, and in their blessed company journey on to heights of usefulness and blessedness beyond our dreams.

Spiritualists are *not* engaged in putting forward new-fangled ideas. The little village in which I live possesses a grey old church. It has stood there for eight hundred years as a silent witness for the truths for which they also stand. Throughout the centuries the Gospel preached in that church has, in substance, been that which the Apostles proclaimed nearly two thousand years ago. For we are told that they preached "Jesus and the Resurrection." Spiritualists may not express the truths they hold exactly in these words, but if they both teach and practise in their own lives Jesus' Gospel of Love they verily "preach Jesus" in the most convincing way. And if, by bringing forward carefully attested happenings in our own times, they demonstrate the glorious truth of human survival, then they give the support which the world so sorely needs to-day to the "Gospel of the Resurrection."

That is why some of us who are Christian ministers welcome whole-heartedly the confirmation that Spiritualism gives to what we value most. For, in so doing, we believe we are acting in the spirit approved by our Master, when He commended as a wise man one who brings out of his treasure things *new* as well as *old*.

[Mr. Webling's book "*Something Beyond*" has just been issued at 3/6 by the Cambridge University Press as one of the Cambridge Miscellany series.]

MR. J. ARTHUR FINDLAY REPLIES

WHY SPIRITUALISM MUST BECOME THE ONLY WORLD-RELIGION

MR. J. Arthur Findlay's book, *The Rock of Truth*, has on two recent occasions been adversely criticised in addresses by Mrs. St. Clair Stobart, leader of the Spiritualist Community, and on Sunday morning last (November 26th), by invitation of Mrs. Stobart, Mr. Findlay made his reply in an address delivered at the Grottrian Hall, London. Mrs. Stobart had, in particular, taken exception to Spiritualism being regarded as a religion, holding that it is the basis of all religions; and she has repeatedly expressed the view that Christianity is the heir of the great ancient religions and the hope that the Churches would be induced to "absorb Spiritualism lock, stock and barrel."

Mr. Findlay took as his subject: "Why Spiritualism must become the only world-religion."

"I do not mean," he said, "that the word 'Spiritualism' will be adopted by everyone throughout the world and that everyone will label themselves Spiritualists. What I mean is that the truths for which Spiritualism stands will be accepted in time by all races, by all peoples, and that creeds, dogmas, rites and ceremonies which surround this basic truth in all religions will be dropped. As I say in *The Rock of Truth*, some day all such labels as Christian, Moslem, Hindu and Buddhist will disappear and there will be no need for the label Spiritualism, as all will merge into one great religion of humanity. Spiritualism is not a religion, it is religion."

Proceeding, Mr. Findlay said there would be no question among those listening to him that they need not believe the myths surrounding the lives of Buddha, Krishna, Zoroaster or Osiris. When, however, he made the same comparison with Christianity, the trouble started.

"Although *The Rock of Truth* has now been under the severest criticism for over three months," he added, "not one single fact in it has been questioned or challenged. The reason, of course, is that the facts are undeniable, the facts are there and can be verified by reference. Abuse is cheap, therefore anyone who propounds an unpopular subject receives it in plenty."

EVIDENCE FOR CHRISTIANITY

Christianity, Mr. Findlay continued, was not the teaching of Jesus. There was no more similarity between the Christianity of to-day and the teaching of Jesus than between chalk and cheese. Jesus taught a simple religion.

"There is no question or doubt," he said, "that the evidence for Christianity, so far as the New Testament is concerned, is quite valueless." He gave a number of eminent opinions. The Bishop of Gloucester bases his belief as a Christian on the findings of the early Christian Fathers, as will be found in his book *What it Means to be a Christian*. Christianity was conceived in Alexandria and born at Nicæa. What took place before that is clouded in uncertainty. That is no basis for real religion.

"There is no historical basis for the Christian religion and the name Christian cannot stand only for all that is good while the bad is ignored. We are in a transition stage to-day and Spiritualism is the cause. Spiritualism is satisfying the longings of humanity. Christianity is doing so less and less. If we have got to call ourselves something, why not call our religion by a name that we can be proud of, and that has had an honourable history in the past?"

"Some of you may say that there has been fraud in Spiritualism, but that is not the fault of Spiritualists. Wherever you have human nature to deal with you will find some trying to take advantage of others; but that is the worst that can be said about Spiritualism, and every day it is becoming better and more honourably

conducted. On the other hand, Christianity has been the cause of more war during the Christian era than any other religion. It has been the cause of more cruelty and crime than any other religion. Why should we be proud of the name Christian? I freely admit it has given comfort to countless millions, so have all religions, but we now know that this comfort was based on what was untrue, and as the truth must always prevail, and people become more educated, so the comfort must decrease.

"Some of us have now been able to drop the name of Christian; and, as a name for our beliefs was needed, until the world has a universal belief, we call ourselves Spiritualists. As the seven principles of Spiritualism fully satisfy all the needs of humanity, its aspirations and its longings, in my view the time will come and is here now when people will gradually adopt the name Spiritualist. To be a Spiritualist is logical; to be a Christian is illogical, as no Christian lives up to the official beliefs of Christianity or the teachings of the Bible. If he did so, he would be put out of society into an asylum or prison.

"Remember this, that the only true religion is the religion that can be accepted universally throughout the world. You will never make the Moslem a Christian Spiritualist, but you will be able to make him a Spiritualist. No Moslem will be able to make you a Moslem Spiritualist, but he will be able to make you a Spiritualist. Christian Spiritualists, Buddhist Spiritualists and Mahomedan Spiritualists are all in the half-way house; they see the errors in the religion they have been brought up in up to a point, and they see the truths of Spiritualism up to a point. Because of that, I welcome the work done by the Christian Spiritualist movement. Rome was not built in a day, neither can most people become Spiritualists all at once.

HALF-WAY ACROSS

"It is not the Spiritualists who have attacked *The Rock of Truth*, but the Christian Spiritualists, those who are half-way across. Hence the so-called dissensions in Spiritualism, which are caused by some still retaining some of the beliefs of Christianity. What I want to do is to bring the Christian Spiritualists the whole way across, to become Spiritualists only, and drop the prefix."

Mr. Findlay added that Christian Spiritualists said the Christ-spirit would conquer the world, but they might equally well speak of the Buddha-spirit. What did they mean? To some it meant all that was good, but this need not have a sectarian name given to it. Also, to hold up Jesus as a perfect man was to him (Mr. Findlay) just as wrong as to hold him up as God.

"I am not a mystic," he said, "but I can assure you that in my view the philosophy of Spiritualism should be enough to satisfy the mysticism of the most mystical and the longings and aspirations of every type of mind of mankind. That is why I believe that Spiritualism must become in time the only world-religion."

