

Light

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PICTORIAL CONFIRMATION OF CLAIRVOYANT VISION

MR. FRANK LEAH'S PORTRAIT-DRAWINGS OF SPIRIT-PEOPLE

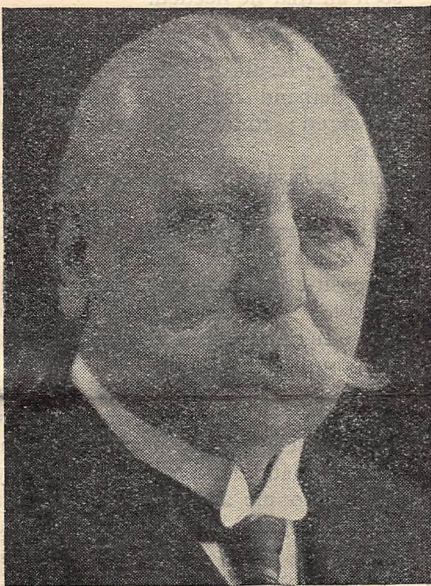
By THE EDITOR

TO-DAY I am able to complete the story of the anonymous visit of a member of the Council of the L.S.A. to Mr. Frank Leah, the Artist - Medium, and to publish one of the drawings completed to the point of recognition at the first sitting (on Friday, March 2nd) and finished in detail at a second sitting on Sunday, March 4th.

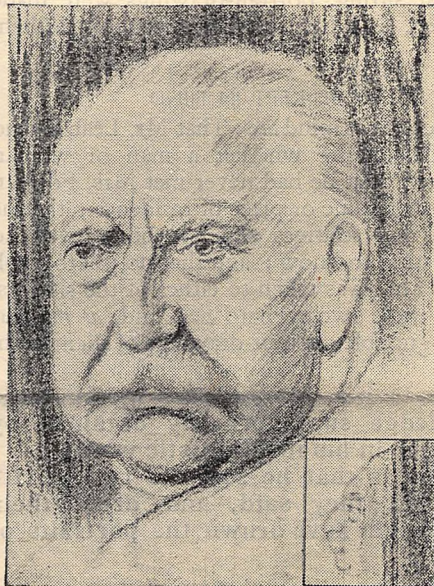
The anonymous sitter was Mrs. Violet Forman. She recognised the drawing as an undoubted portrait of an elderly relative (whom we will call Mr. X., as there are reasons why his identity should not be made public); and this recognition was confirmed by relatives to whom the drawing was submitted. Some of the details (especially about the mouth) in the process of drawing, Mrs. Forman regarded as making identification certain.

With the consent of Mrs. Forman, Mr. Leah's drawing of Mr. X. is reproduced on this page together with a life portrait for comparison.

The drawing should not be regarded as in any sense a duplicate of the photograph, or even as based on it—it is



Life Portrait.



Mr. X.

Mr. Leah's Drawing.

only for comparison. Mr. Leah claims that he makes the portrait-drawings direct from the faces he sees with his sitters. He is clairvoyant, he sees the spirit-people, he describes them and conveys messages from them; and, as proof of the reality of his vision and the correctness of his descriptions, he draws the faces he sees. When these are recognised by his sitters—and not before—a life-photograph is used for comparison and

confirmation. As related in last week's issue of LIGHT, Mr. Leah carries on his portrait-mediumship in connection with the Spiritualist Community, London, and receives his sitters in a studio at the Grottrian Hall, Wigmore Street. My attention was drawn to the evidential nature of his work by Mrs. St. Clair Stobart; and I was able to interview Mr. Leah and two of his sitters (Mrs. and Miss R.) together, and to satisfy myself as to the conditions under which the portrait-drawings were done.

Afterwards, I interviewed Mrs. Andrew Morton, whom I have known for some fifteen years. Her story was convincing, and she gave me permission to publish a repro-

duction of Mr. Leah's portrait-drawing of her husband, (see LIGHT, March 9), who died some thirty years ago, and of whose appearance and characteristics Mr. Leah had not the slightest normal knowledge.

AN ANONYMOUS SITTER

I was greatly impressed by the importance of the evidence of supernormal vision contained in Mr. Leah's work; I consulted the President and Secretary of the L.S.A. (Dr. Fielding-Ould and Miss Phillimore), and it was arranged that a sitter should be chosen by Miss Phillimore and sent anonymously to Mr. Leah—the object being to obtain documented and dated proof that would appeal to careful investigators. Mrs. Violet Forman consented to be the anonymous sitter; and, as she related in last week's issue of LIGHT, great care was taken that Mr. Leah should not know her name—indeed, he was not told whether to expect a man or a woman.

Mr. Leah, on his side, informed me that, on the day before the sitting, he saw several spirit-people who indicated that they were interested in the coming experiment. One of them, a foreign-looking man, kept putting a monocle to one of his eyes and letting it fall. Acting on this and other hints, Mr. Leah telephoned to Miss Phillimore and asked her to request the anonymous *lady sitter* to bring with her "something that one of her Communicators *affected* about his face," the idea being that the man, in life, had *affected* a monocle. Mrs. Forman partially understood the message and took with her a pair of eye-glasses which had belonged to an elderly relative of hers who had passed over recently.

On arriving at the sitting, Mrs. Forman was at once asked by Mr. Leah whether she had brought *the eye-glass*; and when she said she had brought *a pair of eye-glasses*, he said those belonged to an elderly gentleman who had been showing himself, and who was then present, whereas the monocle had been worn by another man who wore well-fitting uniform. All this Mrs. Forman recognised as applying to two men she had known—her elderly relative and another.

During the first sitting, portrait-drawings were made of both these men, and Mrs. Forman recognised them both.

POINTS TO BE KEPT IN MIND

The points to be kept in mind are: That Mr. Leah had no normal means of knowing whether a man or woman was to be the sitter; that he had never met Mrs. Forman and did not know her name or place of residence; that he had never known her relatives and had been given no opportunity of getting to know; and that no photograph or likeness of any kind was taken to either of the sittings. Yet he described these two men to her, and, *at the first sitting*, made recognisable portrait-drawings of them both.

Here, it seems to me, is clear and indisputable proof of knowledge supernormally obtained by Mr. Leah and used in his mediumistic work.

His explanation is that he *saw* the two spirit-men, heard what they said, and drew their portraits as he might have drawn the portraits of normal sitters.

To-day, Mrs. Forman continues the description of her sittings with Mr. Leah, and discusses some of the problems raised by the results obtained. Her story is as follows:

MRS. FORMAN'S STORY CONTINUED

Referring to my sitting with Mr. Frank Leah on behalf of the L.S.A., of which an account appeared in last week's issue of LIGHT (March 9th), I should like to add a few remarks.

As already stated, the face that Mr. Leah had drawn was that of an elderly relative of mine who had passed over on February 7th, 1934; and the photograph reproduced with it, though taken ten years earlier, shows a very remarkable likeness to the face seen and drawn by Mr. Leah. In the last ten years, the old gentleman had grown very full in the face.

