

# Light

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

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### PRINCIPAL CONTENTS

Science and Survival: Professor Charles Richet on the Evidence .. .. .	49-50	Reincarnation (Letters) .. .. .	54
Sir E. Wallis Budge Relates Strange Experience ..	50	Dreams and Their Meaning: Dr. Osty's Conclusions .. .. .	55
An Unknown Force: Professor Fraser-Harris on Telekinetic Phenomena .. .. .	51	The B.B.C. Talks .. .. .	56
Materialising Seance at Leeds .. .. .	51	Cyclopaedic Psychology: Review by H. F. Prevost Battersby .. .. .	57
"Margery" Fingerprints Definitely Proved to be Supernormal .. .. .	52	Italian Notes, by Mrs. I. Emerson .. .. .	58
"Power" to Go on Tour .. .. .	53	Existence of God, by W. H. Evans .. .. .	60

## SCIENCE AND SURVIVAL WORLD-FAMOUS FRENCH PROFESSOR ON THE STRENGTH OF THE EVIDENCE

### PROFESSOR CHARLES RICHEL

*Answering an inquiry whether he had in any way modified his views regarding psychic evidences for Survival, Professor Charles Richet, of Paris (author of "Thirty Years of Psychical Research"), one of the world's most distinguished scientists, writes as follows to the Editor of LIGHT. :—*

DEAR SIR,—Seeing that you have done me the honour to ask for my opinion on Spiritualistic phenomena, I propose to tell you quite definitely what it is that I actually think.

In consequence of having verified them times without number, I know perfectly well that striking mental phenomena do exist, such phenomena as telepathy, clairvoyance, and even premonition; unless incurably blind, no one can refuse to believe in such phenomena as these.

As to the question of the survival of consciousness and memory, that raises so many difficulties that I feel obliged to reserve my opinion.

(1) Granted that an individual survives, who is it that survives? Is it the child, the adolescent, the man, or the senile old man?

(2) Once admit the survival of the human spirit, and you are obliged to admit the same thing of animals.

(3) All information received from the discarnate is invariably of a purely human nature. Never yet has a new scientific fact been revealed.

(4) Finally, these intellectual phenomena are so closely linked up with cerebral functioning, that it appears to me—I will not say impossible, but almost impossible, to believe that intelligence can still exist

when the brain has been disintegrated, annihilated, has crumbled to dust. To me, it seems quite terribly absurd to admit that this cerebral dust could retain memory.

Nevertheless, in spite of all these formidable objections, there remain a very few well-authenticated cases where the spiritualistic explanation of survival must be accepted as the most probable, the most simple, and most logical. However, it is not the only one that might be brought forward. What then are we to conclude?

On the other hand we have the physical phenomena, the haunted houses, raps, etc. The more one studies, the more deeply one goes into it, the more one finds that all such phenomenology is obscure.

I have stated elsewhere that I admit the "X Theory"—the unknown theory of the future which will perhaps discover the casual link which would unify all these phenomena. I say "perhaps," for it is not by any means certain that our puny intelligence could ever reach the explication of everything, the normal and the abnormal.

The conquests of modern Science, and especially the discovery of the mysterious radiations that surround us, constrain us to admit that we are encircled by multifold vibrations. All around us there are waves of various lengths in perpetual vibration; and it is possible that none of the happenings in this immense universe of ours are without their influence on our spirits.

Faced with such a vast unknown, it is impossible to formulate a conclusive reply. You have, however, asked me to give one, and all I am able to say is that I have none to give.

There are certain exceptional cases where the Spiritualistic theory, purged of those childish additions which bring it into disrepute, is the best, though not the only solution; but in the majority of cases this theory is not in the least

(Continued on next page, column 2)



# SIR ERNEST WALLIS BUDGE RELATES STRANGE EXPERIENCES

"THIS man knows the Forbidden Secrets of the East," was the heading, in the *Daily Express* (January 17th), to the record of an interview with Sir Ernest Wallis Budge, described as "the greatest living authority on Old Egypt and Chaldea, formerly keeper of the mummies in the British Museum." His age is given as seventy-six.

The writer of the record is Winifred Loraine, who begins by saying: "I have just been talking to a man who believes he holds the secrets of the 'death ray,' of self-levitation, of television, and wireless without the aid of machinery, and of communication with the dead.

Sir Ernest said the secrets could not be revealed, "because then I would be locked up, and I am not ready to be locked up yet. Not until I have completed and handed over my revelations of Egyptian magic to the authorities."

He clapped his hand over a pile of manuscript on his desk."

"Will those secrets then be made known to the public?" the interviewer asked.

"Never," replied Sir Ernest. "They will be available at the most to twenty-seven people. Such knowledge was never open to the masses."

Answering questions, Sir Ernest said he learned some of the secrets during his "twenty-six years tramping in the East," others he had "deciphered in the passages of the pyramids or found carved on tablets" during his excavations in Chaldea. "But," he added, "the main key was missing until a certain tablet was brought to me recently from Mesopotamia by a young man whom I had sent out privately."

Sir Ernest added that: "All powers were in the safe keeping of the 'masters,' who passed them on to those initiates who had a vocation for their development and the necessary judgment for their proper use."

"How will the chosen twenty-seven use these secrets?" the interviewer asked.

"Ha!" ejaculated Sir Ernest. "How do I know whether they will be able to use them? I doubt whether any Englishman could dissolve from view even if he were told how to. These arts need practice.

"I knew an African and an Indian who could vanish into air as you spoke to them, touched them. Like the Cheshire Cat in *Alice in Wonderland*, first they were there, then there was only the grin, then that, too, disappeared. It was no question of hypnotism, for I walked through the spot where they had been standing. In the same way they would reappear and, as they solidified, push me away.

"One of them could even materialise my subordinates who were twenty miles away, within twenty yards of my eyes. These materialisations spoke to me and took my orders.

"I was warned not to touch them, because they were only shadows. But when I arrived at the place where they were actually working, I found my orders had always been carried out. The men had heard them in a trance."

"I had an attendant named Abdul," Sir Ernest continued, "who helped me to recover mummies from the tombs. One day as he stretched his hand into a sarcophagus he fell dead beside me. I thought I would leave that particular mummy alone when, as I looked in,

I saw a long emerald amulet lying among the yellow bandage folds. Willy-nilly, I dipped my hand in and withdrew the jewel. Nothing happened.

"A little later I visited one of the holy men of the district and in conversation told him that Abdul was dead. 'Yes,' replied the holy one, 'that is because he meant to rob you. It was a question of his life or yours. So I killed him.'"

Asked if he had ever been the victim of any curse from a mummy, Sir Ernest said he had not. The mummies he brought to England and placed in the British Museum he had been careful to keep comfortable by putting muriate of soda at the foot of the case "to prevent gnats stinging and worrying the mummy," and he also filled the case "with camphorine vapours to keep the bandages dry.

"The name of the individual is blazoned in large gold letters on the lid," he added, "so that if the spirit—free at night—comes passing over, it is pleased and filled with importance at being remembered. I find such attentions keep a mummy content."

Concluding the interview, Sir Ernest said: "The spirit-world is not divided from their daily life as it is from ours. The veil is very thin. It was very thin with the early Christians, if you read your New Testament aright. You need only take the reappearance of Christ and the words of St. Paul when he says: 'We are covenanted by a host of witnesses about us.' They clearly saw the spirits of the other world. We have lost those powers. They are receding further from us every day."

## SCIENCE AND SURVIVAL

(Continued from previous page)

necessary; and, seeing that it remains improbable to the point of folly, I find myself unable to accept it.

When all has been said and done, the Spiritualists should go on with their experiments. The results, whether obtained by the Fox Sisters, by Stainton Moses, by the great William Crookes or by Eusapia Paladino, have brought essential facts to our knowledge. But one should beware of meeting Spiritualism with blind faith, of making a religion of it. One should make one's observations with the same impassibility with which the chemist studies the composition of silicon, or the zoologist counts the limbs of an insect.

Spiritualism should be treated not as a dogma, but as a science.

Maybe, if they will but continue their researches with an open mind, and without preconceived ideas, the Spiritualists will end by discovering the "X Theory" of the future, which shall more or less satisfactorily explain all those strange phenomena palpitating around us, and of which we can only say with any real truth that we know nothing.

Take courage therefore, my Spiritualist friends; go on with your experiments without concerning yourselves with the conclusions that are deduced from them.