"I wish now to come to the point at which Mrs. Stobart and I are at variance. It is the only serious matter of difference between us. We have talked the matter out privately and we can see eye to eye, with this one exception. I refer to her policy towards the Church. Mrs. Stobart thinks that if we are tactful we should be able to induce the Christian Church to adopt Spiritualism, lock, stock and barrel, and then there would be no need for us lay people carrying on what is really the Church's work. I have given very serious consideration to this question and I am fully convinced that the Church has irretrievably lost its opportunity. Time and again it has had the opportunity over the last 85 years of adopting Spiritualism, and its most favourable opportunity was at the conclusion of the great war. Mule-like and stubborn, it would have nothing to do with it, and to me the reason is obvious. Should the Church adopt Spiritualism, the

(Continued at foot of second column, next page)

"MIRACLES I HAVE SEEN"

REMINISCENCES OF ALFRED VOUT PETERS

AN old-timer among Mediums, but as vigorous and alert as many a young man, Alfred Vout Peters has successfully maintained a position of excellence in which few psychics rival him in England. He figures largely in Sir Oliver Lodge's *Raymond*, having furnished a considerable part of the evidence; has travelled far and wide to spread the message of spirit-return; and, for trance mediumship, platform clairvoyance, psychometry and medical diagnosis, he has been just as much appreciated by a past generation as by the present one. Many strange experiences befell him in his long and eventful life. In a reminiscent mood, he kindly recalled some for LIGHT in a special interview.

We asked if he himself ever exhibited some of the more unusual psychic gifts, beyond those for which he is generally known.

"Sporadically and spontaneously I had some unusual phenomena," he answered. "Three years ago, in Holland, my body was elongated, but only in the presence of a certain lady. Once while doing psychometry, I received a stigmatic wound. My wife came in, and not knowing that I was in a psychic state laid her hands on my shoulder. I screamed, for I felt I was being burned. I took off my clothes. There was a flaming impression of her hands on my shoulders.

"Many years ago, in Stockholm, in the house of a Russian diplomat, I tried experiments in the dark. A pain commenced in my waist line. We both saw something luminous issuing from between the ribs and the pelvis. I felt as if my life force were being sucked out. Gradually a form began to build up. I could see the rough outline of a human head and the suggestion of shoulders. It grew out of me like a Siamese twin. I felt frightened and called out to my host: 'For God's sake, don't let go of my hand.' After that, the shape slowly dissolved and I felt life returning into my body once again.

"I never sat for physical phenomena and they came to me but rarely. During the war, I remember to have seen a pair of socks which my wife was knitting for me stir on the table, struggle up into a standing position, then move off horizontally and collapse.

"Some years ago, when I was lodging near Earl's Court, I had a gruesome experience. I woke up at two o'clock one morning with the feeling that someone was in my bed, pressing tightly against my body. It filled me with fear. I kicked out but encountered no resistance. On striking a light, I found a depression on my feather bed just where I felt the unwelcome visitor. Next morning my landlady demanded to know the reasons of the shindy which she believed I kicked up during the night. She heard someone walking about and banging doors at two o'clock. When I told her my experience, she shivered. She had the same frightful experience at the moment of waking. The house must have been haunted.

"In trance, I was on several occasions controlled by living people. Mrs. Laura Finch, whom I named in my contemporary account 'Phygia,' spoke through me on four separate occasions while in the body she was in Paris. All who knew her were unanimous in recognising her mannerism. Things were said of which *only she had* cognisance, and when tests were agreed upon beforehand in the shape of certain phrases to be uttered, they were invariably used.

FAMOUS MEDIUMS

Could you recall some of your memorable experiences with famous Mediums of the past? was the next question.

"I have sat with many of them. Of Mrs. Corner (Florence Cook), Williams, Husk, Mme. d'Esperance and Mrs. Everitt I have very vivid recollections. I had my first sitting with Mrs. Corner in June, 1898, at a seance

arranged by the members of the Shepherds Bush Society. I witnessed a phenomenon which in my experience was absolutely unique. A man who had been a sailor tied up Mrs. Corner in the cabinet. Outside the curtain—not within the opening—a mist began to gather which quickly took the form of a right hand and arm, apparently of a woman. I was told that the spirit wanted me to shake hands with her, and I did so, feeling a warm human hand in mine.

"On another occasion, we saw the face of a man with a grey beard. Then the curtains were drawn aside still more and we saw that the man's body was only built up from the waist upwards, and that it was attached to the right side of the Medium who stood before us with her arms folded over her chest. The face of the man was deathly pale, and the eyes were closed. For several minutes we saw them together. Presently the Medium seemed to awaken and, turning her face, she saw the man standing behind her. With a shriek she started to rush out of the cabinet, when two hands, grasping her round the waist from behind, pulled her back, and pulled the curtains after them. In a few moments she was fully awake and in our midst again. The man's face was not recognised.

"On another occasion, Mr. Robert King and I were sitting next to the cabinet. We were conscious of a very disagreeable smell and we saw a man's face which was half eaten away—a horrible sight. The smell increased till all the sitters were conscious of it. Presently, the Medium cried out and fled from the cabinet. When asked what was the matter, she told us that she had also seen the horrid face. Afterwards, we found out that a brother of one of the sitters had recently passed away from cancer in the face.

"Once I badly needed help but could not get any advice from my own spirit-people. So I asked Mrs. Corner if she could obtain for me some direct writing. She at once good-naturedly acquiesced. It was a bright summer day, and the sunshine was streaming in at the window as our little company sat chattering round the table under which she had put some sheets of paper with a short piece of pencil. Soon we heard raps on the table, which told us that the writing was finished. I picked up the paper: the first sheet was blank, but on the second was beautifully written a short sentence in Greek, a quotation from Euripides which absolutely applied to my case."

MR. J. ARTHUR FINDLAY REPLIES

(Continued from previous page)

whole organisation would fall to pieces. Its power lies in keeping the people ignorant, in keeping up the mysteries—in other words, in bluff.

"Once the people know the truth, once the people realise that salvation and reaching Heaven is not dependent on a belief or the performing of some rite or ceremony, the whole Church organisation falls to pieces like a pack of cards. If the clergy to-day in every pulpit in the land told the people the truth that survival was scientifically proved, and that we all entered the etheric world at death, and that our place there would be determined by our characters and our lives here, and not by our beliefs—when the people came to believe this, the entire ecclesiastical organisation of the Christian Church would cease to function.

"Spiritualism is not dependent on churches, on clergy, on holy books, on rites and ceremonies. Spiritualism is a scientific fact, which can be discovered by anybody in their homes; and once the principles of Spiritualism are accepted by the people there will be no further need for parsons or Churches as presently constituted."

[The above abbreviated report is taken from a typescript copy of the address kindly supplied to us by Mr. Findlay.]

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).

FAIRIES

Sir,—The recent references to fairies in your columns prompt me to say that, for anyone wishing to follow up this subject, there is much of interest to be found in the writings and lectures of the late Dr. Rudolf Steiner, who taught that all natural phenomena are an expression of the activity of spiritual beings. If, for instance, we study the occult nature of the plant, we shall find that spirits of earth (gnomes) are at work in the root; spirits of water (undines) in the stalk and leaves; spirits of air (sylphs) in the blossom; and spirits of fire (salamanders) in the seed. Dr. Steiner held that in ancient times men possessed an instinctive clairvoyance and were able to perceive these beings. Now this clairvoyance is darkened; our task is not to re-awake it in its old dreamy form but to recover it on a higher level under full conscious control that is, to metamorphose the old clairvoyance into "spiritual science."

