

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

Editor :
GEORGE H. LETHAM.
Assistant Editor :
DR. NANDOR FODOR.

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

E. W. WALLIS.
DAVID GOW.

No. 2761. VOL. LIII. (Registered as FRIDAY, DECEMBER 8, 1933. a Newspaper) PRICE TWOPENCE

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

PRINCIPAL CONTENTS

Further Evidence of Survival. By Mr. J. Arthur Hill	777-8	Priests and Purgatory	784
Story of a Dream	779	Book Review by H. F. Prevost Battersby : "The Great Days of Ephesus"	785-6
Mediumship and Health. By Mrs. Hewat McKenzie	779	The Walls of Jericho. Lecture by Lt.-Col. N. P. Clarke	787
Mrs. Eileen Garrett's Mediumship	780	Spiritual Development. By W. H. Evans	788
Secret of Invisibility. By Dr. Nandor Fodor	781	Organisation of Home Circles. By B. J. Herrington	788
Italian Notes. By Isabel Emerson	782	A Clairvoyant Verger	790
"Light" Sustentation Fund	783		

FURTHER EVIDENCE OF SURVIVAL SEALED TEST-WORD OBTAINED THROUGH MRS. OSBORNE LEONARD'S MEDIUMSHIP

In this article, Mr. J. Arthur Hill—a careful and experienced Psychical Researcher—tells how, in sittings with Mrs. Osborne Leonard, he obtained a test-word left in a sealed envelope by a friend who had promised to try to return and communicate it. Mr. Hill analyses the messages and ends by saying, "I provisionally accept the communications as authentic."

By J. ARTHUR HILL

MY first sitting with Mrs. Leonard was on May 15, 1924, at her home in Barnet. It had been arranged in a carefully roundabout way so that Mrs. Leonard should not know who I was. Sir Oliver Lodge's Birmingham secretary, Miss Walker, had done the necessary correspondence, and this, of course, did not give any indication of the sitter's identity or locality, for Miss Walker was sending people to the Medium from all parts of the country. The sitting was not a good one; it contained a large amount of unverifiable matter—descriptions of people whom I did not recognise, and so on. But something or someone certainly knew me or at least knew who I was, as will be seen. I will quote verbatim from my notes, as usual:

THE FIRST SITTING

FEDA: Hill, Hill, Hill, I keep getting a name, Hill. A lady keeps saying it. Place or person. Person . . . Are you going to have Wilkie, Wilkie, Wilkie . . . no, Wilkinson. Are you going to see Wilkinson?

Raymond keeps jumping about and trying to help. I have told him not to talk; he says he wants to come, for he does know you in a way, and in your own kind of way you are substantiating Father's work to a great extent; so I am always interested in anyone for that

reason alone, though it is perhaps more personal in your case.

Whispering, as the trance ended: "Yorkshire, up in hills."

There was also a reference to Tom Tyrell, a Lancashire Medium with whom I had had sittings, and a few other things which added to the proof that I was recognised. It is curious that there was no really good evidence of the identity of the communicator who apparently recognised me.

The possibility of the recognition being the work of Mrs. Leonard's subliminal is, of course, not quite excluded. I had never seen her before, and I have no reason to believe that she had ever seen me. After the sitting I asked her whether she had any idea who I was. She said, with a smile, that she had no knowledge of my identity but that her husband—who had shown us in—had remarked that he thought I was Mr. Cyril Maude! But though she had no conscious knowledge of me, it is just possible that she had seen some photograph of me. This, however, is an unsatisfactory supposition as explanation of the recognition, for in any photograph that she could have seen I was wearing a moustache, which I had shaved off not long before the sitting.

It is just possible that I was recognised, but on the whole it seems more likely that someone who knew me was there, on the other side, but was not able to get

A CLAIRVOYANT VERGER STORY TOLD BY MR. ERNEST OATEN AT QUEEN'S HALL MEETING

IN an address at the M.S.A. service at Queen's Hall, London, on Sunday night on "The Quest for Immortality," Mr. Ernest W. Oaten talked of the great central idea on which Christianity is built, and disputed the claim that the resurrection of Jesus was an unique incident. Two thousand years ago, he said, men lived in an age of miracles. A universe of law and order which modern science has established has no room for miracles, for anything unique. Religion would have fared badly had it not been for the coming of Modern Spiritualism, which has demonstrated that what was thought to be unique in the life of the Master is taking place in the life of every one of us. We cannot avoid surviving. We cannot die for the life of us.

"Attending a funeral of an old lady in a Manchester crematorium some little time ago," continued Mr. Oaten, "I remarked to the verger how awkward it is to believe in bodily resurrection in a crematorium. 'Do you know, sir,' he told me, 'I have seen here dead persons following their coffin numbers of times for the past twelve years. And when the coffin had passed through the door into the crematorium I have seen them following it. I have been able to describe them and they have been recognised. And I have seen them hanging about for weeks afterwards.' The fact that the descriptions tallied, makes the visions of the old verger veridical. I find nothing surprising in his story.

"An old friend of mine, Frank Chadwick, died at Cardiff, 60 miles from Manchester. I did not even know that he was ill. Yet at the very hour in the night I woke and saw him standing by my bed. Dazed with heavy sleep I could only ask him: 'What is the time, Frank?' He reached for his watch and said: 'I have stopped.'

"Another night I saw my father. 'Go and see your mother,' he told me, 'we are waiting for her, she will collapse suddenly and it won't be long.' My mother was enjoying herself on a holiday in the country. I went to see her during the week-end. She was all right. The following Wednesday she was taken ill and on Thursday she passed.

"Such instances could be multiplied by the hundreds. Modern facts confirm ancient intuition. He who denies survival is simply ignorant of the accumulated facts. And if there is something in man which can survive the greatest of shocks, death, it will survive anything thereafter. We learn, from the other side, of chains of communications which lead up from the lowest soul even, perhaps, to the heart of God. Immortality is bound up with two questions: is there something in us capable of survival, and is there a state where that something can find fuller and larger expression? The answer to these two questions is decidedly in the affirmative."

Mr. Oaten's address was followed by clairvoyance in which Mrs. Estelle Roberts displayed her usual brilliancy.

"POWER ON INITIATION"

At the service in the Æolian Hall, London, on Sunday evening, through the mediumship of Mrs. Meurig Morris, "Power" delivered a long address, dealing with the ordeals of initiation. He contended that the tests which the initiates underwent in the ancient Mysteries had a very practical relation to every-day life and the temptations and sufferings to which the ordinary man is subjected. The ordeals imposed on the mystics were of a very severe order and were designed to insure that they should be fit for their work as pioneers of spiritual progress and to give them a deeper knowledge of the mysteries of life and death.

BOOKS ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe. 7/6

JESUS THE CHRIST

by The Rev. G. Vale
Owen. 4/6

THE KINGDOM of GOD

and the Power and the Glory
by The Rev. G. Vale
Owen. 4/6

THE WITNESS

by Jessie Platts. 5/-

THE PRIESTHOOD OF THE LAITY

by The Rev. G. Vale
Owen. 1/6

MORE LETTERS FROM HEAVEN

by Winifred Graham. 4/6

KATHLEEN

by The Rev. John
Lamond, D.D. 6/-

AN ARTIST IN THE GREAT BEYOND

by Violet Bruton. 4/6

THE BLUE ISLAND

Communicated by W.
T. Stead. 3/6

HEALING THROUGH SPIRIT AGENCY

Written and compiled by
R. H. Saunders. 3/6

BEAR WITNESS 4/6

by A King's Counsel.

HOW SPIRITS COMMUNICATE

by The Rev. G. Vale
Owen. 1/6

MY LETTERS FROM HEAVEN

by Winifred Graham. 4/6

BODY, SOUL & SPIRIT

by The Rev. G. Vale
Owen. 1/6

At all Libraries and Booksellers

HUTCHINSON

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."

Rider & Co.

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

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

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

E. W. WALLIS.
DAVID GOW.

No. 2761. VOL. LIII. (Registered as FRIDAY, DECEMBER 8, 1933. a Newspaper) PRICE TWOPENCE
Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879, (Sec. 327, P.L. and R.)

PRINCIPAL CONTENTS

Further Evidence of Survival. By Mr. J. Arthur Hill	777-8	Priests and Purgatory	784
Story of a Dream	779	Book Review by H. F. Prevost Battersby : "The Great Days of Ephesus"	785-6
Mediumship and Health. By Mrs. Hewat McKenzie	779	The Walls of Jericho. Lecture by Lt.-Col. N. P. Clarke	787
Mrs. Eileen Garrett's Mediumship	780	Spiritual Development. By W. H. Evans	788
Secret of Invisibility. By Dr. Nandor Fodor	781	Organisation of Home Circles. By B. J. Herrington	788
Italian Notes. By Isabel Emerson	782	A Clairvoyant Verger	790
"Light" Sustentation Fund	783		

FURTHER EVIDENCE OF SURVIVAL SEALED TEST-WORD OBTAINED THROUGH MRS. OSBORNE LEONARD'S MEDIUMSHIP

In this article, Mr. J. Arthur Hill—a careful and experienced Psychical Researcher—tells how, in sittings with Mrs. Osborne Leonard, he obtained a test-word left in a sealed envelope by a friend who had promised to try to return and communicate it. Mr. Hill analyses the messages and ends by saying, "I provisionally accept the communications as authentic."

By J. ARTHUR HILL

MY first sitting with Mrs. Leonard was on May 15, 1924, at her home in Barnet. It had been arranged in a carefully roundabout way so that Mrs. Leonard should not know who I was. Sir Oliver Lodge's Birmingham secretary, Miss Walker, had done the necessary correspondence, and this, of course, did not give any indication of the sitter's identity or locality, for Miss Walker was sending people to the Medium from all parts of the country. The sitting was not a good one; it contained a large amount of unverifiable matter—descriptions of people whom I did not recognise, and so on. But something or someone certainly knew me or at least knew who I was, as will be seen. I will quote verbatim from my notes, as usual :

THE FIRST SITTING

FEDA : Hill, Hill, Hill, I keep getting a name, Hill. A lady keeps saying it. Place or person. Person . . . Are you going to have Wilkie, Wilkie, Wilkie . . . no, Wilkinson. Are you going to see Wilkinson?

Raymond keeps jumping about and trying to help. I have told him not to talk; he says he wants to come, for he does know you in a way, and in your own kind of way you are substantiating Father's work to a great extent; so I am always interested in anyone for that

reason alone, though it is perhaps more personal in your case.

Whispering, as the trance ended : "Yorkshire, up in hills."

There was also a reference to Tom Tyrell, a Lancashire Medium with whom I had had sittings, and a few other things which added to the proof that I was recognised. It is curious that there was no really good evidence of the identity of the communicator who apparently recognised me.