Begging you to accept the assurance of my best wishes,

(Signed) CHARLES RICHET.

Paris, January 9th, 1934.

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## AN UNKNOWN FORCE

PROFESSOR FRASER-HARRIS ON TELEKINETIC PHENOMENA

LECTURING on "Personal experiences of telekinesis" at the second of a series of meetings organised by the Survival League at Caxton Hall, London, on Thursday last week (January 18th), Professor Fraser-Harris reviewed the mediumistic career of Rudi Schneider. He played a gramophone record taken at Columbia studios during last year's series of Lord Charles Hope's experiments in London, to demonstrate the abnormal rapidity of Rudi's breathing. The rate of it was found to be 60-240 per minute, whereas the normal rate is 18-20.

Professor Fraser-Harris said he attended altogether 37 seances with Rudi Schneider. He witnessed excellent phenomena. The curtain billowed out and went over the sitters' heads while the Medium was fully controlled. A table was drawn by some power into the cabinet and then flung out with such violence that two of its legs were broken. A luminous waste-paper basket rose in a curve over the Professor's head, and rested on his shoulders. Then, on the word of Olga, it went back in a similar manner.

"I was not hypnotised," said Professor Fraser-Harris. "I have never been hypnotised in my life."

Towards the end of a sitting the luminous basket described an angular course in the air to avoid the infra-red apparatus which was in its way. As it fell, Mrs. Fraser-Harris remarked how extremely cold it was in its proximity. Then the basket began to rock. Holding the basket, they felt tugging like a good-sized trout pulling at the end of a rod. Finally it was wrested away. A handkerchief, when the Professor tried to get hold of it, was flicked behind the curtain, and afterwards thrown out with a knot on it. It floated horizontally and rested on his head.

Luminosities were part of the most puzzling phenomena. The curtains opened and disclosed a self-luminous fog with undefined outlines giving the impression of a filmy material. Sometimes this fog came in front of the curtain and billowed out on the top of the table.

"The only phantom I observed and am never likely to forget," said the lecturer, "was a small rod-like shape, on March 29th, 1932. My palm was extended. Out of the darkness there came or rather began to form near my palm, an elongated homogeneous structure, not anatomical, looking like a ruler but more like condensed smoke. It slowly approached my thumb. Before reaching it, the palm of my hand became intensely cold as if a lump of ice had been placed there. The cold went through to the back of my hand, then it went up to the elbow and stopped. The rod came and pressed against my thumb for 5 or 6 seconds—long enough for me to say that it was cool, moist and elastic. It was like gutta-percha. The visible length of the rod was about 18 inches."

Professor Fraser-Harris spoke of some complicated telekinetic phenomena which disclosed an intelligent operation. A cigarette case with an unusual sliding top went behind the curtain, was opened, cigarettes came out floating vertically and horizontally, and were thrown about.

He also spoke of the infra-red ray experiments, first initiated by Dr. Osty in Paris, then confirmed at Mr. Harry Price's Laboratory, and at Lord Charles Hope's sittings. The amazing discovery was thus made that, while Rudi Schneider could never raise an object into the path of the infra-red rays, he could exteriorise a force into it which, as proved by galvanometric tracings, showed the same rhythm as his respiration. The Medium could predict the presence of the force in the rays, but the phenomenon itself was sometimes registered before he finished predicting.

"We seem to be," concluded Professor Fraser-Harris,

(Continued at foot of next column)

## MATERIALISING SEANCE

WHAT A "YORKSHIRE EVENING POST" REPORTER HEARD AND SAW

LEEDS Psychic Research Society has been formed with Mrs. R. Ch. De Crespigny as president, Mr. J. Skelly as Vice-President and Chairman of Executive Council, and Mr. J. Allison (7 Miles Road, Chapelallerton, Leeds) as Hon. Secretary. It is affiliated to the British College of Psychic Science, South Kensington.

In the *Yorkshire Evening Post* (16th January) there appeared a description of what a Reporter saw at the first seance arranged by the new Society.

The Reporter states that the seance was held in a Leeds suburban drawing-room, the blinds being drawn to shut out the rays of the street lamp and illumination being provided by a small blue light. Thirty people were present. "Scepticism, I was told," says the Reporter, "was inevitable when people are being initiated into the mysteries of ectoplasm. The newcomers, however, were asked not to be antagonistic, whatever their doubts."

Before the lights went out the Medium (Mr. J. Wilson, of Leeds) was searched. Hymns were sung and the Medium "began to wail," the noise at first "sounding like the buzz of bees" and increasing "until one thought of an aeroplane engine speeding up for the take-off."

"In the intervals between singing," the Reporter continues, "everyone silently watched the Medium, whose dark clothing and black muffler made him only faintly discernible. He rose from his wooden chair, and carried it through the curtains into his cabinet, there to continue his weird wailing."

"Minutes probably elapsed before anything happened. The experienced sitters saw it first, a little white-robed figure moving slowly along the curtain. I dodged round the back of the room, and saw a figure that was certainly rather emaciated in a flowing robe. 'Can you see him?' everyone asked, as he or she returned behind the curtain."

"The trance seemed to be effective, for when the next little figure ventured out she indicated that she knew someone in the gathering, and moved away from the cabinet towards the front row, apparently oblivious to the buzz of conversation in the room. Indeed, she was so precocious that we began to laugh, and she seemed to understand the amusement."

"She grew bolder and, in response to requests, took a small pewter tray and a framed photograph from the mantelshelf, and handed one of them to the hostess, who incidentally was allowing her home to be used for a seance for the first time."

"More figures materialised, including the bust of an adult, but with one exception they all went back behind the curtain. The exception, a little girl who was described as the Medium's guide, seemed to shrink into the carpet."

"That was after the seance had lasted an hour. It might have been an optical illusion. Let us put it no higher or lower than that."

In a note to the Editor of *LIGHT*, Mr. Allison (Hon. Secretary of the Society) says: "In all, about a dozen forms materialised, including the heads and shoulders of two doctors and a lady, who were not recognised."

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"on the threshold of the discovery of a force entirely unknown to the physicists of to-day. They are chary of investigating it because it is entirely unknown. But it signals a new epoch: physics and physiology enter into the realm of psychic investigation. They may prove of greater help than suspected. A sitting for telekinetic experiments may be entirely blank, yet the infra-red apparatus may register decisive movements which, by and by, will disclose their secret."

Miss Beatrice Kean Seymour was in the chair.



# "MARGERY" FINGERPRINTS

"DEFINITELY PROVED BY THE EVIDENCE TO BE SUPERNORMAL"

MR. WILLIAM H. BUTTON, President of the American Society for Psychical Research, contributes to the *Journal of the Society* (January, 1934) a summary and review of Mr. Thorogood's report upon the finger-print phenomena that have occurred in the "Margery" mediumship during the last seven years.

"The immediate occasion for the report," Mr. Button writes, "was the alleged discovery in March, 1932 (published in October, 1932) by Mr. E. E. Dudley that the right and left thumbprints long attributed to 'Walter' were in fact identical with the right and left thumbprints of Doctor X, a living man.

"Mr. Thorogood demonstrates that Mr. Dudley's conclusions, so confidently promulgated in October, 1932, are without foundation, and that the 'Walter' thumbprints are neither those of Dr. X, nor of any other living man so far as known. The evidence which existed when Mr. Dudley published his conclusions was such that it should have convinced any competent investigator that the phenomena were supernormal."

After summarising evidence relating to the production of fingerprints prior to October, 1932, Mr. Button says it was all "known to Mr. Dudley and should have given him pause. He had repeatedly expressed himself substantially to the effect that the phenomena were supernormal. In his October pronouncement he relied upon opinions of police experts, although he himself has recognised that their opinions are of little weight in such a situation. Also, he had none of the original waxes to submit to them—only photographs; and in such an inquiry, as Mr. Thorogood has shown, such photographs may be very deceptive.

"Mr. Thorogood not only considers and analyses the evidence mentioned and the considerations above set forth, but produces a mass of new and conclusive evidence.

"It has been a frequent criticism of psychic phenomena that they cannot be repeated on request, and therefore their validity cannot be established. This claim has been refuted many times heretofore in the Margery mediumship. Again, in connection with the experiments involved in this report, the repeatability of the phenomena has been demonstrated in a startling manner.

