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PRINCIPAL CONTENTS

"New Year" of the Early Church. By Shaw Desmond	1-2-3	Book Review by H. F. Prevost Battersby : The Unconsenting Science	9
An Experiment in Clairvoyance	3	Simplifying "Miracles"—Theory of Materialisation Process. By Dr. Nandor Fodor	10
Magic of Zulu Witch Doctors	4	Rev. C. L. Tweedale and a Bradford Lecture	11
Further Evidence for Survival. By J. Arthur Hill	5	Can Spirit-Beings See? By Captain V. M. Deane	12
Saint Stephen, the First Martyr. By Dr. Frederic H. Wood	6	Concerning Fairy Beings. By Capt. Quentin C. A. Craufurd	14
Science and Psychical Research	8		

"NEW YEAR" OF THE EARLY CHURCH

THE "MESSENGER'S" REVELATIONS THROUGH THE WRITINGS OF GERALDINE CUMMINS

By SHAW DESMOND

THERE lie on my desk three volumes. One of them is called *The Scripts of Cleophas*. The second *Paul in Athens*. And the third : *The Great Days of Ephesus*.

Not only I, but exegetists of the first rank and theologians of any rank, have found criticism dumb in face of those three volumes.

They are not like anything else. There is, so far as I know, nothing on this little round spinning world to parallel.

Geraldine Cummins has written without a pause 2,230 words in one hour and thirty-eight minutes. On March 16th, 1926, in the presence of four witnesses, she wrote for an hour and five minutes at the rate of 1,615 words an hour, a rate quite impossible to her normal writing. The power seems to give out in about one and a half hours, and when she first began her "automatising" only 15 minutes were possible to her.

I myself have recently seen her write a quite exquisite prose of about 2,000 words in an hour and ten minutes.

These three volumes are really the story of the Early Christian Church. They are redolent with the spirit of those Primitives who constituted that Church. They contain the tiniest details of the life of the early apostles ; of their sublimities and their pettinesses ; of their victories and defeats ; of their quarrels and reconciliations.

They confirm in many instances the often slenderly written records of the new Testament, especially the Pauline epistles, but they do much more than this.

They do actually, according to some of the scholars fitted to judge, throw a blinding light upon much that was

obscure of those early years when men and devils fought together and before the White Company of Christ had been "organised" inexorably into the metallised cohorts of Emperors and Courts. The days before Christ had been "organised out of the Church"—before the Church had lost the "Spirit" in order to find the "Power."

Upon the appearance of *The Scripts of Cleophas*, a quite properly critical world of letters, waited, jibe in hand, to launch the first shaft against the "style" and the "content," only to find itself impotent in face of one of the most perfectly fashioned idioms in that world. An idiom holding within itself its own veridical proof—true to itself—not constructed from the outside, not aped—but the original speaking out of the mists of two thousand years to the men and women of the twentieth century.

Nobody knows better than the man of letters how possible it is to "make up" a very perfect idiom of a period, to place it in the mouth of some invented character, and to let him say his say. It has often been done—I have done it myself—but however perfectly this may be done, the spoken word, fresh from its fount, is something quite other. It carries within its own justification.

For it is the "Messenger" speaking. Not the automatist, nor anybody now living on this earth. It is a Voice out of the past which is never forgotten but is as much with us to-day as it was when it unrolled its film across the heavens. Something that is as true of the stillest smallest voice as of the greatest. Here you can read how the Twelve were chosen. About Pentecost and

the Gift of Tongues. About the miracles of Peter and the apostles. You can discover how even then the world of light and revelation was plagued by the sophist and by the Pharisee who was the unspiritual prototype of the modern academic pundit.

The tiny, ill-considered domesticities go straight to the heart of those who still are wise enough, their heads in the clouds, to hold their feet to solid comfortable earth-mother. How the small outgoings of the daily life were met and how they had to pinch and scrape to meet them, in a day before bishops lived in palaces and men served God clad in golden coats. When the altar was the upper chamber and the Spirit of God flamed through the hearts of men.

How persecution was the feeder and the purifier of the Church and the pleasant little story of Dorcas. How Rome dealt with her subject nations and an analysis of that fine fair and balanced Roman mind which held the earth in thrall if not always enthralled.

How Paul "died" and returned to the body in a day when the ghost still was supple in its sheath and when men still spoke with angels.

When we come to the continuation of what is the Saga of the Early Church, called *Paul in Athens*, we reach the second phase of a great story.

Here we touch the human note of universal appeal by which even the great artists can only rarely reach through to the heart of the mass from which they are eternally divorced. It is the vibration of the spirit common to all men—for Man is a Spirit as everything in these three volumes proves. Here is the heartbreak of simple wise men in the face of organised "science" and cold intellectualism . . . exactly as it is to-day. For both everything and nothing changes. Paul standing before the "Men of Wisdom" in the lovely city of the Greeks as they seek to snare him with the Greek subtlety, is the story of all inspiration and all art in the face of "intellect," even though of art, intellect itself be a part.

And how Paul, himself once one of these intellectuals, his learning then a trap instead of a treasure, sweeps through them like burning flame with the sword of the spirit, making their subtle littleness as nothing, is the story of the knight in the fairy tale who rescued the beautiful maiden out of the hands of the magicians. And the Dionysius of Athens is the intellectual father of our university professor who has subdued his heart to his intellect, to the undoing of himself and the glory of Satan, that Lucifer who was once the "light-bringer," "and he a fine angel and all his talents gone astray on him," as Joe the Tinker says in *Tales of the Little Sisters of Saint Francis*.

How Phebe tended the fighting churchman in his sickness is the story of woman through the ages. Despised by this woman-hater, she heaps coals of fire upon his head. And of that other woman, Chloe, who offers gold as a bribe instead of woman's bribe—the body.

Read "The Confession of the Keeper of the Tomb" which Paul read to the Gentiles, and ask yourself whether behind automatic writing there does not stand the Greater Powers? Read this living, moving story and ask yourself whether, after you have read it, you have not made the discovery ultimate—that life and death are the heavenly twins.

Read of the sacrifice of Vibia the virgin—woman's eternal and often wrong-headed sacrifice of self to selfishness. And how Paul, with that strange power of the

spirit hedged himself about with a hedge within which neither the slaves of Capiton nor any others, save the unbelieving Jews, could break. For great and terrible are the powers of unbelief, and Black Magic has its own day—though its day quickly ends in night. For even Cæsar would have had to bow his imperial head to that invisible power.

And in *The Script of Youth* section of *Paul in Athens*, can the apostle's international plan to gather all the nations in the world under the banner of Jesus find its parallel? For since that day no man has dreamt that dream save the Founders of the Red International, who in their dream of the brotherhood of man left out the fatherhood of God, and so perished. Those men who often taking His name in vain yet often did His work—the men who sometimes hated Him but whom He always loved.

TRAGEDY ON THE HEELS OF COMEDY.

But it is when we reach the last phase of the great Saga, known as *The Great Days of Ephesus*, and a great title it is, that we begin to see not "through a glass darkly but face to face" what is the story of all religion and of all religions. We find running through it not only all that its two predecessors had but one of those piteous, wonderful human stories which tell us that even the greatest have their lacks, and that in the hand of no son of man do the gods place all the gifts, in what one of the characters, the learned Tyrronus, himself foolishly calls "this foolish jest called life."

Here, in this last story of the Early Church, you find tragedy stalking on the heels of comedy, and all the play of passion and power which makes up our world.

If ever writing spoke it speaks here. It says unmistakably: Let no man or woman shrink from that struggle as does the Buddhist—who seeks to live life out of life—let him or her shrink neither from the pain nor the defeat which but preludes to victory.

Read of the crowning of the lovely *betairai* Lais, who was "fair as the moon and a weaver of strange spells," as Queen of Corinth; of the murder by Alexander of which Paul was accused and of the confession of the dying slave which freed him—surely as moving as anything the play of life has staged. Read of Paul in the open boat alone on a naked sea and still more alone upon that sea of the spirit on which all great souls sometimes find themselves, and do not say that there is no mystery of adventure in life.

But read also of the often wrongheadedness of those often thoroughly wrongheaded old gentlemen we now know as saints. Of Paul's insensate quiet dislike and distrust of his best friend—woman; of the ordering of her lowly position in a Church which never seemed to realise that its Teacher had never placed woman in such position—but a position, let it in fairness be said, determined by Paul rather "by permission" than "commandment." Of what seems to me at least to be the entirely unspiritual conduct of Titus towards two true lovers, and all the tragi-comedy of the pageantry of the two-thousand-year-old life.