The possibility of the recognition being the work of Mrs. Leonard's subliminal is, of course, not quite excluded. I had never seen her before, and I have no reason to believe that she had ever seen me. After the sitting I asked her whether she had any idea who I was. She said, with a smile, that she had no knowledge of my identity but that her husband—who had shown us in—had remarked that he thought I was Mr. Cyril Maude ! But though she had no conscious knowledge of me, it is just possible that she had seen some photograph of me. This, however, is an unsatisfactory supposition as explanation of the recognition, for in any photograph that she could have seen I was wearing a moustache, which I had shaved off not long before the sitting.

It is just possible that I was recognised, but on the whole it seems more likely that someone who knew me was there, on the other side, but was not able to get

anything through about himself, or at least not enough to identify himself. There were many descriptions of spirits said to be present, but they were not very specific and there were very few names given, these being mostly unrecognised. "Raymond" is no doubt Raymond Lodge. I was closely associated with Sir Oliver in psychical matters.

Before quoting the next case I must make some introductory comments. It is what has been called a "compact" case. Many people have left sealed envelopes containing some word or sentence known only to themselves, and in a few cases the contents have been successfully given through a Medium, after the death of the writer thereof. A friend of mine wished to try this, and when she was dying she wrote something on a sheet of paper, sealed it up in an envelope, and sent the envelope to me.

In sittings with Wilkinson, during ensuing years, there were many things which were characteristic of her, but without any name, so I did not open the envelope. I kept it unopened for ten years.

Then, in a sitting with Mrs. Leonard, there were strong indications of her presence; I will quote some of the things that were said.

May 9, 1925. LATER SITTINGS

FEDA: Do you remember at last sitting with Feda, a lady came; not an old lady, just middle-aged. M. M. M. M. M. Not a relative, only a friend. Talked about Spiritualism when here. Good deal of power. Said she would come back. Coming about a promise. Did not think she was going very soon; internal trouble. Operation been talked about, no good. Kind of growth. Some power herself, quite psychic. Nice woman. Could see humorous side of things. Letters. She thinks you might have one or two letters; pleased you have got them. She has been gone a few years. One letter particularly mentions about this subject, and words to the effect that she promised to come back. A grateful letter, ends up rather specially so. M. Letter B has to do with her also. Not close to the M, but connected with her. Not her actual name, she says; a place, B. Can't get it, leave it a while. Even on earth she wondered if you might pass over before her, and tried to help you. Not many on earth to communicate with; got relatives who don't intend to know, not drawn to it. Flowers in connection with her specially. Flowers a link between you and her. You ought to have been reminded of her lately. Experiment we hoped to carry out, but could not before she passed over. Tried to come through W., but an old lady guide insisted on talking.

May 11, 1925.

FEDA: Tried to get to you in a roundabout way, a long time ago. You couldn't come to have a sitting; anxious to get a message through, to show that she had not forgotten. You sent something to hold, to help to link up. Just got an indication through. Referred to promise and initials, and spoke about your state of health, which was rather bad just then. Through K. Paul. Soon after, I knew you were going to be better. I didn't worry, because the guides assured me you were expected to recover to the extent of doing ordinary things.

All this was applicable to the communicator in question. We had a compact that the one to go first should communicate; she herself was markedly psychic, and had had some remarkable experiences; and flowers were an identifying feature. She sent me flowers frequently,

during several years when I was an invalid, in bed. Of course, many others sent occasional flowers, but she was the friend who sent most frequently—in fact, she was the only friend who sent regularly. When the five M's were spoken I thought it was only an attempt at the surname; but when I opened the sealed envelope I found the word "Mem," with a short sentence referring to it. I had sometimes addressed her as "Mem," those letters being the initials of her name, and the word being familiar to Anglo-Indians in "mem-sahib" etc.

The five M's spoken rapidly, one after the other, made the sound of "Mem," though it had not occurred to me at the time. She had died in November, 1915, and I had almost forgotten that I had used that form of address. Indeed, I had not thought of her often, for many years, not being in touch with her relatives or friends.

As to the last point, it is correct that I had tried to get communications long before, by sending a glove for the Medium to hold; the glove being taken by a friend whose name began with K and whose son was Paul. Evidently this was remembered, and that she got part of her name through. The B perhaps refers to Bromsgrove, where she lived and died.

I should not regard this case, standing alone, as proof positive. The sealed letter test is not conclusive; the contents may have been read clairvoyantly, or may have been communicated telepathically to someone, before the death of the writer of them. I agree that this is far-fetched, but we have to take it into account. And all the things said were known to me, though I had not thought of them for some time. But the evidence is nevertheless impressive to me. Knowledge was shown which was characteristic of M.E.M. The references to flowers, to a compact, to a place beginning with B, to the effort I had made by proxy, when I sent a glove by a sitter whose name began with K, and above all, "Ememememem"—these things have a cumulative force which makes the spiritistic interpretation seem to me reasonable.

Moreover, as I have said, I had had many things through Wilkinson which, though they did not prove the agency of the communicator, did at least strongly suggest it. Accordingly I provisionally accept the communications as authentic.

"FULLY CONVINCED"

SENATOR the Right Hon. Colonel R. G. Sharman Crawford, D.L., who presided at a great meeting in the Ulster Hall, Belfast, on Tuesday last week (Nov. 28th), declared himself completely convinced of the reality of spirit-return.

As reported in the *Belfast Telegraph*, Col. Crawford said: "I dare say most of you were here when we had a previous lecture on the subject. Following that occasion I had a curious experience. Letters were sent to me calling me courageous, whilst others were communications of abuse. It is not courageous to speak on what you are fully convinced is correct, and what you personally know is correct.

"I had personal communication with my dead son and since that time he has been in constant communication with me. Last week he spoke to me for an hour in London and said he would be here to-night, and as sure as you are sitting in the hall he is present with me on the platform."

Mr. Shaw Desmond was the lecturer, his topic being: "You can Speak with your Dead."

ÆOLIAN HALL	NEW BOND ST. LONDON, W.1.	"POWER"	THROUGH MRS.	MEURIG MORRIS
SUNDAY SPIRITUAL SERVICES: 6.30 p.m.		President: LAURENCE COWEN.		
DOORS OPEN AT 6 P.M.		Vice-President: Major-Gen. Sir P. HOLLAND-PRYOR, K.C.B.		
ORGAN RECITAL		N.B.—ANNUAL MEMBERSHIP (providing RESERVED SEAT at all SERVICES)—10/6. Apply SECRETARY, MEURIG MORRIS SERVICES		
ADMISSION FREE				

STORY OF A DREAM

HOW RESTORATION OF FIVE SISTERS WINDOW
IN YORK MINSTER WAS SUGGESTED

THE letter printed below was left by Mrs. Helen Drage Little, widow of Colonel Charles Blakeway Little, C.M.G., with instructions that it should be sent to *The Times* after her death, which occurred on November 8.

In it she tells of a dream which led her to propose the restoration of the thirteenth-century Five Sisters' Window in York Minster as a memorial to the women of the Empire who gave their lives in the Great War. The proposal was accepted by the Dean and Chapter, and had an immediate response from all parts of the Empire. Within nine weeks over 32,000 subscribers raised the whole—and more than the whole—of the £3,000 needed; and the Duchess of York unveiled the restored window on June 24, 1925.

The story of the conception of Mrs. Little's proposal is probably known to a few of those intimately associated with her in the restoration; indeed, the then Archbishop of York (Dr. Lang) gave a hint of it in his address at the unveiling. But to the public in general (says *The Times*) her posthumous letter will be the first revelation of the origin of the memorial.

TO THE EDITOR OF "THE TIMES."

Sir,—During the early part of the War I was present when the first trainloads of wounded arrived at Cairo from Gallipoli, and was witness to the untiring devotion under great difficulties of the nurses and other women who gave themselves up, entirely regardless of their own health, in some cases with fatal results, to alleviate the suffering of the men. After the War was over, when memorials on all sides were being erected to our brothers, I often thought how our sisters who also made the supreme sacrifice appeared to have been forgotten.

Ever since my first entrance into York Minster in 1909 the Five Sisters' Window in its quaint simplicity, quiet dignity, and lofty purity has appealed to me irresistibly. On November 30, 1922, I had the following vision:—

I was going to Evensong and entered by the South Transept door as usual. Just as I reached the choir door in the dim light I saw two little figures in white standing hand in hand in the middle of the North Transept; one beckoning to me, the other pointing upwards to the window. I moved towards them, and then recognised my two little sisters, both of whom had died as children. As I followed the little pointing finger I saw the window move slowly backwards as if on hinges, revealing the most exquisite garden with wondrous flowers I had never seen before. In the midst of the garden was a great tree under which five women sat weaving. In the distance at the bottom of the garden a rivulet flowed, and a number of girls and women appeared crossing it and came gliding up the garden in misty grey-blue garments. They came nearer and nearer, when suddenly the window swung slowly back, blotting out the garden. I looked down and saw that both my little sisters were pointing upwards to the window.

I had risen in my sleep, and was standing when I woke and cried out, my words being heard by my husband—"The Sisters' Window for the Sisters."

Life is Pain. This is the First Noble Truth. Birth is the greatest Pain. For, where there is no Birth, there is no Pain. Craving is the cause of Pain. This is the second Noble Truth. The Destruction of Craving is the destruction of Pain. This is the third Noble Truth. The Eight-Fold Noble Way leads to the destruction of craving and Pain. This is the fourth Noble Truth.

—Buddha.

MEDIUMSHIP AND HEALTH

By MRS. HEWAT MCKENZIE

MRS. OSBORNE LEONARD'S answers to the questions put to her on your behalf, must commend themselves to all by their excellent sense and moderation, especially so when one has seen her philosophy demonstrated in her own long and valued career of mediumship.

I have known Mrs. Leonard and her work for nearly a score of years, and it has served our cause better than many may realise that our greatest trance-medium should have exercised her sensitivity and endured the continuous and arduous demands upon it, to the accompaniment of good health and nerves over such a period. Her virtue lies in the fact that she has in the past given serious thought to her powers and to their reactions on her mind and body, and continues to do so. A visit paid to her last Easter revealed that she made a close study of dietetics, and was almost vegetarian, and that her life was of the simplest and her exercise between sittings the personal care of a fairly large garden.

This may seem an ideal impossible or unattractive to many workers, and Mrs. Leonard in the flush of her success might have been persuaded too to dwell in the great city and yield herself to innumerable claims. Instead she made her own selection of conditions and of sitters, and who will say, reviewing her record of work and its influence, that the choice has not been amply justified?

I notice recently an excessive amount of illness and breakdown among our best Mediums, which calls for attention both from them and from their public. Many investigators are, in their eagerness and ignorance, inconsiderate in their demands upon the human channels along which their evidence and comfort comes. How many realise, for instance, that the digestive organs of the Medium are deeply affected by all exercise of mediumship and excessive claims mean disorganisation and many ensuing ills? The Mediums themselves often do not understand this and persist in their work in spite of the warnings of the body. The call is upon their emotional nature, the most wasting of all calls, and the greatest economy in the use of the psychic gift is indicated. Yet everywhere sittings, one after another, are multiplied, and there is often, in addition, the strain of mixed groups and public demonstrations more disintegrating still, till we have, not a sensitive, but a hack-worker. Only the strongest and happiest, who are blessed with a comfortable temperament and a happy home life, can survive the pace. A Medium cannot be her best and do as others do. She needs a simplicity of life, a simplicity of carefully-chosen food, times of silence and aloneness in which to reintegrate her own soul—worn by impacts from both seen and unseen, if she is to stay the course and do worthwhile work.