"Prior to Mr. Dudley's announcement, the impressions that had been produced were of single thumbs or fingers; or sometimes of two or more such impressions on one piece of wax. Mr. Thorogood first procured complete impressions of both the hands of Dr. X. He then consulted 'Walter' and requested him to produce, not impressions of his separate fingers or thumbs, but complete impressions of both of his hands. This 'Walter' proceeded to do in a series of sittings in April and May, 1932.

"The results were partial fingers, thumbs, etc., gradually growing into larger sections of hands until finally there were produced complete replicas of both right and left hands—these being in relief. For the first time



A—Walter.



B—Dr. X.

Micro-photograph showing differences of structure between the delta of the "Walter" right thumb and the delta of the Dr. X right thumb.

then it was possible to co-ordinate the different fingers, thumbs and other portions of the 'Walter' hands.

"The circumstances attending these experiments were such as to preclude fraud, confederacy or other normal action. The wax slabs used were of large size. They were most ingeniously

marked for identification. Nothing could have been substituted for them. The sittings were held in the presence only of the Medium, Mr. Thorogood and his immediate associates, and even then the personnel of the experimenters varied considerably from sitting to sitting.

"As a result of these experiments Mr. Thorogood has demonstrated that these exhibits so procured were produced supernormally.

"A consideration of these exhibits themselves again demonstrates their supernormality. They are in relief—that is, they are positives—appearing as the original hands would appear, palms up. They are large and unwieldy. No way of producing them normally suggests itself.

"An examination of these new hands showed that the right and left thumb patterns were identical with most of the old right and left thumbprints at Lime Street. This fact is persuasive evidence that the older ones were likewise produced supernormally. The new hands in their entirety proved to be very different from those of Dr. X.

"The next step was the determination that the left thumbprints of these new exhibits, and the old ones, so far as Mr. Thorogood had them, bear none of the characteristics of Dr. X's left thumb.

"It then developed that there was a striking similarity between the right thumbs on these new exhibits and the right thumb of Dr. X but that the two were not identical. Mr. Thorogood has demonstrated this fact beyond peradventure.

"It seems to be true that in ordinary fingerprint practice many experts engaged in criminal investigation and the like, who find that a comparatively few characteristics on two prints agree, are apt to pronounce the prints to be those of the same digit. It is, however, obvious that if there is even one persistent different characteristic in the two prints, the conclusion is unavoidable that they were not made by the same digit. To illustrate one of these differences between the 'Walter' right thumb and the right thumb of Dr. X, it seems worth while to reproduce herewith Figure 102 from Mr. Thorogood's report, which shows the deltas of the right thumbprints of 'Walter' and Dr. X respectively, very much magnified.

"We reproduce these illustrations," says Mr. Button, "for the reason that a casual inspection of them will convince anyone that the two patterns are not the same, and that therefore the impressions could not be of the same thumb." [See illustration on this page].

"Upon the old evidence, supplemented by that which he



himself obtained, Mr. Thorogood announces the positive conclusion that 'Walter' prints are not those of Dr. X, nor of any other known living man, and that there is no evidence of fraud in the production of any of them.

"Another important episode was the demonstration anew by Mr. Thorogood's experiments, that the 'Walter' voice is independent of any normal mechanism. This has been proved many times by previous experiments, but Mr. Thorogood has added a demonstration that is again conclusive. He installed a sensitive microphone in a locked and sealed box, impervious to penetration by any sound-producing waves. The microphone was connected with a loud-speaker in a distant part of the house, and Walter's voice was produced from the loud-speaker with no sound audible in the seance-room.

"This demonstration is connected with the fingerprint experiments, as Mr. Thorogood points out, because it proves that 'Walter's' direction of the experiments and his statements that the resulting fingerprints are his own are announced by a voice that is supernormal.

"Mr. Thorogood's conclusions are unequivocal, and we believe that his report is an outstanding contribution to psychic knowledge. New experiments have shown that both of 'Walter's' thumbs are entirely different from those of Dr. X or any other person whose thumbprints are on record at Lime Street; and that these recent impressions are identical with most of the old ones."

Mr. Thorogood comes to forty-four specific conclusions and finally condenses those in regard to the fingerprint phenomena into the following three:

1. *There is no evidence of fraud, trickery or the use of any normal mechanism in connection with the seance production of the "Walter" fingerprint phenomena.*
2. *These "Walter" phenomena are definitely proved by the evidence to be supernormal.*
3. *Neither of the "Walter" hands as a whole, nor as to any of the component parts, is identical with that of any known person or persons.*

Concluding his summary, Mr. Button writes: "We commend to our readers a careful reading of Mr. Thorogood's report and a considered judgment as to his conclusions."

### FLEET STREET MAN'S STORY

Under the heading of "Ghosts in Fleet Street," the *Leader* (January 16) gives the following "true spook story" as told by Geoffrey Read:

"I was sitting in my office when a contributor came in to deliver an article which had been ordered. Just as he was leaving he said, 'Do you believe in Spiritualism?' I pointed out that, while I kept an open mind, I was the original man from Missouri, and had to be shown. 'Very good,' said the contributor, 'I can see your grandfather standing behind you.' I turned round but there was nothing to be seen. My visitor, however, described my deceased relative to me in such minute detail that it was impossible to believe he was not there. Among other things, he outlined in detail an old-fashioned ring and a seal. The particulars of these could not be known to anyone outside my own family. In addition, he also described accurately a friend who was killed in the war.

"That there may be no suggestion of trickery, I should like to point out that this man had only met me once before, and then only for a few seconds. Whatever the truth about these things may be, it was all very uncanny, and I am beginning to be half convinced against my better judgment."

French readers may be glad to know of a new book sent to us by M. Fernard Divoire, entitled "Néant, Paradis, ou Réincarnation." He tells in his foreword that he has tried to present fairly the pros and cons for each of the beliefs; and that for himself this has meant the breaking down of those walls of doubt against which he had so often run his head. This book may now be borrowed from the L.S.A. Library.

### "POWER" ON TOUR

MRS. MEURIG MORRIS, supported by Mr. Laurence Cowen, is shortly to make a prolonged tour of the larger towns in the country, which will also embrace a very complete round of the districts comprising Greater London. It will be remembered that about two years ago they made what was an extraordinarily successful tour of the provinces during a period of six months, filling the largest halls to capacity and evoking the greatest enthusiasm among press and public.

This fresh propagandist drive under "Power's" banner will not, we are informed, interfere with the regular Sunday services at the Æolian Hall.

Somewhat in advance of this programme there will be a special visit to Manchester, in the Houldsworth Hall, on Wednesday evening, January 31st, when Mr. Ernest W. Oaten, Editor of *The Two Worlds* will preside.

Mr. Cowen will be pleased if Societies and Churches interested in this announcement will communicate with him at the Æolian Hall, New Bond Street, London.

Mr. Laurence Cowen informs us that central and commodious headquarters for The "Power" Fellowship have been secured.

### FOUNDER OF THE LYCEUM UNION

Spiritualism in this country has lost a very notable exponent through the transition, at the age of 76, of Mr. A. Kitson, of Dewsbury, who founded the British Spiritualist Lyceum Union, was its first president, and served it for many years as general secretary, retiring in 1919. Mr. Kitson took a very active part in Spiritualistic work in the North of England and his writings were deservedly well-known. He began work as a pit-boy at the early age of nine, rose to the responsible position of colliery checkweighman and was an active member of his branch of the Yorkshire Mineworkers' Association and for some years acted as part-time secretary of the Lyceum Union before becoming general secretary.

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by

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FROM ALL BOOKSELLERS.



## 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.)

### REINCARNATION

Sir,—It was a pleasure to read A. Horngate's letter about Reincarnation (*LIGHT*, January 5th). I, also, have been saddened in the past, when listening to some believers in the theory gleefully boasting of "what they were once." Their complacency and superior airs would not irritate me now. They would simply appear pathetically ludicrous. Because, if they were once so "great" why have their minds apparently shrunk to be so little and petty in their present life? That Christ accepted the theory is a ridiculous and fanatical statement.

Pre-existence is another matter altogether. I believe with A. Horngate that every supposed case of re-embodiment can be explained by Control—or, better still, by the beautiful theory of Group-souls (which of course leads to Control, or overshadowing). People argue that a belief in Reincarnation wipes out apparent injustice in the world, and is the easiest solution to human inequalities. (Yes, but the *easiest* things are not the best! The lessons Christ taught were *hard* ones!) My answer to them is this: "For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts."

