

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN
1881

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

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

E. W. WALLIS.
DAVID GOW.

No. 2774. VOL. LIV. (Registered as FRIDAY, MARCH 9, 1934. a Newspaper.) PRICE TWOPENCE

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

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CLAIRVOYANT ARTIST

MR. FRANK LEAH DESCRIBES SPIRIT-PEOPLE AND
THEN DRAWS THEIR PORTRAITS

By THE EDITOR

MR. FRANK LEAH is a clairvoyant artist who, in addition to describing spirit-forms, makes portrait-drawings of these forms as they appear to him.

This, obviously, is a gift of great value and importance from an evidential point of view.

When a sceptic hears a clairvoyant describe a spirit-form, the suspicion arises in his mind—and is sometimes strongly expressed—that the Medium is drawing on his imagination; and, even when detailed word-pictures follow, they are often so general as to leave identification doubtful, especially where the will to believe is faint or entirely absent, as it very often is.

With Mr. Leah's combination of mediumship and artistic skill, this difficulty is overcome, and it is impossible for even the most sceptical sitter to avoid the conclusion that the forms Mr. Leah describes are in some way visible to him, for the description is followed by the tangible proof of a recognisable portrait.

It is not necessary that Mr. Leah should know the people who seek his aid or that he should be given



Mr. Leah's Drawing



Mr. ANDREW MORTON

Life Portrait

any information regarding the "dead" friends who manifest for them. Where evidence is being sought, he advises the sitters to tell him nothing about themselves or about those of whom they hope to hear, and he readily accepts a n o n y m o u s sitters.

Mr. Leah receives his sitters in a studio at the Grosvenor Hall, London, and works in complete darkness, save for the red

light of an electric torch which he carries. Invariably he begins by describing the spirit-people he sees, including peculiarities of feature or dress which may help identification, and often he "takes on" the conditions of their last days on earth, including pains, breathing difficulties and even hemorrhage. Half-an-hour or thereabouts may be taken up in this way, and then he begins to make a charcoal drawing of the most outstanding forms (for usually several are described)—sometimes full-face, sometimes in profile, sometimes three-quarters.

Occasionally, he draws the outline of a portrait very quickly—four-and-a-half minutes is his "record"; more

often his progress is hindered by what he describes as the wavering and changing of the features of his subjects and several sittings may be required before a satisfactory portrait is obtained.

Mr. Leah tells me he has had scores of sitters and that only one—a sorely agitated widow who was accompanied by an equally agitated friend—has ever been disappointed. In every other case he has produced portraits recognised by the sitters and verified by photographs.

Regarding photographs, Mr. Leah advises sitters that they should on no account bring them to his studio until his drawing has been finished to the point of recognition.

Thus, the sitter hears the description of the "dead" friend, gets names and other evidential details and watches Mr. Leah as he draws the portrait.

It should be clearly understood that there is nothing psychic or mysterious about the process of making the portrait. Mr. Leah is an artist and, as an artist, he draws what he sees. He admits no claim to spirit-help in the artistic execution of his work. There is, therefore, no similarity of process between his portraits and psychic photographs.

The only mystery—and it is impressive enough—is in regard to Mr. Leah's ability to visualise the features of the "dead" people whose portraits he draws. His own explanation is that usually the forms stand out objectively before him, as plainly as ordinary men and women. When they are steady, he draws them quickly; when they are wavering and changing, he has to proceed slowly. Much depends on the mental and psychic condition of the sitters.

MRS. R'S STORY

My attention was drawn to Mr. Leah's work by Mrs. St. Clair Stobart, leader of the Spiritualist Community; and, when introduced to him at his studio at the Grotrian Hall, I had the good fortune to meet a lady, Mrs. R., who had, after four sittings—an unusually large number—obtained a recognisable portrait of her husband, a business man who died suddenly at the end of last December—that is, about seven weeks before the date on which I saw her. Willingly she told me her story and gave her name and address, but stipulated that, for the present, her identity should not be made known and the portrait of her husband should not be published.

Her story was that, after her husband's sudden death, she turned to Spiritualism for comfort. She went to the Grotrian Hall, where she was quite unknown; and, hearing about Mr. Leah's work, booked a sitting with him.

Answering my questions, Mrs. R. said Mr. Leah did not know her, had never seen her husband and did not see a photograph of him until the end of the last sitting. Even then she was only able to produce a snapshot. To this, Mrs. R. added that she could not think of any way in which Mr. Leah could have obtained information to help with the drawing of the portrait. I have her signed statement to this effect.

At the first sitting, Mrs. R. continued, Mr. Leah described her husband and some of the circumstances of his sudden death and gave convincing particulars of the people with whom he had done business.

At the second sitting, Mr. Leah said he was having difficulty in drawing Mr. R.'s hair—as first it was shown to him parted at the side, then parted in the middle and then brushed straight back. This Mrs. R. accepted

as good proof of identity—for, as a young man Mr. R. parted his hair at the side; when it began to get thin he parted it in the middle and brushed it down on the sides; and when it got thinner still he let it grow long and brushed it back. Mr. Leah also conveyed to her and her daughter messages of a private and personal nature which she said could only have come from her husband.

At the end of the fourth sitting, the portrait was complete and Mrs. R. had no hesitation in identifying it as that of her husband.

I examined the drawing and a snapshot of Mr. R., and there was no doubt as to the likeness. In particular, Mrs. R. drew my attention to the mouth, which was unusually full and expressive; and in this respect there was a striking similarity between the portrait and the photograph (which Mr. Leah had not seen until his work was done).

MRS. ANDREW MORTON'S STORY

On the front page of this issue will be found a reproduction of a portrait drawn for Mrs. Andrew Morton, a member of the Spiritualist Community; also, a reproduction of a portrait of Mr. Morton taken before his death some thirty years ago.

Mrs. Morton (who has been personally known to me some fifteen years and on whose word I put complete reliance) told me she had known Mr. Leah for about two years and that he had occasionally visited her rooms in London, but that she was certain he had never seen a portrait of Mr. Morton or had any opportunity of obtaining particulars regarding him. This Mr. Leah confirmed.

Yet, at her first sitting, Mrs. Morton obtained a convincing description of Mr. Morton; and his portrait, when completed, was readily recognised.

Readers will be able to compare the reproductions of the portrait and the photograph and so form their own conclusion.

With these and other examples of Mr. Leah's work before me—for I was shown copies of many portraits and told of many strange circumstances in connection with them—proof of the genuineness of his mediumship was very strong.

But, just because Mr. Leah's work, if fully substantiated, provides clear and convincing evidence of the reality of clairvoyant vision, it was decided to make assurance doubly sure by sending to Mr. Leah someone who was quite unknown to him and about whom he could have no possible opportunity of making inquiries.

AN ANONYMOUS SITTER

Accordingly, Mr. Leah was asked if he would give sittings to someone to be sent anonymously by Miss Phillimore, Secretary of the L.S.A. To this he readily agreed and the first sitting was fixed for Friday last week (March 2nd).

At the request of Miss Phillimore, Mrs. Forman, a member of the Council of the L.S.A., agreed to act as sitter. She did not know Mr. Leah, Mr. Leah did not know her, and he was not even told her name. When I saw him on Saturday, after the sitting, he had not learned her name and said he did not wish to hear it until his work was completed.

Even before the sitting was held—as will be gathered from Mrs. Forman's story given below—there were indications that forces on the "other side" were operating; for Mr. Leah telephoned to Miss Phillimore asking

ÆOLIAN HALL

NEW BOND ST.
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"POWER"

THROUGH
MRS.

MEURIG MORRIS

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Doors Open 6 p.m.

ORGAN RECITAL

President: LAURENCE COWEN.