Mr. Leah was not altogether pleased at first with the drawing, as he felt there was something which did not satisfy the Communicator; so he asked me to sit again the following day (Saturday, March 3rd). This I was unable to do, so we arranged for the sitting to take place on Sunday, March 4th, when he hoped all would be well.

"SOMEONE JUST PASSED OUT"

At that sitting, we had no sooner started than Mr. Leah told me that *another* figure—"some one who seemed to have just passed out"—was standing close to me; and he then gave me a description so accurate that I could not fail to recognise a friend of whose passing I had heard shortly before coming to the sitting. Again, I could distinctly see a luminous patch—a patch which corresponded with the height and size of the person mentioned, as distinct from that which indicated where the elderly man, my relative, was standing.

As before, Mr. Leah "took on" the condition of this latter Communicator as it was shortly before his passing.

While he was drawing he said: "Why do I get champagne, champagne right across my drawing?" Then: "This man always drank champagne and very little else."

Then, turning to me, Mr. Leah said: "The elderly man tells me that he has already spoken to you, and that he wants to do so again—he needs help."

Soon after that Mr. Leah's condition became so heavy and distressed that we closed the sitting, as he said he had seen all that he needed.

QUESTIONS THAT ARISE

As the result of these two sittings, many questions arise that demand careful examination before they can be answered; for we find ourselves faced with many problems.

In the case of Mr. Leah being impressed by "champagne," it is a fact that the Communicator in life generally drank champagne: but why should the thought of this come to Mr. Leah? Was it a reflected passing thought-condition, or a present desire on the part of my relative? Or again, was it a telepathic subconscious thought of my own arising from past knowledge of the Communicator's habits?

Mr. Leah had said: "He wants to speak to you again" (see above). It is quite true that two weeks before, at a direct-voice sitting, a voice, giving the name of this elderly relative and calling me by my Christian name, had spoken to me and told me of certain conditions which had arisen, and had also correctly mentioned other people by name. Here again, the question arises: Was it his voice and personality speaking to me, and did he remember this when showing himself to Mr. Leah? Or, did Mr. Leah pick up a telepathic thought from my mind? As against this latter supposition, it might be asked: What

(Continued at foot of next page.)

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SIR OLIVER LODGE'S BROADCAST

"GOOD-BYE"

"POSSIBLY MY LAST TALK"

SIR OLIVER LODGE ended his broadcast talk last Friday night on the personal note:

"I am grateful to the authorities of the B.B.C.," he said, "for allowing me to express my mature convictions unhampered, in what may possibly prove my last talk to you."

"If it should happen that my work down here is done or nearly done, let me take an affectionate farewell. Good-bye."

Under the heading of "Sir Oliver Lodge's Good-bye" this message was "featured" prominently by the *Daily Mail*, the *Daily News* and the *Daily Express* (Saturday, March 10th). Commenting on it, the *Daily News* said:

"In a low voice, charged with emotion and deep conviction, Sir Oliver Lodge, 82 years of age, Scientist and Spiritualist, was broadcasting through all the National transmitters a talk on 'Do We Survive?'"

"Sir Oliver has not yet fully recovered from an operation. So that he should not have to travel to London from his home near Salisbury, it was arranged that he should speak from a B.B.C. studio at Bournemouth. A motor-car took him to the studio and home again."

The *Daily Mail* gave the following extracts from the talk:

"I constantly receive letters from bereaved people who are in deep distress at the loss of children or young persons. I can only pass on the information that has been vouchsafed to me and assure them that all is well with their loved ones and that the children are taken care of by good people."

"The veil between the two worlds is wearing thin. It is possible, given the right conditions, to communicate with those we call the dead."

"They are still mindful of our love for them, and they reciprocate it fully. They are hurt by our excessive grief at their loss."

"They do not think of themselves as dead, but as now fully alive, free of the clogging body. They assure us that all is well with them, and that love bridges the chasm."

"All the evidence obtained over a period of nearly 50 years shows fully and unmistakably that a spiritual world is a great reality, and has led me back to a realisation

of the truth of the saying attributed to the founder of Christianity: 'In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you.' So ran His assertion of quiet confidence about the future life. Indeed, I do not see how professed Christians can have any doubt about it."

Earlier in his address Sir Oliver Lodge stated that he himself had been convinced of survival after death since 1889. "I then had communication from deceased members of my own family," he said, "which unmistakably showed that they were just as living and active as ever."

THE SEALED MESSAGE

Miss Helen Alvey, for many years Sir Oliver's private secretary, on Saturday told something of the story behind the scientist's farewell (says the *Evening Standard*).

"Sir Oliver," she said, "meant that he is getting very old. He knows, like anyone else, that you cannot go on indefinitely working. He feels that he has had a good innings and that his work on earth must be very nearly done."

"He has not had any seances for over a year, I believe—not for a long time, at any rate. But he has absolute proof that he is in close touch with Lady Lodge, Raymond his son, and Violet his daughter. He is positive of that."

"But not until Sir Oliver has joined his wife and children in the 'after-life' will he be able to try to prove—and he is confident of success—that his long-held theory is a fact. When he has passed over," Miss Alvey said, "he will return because he wants to finish off his work."

"How will he do it? I cannot say. I don't think he knows how. He will have to use what means he has."

"I can assure you, however, that he is confident that he will be able to tell the message that he has sealed up and deposited very very privately. He alone knows what is in that message. It was deposited two or three years ago. Sir Oliver has arranged it in a very complicated manner—a difficult manner . . ."

Miss Alvey pointed out that Sir Oliver's belief in life after death was founded on cumulative evidence—"years of careful evidence obtained scientifically."

By the kind consent of Sir Oliver Lodge, and with the permission of *The Listener*, the full text of the address will be published in *Light* next week.

PICTORIAL CONFIRMATION OF CLAIRVOYANT VISIONS

(Continued from previous page)

caused Mr. Leah to tell the Secretary of the L.S.A. to ask "the lady coming to sit" (see account in *LIGHT*, March 9th) "to bring with her something that the Communicator affected about his face?" How did he know it was not a man who was going on behalf of the L.S.A. to sit with him? And how did he know that I had glasses belonging to the Communicator?

With regard to the vision Mr. Leah saw of the friend who had passed over, it is true that the death had only occurred a few hours previously; but this friend and I had always promised that the one to go first should try to find some means, if possible, of making their presence seen or felt by the other. Once more, I ask: Was I able unconsciously to convey such an accurate telepathic description of this man that Mr. Leah "got it" perfectly, with the one exception that he said my friend was considerably younger than he actually was? Even so Mr. Leah acknowledged that he was not getting the age

psychically, and was merely putting his own interpretation on what he saw.

And what about the luminous mists? I certainly saw these objectively.

