

Light

A Journal of Psychical, Occult, and Mystical Research

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REAL ENIGMA OF THE "MARGERY" MEDIUMSHIP

By H. F. PREVOST BATTERSBY

READERS of LIGHT will have already seen the verdict of the American Society for Psychical Research on the finger-print phase of Mrs. Crandon's mediumship.

The whole trouble was really rather absurd, and had its origin, it is now clear, in an unworthy vindictiveness.

Walter, the Medium's spirit-brother, produced impressions in wax of what he said were his thumbs. One of these was declared to be that of a living person ; but the resemblance has since been shown to be superficial.

But what did it matter ? It was impossible for Walter to prove that the prints were his, since none had been taken of his thumbs when on earth. Moreover, he could go on producing prints indefinitely, and has done so. Hence any mistake, or substitution, that might have occurred could easily be corrected.

It is almost incredible that a virulent campaign to prove an utterly disinterested Medium fraudulent should have been launched by reasonable beings on such flimsy evidence. It illustrates admirably what Spiritualism is up against.

But in the latest volume of the A.S.P.R. *Proceedings* ("The Walter Hands, a Study of their Dermatoglyphics," by Brackett K. Thorogood) the challenge has engendered excellent and unexpected results, and presented us with a problem we may be far from solving.

Before the question of Walter's thumbs stood that of Walter himself. He was nothing but a wandering voice, but whose voice ?

Intricate and exacting means had been taken to prove it was not the Medium's ; who had even carried on conversations with it before becoming entranced. Its production might, however, be within her unknown and supernormal competence ; and its supernormality, at least, was proved by an ingenious device.

A sensitive microphone was placed in a closed and sealed box, mechanically, acoustically, electrically and magnetically shielded from external physical influences—a very solid affair sheathed in copper and soft iron and weighing over 100 pounds—the microphone being connected electrically with a loud speaker in a distant part of the building.

Walter's voice emerged from the loud speaker, but not a sound was heard in the seance room in which the box stood.

That proved it was something the circle did not know much about and it seemed only courteous to accept its author's view as to its identity.

He was to prove also his capacity to do even more than talk from a sound-proof box ; for in a similar box, under the most rigid conditions of control, he was able to produce a thumb-print on wax ; the Medium being, when successful prints have been obtained, bound to her chair with surgeon's tape in such a manner that she could move neither hand nor foot.

And to convince those who might still be sceptical we are shown flash-light photographs of the Medium in deep trance, her hands held by a sitter on either side of her, and fingers, forming out of the ectoplasm in front of her, pressed on the wax slab and removing it from the dish.

All this fuss about the identity of a doubtful print is made the more absurd by the production of the thumb-prints of C. S. Hill, which could be compared and proved identical with some taken before he passed over. About this, apparently, there is no dispute ; and the prints, ante- and post-mortem, with a five years interval, are shown in the *Proceedings*.

But the print business had a more surprising development ; for Walter was asked to procure prints of Sir Oliver Lodge, then on the other side of the Atlantic,

and the nineteen of these which he produced are testified by Mr. Bell, of Scotland Yard, to agree with the actual prints of Sir Oliver.

That is just thrown at us, a mere psychic trifle; the spirit-conjurer was not apparently even asked how it was done.

It is sufficiently and almost uncomfortably amazing that we should be haunted by our fingerprints in the hereafter, or be able ideoplastically to reproduce them from a recollection we never had.

When our friends on the other side are seen clairvoyantly they are wearing the appearance by which best we should recognise them: fashions of a by-gone day, the look of youth, or of age, that makes our mental picture. They have suffered their aerial change into something rich and strange, and they have to think themselves back into earth conditions for our benefit.

We accept that without understanding it, since the transformation is, at least, based on something they had, on a memory of themselves.

But few people who are not on the criminal register know anything about the creases and papillary ridges of their finger-tips, or could produce, while alive, even an approximate guess at them.

Consequently, when Walter prints his thumb, he reproduces something of which his conscious memory never had an inkling; which seems rather to make a mock of the gibe that beauty is only skin deep, if our skins are so intimately allied to our sub-conscious.

Quite apart from that is the feat of transporting the impression of living finger-tips across the Atlantic.

These were registered under the same conditions: but how? Walter is a talkative person, but, apparently, no question was put to him about this amazing achievement; which is not only more intriguing than the impression of discarnate fingers, but is authenticated beyond possibility of dispute.

It would seem unkind to trouble this harassed family with a request for further information, but there does seem a good deal to be learned from this procedure which would be of service to us all.

THE FOURTH DIMENSION

There is another issue from it of great interest.

Questions asked Walter as to certain variations in the waxes and his statements seemed to indicate that the operator was acting, at least some of the time, outside our space of three dimensions. This, with all respect for the contempt Herr Hans Driesch has flung at the "current nonsense" about it, seems to resemble the four dimensional space-time of Minkowski; and further experiments may confirm the views of Zöllner, which have been so scornfully criticised, on the passage through material of a material body.

Walter once attributed his partial failure in the impression of a hand to the fact that the teleplasm "got away from him," which seems to suggest an ideoplastic manipulation of material extraneous to himself; and explains his assertion that it was sometimes difficult for him to hold the pattern, with the result that prints were obtained in which the positive and negative characteristics were mixed.

He also declared he could make a composite hand with each finger bearing a papillary ridge design of a different person; and that, during a seance, he could produce

(Continued at foot of next column)

A QUEEN'S HALL INCIDENT

MAN WHO WAS "PUT IN A NICE HOLE" BY MRS. ROBERTS' CLAIRVOYANCE

THE following story of a clairvoyant message given at a Marylebone Spiritualist Association service at Queen's Hall, London, by Mrs. Estelle Roberts, is told by Mr. J. A. Moyle in *The Message of Life*, the New Zealand monthly psychic journal. Describing incidents of a visit to England, Mr. Moyle says:

"When wandering through the streets of Manchester one day, I met a man and happened to mention to him that London was most fortunate in having a clairvoyant of the calibre of Mrs. Estelle Roberts available. 'That woman,' he said; 'Yes, she put me in a nice hole.' 'Did she?' I asked (scenting some charge of fraud or something against Mrs. Roberts against whom I have never heard a whisper, by the way). 'What did she do, if it's a fair question?'

"'What did she do?' he replied. 'I was up in London last year with my father and I heard about Mrs. Roberts, so on Sunday night I went to the Queen's Hall, taking my father with me. I knew a little about Spiritualism—my father then knew nothing about it. Mrs. Roberts happened to be the clairvoyant and we were seated in one of the galleries. Everything went along much as usual until that clairvoyant commenced giving messages, when she picked on my father, of all people, and told him the name of his deceased brother; gave him Christian and surname; gave other names of close deceased relatives and intimate family facts with the most amazing accuracy. My father,' he said, 'sat there with a face like a boiled lobster and had to say 'Correct!' 'Correct!' or 'Yes' to everything. And when the meeting retired my father turned on me: 'You young devil,' he said, 'You told that woman all that and brought me here for her to pick me out!' It was some 12 months before I could get my father convinced that I hadn't even seen Mrs. Roberts before that night."

(Continued from previous column)

the design of one of the sitter's thumbs without his being aware of it.

The fact that such achievements are within his power seems to make ridiculous the contention that he is unable to obtain prints from his own fingers; and the somewhat ill-formed hand shown in the photographs bears out the idea of a casually completed instrument to achieve a particular purpose.

An interesting inference emerges from one of the other photographs, which shows the Medium in deep trance, with both her hands in the grasp of one of the sitters and a third hand holding, by one of its legs, a wooden stool above her head. This hand is obviously of a masculine left arm, but Walter insisted that it was his right arm and hand, but that, since what was seen was really a mirror image of it, it appeared to be a left. This allowance for "reversing" may well explain some of the apparent inconsistencies in the prints, but the change effected cannot be demonstrated clearly without a diagram.

One trusts that in this competent and conscientious volume the thumb-print controversy will be finally buried, so far as doubts are concerned; but one hopes, also, that we have by no means seen the last of the problems it has presented.

ÆOLIAN HALL

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"WALTER'S" VOICE BROADCAST

AMERICAN JOURNALIST TELLS HOW THE GRAMOPHONE RECORDS WERE MADE

IN the *Boston Herald* (U.S.A.) for Sunday, January 14th, the story is told of how the "spirit-voice" of Walter Stinson was recorded on gramophone records and later broadcast from a Boston Studio.