In this association of fairies with nature forces there is, of course, nothing radically new, but in Dr. Steiner's works the whole subject is developed with a wealth of detail and related most intimately to man's cosmic evolution. Among many relevant passages in Dr. Steiner's teaching, I have in mind particularly his lecture-cycle, "Spiritual Beings in the Heavenly Bodies and in the Kingdoms of Nature." This can be obtained, together with any further information, from the English headquarters of the Anthroposophical Society, 35, Park Road, N.W.1., where there is a lending library open to non-members.

CHARLES DAVY.

2, Monmouth Road, W.2.

* * *

THE SUBTLER SIDE OF COMMUNICATION

Sir,—Dr. William Brown, in his recent address to the L.S.A., remarks very truly that it is a real disadvantage to any Medium to know the person with whom he is sitting. Some of the Mediums have a proper appreciation of this fact. I have several times been asked by Mediums to refrain from giving them the slightest hint regarding any sitter whom I might introduce to them. As one Medium said, "It puts me off—it sets my mind at work drawing inferences from what little I have been told."

I am reminded by some of Dr. Brown's remarks of two lines in a poem by a Scottish poet (Robert Leighton) dealing with manifestations from the unseen:—

"These things come not to watchers. Nature gives
To the unconscious only, things divine."

DAVID GOW.

* * *

SPIRITUALIST SUNDAY SERVICES

Sir,—So long as the Sunday Services of other denominations (orthodox or otherwise) include the expression of beliefs that are at variance with the ethics of Spiritualism—so long as Spiritualism is denounced from their pulpits, or at best a negative attitude maintained towards those truths of survival and communication which make religion for us so vivid and so vital a thing—so long will there be a need for special Spiritualist Services.

That public clairvoyance should form part of these services may be a more debateable question. A little wide and tolerant thinking on the part of those to whom this second part of the services is personally distasteful (and, after all, they are under no compulsion to remain for it!) may convince them of its utility, not only as a means of advertisement and propaganda, but even, in many cases as a first step towards ultimate conversion. For there can be no doubt, however much the fact may

be deplored, that it is precisely this part of the service that attracts the greater part of any average audience. But many of those who come out of curiosity (idle or otherwise!) come again because they have been interested in the ethical or scientific side of the subject—on which they have had to endure reading and lecturing as a preliminary to their main objective!

Neither must it be forgotten that authentic communications and convincing evidences do at times come through what may seem to us curiously unreliable mediumistic channels—and all honour to the Mediums of every degree who do succeed in spite of what to the experienced investigator, seem almost insuperable difficulties.

It is the responsibility of our speakers to explain these difficulties as well as the facilities in "the Communion of Saints" and also in the homely communications of those who have only recently been our fellow sufferers and sinners.

AMY G. EDDISON.

* * *

PSYCHIC RADIO PLAYS

Sir,—I think the following extract from the November "Musical Times" will interest your readers. It is from the monthly notes of their wireless correspondent and deals with a play which was broadcast:

"'The Wrong Bus' was yet another instance of a good idea not surely worked out and clinched. No reason was given for the psychic experience. Too many radio plays are fundamentally weak there. Psychical research has brought up some excellent ore in the way of plot-stuff for plays; but it needs minting. Richet's *Thirty Years of Psychical Research* should be on the shelves of all thriller-makers."

Very encouraging!

J. D. TURNER.

Merton Park, Surrey.

* * *

PROBLEM OF SUFFERING

Sir,—The anonymous contributor of the article under the above heading in your issue of 10th November makes a valiant effort to grapple with this very difficult subject but, as could only be expected, leaves it in great part unsolved.

Granted that man's misuse of free will is responsible for very much suffering arising from war, disease, crime, etc., yet an enormous amount of suffering and disease is directly attributable to climatic conditions, physical cataclysms, and the ferocity and malignity of many forms of terrestrial life—a problem to which your contributor gives no inkling of a solution.

Earthquakes, volcanic eruptions, floods, hurricanes, droughts, famines, plagues, etc. strew death and disaster on every hand, and although few parts of the world are free from such visitations, yet some areas of the globe are much more subject to them than others.

Is it to be assumed, then, that the denizens of these parts are in the eyes of the Deity much more in need of correction and chastisement than others? Surely it is better not to attempt any explanation at all than to advance feeble suggestions which will not bear a moment's scrutiny.

The problem is, I am afraid, entirely beyond human comprehension.

Quite apart from the enormous suffering arising from purely physical forces, Nature is red in tooth and claw, and it seems impossible to reconcile the existence of venomous reptiles, beasts and birds of prey and all forms of malignant insect life and bacteria with the idea of a benevolent and omnipotent Creator.

Let us then cease to endeavour to comprehend *all* and be content to know in part, assured of the glorious fact of survival and of the existence of a spiritual world where the cramping limitations and pains and penalties arising from temporary imprisonment in matter have neither lot nor part.

W. HARRISON.

THE JOHN MYERS' TEST

Sir,—The details given on pp. 737-738 of the issue of *LIGHT* of November 17th, seem to leave something to be desired if this is to be considered a satisfactorily rigid test.

A little more careful preparation and manipulation were necessary. Surely all the experimenters were aware of the size of the plate to be used. Yet, Mrs. Dora Head took a camera, the slides of which would not take the plates, purchased especially for this important occasion. Then we have the misfortune of the broken plate and the re-filling of the dark slide; Mrs. Head's forgetfulness as to the manipulation of the Reflex camera, and then the slipping of the plate in the slide. Why was anything attempted with a plate which could not fit it?

Three most extraordinarily clear "extras" were produced on a plate which had actually never been exposed. Is it contended that the mere presence of Mr. Myers is sufficient to produce such or similar results. Apparently this is so, for on p. 738 we find an account of another experiment. This time, a lady at Mr. Myers' request suddenly changes her entire programme for the evening, and instead of going to the Aeolian Hall, goes to the Albert Hall to expose some plates for him. He seems to have been nowhere near the apparatus whilst the exposures were being made, yet his mere presence a long way off in that vast building was sufficient to produce Camille Flammarion on one of his plates!

To repeat: is it claimed that the simple fact of Mr. Myers' presence in a huge building is enough to enable such an extraordinary result to be obtained?

Now, plates are dainty things to deal with when they have to be handled and initialled, etc., by so many persons.

Will any photographic Medium assist in this simple test? A Kodak, to be taken to the Kodak Co. to be loaded with a spool of film. All necessary sealing of the camera and witnessing of the same to be carried out as usual. The Medium to be allowed to pronounce any invocation over the instrument and to handle it, but not to open nor attempt to open it in any way. The sealed camera to be taken after exposure to the people of the Kodak Co. and to be developed by them. Nobody interested either for or against the test would see the film until after development by perfectly unbiassed persons. The Kodak Co. might even be induced to lend a Kodak which none of the investigators had seen before. It does seem that a little more care might have been exercised if a rigid test were aimed at.

16, Queensberry Place, S.W.7. A. A. CARNELL, (Capt.)