We have, as a Movement, much to reproach ourselves with in that we take so much from our sensitives and have offered them nothing in the way of wise preparation for their public duties. It has all been a matter of chance as to what kind of Mediums may be available, but with the increasing demands made by the growth of the movement, the supply will be insufficient and we will have to face our responsibilities for training and guidance. Even now the successful Mediums could set the pace themselves at a moderate rate instead of the killing rush I see many taking, and their public would follow their lead. Some societies exercise care, but they too are often in the hands of the Mediums, or are sharing their services and are not aware as to how much work is undertaken. The psychic gifts are the most rarely delicate of all human known forces, and most of us are supremely ignorant as to their operation and reactions, but we do know the time-honoured way of all the seers and saints and masters of wisdom, that it is in quietness and simplicity and by a reservation of energy that the greatest work is done.

MRS. EILEEN GARRETT'S MEDIUMSHIP

WHAT SHE THINKS OF HER CLAIRVOYANT VISIONS

MRS. EILEEN GARRETT, the well-known trance Medium, revealed great ability as a speaker and clairvoyant demonstrator, when, before an overflowing meeting at the London Spiritualist Alliance on Thursday evening last (November 30th), she took the leading part in "a study of clairvoyance."

Mr. G. H. Lethem (Editor of *LIGHT*), who presided, introduced the subject by saying that although clairvoyance was not yet accepted by orthodox science, the proofs of its reality were plentiful and convincing.

Mrs. Garrett began her address by saying that she was indebted to Miss Mercy Phillimore, Mrs. Kelway Bamber and Mr. Hewat McKenzie for the discovery and development of her mediumship. She had clairvoyant vision from early youth; but, brought up in a Presbyterian atmosphere, she was told it was "of the devil," and she left it alone until it came to her powerfully some three years ago, after a severe operation.

Describing her clairvoyant experiences, Mrs. Garrett said she did not have to get into the mood to see. She saw without effort. "Whilst reading a book," she said, "I see a lady playing, but she did not seem to know I was there. I saw other figures, just like ordinary people in dress and manner. From whatever angle of the room I look, I still see them. I seem to watch them from a distance; they appeared quite happy but absolutely oblivious of me and did not seem to know me at all.

"I have also x-ray vision, and often seem to see through people when talking to them. If they were ill or if they had operations I get blue patches in what looks like the etheric double. Sometimes when reading a book I may be looking at page two and see what is printed on page ten. I do not know how it happens.

"Although I have been a professional Medium for nine years," Mrs. Garrett continued, "I am not yet convinced that I have ever been in actual contact with a spirit. I want to believe I have, and I suppose I have been; but if you ask me definitely I could not say Yes or No. The People I see clairvoyantly are like ourselves—they seem to be enjoying themselves, not in any strange way. They are dressed in the ordinary manner, not in any angelic form. They show me articles that belong to them. But I wonder, because of the insufficiency of my communications, if I am actually in contact with spirit at all.

"I sometimes wonder if people leave some impressions on the cosmos and I am able to pick them up. We have our hopes, our fears, our sufferings, our gladness, and I wonder if anything of that is left behind and if that is what I come in contact with when I see and hear.

"Always very distinctly I can hear. When a child, I could hear sounds a great distance by simply putting my ears to the ground. I realise that everything breathes and lives. I see a very great deal of movement quite apart from people and things. Sometimes I see and hear people clairvoyantly. I do not get much movement—with this kind of communication they are completely stationary. At other times I have the impression of great masses of matter evolving, like huge machinery moving. I have no explanation to offer.

"I have done a great deal of clairvoyance in America with a group of scientific men who pass comment on it. They do not think I am seeing anything in spirit but rather a photographic process from people's minds. I can see and objectify. I am quite willing to believe, although I do not mind one way or the other.

"You may ask: 'Why do it if you do not believe?'

I have no belief except that it is impossible for the human ego not to survive—everything proved that to me even as a child. I am not curious-minded. As a Medium I like people to come and go.

"I hope to be able to make a further study of these things in America and when I come back to be able to tell you what Science has found out about it.

"I have never seen Uvani, my control; my guides leave me severely alone. I can see many people, but never any who belong to me. They evidently do not want to reveal anything to me about myself or my gifts. Until I get evidence I shall remain as I am.

"I do not think it matters what a professional Medium thinks, but she should be sane up to the average standard, very matter-of-fact, and leave the results to those who sit with her. Many people do not like my attitude, but at least it is honest. I hope my mind may one day be changed, but this will only happen through evidence.

"I have not had much interest in the Uvani personality. I was first awed, then curious. But Uvani is alleged to take himself very seriously. He thinks he has a mission to the people of the West to give all the knowledge he can possibly give so that it may be given back to his own people. Whether this is so or not I do not know."

Mrs. Garrett then gave a demonstration of clairvoyance. Her descriptions were characterised by a wealth of detail which made recognition instantaneous almost in every case.

Dr. Nandor Fodor followed with some interesting suggestions on visibility and invisibility as applied to the problem of clairvoyance (see page 781). A discussion followed, those taking part including Mr. Frank Romer Dr. Laughton Scott, Dr. M. Neville and Mr. A. Vout Peters.

In a short concluding speech, Mrs. Garrett said she was shortly going to America where the observations of her trance and of the trance personalities who manifested through her were to be continued. She hoped first to go to the Bellevue Hospital, New York, the largest asylum of America, where she would give Dr. Gregory full opportunity for observation of her mediumship; then she would proceed to the John Hopkins University, where Dr. Adolf Meyer would continue his psycho-analytical research; and finally she hoped to go to Florida where Professor W. McDougall would initiate another line of research. She held that mediumship was a matter for medical men and she was prepared to give them full opportunities for observation and research.

WESTBOURNE PARK BUILDING SOCIETY

for the lowest
and most attractive terms
to house purchasers
(In London and the Home Counties)

WRITE FOR PROSPECTUS L.A.4.

To the Secretary, George E. Jeffries, F.I.S.A., Westbourne House,
WESTBOURNE GROVE - W.2.

SECRET OF INVISIBILITY

By DR. NANDOR FODOR

PEOPLE do not readily believe in spirits because they are invisible. In all probability, Spiritualism would find easier recruits among the blind than among the seeing. If we but understood what makes a thing visible, we would more likely admit that visibility is not a necessary condition of the existence of organised structures. Learning the reason of visibility we might even find, similarly to disorganised agencies, ways and means of doing away with it, and understand why a spirit, with a non-material body, can remain invisible and can pass through matter.

We are told that matter is mostly composed of space and not substance. The electrons within the atoms are relatively as distant from the central nucleus as our planets are from the sun, and the inter-atomic spaces are comparable to the void which yawns between our solar system and the fixed stars. In other words, every object is a mass of galactic universes on the atomic scale. Obviously, therefore, there is no such thing as solidity. It is an illusion due to the scale on which our superior world is built. An analogy will help to make it clear.

We see the Milky Way as a cloud. But there is no cloud, only millions of stars. Our solar system occupies an inconspicuous position in the Milky Way. When we look at that white cloud in the skies, we are looking at it from inside. What would it be like from outside? It would be like a nebula. Every nebula is an island universe, apart from our own. But, comparatively, we are still near to them. The proof of it is that we only perceive a limited number and that this number keeps on steadily growing as more and more powerful telescopes pierce the depth of space.

When we look at an object, we see billions of atomic galaxies; and our vantage point, owing to the proportionately vast scale of our universe, is so infinitely distant that these billions of galaxies cluster together and finally give us the solid outline of what we call shape.

Solidity and visibility of shape is, therefore, dependent on the distance between the observer and the atomic congeries. Nothing could break this distance down between worlds on a higher and lower scale. We could never get inside the atomic universe for a peep. If we could, we would have the same view as we have on a starry night; instead of a solid object we would see millions of stars and distant nebulae.

The inference which all this presents is very important. Take a small photograph. What happens when you make an enlargement? Gradually the picture becomes porous: the atomic systems are scattered over a wider area of space. Finally, the face will disappear. It will be there, every particle of matter that composed that face will be there and nothing will be lost of the mass, yet you will only perceive a white blur, and if the process of enlarging is continued even that will disappear.

What has happened? By putting more space between the atomic clusters we have destroyed the solidity of an object, we have actually rendered it invisible. The secret of invisibility therefore is in rarefaction of substance, in expansion of volume, while mass and form may remain unchanged. Mlle. Tomczyk once described the arrival of a key-apport as a white cloud in the vague shape of a key. It slowly condensed and then dropped as a key.

I submit that what we call disintegration is the process just described, and that this is the secret of the phenomena of apports. I trust to be able to show that, after a certain degree of expansion, the invisible cloud can be logically expected to penetrate solid substance.

According to Dr. Malta and Zaalberg Van Zelst, the weight of the human astral body, as shown in experiments with the dynamistograph, is approximately 2½ ounces. Dr. Duncan MacDougall in weighing dying patients

arrived at approximately the same conclusion. The mass being small but the size unchanged, the atoms of which the astral body is composed (and the experimenters insist that it is composed of atoms) must be widely separated.

If the weight of the average human body is ten stones, i.e., 140 pounds, i.e., 2,240 ounces, and the number of atoms in it is X, the number of atoms in the astral body must be $\frac{2.25X}{2240}$ which equals $\frac{X}{840}$. In other words, to every 840 atoms of the physical body, there is but one atom in the astral body—which means that the astral body is 840 times rarer than the material one. As our normal eyes cannot perceive the astral body, we are forced to assume that, at the same degree of rarity, any material structure would become invisible and would, similarly to the astral body, penetrate matter.

We are told in spirit communications that it is by will-power that disintegration and reintegration is effected. Why the will should affect matter we do not know. But this speculation suggests how the operation is carried out.

And now I come to another important part of the problem. We have learned how a visible body can be rendered invisible by an expansion of volume and we want to know whether there is a method whereby an originally invisible body can be made visible? To be precise, we want to know what is it that makes the invisible astral body visible to the clairvoyant eye?

Obviously, we cannot reverse the vanishing process. If we condensed the scarce atoms of the astral body, we would shrink the volume. To attain the same density which our body possesses, it would have to shrink to the 840th of its size. That is, instead of becoming visible, it would be lost from sight as something imperceptibly small.

WHAT PROBABLY HAPPENS

It would be a far better process to compress more matter into the spirit frame. This is what probably happens when a Medium, by means of ectoplasm, lends his bodily substance. There may be other ways of substance-acquisition: the ways of the haunting ghosts and spontaneous apparitions.

When a clairvoyant sees a spirit, nothing of that sort happens. To understand what exactly happens, I wish to point to two facts in clairvoyant demonstrations, the importance of which has not been quite recognised. The first is the absence of our spatial dimensions in the vision; the second that the spirit appears substantial, more or less solid in spite of the rarity of its atomic structure of which we have spoken.