Vice-President: General Sir P. HOLLAND PRYOR, K.C.B., C.M.G., D.S.O., M.V.O.

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her to convey to the "unknown sitter" a message which *she* (he had not been told the sitter would be a lady) would understand—and which she *did* understand.

The result of the first sitting was the rapid production of two portraits, both of which, although incomplete, Mrs. Forman identified.

MRS. FORMAN'S STORY

Mrs. Forman's description of her experiences, written on Friday soon after the sitting, is as follows:

"It had been arranged by the Secretary of the L.S.A. for me to sit anonymously with Mr. Frank Leah on March 2nd, at 11.30 a.m.

"Earlier on the same morning, I received a telephone call from Miss Phillimore saying she had a message from Mr. Leah who asked that the lady coming to sit with him would bring with her 'something that the communicator affected about his face and which she would understand.' Although the message was vague, my mind went to a pair of eye-glasses which had belonged to a relative who had passed over on February 7th. On arriving at Mr. Leah's studio, he at once asked 'Have you brought the eye-glass?' On telling him I had brought a pair of glasses, he said 'Oh, those belong to an old gentleman—the one I meant was a single glass, for, since your appointment was made, I have sensed a man with tall figure and a very well-fitting uniform—in fact, he is here now, as well as the old gentleman who has just passed over, and there is another figure as well of a man wearing a naval cocked hat about the same age as the man in uniform. They both belong to the same country, across water, and both had sudden deaths. It is difficult to separate them.'

"Both these figures I was able to verify.

"Mr. Leah then began to draw. After a short time he complained of pain in his left side and had considerable difficulty in breathing, till at last he said 'I must have air; I am getting the condition of the old gentleman who passed out recently.' *The symptoms were identically those of the old gentleman at the time of his passing out.*

"Mr. Leah then resumed, and drew what he saw of the faces. The result was most remarkable, as the likeness was very striking.

"The sitting took place in the dark, and though I could not see the figures myself, I did see three distinct patches of luminous mist, each about the size of the person described, and two of them seemed continually to be merging into one another.

"I feel that Mr. Leah's mediumship is most unusual and should prove of great value to all seekers for proof of survival."

VERIFIED FACTS

Mrs. Forman's story leaves no room for doubt as to the facts, namely:

- (1) That Mr. Leah does actually see the forms he describes and of which he draws portraits;
- (2) That the portraits correspond with the life-appearance of the "dead" people they represent.

These are verified facts. What the implications are is another and a very important matter. Mr. Leah has no hesitation in saying that the forms he sees are the spirit-forms of so-called "dead" people, and that they convey to him the decisive proofs of their identity which he is able to pass on to his sitters.

MORE TO FOLLOW

In next week's issue of *LIGHT* there will be published Mr. Forman's story of a second sitting with Mr. Leah, at which the portrait of the "old gentleman" was completed, and Mrs. Forman will also describe many interesting and evidential incidents of the two sittings.

Also, there will be published a reproduction of Mr. Leah's portrait of the "old gentleman," together with a photograph for the purpose of comparison.

WONDERS OF BYGONE DAYS

UNIQUE CASE OF SPIRIT-GRABBING

IN the first volume of *LIGHT* (Sept 10, 1831), a story is reprinted from the *Banner of Light*, of Boston, U.S.A., which is so remarkable that it is worth quoting. It is based on a letter signed by Dr. F. Hartmann, and is as follows:

"It seems that Mrs. N. D. Miller, of Memphis, Tenn., a Medium known through Dr. Watson's account of her powers, was staying in Dr. Hartmann's house, and that a small circle was arranged, one sitter being Mrs. M. Smith. We are not told under what conditions the Medium was placed, but 'from thirty to forty materialised forms, sometimes two at a time, came out of the cabinet.' One of these walked up to Mrs. Smith, who recognised it as her mother, and was extremely affected. She clung to the form, and hysterically begged that her mother might not be taken away. She seems to have quite lost command over her feelings, and, seizing the form by both wrists, lost consciousness. The struggle was in full view of the circle, and eight feet from the cabinet. As it seemed likely that injury might be done, it was determined to attempt to free the form from the grasp of the 'powerful woman' who so tenaciously clung to her.

"What follows is important, if the details are precise; and there is no lack of definition in the statements made. 'When we took hold of Mrs. Smith's hands, *they were still clinging to the wrists of the Spirit, but the body of the Spirit was gone. . . . The arms ended in nothing beyond the wrists.* Finally, these spirit-arms, still encircled by the grasp of Mrs. Smith's fingers, *melted away too*, while Mrs. Smith herself kept on screaming, and was too much excited to be reasoned with or quieted down.'"

W. E. GLADSTONE AND SPIRITUALISM

DELVING in *The Medium and Daybreak*, we find under date May 4th, 1877, an interesting letter from W. E. Gladstone, written in reply to an attack on Spiritualism appearing in a Liverpool journal for May of that year. It reads as follows:

"I know of no way which forbids a Christian to examine into the professed signs of preternatural agency in the system called 'Spiritualism.' But it seems to me his duty—

1. To refrain from 'dabbling' in a question of this kind: that is to say—making a shallow and insufficient examination of it.

2. To beware of rash assumption that, if the signs are real, the system has therefore any claim to more than an acknowledgment of this reality.

3. To remember that, on the principles of the Christian religion, a bad preternatural agency, or a misleading one, is not shut out from the range of possibility.

4. To avoid, in so solemn a matter, the spirit of mere curiosity, and to be assured of having in view an useful object.

Universal knowledge, however, is not possible, and we are bound to choose the best and healthiest. I may add that an inquiry of this kind seems to me much more suited for a mind in a condition of equilibrium than for one that is disturbed.

If the reviews and facts of the day have in any way shaken the standing-ground of a Christian, is it not his first and most obvious duty to make an humble but searching scrutiny of the foundations? I speak as one who is deeply convinced that they will bear it, and that God has yet many a fair plant to rear in this portion of His garden."

Mrs. Champion de Crespigny will be away from London from March 15th until March 25th, as she is going on a short lecturing tour in the North of England.

ITALIAN NOTES

Victim of Historical Murder Communicates

By ISABEL EMERSON

SIGNORA MARIA TOSCHI of Orvieto, writing in *Ali del Pensiero*, describes a seance held with the Medium Forletta, at Città della Pieve in March 1928, giving the names of all the sitters. She herself drew up the account at the time.

The Medium went into trance and was controlled by an entity who wrote in antiquated Italian: "Are you in the territory of Arezzo?"

The sitters replied that they were in Umbrian territory, on the Tuscan border. The entity continued: "How am I attracted here by you? I am in that place which you call darkness, while for us it is irradiated with light. A ruler led me to a terrible burial. I lay on the ground at the foot of a tree; at that spot, a flower of nature, I blossomed in opposition to nature. The assassins of that ruler slew me at that place."

The communicator was thought to be Beato Giacomo, an exemplary citizen of the xvth century, whose body is preserved and venerated at Città della Pieve. He fell a victim to the fierce Lord of Chiusi. The cryptic remark about his body was thought to signify that, although it was winter, flowers bloomed on his body, leading to its discovery. The fact of the murder being historical, the sitters asked whether it was true that the body, disputed by Chiusi and Pieve, was placed on a cart drawn by two oxen new to the yoke? The communicator replied:

"One only bore the body amid the plaudits of the people. It was a long-horned beast."

The sitters insisted that the legend mentioned *two* oxen.

"Only one ox drew my body. Ah, long-bearded assassin, who in a crooked road spoke with your companion of the horror you felt that day before that corpse, while the next day you made a victim of this person by stabbing him in the neck!"

The sitters asked for an explanation of these words. "That man had experienced horror at seeing a corpse the day before, but he afterwards slew me."