For in all this it must not be forgotten that even after a two thousand years which on the timeless astral must be but as yesterday, some at least of the saints, if we are to judge by these writings, have not progressed, but still enmesh themselves in the superimpositions and obsessions of those nevertheless splendid early days, where truth still shone in hut, on lonely mountain path and in desert

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plain, but where already the incrustations of the priestly leader had begun to deposit.

But if this were a Book of Perfection, who would want to read it? Not I at least.

It is a book which, for the better understanding of life and living, should be read in every church and in every assembly where men and women do meet to consider the People and Things which stand behind death and life.

It is the story of pitiful divisions in the church; of base jealousy; and of that lust for power which has undermined and destroyed more fineness of spirit and more great movements than anything else.

Great men are not destroyed by direct sin or even by direct malevolence, but by the lust to command their fellows. Between that and the desire to lead to the light, there is a great gulf fixed.

Here you will find in our earth-story how meanness and greatness; good and evil; black and white are always inextricably blended, and must indeed necessarily be so blended as man fights his way out of his cocoon of matter, one day to emerge a winged spirit in all the glory of new life.

Here you will see how much of what we to-day know as Christianity was a superimposition by Paul and the leaders of the Primitive Church, who, not unnaturally, as even the finest men are constituted, quickly forgot; to whose minds the pristine teaching of their great Leader quickly became blurred, and whose Message, as do all such messages, almost at once became distorted and that in all good faith and unconsciousness.

You will see how these Primitives believed that Jesus was about to descend clothed in pomp and glory to judge the world, and that they, any more than the adventist sects of our own day, had no realisation that the Last Judgment was never the "last" but is going on day and night for ever in the hearts and minds of each one of us.

You will learn how, in some of its aspects, they grievously mistook the meaning of the Great Sacrifice and of the position "in time" of the Great White Christ, knowing nothing of his Cosmic Manifestation or of the Eternal Ancestry which stood behind Him.

For which one of us, in such matters, has not sinned and come short of the glory of God?

But it is in the Appendix called "The Mystery of Christ's Body" that I believe the whole embriologic story of man's evolution and destiny is told in language understandable of those who have ears to hear and eyes to see . . . but of no other.

If this last appendix only had come through the inspired automatic pen of Geraldine Cummins, it would have been worth waiting for through the centuries. A fine channel for fine work.

I do not exaggerate. No man or woman, after reading those moving, living words of truth, can ever again look with the same eyes upon life—certainly never upon Death, which at last, here, we find to be Life itself!

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JACOB'S LADDER

In a lecture entitled "Beyond the Etheric," before the Edinburgh Psychic College on December 20th, Mr. Ernest Hunt claimed that, in addition to the physical basis of existence, there were etheric, astral, and mental planes, forming a Jacob's Ladder reaching from the physical earth to the heavens. The soul the lecturer defined as the duplicate of the physical body, consisting of the finer materials invisible to the normal senses. These two selves corresponded to the natural and the spiritual bodies of St. Paul. Their separation resulted in the phenomenon of "doubles"; the essential self was the invisible soul which gave life and movement to the physical body. The final change of death was the complete separation of these two selves.

AN EXPERIMENT IN CLAIRVOYANCE

OSSOWIECKI READS A SEALED LETTER

AN experiment in clairvoyance with M. Stephen Ossowiecki is described by Mr. Theodore Besterman (Research Officer) in the S.P.R. *Proceedings* for December. In Mr. Besterman's words, the reading was "a brilliant performance."

The sealed packet was prepared at, and despatched from, Mr. Besterman's desk in the rooms of the S.P.R. He drew a bottle between the words SWAN and INK. The first word was underlined in blue, the second in red. This sketch was enclosed in a reddish orange "Ensign" light-tight envelope, this was put into a black one, and the black one was enclosed in a large Manilla envelope, doubled in two. Each of the envelopes was closed in a special way and bore private invisible marks. The outer doubled envelope was, in addition, sealed with surgical tape arranged in a special way and signed. The packet was then further enclosed in a stout outer envelope and sent to Mme. Wodzinska of Warsaw, who submitted it to M. Gravier, the President of the Polish S.P.R.

The final reading, after two preliminary and fairly successful sittings, took place at the end of September in the presence of Lord Charles Hope, Miss A. Reutiner and Mr. John Evelyn, members of the S.P.R., with the help of M. Gravier. Lord Charles Hope writes:—

"I watched the envelope the whole time during the experiment and myself opened it at the finish of M. Ossowiecki's reading of the contents. The lighting of the room during the reading was dim, the only light actually in the room being from two large candles near the Medium, and electric light in the adjoining room."

"ALMOST COMPLETELY SUCCESSFUL."

To quote from the record, Ossowiecki said:—

"There is something written, something red. He has drawn . . . he puts into a yellow red (orange) envelope . . . he gums . . . He puts into a black envelope. The gentleman comes into the room. He gums the black envelope all round. The drawing is a bottle—no—it is like that (drawing a correct sketch). A rose line. I see . . . there are two words . . . each letter is big and each letter is by itself . . . it is English, there is (on the left) S.W.A. and also a fourth letter which I do not understand—an N, but I am not sure. Then there is (on the right) IN."

It was after this that Lord Charles Hope opened the envelopes.

Mr. Besterman says: "On 3rd October, 1933, Lord Charles Hope handed to me, in London, the original of the above account, M. Ossowiecki's drawings, and the opened envelopes. I minutely examined the envelopes and found that, with the exception of considerable wear and tear on the outer envelope, they were all intact. The private marks which I had made and which would have been inevitably disturbed on any attempt to open the envelope, were all in order. I have no hesitation in saying that none of the three envelopes was opened. I am also satisfied that no effort was made, an effort which would not in any case have been successful (because, among other reasons, of the special folding of the paper) to render the contents transparent by chemical means. The same is true of X-ray and similar methods. It will thus be seen, that M. Ossowiecki's clairvoyant reading . . . was almost completely successful."

Mr. Besterman expresses cordial thanks to M. Ossowiecki for his brilliant performance and notes, as a point of theoretical interest, that the drawing was so disposed that the folding of the paper completely destroyed the form of the bottle and of one word, leaving the other word intact. None of these things affected the reading.

MAGIC OF ZULU WITCH DOCTORS

EXPERIENCES OF AN ITALIAN EXPLORER IN ZULULAND

STRANGE first hand accounts of savage magic have been published by an Italian explorer-scientist, Attilio Gatti, in a book called *Hidden Africa*. He found in the clan of witch doctors one of the potent forces which prevents the obliteration, under the influence of the white man's spreading civilisation, of the deep tradition and folklore of the Zulu race.

The voices of these wise men are respectfully listened to, their suggestions are highly valued, and their influence is feared by everyone, great and small. There is a certain amount of *charlatanerie* and *mise en scène* for the purpose of surrounding their actions with mystery "but seriously studied, without preconceived ideas, their practices reveal always either some secret based on the powers of herbs and roots, to us unknown, or a deep knowledge, perhaps more instinctive than conscious, of psychological and metaphysical phenomena, the value of which it is extremely difficult for us to estimate as we ourselves know so little of it." They all belong to a family in which the special secrets of the profession have been carefully preserved and passed from father to son for centuries and centuries.

Of the many types of witch doctors studied by Attilio Gatti, the Pythoness Tuadekili was the most remarkable. The pythonesses are the aristocrats of the clan of witch doctors, both because they are far more intelligent and much more powerful, and because they are extremely rare. The unique factor in Tuadekili's craft was the enormous python with which she lived and from which she drew inspiration for her most serious cases.

RAISING THE DEAD.

One day, Attilio Gatti observed the arrival of a little group of tired and dusty Zulus. Four of them were carrying, on a rough stretcher, a native, apparently dead, his head covered with bloodstained bandages. Gatti learned that the boy, called Mosutu, had had his head split open by a sugar mill on a plantation down in the plain and that the white doctor had pronounced him dead. A famous sorcerer of the plains had then tried his medicines but without avail, and had ordered these boys to get their dead companion to Tuadekili's kraal within three days at any cost.

"I wondered," writes Gatti, "what even Tuadekili, marvel that she was, could do with a man three days dead."

Through the small oval opening of the kraal he could see the glint of the body of the python. Tuadekili was crouched down over the body of the man, and the snake, having circled the two, came to rest opposite her, its ugly head reared up to a level with her own. At that moment, a little wicker shield was pushed into place and he saw no more.

All that day and that night the pythoness remained closeted in with the dead. Next day, a sound of noisy festivity greeted the explorer. In front of her hut, Tuadekili was dancing, waving in the air a leopard tail. Near her, a score of natives shouted and danced like demented beings and "in the centre of the group, unbelievable as it may seem, the 'dead' man himself, his bandages replaced by a head dress of leopard skin. My faith in Tuadekili hung in the balance. Could she have been a party to as cheap a trick as substituting a live man for the corpse I had seen carried in the day before? I waited until the songs and dances had ceased and then sought her out. As always, she forestalled me, and this time I read keen amusement in her slanted eyes.