How can we, while still in the human body, expect to discover the key to the plan of Inscrutable Love?

(MRS.) ETHEL ROLFE.

10, Wyatt Park Road, London, S.W.2.

\* \* \*

### VOLUNTARY RETURN

Sir,—In view of the controversial character of the subject of Reincarnation, I am glad that *LIGHT* appears to preserve an open mind and is willing to present both aspects of the case. "A little knowledge is a dangerous thing" and the incident quoted by A. Horngate illustrates the dangers. I have myself suffered in this way from reincarnationists during a great sorrow apparently innocently incurred. But who shall say? In any case, love and a real desire to share the sufferings of others are of greater help to the sufferer than a ton of theories. For, once the soul is free, it may return to earth for spiritual service as sacrifice, and its sufferings are then endured as an at-one-ment betwixt God and man. Such a soul has returned for Christ service, and takes upon itself something of the heavy "karma" of the world, overcoming it by the power of the Spirit. T. KIRBY.  
Queen's Road, Watford.

\* \* \*

### EVIDENCE FOR REINCARNATION

Sir,—May I bring forward some evidences in support of the theory of Reincarnation, particularly with reference to the objections stated in A. Horngate's letter in your issue of 12th January?

In the first place, we can entirely ignore the views of the lady who fancied herself as Cleopatra, and presumed to know the origin of your correspondent's misfortune. They were simply an expression of her own vain-glory and egotism, and are useless as evidence for or against. Let us adduce what evidence we can find.

(1) There is the Scriptural testimony. The two instances quoted in A. Horngate's letter prove that the Jews had accepted the doctrine of Reincarnation. Certainly, Christ corrected them in these two particular cases, but he said nothing in denial of Reincarnation as a general truth. Indeed, He leaves us with this inference.

(2) There is a universal consciousness that justice must be done for each and all—or, as Scripture phrases it, "the crooked things shall be made straight." How could this be brought about except by a repetition of earth-life

and earth-conditions, in which the wrong-doer can, and shall, make reparation to his victim?

(3) One cannot fail to be impressed with the differences displayed by individuals engaged in the acquisition of knowledge or skill. One will learn rapidly and without difficulty up to a certain point; after that, he has to labour before he can advance any further. Another will have to plod and labour from the very start. It is as though the first were sub-consciously recalling something known before, while the other was really starting for the first time.

(4) There are, and have been, genuine cases of individuals who have remembered scenes and incidents of their former earth-lives, and have given satisfactory proof that such memories are true. The annals of psychology abound with such cases.

These arguments may not constitute *proof*, but they are collectively very strong evidence in favour of Reincarnation. Wallasey, Cheshire. (MRS.) E. PARRY.

\* \* \*

### WHY SHOULD WE REINCARNATE

Sir,—Why should we reincarnate? One has heard that this earth is the "Star of Tribulation"; that each one of us is given his life's trials according to his strength. Perhaps it is as well to learn that pain and suffering are the things truly worth while in life; for, through them are measured our grit and strength, and by them we should grow in grace. Some are born to misery and affliction, in so much that it has been said that it is not a fair inheritance. Perhaps not, compared to an earthly material "good time." It is for us to learn to look beyond, where God's recompense will outshine, far outside our imagination, any trial on earth, however great.

It is not in Reincarnation we should find that joy. It seems to me to limit God's imagination or creative will.

In our sleep state, our spirits can glean *all* the information from records and souls in the Beyond, necessary to account for "prehistoric peeps" or ideas that we have "lived before." There seems to me to be no need for so many complications. Our Lord's teaching and His life were so simple and straightforward. Yet man has introduced complications into the churches and sects.

ETHEL G. RADCLIFFE.

Victoria Villa, East Cowes, I.W.

\* \* \*

### "SPONTANEOUS TELEKINESIS"

Sir,—It is interesting and not a little amusing to find Professor Fraser-Harris, in your issue of January 12, believing that what are usually called the "antics" and "horrors" of Miss Clairmont were genuine examples of telekinesis and levitation. The performances of this lady were treated with disdain by Mary, and used to be aroused by the circle sitting up till late at night and telling tales of horror. As Shelley says, "they used to retire awe-struck, and hardly daring to breathe."

The evidence for the "phenomena" is provided by the "Medium." She it is who says that the pillow was moved on October 7, 1814; and a few days later it was supposed to have been moved again. Shelley was quite annoyed at these tricks, which were apparently brought off either consciously in order to impress him or in one of Clare's hysterical attacks. Speaking of the incident which so impresses the Professor he writes: "The next morning the chimney-board in Jane's room is found to have walked leisurely into the middle of the room, accompanied by the pillow, which, being very sleepy, tried to get back again, but fell down on his back." The performance had evidently failed in its object!

Fraud, says Professor Fraser-Harris, "may at once be eliminated." Control, then, is no longer necessary. All we want for our full conviction is a good story told by the Medium and without the presence of witnesses. If these are to be the principles of the Institute of which Professor Fraser-Harris is the Research Officer, then we can expect some highly interesting and stimulating results! E. J. DINGWALL.  
Cambridge.



## "THY KINGDOM COME"

Sir,—As the Recorder of the Conan Doyle communications embodied in Mr. Ivan Cooke's recent publication *Thy Kingdom Come*, the writer was especially interested in the review contributed to the columns of *LIGHT* by Mr. H. F. Prevost Battersby, whose articles are invariably appreciated and carry considerable weight with those of us who have little time for extensive reading.

Superficially considered, the critique seems to convey a rather grudging admission of the authenticity of the Message, coupled with an over-eager tendency to claim for Theosophy whatever it contains of importance. However, when the Reviewer had wiped from his spectacles the mystical mist which at first bothered him, he appreciated with avidity the good things he found—not less valuable surely because the Ancient Wisdom also recognised them, or by reason of the fact that Modern Wisdom is slowly re-discovering them and applying them to practical service.

Unfortunately, the Ancient Wisdom is "caviare" to the average Spiritualist, whose convictions would probably prove the sounder for a little study of the former.

A point of psychological interest is that the Medium (Mrs. Grace Cooke) is not by any means personally inclined to Theosophical teaching, nor—as emphasized by your Reviewer—was Sir Arthur. Mr. Ivan Cooke makes it apparent in his comments that he maintains an open mind which recognises that Truth is the prerogative of no particular Cult, ancient or modern, and rejoices wherever he finds it true to type, his standard being—and who will cavil?—that of the Christ of all ages.

It is possibly misleading to have suggested that, with regard to the origin of evil, Conan Doyle infers that part of the Almighty is unreal because Evil may be regarded as a thought-concept rather than reality. There is no darkness in the physical sun, but its radiation requires objective resistance in order to manifest itself as light. There can be no shadow without a light behind. There could be no consciousness of evil but for the Supreme Good in process of manifestation. The Master Potter uses both mind and clay for the evolution of beauty. At least, that is the impression conveyed to the writer in taking a detached view of the Conan Doyle communications.

On the whole, apart from a few meticulousities, your brilliant Reviewer seems to accept the Message as confirmation generally of his own erudite studies, but with strange modesty writes down their importance accordingly. One can only hope that many of us, average Spiritualists, may rise to the same worthy conceptions of the spiritual out-working of Life.

*Thy Kingdom Come* should be welcome as stimulating spiritualistic study afresh at a time when it is in danger of formulating a narrowed orthodoxy of its own. Its spirit recognizes no close preserve for Truth and should appeal to many schools of thought.

Broom Hill, Ipswich. W. R. BRADBROOK.

\* \* \*

## "PARANORMAL"

Sir,—The letter of your correspondent, Florence Hodgkin (Jan. 19th) might lead readers to infer that I introduced the word "paranormal" into our language. This, of course, is not the case, as I have met it repeatedly in writings which deal with happenings that are rare or mysterious. But I cannot see that "supernormal" is any more English than "paranormal," for the former is pure Latin and the latter half Greek and half Latin.

(DR.) D. FRASER-HARRIS.

\* \* \*

## WILLIAM HOPE FUND

Sir,—Please allow me through your columns to thank sincerely the Rev. Charles Tweedale and Mrs. Tweedale for organising and carrying through this fund for my benefit, and also to thank all the donors who have so kindly contributed.

(MRS.) MARY HOPE.

58, Albert Street, Crewe.