The Medium's regular control, "Dr. Bartoli," then ordered the light to be extinguished, and an object was immediately heard to fall on the table. This proved to be a small, delicately-modelled terracotta head resembling the portraits of Beato Giacomo. On the neck was the mark of a dagger thrust.

While the sitters were examining this beautiful head in full light, one of them felt something touch his ear, and a small object fell on the table. This was a medal bearing the effigy of a bearded head which they were told was that of the Lord of Chiusi, taken from a museum, and that the terracotta head was from a statuette of Beato Giacomo which had lain forgotten among old relics.

The doors and windows had of course been closed during the seance.

* * *

Professor Del Ponte, lecturer on biology at the University of Buenos Aires, has carried out a series of experiments in clairvoyance, psychography and psychometry with three Mediums. Professor Fernandez, lecturer on physics at the same University, has formed a group for the study of physical phenomena.

La Ricerca Psichica (January), referring to the broadcast talks in England on psychic subjects, expresses the hope that something of the kind may be organised before long in Italy.

A REMARKABLE DIAGNOSIS

"Dr. Bartoli," the control of the Medium Forletta, recently gave a remarkable diagnosis for Count P. C. of Milan, who was suffering from an obscure complaint and asked a relative in Rome to seek help from this entity.

The detailed diagnosis given, with great precision of medical terms, was afterwards pronounced exact by a well-known Milanese specialist.

The diagnosis, together with advice for the treatment of the case, was given at a distance of over 600 kilometres, through a Medium unknown to the patient, who earns his living as an electrician. What further comment is needed? (*Ali del Pensiero*).

TRANCE MEDIUM LEVITATED

Signor Giovanni Pioli gives an interesting account in *La Ricerca Psichica* of some seances in which he took part with a new and promising trance Medium, Eugenia Biroglio of Turin, aged twenty-five.

This normal, healthy girl showed marked signs of mental and physical mediumship from the age of fourteen, but it was only some years later, on going to live with a Signor and Signora F., the latter herself a gifted psychic, that she was able to begin her development.

Eugenia Biroglio, who refuses to accept any remuneration, and whose deep trance leaves her exhausted, is controlled by two very diverse entities. "Benedetto" is serious, composed, speaks correct Italian, and claims to have held a high ecclesiastical position. The other, "Trucchino," speaks in the Piedmontese dialect and claims to have been a labourer from the Biellese district.

Besides clairvoyance, communication, and the more ordinary physical phenomena, direct voice and levitation of the Medium take place at these seances, which are held in complete darkness. Regarding the latter phenomena, Signor Pioli quotes from his notes of the sitting:

"Suddenly the Medium, who was sitting in the circle, joined the hands of her two neighbours and vanished from her chair without a sound. The only possible direction for her to take was vertical, owing to the narrow space in which the sitters were holding hands, and the presence of a luminous trumpet in the middle of the circle. The writer verified the empty chair. It appeared to be a complete levitation to the height of about two metres, and lasted for five minutes, after which the Medium was again in her chair and took hold of her neighbours' hands. During all this time no one moved and the chain of hands was not broken."

At another sitting, where only Signor Pioli, Signor and Signora F., and the Medium were present, all holding hands, the piano, out of reach of the Medium and sitters, was played. On one occasion a direct voice, claiming to be the father of one of the sitters, spoke to her in the dialect of Gressoney, which the others did not even know to be her native tongue.

SCOTTISH PROPAGANDA MEETINGS

CROWDED meetings on Sunday (March 4th) in St. Andrew's Hall, Glasgow, and in the Music Hall, Edinburgh, were addressed by Mr. Hannen Swaffer and Mr. M. Barbanell.

Mr. Swaffer dealt with experiments at his own circle and stressed the great importance of home circles and the value of Spiritualism as a factor in daily life. Mr. Barbanell dealt pointedly with the recent dictum of the Archbishop of York, that it is positively undesirable to have experimental proof of Survival. He asked his hearers not to take other people's opinion on Spiritualism for or against, but to investigate for themselves.

Miss Edith Potts, of Gateshead, gave about twenty clairvoyant descriptions at the Glasgow meeting. Names and surnames were given, usually with accompanying message, and the responses by the recipients indicated in almost every case that the clairvoyance was of a very evidential nature. Mrs. Chanley, of Leeds, gave clairvoyance at the Edinburgh meeting, and it also was very evidential and met with general acceptance. Mr. J. B. M'Indoe presided at both meetings.

MULTIPLE PERSONALITY & REINCARNATION

By Dr. FREDERIC H. WOOD

IN the former article, I discussed the teaching of Nona (Rosemary's guide) on the spiritual superstructures which attach themselves to human personality. They have a bearing upon another problem which, after years of scepticism, I now accept as true, viz. the fact of reincarnation.

I owe my conversion chiefly to the teaching of the higher Rosemary guides. Direct evidence is difficult to obtain, unless one accepts as evidence the occasional flashes of her own former-life-memories which Rosemary herself has described in much detail. Nona tells us these will come more frequently as her Medium develops. They are not always happy ones. "You cannot choose your memories: they choose *you*," said Nona after one of these unhappy recollections. But the topic has a distinct bearing upon personality, for obviously a personality which remembers is one which has *not* disintegrated.

At present, I do not remember any of my own former lives, though one of them I have been told is alleged to have occurred many thousand years ago. In connection with the survival of personality, I recently asked Yen San—one of my own guides who has revealed himself through Rosemary—to tell me how far I am now the man I am supposed to have been then. He replied through Rosemary's hand:—

"Probably very little, and mayhap a great deal. I will try to explain. There seem to be two main reasons for reincarnation. The first is the natural one, by which a spirit returns again and again in its own perfect cycle, to gain new experiences and add to its store of knowledge. Thus you must have developed your personality through your Earth-experiences; and perhaps you were a much simpler and less-developed soul at that time than you are now. If your development has followed normal lines, like the growth of a tree, you have constantly shed those parts of your personality which you had outgrown; and developed new traits of character as your experiences became wider.

"Now there is another point, which provides the second reason for reincarnation. You may have had *special* incarnations whereby you hoped to gain some experience beneficial to your work on the other side, later. Christ's was a special incarnation. In ordinary cases, these special incarnations might—if taken separately—give a wholly fictitious idea of the condition of the soul.

"One of the greatest souls I ever contacted," said Yen San, "was seen by men as a loathsome and repulsive beggar. His life on Earth, and his represented form were not in any way a true showing of his development; and he would shed the whole of that so-called personality upon leaving the Earth-sphere. Thus you see it is difficult to judge how far you are now the man you once were. You will only realise that when you pass over."

I have quoted Yen San's answer because—making allowance for the fact that my Chinese guide was on Earth a scholar who had been trained in Oriental ways of thought—his answer offers an interesting solution to one of the perplexing problems of life as we see it around us. If existence is truly like the growth of a tree which buds in the spring, blossoms in summer, and carpets the ground with leaves in the autumn, we can see in this beautiful illustration the key to the constant round of human birth, its maturing, decay and death. And just as the concentric rings in the bole of a tree may tell us its age, so our real, basic personality may bear the marks of many incarnations.

There is another matter which Nona herself has sometimes emphasised. "A soul may have an intensive schooling or a very long one," she once explained, after showing us that sorrow, anguish, and trials were all necessary. "We have an infinite Time in which to live"

is another of her sayings, and she regards the long period of time since her Earth-life in Egypt as "nothing to the development which is before us."

Further, the number of Earth-lives in each "perfect cycle" may vary according to the soul's development, we are told. Some souls need many, because they are constantly walking into "cul-de-sacs," as Yen San called it, and have to retrace their steps. Others accomplish their destiny with comparatively few Earth-sojourns. The whole point of Nona's teaching is that nothing is haphazard save the wilful waywardness of man. Everything is planned, and often the soul itself will choose, before birth, the kind of life-experience it will undergo. This may often constitute a test, which many souls fail to meet and overcome, either through ignorance or through weakness of the will. In such cases the soul must sooner or later return to Earth to make another attempt.