"When Mosutu seemed to die," she told me, "the witch doctor on the plain gave him a medicine, and for three days life was preserved in his body, so that he could be brought to me. He is the son of a great chief," she

added simply, "he had to live, and Umkulum Kulu, the greatest of all gods, has healed him."

"Ten days later, a runner came to me with an answer to the letter of inquiry I had sent to the proprietor of the sugar plantation in the plain. 'The cases are two,' he wrote. 'Either you and I are both crazy, or Mosutu has resumed his work as *capita* on the plantation just as if nothing had ever happened.'"

LACTATIO SEROTINA.

Attilio Gatti witnessed the extraordinary phenomenon called lactatio serotina. The Zulu will not permit an infant to have any other nourishment but mother's milk. If, therefore, the mother dies, from her family a young virgin, or often an old woman long past the age either of maternity or work in the kraal, is brought to the witch doctor, who will then perform the miracle of rendering her a perfect substitute for the lost mother. The phenomenon has been observed with primitive people in various parts of the world but not yet in Zululand. Hidden under a large clump of bushes, Gatti could see the witch doctor apply poultices and hot stones to the breast of the chosen young girl. She screamed with pain until her voice died out in the strange high-pitched chant of the witch doctor who, between each application, vigorously massaged her whole body, using small bundles of herbs which the observer believed to be a variety of nettle. At such times her lamentations arose to a crescendo which even the magic chant could not entirely subdue. The torture lasted for 24 hours. At the end, the girl looked perfectly normal, except that, as the witch doctor claimed, the milk of the dead mother passed into her breasts and, under everybody's eye, she could feed the baby which was passed to her.

INITIATION OF A PYTHONESS.

It was a considerable puzzle to Gatti how the Pythoness procures the python and by what means does he reduce it to the state of an obedient puppy. By extreme good fortune, on the night of a full moon, she was able to witness the acquisition of a python as part of the initiation of Ramini, a young girl who was to succeed Tuadekili.

"The figure of a woman appeared," he writes, "stiff and straight, seeming to glide silently over the ground instead of walking, her arms stretched rigidly before her. She crossed a clearing illuminated by the silverish light of the moon, and I saw that she was completely naked and moving with the unearthly peculiarity of a somnambulist. . . . My dog who was beside me, gave a low whimper of terror, tucked his tail between his legs and ran quickly into my tent. The woman passed within a few yards of where I was standing."

He tried to call her, but something stronger than his will strangled the words in his throat. He started in pursuit and a chill ran down his spine when he saw her enter a ravine inhabited by dangerous snakes. He rushed forward to within a few yards of the girl and tried to shout, but once more the words died in his throat, this time for a very apparent reason. "Immediately before the woman, the silhouette of an enormous python suddenly appeared. I could see its stupid head waving malignantly at a few feet from the face of the girl, its little eyes shining like two precious stones reflecting the light of the moon. A few moments of sharp tension ensued. Then the woman gave a convulsive sigh, turned like an automaton and started back toward the kraal, her arms still stretched rigidly before her, her eyes, which I could now see, wide open and staring. . . . At the heels of the woman came the python, a monster certainly seventeen or eighteen feet in length, following quietly and harmlessly like a well-trained dog. . . ."

"Late the next morning my boy aroused me from a deep sleep. As he handed me a cup of coffee, he gave me a message: 'Musungu, Tuadekili wants you to know that who is wise and alert is also discreet and prudent,' he said, as if he were reciting a lesson carefully memorised."

FURTHER EVIDENCE FOR SURVIVAL

By J. ARTHUR HILL

VIII.—A CONFUSED BUT INTERESTING MESSAGE

I SOMETIMES think that we may learn more from little points which are not at present understood, than from the evidence which is perfectly plain. Certainly, it is very desirable to study with care anything which is not understood, in case it may provide a clue to the method of communication or some other matter. In this article, I quote from sittings in which there was obvious confusion, and the question is: how is the particular confusion to be explained? I feel that there is something important here, if I could only see a little further. Perhaps some reader will have an inspiration that will help.

A. Wilkinson. May 22, 1925. Present, J.A.H. and M.H. (sister).

Medium said at the very beginning of the sitting: I am faintly conscious of some man by the door. Someone is ushering him in; an elderly man. He seemed to follow you (M.H.) into the room. Not really fully awake to consciousness or bearings. Not long been passed over. As if someone was helping him forward. Has someone died next door? I get an impression of next door (pointing west). Can't see the man, but feel his presence. Someone with him, pushing him forward. Henry. No relation. Whoever he is, he is not fully detached from his physical environment. Well, there's a woman in front of him, shorter than him; she has reared herself up in front of him. Not as old as him, but elderly, oval features, quite grey, been passed over longer than the man. Not sure if Brooks is connected with this. Curious. Feel as if I have to say, Next door. Brooks. Some purpose in that man being brought here.

There's a Henry, just wakened up. Houses above you.

Wilkinson. May 14, 1926.

There is somebody here called Brooksbank. Was his name William? Did he know your brother? There is quite a group together. This Brooksbank would be oldish, and would hold rather strong opinions. Rather positive. Did your brother live at James Street?

Wilkinson. November 26, 1926.

Have you known an oldish woman, about seventy, nicely built, good-looking, grey hair, pretty full and smooth, oval face, fairly long dress, but not old-fashioned. Not long gone. Suffered rather severely. Mary. Mary Banks. Do you know her? Have you had to do with Liberals? (Yes.) That woman was real; I could see her face clearly. I think she and her husband died rather near together—not long between them. Did you know a Mary Brooksbank? Had she a husband who died about the same time, and were they Liberals?

Wilkinson. December 23, 1927.

There is a man called William Brooksbank, and a coterie of old friends. Alfred Booth. Must have known each other.

THE FACTS—AND A CONJECTURE

The facts are as follows. William Brooksbank had been well known to me in life. He died in April, 1925. He was an ardent Liberal. His wife had pre-deceased him, but not by a long period. He died at a house a few hundred yards west of ours. Earlier on, he had lived in a house fronting James Street. My brother lived not far away, and part of James Street belonged to him, so the mention of this street is appropriate for both. Mrs. Brooksbank's name however turned out to be not Mary, though a rather similar one. But the interesting thing about these sittings is not the evidential parts, but the mention of a Henry Brooks. It was said that there was a next door connexion. There was a Henry Brooke, who had been in partnership with my next door neighbour.

I had not known him. Why this mention of Henry Brooke, when obviously the supposed communicator was William Brooksbank?

There is a story (probably mythical, for Darwin was not musical) that Charles Darwin performed what he called fool experiments, such as playing the trombone to his plants, in order to see whether their rate of growth was influenced. Perhaps it is legitimate to evolve fool hypotheses, as for instance:—

My friend William Brooksbank becomes aware that it is possible to communicate with me, and telephones to the Wilkinson band of spirits that he would like to call in. They wait for a suitable opportunity, and then ring up Heaven that they are ready for Brooksbank. But there is confusion on the wires, and the name goes through as Brooks. This is heard by, or communicated to Henry Brooke, who says, Yes, that is for me, I know Claremont, Thornton. He comes, but finds it is not the right house; indicates that his interests are next door, and that his name is Henry Brooke. He retires, tells them to repeat the call, and Brooksbank is successfully put through or brought.

Dr. L. P. Jacks once had a similar experience, which he described in an article entitled "Adventures in Psychical Research," published in the *Atlantic Monthly* for August, 1919. In the sitting which he quotes, there was some confusion between two people named Scott (pseudonym). Now, Dr. Jacks had known an elderly man named Scott—known him intimately—who was a literary man and something of a poet. Some of the communications were evidential of the identity of this man. But there also appeared a communicator who seemed to be the young Scott, who also was a literary man and poet, but who was not personally known to Dr. Jacks.

Why this confusion, which was almost exactly the sort of thing that occurred in my own sittings? There is something to be learnt here. I wish I could learn it!

DIFFICULTY WITH NAMES

This matter of names is always a difficult one. Many Mediums give names freely, but few or none of them are recognised; perhaps they are thrown up by the sub-consciousness, as names do come into our minds if we make them passive. It is a sort of dreaming. But names do come through from the other side sometimes. The method seems to vary with different Mediums. Sometimes the spirit shows the control a picture, as when Mrs. Thompson's control, Nelly, saw a field with children playing in it, and guessed that the name wanted was Happy-field. The correct name was Merrifield. Sometimes the spirit shows the control some letters which spell out the name, as in some of my sittings with Mrs. Leonard.