## DREAMS & THEIR MEANING

### DR. OSTY'S CONCLUSIONS

IN a recent number of the *Revue Metapsychique*, Dr. Osty presented for our consideration a series of reliable cases of premonitions, warnings, etc., received either in dreams, or by means of visions or voices. In the November-December issue, he gives us some of the reflections and conclusions at which he has arrived. These are some of his remarks:

"The first thing that strikes the observer is the relative frequency with which supernormal knowledge comes in the form of a dream. It is as though, when the ordinary consciousness is engrossed by sleep, this leaves the brain accessible to that other intelligence, which during the waking state is merely latent, and to all intents and purposes non-existent.

"It is highly probable that the number of dreams, or dream passages, is far greater than might be supposed from those which linger for shorter or longer periods in our memory. Many factors prevent their recall; they are quickly forgotten; and the fact that their meaning is so often presented in the form of allegory or symbolism, renders them incomprehensible at the moment, so that they are apt to escape our attention. In order that we may link up an event with a dream that foretold it, something outstanding in the dream must have so arrested our attention that it keeps alive the memory of it until the subsequent moment of actualisation. But how rarely that happens!

"How frequently one wakes up with a persistent and quite inexplicable sense of restlessness, of unreasonable depression or anxiety; all of which may well have been brought about by some forgotten warning or prophetic dream. All that remains is an emotional reaction for which we are at a loss to account.

"We all know how we may actually hear some one talking aloud in his sleep; and yet, if we arouse him at once and enquire what he was dreaming about, he will have completely forgotten. Thus those who declare that they never dream, would put it more truthfully if they declared that they never remembered their dreams. Hence an apparent loss of knowledge supernormally obtained in dreaming.

"As to the scenes and the actual settings of such dreams, these are clearly often but the pictorial expression of the message conveyed, rather than the literal seeing of an event. The writer who saw her sister lying unconscious in a far-off hospital, but was told by an attendant nurse that she would recover, obtained in picture form the simple message: 'Your sister is ill, but will recover.' It is, as a rule, less a matter of supernormal sense perception than of the pictorial representation of an idea.

"During sleep, such ideas are usually conveyed in this pictorial manner. When the message is brought through during the waking state, it is generally by means of the spoken word. Either a voice is heard, or else the subject hears himself or herself uttering words without any intention, or even without any understanding on their part.

"These facts should be borne in mind, and especially the promptitude with which dreams are forgotten, when considering the claims for Reincarnation. A person sees a certain place for the first time, and involuntarily exclaims: 'Why—I have been here before! I must have been here in a former incarnation.' May it not merely have been in a forgotten dream?

"In conclusion, it is quite evident that there is no one who may not some day or other experience clairvoyance."

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We are glad to learn that Miss Jacqueline has now recovered from her long and serious illness and has resumed her psychic work at the British College of Psychic Science, South Kensington.



## Light

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

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### THE B.B.C. TALKS

IT is to be feared that listeners new to the subject would not be strongly drawn to it by Mr. Theodore Besterman's broadcast talk last Friday evening on "How Psychical Research is Done." Difficulties and dangers were so presented as to eclipse the attractions and importance of investigation; and the results to be achieved, when the difficulties have been overcome, were not made sufficiently clear to become humanly attractive. Something much more definite and interesting is needed to draw those who are not already conversant with the subject; and it may be hoped this will be provided by Lord Charles Hope, who is to broadcast to-night (Friday, January 26th) at 9.20, on "Physical Mediumship." In the *Radio Times* it is stated that Lord Charles "will examine the claims of those who have the power to move objects without material contact with them," so that, presumably, special attention will be given to the Rudi Schneider phenomena, of which Lord Charles has made a special study.

### THE "MARGERY" MEDIUMSHIP

WE were able recently (December 22nd) to congratulate Dr. and Mrs. Crandon ("Margery"), of Boston, U.S.A., on the definite refutation of the allegations brought against Mrs. Crandon's mediumship. These allegations related chiefly to the authenticity of the fingerprints in wax claimed to be produced by "Walter" (her deceased brother and control); but, had they been proved, they must eventually have discredited the whole of the phenomena witnessed at her seances.

How complete is the vindication (first outlined by Dr. Crandon in his recent lecture to the L.S.A. on December 19th, 1933) may be gathered from the summary of the report of the American Society for Psychical Research which we reproduce to-day from the A.S.P.R. *Journal* for

January, and especially by the reprint of the micro-photograph showing the "difference of structure between the delta of the 'Walter' right thumb and the delta of the Dr. X right thumb." The report, we understand, fills two hundred pages of print, with one hundred illustrations. It has been prepared under the direction of Mr. B. K. Thorogood, Research Consultant to the A.S.P.R.; and, short of accusing Mr. Thorogood and his associates of incompetence or deliberate falsification of the evidence—for which there is no shadow of justification—there seems to be no reasonable alternative but to accept the conclusion that the allegations of deceit are groundless and that "the 'Walter' phenomena are definitely proved by the evidence to be supernormal."

It is, perhaps, too much to hope that certain detractors of the "Margery" mediumship will be completely silenced; but, even in its summarised form, the report does provide good reasons why the whisperings of these detractors should be ignored by all men and women of good sense and good will.

### PROFESSOR RICHEL'S MESSAGE

PROFESSOR CHARLES RICHEL is one of the comparatively small number of front-rank scientists who have given long and careful study to psychic phenomena without being driven by their discoveries to accept the Spiritualistic hypothesis.

As shown in his great book, *Thirty Years of Psychical Research* (admirably translated from the French by Mr. Stanley de Brath), Professor Richet has for years given an unqualified assent to the reality of psychic phenomena; and it has been rumoured of late that he had progressed towards the Spiritualistic position. Hoping to discover what truth, if any, there was in this rumour, we wrote to Professor Richet asking him to tell the readers of *LIGHT* just where he now stands; and, in the communication we publish on our front page to-day, he does so with complete frankness. So far as we understand, he has not materially changed his position. He asserts the reality of the phenomena. He even admits that there are

"a very few well-authenticated cases where the Spiritualistic explanation of Survival must be accepted as the most probable, the most simple and most logical."

But he holds that Survival is not the only possible explanation: and seeing that, in his view, Survival "remains improbable to the point of folly," he finds himself unable to accept it.

Spiritualists will heartily regret Professor Richet's inability to give the full weight of his name and his world-wide scientific repute to the cause they have so much at heart; but they will respect his honesty in refusing to go further than his convictions permit.



# CYCLOPÆDIC PSYCHOLOGY

## BOOK REVIEW

By H. F. PREVOST BATTERSBY

WITH this massive volume\* before him, every student of Psychic Science will be inclined to echo Sir Oliver Lodge's astonishment that the preparation of such an encyclopædia could be looked for in our time.

The mere combination of the two words in relation to Spiritualism is what Mr. Gerald Heard would call "scandalous"; seeing that, so far as the subject is psychic, it is not scientific, and so far as it is scientific, it is not psychology.

At present it is an altogether unsifted harvest, psychologically, of the last hundred years, with grains of knowledge, guess-work and superstition left from long vanished centuries in its dusty bin.

What will finally be riddled for our spiritual nourishment no man can say, but obviously much that Dr. Nandor Fodor has been forced to include will prove of no moment in the future estimate of its worth.

That consideration, of which Dr. Fodor must have been well aware, makes only more admirable the energy, learning and intense application he has brought to the task. The literature of the subject, in its widest sense, can very rarely be described as light reading; it is often extremely congested stuff. Could clarity be expected?

It is all very well to talk of "science"; but science is knowledge, and what do we "know" of spiritualistic phenomena, except that they occur?

This uncertainty lies behind and is responsible for the lack of clarity with which all debate on the subject is enshrouded, and acquaintance with its murky spaces increases one's gratitude to the man who has had the fortitude to traverse them, and to produce a record that can be used for reference.

"This," explains the author, "is not an Encyclopædia of a movement but of a new science"; but, though we may concede the science, one glance at his table of contents is proof of its unstatic condition.

Why, the whole thing is in movement, it is alive with personalities as unstable as the waves of the sea! Even some, regarded as corner-stones in the new foundation, to-morrow may be too like a quicksand to support even a conjecture.

It must be "of a movement," and therein lay its difficulty and the real credit for its achievement.

Sir Oliver Lodge's friendly comment that Dr. Fodor's "scepticism does not quite come up to S.P.R. standard" is significant of the general instability. There is as yet no stamp for hall-marking even our "facts," since facts, according to some estimate, must always respond to demand like a bell to the pressing of a button.