Reincarnation does not appear to be an inevitable law for all, but "a necessity for those who struggle upwards" towards the perfection of spiritual development, so my father (the Rev. H. W.) tells me, from his now wider outlook; and this apparently goes on until all the necessary Earth-lessons are learnt, after which it ceases. Incidentally, he also thought it might be a long time before Western nations would accept such teaching, though they might ultimately do so through the channels of modern Spiritualism, which would also give them the correct view (said H. W.) and not the debased and distorted view associated with many Asiatic schools of thought.

TEACHING OF THE ROSEMARY GUIDES

The practical value of the teaching of all the Rosemary guides—whether long-passed like Nona and Yen San, or recently passed like my father—is that it offers definite guidance based on experience, rather than mere speculative teaching. Nona herself is practical to the last degree. "Every evil thought must be stifled at birth, and cast out immediately" is her stern admonition to all who desire to progress.

Therefore, once these appearances of so-called "multiple personality" are recognised as merely "superstructures," the real individual may begin to appreciate his danger. Stevenson's inspired allegory gives the warning, for "Dr. Jekyll" was probably the true personality, and "Mr. Hyde" the parasitic superstructure. The latter won in the end because the former failed to drive him out: and though R.L.S. introduced a magic potion to account to his materialistic-minded generation for the change in presumed personality, we now know that the real battle was a contest of wills.

It is not impossible that all our successive incarnations may have been affected more or less by these "superstructures" from the astral plane, or even that we, too, at some time or other may have been superstructures ourselves, to some other individual. But the "inward mental and basic personality" which Nona designates as "the spirit" appears to remain constant through all its incarnations on this and other planes. The superstructures which gather round such a nucleus may be a help or a hindrance to its development: but freewill—which is both our safeguard and our responsibility—should help us to select only those influences which will promote our ultimate progress through all our subsequent grades of being.

Charles W. Leadbeater, author of several well-known books on Theosophy, died at Perth, Western Australia, on Thursday, 1st March. He was a colleague of the late Mrs. Annie Besant in the leadership of the Theosophical movement. In 1916 he was consecrated Bishop of the Liberal Catholic Church and selected presiding Bishop in 1922. He was 87 years of age.

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.)

SCIENCE AND LIFE

Sir,—On the morning of February 26th, 1934, at eleven o'clock, a man dropped dead in a street in Moscow. He was taken to a hospital and certified dead by three police doctors.

Professor Smirnow, Doctor of Medicine of Moscow University, cut open the breast of the dead man and the heart was laid bare. Ultra-short radio waves were pumped into the heart from Professor Smirnow's special apparatus, while injections, which form part of the treatment, were applied. At 11.45, science had restored life and the heart beat again. Shortly before noon the certified "dead" man opened his eyes. The next day he was reported to be alive and normal.

For fifty-five minutes the blood had ceased to circulate, the pulse was still; the entire human mechanism had ceased to function. The body was dead.

This case presents an interesting problem, which scientists might attempt to answer. Where were the mind and soul and spirit of this man during this considerable period? Must they not have functioned independently? Otherwise, how could they re-inhabit the carcass again and behave with intelligent normality.

If the spirit can survive the body for forty-five minutes it seems logical to presume that it can survive for forty-five centuries, or indefinitely.

Dorincourt, Kingston Vale. H. DENNIS BRADLEY.

* * *

THE GORDON DAVIS CASE AND OTHERS

Sir,—The very interesting Robert Caulder case reported in the issue of LIGHT for February 3rd reminds me of the following data:

On the 29th September, 1932, being in New Zealand, I asked for an explanation of the Gordon Davis case (reported in the S.P.R. *Proceedings*, Vol. xxxv.) and received the following through the trance mediumship of Mr. W. Nortontaylor, spoken by the Sachem Sa-go-yer-wat-ha:

"Nada, the control of Mrs. Blanche Cooper, possibly did not see the form of Gordon Davis, but obtained thought vibrations conveying the idea of his presence; certain trance controls, when in control of their Medium, are unable to distinguish between a "living" or a "dead" presence, and Nada either misunderstood that Gordon Davis was dead or omitted to make it clear he was still alive. In the former case, Nada would also be likely to report the description of the house as an actual one, instead of the prophetic one it undoubtedly was. The latter mistake would be made even easier by the house being shown to Nada in pictorial form, as occurs most frequently."

Four years ago, I also was informed through Mrs. Eileen Garrett's mediumship of the presence of a friend of whom I had not heard for twenty years; at his request, on my holding out my hand so that he could take it, I felt something similar to an electric shock go up my arm. On writing to verify the death of this friend, he himself answered, informing me he was alive, and that at the hour the sitting was held he (being a monk) usually was in meditation in the chapel of his monastery. A few weeks later, "Lily," the control of Mr. Glover Botham, remarked she knew "Uvani" (Mrs. Garrett's control) and there had been a misunderstanding, as he ought to have told me the communicator was still "alive" on earth.

Mrs. Mason's control, "Maisie," last July, when I was pressing for a more detailed description, said: "He is showing me his conditions, but I cannot get the vibration closely, I cannot pick out the sounds." And, again in New Zealand, another control of Mr. Nortontaylor's informed me: "I am not seeing her (the communicator); I see no one but *you* at present; I am *all here*; I am as in a

telephone box, and I get what is given me from outside it. I am in a vice, literally *in the body*."

These sayings elucidate Sa-go-yer-wat-ha's statement, which applies probably also to the Robert Caulder case.

PETRONELLA NELL.

* * *

MR. DINGWALL REMAINS ON THE FENCE

Sir,—Much as I should like to accede to your kind suggestion that I should descend from my fence, I fear that Mr. De Brath's article has not persuaded me to do so. All he has done is to repeat Mr. Thorogood and cry "fraud."

Will you permit me to point out just two of the many difficulties with which this Report abounds?

(a) Mr. Thorogood says that the wax bearing the alleged left thumb-print of "Walter," which was sent to Mr. Carrington by Mr. Hutchinson, "might be one of the original Dr. 'X' impressions." Now, Mr. Hutchinson says that this wax, or rather the one he sent to Mr. Carrington, was received by him *after* the sitting, and that it was the one he marked himself *before* that sitting. How did Mr. Hutchinson's private mark get on a wax which bore Dr. "X's" thumb-print? Does Mr. De Brath want me to believe that Mr. Carrington is in the fraud and possibly Mr. Hutchinson also?

(b) On Dec. 3, 1927, a fourth left thumb-print was produced. Mr. Fife is said to have identified it as a duplicate of the three obtained previously. Now we are told by Mr. Thorogood that Mr. Fife had two of these former ones in his safe. Neither of these, we are told, are similar to the ones published by the A.S.P.R. as those produced at that previous sitting. *With what prints therefore did Mr. Fife compare the one received on Dec. 3?*

Need I continue? It is clear the case is beyond the reach of discussion. Yet the fight will go on, if we can believe Father Thurston. Therefore I extend to all unprejudiced persons an invitation to join me on my fence, where we can watch with benign eyes the fray beneath us, and at the same time be *au-dessus de la mêlée*!

E. J. DINGWALL.

* * *

FATHER THURSTON'S QUERIES

Sir,—In *Psychic Science* for July, 1928, published under the editorship of Mr. Stanley De Brath, Dr. Crandon states (p. 131): "We find in the seventy imprints of Walter's thumb that no two are absolutely alike." In these circumstances, can any reliance be placed upon so highly magnified a presentment of the "delta" as that reproduced in LIGHT for February 26th? From what print of Walter's thumb was the enlargement made? We are not told. Would a similar enlargement from early prints of the thumb give the same pattern? As to this again, no information is available. Lastly, if Walter can produce a counterfeit of Sir Oliver Lodge's thumbs, or C. S. Hill's, why can he not now produce new thumbprints as his own which differ perceptibly, though slightly from "Dr. K's"?