With Wilkinson, names came for the most part clair-audiently—by some sort of inner hearing. Sometimes he would see them spelt out, but this was exceptional. He usually heard them spoken, and could sometimes say something characteristic of the person in question, e.g., "that name was said in a very gentle, feminine voice," and as a matter of fact this was characteristic of the spirit in question. And he was hardly ever wrong. More than any Medium I have known, he seemed able to exclude the operation of his own mind. He never threw out long strings of names which were unrecognised; sometimes he got very few names in a sitting, but they were all recognised and correct, or correct enough for recognition. This always seems to me surprising for in addition to the difficulties on this side, there may be difficulties on the other. Memories get worse as we get older and very old people almost forget their own names. However, perhaps discarnate people resume their memories when they reach the other side. Perhaps that is why their memories became bad in their later years; the recollections had preceded them.

SAINT STEPHEN, THE FIRST MARTYR

By DR. FREDERIC H. WOOD

IT is a pity they gave Saint Stephen Boxing Day for his patronal festival. Nobody has time, and few are in the mood to do him justice amid the bustle of Christmas festivities. Even street urchins, who associate him with a rather commonplace carol, can visualise the bountiful Wenceslaus much better than the Saint whose courageous death impressed the persecuting Saul.

We know him as the disciple "full of faith and power," who did "wonders and miracles among the people," (*Acts vi. 8*) disputing with his enemies in the synagogue, and with a spiritual glow on his features "like the face of an angel." "Ye do always resist the Holy Ghost," he told them—and his words strike home, even to-day—"as your fathers did, so do ye!" Martyrdom followed swiftly. But ere he "fell asleep," Christ's own example of forgiveness was repeated in him, "Lord, lay not this sin to their charge."

There the story ends, as far as earthly records of Stephen go. But that was not by any means the end of Stephen, if the character-sketch recently given to me by the Lady Nona (Rosemary's spirit-guide) was anything more than what our solemn pundits call "the subliminal dreaming of the Medium."

It arose from a chance question by Nona, at the end of my weekly sitting with Rosemary. "When is the Day of Stephen?" asked Nona through the entranced Medium. I explained that it was the day after Christmas. Nona replied that this time (1933) it was to be "a day marked by great changes"; but, knowing the uncertainty of all spirit-prophecy, I did not press for further information* There was a brief pause, and then Nona said:—

"Saint Stephen is closely connected with this movement of ours on Earth. He was the first disciple to suffer for his faith. It was that which made him take up the work he now does on this side. Some of the saints severed their connection with Earth after leaving it. St. Stephen has never done so, and in this he is like his Master, Jesus. Stephen is the great driving force behind all struggle for religious freedom. He is not a Saint for peaceful meditation. He is a fighting Saint. Wherever there is religious persecution, there you will find him.

"Down through the ages he has upheld those who suffered torture for their faith. The martyrs of old often saw him, surrounded by a bright, rosy light. Some of them even heard his voice. It was his strength which enabled them to smile in the face of the most terrible death. They felt his arms about them. His form greeted them on the other side, and bore them tenderly to the Halls of Rest.

ST. STEPHEN'S COLOUR

"Did you know that red is St. Stephen's colour? His spirit is recognised by that, and when he wishes to manifest he shows a rosy, crimson light. It is the colour of martyrdom, and just as you associate blue with me, Doctor, red is *his* colour, also.

"He is the one who answers a great many of the prayers from Earth, for he is an Intermediary between the higher spheres; a kindly, beneficent Saint. In fact, anyone to-day who is suffering for his faith would get strength and help by calling upon St. Stephen—perhaps more quickly—because although all prayers are answered, some channels are quicker than others. For all those of you who wish to work for your Faith, I pray that St. Stephen's influence may be with you in all your troubles and difficulties, that you may with brave hearts and unclouded brows move forward, hand in hand."

For some minutes after Nona ceased speaking, Rosemary sat motionless; and on becoming normal, she said she had "felt the influence of somebody who had a terrible wound in the throat, torn open and bleeding." When

I suggested it might have been a recent suicide—for we have occasionally helped these unfortunate spirits—Rosemary answered "Oh no, it was too impersonal and far away for that."

My own impression is that the message was communicated by a higher guide, using both Nona and Rosemary as his instruments. The "wound in the throat" suggests that he might have been one of the early martyrs. Neither Rosemary nor myself had discussed or even thought of St. Stephen, and nothing had transpired earlier in the sitting to introduce such a topic. Indeed, Rosemary confessed afterwards that she had (1) forgotten that Stephen was the first martyr, and (2) did not know that his colour was red. Nor do I. If Nona has misled us, perhaps somebody will correct her, and thus bring the aforesaid pundits some little satisfaction for their pet theories and unwarrantable assumptions. The ordinary reader will take his choice. Either this was Nona's illuminating account of the Saint as he is to-day in the higher spheres, or it was the fabrication of a girl's subliminal mind.

NONA AND ROSEMARY

But there is one assumption I will not allow to any pundit, wise or foolish, and that is the claim that Nona and Rosemary must be the same personality. Nona's Ancient Egyptian language-tests now total two hundred translated sentences in that long-forgotten speech. And until the pundits can explain these they must cudgel their wits a lot harder to escape the obvious "spiritistic" hypothesis they are apparently so reluctant to accept.

But for the unprejudiced reader who can appreciate evidence when it is offered, Nona's story of Stephen may suggest a train of thought seldom encouraged among Protestants. We now know that the Puritans erred when they expunged prayers for the dead. What if they also went astray in suppressing prayers and invocations to the Saints? The idea of St. Stephen as the Patron Saint of Spiritualism is perhaps new, and is not offered for general acceptance: but in a world where we have so many enemies to the truth we hold not as a faith but with knowledge, it is good to know we may also have a spiritual friend in the Saint we honour at Christmastide.

[*Nona made this prophecy on Dec. 16, and the article was in the Editor's hands by Dec. 19, a week before St. Stephen's Day. On Dec. 27, the newspapers announced the tragic railway smash in France, avalanches in Austria, and disastrous storms in many parts of the world. The coincidence of these with Nona's prophecy is remarkable, but is not claimed as a fulfilment of it.—F. H. W.]

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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.)

PHOTOGRAPHIC EXPERIMENT

Sir,—We are not for the moment concerned with Law Courts evidence nor with Biblical interpretations, but with psychic photography.

A plain and simple question was asked. Is it contended that the mere presence of Mr. Myers, who was a long way off in the vast Albert Hall actually caused the "extras" of Flammarion and others to be produced?

It is expressly stated that he neither saw nor touched the plates, but his camera, lens, and slides were used. Now, may one suggest, without giving offence, that the lady herself [Mrs. Durrant] is the Medium who obtained those remarkable results?

If she would kindly continue these experiments we might get something of real value. She is so well satisfied with what happened and so totally indifferent to the opinions of others that it is useless to add more.

No acceptances have yet been received of the invitation to the Kodak experiment, which would of course necessitate the assistance of any well-known photographic Medium.

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

* * *

THE RADIO-ACTIVE THEORY

Sir,—With reference to the letter of E. S. Thomas (LIGHT, December 15th) regarding his opinion of Mr. M'Indoe's Committee test of Mr. John Myers, it is of course interesting, but I would like him to consider the following facts:—

In Mr. M'Indoe's test, a skotograph was obtained in Mrs. Dora Head's camera employing of course, her slides, to which Mr. Myers *did not* have access, thus making the Barlow-E. S. Thomas test entirely unnecessary.

On 16-17th December, Mr. Myers paid a visit to the Colwyn Bay Christian Spiritualist Church and took his own camera and seven plate-holders. Three different brands of plates were provided by the sitters, and "test" conditions prevailed, *i.e.*, Mr. Myers touched nothing, but, of course, no tests for "radio-active preparations" were made. The results: on platform: One plate, five extras; groups, etc., twenty-one plates, 2 and 3 extras, each. Now, Mr. Thomas, twenty-two plates—seven plate-holders; Mr. Myers touched nothing; all different extras. Your "radio-active preparation" theory borrowed from Mr. Barlow is thus proved of no value.

P. H. HARPER,

Victoria Psychic Research Society.

* * *

SPIRITUALIST SERVICES

Sir,—May I be permitted to express appreciation of the Rev. Herbert Crabtree's article in the issue of LIGHT of December 15th. It should, surely, need no stressing that the Supreme Being is the "only true and eternally satisfying object of worship," yet I fear that the rebuke concerning the prevalence of clairvoyant descriptions at most of the Spiritualist services is only too well deserved. The value of the finest discourse is lost when followed by an exhibition of clairvoyance, for, after the mental effort involved in following a number of descriptions, it is a matter of the utmost difficulty to remember even the leading points of an address, or to re-capture a train of thought that may have been induced.