Mr. H. F. Manchester, who tells the story, says:—

"Those who listened to 'The World in Review' over WBZ at 7 o'clock last night [Saturday, January 13th] heard a message which came through the following complicated channel: Walter Stinson, railroad employee killed in an accident over 20 years ago, speaking presumably from wherever he is beyond the curtain of life, was given voice by 'Margery,' or Mrs. Le Roi G. Crandon, famous Boston Medium of the scientific investigations which have raged for the last decade; the voice of Walter was recorded in the sound-reproduction studios of Harlan F. Hussey in the course of a seance held for that purpose, and, in the final stage, the voice was reproduced by so-called electrical transmission and broadcast over station WBZ. So that those who accept spiritualistic phenomena as authentic may now tell themselves that their ears have heard the ultimate in a combination of occult and scientific miracles."

SEANCE IN A RECORDING STUDIO

He then describes how the records were made. After a preliminary seance at which Mr. Hussey made the acquaintance of "Walter" and of "Margery" and the sitters, a series of three seances was held in Mr. Hussey's sound-recording studios.

Mr. Hussey prepared a small room for the seance by arranging heavy velour hangings over the one window and the door leading to a larger studio. He placed the recording machine in the large room, and the connected microphone in the small room where the seances were to take place. The first seance was on October 1, 1929. Those who sat around the table were: The Crandons, Mr. Dudley, Dr. Mark Richardson and the Harvard professor whose name Mr. Hussey does not recall. The result of the first sitting was not considered satisfactory. The voice was not always clear, and there were long breaks between phrases.

"Walter" began his first recording by whistling 'Should Auld Acquaintance be Forgot,' loudly and distinctly. Later he talked of Spiritualism, and philosophized about life and death. And he read some stanzas of verse, which he said "some of us" had written, that is, some of the departed, to send back to the living to comfort them. The verses were read by "Walter" in all three of the seances which Mr. Hussey recorded. They ran about as follows:

The way has been made more clear to us,
It isn't so clear to you,
For we're just a bit ahead on the road,
And the curve shuts off your view.

Each day give some help to your fellow man;
Life gives you a chance to serve.
In that way you become a part of the plan,
With a glimpse of the view round the curve.

And we think this knowledge will help you all,
Will help you to carry your load,
To know in your heart from the very start
There's a view 'round the curve of the road.

Mr. Hussey was told that in the first seance the group sitters were not able "to create energy enough through

the circle for 'Walter' to complete a record without stopping at a number of intervals."

On October 4, they tried again, with results about the same. The voice of 'Walter' suggested that on the next attempt, they break the circle.

"So at the third seance, on October 11, they came and completed the record, with 'Margery' sitting in the corner alone in front of the microphone, the others grouped in a loose circle. The room was lighted only with a small red lamp. A home-made megaphone of cardboard was brought to amplify 'Walter's' voice. It was by no means a solemn occasion. The people in the circle were laughing and joking, and the voice of the alleged spirit was joining in the fun. 'Walter' called out to one of the women present, 'Now, Mary, don't start giggling in the middle of my record.' Later when they brought the megaphone, 'Walter' asked what it was. They told him. 'A megaphone,' he repeated and laughed."

Mr. Hussey wanted to make a test for volume, and asked Dr. Crandon if he could speak to 'Walter.' Before the doctor had time to reply, the voice of 'Walter' answered, "Shoot!" The test was made, and the recording began.

It began, "This is the voice of 'Walter' speaking." There followed a hodge-podge of whistling, of amiable nonsense and of threadbare homilies in verse and prose. Once, after talking in a trivial vein, 'Walter' parodied the Longfellow poem in this manner:

"Lives of great men all remind us
That we all can be a bore,
So I'll can this deathly chatter
And I'll whistle something more."

In one of the records, a terse, academic voice cuts in with what appears to be a direction about the recording.

"Something happened at the final sitting (says Mr. Manchester) which had a profound effect upon those in the outer room. There were Mr. Hussey, his daughter Edith, and one of the guests. When the recording was about to begin, Mr. Hussey stood near the door to get the word to start from those inside. The other two, through curiosity, were also pressed against the door of the seance room, which was covered on the inside by the thick velvet drape. There was a piano in the outer room, and it had been arranged that Miss Hussey should play an accompaniment for 'Walter's' whistling. When all was ready, the voice of 'Walter' called out, 'All right, little girl, get away from that door and take your place at the piano. I'm all ready.' Mr. Hussey says that no one inside the seance room could possibly see where she was standing."

The part of 'Walter's' talk which was broadcast by means of the aluminium record ran as follows:

"My friends, I come to you at the request of some of our group to let you hear the sound of a dead man's voice. Years ago, the agency through which I speak would have been thought of as the works of the devil. The Mediums would have been burned. You are progressing. Remember the first chapter of Jeremiah, 19th verse: 'And they shall fight against thee, but they shall not prevail against thee!'

"Many of our sitters have criticised the fact that we from the other side do not bring you facts more necessary to your lives. As a matter of fact, you know all things that, that (pause) that you ought to know—things to make life better and bigger. The simplest things of life are best—love, honour, all the things that go to unite mankind."

THE GOAL OF SPIRITUALISM

MRS. STOBART SAYS MOVEMENT MUST BE
SPONSORED BY INTELLECTUALS

"IF Spiritualism is to take its part in the history of the world, as its adherents desire, it must be sponsored by the Intellectuals and must not be left to the crude mercy of the Simple. Intellect alone will not win the cause for God but simplicity alone will win it for the Devil."

This was the conclusion of an address on "The Goal of Spiritualism" delivered by Mrs. St. Clair Stobart, Leader of the Spiritualist Community, London, at the Grottrian Hall service on Sunday morning last (January 28th).

Mrs. Stobart said it was a little humiliating in these days of supposed enlightenment to be obliged to turn to the centuries that preceded the Christian era to be reminded of the true goal of that to which Psychical Research was but a stepping-stone. "It is," she said, "in the ancient Mystery Religions of Egypt, Greece, Babylon, Chaldea, India, and our own Britain that we can discover a satisfying goal and ideals which are worthy of men and women who believe themselves to be offshoots of the Divine. Of the Divine? Yes! the word used by the ancients for that which we now call Spiritualism was Divination—search for and study of the Divine. And we to-day have reversed the process by which the great Initiates of old sought to attain to the status of Diviners."

The gift of Divination, she continued, was regarded as the ultimate reward of long years of study of such of the arts and sciences as would give a knowledge of the higher laws of the Universe; and this in order that the students might fit themselves for communion with the gods or spirits for their companionship in the life to come.

"Here lies rather an arresting thought," said Mrs. Stobart. "We continually talk about the danger of getting into touch with undesirable spirits on the other side. It does not seem to occur to us that, from the point of view of the loftier and more advanced spirits on the other side, some of us may seem to be undesirable to them. And when we hear complaints of the triviality of the messages and communications that come from the other side, we might do well to ask ourselves if we really are worthy of the companionship of those who send communications that are not trivial. How many of us, for instance, feel ourselves qualified to enter into conversation with Pythagoras, or Plato on the cosmogony of the universe? I certainly do not."

"And here I must bring in the moral of all I have been putting before you. It is this: are we, as Spiritualists, taking any *trouble* to make ourselves worthy of communion with great souls on the other side? On this earth, a totally uneducated person would not expect to be admitted to intimacy with our learned professors; and why should we suppose that the slight change-over process called Death should eliminate the discrepancies which prevail on earth?"

"Therefore, I want to suggest to all earnest Spiritualists that the goal of their Spiritualism should be to-day what it was of yore—the attainment of loftiness of character, and the acquirement of wisdom in those subjects which are of permanent value and will be of service not only during our sojourn on this earth, but during our progress through the higher spheres of existence."

"As a matter of fact, what do we find? Is there eagerness amongst Spiritualists to advance themselves intellectually? In how many of the Spiritualist societies are there opportunities for the study of anything outside the crude psychic phenomena? And when opportunities are offered, how many avail themselves of them?"

"Most people seem to think it is quite enough to mutter a Creed of some sort, and abstain from breaking

—well—some of the Ten Commandments, and that when they pass over, they will be fit company for all the Great Ones of the past. Indeed, some Spiritualists whom I meet think they are already fit company for the greatest of those who were famous in the past ages."