The length and breadth or depth of a vision is not expressible in earthly terms. The seer senses, but does not appraise. The spirits clairvoyantly described do not fill a place in our space. They are perceived by a process akin to television; and, in consequence, the seer must be totally at a loss to express himself in terms of locality. To normal vision, the spirit is as invisible as if it were at an infinite distance. At infinite distance it *could* become visible as a solid body, if it were of the size of a nebula. But it is not.

Supposing that, owing to a difference in scale between the material and etheric world, the spirit plane is, geographically speaking, infinitely removed, will not the solidity in the clairvoyant vision be explainable by a televising function of the seer's mind?

Can our understanding accept clairvoyance if we look at the seer's mind as a television set which can always "listen in," if turned on to the spirit plane? The oft-quoted interpenetration of the planes does not militate against the speculation. The atomic plane also interpenetrates with our plane, yet it is infinitely removed. If space, as we are told, is different on the spirit plane, spirits might find themselves in close proximity to us despite the fact that to our fleshly senses the gulf is unbridgeably vast.

ITALIAN NOTES

By ISABEL EMERSON

PSYCHIC STUDY GROUP

MISS HELEN MACGREGOR and Miss Margaret Underhill are again spending the winter in Florence, where they have many friends. They hope to form a centre of psychic study here, as many of the Anglo-American colony, besides some Italians, are interested in the subject. A small Concentration Group was formed last year in connection with those held at the London Spiritualist Alliance, and met weekly for several months, but the need has long been felt for experienced leadership and guidance in more advanced studies and development.

Miss Underhill's volume of inspirational verse, *Dreams of Udar*, has just arrived in Florence, where it was eagerly awaited. The poems are extremely beautiful and on a high level of spirituality, while the preface, giving an outline of the author's own psychic development and of how the poems were produced, is intensely interesting. The book, which forms a valuable addition to psychic literature, is on sale at Seeber's International Book Store, Via Tornabuoni, Florence.

Mondo Occulto states that Professor Severa Tito, a well-known Roman occultist, has notified his intention of forming a circle in Naples for the training of magnetic subjects and the study of psycho-therapy, "for the physical improvement and spiritual elevation of the race."

Another sign of the increasing penetration of spiritualistic thought among all classes in Italy, is the appearance of a volume by Severino Zavagno, entitled *Messaggi Spirituali*, and described in *Ali del Pensiero* as "a collection of spiritual messages, dedicated to the youth of the new Italy, written by a fervent and militant spiritualist and often inspired by our mediumistic transmissions."

La Ricerca Psicica for October announces the imminent publication of Dr. Nandor Fodor's *Psychic Encyclopædia*, saying that it is "a vast and comprehensive work by the American, Dr. Nandor Fodor, whose name is known in Italy on account of his valuable articles, especially in LIGHT."

A PREMONITORY DREAM

Under the heading "Auto-suggestion or premonitory dream?" *Mondo Occulto* publishes the following:

"A painful impression has been produced in Sordevolo by the sudden death of Signora Cornella Piovano, aged thirty-eight. Signora Piovano dreamed that she had died suddenly, and awakened in great agitation. The next morning, still under the impression of her dream, she recounted it to her family, expressing the conviction that it would be verified. A few hours later the unfortunate woman, while putting her child to bed, was taken suddenly ill and died almost immediately."

CASES OF HEALING

A case of "miraculous cure" was recently reported by the Florentine evening paper, *Il Nuovo Giornale*. A certain nun, Sister Maria Petrini, was taken to hospital at Chiusi, suffering from acute appendicitis and in a high fever; she was to be operated on next morning. During the night, Sister Maria saw in a vision a nun belonging to her convent, who had died some time before. The nun came and laid her hand on the inflamed part, causing the sufferer severe pain, then said: "Now you are completely cured!" and vanished. The following morning, the incredulous doctors were obliged unwillingly to admit the complete and miraculous cure of their patient, and pronounced the operation no longer necessary. On the spot where it was to have been performed, several blood-stains were found, and the marks of seven stitches.

Not only the psychic press, but even *La Stampa*, a widely read Turin daily paper, is discussing the marvellous cures performed by one of the controls of the medium

Alfredo Forletta—an entity calling himself "Dr. Bartoli." Signor U. B., himself a psychic healer, relates in *Ali del Pensiero* that for two years he held weekly seances at his own house with Forletta, and goes on to describe at length the cure (effected by Dr. Bartoli, at a distance, and by means of a simple prescription) of a woman suffering from serious liver trouble. He also mentions the rapid recovery from a similar complaint of a man whom he treated himself by passes, with the addition of the decoction prescribed by Dr. Bartoli in the case of the woman.

THE FORLETTA SEANCES

In the October and November numbers of *Ali del Pensiero*, Count Bragadin concludes his account of the Forletta seances held in Milan. In addition to the other remarkable phenomena already described, the sitters were often touched by materialised hands (all sitting in circle, the Medium's movements being rigorously controlled). On one occasion Count Bragadin was able to touch and feel the form of two spirit hands, one lying over the other, one being large and strong, the other small and feminine. These hands held and squeezed his fingers while at the same time his hand was holding that of the Medium. On the only occasion when the Medium in trance was moving freely about the circle, he stopped before Count Bragadin, and seizing his arm, forced it up above his head. There it came in contact with the small, plump hand of a child of five or six years. Count Bragadin seized the hand with both his own, and while holding it, described his impressions to the other sitters. The little hand was cold and clammy; it moved its fingers and then withdrew.

Among the apports received at these seances were: a rosary of glass beads; a packet of fish hooks; an oriental purse containing a slip of paper covered with writing in some eastern character. (This dropped from the ceiling in answer to a request that the entity, who spoke in an oriental language, would bring a souvenir from his own country.) A small rubber ball was found beside the imprint of a child's hand in the wax on the table. A photograph of this accompanies the account. The final phenomenon of a seance which lasted more than three hours, was a quantity of small wild flowers strewn over the floor, within and without the circle. When collected, they were still fresh and damp, but they soon faded in the hand.

DR. FIELDING-OULD AT READING

BEFORE the members of the Reading Society for Psychical Investigation, on Sunday afternoon, Dr. Fielding-Ould, President of the L.S.A., lectured on "Some Aspects of the Soul in Relation to the Whole Man."

Using diagrams to illustrate the inter-relation of body, mind and spirit, Dr. Fielding-Ould said that in order to develop the mind it was not enough to stuff it with knowledge and use one's powers of argument and reason. Co-ordination and balance of the conditions of mind and body must be cultivated. Earth life was not to be despised, for it provides the means for the evolution of the mind. Striving against adverse circumstances developed the mind and it was therefore desirable to regard such circumstances as a positive privilege given by the higher powers. He believed they were not always working on one plane, but that the more highly evolved were able, even while in the body, to function on planes higher than earth when they passed over, the first thing was that the material body was shed, and afterwards, according to the degree of evolution, the astral body was shed.

Mr. Parsons presided over the meeting which was held in the Central Cinema Café, Friar Street, and there was a large attendance. The Secretary of the Society is Mr. H. Stuart Berry.

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).

MR. J. A. FINDLAY AND CHRISTIANITY

Sir,—It was with much regret that I read the report (LIGHT, December 1st) of Mr. J. A. Findlay's violent and crude attack upon the Christian religion and the Churches. This will not affect the beliefs of those who have studied their religion both in history and in life, and who know that, although the heaven always works slowly in the lump, it works effectually, and that the heaven of the Christian spirit and faith working through even imperfect Christians has worked marvels in the souls of men. Charles Darwin recognised this. After his first visit to Terra del Fuego he stated that the natives seemed to him to be degraded past recovery. After his second visit, Christian missionaries having been working there in the interval, he subscribed to the mission, which he acknowledged had done what he considered to be impossible.

Mr. Findlay's attack, however, will influence superficial minds and will hinder the work some of us have been trying to do for years—as many will be disposed to regard his attitude towards the Christian religion as typical of Spiritualists generally, and their interest will be accordingly alienated.

HELEN ALEX DALLAS.

[Other letters on this subject are unavoidably held over.—Editor]

* * *

PSYCHIC PHENOMENA OF THE BIBLE

Sir,—Referring to the letter of Herbert Bland in your issue of November 24th, I may say I read a paper on the subject he mentions before the Psychical Research Society of Newcastle-on-Tyne (now defunct) on March 12, 1912, which was afterwards published in *The Two Worlds* (May 7, 14, 21, 28, June 11, 18, 1915.)

I showed that all the Spiritual phenomena of the Bible could be paralleled by happenings of a similar description all the way down the corridor of time. The paper was called "Spiritual Phenomena of the Bible, with modern illustrations" which were taken from history and modern literature—e.g., the warning to Saul at Endor was matched with a similar warning to the Grand Duke Paul who became Czar of Russia in 1796. The deliverance of Lot and his daughters in Gen. 19 was matched with the deliverance of Gaston Blumhart in Sumatra. A more telling parallel of this event is to be found in *A Diplomatist's Life in Many Lands* (p. 161-3) where a similar deliverance is given by angelic visitors, to a miller and his family, in Italy, during an earthquake, which destroyed his mill: the brother of the miller who refused deliverance, being killed.

In my paper, the deliverances of Jerusalem from Sennacherib and Samaria in 2 Kings 7, were paralleled in the deliverance of Aberkuta in 1862-63.

My point was that the supernormal events in the Bible are not isolated, but are common to the scheme of things all the way down the ages; they occur spontaneously and are not dependent upon the seance room the psychical laboratory or other practices. The writer has been blessed with the supernormal experience of Pentecost, and other phenomena or events referred to in Scripture, which many look upon as fictitious or explain away; and has found the Bible to be the best hand book to the spiritual happenings in his life.

J. W. MACDONALD.

Howard Street, North Shields.

* * *

"RED CLOUD" AND TIME

Sir,—With all due respect to "Red Cloud" one can hardly escape the thought that he is an adept in opposing his own statements. Take the following statements (both

(Continued at foot of next column)

"LIGHT" SUSTENTATION FUND

THE £1,000 MARK PASSED

THANKS to the splendid generosity of a well-wisher of LIGHT, who desires to remain anonymous, the total of the Sustentation Fund has been carried beyond the £1,000 which was fixed as the minimum required to finance the reduction of the selling-price from 4d. to 2d. and to provide for the necessary expenses of advertising and pushing the sale.

The total, it will be seen, now stands at £1,038 12s. 2d. For the present, the Fund will be kept open, so that friends who wish to share in the good work of helping to make LIGHT better known may have the fullest possible opportunity. For, although the *minimum* required has been secured—thanks to the goodwill and loyalty of our readers—every additional £1 contributed will help to make the position more secure and widen the prospects of increased usefulness.