We are thus faced with many problems demanding careful examination. Nevertheless, I feel that in Mr. Leah's mediumship we have something that marks a very distinct advance in the search for proof of Survival. For, though we make full allowance for the possibility of telepathic rapport between Medium and sitter (in itself a remarkable phenomenon), and though we bear in mind the surprising powers of the subconscious and the super-conscious mind, still it seems to me that an explanation of all these phenomena far more natural as well as more rational than any of the hypotheses suggested above, is to be found in the simple acceptance of Survival as a fact—a fact demonstrated in this very remarkable phase of mediumship by the personalities who wish to and do show themselves to Mr. Leah's vision.

CHRISTIANS & SPIRITUALISM

REV. HERBERT DUNNICO'S PLEA AT QUEEN'S HALL SERVICE

A STRONG plea that Christian people should recognise Spiritualism as the legitimate outcome of the basic Christian beliefs was made by the Rev. Herbert Dunnico (who was Deputy-Speaker of the House of Commons in the last Parliament) at the Marylebone Spiritualist Association service at Queen's Hall on Sunday evening. Mr. George Craze, president of the M.S.A., was in the chair, and the audience numbered close on two thousand.

Mr. Dunnico said every Christian believed in God, in Providence and in Immortality. These were fundamental beliefs, and his question to Christian men and women was: Why doubt the possibility that there may be intercommunion between the two worlds—the world in which we live and the world in which those live who have passed on? He regarded belief in communication as the natural outcome of the Christian basic beliefs; and, even were there no direct evidence that such communication takes place, he would say belief in the possibility was valid. But there was direct evidence—evidence ten thousand times more valid than much of the circumstantial evidence accepted in courts of law in this country.

Even if Jesus had never lived and Christianity had never existed, there would have been valid evidence of Survival and communication. They found such evidence not only in present-day phenomena, but in phenomena recorded in the sacred books of the Hindus, Egyptians and Hebrews. Spiritualism was important if only because it was a continuous protest against the materialistic dogmas and outlook which had brought the world into its present chaotic condition.

Mr. Craze in his introductory remarks referred to Sir Oliver Lodge's broadcast talk on "Do We Survive?" and there was unanimous approval, given by show of hands, to his proposal that a letter of congratulation and thanks should be sent to Sir Oliver.

Mrs. Estelle Roberts made a deep impression by the accuracy and detailed nature of her clairvoyant descriptions.

M.S.A. BIRTHDAY PARTY

THE sixty-second birthday of the Marylebone Spiritualist Association was celebrated last Saturday (March 10th) at their headquarters, 42, Russell Square, London W.C.1., when nearly two hundred members and associates were present. The artistes contributed musical and other items to the evident appreciation of their hearers, and the gathering was most successful in every way.

The President and workers were further encouraged in their splendid efforts by the generous response received to the invitation to members and associates to send monetary gifts in aid of the work of the Association.

The President, Mr. George Craze, and Mrs. Craze, with the other workers—including Mr. Tom Groom, Vice-President, who led the community singing in his own inimitable way, ably supported by Miss Forrest at the piano—were warmly congratulated by all on the outstanding success of the gathering.

Mr. Craze, in a short speech, marked by deep feeling, referred to the recent broadcast by Sir Oliver Lodge, and a message of respectful congratulation was sent from all present to Sir Oliver expressing deep appreciation of his outspoken convictions.

SPIRITUALISM AND THEOSOPHY

Mr. Fearn, who lectured on "The Religious Implications of Spiritualism," at the Bristol Lodge of the Theosophical Society, said the spiritualistic movement was the stepping stone to theosophy and helped to swell the ranks of the society. (*Evening World*, Bristol.)

ARCHBISHOP AND SURVIVAL

By the Rev. Charles L. Tweedale, Vicar of Weston

RECENTLY, as reported in the Press, the Archbishop of York in his Gifford Lecture at the University of Glasgow, speaking of survival after death, said: "Except as implied in the righteousness and love of God, immortality is not a religious interest at all. It is therefore positively undesirable that there should be experimental proof of man's survival after death."

These astounding words were uttered by an Archbishop of the Anglican Church, and will cause astonishment and consternation among the church-people of this land. They confirm publicly the letters written to me by His Grace in June, 1931, to which I refer guardedly in the thirty-sixth and following editions of my pamphlet—*Present Day Spirit Phenomena and the Churches*, giving quotations, and also in my communications to *LIGHT* a year ago under the pen-name "Anglicanus."

To these letters of His Grace to me I now refer. Towards the end of May, 1931, I sent him a copy of the fourth edition of my book, *Man's Survival After Death*, which he refused to read and returned. In the correspondence which then ensued he said, speaking of the resurrection appearances of Jesus:

"If I did not independently believe in the reality of God, I should pay no attention whatever to the alleged resurrection appearances. I do not in any way start with these alleged appearances and proceed from them to construct a belief. I am quite convinced that direct evidence of survival is not either attainable or desirable."

I replied to His Grace, pointing out, as I do now, that his words showed beyond the possibility of denial that he did not believe there was any evidence of the survival and resurrection of the Man Jesus Christ, which was the fundamental tenet of Christianity and the main fact advanced by the Apostles.

It is universally taught and believed in Christendom that the survival and resurrection of Jesus—and incidentally of all Christian men—was proved by the after-death appearances of Jesus. If, as His Grace says, "immortality is not a religious interest at all," and "direct evidence of survival is not either attainable or desirable," then the Christian religion is a farce.

Such teaching is utterly destructive of the Christian faith, which is not founded on philosophy but primarily on the recorded evidences of survival after death and of objective manifestations from the Spirit World as set forth in the New Testament.

"POWER" ON WOMEN'S LEADERSHIP

"POWER," speaking through Mrs. Meurig Morris, at the Æolian Hall, London, on Sunday, March 4th, dealt with the birth of the world and the earliest races of mankind. He asked his hearers to visualise the Supreme Being (not the Absolute, for that is inconceivable) as a great white Light, from which came forth the seven Spirits before the Throne. As an aid to such visualisation, he described how on a white light passing through a prism, it gave rise to the seven coloured rays.

After dealing with the earliest races of men, "Power" said that with the incoming of the thinking principle and the development of mind, the position of humanity became erect, and there was a fuller awareness of earthly existence.

"The female kind," as "Power" called them, played a very important part. They retained, or acquired, the power of imagination—the image-building faculty, and building and weaving their thoughts in a crude fashion, they began to create. They were the leaders of the evolution that occurred in that period. "And," continued "Power," "in coming times, women will again take the lead in spiritual understanding. History will repeat itself, but in a higher and grander form."

MEDIUM DESCRIBES HIS DEVELOPMENT

(TRANSLATED BY M. A. BUSH)

IN the February number of *Zeitschrift für Seelenleben*, of Leipzig, Mr. Theodor Dolejs gives a long detailed account of the development of his psychic faculties during the last ten years. A strong, somewhat heavily-built man in middle life, who has never had a serious illness of any kind, he assures his readers that he was able from the first to note everything that occurred with a calm and impersonal detachment.