"I prefer to think with Pythagoras and the Great Initiates of old that, if we want to be worthy of divine honours, progress must be along intellectual as well as along spiritual lines, and that it is only when we can begin intelligently to understand some of the wonderful laws of the Universe, some of the laws which are demonstrating the truth of the spiritual nature of man, and the spiritual nature of all that exists—it is only then that we make ourselves worthy of communication with the loftier spirits."

"I would most earnestly suggest," said Mrs. Stobart, "that the downward trend of civilisation could be stayed by Spiritualists if we would only recognise the fact that psychic phenomena taken by themselves are a dead-end, or may be worse than a dead-end and lead us backwards into superstitions and undesirable practices; unless, like the ancients, we use our intellect to unravel and explain laws of the Universe of which psychic phenomena are a manifestation."

"I have been hearing recently," she added, "of the state of affairs into which Spiritualism has already sunk, in certain parts of England. Threepenny and sixpenny sittings and sittings for a packet of cigarettes are being given by all and sundry, and the practices prevalent are deplorable. This is the result of allowing Spiritualism to run riot amongst the uneducated, the simple-minded."

It had been said that Intellectuals were not wanted in Spiritualism. From that attitude she begged to differ. It was customary to drag in the Fishermen-Disciples to illustrate the supposed fact that Jesus laid no store on intellect but relied on naive simplicity. But how did they know that the Fishermen-Disciples were ignorant? And, in any case, where would Christianity have been but for the learned and intellectual Apostle Paul, through whom Christianity was spread to Europe and all parts of the world, and to whose teaching on the nature of the Christ the Church was indebted for its beliefs?

"If Spiritualism is to take its part in the history of the world as its adherents desire," she said impressively, "it must be sponsored by the Intellectuals and must not be left to the crude mercy of the Simple."

Let them all earnestly seek to make use of all their faculties—psychic, spiritual and intellectual, that with deep meaning they might pray in the words of an ancient hymn: "Great Spirit, from the unreal lead us to the real, from darkness lead us to light, from the mortal lead us to immortality."

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ROBOT MEDIUMS

IMPORTANCE OF PROVIDING PROOF FOR SCIENTISTS

DELIVERING the third of the Survival League Lectures at Caxton Hall, London, on last Thursday (January 25th), Commander John S. Dove, R.N., (Assistant Honorary Research Officer of the new International Institute for Psychical Research) expressed his complete conviction about the truth of survival and communication. Reviewing the position of scientists to Psychical Research, he said:—

"People just lately have been protesting that they find themselves in a world which is slightly out of gear. Gunmen are a direct product of the scientists. In their hands they have placed automatic pistols, in their hearts a complete disbelief in a future life. You cannot blame gunmen for that, when the scientists themselves do not believe in it. When a gunman bumps someone off, he presumably says to himself: 'That's that. No more trouble with that chap!' Whereas, if what Spiritualists tell us is true, that 'bumped-off' spirit may be still sticking around preparing quite a hearty reception for the gunman, when his turn comes.

"I think there is no doubt that when the world really accepts survival, we shall no longer be troubled by gunmen and nations might even give up going to war. Unfortunately, the people of this world are not going to accept survival until they are assured about it in the Sunday newspapers, and the Sunday newspapers are not going to put money on survival until the scientists announce their verdict. If we can convert the scientists, we have converted the world. What is more, once the scientists begin to believe in it, they will never rest until spirit-communication becomes a real public utility.

"It is never any good telling a scientist that something strange has happened. It is not much better showing him something happening. You must give him records of your experiments. But I do not think we ought to waste time over experiments which can only end by the scientists saying: 'Very interesting. But of course, it can all be explained by the Medium's unusual powers.' My personal feeling is that as long as there is a Medium mixed up in the business, it is going to be tremendously difficult to get scientists to depart from that view. That is why the question of 'Robot Mediums' is so important."

Commander Dove then told of an experience at a sitting with Mrs. Annie Brittain. She described a boy dressed as a fighting sailor standing beside him with a white cap on his head, with gold letters. She read them out: "ECNEFED." That spelt "Defence" backwards. Commander Dove said he spent the first part of the War in a ship called "Defence." The Medium gave the name of a sub-lieutenant called Charles Roderick Gow. He was the Commander's best friend. Mrs. Brittain said: "Gow wishes you to look in your diary for this date, February 11th, 1914." Commander Dove found under that date a photograph of Gow stuck in.

To rule out telepathy, he commenced experiments. He placed the letters of the alphabet on a dial with a pointer in the middle. Then, spinning the pointer he allowed it to come to rest and asked the Medium who could not see the dial to tell at what letter the pointer stopped. The Medium did it. It would have been easier to win the Irish sweep than to get a number of letters right by chance. But Commander Dove saw the letters. So next, he hid the dial from his view as well. Still the right answer was produced. Clairvoyance suggested itself as a possible solution.

He then demonstrated a machine in which the pointer was kept moving automatically from letter to letter. If the Medium pressed a switch, the letter opposite the pointer at that moment was printed on a tape, and so on for words and messages. Out of twelve Mediums who

(Continued at foot of next column)

DUTCH VISITOR'S "EXTRA"

By FREDERIKA QUANJER (The Hague)

LAST summer it was my joy and privilege to conduct a party of Dutch Spiritualists to London for the purpose of psychic investigations. Among the organisations visited was the W. T. Stead Library and Bureau, where we all had our photos taken by Mrs. Deane. The results were most satisfactory, for out of twenty photos taken at two sittings, thirteen showed very clear "extras."

One member of the party, a gentleman on leave from the Dutch East Indies, was rather disappointed, as his photo did not show an extra. He had another photo taken together with two or three friends, but although this particular photo showed several extras, none of his own friends had been able to build up.

The party left again for Holland; but, as I was going on to Scotland, I remained a little longer in London and the prints were sent to me. I kept my own and forwarded the others to Holland for distribution.

A little while ago the gentleman in question called one evening at my house for a chat. We naturally talked about our experiences in London. It suddenly occurred to me that he had not seen my photos, and I produced them. Hardly had I handed him one of them, showing the clear "extra" of a woman's face which I had failed to recognise, when he jumped up from his chair, exclaiming: "What is that? *This is my mother!*"

A few days ago he called again, and he was able to tell me more about this surprising event. Without offering any explanation he had shown the photo to some of his relations—non-spiritualists—taking care to cover up my face. One of his aunts said: "This is your Mother, but what is this curious arrangement of cotton wool round her face?"

Mr. D., the gentleman in question, saw a Medium and got very satisfactory evidence. He also spoke to a trance Medium, with whom he had never sat before, and then his mother was able to come through and speak to him. She told him among other things that she had not been able to build up with him, because he had not checked his anxious thoughts. He was terribly afraid lest she should not be able to come, and had thus prevented her from building up. As I seemed to be quiet, shutting out all desire for any particular friend, she had taken her chance with me—a comparative stranger to her son.

Mr. D. is now carrying a lantern slide of this photograph to the Indies; he is very happy and grateful, and I am glad to have unwittingly been the instrument for such a glorious piece of evidence.

I should add that I had never met Mr. D. until he landed in England, where I received the party, as I had reached England some time before.

had tried this machine, four had given promising results.

"Up to date," said Commander Dove, "the test can only be said to prove clairvoyance—i.e., that the Medium can see through the wall in the adjoining room where the machine is placed. The machine, then, is a better test of clairvoyance than any book-test, as the letters printed are unknown to anyone."

Commander Dove said he thought amateurs could repeat these tests with a simpler machine, rather like a glorified Ouija board. The letters would be hidden, and the traveller would be moved by the sitters' hands, and would print any letter opposite to which it stopped. A complete message could be printed out in this way unknown to the sitters, in a manner which would eliminate chance and telepathy, but not of course clairvoyance on the part of the sitters.

Commander Dove added that he is now trying to find a sensitive switch which will amplify the psychic powers of normal persons—or, better still, one which the spirits can press when no human being is present.

CURE AT A DISTANCE

PHOTOGRAPH AS A LINK FOR HEALING RADIATION

AN announcement of considerable interest has been received by the Editor of *LIGHT* from the "Domus Nostra of Science, Letters and Art" of Venice.

This institution, of which Professor Richet is the Hon. President, was founded in 1929 for the furtherance of Spiritualism and for the spiritualisation of science, letters and art. This it does through close co-operation with the Spiritualists' University Association of Italy and with the Spiritualist Academy of Science, Letters and Art of Italy.

In scope, the Domus Nostra does not limit itself to Psychical Research. Study of cosmo-astronomy, comparative astrophysics, zoophily, anthropometry and radio-mineralogy is also pursued.