The following are the donations received since last week's list was published:

	£	s.	d.
Anon	310	0	0
Allan E. Renwick	2	2	0
Jay, Eff.	10	6	
Miss A. R. Browne	10	0	
Mrs. Ford Robertson	5	0	
Previously acknowledged	775	4	8

£1088 12 2

We hope that many of our readers who have not yet subscribed may be inspired to do so as part of their Christmas benefactions. Small donations will be received as thankfully as larger sums.

from *Light*, November 10th.)

"Space and Time are one. I do not admit time apart. It does not exist. Space does, but not quite in the sense of which you are aware."

"How can I tell you in a few words that which has taken me a thousand years to learn? Yes, a thousand years, and before that I had spent another thousand in these realms . . . I have gone on evolving for ages . . . It took seven years for our scientists to cloak my body sufficiently to enable me to re-enter your slow vibrations."

The time indicated in the second quotation may be always associated with Space, but it is time which passes, transitory time, and is therefore quite different from space. In fairness to "Red Cloud" we must admit that he stands in good company. Malachi raised the same paradox in his communications to Stainton Moses. But he dismissed space as well as time. "We are able to influence from a distance, time and space not existing for us." (*More Spirit Teachings*, p.40.)

With a glance in the direction of Hegel one may proffer the consideration that time is our mode of perceiving the truth of becoming in the universe and space is our mode of perceiving the truth of being. Both are verities, but they may bear very different aspects for beings in different stages of life, with different ranges of perception and vision. Perhaps that is why Judge Dahl's niece, Eva, who had grown to maturity and been educated in the spirit world said that there they have analogies of space and time.

I hope I may, without undue personal emphasis, repeat a very short letter which the *Times* published on November 3, 1925:—"It is a conjecture, but may not the difference of our perception of time and space be a means of teaching us that the universe is ever in process of creation (becoming) and eternally settled as the expression of the all-inclusive spirit? There are two aspects of the *fiat*. Past is not lost."

GODFREY BURCHETT.

Brookside, Wraysbury, Bucks.

Light

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

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

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

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

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

PRIESTS AND PURGATORY

JUDGING by newspaper reports, Spiritualism is being subjected to an increasingly violent attack by clerics of the Roman Catholic Church. Father Knapp, the conjurer, is once more holding mock seances and scaring women in darkened halls; and others, less talented as entertainers, try by denunciation and talk of "trickery and fraud" to frighten their flock away from Spiritualistic meetings—which, it would appear, the Roman Catholic authorities regard as in serious competition with their own Church services.

Ignorant people amongst Roman Catholics may be impressed by these denunciations; but not all Roman Catholics are ignorant, and it may be supposed that many good people, who know the facts, are greatly perplexed by the attitude of their Church and the antics of some of its representatives. They are likely to be perplexed, not only because they themselves know the facts, but because they have good reason to believe that many of the priests also know.

In this respect, Mr. John G. Findlay tells a strange story in his book, *The Unbroken Melody of Life* (reviewed in *LIGHT* last week). On board a ship, he says (pages 105-6), he met a Roman Catholic priest who denounced Spiritualistic phenomena as fraudulent and Spiritualists as wicked or mad. When, however, Mr. Findlay related some of his own experiences, the priest changed his tone and said: "My friend, you mistake me entirely; we in the Church know perfectly well that such things happen, but it would never do to let the people know that."

If this story be true—and Mr. John G. Findlay is a credible witness who would doubtless be ready to confirm his written statement—it follows that, in their attacks on Spiritualism, Roman Catholic clerics are engaged in a game of deliberate deceit; and it should occur to them that, in addition to the moral guilt they incur by bearing false witness against their neigh-

bours, they run the risk of being found out by their own people, with disastrous results to themselves and the religion they profess.

Two weeks ago (November 24th) there was reviewed in *LIGHT* a book first published in French in the 16th century, in which the Capuchin monk, Noel Taillepied, historian and theologian, wrote: "All the Doctors of the Church, without exception, hold and teach that, whensoever it is God's good time, the spirits of the dead return and appear to men." Unfortunately, it would appear that the present "Doctors of the Church" are not anxious to emulate their predecessors in this respect. On the contrary, they suppress the truth and come under the denunciation of Father Taillepied when he writes of those who "adduce Holy Scripture, twist, turn, torture and trepan the text with fantastic perversions, or else bawl out that it [spirit-return] is uncanonical."

It would be an excellent thing if Father Knapp, and those who support him, could be induced to read what Father Taillepied wrote so long ago. They would not like it; but it would be good for their moral health and might lighten their consciences when they think of the purgatorial process they expect to endure in the hereafter.

PROOF ON PROOF

CONSIDERING the completeness with which the independent personality of "controls" and other-world communicators has been demonstrated, it may seem a work of supererogation for Mrs. Eileen Garrett to undergo yet another series of experiments with that end in view, as she is about to do in New York and other American centres. There is, however, good reason why she should be commended for her decision. There is proof, good proof, of the independent personality of communicators from the "other side," but, generally speaking, it is not of the kind demanded by orthodox science, which requires repetition and confirmation. This kind of evidence Mrs. Garrett has already provided in the course of a series of psychological tests, recently described in *LIGHT*, and it is for a repetition of these tests that she is going to America. So far as they have gone, the scientists concerned admit that the mental reactions of Mrs. Garrett and Uvani, her "control," are distinct, and that the inference is that Uvani is a separate individual and not simply a secondary personality of the Medium. This inference they wish to check; and there seems good reason to expect that the result will be confirmation of the earlier results. Should this expectation be realised, the next step, we understand, will be a series of critical tests in this country; and, should these also prove confirmatory, orthodox science will be presented with evidence for survival which it will be compelled to consider.

BOOK REVIEW

By H. F. PREVOST BATTERSBY

ST. PAUL, ARTEMIS and APHRODITE

HOW immensely interesting it would be if we could look forward to history being rewritten from the other side. And why not? There are those there who lived it; freed, one hopes, from the prejudice which might, once, have made them unreliable, able to view the drift of time from, at least, an appreciable elevation.

Well, here is an instalment of a kind, another volume* of "The Scripts of Cleophas." Its history is almost purely ecclesiastical, and not of a period about which there is much debate, and its authenticity is commended by "a distinguished theological expert."

As its span covers little more than Paul's stay in Ephesus, represented in the "Acts of the Apostles" by a chapter and a half, much that we have no means of checking has to be included in this enlargement to a volume of two hundred pages.

That adventure, for instance, which St. Paul dismisses in a dozen words—"a night and a day I have been in the deep"—is expanded into a thrilling tale which shows us the Apostle violently captured by "the thieves of the sea" to be sold as a slave, flung chained into the ship's hold, and, freed by his jailer, diving into the sea, speeding on foot across an island, and in a boat, by superhuman efforts, eluding his pursuers till a miraculous shortening of the twilight enabled him to escape.

The extreme elaboration of this story should be studied by those who would understand the method of transmission, since only one person could be responsible for its narration.

"THE TREE OF MEMORY"

Cleophas, we are told, "drew from 'The Tree of Memory' fragments of many chronicles which were written by scribes during the first centuries." One can realise that more details of the Apostle's adventure might have been available to his friends than his own stark account of it, but the loquacity of the dead jailer, and, above all, St. Paul's despairing reflections, are another matter; and it seems incredible they should have had a chronicler. "The Tree of Memory" would surely be overburdened if everyone's thoughts were hung upon it?

And, to mention one other difficult matter before passing to the main interest of the book:—we are shown the Apostle, returning unscathed from Jerusalem, his Churches in Asia lambent before him, the die cast for him there, yet tarrying in Tarsus, prepared to deny Christ to obtain his father's blessing, and only saved from the sacrilege by a chance encounter with a beggar. It is a hard saying.

Though the thunders of the book are of Ephesus, its lightnings come from Corinth. Ephesus, for all it was a Roman capital and a gate on the main trade-route to the East, was less Greek than Oriental, and in mental vassalage to "many-breasted Artemis."

Corinth, restless with the social tides that swept it, thrust as it was between two seas, was intellectually pretentious, with a typically Greek aptitude for facetiousness, and a liking for lines of least resistance. It worshipped Aphrodite, a very different lady from Diana, and a deity it could regard as a complacent ally to a God of Love.

It was through her that a deal of trouble came to the Apostle. The maidens attached to her temple dispensed religion in a form which, as Sosthenes pointed out to Paul in the "Script," Corinth had always honoured as a very pleasant means of worship. Moreover, the

Corinthians had the easy American ideas as to divorce. "Howsoever, evil has arisen among the heathen because of this freedom, inasmuch as certain Corinthians had passed from one wife to another to the number of nine or ten. Wherefore marriage had no binding power; and with many there came to be so much licence in it as if the people were held by no tie and lived as the fornicators."

"Meats for the belly and the belly for meats," laughed the Gnostics, and Paul flung it back at them in those chapters when he hammered so hard, yet with such sublimity, their heathen habits.

His misconception of the Divine purpose made his job easier. The unhappily married, and the unhappily single were to stick it out, for "the time was short"; nor would he have anything to do with those 'spiritual marriages' (*subintroductas mulieres*) which were to spread scandal on the Church in days to come.

The Script gives us a long interesting account of the sinner whom the Apostle decreed "to deliver over to Satan for the destruction of the flesh."

It was the Deacon, Nearchineus, known for his fervour and sanctity as "The White Brother," and his crime was consorting with the girl, once betrothed to him, whom his father had married. He had plenty of sympathisers in Corinth. "We should be puffed up and proud," Zeisinius cried, "because of the boldness of our brother Nearchineus. We should commend his love, perceiving in it the pith of the Gospel teaching. Verily, our brother has not transgressed. He is as innocent as the birds."

As no doubt he was, and himself proclaimed, "I believe in Jesus, the Christ. . . . He will pardon me because my sin is a faithful love. . . . And love is of God alone."

CLASH OF GREEK AND JEW

It was a clash of Greek and Jew, Jehovah and Aphrodite; sublimated ideals!

The Church was rent by it. "I am of Paul; and I of Apollos; and I of Cephas; and I of Christ!" (and, deducibly, of Aphrodite.)

What a picture it gives of the Apostle's tasks. The Jew won; and the Greek retorted that the Jewish women missionaries were no better than they should be; upon which the Jew deplored "the shamelessness of Gentile women who sought to tempt men by going with heads uncovered into the place of worship," and asserted "that the Saint of Tarsus, by declaring that there was neither Jew, Roman, Greek nor Barbarian, neither bond nor free in Christ, had shaken the foundation of their lives, had shamed them and had destroyed all seemly discipline and worship."

Poor Paul! one can feel the exasperation almost to tears in those letters of his. "Suffer fools gladly!" One wonders how he did it.

And so, for those ridiculous Jews he set a hood for all time on a woman's hair; and for the impudent Greeks, put a cramp upon her tongue.

It was mightily unpopular, for there were prophetesses among the women, and teachers more skilled than the men.

Paul explained his ruling to Sosthenes:—"The greater number of women will either utter foolishness, or be without the power of speech. . . . But there may come a time when they will be dowered with the word of wisdom. Then I may change this ordinance. I cannot say."