The first supernormal impressions took place either when just dropping asleep or immediately on waking up, and with long intervals, often of many months in between. They took the form of a curious tingling of the skin over the whole body, "as though ants were walking all over me," followed by a gradual comatic condition during which he was unable to move, but was aware of increased sensitivity to sound. He heard soft footsteps about his bed, and invariably there was a rush of cold air; though he adds: "As this cold flow reached me through a thick layer of bedclothes, I attributed it to a fluidic current, rather than to a flow of air."

"As these manifestations became more frequent," Mr. Dolejs continues, "I discovered that I could control the direction of this current: if I desired it to strike my back, that is where I felt it; it moved according to my mental directions from my feet right up to the top of my head. When it struck me full in the face, it almost took my breath away. The next thing was that I was touched; and again, I could have these touches wherever I directed them; but when the touches came, the cold flow broke off."

"The development was so gradual, that I had plenty of time to get used to each sensation, and to accustom my mind to it, and probably that is why I never felt in the least alarmed or nervous about it."

A GHOSTLY VISITOR

"In time, the touches became embraces. I felt that two arms were placed around me. I reached up to feel them, whereupon my hands were seized in a warm firm grasp and affectionately held. At that instant the rigidity of the physical body lifted, and I perceived that my material arms still lay stretched down beneath the bedclothes and had never moved at all."

"Also, though my eyes were closed and the room was dark, I began to perceive that the complete darkness of the room was broken by strange patches of light, by means of which, though my physical hands were still beneath the bedclothes, I clearly saw a facsimile of them—wrinkles, scars and all—above my head. I rubbed them together (and felt the sensation of doing so), I stroked my hair and my face with them, I pinched my own nose, and tweaked my beard. But my everyday hands had never stirred. Was this the *double* of me?"

"It was not long after this that I first actually *saw* my ghostly visitor. I found myself able to turn my head in the direction of the movements I heard, and I distinctly saw the figure of a youngish woman, dressed in the garb of about forty years ago, in the act of passing out through a closed window near the foot of my bed."

"It was in January, 1928, that I had my first conversation with her. I was away from home, staying with my son-in-law, Franz Schopf (of whom more later on), and I suddenly wondered whether my unknown visitor would be able to find me in these strange surroundings. Almost immediately the familiar rigidity supervened; a form appeared, seized and shook my *double* hand and drew it up to feel, first her hair, and then her face."

"I asked (and the words rang out clear and distinctly to my immaterial ears): 'Why have you come here?'"

'Well, you know you called me.' 'Where do you live?' 'Amongst the lost.'

"This reply distressed me, and I hastened to say something helpful and encouraging; but at that moment physical sensation returned, and all the supernormal vanished."

AN AGREED SIGNAL

"It was just about that date when my mother-in-law passed away after a long illness. Before she died, she had listened eagerly to all I could tell her about life on the 'other side'; and she several times assured me that when she went she would do her very best to show herself to me. Half in joke, I said to her: 'Well, Mother dear, just to prove to me that it is really you, mind you give my nose three good pulls when you come.'

"I had forgotten all about this, when, exactly three months after her death, I was lying in bed one night, puzzling over a scientific problem, when I felt the rigid condition stealing over me, and a few minutes later there was a pull at my blanket. In my 'other-side' language (which sounded quite audible to me), I asked who was there. There was no reply, but at the same hour by the clock on the following night the same thing happened. I repeated my question, got no answer, but distinctly felt as though someone was moving towards my head."

"Not until the third night, evidently, was the necessary power available; for on that occasion, the figure moved across my body, and on reaching my head, it gave my nose three very distinct pulls. 'Dear Lady Mother,' I said, 'to make assurance doubly sure, would you kindly repeat that little performance!' and, sure enough, again my nose was tweaked three times. Thereupon my astral sight cleared, and I saw the old lady distinctly, with all her earthly peculiarities of figure and feature. Moreover, she spoke to me in the same quaint mixture of German and Polish which she used to affect."

"From that time onwards, my mother-in-law often visited me, and she brought with her many others. Quite often I would be roused by the voice of a little girl—recognised in time as a child of the family who had died as an infant. When the rigid stage began, I would hear her say: 'Ah, Lazybones, so I have got you to wake up at last, have I?' Obviously, the earthly waking state counted to her as sleep."

"By that time, not only was I aware of having immaterial hands and arms, but I knew that I functioned in altogether another body. The feeling of the pressure of the bedclothes lifted, I no longer felt them; and I would find myself out of the body, floating at the other side of the room, and could see my material body still lying insensible on the bed."

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LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

DR. ALEXR. CANNON REPLIES

Sir,—My attention has been drawn to two letters which appear in your current issue (March 9th).

I. "ILLUSION OF FREE WILL"

I am amazed at Mr. Godfrey Burchett's error in wrongly assuming that a striking inconsistency in the philosophy expounded in *The Invisible Influence* exists on the strength of the two references he gives. Therefore I feel that such a shortsighted comment must be exposed. Mr. Burchett states (after quoting from p. 75 of the work): "This passage implies belief in Free Will . . ." No, Mr. Burchett; think for a moment, and you will realise that it does not. The "thinketh in his heart" has been clearly shown to refer to the unconscious mind, and not to the conscious mind: this is a very vital difference. It is not what you think that matters, so much as what you desire. The "think" here refers to conscious mind, but the desire is the "thinketh in his heart" and is a deep-rooted idea.

To prove the illusion of Free Will on these grounds and correlate them with page 117 to which you also refer, where I give Spinoza's view—which is (to quote from my book) "the illusion of Free Will is nothing but ignorance of the motives of our choice," which fits in with the "thinketh in his heart" philosophy—let me point out a very strange but real truth: it is not so much what you think that matters, but rather what you prepare for, or what your unconscious mind (for reasons which you may not appreciate) desires. To give an example. You may think and wish for success, but many people are always thinking and wishing for success which they never get, because they are preparing all the time for failure. The man who says he wants to succeed and yet won't prepare for it—as the man who says he believes he will receive money in time to pay a debt, but really in his heart prepares to attend the court and hear his doom—is all the time a living example of both page 75 and page 117 in my book.

I challenge Mr. Burchett to bring before me one *bona fide* instance which contradicts either p. 75 or p. 117: to contradict the statements made in my book (read the whole pages and not extracts) would be to contradict what every real thinker knows to be true.

May I again point out to Mr. Burchett that a little knowledge is dangerous regarding the history of Tibet. If my friend consults the records with the Royal Geographical Society, especially one authentic work on Tibet, he will read that it was the Grand Lhama at Teshulimpo (100 odd miles due west of Lhasa) who fled to India from Tibet. The Grand Lhama at Teshu or Tashu-limpo is the religious head of Tibet and is known there as the Teshu Lhama. The other Grand Lhama lives at the Kunbum Lhamaseria (about 500 miles N.E. of Lhasa near the great blue lake). At the Debung Monastery, near Lhasa, there lives the Great (not Grand) Lhama who is often named the Dalai Lhama. The latter is the temporal head of Tibet and has a Prime Minister, 4 ministers, 73 pundits, and 7,700 lamas under him. His local name is GEWARINGBOCHE and that of the Prime Minister RAJA GYALBO KHURO GYAGO, and the latter is the real Governor of Tibet. The Debung monastery is really situate at a village called Daru at the foot of the hill. There is a resident Chinese Amban who has the power to report to what might still be termed the local Chinese Government.