It will, no doubt, be urged that a good speaker is worthy of a large audience and that this is obtained when clairvoyance is advertised. This may be; but, as far as the speaker is concerned, the size of an audience is of little consequence if his efforts are to be wasted, and a large audience that merely tolerates a speaker while waiting, perhaps impatiently, for the more sensational part of the programme is a questionable asset to the cause of true

Spiritualism. Even if a speaker succeeds in raising the thoughts and aspirations of an audience to a spiritual level, it is something of an anti-climax to conclude the meeting on the psychic plane.

I will not go so far as to agree that three-fourths of the services should be closed, nor do I belittle the value of clairvoyance, but I do maintain that there is a time and place for everything and that psychic phenomena should be kept distinct from services intended for worship and devotion and the seeking after spiritual truths.

F. WHARHIRST.

Ridgeview Road, Whetstone, London, N.

* * *

"TRAINING OF MEDIUMS"

Sir,—In your issue of December 22nd last, under the above heading, is a contribution by Dr. Worth, with which I have great sympathy. Having sat in the President's chair of a Spiritualist church for twelve months, I have had exceptional opportunity of observing and judging the worth of the services of various Mediums.

I have come to the conclusion that most persons, when they discover they have psychic gifts, do not realise that these gifts do not bring in their train the qualifications necessary to enable them to lecture with the standard of intelligence demanded by the average person of to-day; also, when imparting the result of their clairvoyant vision, their lack of elementary training detracts from the value of the vision and the message which the spirit-entity is so anxious to convey to the recipient.

Developing Circles are numerous, yet in how many of them are there qualified leaders to guide and instruct the sitters in the very essential and elemental physical and spiritual truths? Very often the spirit-controls are very unenlightened and are not even attempting to progress towards the light themselves.

On the other hand, there are a few circles where high spirit-controls take charge, and it is at one of these circles in South London that my wife and myself have found ideal conditions. At the circle in question, the members sit under the strictest conditions; they develop their gifts by practical demonstration of clairvoyance, psychometry, trance and other forms of mediumship.

Any reader interested in such a circle can obtain particulars from the writer.
J. E. MACKENZIE.
24, High Street, Walton-on-Thames.

NEW RESEARCH INSTITUTE

THROUGH the initiative of the Survival League, a new research organisation called "The International Institute for Psychical Research" has come into being. It has been formed for the purpose of investigating psychic phenomena on strictly scientific lines, and it has already enrolled a number of distinguished scientists both in active and in consultative capacity. Professor Grafton Elliot Smith (biologist) is the president; Professor D. F. Fraser-Harris (physiologist) is the research officer. The other office bearers are announced as follows:

VICE-PRESIDENTS: Shaw Desmond, Prof. Julian Huxley, Prof. E. W. MacBride.

EXECUTIVE COMMITTEE: J. Arthur Findlay (Chairman), Prof. Fraser-Harris, Lieut. Commander John S. Dove (Assistant Honorary Research Officer), Leslie J. Belton, Captain the Hon. Victor Cochrane-Baillie, Shaw Desmond, John Evelyn, Nandor Fodor, Gerald Heard, A. M. Low, Dr. Sam Sloan, William Stephenson, Mrs. C. A. Dawson Scott (Organising Secretary).

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The Secretarial office (*pro tem.*) is at 125 Alexandra Road, London, N.W.8. (Telephone: Maida Vale 2191).

Light

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THE NEW YEAR

ALTHOUGH the world in general is still in a very troubled condition, 1934 has dawned more hopefully for the British peoples than any of its immediate predecessors. Trade at last shows signs of improvement, unemployment is decreasing steadily; and, with a continuance of Peace, there seems good reason to expect that better and happier times are definitely at hand.

That this expectation may be abundantly fulfilled, and that all readers of LIGHT may have a truly happy New Year, with a full share of the coming prosperity, is our fervent wish.

ON THE AIR

FOR Spiritualism and Psychical Research, 1934 holds promise of great advances. The series of national radio talks, entitled "Inquiry into the Unknown," which Mr. Gerald Heard is to introduce to-night (Friday), is distinctly a sign of the times—a proof that psychic phenomena and their implications are at last definitely recognised as worthy of serious scientific consideration and popular presentation. The talks have been allotted the best broadcasting time—9.20 p.m., immediately after the second news bulletin in the national programme; and, although the list of speakers might have been made more attractive, it may be regarded as representing the points of view selected by the B.B.C. as likely to be of interest to the majority of listeners.

The really important considerations are that the talks are to be given and that they will deal with all phases of what the *Radio Times* describes as "the hidden and intangible world of the mind and the spirit," including "the whole question of survival."

Doubtless the talks are put forward by the B.B.C. as an experiment; and, because of this, it is desirable that listeners who approve of the innovation should let their views be known at Broadcasting House. "Showers of letters" both for and against are expected, and we suggest that readers of LIGHT should do all they can to

ensure that the experiment shall be a success leading to repetition and improvement.

Listen to Mr. Gerald Heard to-night and to the succeeding talks and write promptly to the B.B.C., assuring them that they are correct in believing that the subjects dealt with are of enormous interest to the people at large.

SCIENCE AND PSYCHICAL RESEARCH

ANOTHER indication of probable advance during 1934 is provided by an editorial article on "Science and Psychical Research" in *Nature* (December 23rd). Hitherto, despite the close personal interest of many distinguished scientists, Psychical Research has been regarded as outside the pale of orthodox science. Now, according to the writer of the article in *Nature* (presumably the Editor, Sir Richard Gregory), the door is to be at least partly opened.

"Such abnormal conditions," it is stated, "as can be perceived in the hypnotic state, in the ecstatic condition of 'entranced' persons, or in the various automatisms, are now fit subjects for post-graduate research. This is a very significant admission; for, in the hypnotic state, in trance, and in the various automatisms, much evidence for the spiritual nature of man and for survival is to be found, and their acceptance by science as "fit subjects for post-graduate research" must inevitably, in the long run, lead to the evidence being clarified and strengthened.

Further, the writer of the article says "the necessity for frank and fearless research in these matters is becoming increasingly apparent," and that "it is abundantly clear that a failure to apprehend their significance can be charged to official science." In seeking to arouse the interest of scientists, LIGHT has often made statements such as these; so that it is cheering to find them given in *Nature* with full editorial sanction and to read practical suggestions as to how research should be carried out as part of the psychological study of our Universities. Already, it is pointed out, these "obscure and abnormal occurrences" have become the "subject-matter for serious research in various institutions of learning" in America and on the Continent of Europe, "and it would seem," says the writer, "that the time is now ripe for such provision to be made in Great Britain."

Reasonable as these suggestions undoubtedly are, they represent a great advance in the scientific attitude towards Psychical Research; and, as if expecting objections from die-hard Materialists, the writer of the article adds:—

"It cannot be supposed that any university which thus recognises the claims of so vast and obscure a subject will find that the step it has taken is in any way derogatory to its dignity. Rather will it appear that such a free and unfettered determination to press the claims of science will add to its prestige as a centre of enlightened progress."

Spiritualists and Psychical Researchers will wait hopefully to see how these proposals are received by the readers of *Nature*.

BOOK REVIEW

By H. F. PREVOST BATTERSBY
THE UNCONSENTING SCIENCE

IT is a pleasure again to meet so distinguished a biologist as Professor Hans Driesch in the field of Psychical Research, even though the field is considerably restricted by his avowed inexperience. Consequently his latest volume* is concerned rather with analysis than quest; an investigation of things already discovered, and of the laws by which their functions are fulfilled.

"The severe reproach," he tells us, "must be brought against the psychologists, with very few exceptions, of all countries, that they do not concern themselves at all with the new field of scientific Psychical Research, whether by positive work or by theoretical discussion. They leave it on one side, even when they do not deny its very existence, as if they feared to dirty their hands. And even if once in a way they do touch the subject it is nearly always from the point of view of questioning the reliability of the phenomena . . . with the hope of finding fraud."

He is thus obviously the sort of investigator that is required; yet it is doubtful if, in psychic matters, his method of seeking formulæ to account for one portion of the field, while ignoring phenomena which may, later, shatter their conclusions, is to be commended.

Take for example the "direct voice." "In view of its very questionable nature," he explains, "I will say nothing of the 'direct voice.' What I saw of Valiantine in Berlin was a lamentable farce, and I am unable to form a personal opinion of the present position of the Margery mediumship."

But surely the evidence for the direct voice does not depend on what can be learnt from Valiantine or Mrs. Crandon? Here is, perhaps, the most significant parapsychical phenomenon, which can be heard any day in a hundred places, and which carries in itself a fraud-proof certificate, independent of conditions, since no Medium, however unscrupulous or ventriloquistic, can produce two or more voices speaking at the same time; yet it is dismissed in a serious scientific treatise because the author has never heard it, and cannot believe anyone who has. Yet the understanding of it may completely upset the elaborate theories to which he has devoted the rest of the book.