It seems to me unfortunate that what Mr. Thorogood calls the "standard" Walter thumbprint (see *The Walter Hands*, fig. 27, p. 28) is a print made *after* Mr. Dudley had shown the identity of Walter's early thumbprints with those of "Dr. K." The wax itself is dated June, 1932.

(REV.) HERBERT THURSTON, S.J.

* * *

HEALER MEDIUMS

Sir,—May I express my sincere agreement with Mrs. St. Clair Stobart on the "Gift of Healing" and how it is abused? If the many Societies would only realise the vast ground there is for psychic and spiritual healing—not only in co-operation with the advanced medical profession, but independently—those responsible would at once decide that Healer Mediums must have a knowledge of applied anatomy and physiology; and Societies should see to it that none but these should perform the duties of "Healing."

NURSE H. H. JACOBS.

"ILLUSION OF FREE WILL"

Sir,—Probably many Spiritualists are reading or will soon be reading Dr. Cannon's book, *The Invisible Influence*. Some may be interested in noting a striking inconsistency in the philosophy it expounds.

On p. 75 we read: "This 'Kingdom of Heaven' within us (this unconscious self which survives our fleeting conscious self) is in our own hands, to be made in accordance with the mind of God or the mind of the Devil. Hence the hidden meaning of the great truth of old, 'as a man thinketh in his heart so is he'; and 'as a man sows, so shall he (also) reap.'" This passage implies belief in Free Will, because Free Will is a correlate of moral responsibility, and moral responsibility is what the "as we sow" principle preaches. To punish a man for what he has done by necessity of fate, without choice in the matter, is no more just or rational than it would be to hang a negro because he has a black skin.

On page 117, under the heading of "The Illusion of Free Will," we read, "What these experiments teach us is that no one really has a Free Will . . . Although we believe ourselves free, we are really under restraint, as is the hypnotised. We have a mistaken feeling of freedom which really shows the powerlessness of our will."

A few years before the war, the Indian Government sent an expedition into Tibet to bring pressure to bear upon the Tibetan Government. In its advance upon Lhasa, the force encountered some military opposition of a desultory and ineffectual kind. This was easily overcome and the force reached its objective. I write from memory, but think I am right in saying that the Dalai Lama retired from Lhasa to avoid contact with the leaders of the expedition. They accomplished the purpose of the Indian Government in their relations with the acting Tibetan authorities and the invaders returned to India. They encountered no ultranormal experience.

If there are persons in Tibet, as Dr. Cannon's book intimates that there are, who can command the forces of heaven and others who can command the forces of hell, it is difficult to understand the immunity of this expedition—why and how it escaped overwhelming calamity and even frustration. The chief medical officer of the expedition wrote its history.

Quite recently, Signor Tucci, the Italian archæologist, and his assistant seem to have enjoyed a similar strange immunity.

GODFREY BURCHETT.

Brookside, Wraysbury, Bucks.

* * *

"SNAKE" AND "SERPENT"

Sir,—In *The Invisible Influence* (p. 89), there is an extraordinary story of a man hypnotised by a serpent, which is stated to be "the greatest hypnotist and telepathist of the animal kingdom." This serpent would seem to have been the Old Serpent of the Book of Genesis. The author tells the story as a personal experience.

I see from the *Century Dictionary* (Vol. ii., p. 5,511) that "snake and serpent now mean precisely the same thing." This snake which hypnotised the man, who "does not remember to have seen the animal," was "wending its way towards him with its eyes glued upon him the whole of the time." The "author took hold of his life-preserver and hit it on the head." A life-preserver seems a curious weapon to have had handy; but setting this aside, in response to my query, the author writes that "snakes have not the intelligence that *serpents* have."

Can you explain the difference between a "snake, and a "serpent" without reference to Genesis? S. DE BRATH.

In *Beyond* (the organ of "The Seekers") for March, it is announced that, with the May issue, this monthly will be merged with *The Christian Mystic*. Mr. W. H. Evans (who is Co-Editor of *Beyond* with Mr. C. A. Simpson) is to be associated with it.

AM I A SPIRITUALIST?

By HELEN A. DALLAS

MY friend Mr. Arthur Hill's very interesting article in *LIGHT* (March 3rd) prompts me to make a few comments.

His first definition of a "Spiritualist" I entirely accept; it is identical with that of Sir William Barrett (quoted in the Introduction to my little book, *Objections to Spiritualism Answered*). But I do not accept the second clause—"Membership of a society or body which functions as a religious group." Neither do I acknowledge this as a definition of a Christian. I hold that a Christian is one who accepts Christ's standard and tries to follow Him. And one who does so will find that he is thereby impelled by a sense of fellowship to unite with other groups of followers, and it is this impulse which has led to the formation of Churches. The essential principle is, however, the causative one, not the resultant effect.

This brings me to another point on which I differ from Mr. Hill. He says: "I think Christ would not recognise Christianity as being the religion which looks to him as its founder." My own belief is that He would certainly recognise this, *because* His mind and spirit is so universal. A primary faculty of spiritual life is extension of consciousness: the more developed the personality, the more universal will be the consciousness. Jesus Christ, I believe, recognises all the various systems in which the spiritual life of souls is being nourished. No one who knows members of the various churches—Roman Catholics, Society of Friends and numerous others—can doubt that, for their members, both ceremonial and the absence of ceremonial are veritable means of grace. That is the meaning of Browning's poem, "Christmas Eve." Our tendency to exclude what makes no appeal to us individually is due to our limitations of consciousness.

THE CREEDS

With regard to the Creeds, Archdeacon Wilberforce used an analogy which aptly expresses my view. He said: "An egg needs a shell." The shell is not the egg, but it serves to protect the egg from being lost, and is specially useful if we want to hand it to another person. The Creeds have, in brief, embodied certain truths which have thus been handed on from generation to generation. The clause on the "resurrection of the body" has testified for hundreds of years to the truth that man does not become a mere phantom or shade when he leaves this stage of matter. Of course it was interpreted in a very material way, but not by all; not by St. Paul who called the material interpretation folly; nor by Origen who stigmatised those who thus understood it as "flesh lovers." The spirit still needs a body when emancipated from the flesh.

There is just one more point on which I should like to add a word. I share his feeling about the difficulty we feel in contemplating the survival of such innumerable multitudes. Professor William James has dealt with that in his small book on *Immortality*: he said he felt this problem a burden, but he recognised that it is only so because of our limitations. Infinity is beyond our grasp; but for an Infinite Being there can be no such problem.

Is not the modern theory of an expanding Universe a symbol of a great spiritual fact—the fact of eternal Evolution in which expanding Consciousness finds the solution of the problems which confront us here?

In *The Greater World* for March 3rd, it is announced that a trust, to be known as "The Greater World Association," has been formed to take over the various activities and properties connected with The Greater World Mission. "Sole editorial rights" in regard to *The Greater World* are, however, to be retained by Mr. Aeschmann and Miss Moyes. Mr. Alfred Morris is named as Life President of the trust.

Light

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

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A MESSAGE OF HOPE

SIR ERNEST BENNETT'S finely-reasoned and highly interesting broadcast talk last Friday evening was a fitting forerunner to the eagerly-awaited address on "Do We Survive" to be given in the National programme to-night (Friday) at 9.20 by Sir Oliver Lodge.