Mr. Burchett's memory fails to record that unseen forces were commanded when this expedition was sent to Tibet: does he recall the unparalleled sick-list? No one in his right senses, who has any real knowledge

of that expedition would dare to say other than that there was a visitation from powers unseen which struck down the mighty with great sickness. It was therefore with very good reason that no further expedition was sent.

Signor Tucci is not only an archæologist, but also one learned in many of the occult practices, and therefore was naturally treated as one of themselves.

2. "SNAKE AND SERPENT"

I have no comment to make upon Mr. S. De Brath's facetious remarks beyond the fact that (a) my book does not discuss the difference between snakes and serpents, and therefore that remark is redundant; and (b) if he has not seen a real life-preserver, he would do well to go to Scotland Yard and see one, and be informed of its potency.

I trust the above candid comments will be accepted by my two friendly correspondents in all good faith and kindness.

ALEXR. CANNON.

* * *

THE CLEOPHAS SCRIPTS

Sir—I should like to assure Miss Gibbes that my comment on St. Paul's evocation of Charity was not intended to dispute Cleophas's knowledge of his literary methods. Much in the Epistles, if by his hand, might suggest a somewhat painful retouching; but that thirteenth chapter does seem to me to have been written, as it were, to music.

Nor was my reference to "The Tree of Memory" intended to express anything but regret at the selection made in plucking the leaves of it. I could have imagined Paul's reflections as a castaway, but he alone could have supplied the lost epistle.

It is true, as Miss Gibbes, states, that some later letters seem to have gone astray; but the hint at an earlier one is intriguing, since it must have been to a Corinth still arm-in-arm with its own attractive idolatries; and because none of the early Fathers, Clement of Rome, Ignatius or Polycarp, quote from it.

As to Mausolus, it would be quite correct to say that his tomb was "partly constructed by Artemesia," because I think, Adler's *Mausoleum zu Halikarnass* has made it clear that the tomb was begun by her in 353 B.C. and completed by the architects Satyrus and Pythis, and the sculptors Scopas and Leochares after her death.

I thought the mistake of Cleophas more interesting than would have been the infallibility of Miss Cummins' memory.

H. F. PREVOST BATTERSBY

* * *

ANCESTRAL MEMORIES

Sir,—With reference to Dr. Nandor Fodor's article (LIGHT, 16th February), the Doctor is apparently unaware that the idea of ancestral memory is already included in the comprehensive hypothesis of Reincarnation. It is a part of man's lost inheritance, so ancestral recollections in the limited sense which the term implies would be atavistic. Brondesbury Park, London. VERA A. ALEXANDER.

A CHALLENGE TO "POWER"

Commenting on a recent address by "Power" (through Mrs. Meurig Morris), in which Reincarnation was affirmed, Mr. W. F. Bidgood, the Secretary of Carryman's Healing Centre, Putney, writes saying that "The Professor," who speaks through Mrs. G. Ray Richmond, teaches "that progress is only possible by an ascending path without any retrograde step to earth by accident, choice or design." Mr. Bidgood suggests a debate between "Power" and "The Professor."

When the Churches accuse Spiritualists of denying the Divinity of Jesus, there is but one reply: Spiritualists do not deny the Divinity of Jesus any more than they deny the Divinity of God. But they demand that the Divinity of Man shall also be recognised. (*Torchbearers of Spiritualism*, by Mrs. St. Clair Stobart.)

THE "WALTER" THUMBPRINTS

Sir,—Mr. E. J. Dingwall charges me with "crying fraud" and asks me if I want him "to believe that Mr. Carrington is in the fraud and possibly Mr. Hutchinson also." In my article summarising the major points in Vol. xxii for an intelligent public, I accept as most probable Mr. Thorogood's statement that the Dr. X impressions may have been confused with authentic seance-room waxes, and I resent Mr. Dingwall's attempt to make me say what I have not said. Certainly I have made no charges against anyone, and there is not one word in my summary of evidence which justifies any charges against Mr. Hutchinson or Mr. Carrington, whom I respect.

There is only one clear issue of fact. Mr. Dudley says, in a personal letter to me, that "the statement that I knew of or received Dr. X's original wax prints is false, the events there related never occurred, the alleged witnesses were not present and the story is made up out of whole cloth." This is a point of fact which a judge would consider open to proof. It may be compared with Mr. Thorogood's statement which I quoted, which is believed to depend on the credibility of the witnesses. I am not a judge and do not wish to be thrust upon the bench.

STANLEY DE BRATH.

* * *

"STOPPING THE SUN"

Sir,—Dr. Fodor's article under the above heading is a surprising thing to find in our paper, devoted to Spiritualism and the Occult. I recommend him and others to read the very able chapter on this in *The Astronomy of the Bible*, by the late Mr. Maunder, F.R.A.S., who was the head of the Solar Department in the Greenwich Observatory. He points out that Joshua makes an *astronomical statement of fact*. The sun was over Gibeon and the Moon appeared over the valley of Ajalon. Without elaborating this, I will only give Mr. Maunder's positive conclusions:

1. Joshua's observation was made at Gibeon itself, the time about noon.
2. It was on or about the 21st day of the Hebrew lunar month in that year, which would fall late in our July, probably on the 22nd—and so on.
3. Joshua and those with him had no means of *testing* the length of the day. The only way that they could, afterwards, judge this was by the tremendous performance they accomplished in it.
4. Simple as the astronomical references are, they are very stringent, and can only have been supplied by those who were actually present.

Cornwall Road, Harrogate. (REV.) H. WADSWORTH.

* * *

"SUN, BE SILENT"

Sir,—I have just read Dr. Fodor's article on Joshua and the sun (*LIGHT*, March 2nd). Of course, you knew that the word "stand still" equally means "be silent." I think probably the sun-worshipping enemies and the Israelites were terrified by an awful thunderstorm followed by a tense darkness in which the sun was blotted out for hours. Had the sun really stood still (impossible, I know), it would not have seemed more still than it normally does, for it only *seems* to move when clouds pass over it. I believe its light "was silent." You will remember the thunderstorm that helped to defeat Jabin, King of Canaan, when it was equally attributed to heavenly bodies; "The stars in their courses fought against Sisera." The Uplands, Botesdale, Diss.

ROBERT WHITMORE.

Mr. P. B. Beddow, Editor of *Spiritual Truth* (London) announces that his Journal is to be published monthly instead of weekly.