Dr. Fodor's scrupulous fairness of itself is proof of this; he is almost over-anxious to emphasise anything dubious in transmission. For example, in his account, F. J. Munnings is stripped of every shred of probity. Now, no one would enter a defence of Munnings' moral nature, but as a Medium he was quite exceptionally gifted, with a capacity, in the right surroundings, which made ridiculous the mere suggestion of fraud.

Why such doubtful instruments have to be used from the other side one does not know; we can only echo the sentiment of a pious Russian peasant on pulling his drunken parish priest out of the ditch, "It's not for the likes of us to ask what God's got to do with the likes of him."

Dr. Fodor tells us that he has steered clear of Occultism, Theosophy and Mysticism. Well, that in psychic matters is a difficult feat of navigation.

What is Occultism, for instance? It once meant merely experimental science, something that was hidden.

*Encyclopædia of Psychic Science.* Nandor Fodor, LL.D. London. Arthurs Press. 30/-.

But what does it mean now? Is there anywhere that its borders and those of Spiritualism do not over-lap? We use the same terms, the same phrases, though not always, perhaps, with the same intent.

Where, one wonders, did Dr. Fodor draw the line between Witchcraft, which appears in this volume, and Black Magic which is excluded? And how could such Theosophists as Mme. Blavatsky—who is very sympathetically treated—and Colonel Olcott have been left out; or Swedenborg and even Lake Harris among the mystics?

In these psychic matters we are as mixed up and muddled as were Christians in the Second Century, reaching out to mysteries imperfectly understood; and we must remain so till able to differentiate between the effects available to our own spiritual capacities and those for which we have to seek outside assistance.

Take levitation, for instance, to which Dr. Fodor has worthily devoted some eight pages. Doubtless a simple affair, which can be achieved by means almost mechanical; yet it has been attributed to the Devil, to the Angels, has been denied as a scientific impossibility, has caused heartburnings among the devout as a Biblical miracle, and cannot as yet be explained even by our sapient selves.

Under "Apports" the author touches, in a quotation, an aspect generally ignored. John Watts, Mrs. Everitt's control, questioned on the subject, said, "I do not approve of bringing them, for they are generally stolen." Showers of pearls were a commonplace at the seances of Stainton Moses, and stones of real value have frequently been deposited. It is a moral issue about which one would like to learn something from the other side.

Seeing what derivatives it involves, the space allotted to "Prediction" might have been enlarged; enough, at any rate, to include the well-attested prophecies as to the Polish-Russian campaign in 1920; remarkable because so contrary to expectation. The section does mention, however, the forecast by Andrew Jackson Davis in 1836 of the motor car of to-day in exact detail, a passage which is seldom quoted, though perhaps the most remarkable on record.

Davis might well be studied—big task though it be—by those seeking in Spiritualism for the shape of a new religion, since his Christianity was free from Jewish taint, and distinctly pre-Nicæan.

Dr. Fodor has expressed his conviction that in the compiling of an Encyclopædia he should have been assisted by an editorial committee.

The reviewer is conscious of a like requirement, since it is impossible to read through, in the available time, so vast a volume; and while one's admiration is for all that it contains, one can mention little more than its exclusions.

The space allotted to certain names seems somewhat disproportioned to their services, and some we have reason to look for are omitted. Mrs. St. Clair Stobart, Miss Estelle Stead, James Coates, F. W. FitzSimons, E. W. Oaten, J. B. M'Indoe, The Rev. C. L. Tweedale—one of the most widely-read authors—and A. Campbell Holms—whose work is the nearest we had to an encyclopædia—all seem more worthy of inclusion than some who appear. Some further bibliographies we would have welcomed.

But these things are trifles compared with the debt we owe to Dr. Fodor for his book, which must be in the hands of everyone anxious to study the by-paths of Psychic Science, if only for the introduction it offers to forgotten sign posts on the way.

## INDEX FOR 1933

An Index for Volume 53 of LIGHT (January to December, 1933) is now ready and is being issued to Subscribers. As in recent years, the Index has been prepared by Captain A. A. Carnell, Hon. Treasurer of the L.S.A.



## ITALIAN NOTES

By ISABEL EMERSON

A SIGNIFICANT sign of the increasing interest of all classes of Italians in psychic matters is the fact that two important papers—*La Nazione* and *Il Mattino*—recently published a series of seven articles entitled "Among the Spiritualists in London." The writer, Ernesto Quadrone, was sent to report on the movement in London, its recognised centre. He visited various circles and attended the Armistice service in the Albert Hall, closing his experiences with a visit to Lady Conan Doyle.

Although Quadrone professed to be wholly unbiassed, the tone of his earlier articles was somewhat ironical, doubtless because he had been badly advised in his search for information, and had consequently met with some unfortunate experiences. The tone changed completely in the last article when he described his visit to the Conan Doyle family and his first real contact with what he sought.

"Must I then begin my inquiry all over again, following another road? No. Spiritualism is a very serious matter. . . . We must have faith and the revelation will come of itself. . . . I shall never forget my visit to the home of the English writer, the home where his spirit returns to be near his dear ones. My inquiries could not have had a better epilogue. Had I begun at Lyndhurst, perhaps I should have had fewer disillusionings."

The special correspondent is evidently deeply impressed, but in true Florentine style he prefers to leave his readers uncertain as to his ultimate conclusions.

### EXPERIMENTS IN TELEPATHY

Dr. Emilio Servadio, editor of *La Ricerca Psichica*, has recently been in Florence. He is an eager and scientific student of all forms of psychology and psychic phenomena, and conducted a series of seances with the Medium Erto, on which he has published a brochure.

Experiments in telepathy between Athens and Rome, similar to those already made between Athens and other capitals, will probably be organised at no distant date. They will be directed by Dr. Servadio (Rome) and Dr. Tanagra (Athens).

Among the interesting articles in the December number of *La Ricerca Psichica*, is one by Prof. Bozzano on "Free will and clairvoyance of the future in the Lady Nona messages"; one by Dr. Servadio on Rhabdomancy, which is coming into prominence in Italy; and, of special interest to English readers, one by Giovanni Pioli on "Tennyson's attitude towards experimental Spiritualism, as shown in his poem 'In Memoriam.'" An important feature of this review is the publication in every number of the portrait of some noted personality in the field of psychical research, with a short biographical sketch. Frederic Myers, Sir William Crookes, Russel Wallace have already been included, together with Cesare Lombroso, Schrenck-Notzing, Bozzano, etc.

### DISCOVERY OF THOUGHT TELEGRAPHY

Prof. Callegaris, who a year ago took up certain experiments begun by Prof. Mingazzini in 1908, is now continuing them at the hospital of Santo Spirito in Rome. The basis of these experiments is the discovery of small circular plaques on the human skin which act as transmitters of thought waves of various lengths.

Prof. Callegaris has demonstrated to the assembled doctors the possibility of actually perceiving and intercepting thought rays. He selected a nurse casually from those employed at the hospital and placed her, blindfold, facing an individual who projected a thought; she then described her sensations: a burning at the tip of the tongue, pain in the face and left wrist, heaviness of the upper hemicranium, while the lower felt light and empty. Soon afterwards she perceived the thought radiation

from the person facing her, like a mass of white spiral rays in continual vibration.

Prof. Callegaris has succeeded in causing these radiations to assume different forms, according as the transmitter thought of different letters of the alphabet. Thus the form of radiation for each letter has been stabilised, and it will soon be possible to transmit luminous messages launched into space by thought radiation alone. In the same manner the sentiments of love, friendship, hate, etc., assume definite and individual forms in these radiations.

Some time must necessarily elapse before this discovery can be put to practical use, but it is an important step that the principle has been experimentally demonstrated. (*La Nazione*, December, 1933.)

### A STRANGE CASE OF PREMONITION

A woman went into hospital for treatment, leaving at home her husband and four children. One day she was suddenly seized with violent weeping and distress, declaring that her youngest child, aged four, had fallen into the river and been drowned. In order to calm her and convince her that her fears were groundless, the doctors allowed her to pay a visit to her home, where she found all well, including the youngest, whom she kissed and embraced repeatedly, returning to the hospital satisfied. A week later she received the news that this child had been drowned, exactly as she had foreseen.—(*Mondo Occulto*).