Sir Ernest's subject (in the "Inquiry into the Unknown" series) was "Ghosts and Haunted Houses," and quite frankly he took the line that hallucination and telepathy were inadequate explanations of many of the apparitions described by credible witnesses and that some of these could be reasonably accounted for only on the hypothesis of human survival.

To-night, Sir Oliver Lodge will take up the story where Sir Ernest left off, and—to quote from *The Radio Times*:

"With the simplicity of a great man, he will tell listeners of communications he believes that he has had with members of his own family, and he will deal with communications believed to have been received from various people after their death."

Those speakers who have come earlier in the series have "discussed facts" (albeit sometimes in a very hesitating and apologetic manner) but Sir Oliver, we are told, "is to jump at once from facts to the conclusions to be drawn from them," namely that *we do survive*—that, to quote Sir Oliver's own words, "individual personal continuance is a demonstrated fact."

However doubtful the B.B.C. may have been about the reception by the listening public of other talks in the series, they have apparently no doubt about the world-wide interest in the declaration which Sir Oliver Lodge will make to-night. The front page of *The Radio Times* is filled with an announcement of the address, illustrated by a fine picture of Sir Oliver at work in his study; and we understand that arrangements have been made to relay the talk all over the Continent of America.

Readers of *LIGHT*—to which Sir Oliver has often contributed and in the progress of which he

is deeply interested—will listen with especial care and especial interest, for they will recognise in him a spokesman worthy of the great message of hope he has to deliver.

GREATEST OF MODERN MEDIUMS

THE Man Who Saw Heaven and Hell" is the picturesque but accurate description of Swedenborg, used by Ian Coster in an article in the *Sunday Dispatch* (March 4th). Very fairly and very clearly the teachings of the New Church (Swedenborgian) are set out and, as is customary in such articles, care is taken to distinguish Swedenborg's Seership from the Seership of Spiritualistic Mediums. To readers unacquainted with Spiritualism, the distinction may seem so real as to place Swedenborg outside the category of Mediums, but Spiritualists will understand that the difference is not one of kind but only of degree. As Sir Arthur Conan Doyle wrote (*History of Spiritualism*, page 12): "Every Spiritualist should honour Swedenborg, and his bust should be in every Spiritualist temple as being the first and greatest of modern Mediums." In association with Spiritualism, the New Church would be able to make effective use of the revelations of Swedenborg on the nature of man and of the after-life; apart from or in antagonism to Spiritualism, the New Church can never hope to make any effective appeal.

"DICK" SHEPPARD'S CHALLENGE

LAST week we took occasion to point out how much more effective the Rev. "Dick" Sheppard would be in giving consolation to bereaved mothers if he could say "I know" instead of "I believe" when speaking of Survival. We are quite sure, however, that, in his case, lack of courage is *not* the explanation of his hesitation.

In a contribution to the *Sunday Express* (March 4th) Dr. Sheppard gives new proof of his fearlessness in religious matters by advocating the necessity for a simplification of Christian teachings:

"Until the religion of the Churches is simplified," he writes, "until men and women are told officially that the following of Jesus Christ in incorruptness is the beginning and may even be the end of religion for ordinary people, it will not be known if the world is prepared to accept or reject the Gospel. At the moment, the plain man does not know what it is."

This is a statement which all Spiritualists can understand and with which many of them will heartily agree. But how will it be received by Dr. Sheppard's ecclesiastical colleagues and friends in and out of the Anglican Church? It is doubtful if any other Dean or ex-Dean (for Dr. Sheppard is ex-Dean of Canterbury) has ever been so outspoken—not even, we imagine, Dean Inge of St. Paul's. There may be a storm, but, if it comes, it should help to clear the ecclesiastical air.

THE TREE OF MEMORY

INTERESTING COMMENTS IN A MYERS MESSAGE

By E. B. GIBBES

IN his most interesting and critical review of *The Great Days of Ephesus* (LIGHT, December 8th, 1933), Mr. Battersby comments on the fact that the script gives a picture of Paul composing his famous Epistles; and he quotes from page 106, as follows: "He would therefore remove much that was written, labouring with each saying." Mr. Battersby remarks: "It is curious how little such a method is suggested. . . . Can one imagine a word ever more or less in its tempestuous thirteenth chapter?"

Surely the fact that it is impossible to "imagine a word ever more or less" in this chapter, suggests that it has been carefully considered by its author? The hasty writer is apt to be diffuse. Because it is perfect, it has obviously been carefully put together. Is not the art of a writer to cut and to reduce to the utmost while still retaining the full meaning of what is intended?

A further criticism is made by the reviewer. He remarks that there are "few historical references in the book which can be checked with our knowledge of the period," and he mentions that Cleophas speaks of a fourth epistle "of which we have never heard."

I have—somewhat cursorily—looked through the pages of Cheyne's *Encyclopædia Biblica* dealing with the Epistles to the Corinthians. To my non-theological mind it seems that the reference is rife with speculations as to whether or no there were not several missing letters. The following phrases, gathered at random, illustrate my point: "At least one earlier letter of his has been lost to us . . . a lost letter between the two extant epistles . . . an intermediate letter . . . at least one intervening communication . . . We have seen that his communications with the Church at Corinth were frequent . . . a second lost letter . . . belonging to other epistles now lost. . . ."

Mr. Battersby asks if Cleophas is not wrong in attributing the construction of the great tomb at Halicarnassus to Mausolus instead of to his wife, Artemisia. I have referred to Harmsworth's *Encyclopædia* and to Dr. Smith's *Classical Dictionary*. One describes the tomb as *partly* constructed by Artemisia in the 4th century B.C., the other states that Artemisia *is said* to have built the mausoleum. Opinion does not seem to be unanimous on this point, and I think that, at such a period in history, it would be unwise to accept any statement on this issue. In any case, it does not seem a very important detail. However, if scholars are right and Cleophas wrong, one might surmise that Cleophas, in re-constructing this amplification of Acts, may have drawn from the wrong "parchment." It must be remembered that these Scripts are described as being drawn from documents once written on earth, and, through the process of thought, at the same time inscribed on the ether.

Finally, Mr. Battersby remarks that "The Tree of Memory" would surely be overburdened if everyone's thoughts were hung upon it." The essay on "The Interpenetration of Thought" in *The Road to Immortality*, deals with this point, especially with regard to trivial conversations.

As a matter of interest, I raised the subject recently, at a sitting with Miss Cummins at which F. W. H. Myers purported to communicate. His reply casts further light on the matter of memory, so I reproduce it in full. It is as follows:

"It is not correct to state that all the thoughts of men through the ages are registered on the Tree of Memory. Superficial, casual reflections of the surface consciousness—those half-thoughts that flit in myriads through the brain—are not recorded. But emotional thoughts,

particularly when they are created by a strong soul in his agony, become indelibly imprinted on the Great Memory.

"A man with a finite imagination may conjecture with a fair show of reason that this vast Tree of Memory would be over-burdened if, as is stated, 'everybody's thoughts were hung upon it.' But, if such a man could journey to a higher level of consciousness, if he could project his soul so that it realised itself on the plane of Eidos [See *The Road to Immortality*, p. 77], his conception of matter and of space would be entirely altered. He would realise that the Great Memory may not be compared, for instance, with the Bodleian Library or the British Museum. For these two respectable and venerable institutions appear to our earthly critic's senses to occupy a very considerable portion of space as he knows it.

"Unfortunately, however, the Great Memory exists in an invisible ether. Therefore, it may be said to occupy no material space—and by the term 'material space' I desire to designate that solid earth, those street-foundations whereon stand the British Museum and the Bodleian Library.