PROBLEMS THAT PERPLEX

Sir,—One of the Controls of a private circle stated that before passing she was a medical student in Liverpool, and that she lived in a certain street in New Brighton. The account was published in a monthly journal; a local Spiritualist made enquiries as to the truth of the statements and found they were false in every detail.

At one of their sittings I was a visitor and onlooker, and I suggested to the Control that she should come to my house and report to the circle the following week what she saw. No member of the circle had ever entered my house and knew nothing about it, and yet this spirit gave an accurate account of my sitting-room, especially drawing attention to a large picture of the Nazarene in it, and other details all correct.

Once in our ouija-board sitting, a person came through and said he was a late Vicar of St. Luke's Church in a very poor district in the East-end of London. I wrote to the Vicars of every Church of that name in the East-end (23 in all); they all denied that a person of that name was ever the incumbent.

Many soldiers came through our table and gave their regiment and the town they lived in; in every case the statements were false.

A lady friend of mine was having a sitting, and she asked the Control to come to my house and describe it. In a few minutes the Control was back again at the sitting and described it fairly well. She said: "What is that funny little room with all the bottles in it, down the passage?" Now, my friend had never seen this room and knew nothing about it: there are 200 bottles of drugs in it.

Here then are some of the perplexing statements made by communicators—and two successes. I suppose one positive is worth 100 negatives. (DR.) E. H. WORTH.

PEOPLE WHO HAVE SEEN GHOSTS

Sir Ernest Bennett, M.P. (Vice-President of the L.S.A.) had a prompt response to his broadcast appeal for letters from people who have seen apparitions "in circumstances which rule out illusion, trickery or mal-observation." The *Daily Mail* (March 8th) stated that "as the vanguard of replies" to his request, Sir Ernest received 700 letters.

"I cannot say at the moment," said Sir Ernest, "what I shall do with the mass of evidence, which will have to be sifted. Certainly I shall invoke the aid of the Society for Psychical Research, and no channel for corroboration and analysis will be left unexplored. The old records were sound enough, but a younger generation needs fresh facts and fresh evidence. I am convinced that such first-hand evidence exists to-day."

TO "BROADCAST" DIRECT VOICE

Mr. N. Zerdin, Chairman of "The Link" executive committee, informs us that to celebrate the third anniversary of the formation of "The Link" (the association of home circles) a meeting will be held at the Æolian Hall, New Bond Street, London, on Saturday, April 28th, at 6.30 p.m., when an effort will be made to "broadcast" the direct voice to the audience. Mrs. Perriman, who was the Medium when a similar experiment was carried out successfully in the presence of an audience of 350 people at Thames House, London, last October, has promised her co-operation. "This time," says Mr. Zerdin, "we are trying one better, since the Æolian Hall can accommodate 550 people."

Stirling Spiritualist Church has acquired the Masonic Temple in Kerry Street, through the Building Fund Pool of the Spiritualists' National Union. Opening services were conducted on Thursday, March 8th, by Mr. J. B. M'Indoe, President of the S.N.U.

Light

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CHALLENGE TO SCIENCE

PROBABLY no broadcast address has been awaited with so much interest as that delivered by Sir Oliver Lodge, F.R.S., last Friday evening, on the subject "Do We Survive?" There was no uncertainty as to what his answer would be. His books and his previous "talks" had prepared everyone for a definite "Yes." But there was an expectation that, on this occasion, Sir Oliver would sum up the conclusions of his long and careful inquiry and give to the world a message which would be at once an inspiration and a challenge. Those who listened to the "talk" know that this expectation was amply fulfilled.

Naturally, the daily papers which recorded the "talk" gave greatest prominence to Sir Oliver's "good-bye." In that there was a note of deep personal interest. Sir Oliver has been acclaimed as one of the most acceptable of British broadcasters. Whatever his subject—and he has had many, chiefly scientific—he has been able to make his conclusions clear and intelligible to the average listener. On Survival he has spoken with a quiet authority which no other broadcaster, clerical or lay, could claim. If, as he announced last Friday, that was "possibly his last talk," that fact alone would have made it memorable. The words used by Sir Oliver are worth special attention:

"If it should happen that my work *down here* is done, or nearly done, let me take an affectionate farewell. Good-bye."

What he intended to convey was his assurance that his work would go on, even when it ended *down here*. We have heard Sir Oliver speak of "going upstairs," and his expectation is that when he "goes upstairs" his work will continue. Quite certainly that expectation will be realised, but we hope that "down here" will have the advantage of his wise counsel and inspiring example for a long time yet.

Sir Oliver's address was more than a re-affirmation of his certainty of Survival—although

that was definite enough. It was more even than a message of hope to bereaved people and to those searching for certainty as to the reality of a spiritual world. *It was a quiet but direct challenge to orthodox science and to scientists regarding psychic phenomena.*

"No scientific man," he said, "has a right to deny them without examination or to penalise those who elect to make a study of them . . .

"A comprehensive science would study these occult facts, would seek to understand them, and, in treating of the problem of existence, would leave nothing relevant out of consideration."

Hitherto, scientific men *have* denied the reality of psychic phenomena without examination and they *have* penalised those who have elected to make a study of them. It is no secret that even Sir Oliver himself has been made to feel the disapproval of orthodox scientific circles, although fortunately his great scientific attainments and his commanding position in public esteem have enabled him to go on his way without let or hindrance.

Orthodox science must sooner or later face the challenge which Sir Oliver has sent circling round the world; and, when it does, Psychical Research will take its rightful place. As Sir Oliver said:

"Science cannot rationally make a survey of existence if it ignores actual occurrences; and *the science which attempts to prescribe the exclusion of a whole range of facts cannot be trusted as a guide to life* or be put into opposition to any form of idealistic philosophy."

That is the point of which scientists *must* take note—that science which excludes the study of psychic phenomena "cannot be trusted as a guide to life."

As regards the scientific attitude to definite proofs of Survival, Sir Oliver spoke with equal directness. "I argue," he said, "that it is only by selection and special pleading that one is able to arrive at a negative conclusion." And, after summarising two outstanding cases of scholarly "cross-correspondence," he said: "These are only two out of a multitude of instances which have been ignored by those who come to a negative conclusion."

Sir Oliver agreed that proof of Survival is not the only object of Psychical Research. It is, indeed, an obvious fact—as emphasised by Mr. Hereward Carrington in an article in this issue—that, even if Survival were generally admitted, there would still be urgent need for study as to the psychic faculties of man, as to the spiritual qualities which make his Survival certain, and as to the nature of the spiritual world with which he is, even during physical life, in constant touch. Yet at present it is a fact that popular interest in Psychical Research centres in the proofs it has produced, and is constantly producing, that Survival is a law of life and therefore a certainty not dependent on belief.