THOMAS CARLYLE ON "GHOSTS"

Sir,—I picked up Thomas Carlyle's well-known work *Sartor Resartus* and was glancing through it the other day, when I came across, amongst many other extracts, this one:

"Again, could anything be more miraculous than an actual authentic Ghost? The English Johnson longed, all his life, to see one; but could not, though he went to Cock Lane, and thence to the church-vaults, and tapped on coffins. Foolish Doctor! Did he never, with the mind's eye as well as with the body's, look round him into that full tide of human life he so loved; did he never so much as look into Himself? The good Doctor was a Ghost, as actual and authentic as heart could wish; well-nigh a million of Ghosts were travelling the streets by his side. Once more I say, sweep away the illusion of Time; compress the threescore years into three minutes: what else was he, what else are we? Are we not Spirits, that are shaped into a body, into an Appearance; and that fade-away again into air and invisibility? This is no metaphor, it is a simple scientific fact: we start out of Nothingness, take figure, and are Apparitions. . . ."

On picking up this work after many years I found much of it more readily understandable than in the days before psychic knowledge opened my eyes to reality.

39, Maddox Street, London, W.1. J. D. HOSSACK.

BIBLICAL SCHOLARSHIP AND MIRACLES

By REV. HERBERT CRABTREE

IN his vigorous onslaught on modern Biblical scholarship it is a pity that Mr. Prevost Battersby did not give the name of the particular commentary on which he based his scathing denunciations. It may interest some of your readers to know that, from the quotations which he gave, it is easy to identify the book with the commentary published by the S.P.C.K. for use in the Church of England, and compiled under the general editorship of the late Dr. Gore, a scholar who would beyond doubt have been greatly surprised to find himself assailed as a critic of dangerously radical tendencies.

Mr. Battersby is quite wrong in imputing general disbelief among scholars to the miracles of healing. There is substantial agreement among them that the accounts of these miracles have a solid nucleus of historical fact underlying them, though scholars are admittedly more chary than is Mr. Battersby of accepting the almost invariable New Testament diagnosis of disease as being due to devil possession. Medical science has at least made some progress by working along the lines of less speculative hypotheses.

Mr. Battersby states that "a simple person reading the Gospels would come to an opposite conclusion" to that of the scholars in question. No doubt, but may it not be possible that the simple person might be wrong? If anything at all has emerged from the prodigious amount of research that has been devoted to the study of the Scriptures, it is the fact that a right estimate of their historical and cultural value is not easily arrived at; and that, in those respects, the simple untutored mind is more likely to be wrong than right.

As regards many of the specific miracles, modern reserve is not based upon ignorance of psychic phenomena, but upon the lack of really critical and reliable evidence in the narratives themselves. And it may be questioned whether, despite Mr. Battersby's extravaganzas, Spiritualism does help us very far towards an understanding of the alleged occurrences. For instance, Spiritualists are always claiming that they have proved the story of the Resurrection, yet there is no agreement amongst them as to what actually happened on "the first day of the week." They may have made belief in an objective appearance more credible, but no more.

Further, with respect to speaking with tongues, about which Mr. Battersby has much to say; it is true that "often the strangest tongues are spoken in Spiritualist circles" (I have heard them myself) and it is also true that Paul made "repeated reference to the gift of tongues, his own special accomplishment," but not even Mr. Battersby will dare to deny that Paul expressed a fairly scathing indictment of the gift as a form of public utterance when he remarked "in the church I had rather speak five words with my understanding, that I might instruct others also, than ten thousand words in a tongue." It is a comment which has often come into my mind when listening to Spiritualists endowed with this peculiar gift.

When will Spiritualists learn that so-called inspiration is no substitute whatsoever for patient, intelligent study, and that perfervid, vehement exaggeration does almost more harm to their cause than fraudulent mediumship?

To meet a growing demand for congregational use by Spiritualist Churches, *Spiritual Songs*, by Mrs. St. Clair Stobart, has been issued without music at the reduced price of 1/- and the number of Songs has been increased to 134. With music, the cost is 2/-. These *Spiritual Songs* are now used exclusively at the Spiritualist Community services at the Grotian Hall, London.

Light

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

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A HEAVY HANDICAP

THEOLOGIANs and others who ask for belief in a future life, but refuse to recognise the experimental evidence of its reality, resemble a man who, having the ability to walk comfortably on two legs, insists on hopping painfully along on one. They quite properly emphasise the strength of the philosophical argument for Survival, but fail to realise that, at its best, it stops short of assurance. It establishes a definite hope; it shows that Survival may reasonably be regarded as possible; and it ought, quite naturally, to lead on to the consideration and acceptance of the clear experimental evidence provided so plentifully by the records of the Society for Psychical Research, the London Spiritualist Alliance and other research organisations in this and other lands. Then the case would be complete.

A contrast between these methods is provided by two articles published last week-end—one by the Rev. H. D. A. Major (Principal of Ripon Hall, Oxford) in *Everyman*, and the other by the Hon. Mrs. A. Lyttelton (president of the S.P.R.) in *The Spectator*.

Dr. Major, writing on "The World Invisible," rests his argument, first, on the scientific case against Materialism as developed by Sir Oliver Lodge in his "epoch-making Romanes Lecture at Oxford on the electrical theory of matter," and, second, on the possibility of a mystical approach to the Unseen. This argument is good so far as it goes, but how far it falls short of assurance may be gathered from his concluding sentence:

"If we take long views, what we see happening in the visible universe (though no doubt our pessimists will contradict this) does seem to indicate that the invisible universe will justify itself within the sphere of human experience in the future."

Mrs. Lyttelton's presentation of the case is much more effective. She advances the philosophical argument for Survival and then

completes her case by calling in the affirmative evidence accumulated by Psychical Research:

"There is not only the large number of people who testify to evidential communication with the dead," she writes, "but there are the more impersonal investigations which demonstrate design and direction presumably by discarnate minds; such evidence as is afforded by book and newspaper tests and cross-correspondences, showing deliberate and organized direction by some mind operating through different automatists who are unaware, in the case of cross-correspondences, of the general meaning of their contribution."

A comparison of the conclusions reached by Mrs. Lyttelton and Dr. Major, as here set out, gives a clear indication of the ineffectiveness of the unsupported philosophical argument and of its strength when supplemental—as in reason it ought to be—by the experimental evidence. By and by it may be hoped, teachers of Theology like Dr. Major will recognise the handicap to which they are subjecting themselves and their students.

DIVERGENT VIEWS

IN this issue, readers of LIGHT are presented with two divergent views regarding the relation of Spiritualism to Religion.

The Rev. A. F. Webling, an Anglican clergyman, who has made a first-hand study of the subject, bears personal testimony to the convincing nature of the proofs of survival obtained through spirit-communication, and, after examination of the implications, says:

"The facts do not conflict with, but rather support the great vital truths of religion, while they free them from the grave-clothes of ignorance and superstition."

That is a view with which, as our readers know, we heartily agree. It is, we think, true of all the great religions, but it is particularly true of the Christian religion (with which in this country we are most intimately concerned,) for, as Mr. Webling points out, the theme of the Apostles, as of Christian preachers throughout all the ages, was "Jesus and the Resurrection."

Mr. J. Arthur Findlay (author of the two well-known books, *On the Edge of the Etheric* and *The Rock of Truth*), on the other hand, takes the line that Spiritualism is not to be regarded as supporting the Christian or any other organised religion, but as providing an alternative which must ultimately displace them all. "Spiritualism," he says, "is not a religion—it is religion," and is destined in course of time to become the *only* religion in reality if not in name.