The pressure put on him must have been severe, for he had already, on this question, in Ephesus, taken a toss, as we would say, in dealing with the dispute between Priscilla and her husband over his senseless charities.

"The head of the woman is the man," he said, "the head of every man is Christ, and the head of Christ is God"; an illuminating view of their several relationships. But "when Priscilla asked if this command had been given by Christ, Paul made answer, 'I know not what would have been the teaching of the Master in

*The Great Days of Ephesus (The Scripts of Cleophas). Geraldine Cummins. London. Rider & Co. 1933. 7/6.

this matter . . . but, because of the weight of wisdom behind it, I believe it to be the will of God."

Priscilla "liked not such a command . . . she held her peace . . . praying to the Lord that his eyes would be opened, and that Paul might learn that the wisdom of life is neither male nor female."

"But the Holy Spirit did not enlighten Paul . . . it may be because his mind had drawn a hood about itself."

Well, he had, in the end, to apologise to Priscilla; but the hood seemed still about his mind in Corinth, or at least so far as he found it suitable to a woman's hair.

A LOST EPISTLE

I have tried, by dealing with only a small part of the Script, to give a sense of its entertainment, but have one quarrel with Cleophas.

Why, oh, why did he not transcribe from "The Tree of Memory" that First Epistle to which he once refers, and of which, despite Weiss's ingenuities, we seem to possess only a few verses. Of what overwhelming value it would be, compared with much of the local colour he has given us, and how much more likely to be decipherable than the Apostle's thoughts. He mentions, but only mentions, a fourth epistle, of which we have never heard.

The Script gives us a picture of Paul composing. "He would first commune with Sosthenes concerning doctrine and raise his hand, which was a sign that the lamp was lit, that the Holy Spirit was nigh. Then he would walk to and fro, giving forth broken sayings, some but half-uttered, half-finished, some beautiful and noble, some that did not please him, because they held not his whole meaning . . . He would therefore remove much that was written, labouring with each saying."

It is curious how little such a method is suggested, at least by most of that "first" epistle. Can one imagine a word ever more or less in its tempestuous thirteenth chapter?

There is considerable illumination thrown on the

queer *volte-face* which took place in Ephesus after the necromancers had burnt their books of curious arts to the value of thirty thousand pieces of silver. Apparently it was provoked by the discovery that the Apostle had no intention of instructing them in a method of sorcery which they recognised as superior to their own.

One of the priests of Diana made, while on that friendly footing, a forecast that was curiously fulfilled after some four hundred years, when Cyril of Alexandria, preaching a sermon at Ephesus to confute Nestorius, proclaimed Mary as the Queen of Heaven, endowing her with all the qualities which enabled the delighted Ephesians to recognise her as their once adored Diana.

There are but few historical references in the book which can be checked with our knowledge of the period; but surely Cleophas is wrong in attributing the construction of the great tomb at Halicarnassus to Mausolus? It is generally believed to have been designed by Artemisia, his very capable widow, and only completed after her death by the architects she had trained.

REINCARNATION

The subject of "Reincarnation" is to be discussed anew at the L.S.A. on Thursday next (December 14th). Those announced to take part are: Miss Geraldine Cummins, Miss Olive Pixley, Mr. H. F. Prevost Battersby and Dr. Fielding-Ould.

Strongly divergent views are certain to be presented and it is anticipated that the discussion will be both interesting and instructive. The meeting will begin at 8.15.

Professor David F. Fraser-Harris, M.D.(Glas.), D.Sc. (Birm.), F.R.S.E., has joined the Council of the British College of Psychic Science.

THE UNKNOWN WORLD

A new and unusual attempt to lift the veil from the world's greatest enigma
by **Shaw Desmond**

Beginning in the January Number.

On Sale DECEMBER 15

a series of four challenging articles:

JAN. What Science Now Says
About Survival

FEB. The Truth About Mediums

MAR. The Case for Ghosts

APR. What Happens After
Death.

NASH'S ONE SHILLING NETT

THE WALLS OF JERICO

A COMMUNICATED EXPLANATION OF WHY THEY FELL

AT the British College of Psychic Science on November 29th, with Mrs. McKenzie in the chair, Lt.-Col. N. P. Clarke lectured on Joshua's crossing of the Jordan and the capture of Jericho and Ai.

The lecturer referred to Joshua iii, v. 16, which runs: "The waters which came down from above stood, and rose up in one heap, a great way off at Adam, the city that is beside Zarethan; and those that went down towards the sea of the Arabah, even the Salt Sea, were wholly cut off; and the people passed over right against Jericho."

The "Adam" mentioned is the modern El Damieh (pronounced Adamieh). At this spot the river hugs a line of cliffs, which are susceptible to landslides. This is particularly the case during earthquake shocks. There are several recorded occurrences of such landslides having blocked the river at this point, the most recent being during the earthquakes of 1929, when the river was completely dammed for nearly twenty-four hours, leaving the bed dry. Although the book of Joshua does not refer to an earthquake at this period, we find a significant verse in the Song of Deborah (200 years later) in Judges v, 4-5, which runs: "Lord, when Thou wentest forth out of Seir, when Thou marchedst out of the field of Edom, the earth trembled . . . the mountains flowed down . . ."

So here we are told of an earthquake and landslide in Joshua's neighbourhood, at the very time that the waters were held up at Adam and left the river bed dry. This, in the lecturer's view, would appear to be not merely a reasonable, but also the only possible explanation of this episode. The only psychic phenomenon, therefore, consists in Joshua's foreknowledge that this was about to happen.

UNDER SPIRIT-GUIDANCE

The lecturer pointed to the fact that Joshua was acting throughout this, his opening campaign, entirely under spirit-guidance, which instructed him when the crossing was to take place, the scheme by which Jericho should be captured, and the tactics he should adopt for the destruction of Ai.

In connection with Jericho, Colonel Clarke said that in the considered opinion of expert archaeologists no physical cause could be assigned for the falling of the walls—earthquake, undermining, battering and collapse from decay had all been ruled out. It was, moreover, agreed that at the period under discussion both the inner and outer wall on the west side did fall, and fell outwards, and clear traces of a vast conflagration resulting in the complete destruction of the city were everywhere to be seen. What, then, made the walls collapse?

In a sitting with Mrs. Mason on November 5th at the British College, Col. Clarke received, unsought and much to his surprise, a message about a wall. He took it to refer to a small stone and brick parapet behind the College but when "talk" and "excavation" were subsequently mentioned he connected it with his lecture. Disclosing nothing, he asked questions to which Maisie, (Mrs. Mason's control) answered:

"The name is Jericho. Rhythm was the cause of the walls falling. By going round the walls many times they caused rhythmic vibrations. This resulted in the ether being drawn from the bricks; and as soon as etheric life substances are withdrawn from any substance, that substance disintegrates. This caused the walls to fall. To get this, the men would have to be in harmony, and they were. It becomes mass thought. Also, they timed themselves to lift their vibrations to those of the spirit world and spiritual force which, playing on their minds,

made them of one accord. There had to be an earth-co-operation.

COL. CLARKE: Why walk once round for six days and seven times round on the seventh?

MAISIE: It had to be instilled in the minds of specially-chosen men to do a certain thing at a certain time. It was a form of training, since harder work was required on the last day. The spirits drew power from them and stored it. At the beginning the men could not hold to the vibrations long, and when they had walked round once, they were tired. They must have slept very soundly those nights, regaining their power. The power was so attuned that the work could only be accomplished by seven circuits. On the last day, the spirits had to form an entire circle and could only do it by having the men's auric emanations going round seven times, because the ether in brick does not respond as quickly to spirit-operations as it does in the physical body.

COL. CLARKE: Why did they shout?

MAISIE: The walls were about to fall, and the men who were kept silent in their marches were allowed to talk and shout. The spirit told Joshua that the work was done. It was not the shout that caused the walls to fall. ("Shout, for the Lord *hath given* you the city.")

COL. CLARKE: Where was Joshua during the marches?

MAISIE: Outside, communing, praying, meditating and getting his commands.

All this information was conveyed by Maisie as coming from Col. Clarke's father who was a Civil Engineer and would naturally be interested in the unexplained collapse of a city wall.

The lecture was illustrated by about forty lantern slides made from photographs taken by Col. Clarke in the region described.

A REALISTIC VISION

MY son has returned to see me several times since he passed over in July, but his recent visit on 7th November caused me great joy and much amusement.

When I awakened at 7.15 a.m. I was a little surprised to find an aeroplane in the place where the wardrobe always stands! It was "in space" and coming towards me. As it approached I noticed that the propellor was slowing down. The 'plane was in silver striped with black and had a glowing red light on the tail end. A voice inside my head called my son's name; and in reply the aeroplane "dipped a salute" to me! It then did a few playful stunts and disappeared.

I could not see the pilot, as the 'plane was a closed one and had a "sealed up" appearance with very small windows. I knew it was my son because on this earth he was a pilot and a very keen airman who thought flying the greatest sport in the world. He used to fly over the house and do stunts for me over the garden so that I would know it was he who was flying overhead. His playful stunting in the vision recalled this to my memory. A pilot gets a certain style into his "stunting" which can be easily recognised by a person who is accustomed to watching him. That is why I know my son was piloting the 'plane in the vision. (Mrs.) SHIRLEY ESHELBY.

L.S.A. Free Public Lecture

TUESDAYS AT 7.30 P.M.

When near to South Kensington attend these meetings.

MR. W. H. EVANS

author of

"Spiritualism, a Philosophy of Life"
gives A SHORT ADDRESS.

Clairvoyance to follow: December 12th,

MRS. GRACE COOKE

Coffee and general discussion.

LONDON SPIRITUALIST ALLIANCE

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

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

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

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

Secretary : MERCY PHILLIMORE.

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

SATURDAYS 10 a.m. to 1 p.m.

Telephone : Kensington 3758.

Telegrams : Survival, London

Established 1884.

Incorporated 1896.

MEMBERSHIP FEE : ONE GUINEA PER ANNUM

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

LIBRARY CATALOGUE (Classified) 2/10 post free.

Private Sittings Daily with approved Mediums, including Mrs. Abbott, Miss Bacon, Mrs. Garrett, Mrs. Mason, Ruth Vaughan.

Home Circles. Apply to Secretary for information.

DEVELOPMENT OF PSYCHIC FACULTIES

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

Tuesdays at 8.15 p.m.—Group Seances.

Members 2/6. Non-Members 3/6. Dec. 12th—MRS. CANNOCK

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

Short Addresses by MR. W. H. EVANS.

Dec. 12th—Clairvoyance—MRS. GRACE COOK.

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.

SPIRITUAL DEVELOPMENT

IN his address at the L.S.A. Free Public Lecture, on Tuesday last, Mr. W. H. Evans dealt with "Spiritual Development." He said this must not be confused with "psychic development," for it is possible for one to be a good psychic and yet not be spiritually-minded. There is a tendency to imagine that whatever is unseen in relation to ourselves and the finer aspects of our being is necessarily spiritual, but it is an unwarrantable use of the term when it is made to apply to anything lower than the divine in man. Of course, psychic unfoldment does in many cases bring about a quickening of the higher nature, but not in all.