IF SURVIVAL WERE GENERALLY ACCEPTED

PROBLEMS THAT WOULD STILL INTEREST THE PSYCHICAL RESEARCHER

By HERWARD CARRINGTON

Director, American Psychical Institute

LET us suppose that survival is proved: the case is settled! Everyone believes in Spiritualism and freely communicates with his friends and relatives, when he wants to, through one or another of the numerous Mediums who flourish in that day. There is no longer any "cause" to champion, any battle to fight. The whole scientific world believes and accepts it as a matter of course—just as they now accept the Radio. The Great Truth has been received as such. Survival and the facts of Spiritualism are no longer questioned.

Well, what then? In the opinion of many, there would no longer be any problem to settle—any psychic phenomena to discuss. On this view, Spiritualism, once demonstrated, would be a dead issue!

It need hardly be said that, from the point of view of the Psychical Researcher, this would be far from being the case. The main problems, instead of being disposed of, would be merely beginning. He would say to himself:

Assuming survival and communication to be facts: *How is communication accomplished?* What is the mechanism employed in conveying messages from one world to the other? What is the detailed process involved? Does the communicating entity act directly upon the brain-centres of the entranced Medium? If so, upon what centres, and how?

Does mind affect matter directly, or through and by means of some intermediary? If so, what is that intermediary? Is it the "astral body," or the etheric double? If so, how does thought affect the astral body itself, and how does the latter in turn affect the cells of the living brain? Is it through some vibratory influence? If so, what is the nature of that vibration, and in what medium does it operate? Is it the ether? What is the frequency of that vibration? Would it be possible to detect and register it instrumentally in the laboratory? Is there any vibration at all, or is the mode of influencing the brain quite otherwise? And how is any conceivable form of vibratory activity in the "astral brain" any more intimately connected with thought, and especially the *meaning* of thought, than some analogous activity in the substance of the physical brain?

To turn for a moment to the psychological side of the question, there are many other problems, equally important and equally puzzling, which confront us:

What is the best mental and emotional attitude of the sitter, in order to insure the best results?

Does unconscious telepathy from the sitter play a part in such communications, and if so, how may this be shut-off? (The control, Rector, stated through Mrs. Piper that a part of his "job," so to say, was to inhibit just such telepathic transfers.)

Does similarity of temperament, or viewpoint, or character between Medium and communicator facilitate message-sending?

Are emotions transferred as well as thoughts, and if so, how?

There are various natural types of individuals in the world; some of these are what are known as Visuels, some as Audiles, some as Tactiles, etc. In the first, mental imagery predominates; in the second, they are poor visualisers but tend to recall people and incidents by auditory memory, and so forth. Suppose the Medium is a natural Audile (clairaudient) and the communicator is a natural Visuel, would there not be great difficulty involved in transferring a message to one having a totally different mental structure? How is the mind of the

communicator affected during the actual process of communication? Does it tend to become hazy, dissociated and dream-like, as is sometimes contended? If so, what can be done to overcome this condition? What is the nature of the symbolism often employed, seemingly, in transmitting *post-mortem* messages? How can these symbols be simplified and rendered clearer?

INTRA-COSMIC DIFFICULTIES

When a living spirit utilizes and manipulates *his own* body, he becomes used to it—all its little tricks, peculiarities and habits become known to him and form part of his method of expressing his ideas. When he is called upon to manipulate *another* body (perhaps one of the opposite sex) he naturally encounters all these habits, physiological idiosyncrasies, etc., which he has to endeavour to overcome—not always successfully—before he can express himself clearly and characteristically, using his own language and speaking as he did in life. These would all form part and parcel of the intra-cosmic difficulties which we should expect to exist during actual communication.

From all of which it may readily be seen that the mere *fact* of communication is not such a straightforward, easy thing as many believe. Even on the Spiritualistic theory (which I have assumed throughout in the above) it is very evident that enormous complications, difficulties and problems at once arise, as soon as we begin to analyse the theoretical process involved in detail.

In addition to all this, we must take into account the possible telepathic, clairvoyant and cryptæsthetic powers of the Medium, which she undoubtedly possesses, and the reality of which have been otherwise proved.

Now, I have enumerated all the above because from it I wish to draw a moral. There are certain types of Spiritualists who are always berating the poor Psychical Researcher and endeavouring to show what a "fool" he is, compared with the convinced Spiritualist, who accepts the clear-cut, simple doctrine of survival and communication. But there are certainly many genuine psychic phenomena, which occur and are definitely supernormal, which have seemingly nothing to do with "spirits" at all, but which are the manifestations of man's own inner, psychic powers.

The task of the Psychical Researcher is to study *all* these phenomena in the same impartial spirit, and endeavour to discover the *modus operandi* involved in the one case as in the other. Survival and communication are to him but two of *many* problems calling for solution—all interesting and highly important.

From all this, it should be evident that the task of the Psychical Researcher is a perfectly definite and legitimate one, being in fact far more inclusive and scientific than any other. I am not intimating for a moment that many competent Spiritualists are not also psychic investigators; for they are. I am merely replying to that form of emotional and light-headed criticism which one frequently encounters in a certain section of the Spiritualistic Press which endeavours to show that all Researchers are prejudiced, misguided sceptics, while all Spiritualists are paragons of intellectual virtue!

That sort of thing we Researchers, who have more or less given our lives to this subject, resent, and justly resent. There are all types of Researchers in the world, it is true, some critical and "hard-boiled," some sympathetic and eminently fair: *Quot homines, tot sententiæ*. But assuredly there are all types of Spiritualists too—some judicial, critical and impartial; some just the reverse! Criticisms of our work have for the most part emanated from the latter class, and these we must continue to disregard as inconsequential—being too biased to influence any sensible man of scientific training who enters this field—just as we must disregard the criticisms of the scientific or religious bigot who "knows" that the subject is all "bosh," and will have nothing to do with it.

THE LAW OF TRANSMUTATION

MISS OLIVE PIXLEY ON THE MYSTERY OF THE BLOOD

THE Law of Transmutation was the subject of an intensely interesting lecture delivered at the L.S.A. on Thursday night last week (March 8th) by Miss Olive Pixley, author of *Listening In*. Dr. Fielding-Ould, President of the L.S.A. was in the chair.

Miss Pixley began by giving a summary of four previous lectures delivered at the L.S.A., which led up to consideration of the law of transmutation. Alchemy, she said, had developed into industry and magic into science, but that aspect of the law of transmutation which changed the spirit and substance of man had never been technically developed.

The secret researches of modern scientists, she said, are largely concerned with the elimination of the germs of disease in the blood. What are the future generations going to say of the researches of man of to-day? They will read the records of the sacrifice of monkeys, rabbits, guinea-pigs, and rats on the altar (or dissecting table) of the God of Health. Will they see a vast difference between the expression of science and the manifestation of magic or the sacrifice of bulls and heifers to Jehovah?

Down all the centuries comes this investigation into the power of the blood, this link between the expression of finite and infinite life. There are many rituals concerned with blood-rites that are practised in some races in different parts of the world to-day, and there is a profound knowledge in the biological world of the functioning power of blood.