These views are not only divergent but contradictory, and readers must choose between them. In doing so, however, they will have the knowledge that Spiritualism tends to reduce the differences between sects and religions, as it provides a common preamble for them all; and that, by a process of permeation, it may ultimately bring about an approach to unity of purpose, if not of method or name or organisation.

THE "WHITE INTERNATIONAL"

By SHAW DESMOND

THE Albert Hall gathering on the Sunday after Armistice Day "made history without knowing it." Or, at least, without a proportion of the vast audience realising it.

It marked the launching of the "White International," the idea of which had been working in my brain and, as I believe, possibly that of others, for some years. Whether it ever becomes anything more than an idea, only the future can say.

I said in my address that there had been two internationals. The "Red" and the "Black." Both political. Now there was going to be the third, or "White," which would be *religious* and would crystallise a feeling that I believed had been growing ever since the failure of the "Red" and "Black."

The Red Socialist (*Democratic*) International, of which I was a member for fourteen years—something of which I am not ashamed—had for its object the abolition of war and as its base the belief in the Brotherhood of Man. It had failed because of two things—the fact that with the concept of the Brotherhood of Man it had not that of the Fatherhood of God; and, arising out of this last, of the lust for power of its leaders.

The second, or "Black" (*Political*) International, as I obliquely implied in my speech, was the black-coated international of the League of Nations, the diplomats to which had right from the beginning, and with few exceptions, not the slightest intention of bringing about a world-peace, but were interested only in the advantage of themselves or their countries.

The third, or "White" (*Religious*) International, which under the inspiration from the Other Side is, it seems to me, now taking shape in the minds of men and women, will be that of an International Spiritualist *Religion*.

Man, so far, has never been internationally organised religiously.

I claimed, and claim, that the politicians, the soldiers and the economists, if we are to avoid the disaster of a

new world-war and to bring peace and decency on earth, will one day have to come to this White International for guidance and education in the occult facts which lie behind all life on this planet. You can't govern without religion.

But I also claim that unless the Governing Council of this new White International be equally composed of the Councils of the World Invisible and of this world of the Visible, it will fail like its predecessors.

I am able to tell your readers that the first steps to such an Inter-World Council have already been taken, and a first joint meeting of the two worlds is shortly to be held in London. That meeting will make history.

We are, one imagines, on the very threshold of extraordinary developments in the world of the psychic. Scientists on both sides of life are experimenting with a view to making communication between the two worlds as easy and natural as it is on either.

Earthly science is "getting a new heart." Every week records of new conversions to belief in survival or to a willingness to experiment upon a new basis in the psychic laboratory reach my friends and myself.

Inter-world councils will one day be as natural as those of the League of Nations—and, one hopes, much more purposeful and effective.

But facing as we are something that is still more or less *terra incognita*, I think we spiritualists should hold ourselves humble before the Gates of Knowledge now opening upon the glories and possibilities of worlds beyond conception.

The farther we advance the more any of us psychic experimenters recognise that we are still ignorant. Babies still playing marbles with the spheres!

But in those Inter-World Councils there will be room for every shade of belief and concept. We Spiritualists, above all, must be generous one to the other and tolerant, when we remember that it is into our hands that the future of our world has been placed.

For it is *the greatest movement on earth!*

SPIRIT WORLD LIBRARIES

STRANGE STORY OF MRS. MARJORIE LIVINGSTON

IN a letter to the Editor (Nov. 24th) a correspondent of *LIGHT* told the story of a spirit communication which she received concerning Marjorie Livingston, of whom she never heard before. The communicator referred to Mrs. Livingston as 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."

In an interview given to *LIGHT* Mrs. Livingston kindly elaborated this message in the following words:

"Everything has its counterpart in the astral. Every book which is above gross ideas of matter has a counterpart in the astral libraries. The type of the book determines the plane on which it will be preserved. The *New Nuctemeron*, my first book, I am told, exists in the astral libraries in a much finer form than the earthly copy. All the works of Apollonius of Tyana are in those libraries. Spirit-books, too. When we go over ourselves we should be able to write books and get them into libraries. They again would have their counterpart on a still higher plane. No knowledge is ever lost."

What is the difference between such spirit libraries and the Akashic Records? we asked.

"I suppose the libraries are part and parcel of them. The Akashic Records take various forms. The lowest form is the physical book on the earth. There is an

imperishable part in them: the idea. Ideation comes first, form afterwards."

How do you read these books?

"Most of my experiences begin in the waking state. I deliberately give myself the idea of leaving the earth, of rising from it. Then I reach a garden and go through it to the Temple of Truth, which stands upon one of the outer spheres of our planet, and I am met there by one of the Hierophants who takes me to the Hall of Learning. There I am actually shown a book laid on a lectern, and told to study it. I remember nothing more until I find myself back. In sleep I have the consciousness of going there again. But no memory of what I read. When, however, I begin to write, the whole thing becomes alive in my mind. Thus I know what I have been studying. I could not have written the *Outline of Existence* otherwise for I did not choose the subject of its chapters and did not read them up."

And your clairaudient experiences?

"All my previous books were clairaudiently received. I become conscious simultaneously on all mental planes. I heard *The Elements of Heaven* dictated word by word. I only copied it. Sometimes I received 150 words before there came a pause. In *The New Nuctemeron* and *The Harmony of the Spheres* the method was of memory clair-audience. That is, while I was writing them I heard the words echoing in my brain as if I had heard them before."

"SUNDAY DISPATCH" AND SPIRITUALISM

AN INTERESTING DISCLAIMER

THE *Sunday Dispatch* is evidently perturbed by protests—such as those of Viscount Molesworth and Lady Caillard quoted in *LIGHT* last week—against its attitude to Spiritualism. On Sunday last, in an editorial article headed "Spirit Talk: Our Case," a conciliatory line was taken.

"Because of the criticisms of Sir Vincent Caillard's Armistice Day 'Concert of Remembrance,'" writes the Editor, "the *Sunday Dispatch* has been accused by some of its readers of being hostile to Spiritualism.

"That is not so. No normal man or woman would willingly reject concrete evidence of the after-life. No faith is so strong but that it is eager to be confirmed by the evidence of the senses. . . .

"The position of the *Sunday Dispatch*, or indeed of any newspaper, in respect of Spiritualism is plain. We hold no brief for one side or the other. Science, not the Press, is the traditional critic of Spiritualism, just as it has always been the traditional critic of Revelation. Revelation has survived the attack and so no doubt will Spiritualism.

"To many very sincere people the case for Spiritualism has been completely proved and we should not be so foolish as to ask them to reject the evidence that has satisfied their minds and hearts merely because a ten thousandth bogus seance might be staged somewhere else.

"What newspaper would not give its ears so to speak, to be able to provide its readers with incontrovertible evidence that the dead can speak to the living, or to tell them by what means such intercourse could be achieved. In hopes we are on the side of the angels.

"If we keep a sharp eye on the children of darkness it is because some of them have a reputation for ways that are dark. In so doing we are serving all who hope to believe or already believe in Spiritualism."