Psychical Research must be built on things that happen, not on theories of why they happen, or, more frequently, of why they can't happen.

This tendency to leave the direct voice conveniently alone is very marked in psychical researchers. They will write elaborate speculations about metagnomes, methodological principles, animism, monadism and the cosmic consciousness, but a commonplace portent like the direct voice they dismiss as questionable.

Yet it is no more questionable than the braying of an ass, though you must go where the ass is to hear it. And if it *be* questionable, surely the sooner it is questioned the better for the establishment of their hypotheses.

Another phenomenon ignored by the author is the apport. Professor Driesch has seen apports; one that was "impressive (a rain of violets in electric light) but there was no scientific control."

He demands, among other conditions, that "all the sitters and the Medium should be undressed under strict control, and dressed in one piece garments without pockets."

But when the apport happens to be a mass of dripping seaweed, branches of a poisonous cactus, a profusion of delicate or of mephitic flowers, a small live shark, a heap of snow, or even an article locked away in another room, such precautions are superfluous, and emphasise

Dr. Geley's assurance "if experimenters are wise enough to consider elementary phenomena and such minor frauds as they suspect both negligible; if they allow phenomena to develop without checking them by untimely demands, they will certainly obtain facts so various and important, also (sometimes) of such beauty, that their conviction will be complete, unshakable and conclusive."

But Herr Driesch is impervious to such ideas. That scientists even more famous than himself have testified to the prevalence of such phenomena has no effect on him; psychology being the one science in which only the negative testimony of previous observers is held to be valid; and the admission of such incredible metamorphoses of matter would rather discountenance his theories, and might make him less sure that he was "not concerned with the current nonsense about a 'fourth dimension' of space."

Neither will he have anything to do with apparitions or hauntings. "Their objective existence," he says, "is not yet, in my opinion, sufficiently established, and I will here introduce only thoroughly established things."

Well, the "thoroughly established things" are apparently very few; even clairvoyance is not among them; it may be but telepathy! It is amusing to remember that we were once told there could be no such thing as telepathy; now we are assured that there can be nothing *but* telepathy.

Science can't explain it; has not the remotest idea how it functions; but its affirmation, as previously its denial, is thought to offer an escape from the spiritualistic hypothesis.

"It would in the first place be necessary," declared the author, "to be certain that no living person actually or latently knows or knew the matter contained in the supernatural statement."

That is a somewhat exacting condition. But if strips were cut, unseen, from an old newspaper column; enclosed, still unseen, in some score of opaque covers, and handed at random to the sensitive; would a correct reading be attributed to telepathic cognisance of the mind of the unknown compositor, or of the minds of people who happen to have read that column, perhaps most years before. One almost believes it would; and, considering what a bungle is made, as a rule, by conscious telepathy, its miraculous results, when unconscious are surely more than surprising?

"If sealed solutions of various chemical substances, colourless and without odour, were presented by the investigator without his knowing which solution was present in each case, and if they were correctly described by the metagnome, then the position would be much more definite."

One would like to point out to the Professor that that very thing has been done by Mr. Hodson, even with homeopathic remedies and the nosodes of various intestinal bacteria, did one not know how vain is positive evidence in parapsychology.

The author does, indeed, propound the telepathic puzzle:—"How do the agent and percipient *find each other*? . . . To speak frankly, we do not know the answer. . . . we can only put forward hypotheses."

And when the width of the world divides the two, and the object is in the percipients' hand, clairvoyant vision across a few feet seems as likely an hypothesis as telepathic radiation over twelve thousand miles.

Nor does the author give due consideration to the phenomena of "travelling" clairvoyance, where the seer describes not only unknown and unexpected events at the end of his travel, but verifiable conditions on the way.

All this criticism is only levelled at what seems premature in the book; there is a deal of excellent reasoning, and much wise advice.

"It is a fallacy to say that because a Medium has cheated once he always cheats. This also is a logically fallacious conclusion. Equally fallacious is the conclusion: this

(Continued at foot of next column)

**Psychical Research*. Prof. Hans Driesch; translated by Theodore Besterman. London. G. Bell & Sons. 1933. 5/-.

SIMPLIFYING "MIRACLES"

THEORY OF MATERIALISATION PROCESS

By DR. NANDOR FODOR

IN my article on the Secret of Invisibility (LIGHT, Dec. 8th) I submitted the idea that materialisation may not necessarily be a phenomenon *per se* but an auxiliary process to render spirit-forms visible by the absorption of ectoplasmic matter, liberated by the Medium, into the wide inter-atomic spaces of their astral bodies.

I contend that, viewed in this light, the miracles of materialisation become simplified to an extent that orthodox science could readily assimilate them once it had conceded the existence of a spirit-body. For this view offers an escape from such absurdities as the formation and dissolution of delicate human organs, limbs and full figures in a few minutes in a dark seance. Science will only be asked to believe that, in the presence of certain people, with an unstable cellular balance, under the application of an unknown extraneous suctional force, tissues break down, stream out as an invisible cloud and become absorbed by an invisible body, filling it out and rendering it solid and palpable to our senses.

Such biologic possibility offers far less violence to scientific reason than the materialisation of actual hands, warm and lifelike, presumably with a circulation of blood, but ending at the wrist; or of a pair of human eyes, floating in space, attached to no visible body. Instead of materialisation, a word like "visibilisation" ought to be coined, meaning the making visible, and palpable, of parts or the whole of the astral body of invisible people by an incondensation of ectoplasm.

Such conception sheds light on perplexing aspects of materialisations. Take the case of the appearance of animal phantoms in the seance room. Attracted to their late owners by bonds of love, astral forms of animals stray into an ectoplasmic belt; by some as yet unknown physiological process, the invisible cloud precipitates into their frame—and lo they are perceptible to us.

Or take the case of haunting. We do not know how ghosts in haunted houses are supplied with ectoplasm, or its substitute, but the white mist, the dark, grey, or black cloud from which they often emerge strongly suggest a similar process of incondensation. The sound of ghostly footsteps, slamming of doors and many other weird noises may also become much less of a mystery if we could think of a minimal supply of bodily substance, rendering the ghost compact enough to cause percussive sounds but not yet sufficiently solid to become visible to our eyes. Solidity is not antithetic to invisibility. The memorable experiments of Dr. Crawford furnished sufficient proof

that structures which are invisible to the human eye may be sufficiently solid to cause physical effects.

In case of seance-room materialisations, one may object that the oft-recorded initial resemblance of the materialised form to the Medium militates against my speculation. I do not think it does. Ectoplasm has a strong tendency to return to the Medium's body. If it is prevented the segregated substance may tend to assume the bodily likeness of the Medium even over the astral form of an alien entity, with a transfiguration effect, until by a discarnate effort this tendency is overcome. It also appears that the loss of substance in the Medium and the sitters is often disproportionate to the effect achieved. The tramping phantoms of George Spriggs, Eglinton, or C. V. Miller could not have been born from a few pounds of ectoplasm. But they might have been rendered visible by the addition of a comparatively small quantity of substance to their astral frames.

Many people may find the simplicity of this hypothesis striking and ask the question why discarnates should not have told us if this be the true process. The answer is that materialisation, to all appearance, is just as much a mystery to them as it is to us. If they do not know the specific reason of their invisibility (which I outlined in my article on Dec. 8th) and the absorption of ectoplasm is more or less due to an out-of-the-ordinary function of their astral body, they would not know how they became solid again. They say that they "build-up" by a mental effort. The fact that they never go into details, that they never build cell by cell, muscle by muscle, bone by bone, strongly suggests that this process of building-up is the one I have described.

This new view permits of varied applications. Direct voice could be produced in the erstwhile timbre by solidifying the vocal organs of the astral body. For reasons of economy and efficiency it may be but seldom resorted to, but when the supply of power is ample, the instantaneous recognition of certain voices might be due to such an auxiliary manifestation.

In the field of telekinetics, the ectoplasmic threads or rods might be initial instrumental means. Complicated operations, like the tying and untying of bonds are more likely carried out in that further stage in which an astral hand has been rendered sufficiently solid, though not yet visible, to work in the physical plane.

I may be wrong in what I postulate, but a theory which simplifies a wide range of phenomena and brings them within scientific reason has, I believe, a presumption in its favour and a claim on our consideration.

THE UNCONSENTING SCIENCE

(Continued from previous page)

Medium has produced nothing to-day, therefore he is fraudulent."

"In general, the principle must further be recognised that in the whole field of science, including Psychical Research, negative cases never cancel positive ones. Any one who has done experimental biological work, as I have, knows that a given thing sometimes 'works' and then again does 'not work.'"