According to the announcement, Professor Luigi Bellotti (better known to Spiritualists under the *nom-de-plume* of Luigi Venezia), who is the General Director of the institute and Director of the Department of Radio-mineralogy, has recently made a very important discovery. It concerns a piece of stone which came from a mine in the Andes, from a depth of 600 feet; which stone in its natural state discloses therapeutic, hygienic, radio-active and bactericide properties, acting at a distance, without direct contact, having also analogous properties to radium, without the inconveniences of the latter. Moreover, these radiations (which by scientific experiments in many parts of Europe have already been controlled and established), have a regenerating and vitalising effect on all the organs of the body even at the most advanced age.

The discovery of the marvellous properties of "Stone F.V." was the result of a psychometric experiment. The stone was sent to the Domus Nostra by a French member. He stated that similar pieces were dispatched to Paris, Nice, Brussels, etc., to see if the readings would correspond. Professor Bellotti, holding the stone in his palm, felt distinct heat, force and radiation. Other sensitives registered the same feelings.

Professor Bellotti placed the stone on his desk as a weight on a photograph which had recently reached him. The photograph represented a girl who suffered from terrible epileptic fits five or six times a day, which the doctors were unable to alleviate. A week later, Professor Bellotti was notified that an amazing and totally incomprehensible change had taken place in the state of the girl. The attacks dropped down to one daily, then entirely disappeared and the girl got well.

In comparing dates, Professor Bellotti was struck by a coincidence. The change in the state of the girl began with the date of the stone being placed over the photograph. It was a strange idea to think that the radiations of the stone had anything to do with the cure, but he decided to test it. And he found indeed that a photograph, presumably having some subtle link with the person it represents, was sufficient to direct the healing rays, through no matter what distance, on to the patient, and effect a cure.

The report of the Domus Nostra quotes the radio-mineralogical findings of a Paris engineer, according to which the stone emits horizontal and vertical radio-active rays. These rays are penetrating, and have the same character as the radium rays, but their wave-length is 1m.45 instead of 1m.55. The stone seems to contain copper-oxide and lutecium.

Another report from a Belgium academy discloses the fact that "Stone F.V.," placed over a tube of virulent microbe culture, has in twenty-four hours, completely destroyed it.

LIVING MAN'S DOUBLE

PHANTOM OF CAPTAIN DAMPIER SEEN IN STEAD LIBRARY

ON January 11th, I received a letter from Capt. E. P. Dampier (member of the Council of the L.S.A.) stating: "Whilst in town yesterday, I called at the W. T. Stead Bureau and was surprised, interested and amused to be told that a week last Monday (I was in Colchester) I had been seen in their studio, and definitely recognised by two or more persons who also witnessed me 'fade out' or something to that effect."

As he was unable to come to town immediately, Capt. Dampier asked me to obtain first-hand particulars of the incident. He jocularly remarked: "If the incident is true, and can be explained, it may save time and money hitherto spent on railway journeys."

I paid a visit to the Stead Library and interviewed Mrs. Graham, the secretary. She said:

"The phantom was seen on January 1st by Mr. and Mrs. Kean in a room upstairs where they were giving treatment to a patient. They saw the phantom enter and both at once exclaimed: 'Capt. Dampier!'"

"They came down and told me about it. Capt. Dampier is on our committee. When he called, I asked him jokingly if he came to spy on us. He asked who the patient was. Was he not a Mr. W.? because he recommended the Keans to him. We looked up the entry book and found that it was Mr. W. But Capt. Dampier had no idea that the man had an appointment or of the date.

"We were afraid, as a matter of fact, that an accident or something had happened to Capt. Dampier and expected to hear about it."

I spoke to Mrs. Kean next. She stated:

"I was sitting at the door with my back to it. Mr. Kean sat facing it—he had just come out of trance. I heard the handle of the door turning and spun round to see what was happening, for we always lock the door. I saw Capt. Dampier standing there. My husband saw him too. We exclaimed together: 'Capt. Dampier!'"

"I believe he was dressed in a brown suit but I am not quite sure. There was no particular expression on his face. He stood there for a minute or two, then he became foggy and slowly vanished. The door was shut behind him. Whether it really opened to admit the phantom or whether he came in through a phantom-of-a-door, I cannot tell.

"I turned to the patient," Mrs. Kean continued, and asked: 'Has Capt. Dampier anything to do with you?' He answered: 'I know of him.' He did not mention whether he saw him."

I submitted these particulars to Capt. Dampier and asked him if he could remember what he was doing at the time. He answered:

"I was alone during the afternoon of that day and had a sort of half-doze—might even have slept in an armchair for about half-an-hour prior to the maid bringing in tea, which would be 4.30 p.m. I only met Mr. W. casually. He did not say whether he would go to the Keans or not, so I was totally ignorant if, or when, he intended to pay a visit. And I understand Mr. W. did not refer to me when he made his booking."

N.F.

GHOST AT AN OXFORD COLLEGE

The story of a ghost at University College, Oxford, that keeps to schedule and only walks between 12.45 and 12.55 a.m. was told by Mr. L. J. Dunnett, an undergraduate, to a *Sunday Chronicle* correspondent. Strange stories are being told about it. One is to the effect that an undergraduate hanged himself in the haunted room.

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.)

A TELEPATHIC EXPERIMENT

Sir,—Having noticed in your report (January 19th) of Doctor William Brown's recent lecture at the Caxton Hall, that experimental telepathy is considered extremely difficult and the results disappointing, it occurs to me that the following experiment of a few weeks ago, may be of general interest.

I had arranged with a friend, at present living in Italy, that on Sunday, December 3rd, 1933, at 10 p.m. English time (11 p.m. in Italy) he should try to send me a picture by concentrating on an object for fifteen minutes; that we should then allow a quarter of an hour to "clear the line," when I should in the same way send him a picture.

I transcribe the result from my letter to him of the same evening and his reply. I saw (sitting in darkness):

1. A cross lying horizontally.
2. A round bright mass in apparent movement or flashing or scintillation, bright light, green blue in effect, a granulated (?) surface, the outside edge round but not hard, conveying light, inside a design of two different shapes at different times.
3. A table lamp, lit, with shade.
4. A finger ring with one stone, the ring gold I think.

Other shapes seen, but not so clearly and not remembered. That round thing formed several times, coming inwards in rings which solidified into it.

The picture I then sent to Italy was a silver table-spoon lying on a green silk cushion.

REPLY.—"I looked at a small glass jar with a silver top, and full of bluish-silver tiny pills. It was under a lamp and my ring (a signet ring) was lying by it, so you got them too. I saw a bright green sea, with what I thought was a white sandbank or a silver arrow in the middle of it."

I have taken part, chiefly as percipient in constant telepathic and similar experiments in the last two years. The above is a fair example of our average result, though in several cases the object has been recognised, named and drawn. With the friend in question, I had only experimented once before, over a distance of a mile, when we achieved about the same degree of success.

M.D.

* * *

SPIRIT COMMUNICATION

Sir,—I have read with much interest "Spirit Teaching and Dogma" (LIGHT, January 12th and 19th) and I find corroboration of my favourite theory or doctrine—that there is much the inhabitants of the Spirit-world do not and cannot know, except through experiences and knowledge gained in the earth life; e.g., Eph. iii, 10, "To the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold (or many-sided) wisdom of God"; and I fear that, so far as I have been able to examine, the inhabitants of the Spirit-world are without a great deal of knowledge available to us. They "without us should not be made perfect" (Heb. xi, 40) points in the same direction.

One may hold this standpoint without accepting all the conditions that have been put forth as to the Bible. Malachi disparages many of the narratives in the Old Testament as being legends of the period; but legend does not mean that the matter is false, but rather that it lacks corroboration, and may be true all the same. Consider the legend of the Pigmies given by Herodotus, how it was scouted and derided by the learned men of Greece and Rome and others all the way down the ages;

yet Stanley went and found them thousands of years after, where Herodotus said they were and where they had always been. Also, consider that Menes, the first King of Egypt, for thousands of years was considered a legend, until corroborated by archaeological research.

I have come to the conclusion that this lesson has not been learnt by many of our spirit-communicators, and I find it an interesting research to find out their ignorance as well as their knowledge.

J. W. MACDONALD.

North Shields.