### DIRECT VOICE

Dr. Amicarelli published in *Ali del Pensiero* an account of direct voice and other phenomena obtained by his small circle, which possesses three Mediums, he himself being gifted with mental, his wife with physical, and one of the circle with both kinds of mediumship. They have obtained apports, luminous phenomena, direct voice and direct writing. This last also took place simultaneously at a distance of 100 kilometres from Oratino, in houses named by the communicating entity.

The sitters all had their hands on the table, and no one was in trance. The luminous trumpets, which had been placed on another table against the wall, rose into the air and one remained suspended in front of Dr. Amicarelli while the voice spoke to him. It then moved in front of his wife, and a few words were addressed to her. After a long discourse of a religious nature, the voice directed attention to a portrait of the spiritualist H. Meyer, saying that it would be illuminated and brought into the midst of the circle. Instantly a light shone out in the darkness, illuminating the portrait, which then detached itself from the wall and floated gently on to the central table. When the lights were turned up it was still there.

### A CLAIRVOYANT FRIAR

The embargo placed some three years ago by the ecclesiastical authorities on Padre Pio di Pietralcina has been removed, and he has been allowed to resume his priestly duties. The marvellous clairvoyant and healing powers of this saintly friar were much discussed at the time in the papers, and the people, who idolise him, are once more flocking to the monastery of San Giovanni Rotondo (Gargano) to enjoy the privilege of his ministrations.—(*Ali del Pensiero*).

### HAUNTED HOUSES

A case of haunting lately gave rise to a lawsuit, and was reported at length in the papers.

Spontaneous phenomena, such as loud noises and the throwing about of heavy objects, had been taking place for some time in the house of Cav. Mario Vercelli, a blind ex-service man living at Merlazza in Piedmont. The parish priest was called in, and on entering the empty house, saw to his surprise the electric light flash on simultaneously in all the rooms. He pronounced the usual formula for exorcism, but after his visit the disturbances increased in violence, cries and groans were heard, blazing coals were flung out of the fire, and house-



hold goods were burnt. As these were insured, the police intervened and the wife and fourteen-year-old daughter of Vercelli were accused of incendiarism. The Court found, however, that the damage was caused by "persons unknown," thus admitting the reality of the facts.

Another case of haunting in a house at Barca near Turin, although not presenting any outstanding features, led to a discussion in *La Stampa* between Prof. Audenino, a well-known mental specialist, and Dr. Amicarelli, a surgeon of Oratino. The latter upholds the spiritualistic explanation of the phenomena, while the former, though not fully convinced of this, admits his belief in the reality of mediumistic phenomena, which he considers "worthy of study and divulgation."

In a lonely house near Treviso, showers of stones fell every evening after dusk in the room where a woman was lying ill. In the courtyard of the same house, a large tub full of water was seen to move about when no one was near, twirling round as if dancing, overturning and righting itself, without a drop of water being spilled. In another house, members of the family were pelted with stones, which however did not hurt them and which they saw fall on the floor and vanish. Certain persons picked up some of the stones and put them aside, but these vanished also. Others picked up stones which apparently fell from the ceiling and afterwards changed from white to black.

These are only a few of the cases reported in *Mondo Occulto* as occurring in various parts of the country. It would be interesting to discover why this particular type of phenomena is so common in Italy while other forms predominate elsewhere.

#### MISS MARGARET UNDERHILL

In response to many requests, Miss Margaret V. Underhill gave a drawing-room talk in Florence on January 11th, to a large and interested audience, many of whom knew very little of psychic subjects, but were eager to learn.

Miss Underhill began by explaining that she and Miss MacGregor work entirely on mental lines, their chief object being to promote soul-growth during this present life. After naming the various forms of mental mediumship—clairaudience, clairvoyance, psychometry, trance, telescopic vision, diagnosis, healing (spiritual and magnetic), soul-travelling, automatic and inspirational writing—the lecturer enlarged on some of these, illustrating her points by cases which had come within her own experience. She then dealt with the oft-repeated questions: "Have we the right to communicate with the departed?" and "Is it dangerous to cultivate our psychic powers?" These definite forces, she said, are neither good nor bad in themselves; the danger lies in dabbling or approaching the subject ignorantly or frivolously. Knowledge is a safeguard. We must learn to discriminate, to know whence our messages come, and to reckon with our own subconscious mind. If we keep well-balanced, the development of the psychic forces may be a great gain in every way, and communication with those beyond the veil may bring joy and help to them and us.

Miss Underhill closed her talk by reading extracts from the messages she had received, the keynote of which was always progress and growth.

Many of those present responded to the invitation to ask questions, and Mr. Kelway Bamber, who is staying in Florence, gave a striking testimony from his own recent experience.

#### MANCHESTER PROPAGANDA LECTURES

A new series of Sunday lectures was begun at Ardwick Picture Theatre, Manchester, on Sunday last, under the auspices of the Manchester Spiritualists' Central Propaganda Committee. Mr. Ernest Oaten presided, and the speakers were Mr. F. T. Blake, of Bournemouth, and Mr. Ernest A. Keeling, of Liverpool. The soloist was Miss Jessie Horne.

## THE DIVINING ROD

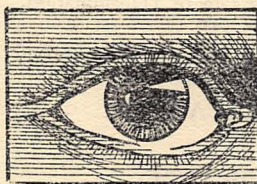
MONSIEUR RAOUL MANTANDON, in support of the contention that the movements of the divining rod are not due to unconscious muscular action, quotes in *Psychica* (Dec. 1933) from an article by M. Jean Tenaille. He says:

"Before the War, when I was in Western Canada, I went to see a rancher, who was, I was told, a well-known Dowser. He most willingly gave me several demonstrations of his skill. I thereupon got him to draw up veritable subterranean maps, of the water courses and subsequent investigation proved them to be remarkably accurate.

"He worked with a piece of forked wood, but showed me that an iron ring also gave good results, whereas those from copper wire were less reliable. I then asked him to clench his hands so as to prevent the movements of the iron ring with which he was just then working. The ring slipped from beneath his grip; I therefore told him to relax his grip, and I myself stood in front of him and satisfied myself that it required quite a considerable force to withstand the downward thrust of the ring.

"Then I begged him to resume the forked twig and to try to keep it from moving. He took a fairly stout one, the ends in his hands having a diameter of about 2 cm., with a length of say 40cm. Although the swelling of his muscles and of his veins showed that he was putting forth considerable effort, nevertheless, the branch dipped.

"Distinctly intrigued, I thereupon covered his hands with my own and gripped as hard as I could. It was strange to see how this piece of wood struggled against our efforts, the ends of it succeeding by their suppleness in making a movement of a few centimetres. We then exerted still more resistance, whereupon to our profound stupefaction the twig managed to regain the upright position: it had turned *within its bark*, which outer covering had remained unmoved in our hands."



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January 31st, at 5 p.m.

MRS. ALICE BAILEY will give the first of two addresses on "The Nature of the Soul."

Admission including tea, served between 3.45 and 4.45, Members 1/-. Non-Members 2/-.

### LECTURES

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

Feb. 8th. DR. ALEXANDER CANNON\* (Author of "The Invisible Influence," on "Telepathy, the Master of Destiny," with Demonstrations, Hypnotic and Musical, recorded on the "Psychograph," an instrument invented by Dr. Cannon.

Chair: MR. H. F. PREVOST BATTERSBY.

\*Members and their friends only will be admitted.

Feb. 22nd. DR. OSCAR PARKES on "The Art of Healing, Orthodox and Unorthodox." Chair: MRS. VIOLET FORMAN.

March 8th. MISS OLIVE PIXLEY on "The Law of Transmutation." Chair: DR. FIELDING-OULD.

March 22nd. MR. CYRIL SCOTT (Composer) on "Some Occult Aspects of Music." Chair: LADY HARRIS.

### SYLLABUS ON APPLICATION.

### THE EXISTENCE OF GOD

THE second session of L.S.A. Free Public Meetings began on Tuesday (23rd January), when Mr. W. H. Evans, who is again the speaker, gave an address on "The Existence of God." Although there is a strong tendency to separate psychic phenomena from religion, he said, to many people their chief interest lies in the support they give to their religious convictions. This cannot be ignored; for, after the scientist has done with the phenomena—that is, if he can finish his study—there remains a number of problems which cry out for attention. The philosophic implications lead one to the realm of religion; for, after we have proved that man is a spirit with definite relationships to another phase of existence, the old religious problems obtrude themselves and cannot be dismissed. Every careful thinker is desirous of getting some sort of foundation upon which he may build—however temporary it may be—a structure of thought that will give him light and encouragement to face the difficulties of life. For this purpose, he endeavours to go back in thought to the foundation of things, and in so doing finds he is drawing very near to religion.