Just as one may be psychic and not spiritual, so may one be spiritual and not psychic—that is in the usual acceptance of the term. At the same time, the development of the higher man carries with it the unfoldment of a finer sensitivity which renders him capable of sensing the invisible world—thus, there are many people, who, although they have had no mediumistic experiences, and know nothing about the modern revelation, know that man survives the change of death. This definite intuition is much more convincing to those who experience it than all the psychic phenomena in the world, which, after all, can only confirm what they already know.

We must, however, not fall into the mistake of imagining because some are able to lift themselves to these higher altitudes that they are superior persons. We may think so, but it is fatal for anyone who does have such intuitions to think so, for of all sins that of spiritual pride is the most devastating in its effect upon the inner life, and many fall from grace because they entertain thoughts which are unworthy.

One must not condemn what we may term the materially-minded man. It is wise, continued the speaker, to remember that although a man's higher senses may be somewhat obtuse, he can still be, and probably is, honest in all his dealings. In fact, many a materially-minded man,

who is not troubled about the finer issues of life, is near the kingdom. Think of the Pharisee and the Publican, or of the Good Samaritan, instances of men who, although they may have been regarded as being outside the kingdom, showed by their actions that they were inside it. They were practical in their religion, and the spiritual man must also be practical, otherwise his spirituality will be a matter of words and not deeds. As James puts it, "For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass : for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was."

The development of the spiritual man demands constant labour, though one must not be anxious about results. In both psychic and spiritual development, looking for results is fatal to good work. One must keep on without thought of reward, desirous only of doing what is right and true. In this way, one reaches the Kingdom unawares. The consciousness of the higher life comes to birth naturally and the joy of it creeps into the heart and from thence radiates through the whole man.

ORGANISATION OF HOME CIRCLES

IN the Spiritualist world we have various organisations, some stressing one aspect of the subject of Spiritualism, and some another. One prominent publicist (Mr. Hannen Swaffer) recently expressed the opinion (LIGHT, October 27th) "the Spirit world desires no churches, organisations, speakers, researchers, or newspapers. What it desires is Mediums. To get more Mediums we have to encourage the home circle."

Now, to encourage is "to stimulate, to embolden, to countenance"; and without speakers, newspapers, and organisations it is not easy to see how encouragement is to be given to the many home circles. We all know that association with others of like interests and aims, exchanges of experiences, pooling of resources, and occasional meetings in person, serve as a strong encouragement to those who, without these amenities, might become discouraged by the way.

Various conjectures as to the likely number of home circles in Britain have been made from time to time, but none of these are reliable. The desire to keep the privacy of the home and the sacredness of the subject preclude any accurate computation. One recalls the story of Elijah, who cried: "And I, even I only, am left" only to be told, "Yet I have left me seven thousand in Israel, all the knees which have not bowed to Baal."

For every one of us "known" there may well be seven thousand similarly interested and seeking, but to us, unknown.

We have been repeatedly told by some on the "other side" that the spirit world conceived the idea of linking and organising the many home circles, and in such a way as to include any who are earnestly seeking to demonstrate survival.

While we may be of different races, and hold different opinions on a variety of subjects, the common interest in survival should provide a link, and those who were privileged to hear the Direct Voice Broadcast at the recent conference of "The Link" (the Association of Home Circles) had the assurance that behind this organisation is the spirit-world, notably those pioneers and warriors in the Cause, who having experienced our difficulties whilst on this plane, are rallying to our aid from the higher planes.

With all respect to the earnest publicist quoted above, we assert, in agreement with those on the other side, that there is a present need for organising and linking those here who have identical aims, and kindred desires. "The Link" invites all circles to join in this organisation, which, according to the definite forecast of our Spirit friends, will sweep around the world, and will become, in the recent words of Sir Arthur Conan Doyle, "One of the strong arms of Spiritualism." B. J. HERRINGTON.

British College of Psychic Science

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

(Telephone: Western 3981)

Hon. Principal: Mrs. CHAMPION DE CRESPIGNY

Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

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

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

FRAU LOTTE PLAAT

will give a limited number of Private Appointments during her visit to the College, until Dec. 12th.

GROUP CLAIRVOYANCE.

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

Friday, Dec. 8th, at 5 p.m. Mr. T. WYATT

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.I.

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

Sun., Dec. 17th, at 7 p.m. Speaker: Mr. H. ERNEST Clairvoyante: Mrs. Estelle Roberts. HUNT

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

The 'W.T. Stead' Bureau & Library

5, SMITH SQUARE, WESTMINSTER
(Entrance North Street.) Telephone: Vic. 0567.
Hon. Secretary: Miss ESTELLE STEAD.

HOURS: MONDAY to FRIDAY, 11 a.m. till 6 p.m.
The Lending Library contains over a thousand volumes.

PRIVATE SITTING

Private sittings can be arranged with well-known mediums for Psychic Photography, Trumpet, Clairvoyance, Psychometry, Automatic writing

Every Wednesday, at 3 p.m., Circle for Clairvoyance.

Limited to 8 persons. Members, 3/- Non-Members, 4/-

December 13th. Mr. GLOVER BOTHAM.

Library 'At Home' on Alternative Fridays, at 3 to 5 p.m.

Lecture, discussion and tea 3 to 3.30 p.m. Members, 1/- Visitors, 2/-

TO-DAY (Friday). Mrs. GRACE COOKE.

TRANCE ADDRESS (White Eagle.)

Chair: Mrs. DOUGLAS MILNE

Discussion Tea, Members 1/-

Visitors 1/6

Subject: "Spiritual Implications as to Personal Conduct."

STEAD BUREAU XMAS PARTY

December 16th at 4 p.m.

Admission free by presenting a Toy which is afterwards given to a destitute child. The need is great—come and help us. Mrs. Cook and Mrs. Sharplin will describe the children present and give their messages.

For particulars re Developing Classes and other activities
Apply Secretary, W.T.S. BUREAU, 5, SMITH SQUARE.

SYLLABUS ON APPLICATION.

SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. I.

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

SUNDAY, DECEMBER 10th, 1933.

11 a.m.—Mr. Percy Scholey.

Clairvoyante: Mrs. Annie Johnson.

6.30 p.m.—Mr. Dimsdale Stocker.

Clairvoyante: Mrs. Estelle Roberts:

Sunday, Dec. 17th, at 11 a.m.

Dr. W. J. VANSTONE

Clairvoyante: Miss Lily Thomas.

Sunday, Dec. 17th, at 6.30 p.m.

Mr. LEWIS JEFFERSON

Clairvoyant: Mr. Thomas Wyatt.

Silver Collection on entry

OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

ORGAN RECITAL.

ADDRESS.

QUESTIONS ANSWERED.

CLAIRVOYANCE.

Admission Free.

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

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

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

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

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

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

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

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

Friday.

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

6.30 p.m.—Students' Class.

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

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.

LIBRARY TEA

(TO-DAY)—Friday, December 8th, at 4.15 p.m.

Speaker: MR. ERNEST MEADS.

Tickets 1/-.

By Appointment:

Mr. Glover Botham

Mrs. Esta Cassel

Mrs. Annie Johnson

Mrs. Rose Livingstone

Miss Lily Thomas

Miss Frances Campbell

Mrs. Fillmore

Mr. Horace Leaf

Mrs. Helen Spiers

Mrs. Beatrice Wilson

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.

A CLAIRVOYANT VERGER

STORY TOLD BY MR. ERNEST OATEN AT QUEEN'S HALL MEETING

IN an address at the M.S.A. service at Queen's Hall, London, on Sunday night on "The Quest for Immortality," Mr. Ernest W. Oaten talked of the great central idea on which Christianity is built, and disputed the claim that the resurrection of Jesus was an unique incident. Two thousand years ago, he said, men lived in an age of miracles. A universe of law and order which modern science has established has no room for miracles, for anything unique. Religion would have fared badly had it not been for the coming of Modern Spiritualism, which has demonstrated that what was thought to be unique in the life of the Master is taking place in the life of every one of us. We cannot avoid surviving. We cannot die for the life of us.

"Attending a funeral of an old lady in a Manchester crematorium some little time ago," continued Mr. Oaten, "I remarked to the verger how awkward it is to believe in bodily resurrection in a crematorium. 'Do you know, sir,' he told me, 'I have seen here dead persons following their coffin numbers of times for the past twelve years. And when the coffin had passed through the door into the crematorium I have seen them following it. I have been able to describe them and they have been recognised. And I have seen them hanging about for weeks afterwards.' The fact that the descriptions tallied, makes the visions of the old verger veridical. I find nothing surprising in his story.

"An old friend of mine, Frank Chadwick, died at Cardiff, 60 miles from Manchester. I did not even know that he was ill. Yet at the very hour in the night I woke and saw him standing by my bed. Dazed with heavy sleep I could only ask him: 'What is the time, Frank?' He reached for his watch and said: 'I have stopped.'

"Another night I saw my father. 'Go and see your mother,' he told me, 'we are waiting for her, she will collapse suddenly and it won't be long.' My mother was enjoying herself on a holiday in the country. I went to see her during the week-end. She was all right. The following Wednesday she was taken ill and on Thursday she passed.

"Such instances could be multiplied by the hundreds. Modern facts confirm ancient intuition. He who denies survival is simply ignorant of the accumulated facts. And if there is something in man which can survive the greatest of shocks, death, it will survive anything thereafter. We learn, from the other side, of chains of communications which lead up from the lowest soul even, perhaps, to the heart of God. Immortality is bound up with two questions: is there something in us capable of survival, and is there a state where that something can find fuller and larger expression? The answer to these two questions is decidedly in the affirmative."

Mr. Oaten's address was followed by clairvoyance in which Mrs. Estelle Roberts displayed her usual brilliancy.

"POWER ON INITIATION"

At the service in the Æolian Hall, London, on Sunday evening, through the mediumship of Mrs. Meurig Morris, "Power" delivered a long address, dealing with the ordeals of initiation. He contended that the tests which the initiates underwent in the ancient Mysteries had a very practical relation to every-day life and the temptations and sufferings to which the ordinary man is subjected. The ordeals imposed on the mystics were of a very severe order and were designed to insure that they should be fit for their work as pioneers of spiritual progress and to give them a deeper knowledge of the mysteries of life and death.

BOOKS

ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM

by Harvey Metcalfe. 7/6

JESUS THE CHRIST

by The Rev. G. Vale
Owen. 4/6

THE KINGDOM of GOD

and the Power and the Glory
by The Rev. G. Vale
Owen. 4/6

THE WITNESS

by Jessie Platts. 5/-

THE PRIESTHOOD OF THE LAITY

by The Rev. G. Vale
Owen. 1/6

MORE LETTERS FROM HEAVEN

by Winifred Graham.
4/6

KATHLEEN

by The Rev. John
Lamond, D.D. 6/-

AN ARTIST IN THE GREAT BEYOND

by Violet Bruton. 4/6

THE BLUE ISLAND

Communicated by W.
T. Stead. 3/6

HEALING THROUGH SPIRIT AGENCY

Written and compiled by
R. H. Saunders. 3/6

BEAR WITNESS

4/6
by A King's Counsel.