SPIRITUALISM ON THE STAGE

VISITORS to the Whitehall Theatre, London, will be pleased by a bright and amusing entertainment. It is, however, always a moot point whether it is desirable or possible to introduce psychic incidents before the footlights, but in "Afterwards," by Walter Hackett, the experiment, though slight, adds effectively to the story presented.

If pseudo-seances are, however, to be portrayed on the stage, it would perhaps be better if something approaching the recognised technique were observed, otherwise mere farce results, with a consequent weakening of the story.

Nevertheless Mr. Ronald Squire in his wholly admirable presentation of a "quack" showman seeking above all things publicity is inexpressibly amusing. His effort to compel psychic activity from Tilly Whin (Miss Marion Lorne) is grotesque and elicited Homeric laughter from a crowded theatre. Ritualistic practices on the Brocken with fair women and goats is the nearest approach we have met in these days to such sheer laughter-making farce. The opera-hat even was in evidence.

It is only necessary to add that Miss Marion Lorne was her own charming inimitable self and that she was admirably supported by the fine acting of a most capable company.

MEMORIAL SERVICE TO WILLIAM HOPE

The Vicar of Weston (Rev. Charles L. Tweedale) informs us that it is proposed to hold a Memorial Service for William Hope in Weston Church (near Otley, Yorkshire) on Sunday, December 10th, at 3 p.m. A special sermon on Hope's life and work will be preached, and a Memorial Brass, erected by Mr. Tweedale, Mrs. Tweedale and a few friends, will be unveiled. All are invited.

MR. J. G. FINDLAY'S TESTIMONY

THE UNBROKEN MELODY OF LIFE is the mellifluous title of a new book (Rider & Co., 3/6), the author of which, Mr. John Galloway Findlay, is a brother of Mr. J. Arthur Findlay, so well known in virtue of his two books, *On the Edge of the Etheric* and *The Rock of Truth*.

Like his brother, Mr. J. G. Findlay is a convinced Spiritualist, and he sets out his experiences and convictions in simple, unaffected fashion. He tells us why he has written the book: "It is because I feel it my duty to pass on to others what I myself have received."

It is a book well calculated to appeal to those readers who are more interested in a plain statement than in literary niceties or cold scientific exactitudes. Those who look for the "human touch" will find it here. Like his brother, Mr. J. G. Findlay is a business man, and contributions to psychic literature by men of affairs have a value of their own.

The practical side of the subject is, naturally, conspicuous in Mr. Findlay's narrative of his seance experiences. One of the most striking of these belongs to a type of phenomenal happenings with which some of us are acquainted, but which are usually treated in a reticent fashion—they seem so absurdly improbable; but they *do* happen. Mr. Findlay tells of a seance with John Sloan, the Glasgow Medium. There was present a lady, to whom a voice spoke—a voice which she recognised as that of her departed husband. After some conversation of an intimate kind, the voice said, "I was with you this afternoon." "Where was I?" answered the lady. "You were at my grave in Paisley Cemetery . . . and you left something there." The lady who thought this might refer to her gloves, her handbag or some article of the kind, at once replied positively, "Left something? No, I did not." "Oh, yes you did," responded the voice, "if you wait a moment I'll go and bring it to you." A few seconds passed and then the lady exclaimed that a bunch of flowers had been placed in her lap. At the close of the sitting the lady explained that it was the same bunch of flowers she had picked in her garden that morning and deposited on her husband's grave in the afternoon!

To the uninitiated, such stories appear to be sheer lunacy, and even some of those who are well acquainted with the resources of mediumship are inclined to hesitate over them. The point is that apport phenomena are relatively rare and not easy to verify, even when one is actually on the scene when they occur.

Still, there is a great deal of testimony from living witnesses, as in the present instance.

Mr. J. G. Findlay deals with the question of the church and its hostile or apathetic attitude towards these facts which could so greatly help it to understand the miraculous element in the Scripture and so escape the accusation of supernaturalism on the one hand and secularism on the other. He has some plain words on the point, but he writes with moderation and insight, and that he is a sincere Christian in the highest sense of the term is sufficiently evident.

The book is a welcome contribution to our propagandist literature, for it draws judiciously on some published evidences and clinches these by much interesting personal testimony temperately stated. Indeed, the absence of pretentiousness and vehemence is a pleasant feature in the little volume. D.G.

The annual social in connection with the W. T. Stead bureau is being held to-morrow (Saturday) at 7 p.m. at 5, Smith Square, Westminster. Prompt application is necessary as accommodation is limited.

SUPERNORMAL AWARENESS

THE September-October issue of *Revue Metapsychique* opens with a long article by Dr. Osty on supernormal faculties. He points out that these powers are common to us all; though with most of us it takes some extraordinary happening, frequently one of danger or of misfortune, to cause them to emerge; and then usually only for once in a lifetime.

The reason why such examples of supernormal awareness are not more frequently published, Dr. Osty declares, lies in the fact of their spontaneity: they occur unexpectedly, suddenly; consequently no arrangements have been made for their scientific observation; they are not carefully recorded at the time of happening, and very seldom are there witnesses to give confirmatory testimony.

The following cases illustrate the variety of forms such manifestations may take:

A young soldier in training told Dr. Osty how one night he had been aroused from sleep by an unnamable sense of distress, and had tramped the barrack yard for hours. Next morning brought word that his father had suddenly died that night.

A lady dreamt that at a musical gathering she had insisted that a certain violoncellist be begged to play, "as it will be our last chance of hearing him." Next morning she heard of his wholly unexpected death.

A small boy of nine woke screaming with terror. He declared he had seen "Death" carrying off a young woman. An hour or so beforehand his step-sister, whom he had never even heard of, had died in a far-off town.

A young officer dreams he sees a man fall out of a window. He learns next day, on going to the barracks, that one of the men there had killed himself in this way at the very hour he himself had been awakened in horror at what he had seen in his dream.

A gentleman at Monte Carlo hears a murmuring in his ears and distinguished the words, "Bracelet lost—bracelet lost." He wires to his wife in Paris and hears that she has in fact been troubled by the loss of a valuable bracelet.

During the War a French mother woke up sobbing bitterly. She told her husband that "a blue letter" had come with the news of their son's death at the front. Some hours later, a family friend arrived with the tragic news, which had been communicated to him by a letter from his own son written in blue pencil.

An officer during the War woke up with the definite conviction that his orderly would be killed that day. He was.

On two separate occasions a man who had never even looked at a Race list, dreamt the name of a winner. A friend persuaded him to place a small sum on the horse of that name, which really figured—and the horse won. Never before or since has the man backed a horse or taken the least interest in racing. Similarly, he dreamt the name of the winner of a cycle-race in which there had been 140 competitors.

MRS. F. W. H. MYERS

Not everyone knows that Mrs. F. W. H. Myers was the original sitter for a famous picture by Millais. The fact was disclosed lately in an article in a daily newspaper announcing that after many years' search for the picture, Mrs. Myers had learned that it had come on the market, and was successful in buying it. The picture, which is called "No," forms the companion picture to another entitled "Yes," for which Mrs. Myers' sister, Dorothy Tennant, afterwards Lady Stanley, was the model. To-day, after sixty years of separation, the two pictures are again reunited and adorn the walls of Mrs. Myers' home.