And this: "The habit of bringing actions must be discontinued by both sides, by sceptics and by believers. There must be no more actions either for fraud or for slander—at any rate in the field of purely scientific investigation." Oh, that all who have to do with psychology were like-minded!

DR. WILLIAM BROWN is to open (on January 11th, 8 p.m., at Caxton Hall, London) the new series of "Shaw Desmond scientific lectures" under the aegis of the Survival League.

"RED CLOUD" SPEAKS ARABIC

A gentleman who had a sitting with Mrs. Estelle Roberts recently informs us that he was greeted by "Red Cloud" (the Control) in Arabic.

In conversation with "Red Cloud" our informant (a gentleman in Government service) said he was going to Egypt and that, when he returned, he might come to him and talk Arabic. Thereupon "Red Cloud" gave him the conventional greetings of peace and blessing in Arabic.

"There was no doubt about the tongue," said our informant. "'Red Cloud' did not say much but what he said was in good Egyptian Arabic."

Asked if "Red Cloud's" whisperings in coming and going in a trance sitting might be in Arabic, the gentleman said he did not think so. "The whispered words may be in Coptic," he said, "for two thousand years ago—the period at which 'Red Cloud' claims to have lived on earth—Coptic was the prevailing tongue in Egypt, and it was in Egypt, I believe, that he lived."

REV. C. L. TWEEDALE EXPLAINS WHY HE INTERVENED AT A BRADFORD LECTURE

REV. C. L. TWEEDALE (Vicar of Weston, Yorkshire, and author of *Man's Survival of Death*) in a letter to the *Yorkshire Observer* gives his reasons for intervening in a lecture on Spiritualism given at the Church House, Bradford, by the Rev. A. H. Rix (retired), formerly Vicar of Shelf.

"The lecturer has delivered this lecture and others on similar lines, in various parts of the country," Mr. Tweedale writes, "and his obvious intention is to convey to his hearers the idea that there is no evidence for the reality of spirit apparitions, and that the apparitions, voices and visions, the spirit manifestations and communications of modern times are no evidence whatsoever of survival or of the spirit world, but are due to telepathy, the subconscious mind, and to extended human powers, and that when not explainable in these ways they are due to illusions of various kinds or to deliberate fraud. These are the well-known ideas of the militant section of the S.P.R., of which the lecturer is a member, and it will be apparent to all who think clearly that these notions, *if true*, are the deadly enemies of all revelation, and of 'the life of the world to come.'

"Proceeding on these lines, the lecturer made these characteristic statements: First, that Dr. Crawford had said that raps and table movements were simply due to 'rods' of ectoplasm which proceeded from the psychic's body, giving the impression to his audience that they were thus of human origin. What he took very good care *not* to tell them was that Dr. Crawford's mature and published opinion was that the 'operators' who caused and produced these 'rods,' raps and movements were discarnate or excarnate spirit beings. This, of course, would have given his case away.

"Again, alleging that spirit photography was fraudulent, he said that a well-known Spiritualist, Mr. Mitchell, had caught a man frauding at Darlington, so that Spiritualists also declared it fraudulent. He did *not* tell his audience that Mr. Mitchell has scores of genuine psychic photographs and is himself a convinced believer in psychic photography. This, again, would have given his case away.

"It was this sort of thing which aroused my wife's indignation and caused her to cry out in protest. After the lecturer had hurriedly left, I pointed out, with the permission of the chairman, to the audience that the vital issue to-day was not 'Christianity versus Spiritualism' but 'Spiritualism versus Materialism,' and that the facts and phenomena termed spiritualistic were fundamental to Christianity—that if, as the lecturer and the S.P.R. alleged, the spirit phenomena and communications of to-day were due to telepathy and the subconscious, and to extended human powers, or were due to illusion or to fraud, then how did the Churches know and how could they prove that the visions and voices, the Resurrection and the spirit happenings of the Old and New Testaments were not likewise due to the same causes?

"They could not prove it, and the irony of the situation was that modern psychic experiences were the only means whereby the Bible phenomena could be made credible to this generation. The day was quickly coming when the Churches would be compelled to assimilate these truths and make them part of her Christian Apologetic, as the Church *Guardian* had said recently in its review of my book."

A DISCLAIMER

Mrs. Hewat McKenzie wishes to state that she did not make the statement attributed to her in the *Sunday Dispatch* of December 31st regarding levitation or the handling of live coals. Neither is she responsible for the illustration which accompanied the article.

S.O.S. FROM SOUTH WALES

FROM Mr. A. H. Jones, president of the South Wales District Council of the S.N.U., we have received the following S.O.S.:

"The Temple Tynewydd Spiritualist Church was burned to the ground last night.' (Press report).

"Behind this bald statement of fact, lies a tragedy. For some time a handful of people—only eight in number had been carrying on a 'Home Circle' in Treherbert. Filled with enthusiasm and love for the Cause, they, after a wonderful display of hard work and sacrifice, were enabled in December, 1919, to bring about a consummation of their hopes and labour by the opening of a Church which was named the Temple.

"This building cost approximately £180. It was a corrugated iron building, with match-board lining and had a seating capacity for 120. It served in an area with a population of 18,000. It has a membership of 26, some of whom are excused payment of contributions. Only six of their members are in employment. The congregation which is fairly good, is of such a nature as may be found in such a depressed area.

"The Church has saved and had just spent £20 in renovations and repairs. The building was uninsured, as this could only have been effected at a prohibitive premium. The Church has £2 in hand. They are keeping their members and friends together by holding cottage meetings. Of themselves, they are helpless, and have no possible hope of re-building their Church.

"In these circumstances, I do not hesitate to appeal to Spiritualists in particular, and the public generally, for financial assistance. Without this, the Tynewydd friends cannot hope to recover their former position. The nearest S.N.U. Church is four miles away. Any contribution will be gratefully received, and should be sent to: Mr. A. H. Jones, 24, Hanover Street, Merthyr Tydvil, Treasurer, Tynewydd S.N.U. Church Rebuilding Fund."

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(NEW SYLLABUS NOW READY)

The usual work of the Alliance is in progress all the year round. Lectures only are discontinued between Sessions.

HYPNOTIC EXPERIMENTS

AN article by Ettig and Foerster in *Zeitschrift für Parapsychologie* for November describes a series of experiments with a young girl, Sonja P. Professor Ettig would make a few passes and easily put her into a hypnotic sleep. "Not deep enough," she would murmur, whereupon Ettig would suggest that she was going down a deep, deep mine; "Lower, still lower down," he told her; "now the cage has reached the bottom." This suggestion always seemed effective.

Then some object was placed upon the open palm of the girl's hand and soon she would begin to describe what she saw. "Open your spirit eyes," Ettig ordered; "look around you and tell us all you see."

The descriptions given by the girl always referred to the place of origin of the object held; a small carved elephant caused her to give an excellent description of Las Palmas harbour where it had been bought, and which neither she nor the experimenter had ever seen. A fragment of bone led to a portrayal of caves and cave-dwellers; a piece of tortoiseshell to a picture of Africa, and so on.

She was giving a graphic description of an opening in a dense forest. "Walk into the forest," ordered Herr Ettig. "I can't," she replied—"the liana are too thick."

Herr Ettig preferred to know as little as possible about the objects psychometrised until afterwards, so as to avoid the idea of telepathy. As a matter of fact, he was several times purposely misled, as for instance when a friend gave him one leather glove asking him to get his Medium to discover its "lost" fellow. Sonja accurately described some smelting works where the owner had worn these gloves when handling the heated vessels. Asked to locate the missing glove, she vehemently declared that it had been burnt. The possessor later on admitted this: the heat had one day reached his hand through the glove; he had wrenched it off and hurled it into the furnace.

On one occasion, Herr Ettig told Sonja to discover the whereabouts of a certain Fräulein D. and to attract her attention. The Medium described a pleasure-garden where she said the lady was sitting, and said that she had pulled at her frock. Fräulein D. had in fact visited that garden at the time of the experiment, and said, moreover, that at one point she had moved to rearrange her dress because it felt as though it had been caught between the chairs.

CAN SPIRIT-BEINGS SEE?

By CAPTAIN V. M. DEANE

IT may be assumed that the majority of your readers are either convinced of man's survival after death, or at least sufficiently interested from a perusal of the mass of evidence of supernormal phenomena available in spiritualist literature to consider that there are grounds for investigating the hope of a future life. But, if there is a future life the evidence regarding its nature is extremely puzzling, and I would be glad if your readers would try to establish a little more of its character by some simple experiments within the reach of all.

For instance, from my own study and experiments, I have come to the conclusion that all spirits are blind. Being blind myself, this is a subject in which I naturally take a peculiar interest. Every blind man would like to think that in another life, he would have the blessing of sight. Of this, I believe there is no evidence, and if a spirit cannot see, it is probable that he cannot hear, or smell, or taste.