"The term 'over-burdened' should be applied to the conditions that prevail in the world of matter. The ether cannot, at present, be accurately imagined by man. It has, for instance, no real existence for him because it does not appeal to sight, touch or hearing. His senses alone convey to him conceptions of space, of matter and of their measurement. He is blinded by his eyes—or rather I should say he would seem to suffer from acute myopia. He fails to understand that there can be a state wherein is to be found the record of every act, of every strong thought conceived by man within the Universe. For his ideas of measurement are obtained from the use of a mechanism which limits in every way his intelligence, limits all his ideas of proportion.

"It is, indeed, as if he lived in a dark cave and had never looked at the wide world outside it. He has therefore, no conception of the interpenetration of life and thought, no conception of what the finite imagination might term 'boundless space.' And, undoubtedly, it will seem boundless space to him when his finer perceptions begin to realise it in the world beyond death. Then he knows the earth-life to be—to use a Greek phrase—'a sepulchra.' Then he is aware, at last, that he has risen from a tomb."

If an inaccurate historical statement appears in *The Great Days of Ephesus*, this at least proves that the automatist, Miss Geraldine Cummins, did not study books of reference before writing the scripts.

HEALING BY FAITH

AT the fourth informal "Tea-Talk" at the Mayfair Hotel, London, last Sunday (March 4th), Mr. J. D. Beresford, the well-known novelist, spoke on "What is Faith-Healing?" He stated that sophistication is the chief impediment to healing by faith. Conditions being perfect, there is nothing that cannot be done by faith, but we must find a fundamental something in which we can believe with our whole self. This fundamental something is that there is a spirit in us which can do anything with anything in the world. We have to believe in that if we want a miracle by faith.

Mr. Garland Anderson (with Mr. Beresford's permission) mentioned the fact that for the first time in 48 years, Mr. Beresford (who walks on crutches) found control of the muscles of his leg. This was the best illustration of the perennial demand: "Physician, heal thyself."

Dr. Alexander Cannon expressed the view that faith-healing applies also to financial, moral and spiritual affairs. Disease is "dis-ease." By making a perfect picture of perfect health in the mind, health will come to you through the simple act of make-believe. The Universal Mind responds to this simple law of faith.

On March 25th, Dr. Cannon will speak on "How to Get What You Want."

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"The boy progressed, and I asked for an evening off. It was granted, and I went to a Spiritualist Church in the vicinity. Prior to my going, the little fellow said: 'Don't worry, Nurse,' looking up at the white feather he had stuck in a little hole of the chain of the drop side of his cot, 'Old Mr. Whitefeather will keep me a good boy and look after me while I am asleep. Good night. God bless everybody and make me a good boy.'

"Just as though he had read my thoughts. Before I left the house he was sound asleep, and is now getting well."

TRAGEDY OF THE ANTS

TRANSLATED BY M.A.B.

READERS who are familiar with Dr. Geley's famous book, *From the Unconscious to the Conscious*, should be interested in a story quoted from *Le Journal de la Femme* in the February number of *Psychica* of Paris.

"That which is 'essential' in the universe," says M. Geley, "is eternal and indestructible." This "psychodynamism," as he calls it, can be seen throughout all

travel up the wall, almost to the top. I watched fascinated. There, near the top, I saw a crevice—not very wide, not very big. Into it the procession entered; and for the few remaining hours of waning light this funeral cortège continued to enter this chink in the wall (which probably communicated with some wider aperture), each bearer with a little dead body in its mandibles; shortly afterwards to come out again and pick up another of its dead comrades and climb again. This continued until the last

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LIGHT

MARCH 9, 1934

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Thursdays at 8.15 p.m. Members free, non-members 2/-.
March 22nd. MR. CYRIL SCOTT (Composer) on "Some Occult Aspects of Music." Chair: LADY HARRIS.

SYLLABUS ON APPLICATION.

PRAYER AS A MEANS OF SPIRITUAL DEVELOPMENT

ON Tuesday evening last at the Free Public Lecture, Mr. W. H. Evans took for his subject "Prayer as a means of Spiritual Development." He said that to most people prayer is so intimate and sacred a thing that few care to discuss it. Members of the Oxford Group, perhaps, are the only ones who talk frankly about the experiences of the inner life, but with most of us there arises a feeling of embarrassment when subjects pertaining specifically to our higher nature are brought into the light for comment or argument. We feel that these are personal matters belonging to ourselves and only amongst congenial folks do we feel like sharing our experiences.

In the course of our unfoldment there comes a time when the realities of the inner life are so vivid that this sense of embarrassment passes away, and the individual finds that he is able to express himself frankly and freely about what to him are the most wonderful and valuable things of his life. The purely intellectual man is unable to appreciate the intensity of feeling which the spiritually-minded man experiences regarding the finer things of the soul. Indeed, these spiritual matters, although they cannot be registered by instruments, are, to those who have knowledge of them, more real than the many commonplace things which are the staple food of those who deal expressly with phenomena. The richness of our spiritual heritage is one which even the most advanced souls have not fully realised, and there awaits each of us a wide and varied field for future discovery.

Turning to the question of psychic and spiritual development, Mr. Evans said it is not sufficiently realised that the psychic realm is not synonymous with the spiritual. One of the mistakes often made is to look upon Mediums as people who are specially chosen by God, with the result that when they fail in some test in life and evince the weaknesses of our common clay, people wonder, and think that the unfoldment of the psychic side of man's being is unhealthy and wrong. The aim of man should be towards an all-round development, and if the psychic side is unfolded together with the higher nature, only good

can ensue. Indeed, many of the great souls of which history speaks reveal a very active psychic life acting in conjunction with their higher being. Sensitives would find that prayer is a great help in the developing of the richer side of their nature.

Many people find prayer difficult because it implies some form of anthropomorphism. Prayer does imply very definitely that one is addressing someone, and the enlarged views of the universe which science has given make it difficult for many to conceive of God as being in any sense personal. If we reflect upon the experiences of great religious teachers, we find that they are child-like souls, men of immense faith and trust, who accept the fact of God's being without bothering about the more philosophic problems involved in conceptions of Deity. Perhaps the hardest lesson we have to master is just this need for surrender of many of the things we have learned to value so greatly, but if we are to achieve any degree of spiritual unfoldment we must reassess the values of life and strive to view them from a spiritual and not a material point of vantage. It is amazing how easy things can become when we change our outlook—and our inlook. Not easy things to do; but, once achieved, they bring a richness to life that one would not lose for all the wealth which the world could offer.

L.S.A. COUNTRY BRANCHES

THE project of establishing Provincial Branches of the L.S.A. is taking practical shape. Recently a start was made by forming a branch at Otford, near Sevenoaks, Kent, with Mrs. D. M. Foote as Area Representative. A number of members have been enrolled, and two meetings have been held.

On February 9th, Miss Phillimore, Secretary of the L.S.A., attended and addressed the assembly on the new plan for Provincial Branches. The second meeting, held on February 23rd, was addressed by Mr. W. H. Evans. A third meeting will be held to-night (March 9th) and will be addressed by the Rev. C. Drayton Thomas.

Negotiations are in progress for the formation of other branches in different parts of the Southern and Western counties, and the Secretary of the Alliance would be glad to hear from Country Members who are interested in this development.

The L.S.A. occupies a unique position in the Psychical Research and Spiritualist movement. It stands for quiet study, rather than for propaganda on emotional lines. Its Library—the largest and best of its kind in the country—offers unlimited scope for reading; and it is always ready "to act as guide, philosopher and friend to isolated groups in the Provinces who are debarred by geographical considerations from attending regularly at the Alliance Headquarters."

Courses of reading may be suggested from time to time, so that Members may be encouraged to understand Spiritualism and its implications and so be led on to more fruitful discussions at the meetings.

HAVE YOU SEEN A GHOST?