"POWER" ON REVELATION

AT the Aeolian Hall service on Sunday evening last, Mrs. Meurig Morris, under the inspiration of "Power," delivered an address of more than an hour's duration. The theme chosen was "Revelation," with special reference to the part played by the Mystics of the past in foreshowing the present and the future of the world.

He claimed that those who saw deeply into manifested life became aware of a Plan; that Plan was evident in the external world but it was also seen that through the outer manifestation there shone always an interior light which expressed itself in the human consciousness. He next turned to the Revelation of John on Patmos and gave some suggested interpretations of the imagery—as in the case of the Seven Candlesticks, the Seven Angels, the Four Beasts, etc. He felt that the future of the world was still threatened by the ignorance and selfishness of mankind, but spoke of the guiding light which would lead humanity through the times of travail and disaster.

He talked of a time to come when Christianity in its deeper sense would be the prevailing religion. It was not merely a question of the teachings of Jesus of Nazareth but the ideal of the Cosmic Christ which had inspired him as it had inspired in varying degrees all the great religious teachers of the world.

"LIGHT" SUSTENTATION FUND

We acknowledge, with thanks, the following additional donations to LIGHT Sustentation Fund:

	£	s.	d.
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Lady Rawlinson	4	0	0
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Mrs. M. Wailes	1	1	0
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Previously acknowledged	757	6	2

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A total of £1000 is required to meet the temporary falling-off in sales-revenue due to the reduction in the price from 4d. to 2d. and to provide for the expenses of advertising and pushing the sale. A further sum of £225 is therefore urgently required, and we appeal to readers to help to raise it by the end of December.

ARCHÆOLOGIST HELPED BY PSYCHIC MEANS

A highly interesting lecture—archæologically and psychically—was delivered by Colonel and Mrs. Rivers Moore, to the Glasgow Association of Spiritualists on Thursday last (23rd November). It dealt with the historic ruins at Ladye Place, Hurley (Berkshire), dating back to about 1056. Various psychic manifestations aided the investigators in a remarkable way.

Thus, the side of an old filled-in well, of whose existence there was no evidence, was indicated to within a few feet, by automatic writing and drawing, and the excavation thus started led to the unearthing of the foundations of an old church of whose existence there was no record.

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Clairvoyance to follow: December 5th,

Mr. A. VOUT PETERS

Coffee and general discussion.

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Short Addresses by Mr. W. H. EVANS.

Dec. 5th—Clairvoyance—Mr. A. VOUT PETERS.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversazione. Dec. 13—Mrs. ABBOTT.

LECTURES

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

December 14th — Discussion on "Reincarnation," by Miss GERALDINE CUMMINS, Miss OLIVE PIXLEY, Mr. H. F. PREVOST BATTERSBY, and Dr. FIELDING-OULD.

THE POWER OF BELIEF

CONTINUING his addresses at the L.S.A. Free Public Meeting on Tuesday evening this week, Mr. W. H. Evans dealt with "The Power of Belief." He said although many Spiritualists affirmed that what one believed did not matter, it would be found that at the root of our conduct are certain beliefs. The belittling of belief was a reaction against the statements that our future is determined by our acceptance of certain theological ideas. Like many other statements, this had a germ of truth in it, though not in the sense it is believed. It is very well to say that it does not matter what a man believes, it is what he is that matters; but a man is what he is as a result of what he believes. That is a fact which is too frequently overlooked.

Continuing, the speaker said that beliefs are of two kinds—those which we inherit and those we make for ourselves. The power of inherited belief is enormous. As belief belongs more to the emotions than to the intellect, it has a greater power over us than intellect. One may give intellectual assent to ideas or doctrines, but these have no power until they are warmed by the emotions—then they grip the mind and often drive the individual into courses of action where the more sober judgment of the intellect would hold him back. All great souls are men of strong beliefs; and not only do they give assent to them, the belief becomes dynamic. It will be seen how important it is to have disciplined emotions. It is, perhaps, more important to discipline the emotions than it is to discipline one's thoughts, though both should go together.

Each of us, he went on, is born into some distinctive environment. Our parents have certain opinions which are discussed and we, hearing them, come to accept the prevailing ideas and beliefs in our homes. We deem, quite naturally, that what our parents say must be true; and children will argue with one another about the respective political or religious beliefs of their parents,

each contending that what their father or mother says is right. In the world of religion the influence of belief has been expressed in a hymn sung during the Torrey and Alexander mission in which people sang about their religion "It was good enough for father, and it's good enough for me." The reasoning may be faulty, but it expresses a profound truth which every reformer finds himself up against.

Mr. Evans gave some examples from history of the power of belief, and instanced the rise of the Christian religion, and the persecutions which came in its wake, all due to the belief that heresy was a deadly sin. The warfare between science and religion has been one of belief on the one hand and the discovery of new facts on the other. Belief has the power to make people blind—as witness the professors at Padua who refused to look through Galileo's telescope. All the way along there had been this warfare in the world of ideas and the more tenaciously people held to their ideas the harder was the fight. People, of course, should form their beliefs carefully and not accept too readily any statement that might be made.

Continuing his argument, the speaker showed how the power of belief followed us even to the next stage of existence, thus revealing how careful we should be in what we accept and express regarding the things we say we believe. The psychology of this question is one of great interest as the truth of any belief seems to be subservient to our acceptance of it—thus, belief in an error can be as helpful or as hindering to our development as belief in a truth. The power, of course, lies neither in truth or error as an abstraction, but in the vitality we infuse into them as a result of our acceptance.

ASTROLOGY AND THE HEALING ART

A CORRESPONDENT remarks on the value of a knowledge of astrology in medical diagnosis, and gives some instances of statements which coincide with astrological principles and which were made by a healing Medium with no knowledge of astrology. Now, although I have some little acquaintance with that empirical science, I have always avoided it in psychic matters, as something tending to confuse the minds of inquirers (to say nothing of the prejudice which prevails where astrology is concerned). Old Nicolas Culpeper, the seventeenth century medical writer, was a devout astrologer, and, in his books, classified the healing herbs under the various planets. Thus, to cure a malady presumed to be associated with an affliction of the planet ruling the particular part of the body affected, you use a herb ruled by the same planet ("like cures like") or by its opposite (the bane and the antidote).

It is all very interesting, but not of much practical account except to those born with the gift for the interpretation of symbols. For astrology, like mathematics, is a matter of symbolism, the various forces operating being denoted by signs or glyphs. I have met people who claim that astrology is much more exact in its results than psychic power in itself. And even those who despise astrology are constantly using astrological terms; martial, saturnine, mercurial, jovial and the like. Astrology has an immense literature, but it is little esteemed, and what truth there is in it must bide its time. D.G.

SIR A. CONAN DOYLE MESSAGES

A book containing a series of messages believed to have come from Sir Arthur Conan Doyle through the mediumship of Mrs. Grace Cooke is to be published under the title of *Thy Kingdom Come*, by Messrs. Wright and Brown (7/6). It is stated that Mr. W. R. Bradbrook, hon. secretary of the Conan Doyle Memorial Fund, has acted as recorder, and that Lady Doyle and family have lent their co-operation. The messages are arranged and edited by Mr. Ivan Cooke.