HOW SPIRITS COMMUNICATE

by The Rev. G. Vale
Owen. 1/6

MY LETTERS FROM HEAVEN

by Winifred Graham.
4/6

BODY, SOUL & SPIRIT

by The Rev. G. Vale
Owen. 1/6

At all Libraries and Booksellers

HUTCHINSON

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."

Rider & Co.

SOCIETY ARRANGEMENTS (Contd.)

Wimbledon Spiritualist Church

(Accepting the Leadership of Jesus Christ)

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

Sunday, Dec. 10th, at 11 a.m. . . . Mrs. RUTH DARBY
Address, Spirit-descriptions and Messages.Sunday, Dec. 10th, at 6.30 p.m. . . . Mrs. RUTH DARBY
Address, Spirit-Descriptions and Messages.Wednesday, Dec. 13th, at 7.30 p.m. . . Mrs. FLORENCE STEPHENS
Address, Spirit-Descriptions and Messages.**HEALING**—No charge, Monday and Thursday, 10 a.m. to
3 p.m. Wednesday, 3 p.m. to 6 p.m.**The London Spiritual Mission**

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, Dec. 10th, at 11 a.m. . . Rev. ERNEST S. B. WHITFIELD

, , , , at 6.30 p.m. . . Mrs. ALICE BAILEY

Wed., Dec. 13th, at 7.30 p.m. Clairvoyance. Mr. VOUT PETERS
Silver Collection.**TO-DAY (Friday) at 7.30 p.m.**

Lecture by Mr. J. ARTHUR FINDLAY

**"WHY SPIRITUALISM MUST BECOME THE ONLY
WORLD RELIGION"**

Admission by Ticket.

**The Edinburgh Psychic College
and Library**

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S. London

Syllabus on application. Visitors welcome

ERNEST HUNTCHANGE OF ADDRESS : 20 WOODSTOCK ROAD, BEDFORD
PARK, W.4.In his studio at this address Mr. Ernest Hunt will give regular
lectures and hold classes in Applied Psychology, Mental Training
and Psychic subjects. Also Consultations and advice.
Particulars from Secretary**ASTROLOGY**Your Horoscope cast by astrologer of 30 years world-repute. Life's
Prospects, Possibilities described. Health, Marriage, Finance, Business
Guidance, Events, Changes, etc. Send P.O. 1/-, Birthdate, stamped-
addressed envelope for expert delineation, the accuracy of which will
amaze you. Elroy Studios (L.) 37, Albemarle Street, London,
W.1.
*Innumerable unsolicited testimonials received.***LEARN DOCTOR OF SPIRITOLOGY
WORLDWIDE INSTRUCTION**Depression proof. Dignified. Seminary 20, South Whitley, Ind., U.S.A.
SENSATIONAL MANUSCRIPTS about Jesus unearthed. Latest
discoveries. Specimens—6d. Seminary 21, South Whitley, Ind., U.S.A.
NEW "UNIVERSAL" LANGUAGE. Easy as ABC. Correspond with
the whole world. Price—6d. Seminary 22, South Whitley, Ind., U.S.A.
RELIGIOUS ORGANIZERS. Full or spare time. Choose your own
territory. Income assured. Seminary 23, South Whitley, Ind., U.S.A.
EXTENSION COURSE SALESMEN. Full or spare time, Experience
unnecessary. We train you. Seminary 24, South Whitley, Ind.,
U.S.A.
BOOK SALESMEN wanted. Full or spare time. Leads
furnished. 100% profit. Seminary 25, South Whitley, Ind., U.S.A.

Kindly support our Advertisers

Classified AdvertisementsClassified Advertisements, which must be prepaid, 1/- per line (Average 9
words per line). Minimum 2/-. Send with remittance to: ADVERTISEMENT
MANAGER "LIGHT," 16, Queensberry Place, S.W.7. Phone: Kensington
3758.Advertisements given over the 'phone cannot be guaranteed unless
confirmed in writing.**Mediums****HORACE LEAF.** Daily, Monday to Friday, 10.30-5.30, or by appoint-
ment. Developing Class, Tuesday, 8 p.m., 2/-. Psychometry Seance, Wednes-
day, 3 p.m., 2/-. Psychometry by post, 5/-. Healing. Psychic Correspondence
Course, particulars on application. Grottrian Hall (Studio No. 3), 115, Wig-
more Street, London, W.1.**NAOMI BACON (Trance Medium).** Can be seen by appointment
at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758)
and at The British College of Psychic Science, 15, Queen's Gate, S.W.7.
(Western 3981).**T. E. AUSTIN** holds every Thursday a Developing Class at 3 p.m.
and 8 p.m. and Public Clairvoyance and Psychometry on Sundays at 7 p.m.
Private Sittings, Trance and Normal by appointment.—23, Upper Addison
Gardens, W.14. Park 3345.**PSYCHOMETRY** from small articles worn or used, letters or writing.
Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope
appreciated. Janet Lamenby, 4, Darley Drive, West Derby, Liver-
pool. (31)**MARIAN MORETON.** At Home Daily. **CLAIRVOYANCE.** 81,
Westbourne Terrace, W.C.2. (Near Lancaster Gate Station). Paddington 0597.**B. D. MANSFIELD, Trance Medium,** holds a Public Seance every
Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at
3 and 8 p.m., 1/-. Healing by appointment no charge is made. Private sittings
by appointment. 118, Belgrave Road, S.W.1. (46)**GERALD DE BEAUREPAIRE, Clairvoyance, Psychometry, Trance,**
Group Seances, Developing Classes. Clients visited. Postal Psychometry 2/6
Public Clairvoyance. Lectures. 62, Foxbourne Road, Balham, S.W.17.
Telephone: Streatham 7848. (898)**MRS. GUTHRIE, Clairvoyante and Psychometrist.** Interviews daily
by appointment, at Homes attended, clients visited.—15, Westgate Terrace,
Redcliffe Square, S.W.10. Flax. 7431. (1049)**BERNARD RODIN (Trance and Normal Psychic) Public Speaker,**
Demonstrator. Sittings, Diagnosis, Healing daily by appointment, (will visit
if necessary). Postal Psychometry 2/6. Developing classes conducted.—11,
Shrewsbury Ave., Kenton, Middx. (Bakerloo & Met. Rlys.) Wordsworth 2375.**Circles****ALFRED VOUT PETERS**Holds a public Circle every Monday at 8, at 51, Hunter Street
Brunswick Square, London, W.C.1.**Astrology and Numerology****KYRA.** — Horoscope 5/-. 10/-. 15/-. Birthdate, Crystal,
Consultations Monday and Thursdays, 11-4.—40, Queensborough Terrace,
Hyde Park, W.2. Park 0239. (929)**OLIVE MAITLAND-MARSH,** author of "Butterflies and Ashes,
Uplifting Humanity," advises daily on personal problems, through the medium
of psychology and numerology. None too trivial or difficult to solve.
Appointment only.—Phone: Victoria 2965, or write Flat 2, 31, Buckingham
Gate, Westminster, S.W.1.**ASTROLOGY. SHORT GENERAL READING, 5/- ; more detailed,**
10/- to 20/-. Personal interviews, 11 to 6 p.m. Astrology taught, 63/-.
Complete course, six lessons. Miss A. Bull, 11, Maddox Street, W.1.**"HOROSCOPES."**—Short general reading, 2/6. More detailed
5/- and 10/6. Send birthdate. ARTHUR J. BOULTON, 27, BAALBEC
ROAD, HIGHBURY, N.5.**Seaside and Country Hotels,
Apartments, etc.****LONDON****"LILY HURST,"** Health Culture Hydro, 95, Upper Tulse Hill,
S.W.2, for a sun bathing rest cure holiday. Solario Garden Chalets. Non-
meat cuisine. From 2½ guineas. W. S. Hendry. Tulse Hill 3045. (925)**SUSSEX****"YOUR SPIRITUAL HOME."** All Bedrooms hot and cold water,
electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr.
and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)**TO BE LET, FURNISHED OR UNFURNISHED.**Large room suitable for Office or Study, in quiet house, three minutes from
South Kensington Station.—Box W., "Light," 16, Queensberry Place, S.W.7.**Miscellaneous****OAHSPE** 8/- Cloth, 12/- Rexine, rd. corners, red-gilt
by post 6d. extra. **KOSMON MANUAL**
No. 1, or Life Consciousness and Persistence, 1/6 ppr., 2/6 post free.
The **KOSMON PRESS**, 39, CHESTNUT ROAD, S.E.27.

Christmas, 1933

WHY NOT GIVE A BOOK ?

A few suggestions from recent Psychic Publications :

My Philosophy—Sir Oliver Lodge	21/6	Psychical Research—Prof. Hans. Driesch	5/6
The Rock of Truth—J. Arthur Findlay	5/6	The Cleophas Scripts by Geraldine Cummins	
On the Edge of the Etheric—J. Arthur Findlay	4/-	1. The Scripts of Cleophas ..	13/-
The Unbroken Melody of Life—John G. Findlay	3/10	2. Paul in Athens (cheap edition)	5/6
Opening the Psychic Door—F. W. FitzSimons	13/-	3. The Great Days of Ephesus	8/-
The Supernormal—G. C. Barnard	8/-	The Road to Immortality—Geraldine Cummins	6/6
Health—R. H. Saunders	6/6	He Became Man—F. H. Haines ..	8/-
Healing Through Spirit Agency—R. H. Saunders	3/10	A Voice From Heaven—F. H. Haines	4/6
Ahmed's Daughter (Novel)—Horace Leaf.. .. .	6/6	The Candle of the Lord—W. H. Evans.. .. .	3/10
Proof—Rev. V. G. Duncan	5/6	Life Beyond Death—with Evidence—Rev. C. Drayton Thomas ..	4/-
We Are Here—Judge Dahl ..	4/-		

WORKS BY STAINTON MOSES

Spirit Teachings (Tenth Edition)..	6/6	More Spirit Teachings	1/8
Pearls of Great Price (Selected passages from "Spirit Teachings")..	7d.	Stainton Moses (His Life and Work)	1½d.

THE L.S.A. BOOKLETS

1/2 each.

5/6 the set of five

- | | |
|---|---|
| 1. Human Survival and Its Implications. Helen A. Dallas. | 4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill. |
| 2. The Mental Phenomena of Spiritualism Rev. C. Drayton Thomas. | 5. Demonstrated Survival : Its Influence on Science, Philosophy and Religion. Sir Oliver Lodge. |
| 3. The Physical Phenomena of Spiritualism. Stanley de Brath. | |

Listening In—Olive C. B. Pixley .. 1/1

Objections to Spiritualism answered—Helen A. Dallas 1/2

ALL PRICES INCLUDE POSTAGE.

SEND CASH WITH ORDER TO

L.S.A. PUBLICATIONS LIMITED

16, QUEENSBERRY PLACE,

LONDON, S.W.7.