Broadly speaking, I think we may say that it is not the Reality which the term "God" conveys to the mind which is in question, but rather the varying conceptions which men have of it. The Atheist prates about Nature, and in his conception it takes the place of the God of the religious man. He knows there is a "something," but he cannot say what it is. We can commend his humility but not his dogmatism about there being no God, any

more than we can commend those who declare the Atheist is a lost soul. All are seekers for light, and those on the path know that charity is the first essential in the search for truth.

Religion puts forward certain propositions about God, declaring He is this or that. Let us be humble and, in face of Infinitude, recognise our intellectual limitations. We know so little; still there are certain facts in Nature which suggest that there is an Intelligence which operates and directs life. The most important and significant facts in Nature are those of life and consciousness. Without these, there would be no problems, and a dead universe would be equivalent to a non-existing one. It is life and consciousness which gives reality to all that is. I do not think that we need ask from whence life and consciousness are derived—they are not derivations but primal realities, without which nothing has any meaning. Because we are alive and conscious, we accept them; and he who talks about their derivation has not grasped the real meaning of his existence. Life, consciousness, and substance, are the everlasting triad, and must forever manifest themselves in form.

The difficulty with many is the question of personality. They assume that if God be infinite, He cannot be personal. But we are personal, and may not our personalities be simply minor manifestations of the greater? Remember, it is because we are personally conscious, that we are able to reason and ask these questions. Are we to assume that the spark is greater than the flame? For that is what quibbling about personality amounts to. Let us look at a few facts and see if they convey any hint of the existence of this Reality which religion calls God.

### EVIDENCE THROUGH MRS. ABBOTT

WE have received the following notes of evidence received during sittings with Mrs. Abbott, from a lady who desires that her name should not be published, but who is willing that her signed letter may be seen by any interested inquirer:—

"I begin with a short account of the general conditions. We have chiefly communicated with my own father, who passed over eight months ago, and with my husband's first wife, who went on four years ago. My husband knew my father, but I had never seen his first wife. I call the male spirit X, and the female Y.

"(1) My husband and I were sitting together with Mrs. Abbott, when Y said that she was very worried about her Mother who, in the last two or three weeks, had been suffering from a pain in the left side, just below the heart, and going through her from the front to the back. Neither of us had seen this lady for three months, nor had we heard from her or anyone connected with her. When we had last seen her, she emphasised how very well she was feeling. On enquiry from her living daughter, we learned that, for the first time in her life, she had been suffering from exactly the kind of trouble mentioned by Y, and for the period of time indicated.

"(2) I was sitting alone with Mrs. Abbott, and Y talked to me for some time, I taking verbatim notes. My husband was subsequently much impressed by the fact that Y's language was very characteristic of her—a racy kind of speech, full of quaint and unusual expressions; but he said that one expression used by the spirit—namely that something was a 'Dutch puzzle' to her—was quite unfamiliar to him. This expression had struck me, for I do not remember ever having heard anyone use it. Y's sister could not recall ever having heard her say these words; but her mother clearly recollected having heard her once speak of a friend's writing as being 'like a Dutch puzzle.' I think you will find this very important, as I never met Y during her life here, and had only met her mother and sister once, for ten minutes, prior to this incident.

"(3) I was sitting alone with Mrs. Abbott, and asked X if he had any message for one of my brothers, simply

(Continued on Page 62)



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Wednesday, January 31st, at 8.15 p.m. Mr. EVAN POWELL  
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SUNDAY, JANUARY 28th, 1934.

11 a.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Annie Johnson.

6.30 p.m.—Mr. Ernest Hunt.

Clairvoyante: Mrs. Annie Johnson.

Sunday, Feb. 4th, at 11 a.m. .. Mr. R. DIMSDALE STOCKER  
Clairvoyante: Mrs. Esta Cassel.

Sunday, Feb. 4th, at 6.30 p.m. .. .. Mr. SHAW DESMOND  
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3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

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

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

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

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

January 31st 2.30—Mrs. Rose Livingstone.

6.30—Mrs. Kingstone.

### By Appointment:

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Mrs. Esta Cassel	Mrs. Fillmore
Mrs. Annie Johnson	Mr. Horace Leaf
Mrs. Rose Livingstone	Mrs. Helen Spiers
Miss Lily Thomas	Mrs. Beatrice Wilson
Mr. Thomas Wyatt	

To facilitate the work of the Stewards at the Sunday  
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VOLUME · XII. No. 4.

(Illustrated)

JANUARY, 1934

### CONTENTS

FRONTISPIECE	-	-	RUTH VAUGHAN
EDITORIAL NOTES			
"Some <i>Katie King</i> Phenomena"	-	-	DR. GLEN HAMILTON
	(Eight Illustrations.)		
" <i>Katie King</i> Materialisations"	-	-	SIGNOR BOZZANO
"The Aura"	-	-	DR. W. G. RICHARDS
"Psychometric Experiments with Ruth Vaughan"	-	-	LT.-COL. N. P. CLARKE
	(Illustrated.)		
"Psychic Experiences from Norway"	-	-	PROF. I. GRONDAHL
Annual Meeting and Mediums' Reception	-	-	NELLIE TOM-GALLON
Notes by the Way, Book Reviews, Library Notices, Index to Volume XII.			

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## EVIDENCE THROUGH MRS. ABBOTT

(Continued from page 60)

calling him by his name, and giving no indication whatsoever as to where he was living. X immediately and correctly stated that he was living in one of our colonies, and sent the following message: 'Tell P. that I am very pleased with the prominence he has given my photograph; I like it.'

"I must here explain that I have never visited my brother, who has been abroad for seven years, nor has any member of my family nor any friend. A survey of his letters to me showed me that never, before or since my father's passing, has he made any reference even to possessing a photograph of my father, much less to any disposition of it. I sent him a copy of the notes that I made during the sitting, and have just received the following reply.

"It is amazing about the photograph. We have a large one of him taken in 1929, and last winter, when we repapered the dining room, I immediately hung Daddy's photograph in the centre, over the sideboard—which is the most prominent position in the house for a portrait. Needless to say, we have both looked at and spoken to that photograph a great deal since May' (the month of X's passing). He then gives a sketch of three walls of the dining room, in which the photograph of my father can be seen, hanging as the centre and climax of a grouping of six family photographs."

We are informed that a home of rest for those requiring tranquility and daily spiritual treatment is being prepared and is to be opened at Streatham, London, in February. It will be known as "The Haven," and is an extension of the work commenced by Mrs. G. Ray Richmond under the name of Carrayman's Healing Centres. The Hon. Secretary's present address is 309 Upper Richmond Road, Putney, London, S.W.15.

## OUT-OF-THE-BODY EXPERIENCE

A correspondent, Mrs. F. Shepherd, sends us an account of the following out-of-the-body experience.

"I had had a severe shock," she writes, "when I suddenly noticed that I was breathing in a strange way, and with the last conscious breath I found myself slipping out of the top of my head. I was an exact counterpart of the body that lay upon the bed. I could see that it had its eyes and mouth closed, and that I was connected with it by some kind of cord. I tried in vain to make myself known to the people in the room, who took no notice of me whatever. My mind was very active; I wished to recover the use of my body, and knew that in order to enter it again I must get round to the foot end of the figure. Movement was difficult in what appeared to be a very heavy atmosphere, but eventually I reached the right position; whereupon I seemed to dissolve into a quick-silver-like fluid and slipped into my body by the toes. I advanced until I reached the centre of the body where the cord was fixed, after which I was my corporeal self once more."

### J. S. P. R. PLAYERS

Mr. C. Harman Phelps, producer of London's latest professional and amateur dramatic society, reports that rehearsals of their production of Sutton Vane's famous play "Outward Bound," to be presented at the Phoenix Theatre, Charing Cross Road, London, on Sunday (28th January) are now almost finished. As bookings have been beyond the expectations of the society, "House Full" is sincerely hoped for. The performance is in aid of the funds of the Jewish Society for Psychic Research.

\* \* \*

A lady whose husband was nearly blind before "passing over," writes to say that in many communications received from him she has been assured that he now "can see and hear better than he ever could in this world."



## SOCIETY ARRANGEMENTS (Contd.)

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