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Sunday, Dec. 10th, at 7 p.m. Speaker: Mr. FRANK
Clairvoyant: Mr. Vout Peters. H. WALL

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SUNDAY, DECEMBER 3rd, 1933.

11 a.m.—Dr. M. W. Bulman.

Clairvoyante: Mrs. Grace Cooke.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, Dec. 10th, at 11 a.m. Mr. PERCY SCHOLEY

Clairvoyante: Mrs. Annie Johnson.

Sunday, Dec. 10th, at 6.30 p.m. Mr. DIMSDALE STOCKER

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

6.30 p.m.—Open Meeting in the Grottrian 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 Grottrian
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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
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Friday.

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6.30—Mr. Thomas Wyatt.

December 13th 2.30—Mrs. Cannock.
6.30—Mrs. Stella Hughes.

December 20th 2.30—Miss Lily Thomas.
6.30—Mrs. Fillmore.

December 27th 2.30—Mrs. Rose Livingstone.
6.30—Mr. Glover Botham.

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Friday, December 8th at 4.15 p.m.

SPEAKER: MR. ERNEST MEADS

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Mrs. Rose Livingstone	Mrs. Helen Spiers
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Mr. Thomas Wyatt	

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 775.)

Kindly support our Advertisers

WHY SO MANY RED INDIAN "GUIDES"?

By FRANK H. WALL

THOSE who have made some progress in the study of Spiritualism are apt to overlook the viewpoint of the novice and regard as commonplace or take for granted much that the investigator in his early days finds very striking. One such feature is the extraordinarily large number of Red Indian Guides or Controls. At times, one can scarcely read a Spiritualistic journal or dip into the literature of Spiritualism without finding frequent mention of them.

To-day we know several Mediums of the first rank whose principal Guide or Control is an American Indian, and if we enquire amongst or observe the circles held by our friends, near or far, we shall discover that one of these ubiquitous Indians is a member of the "band" on the Other Side of Life. In fact, we shall probably trace one of our own particular Spirit-friends' group.

How can we explain this interesting phenomenon? The explanation *may* be furnished by the power of a mass-idea! It may be that we imagine such a Guide to be included in our "band" and build up in our minds an image of a Red Indian. We know how we can create a picture "in our mind's eye" of a friend and therefore we may be able to do the same with the Red Indian Guide, the idea of whom we have borrowed from some popular Medium. Such an explanation is not impossible, and in fact is likely to be put forward by our opponents or by the enquirer.

On further and closer investigation, however, we shall discover that these Red Indians are no creations of the human mind, but real individual souls created by the Master-Mind of God, and we shall find their identity and their strong individuality proved over and over again by cross references, by independent clairvoyance and other evidences of their separate existence.

There is no doubt about their presence and their reality, and I think we shall find the reason for their attachment to nearly every band of Communicators from the Spirit-World in the history of their race. In the study of the American Indians' history an interesting light will be thrown upon this point, and a very fertile field of research awaits someone who will spend time and energy thereon. In the meantime, I will briefly mention two characteristics which emerge from a short survey of this people.

The first is the inborn *seriousness* of the Red Indians. As a race they regard life earnestly, and aimed always to train themselves for all they had to do, and in this concentration on their purposes they found depths within themselves which demanded and found a belief in the continued life after the death of the physical body. They were nurtured, therefore, in the knowledge of a Spirit-World with which they communicated: they worshipped Spirits, or, at any rate, prayed to them, but above all, they gave praise to one Great Spirit whom they deemed to be over all things and over all men and Spirits.

Their qualification for a place in a band of Guides or Controls is at once established by their race-culture of mediumship and communication with the Spirits; it becomes, one may say, almost a necessity to have so experienced a being as a Red Indian to assist the contact between the two worlds.

I have mentioned another characteristic which brings added proof to the necessity for such Guides, and that is their love of *music*.

Music played a large part in their lives, war-dance music, peace music, harvest music, every aspect of their racial activities was accompanied by music, and in this fact we shall find not only a reason for their harmonious presence at our circles and as our friends, Guides and Controls, but we shall also be able to see how, looking back upon their history, a beam of light is shone upon the

future of the art of Healing. This passion for music has helped them to understand how diseases of the mind and the body can be cured by the application of the laws of harmony and of rhythm, applied not only in the strict sense of these words, but also in relation to waves of light and rays of various kinds. The future art of the Healer may be in these directions and the supporting evidence lies in the already vast amount of healing being done through the agency of our friends the American Indians.

"DO DOGS SURVIVE?"

By MRS. E. M. WHEELER

IN answer to the above query (LIGHT, Nov. 3rd), the following incident may perhaps be of interest. We had lost a little doggy pal. Two months later I attended a Spiritualist Church in Taunton. It was the first time I had ever been in that town, so that the Medium, Mrs. Culverhouse, could not possibly have known anything whatever about me. I had that evening made the journey of 25 miles from Minehead for the sole purpose of attending the Church, of which I had but lately heard.

During the giving of clairvoyance I was one of many to receive a message. I had been thinking of my father, of whom I received an exact description, also most helpful messages from him. I can honestly affirm my little dog had not once crossed my mind. Suddenly the Medium said, "You have recently lost a little dog, she is near you and pulling your knees. I think death was by drowning." My little friend had died of dropsy, which of course, is virtually death by drowning. No one within 25 miles could have known anything of my dog, and I had no one but my father in mind. If our doggy friends do not survive in some other sphere, why is it that our friends in spirit seem to take an interest in them?

It may be interesting also to note that my father had told me down to the slightest detail the manner and time of my little dog's death four months before it took place, when she was still in the best of health. The message ending with the words, "Spirits will come and carry her away."

On two occasions my father has told us he had brought her with him. We have also on many occasions been conscious of her presence. Even my husband, who is not an avowed Spiritualist, agrees with us in this.

INTER-RELIGIOUS CRUSADE

The concluding meeting of the first session of the Inter-Religious Crusade was held at Whitefield's Tabernacle, London, on Tuesday evening, the speakers being the Rev. C. Drayton Thomas (for the West) and Dr. de Zoyas (for the East) and the subject "The Future Life."

It is hoped to secure the use of a City Church for mid-day meetings for the next session; and meanwhile the idea of an interchange of platforms is being considered.

A social evening in connection with the Crusade (of which Mrs. St. Clair Stobart, Leader of the Spiritualist Community is the originator and Chairman) is to be held at the Grottrian Hall, London, on Saturday, December 16th, when an entertainment will be given of an international as well as of an inter-religious nature. Amongst the attractions we understand will be Japanese dances and flute-playing.

SPIRITUALIST COMMUNITY BAZAAR

The Christmas Bazaar of the Spiritualist Community was opened at Portman Rooms, Baker Street, London, by Hannen Swaffer at noon on Tuesday. He spoke of the message of Spiritualism, of the coming new social order, of the coming new world. A variety of suitable Christmas gifts was displayed and eagerly sought for by visitors. At night music and dancing attracted a considerable crowd. The financial results were very satisfactory.

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