* * *

"NO MONOPOLY OF TRUTH"

Sir,—May I suggest that the very timely and valuable summary of the teachings of the guides of the Rev. Wm. Stainton Moses contained in your issues of 12th and 19th January may well be amplified and rounded off by the following further excerpt from page 130 of *Spirit Teachings*.

"The assumption that any one religion which may commend itself to any one race, in any portion of the globe, has a monopoly of Divine Truth is a human fiction, born of man's vanity and pride. There is no such monopoly of truth in any system of theology which flourishes or has flourished among men. Each is in its degree imperfect. Each has its points of truth adapted to the wants of those to whom it was given, or by whom it was evolved. ... None has reason to vaunt itself in exclusive possession, or to make futile efforts to force on others its own view of truth."

It is certainly high time that Mr. J. A. Finlay's critics should make themselves better acquainted with these supremely important Other-World utterances on the questions at issue, contained in what may well be described as the Book of the New Revelation of Modern Spiritualism.

W. HARRISON.

* * *

PROFESSOR RICHTER'S QUERIES

Sir,—Like many others I have read Professor Richter's letter (LIGHT, January 26th) with much interest. Let it not be regarded as presumptuous on my part to comment on two points.

The Professor's No. 1—"Is it the child, the adolescent, the man, or the senile old man who survives?" Surely he would not suggest that any one of these is more than a partial manifestation, in time, of the essential individual? The human spirit is a totality and persists as such, leaving behind these material aspects of its physical covering.

And No. 4—"Absurd to admit that this cerebral dust could retain memory." I do not know who suggests that it should, certainly not the Spiritualist. Unless we take a Materialist view, memory is a function of mind—that is, of what persists—and the destruction of the physical brain is of no more moment than that of any other part of the bodily organism.

J. D. TURNER.

Merton Park, Surrey.

* * *

PSYCHIC ENCYCLOPAEDIA

Sir,—I feel that I am merely voicing the views of many readers of LIGHT when I ask for space in order to record my appreciation of the *Encyclopaedia of Psychic Science*. The work which Dr. Fodor has put into this volume is stupendous and it has been done single-handed. It is obvious that mistakes and discrepancies must occur, and this is the case in some of the matter published concerning Miss Geraldine Cummins and her scripts. There is great need for a volume such as Dr. Nandor Fodor has produced and which, it is to be hoped, is merely the forerunner of a larger and corrected work.

With the B.B.C. at last broadcasting addresses on Psychical Research and the publication of the *Encyclopaedia*, it seems that 1934 has opened well for this important subject.

E. B. GIBBES.

Light

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AN UNEXPECTED CHAMPION

MR. C. E. M. Joad is a very candid critic of Spiritualism—so candid, indeed, that it is surprising to find him chosen by *The Spectator* (January 26th) to reply to the "Challenge to Spiritualism" launched in an earlier issue of that journal (January 19th) by Colonel Elliot of the Occult Committee of the Magic Circle. Colonel Elliot's "Challenge" was, in effect, a complete denial of the reality of psychic phenomena; and it is to this denial that Mr. Joad makes a very effective rejoinder. First, he asks Colonel Elliot some pertinent questions:

"How many Mediums has he investigated, and what sort of Mediums? Has he in all this time seen nothing which intrigued his curiosity, nothing which subsequent investigation failed to explain away? And is he quite sure that, if discarnate spirits did not send the messages, it was always the Medium, conscious or unconscious, who did?"

Having put these posers to Colonel Elliot, Mr. Joad gives his reasons for refusing to agree with the Colonel's sweeping denial—reasons based on his own seance experiences and observations which, he says, indicate that a mysterious force is sometimes at work: lowering the temperature when it might be expected to rise, and moving objects without apparent contact, and that "the material something which affects the movements of small objects is *directed by an intelligence*, just as the moulding and movement of ectoplasm, if ectoplasm is indeed a fact, would seem to be directed by an intelligence."

Mr. Joad asserts—and we agree with him—that "neither belief nor denial but investigation is the only appropriate reaction" of science to the facts to which he and other equally credible investigators bear witness. The facts are there for those who seek them, as Lord Charles Hope made abundantly clear in his broadcast talk on Friday evening last (January 26th). They have been observed and re-observed by front-rank

scientific men like Professor Charles Richet and Sir William Crookes, and denials such as those of Colonel Elliot are so hopelessly belated as to be ludicrous.

Not the substantiation of the facts but their interpretation is the main task to which science will have to apply itself when it awakens effectively to the reality and importance of the problem. Sir William Crookes was convinced by his researches that the intelligence behind some of the facts pointed to human survival; Professor Richet is not yet prepared to go quite so far, but—as shown by his communication to *LIGHT* last week—he admits frankly that there are "well-authenticated cases where the Spiritualistic explanation of survival must be accepted as the most probable, the most simple and most logical."

To these "well-authenticated cases," old and new, science will ultimately be compelled to give serious attention.

IMPATIENCE WITH DENIALS

OCCASIONALLY, Spiritualists grow impatient with denials of the reality of psychic facts and the evasion of their implications and say bluntly that it is a waste of time and energy to keep appealing to scientists to come and investigate. "Leave them alone in their wilful ignorance," it is said, "and concentrate on spreading the knowledge of survival amongst those who need consolation and are ready to listen." There is some justification for impatience, but wisdom nevertheless calls for its restraint. Even from the point of view of the propagandist it is worth while to convince scientists and so win the help of science. This has often been urged in *LIGHT*: and the point was well put by Commander Dove in his Survival League lecture (reported on page 69.)

"The world," he said, "is not going to accept survival until people are assured about it in the Sunday papers, and the Sunday papers are not going to put money on survival until the scientists announce their verdict. If we convert the scientists, we have converted the world. What is more, once the scientists begin to believe in it, they will never rest until spirit-communication becomes a real public utility."

This is sound common sense—or perhaps we should say uncommon sense—and it provides the reason why even the most convinced Spiritualists should support Psychical Research on scientific lines, and why they should rejoice that public attention is at last being effectively directed to the subject—even if only to its elementary aspects—by broadcast talks and newspaper articles and other means. For, if once the elementary facts are admitted and recognised by science, the implications will soon force themselves on the attention of thinking people, with the result that effective belief in survival will in course of time become the rule instead of, as at present, the exception.

"OUR KATIE"

BOOK REVIEW

By Mrs. HEWAT McKENZIE

DISCUSSION on "Home Circles" is rife at the moment and we may remind ourselves that the first period of Modern Spiritualism in the middle of last century was exclusively the outcome of such circles. The movement was ripened and energised by their work just as early Christianity was fostered through "the church in the house." Contemporary modern cults such as Mormonism and Christian Science soon developed a ring-fence of dogma, but Spiritualism has kept its freedom and its freshness by the unique agency of the home group, which demands its own proofs of supernormal action and contact with the Unseen.

The Fox-Taylor (unabridged) Record by Prof. Langworthy Taylor, of Nebraska University, U.S.A., records the happenings of a family circle which continued its work over a period of twenty-three years, from 1869-1892, with considerable gaps occasioned by the absence of the Medium, Katie Fox, in Europe. Dr. and Mrs. Taylor were people of superior intelligence. The seances were held in their home in which Katie was often a guest and the records were kept by Mrs. Taylor and provide first-hand evidence of the work accomplished. Dr. Langworthy Taylor, who was often present at the sittings as a boy, has the original record in his keeping and he has followed its publication by another volume, *Katie Fox*, which forms a commentary and an analysis of the first and gives us an insight into the conditions observed, and a close-up of the Medium, the sitters and the communicators.

It may be of interest to hear what the author has to say about that much-debated person Katie Fox. Her traducers have been many, her friends but few, and Dr. Taylor is one of the remaining few who can recall her to us.

While yet a child of nine, Katie was credited with being the first to discover that the knockings in the Fox home at Hydesville in 1848 could be interpreted by a code. It was found that in her presence the best results were obtained. "There is but one Katie, we cannot work with another," said Benjamin Franklin, during an early seance. Soon she and her sisters were in the maelstrom of public investigation in Rochester and New York. Katie became the centre of tests, criticism, adulation: "the rapid spread of a national Spiritualism is undoubtedly to be put specially to the credit of her spontaneous mediumship." Courtied on one hand by famous persons, Agassiz sat with her, and Horace Greeley tried to put a little education in her way, and from her early promise visioned her as a future Margaret Fuller (the New England Saint); on the other, doubted and abused, she seemed more likely to assume the martyr's rôle. Fame and notoriety were thrust upon her, but in herself she remained sweet and modest, seeking no advertisement. "She lived apparently in her body but was always ready to step out of it and was the last person in the world to be concerned about her economic and worldly future. To the end she subsisted on manna brought by the birds."