In his broadcast "Talk" last Friday evening, on "Ghosts and Haunted Houses," Sir Ernest Bennett, M.P., Assistant Postmaster-General (Vice-President of the L.S.A.) asked listeners who had seen ghosts to write to him. The question he propounded was: "Have you ever seen an apparition in circumstances which rule out illusion, trickery, or bad observation?"

Sir Ernest said that if his listeners had been fortunate enough to have had this psychic experience he would be glad to hear from them. The subject of ghosts, he said, was not a popular one. In some middle class circles, it is generally not considered good form to mention ghosts, except in a jocular way. But there were others who thought that vast possibilities might be opened up by the proved facts of psychic research.

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Wed., March 14th, at 8.15 p.m. Mr. R. DIMSDALE STOCKER
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Friday, March 16th, at 5 p.m. .. Mrs. F. C. MORRIS

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Clairvoyante: Mrs. Estelle Roberts. DUNNICO

Sun., March 18th, at 7 p.m. Mr. H. ERNEST HUNT
Clairvoyante: Mrs. Annie Johnson.

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SUNDAY, MARCH 11th, 1934

11 a.m.—Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyant: Mr. C. Glover Botham.

Sunday, March 18th, at 11 a.m. .. Dr. H. P. SHASTRI

Clairvoyante: Mrs. Hirst.

Sunday, March 18th, at 6.30 p.m. .. Mr. MAURICE BARBANELL

Clairvoyante: Mrs. Estelle Roberts.

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MONDAY, MARCH 12th—Speaker: CAPT. HAY CLARK

Clairvoyante: Miss Lily Thomas

WEDNESDAY, MARCH 14th—Speaker: MR. ERNEST HUNT

Clairvoyante: Mrs. Stella Hughes

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Monday. WEEKDAY ACTIVITIES

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

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

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

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

7 p.m. Mrs. Bird's Ladies' Healing Circle. For 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 under the direction of Mrs.
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March 14th 2.30—Mr. Glover Botham.

6.30—Miss Lily Thomas.

March 21st 2.30—Mr. Thomas Wyatt.

6.30—Mrs. Fillmore.

By Appointment:

Mr. Glover Botham

Miss Frances Campbell

Mrs. Esta Cassel

Mrs. Fillmore

Mrs. Annie Johnson

Mr. Horace Leaf

Mrs. Rose Livingstone

Mrs. Hirst

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 159)

A BRAZILIAN MEDIUM

MISS MAY C. WALKER WITNESSES PHENOMENA IN WHITE LIGHT

ON the basis of original Portuguese documents, Dr. E. J. Dingwall published in *Psychic Research* (the A.S.P.R. journal), July 1930, an amazing account of Carlo Mirabelli, a South American Medium of Italian parentage.

His phenomena (see *Encyclopaedia of Psychic Science*) include transportations, levitations in the street in daylight, telekinetic movements in sunshine, speaking in tongues, apports and materialisations of the most astounding nature. At the third sitting (under the supervision of the *Academia de Estudos Psicicos "Cesar Lombroso"*), a skull inside the closet began to beat against the doors, came out and slowly grew to a full skeleton.

The only confirmation of part of these amazing claims came from Professor Hans Driesch. He witnessed, on a visit to Sao Paulo, in 1928, some remarkable telekinetic phenomena which he could not explain. A similar personal testimony has now reached us from Miss May Walker, who is at present on a tour in South America. Under the date February 5th, she writes from the Argentine as follows:

"It may interest your readers to know that during a three weeks' stay in Brazil, I succeeded in finding the Medium, Carlo Mirabelli, and through the kindness of Dr. Thadere Medeiros (a medical man who is investigating Mirabelli's phenomena) I had three most interesting seances with him in Rio de Janeiro, during which I witnessed excellent telekinetic phenomena in good white light.

"I have written an account of these sittings for the A.S.P.R., and hope that a brochure by Dr. Medeiros on his experiments, which I am sending to London and Paris and New York, will be translated from the Portuguese. Dr. Medeiros is shortly opening an Institute in Rio de Janeiro where, with the aid of scientific instruments and photographic apparatus, he hopes to study further this Medium's remarkable physical phenomena. It is to be hoped that in the not too distant future he will bring Mirabelli to Europe, so that other psychical researchers may have the opportunity he gave to me. I am greatly indebted to Senhor Mirabelli for sitting three nights in succession for me, in tremendous heat (as I write this the thermometer stands at over 100 degrees Fahrenheit in the shade), and to Senhor and Senhora Guimaraes for their most kind help and hospitality."

From another letter of Miss Walker we extract the following:

"Mirabelli is really extraordinary: objects move about in good white light and within a considerable distance from the table. He also gets apports which Dr. M. accepts as genuine."

MR. JOHN MYERS AT SHEFFIELD

Mr. W. G. Hibbins, B.Sc., writes stating that during a visit to Meersbrook Spiritualist Church, Sheffield, by Mr. John Myers, the photographic Medium, "extras" were obtained on plates which he (Mr. Hibbins) had purchased and which Mr. Myers never touched. Five "extras" on one plate, and one of two "extras" on another plate, were recognised by members of the audience.

Mr. Hibbins adds: "Mr. Myers did not ask to handle the plates or slides during the experiments, and willingly agreed to any measure of precaution suggested by us."

WANTED: A PSYCHIC CAT

COMMANDER JOHN S. DOVE, R.N., has for years been exercised by the problem of mechanical communication with the discarnate world. In *LIGHT*, February 2nd, we reported his lecture on Robot Mediums. It is well known that Commander Dove has constructed a "psychic telegraph" which he hopes may serve as means for such communication. On this subject he now writes to us as follows:—

"My 'familiar spirits' are very keen to print out a message on some sort of typewriter, when no Medium or other human being is present, with a view to convincing the scientists of their existence. They say that they can go out into the streets and draw power from the general public to depress a suitable switch, and I have left various switches about for them to experiment with, but so far without success.

"It has occurred to me that if a cat or a dog were in the same room as the switch, they might be able to draw power from them, and the scientists could not very well accuse them of doing the printing.

"My facilities for experimenting in this direction are limited, and I am wondering whether any reader of *LIGHT* might be willing to help. They would need to find out whether their familiar spirits were willing to co-operate, and what their views were about switches and animals. A simple example of the former might be a small kind of see-saw with a notice at the high end asking the spirits to tip it down—once tipped it would stay tipped. A tumbler might perhaps be placed over the see-saw, to keep off the draught and the cat.

"I should be willing to place a suitable typewriter at the disposal of anyone who obtained positive results with a single switch."

MARION'S CLAIRVOYANCE

THERE was a very interesting demonstration of clairvoyance and telepathy by Marion at the Grottrian Hall, London, on Thursday afternoon (March 1st), before an audience which included Lady Oxford and Asquith.

Perhaps the most striking features of Marion's powers were his readings of past events personally affecting members of the audience. Short references to these events were written on paper by the individuals concerned, placed in envelopes, and a number of the envelopes were chosen at random. Marion took these one by one, and, without opening the envelopes, described the impressions he received. After each description, the envelope was opened by a member of the audience, who read out what was written. In each case the connection between Marion's description of his impressions and the matter written was surprisingly clear.

Marion also gave a description which, after the paper had been opened and read, could reasonably be taken as symbolising the event Lady Oxford and Asquith had referred to on the paper, namely the entry of the British Empire into the War, under Asquith's Government.

NORTHAMPTON PROPAGANDA MEETING

The first of a new series of propaganda meetings was held by the Northampton National Spiritualist Church in St. Crispen's Hall, Northampton, on Wednesday, February 21st, the speaker and demonstrator being Mr. Horace Leaf, F.R.G.S. These meetings will be continued monthly, the next lecturer and Medium being Mrs. Annie Johnson.

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Address

Wednesday, March 14th, at 7.30 p.m. .. Mrs. PATTERSON BEARD
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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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