The matter can easily be proved, or disproved by simple experiment, if my meaning is understood. In the famous book tests undertaken by Drayton Thomas, numerous passages from closed books in shelves, or in sealed safes were given, and from such tests, the wrong conclusion might be drawn, that a spirit can see. But the right conclusion is, that a spirit, or the Medium, can sense. It was found easier to sense the contents of a book that had been read frequently, than one which had come straight from the publishers. This points to the theory that it is thought vibrations which are sensed, and not the vibrations of light.

Sight, as I understand it, is the faculty of perceiving the vibrations of light. This is exactly what a spirit cannot do and he must therefore be blind, even to the light of the sun.

Now for my test to settle the matter. Let any group of people in a home circle, or any other circle, either by employing table-tilting, planchette, ouija board, spirit-control of a Medium, or direct voice, ask the spirit if he or she can see. The answer will probably be "yes." Then say to the spirit, "Very well, dear friend, will you, for the sake of science, and for the promotion of the cause, tell us three times in succession, the time indicated by the hands of a watch, placed in this room at a spot where it is invisible to any of the sitters? If the communicating intelligence agrees, take a watch, and without looking at it, twist the hands round by the knob, several times to some position, unknown to yourself, or any other person in the world. Having placed the watch on a distant table or mantel-piece where none of the sitters or Medium can get to it undetected, return to the circle, and await the answer. Three correct answers would represent against co-incidence, 720 to 1 multiplied to the power of 3, and would establish the fact that a spirit can see, and that a spirit was present.

I have tried with three Mediums at once without success. Great care should be taken to protect the Medium, if there is one present in trance, remembering that however religious, conscientious, upright and honorable a Medium may be in waking consciousness, a Medium is not responsible for his actions in trance and may try to get at the watch undetected in order to meet the general desire to be told the time.

If any one can carry out this experiment successfully, the world ought to know it.

THE WILLIAM HOPE FUND

A pleasing little ceremony took place at the Midland Bank at Crewe, on December 22nd, when the bank manager handed to Mrs. William Hope (widow of the well-known psychic photographer) the sum of £35 12s. 4d., the amount collected on her behalf by the Rev. C. L. Tweedale (vicar of Weston, Yorkshire) and Mrs. Tweedale.

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CONTENTS

Editorial Notes. Some 'Katie King' Phenomena (illustrated), by Dr. Glen Hamilton. 'Katie King' Materialisations, by Signor Bozzano. The Aura (illustrated), a lecture by Dr. W. G. Richards. Psychometric Experiments with Ruth Vaughan, by Lt. Colonel N. P. Clarke. Psychic Experiences from Norway, by Professor Grondahl. Annual Meeting and Mediums' Reception. Notes by the Way, Book Reviews, Library Notices. Index to Volume XII. (SAMPLE COPY OF BACK NUMBER FREE.)

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11 a.m.—Mr. Harold Carpenter.

Clairvoyante : Mrs. Beatrice Stock.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyante : Miss Lily Thomas.

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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.

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

Friday.

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Mr. Thomas Wyatt

To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 15)

CONCERNING FAIRY BEINGS

By CAPT. QUENTIN C. A. CRAUFURD

THE study of the fairy problem is beset with many difficulties. The reason of this is that the whole fairy kingdom is as varied as the animal and vegetable kingdom combined. Those who belong to the Fairy Investigation Society have therefore an enormous amount of work before them in the way of research before a solid foundation can be constructed on which to build.

For instance, how are we to define fairies? If all the invisible life which we are partially in touch with through attributes that are held in common with ourselves though not human, is to be classed under the heading of "fairies," the only result is chaos. It appears that a number of very shy invisible little beings which may be called Nature Spirits are interested in human beings and under certain circumstances are willing to make themselves known.

This type of little creature is that in which I am interested at present, and I find that the evidence available from the public at large is not helpful in research. In order to explain my meaning, I must resort to analogy which I hope will show why I consider the mere collection of evidence is not very helpful toward research.

As I sit here in a rather cold conservatory writing, I am actually carrying out an experiment in psychic research. There is a little goldfinch not far from me who is regarding me with a considerable amount of suspicion which probably amounts to dislike. He is a prisoner. He cannot understand that the only reason I have made a prisoner of him is because he has a broken wing. Why should he? When he was rendered helpless, in what manner I do not know, a little girl captured him and brought him to me. Somebody had told her that Mr. Craufurd could mend broken wings. I wish he could.

What Mr. Craufurd can do, with a certain amount of patience and belief in himself, is to win the confidence of a good many little birds, of which we will hope this present unwilling little psychic research assistant will be a shining example. He will then no longer consider himself a prisoner but when the choice comes to him, he will of his own accord, deliberately forsake the liberty of the wilderness in order to enjoy the companionship of Human Beings.

Why? Well at present that is a psychic mystery. It is against all tradition of current literature. We are taught to believe in the "call of the wild." I am forced to believe, by experience, that the call of the Human is much stronger. But it must be the right kind of call. Ordinary love and affection will not do.

I know many good people who possess a tame canary or some other bird which usually lives in a cage and is allowed out at times—for it is tame, not wild, it has lost touch with Nature and has become artificial in its psychic development. These good people would supply me with plenty of evidence of animal love from their own point of view, and for my purposes it would be perfectly useless.

My researches are concerned with the untainted Psyche, the wild animal soul. Here in truth one is on the borders of Fairyland. What God does the wild creature worship, to what does it cry when in fear or pain?

Is there a spiritual region for the animal, for the reptile and for the insect? Research upon the lines that I have chosen says there is. It says more, it indicates that the real secret of the vegetable kingdom and the beauty of the flowers it produces, lies in a region that can only be described as a spiritual one. Such researches as these can never be popular. They involve too much patience and study, the giving up of all prejudice and pet ideas.

It is the same with the study of a Fairy Kingdom, which from the very nature of its novelty can only be revealed to babes. If one is prepared to investigate, one must start right at the bottom rung of the ladder as a child starts to absorb the meaning of what it knows. Presently,

the child will learn to believe in what other people know and will become ordinary and filled with common sense. But there are a few children who will not be wholly enslaved by common sense. These will grow up prepared for original work. Many of them may achieve it and their way will be hard for they will be out of tune with popular thought. If one can find these children one may find the key to new knowledge.

Two of such children became famous a few years ago, in the matter of fairy photographs. The very fact of becoming famous probably spoiled their perceptive powers for they had to bow to popularity and were probably carried into the current of popular opinion and away from uncommon sense.

If the Fairy Investigation Society ever becomes popular, it may as well give up close investigation and research. Money would come in from the well to do, and would rightly claim an interest in the direction of the research, vested interests would appear and the urge toward a popular outflow must necessarily produce the conditions of the fabled temple of Bab-illi. The gate of light! According to the fable, the tower of Babel ceased to progress owing to precisely similar causes that wreck so many societies, not eliminating Psychic Research.

The babel of voices raised to support conflicting opinions! There is no need for the Fairy Investigation Society to run itself upon the rocks of controversy in this way. It really does not matter to the world in general whether there are fairies or not, the matter is not of wide import like the truth of Survival as demonstrated by Spiritualism. Sufficient evidence has been gathered to form a foundation for research. The Society knows that fairies exist.

Some of us are, no doubt, carefully arranging the results of our researches for publication when they are in a fit state to bear criticism of a useful type, but to launch a book of half-baked guesses and hasty conclusions upon a public anxious to ridicule anything it does not understand is not the way to contribute something to human knowledge.

This must be the excuse for the present silence of the Fairy Investigation Society which owes nothing to the public at large and is not inviting subscriptions for its work. For the benefit of those who are interested in the subject, I may say that the research is proving far more fruitful than was anticipated at the outset. There has been no lack of evidence forthcoming that was the right kind of evidence, and that being so, it now remains to get all the observed facts into focus and link them up one with another and with the world of Nature which we are all aware of.

Personally I have found the utterances of Mediums on this subject to be of very little value—but then I do not think I can recollect anything coming through in this way that has been of real value to other branches of research.

The main purport of this article has been to show that if we wish to progress in Psychic Research, we must be willing to be taught by the little creature whose mind we are trying to investigate. The habit of inventing theories to account for facts before the conditions have been established leads nowhere.

My little friend the goldfinch has at last become interested in the curious Human Being who persists in taking no notice of him but takes a great deal of interest in his typewriter. It seems that in some way I have aroused his curiosity and that is an advance toward friendship. He also desires to know, and, urged by that desire, is gradually overcoming his natural prejudice.

Along this line of thought, we shall, I feel convinced, shortly become acquainted with one another. Different kinds of beings it is true, but possessing the common urge towards knowledge.

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