A portrait of Katie as a young woman reveals a finely featured sensitive, intelligent face. No coarse heredity lies behind it, whatever weakness may have been transmitted. "She was a typical seeress," says our writer, "her dreamy eyes and a certain languor of enunciation gesture and carriage were in keeping with the part." But in spite of this she was always keenly interested in the phenomena and was uniformly smiling, cheerful,

patient and gave great happiness to all who sat with her.

Little or nothing was understood in those days of the training of a sensitive. Katie's mediumship was of the perpetual order—always 'on tap' we should say to-day, and she was sought for far and wide because of the immediacy of her manifestations. Europe called her, and Sir William Crookes in his "Notes" testifies to the naturalness of her work: "With Mediums generally," he says, "it is necessary to sit for a formal seance, but in the case of Miss Fox it seems only necessary for her to place her hand on any substance for loud thuds to be heard in it like a triple pulsation." Every test he could devise was applied to discover the origin of the knocks, and of the physical manifestations of 'hands,' which behaved as if they belonged to intelligent beings, but without discovering any fraudulent action.

DANGERS OF A SENSITIVE

But the dangers of such a sensitive are all too apparent to us to-day, though not so well understood in 1870. She was open not only to the highest, but to very ordinary and even low communicators, depending on the company with whom she sat. She and her sister Maggie inherited from their father a weakness for liquor. He had conquered it before their birth, but they, out of all the family, craved for stimulants and were also more highly mediumistic than the others. Katie mastered the craving for long periods and was usually led astray by wealthy sitters who plied her with liquor to the grief of Mrs. Taylor, who exercised the most motherly care over her whenever she could. "The appetite was the price she paid for perpetual mediumship," says Dr. Langworthy Taylor, "released to normal life she would no longer have needed alcohol... Wine was the first and last weakness of Katie, the shadow of immorality never touched her."

"My heart aches for poor helpless Katie," says Mrs. Taylor, as the Medium left for one of her European visits. "Could I always keep her near me I would thankfully do all that mortal can for her. She has so many friends who influence her as we would not, many who fawn upon her and are morally and spiritually weak and she is worse off than if left to herself." To Mrs. Taylor the home seances with Katie constituted the family religion, while to others they were but a show. Her weakness was recognized from the other side and on many occasions through her own hand warnings were sent and instructions given as to her protection. One item in the record is typical of many. "May 7, 1870. Katie kept an engagement with a very fashionable family. She went well and happy, she returned sick and crazy with brandy." The next morning a communicator wrote: "Oh, how I tried to enter the circle last night in order to protect this poor girl, but I couldn't for the spirits there were dark and powerful!"

It is a pitiful tale, not without its lessons for both mediums and investigators to-day. The result was a confession of fraud by Maggie Fox to a group of reporters and others which was endorsed by Katie, though it was said that she subsequently withdrew this. The writer attributes this to wine and the suggestibility of the sensitives, and blames Prof. Hyslop and others for yielding to the onslaught that ensued instead of following the matter up and re-proving the mediumship. Many of the Fox Taylor records were made subsequent to this confession. These finished in June, 1892, and Katie died four weeks later at the age of 53.

These records were not intended to provide scientific proof of survival but they are typical of the great mass of evidence which has given heart-comfort and proof of the continuity of the family circle on the other side and its co-operation with the living in all that affects their welfare and growth.

It is out of such material that the modern demand for scientific evidence has developed; and we remember with gratitude the sensitives who pioneered and suffered on this unknown way.

"Katie Fox." Epoch Making Medium and the Making of the Fox-Taylor record. (Illustrated). By Prof. W. G. Langworthy Taylor. (Putnam & Sons, New York. 3 dollars).

FOREIGN NOTES

SYMBOLOLOGY OF APPORTS

IN the January issue of *Zeitschrift für Parapsychologie*, Dr. Simsa has a long article on physical phenomena, as the result of over 150 sittings with the Medium Wolf. The following are some of his conclusions:

The psychic hand used for apports and telekinesis is a normal physiological phenomenon, brought about by the exteriorisation of the nervous system, which is thus enabled to acquire the necessary power and energy. All this is under the direction of thought, suggestion, desire; nothing occurs that was not already latent in either the mind or the organism of the Medium.

Formerly the sceptics considered themselves "above" belief in these matters: modern science is wiser—its object is to add to knowledge, and it is ready to give a hearing to the views of others. Sleep, dreams, hypnosis, psycho-analysis, the study of nervous and mental diseases—they can all teach us something.

Most Mediums believe that they are controlled by an outside personality; we must allow them to follow out this idea. We must also study each Medium, taking into account his physique, his character, circumstances, feelings, and hypersensitivity. Equally, we must consider the variability of the sitters, and prevent anything that might adversely affect the Medium, who at once senses their peculiarities.

Where telepathy comes into play, it is quite unconscious, the work of the enlarged psyche of the Medium.

Referring to the regular apports produced at the Wolf sittings, Dr. Simsa considers that each object is intended as a symbol. Thus flowers invariably have an erotic significance; fresh fruit indicates a present, a hare's paw denotes tenderness and admiration; hard brushes and besoms some special reproach.

Amongst the varied articles received, he lists: cutlery, shovels, ropes, toys, a thermometer, watches, straps, heavy books, pencils, a revolver, and sweets. On one occasion, a heavy drawing-room door, measuring 170 by 100 cm. was lifted off its hinges and carried away bodily. It was subsequently discovered wedged so tightly between the bath and the wall in the Medium's house, that it took half an hour's hard work to dislodge it.

Apports, he finally concludes, stand for conversation and association. Suggestion or mental requests will produce what you ask for.

POLTERGEISTS AND WITCHCRAFT

In the same journal, Ernst Wagner reviews an ancient book, published by Enoch Zobel in 1692, which recounts the same type of supernormal happenings with which we are now familiar. Pastor Zobel's vicarage was so plagued by poltergeists that even the town authorities had to interfere, in an effort to prevent the frequent outbreaks of fire. His maids were pelted with stones, furniture was moved, the clothes taken off the line, crockery snatched from their hands, and life made generally unbearable.

Frau Hedda Wagner reports an interesting case of later date. Fifty years ago, a farmer's wife of her acquaintance was suddenly unable to produce any satisfactory butter. Do what she would, each time her butter was a failure, though up to then she had enjoyed the reputation of being an expert. In country districts the belief in witchcraft still lingers. This woman went to the village Wise Woman, who told her to heat an iron bar red hot and place it in the churn. This would bring the witch to her door, she said, and would put an end to the trouble. The farmer's wife did as she was told. Next day one of her neighbours came to her door, and with the words, "Why did you put this upon me?" raised her skirt and exposed her leg to view. It was covered with severe burns. From that day forward, there was no more bother with the butter making.

SCIENCE AND SURVIVAL

MR. SHAW DESMOND TELLS OF A PERSONAL EXPERIENCE OF LEVITATION

ON Sunday last (January 28th), at the Marylebone Spiritualist Association service at Queen's Hall, London, Mr. Shaw Desmond spoke on, "What Science now says about Survival."

"This is a crucial period in the history of belief in survival," he said. "In the last five years the attitude of science has completely changed. The universe is now recognised to be made up of a gamut of vibrations of which only a tiny fraction is made known by the physical eye and ear. Scientists are compelled to admit that belief in spirits is not unscientific, and that spirit-forms are possible. Salute to the vanquished! The victory has come. Millions are coming to Spiritualism. Survival is no longer a debatable matter. It is as much a fact of science as the differential calculus.

"Psychical experiences," he said, "may come to all of us. I had my own body levitated six weeks ago when I was fully conscious. This was as definite as I am standing here. And I know scientists who are in consultation with the great scientists of the astral who are giving us an entirely new conception of space and time, whose prognostications years ago were fulfilled by the discoveries of modern science. Nothing in the world can prevent us from reaching forward to complete victory."

Mrs. Estelle Roberts gave clairvoyant descriptions with her wonted brilliancy.

"I hear," says a writer in the *Glasgow Herald*, "that Mr. Shaw Desmond, the Irish novelist and author of many stories of the sea, will appear in a new literary role next month with the publication of a book by him giving a comprehensive study of Spiritualism from ancient to modern times, and giving his personal impressions after twenty-five years' research."

THE "B.B.C." TALKS

LORD CHARLES HOPE was the speaker last Friday evening (January 26th) in the broadcast series of talks on "Inquiry into the Unknown." His subject was "Physical Mediumship." He began by broadcasting the gramophone record of Rudi Schneider's rapid breathing in trance, and described in outline what happened at one of the seances—how Rudi was controlled and how various mysterious phenomena occurred. Lord Charles also spoke of phenomena witnessed in the presence of Kluski, the Polish Medium, including the appearance of heads, hands and even full-sized materialisations.

Sir William Crookes, he said, as a result of his enquiries, inclined to the belief that some of the phenomena were due to the action of the spirits of the dead; but Professor Charles Richet and other investigators believed that the cause was an unknown force traceable to the Medium.

Concluding, Lord Charles said he had to admit that Psychical Researchers had not got far with their investigations, but they were satisfied that things happened which could not be explained by any known law.

To-night (Friday, February 2nd) the speaker will be Professor C. G. Seligman, and the subject "Primitive Practices and Ideas."

"ECHOES" is a small book of verse, by Miss Pauline M. Beazeley. Many of them are love poems, with a distinctly Eastern flavour, as for instance, the "Arabian Token to an English Maid," "Kashmar the Slave," "Lu-lalee," and others. The authoress assures us that "every word was taken down in semi-trance," and that she regards the whole book as a definite assurance "that the dead can speak."

REINCARNATION IS FACT, SAYS "POWER"

AT the Æolian Hall, London, on Sunday evening last, "Power" (through the mediumship of Mrs. Meurig Morris) dealt very eloquently with the subject of Reincarnation and the Law of Consequences. There were, he said, three points of view on the vital question of life and death. That of the Materialists was that life was manifested only upon the physical plane. That of the Religionists was that, according to the life in the physical body, man would hereafter reap reward of good or evil once for all. The third belief was that embodied in some of the ancient religions of Re-birth and the Law of Consequences.

Having analysed the first two beliefs, "Power" dealt with Re-birth which he said was in perfect harmony with the laws of Nature. It was not theory but an absolute fact and was in accord with evolution. There might be differences of opinion on this question amongst those in the super-physical world, but these differences would definitely pass away. The belief was not inconsistent with Spirit-communication.

Touching upon the belief of some people regarding the possibility of the souls of men being reborn in animals, "Power" said this was against law. Man was an individual soul, and the body of an animal could not contain it. Re-birth was not retrogression. It was progression as he would show in his next address on the scientific aspect of the question.

There was a large audience, the Hall being completely filled. Mr. Laurence Cowen presided and was supported by Mrs. de Crespigny and Sir P. Holland-Pryor.

MR. J. ARTHUR FINDLAY

Mr. J. Arthur Findlay has been asked by The Rev. Alexander Spark to preach in St. Matthews-Blythwood, Glasgow, on Sunday evening, March 11th at 6.30. Mr. Findlay has accepted the invitation. The Rev. W. A. Reid, well known for his efforts to bring the Scottish Church round to Spiritualism, will read the lessons.

St. Matthews-Blythwood is one of the leading Churches in Glasgow, and this is the first time the Church of Scotland has welcomed a Spiritualist into the pulpit for the purpose of telling the congregation about the truths of Spiritualism.

Mr. Findlay's book, *On the Edge of the Etheric*, has now been published and translated, or is in process of being published and translated, in the following languages—French, German, Dutch, Hungarian, Italian, Swedish, Spanish, Greek, Icelandic, Croatian, Japanese, Singalese (Ceylon). In every case the author was first approached by the publisher or translator.

J.S.P.R. PLAYERS IN "OUTWARD BOUND"

"Outward Bound," Sutton Vane's well-known Spiritualist play, was admirably performed at the Phoenix Theatre, Charing Cross Road, London, on Sunday evening last (January 28th) by the Jewish Society for Psychic Research Players, under the direction of Mr. Herman Phelps. All the players performed their parts with nearly professional polish, although (with the exception of Mr. Phelps) all were on the stage for the first time.

There was a large and appreciative audience, the theatre being full. At the close, presentations were made to Mr. Phelps by the players and by the Society in recognition of his work.

Desire for good, for advancement, for greatness, without hurting your fellowman, that desire is on the road to good and God.—VIVEKANANDA.

JUDGE AND MEDIUM

IN the King's Bench Division, on Thursday last week (January 25th) Mr. Justice Goddard gave judgment with costs, against Mr. Percival B. Beddow, for the repayment of £900 lent to him by Mrs. S. J. Kirwan for the purpose of carrying on spiritualistic propaganda, especially through the paper called *Spiritual Truth*.

Mrs. Kirwan said she advanced the money because she thought she had been advised to do so by the spirit of her husband speaking through a trance Medium named Marie Elfram. She had since left the "circle" and become a Christian Scientist.

Mr. Justice Goddard, giving judgment, said the action was brought originally to recover £1,650 lent to the defendant by Mrs. Kirwan. It was admitted that the last three items, £750, could not be recovered as loans.

"I express no opinion as to whether they can be recovered in any other form of action," he said (as reported in the *Daily Telegraph*).

"The story is odd and not very savoury. I desire particularly to say nothing that can in any way hurt the feelings of anybody who believes in spiritualism, as many people, I know quite sincerely and strenuously do believe.

"But, unhappily, as far too many cases in the Courts have shown, where people, especially women, come under the influence of that belief and come into contact with people who either practise or profess to practise its tenets, they are easy dupes.

"The case has been put as a conspiracy. There is evidence of a conspiracy, but it is not necessary for me to find whether there is a conspiracy or not. All I can say is that the facts may well merit the attention of the Director of Public Prosecutions, or the police, or both."

Mr. Justice Goddard added that he disbelieved the defendant's story that Mrs. Kirwan had released her rights to the money, and gave judgment for plaintiff for £900, with costs.

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February 7th, at 3.15 p.m.

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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.

SPECIAL NOTICE. Dr. Cannon is regrettably prevented from giving his intended lecture. He has, however, arranged that Dr. Millauro will represent him and speak on the same subject and will give demonstrations as intended by Dr. Cannon.

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 GREAT PLAN"

MR. W. H. EVANS spoke on "The Great Plan" at the the L.S.A. Free Public Meeting last Tuesday. Referring to his address of the previous week he reminded his hearers that, having assumed a Mind at the back of the universe, it was natural to inquire how it operated? Whether it was by direct action or through the intermediary of numerous intelligences. It was, he said, difficult to realise how Infinite Being acted directly upon the universe, and it was easier to think of IT as acting in and through intelligences adapted to receive from Infinite Being direct inspiration on how the purposes inherent in the universe are to be worked out. Doubtless, it was better to confine their attention to what was in their immediate surroundings; even then, they would find the field so vast that many would not be able to follow what was suggested by the many seers and prophets of both past and present ages.

If we turn to the many messages which come to us from the other side, he said, we find that they are as speculative on many issues as we are. While death gives some expansion of consciousness it does not confer infallibility—hence, the varying views that come through different Mediums. There is, however, a consensus of opinion that we are under the direction of guides, or guardian angels; and in its immediate form the practical value of such a doctrine is clear enough, but few follow out the suggestions which it implies. If there are guides for individuals, why not for all the kingdoms of life, and for worlds? The average person may find the conception

of Infinite Being rather remote, but he can appreciate the idea of Beings, who, while they are much farther advanced than himself, are yet within the compass of his understanding. "I suggest," went on the speaker, "that the idea implicit in the theory of guides is one that is applicable to all forms of life and that worlds and systems are under the direction of beings who are entrusted with their government. This involves the evolution of life and form, and indicates that there is a chain of being which in its wholeness is infinite."

If we turn to religions we find that all of them have some theory of cosmogony, and all of them speak of divine government. We are, perhaps, prone to accept this without trying to understand it, which is not a wise thing to do. If we are here to develop and unfold our mental and spiritual faculties, we must try and grapple with these apparently remote problems. It may be urged that the records in the various Scriptures of the world are the expression of childlike minds groping for an understanding of the causes of things. Granted; yet there still remains much which indicates a breadth of vision before which even the modern mind stands in awe. The mistake we make is in imagining that we are cut off from any kind of spiritual communion, that all the discoveries which have been made have been done quite independently of any kind of inspiration. The web of life is whole, and its threads extend to the unseen, and along them come tremors which affect minds attuned, so that there has always been guidance.

Following out this line of thought Mr. Evans dealt with the Solar system as the field of our evolution, and made some suggestive remarks about the formation of the various planes of life, thus outlining the plan of existence.

THE NEW YEAR PARTY

A party to inaugurate the 1934 season was held on the evening of Thursday, January 25th. Miss Winifred Bury sang with artistic feeling a charming selection of songs to her own accompaniment. Stories of varied character were told by Mrs. Elizabeth Ford, Miss Mariquita Bush, Miss Mervyn and Commander Dove, and the evening finished with dancing.

FULFILMENT

Dear Lord, I am anhungered as I journey—

I seek in vain for Beauty to appear;

The everyday seems commonplace and dreary;

For I am *here*.

Fain would I build Thee, Lord, a shrine for worship,

But neither wood nor stone for such are near,

I cannot raise the sanctuary I vision

While I am *here*.

Here hands are tied, and I can go no further

Than imaging the outline true and clear,

And strengthening the Plan with prayerful purpose

While I am *here*.

But, oh the joy, to know the time is coming

When I may pass beyond the mere "prepare"

To real achievement of the fervent purpose,

When I am *there*!

Then shall each burning thought and hungry longing

Of heavenly substance take its fitting share,

Creating swiftly, as in thought I limn it,

(Now, being *there*)

In lines of purest form and soaring Beauty,

Each detail perfect and beyond compare,

The Fane that now I nurture in my heart, Lord,

To build Thee—THERE.

M.A.B.

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Friday, February 9th, at 5 p.m. .. Miss L. THOMAS

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Clairvoyante: Mrs. Estelle Roberts. SWAFFER

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SUNDAY, FEBRUARY 4th, 1934.

11 a.m.—Mr. R. Dimsdale Stocker.

Clairvoyante: Mrs. Esta Cassel.

6.30 p.m.—Mr. Shaw Desmond.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, Feb. 11th, at 11 a.m. .. Mr. C. GLOVER BOTHAM

Clairvoyante: Mrs. Stella Hughes.

Sunday, Feb. 11th, at 6.30 p.m. .. Mrs. HEWAT MCKENZIE

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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.
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February 7th 2.30—Mrs. Stella Hughes.

6.30—Mr. Glover Botham.

„ 14th 2.30—Mrs. Fillmore.

6.30—Mrs. Rose Livingstone.

By Appointment:

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

ROUND THE NEXT CORNER

By B. M. GODSAL, San Diego, California

MODERN physics does not lend itself readily to popularization—for the reason, probably, that the new method is in a very unfinished condition, and it is unwise, proverbially, to show children anything still in the making, lest it start an interminable series of questions.

The reading of Sir J. Jeans' latest book, *The New Background of Science*, fills one with a childish longing to pour out a flood of interrogation. Except that one has learned, from the book itself, that the obvious is obviously wrong, and that common sense is common error, and that the light of experience is a will-o'-the-wisp.

Nevertheless, modern physics has brought a blessing to mankind in releasing it from the bondage of materialism, as taught by Haeckel and his school. In stripping gross matter of every pretension to reality the new science has left the materialist with no resting-place for his mind other than mathematics which, even if attainable, is but a means to an end. The exact nature of that end is not yet disclosed, but it will be more akin to the mind than to the body of man.

After reviewing the whole range of the universe from electrons to nebulae in order to find the basic reality behind phenomena, Sir J. Jeans and his co-workers aver that no such reality exists within the confines of space and time. "The depth saith, 'It is not in me.'"

This ultra-modern exploration in search of reality recalls Job's search after wisdom, as told in his 28th chapter, a search which extended from the underground passages in mines to the expansive viewpoint of flying birds.

Job, too, reached the conclusion that "wisdom," which is equivalent to "reality," is not to be found anywhere in nature. For he maintains that natural phenomena are merely effects, whose cause is God, who therefore is the sole reality, to be attained by following the path which leads from evil—the path of spirituality.

Experimental science is not yet ready to concur with Job in holding that the universe rests upon a moral foundation. To say that morality, which is subjective, forms the basis of phenomena, which are objective, seems like a contradiction in terms. But we read that speculative science of to-day shows a marked tendency to shift its search for reality to the realm of consciousness.

Interaction between spiritual directive force and material inertia, as tested on an experimental scale in Spiritualism, yields phenomena which are governed by the particular spiritual means employed to produce them. In witnessing spirit controlling phenomena we see exemplified the Divine control of the universe—as revealed by Job. Mental powers rated as subjective in this world are objective entities in the world of spirit.

After contrasting the modern representation of nature with the old picture showing "a jumble of mechanical atoms moving blindly along their pre-arranged paths" Sir J. Jeans adds: "As we have watched the gradual metamorphosis of the old picture into the new we have not seen the addition of mind to matter so much as the complete disappearance of matter, at least of the kind out of which the older physics constructed its objective universe."

It is becoming more and more evident that the progress of scientific thought from realism to idealism is but a stage of its journey towards the goal of a pure spiritualism.

The new science is delightfully free from any taint of the arrogance which affected Victorian materialism. After admitting that assumed "unobservables," such as electrons and protons, "are at best mere guesses" the author ends his book by asking "Who shall say what we may find awaiting us around the next corner?" A double question which a million spiritualists will answer with the word "Spirit."

MESMERIC PROBLEMS

By JOHN RUTHERFORD

WHAT have been termed "controlled experiments" as to the reality of Mesmerism have never been very successful. Dr. Mesmer originally taught, in Paris, that a healing virtue—a "magnetism"—issued from our finger-tips, and to insure the possession of this gift buoyant health was the great essential. And his most eminent disciple, M. De Puysegur, in addressing the young ardent healers, said—"You must have an active will to do good, a firm faith in your power, and an active confidence in employing it." The medicos of Paris were immediately seized with a strange "fit" and concluded that "if this sort of thing goes on, faith in the 'bottle' will be at an end and our profession ruined."

It is unnecessary to remark that the unique assertions of Mesmer were inquired into, and the "magnetic fluid" declared the creation of the imagination. But the idea took hold of the public, hosts of converts were made and wonderful healings were accomplished.

In England, Dr. Carpenter and Dr. Braid were most industrious in investigating mesmerism; they acknowledged the genuineness of the phenomena, but both were opposed to the theory of a vital emanation or psychic force from the magnetism. And Dr. Carpenter hailed with great glee the mere opinion of M. Bertrand who, in his *Du Magnetisme Animal* said the "real mesmeric influence is imagination."

Bertrand demanded as a test that the mesmerists should influence their subjects through closed doors. "One day," he relates, "I told my subject, a young girl, that I would retire into the next room and mesmerise her through the door. I retired, shut the door, performed no 'passes,' but tried to forget her, walked away from the door and busied myself with something else, even walked through into the third room, and, on returning, in less than ten minutes from the first, found her soundly asleep and she answered me just as was usual in her sleep-walking condition."

Thus Bertrand believed that the vital potency of the passes had been completely settled for all time!

It is asserted that when Mesmer was informed of this performance, he had a good laugh and remarked that "my disciples can adduce positive facts of the reality of an actual vital force, but we do not undertake to impart comprehension to our critics. It is true," he continued, "imagination can do much, but it is impossible to shut off the personal magnetic sphere of the operator. A 'wave-length' goes forth. Somnambulism is a common event among young people."

Another amusing and ludicrous "control"—author is Rudolf Heidenhaim, M.D., Professor of Physiology in the University of Breslau. His criticism is published by Kegan Paul. It arose through a Mr. Hansen, a very powerful mesmerist, giving exhibitions before a large assembly of physicians and scientists. He produced extraordinary evidence of the existence of vital force.

Dr. Heidenhaim entered into the controversy. In his book he says: "To prevent the phenomena being falsely interpreted—interpreted to establish the existence of some secret and at present unknown force—I came forward. This fear of misinterpretation," he said, "is well grounded, for in spite of the scientific enlightenment of the age, Spiritualism still continues to attract the attention not only of unscientific people, but also of distinguished savants."

The Professor experimented on his brother and some medical students. "In the course of my researches, I put on gloves and found the 'passes' as efficacious as when off, thus showing no mystic influence, no so-called magnetic force."

I think the professor has not shone as a critic and exhibits more vanity than wisdom. The phrenologists would mark his "organ of causality" as rather weak.

SOCIETY ARRANGEMENTS (Contd.)

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NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15, Queen's Gate, S.W.7. (Western 3981).

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