The key to the understanding of this law of transmutation lies in the comprehension of the ingredients of the blood. It rests with the biologists to supply, as it were, the keyhole, but it should be through the inspiration of the spiritual scientist that the key is fitted.

If man were wholly human, science could evolve a completely healthy body by eliminating the disease germs from the blood, and also supplying the blood with the ingredients it lacks, thus ensuring a healthy circulation. Man, however, being partly divine, has that life-principle in his blood that no doctor can re-vitalize once the heart ceases to beat. He must therefore look to the Divine Specialist to supply the missing link.

It was on the power in His blood, that Jesus, the Christ, based His claim to His divine attributes. There was that substance, He said, in His blood, which had power to save the whole world—a pretty big claim, and one, of course, repudiated by His ignorant enemies.

The man who, through his research work, discovered the use of insulin, had power to save those suffering from diabetes from inevitable death, and results justified his claim. It can only be by results that claims are established.

This teaching does not overlap the biological researches into the functioning power of the blood, but it does most certainly dovetail into it.

We are, with the exception of the medical profession, extraordinarily ignorant concerning the activities of our own life-supply. We cannot keep it free from invading germs. We suffer from bad circulation and all its attendant evils; but, above all, do we experience in our blood the results of our emotional reactions—fear, that may paralyse our movements; hate, that may cause an apoplexy; frustration of expression that is the cause of so many nervous diseases; and violent passions which provide every form of congestion. Science is often able to prevent a potential disease from developing, but it is quite unable to prevent the emotions from poisoning the system.

Ignorant and unobservant as we are of the effects of our mind-processes on our bodies, we are nevertheless entirely responsible for our emotional reactions. We live in a practical age, in a century that is discarding

orthodox shibboleths. It is useless telling young people of to-day not to do things they wish to do, without providing them with a sufficiently good reason to justify the prohibition.

We have an extensive ethical doctrine of Christian behaviour and Christian doctrines, but we are given no technique to develop our capacity to achieve the ideal set before us. "Control yourself, control your tongue," we are told. Yes, but how? Pray,—quite true; but what is prayer? Is there really power in the repetition of words? If I pray for rain, will it rain? If I pray to be made good, will I be good? It sounds so easy, but it just does not happen.

It is no good controlling my anger, it does not change it. I'm not good because I control my badness—I seem good, but I, knowing myself, know that I am exactly the same, and self-control has not changed my intolerance, my tongue still longs to say that last destructive word.

TO TRANSMUTE EMOTIONAL PROCESSES

To transmute our emotional processes is not to control them but to change them, and all change is subject to law, and technical knowledge must result in demonstration.

Controlled fear is not courage, but fear transmuted is fearlessness. Controlled hate is not love, but one can transmute hate into love.

I have learnt that this spiritual law of transmutation is one of the laws of Light, that this particular Light energy functions as certainly and as accurately on our spirits as does that law function which transmutes the proper proportions of hydrogen and oxygen gas into water. Once you know the technique it provides the same certainty. The corrosive power of lime cannot act differently to the law of its being, and there are as many immutable conditions in Light as there are in matter.

No law can be demonstrated, without the necessary conditions for manifestation. So the law of transmutation could never have been demonstrated if the Christ had not offered Himself as the subject for the divine experiment. If He had done it alone, if He had left no example of His technique behind, it would have remained the eternal enigma. But it is precisely in the demonstrations of His twelve pupils, drawn from various trades and professions, whom He personally taught, that we have the living record of His technique.

When He was alive and lived with them, they watched Him, often speculated amongst themselves, criticized and doubted. They were amazed at the constant proofs He gave of the reality of His assertions, and finally they proved sufficiently trustworthy to work occasionally on their own initiative.

The emphasis of the fact that He worked by law is provided by the actions of His pupils after His death. The law of the transmutation of the substance of matter into the substance of Light had been triumphantly manifested in what is known as the Resurrection. We have all consciously incarnated, whether we realize the fact or not; but nobody before or since the Christ has so mastered the law of life in matter that they have foretold their power consciously to disintegrate their atoms, and the time necessary for the achievement. The fact that He foretold His death and conscious resurrection in a way that would not impede its accomplishment, made it possible to understand the expediency of His early death.

It was essential that He should have living witnesses to testify to the fact that He had fulfilled His promise to inspire them to work by the laws that He had demonstrated to the world. It was absolutely necessary to prove that the same works could be done, if the same conditions were observed.

It is intensely interesting to note the difference in the capacities of the twelve men after His death, the amazing certainty of their achievements. They, who had doubted,

had been full of fears, had been so aware of the power of Rome, were now inspired by the very attributes of the Christ—courage, selflessness, love, service, knowledge. Down the ray of pure inspiration was the conscious mind of the Christ manifested in His pupils, by the same method by which He had been inspired, with identically the same power and with identically the same results.

PAUL OF TARSAUS

By far the most striking example of this method was, of course, Paul of Tarsus. In him we have the law of transmutation most perfectly expounded. He has his vision in Light—so great and blinding a radiance is it, that he is completely dazed. He is singled out—not because of his merit, but because of his capacity. His very revulsion from the Nazarene, his pride of race, his ruthless energy, his authority vested in Cæsar—all attributes of antagonism to love—the quality of his mind was to provide the necessary substance to prove the working of this law of transmutation. The vision came in Light, and along the ray of wisdom came experience, and we see Paul learning humbly how to transmute the destructive qualities of his strong and passionate nature into a constructive scheme of life.

If those who listened to him expounding the law had taken the next step and experienced its functioning power, the world would be peopled with super-men to-day.

However plausible a scientific theory may be, the experience of the manifestation of law incorporates into one's being the certainty of its functioning power, and one becomes part of the knowledge of creation. I realized what a focussing point for power the human individual can be, fusing in his being knowledge of finite and infinite laws. And I realized that all infinite wisdom must be experienced before it can be taught—that the Word, or sound of creative force, must be ejected through the human agent, before the sound could be retained in the earth. The whole progress of the creative scheme seemed to clarify in my mind. Who could manifest the law of transmutation to the suffering world? Who could set the traffic signals, so that out of the congestion and uncertainty, experience of the law might be achieved? Who was great enough? Who could love enough?

What the world needs to-day is technique to acquire transcendental power—power to transmute our vulnerability to the devitalizing conditions of this 20th century. The source of human vitality lies in the blood. The aim of modern alchemy is to change the substance of the blood, to transmute its absorbed impurities, which provide the decaying principle of the flesh, into a vital, untainted stream of creative energy.

There is also in the blood the eternal life principle—namely, the quickening of the blood, the essence of life itself. When that is withdrawn at death, it causes the blood to congeal and the flesh to decay. What known element is there in the world to-day that can come and go, with a swiftness unmeasurable in time? *Light* is the germ of life, Light and life are interchangeable terms.

The time is coming when the biologists will be able to discern in the blood this atom of eternal essence, but they will be helpless to increase the quantity until they turn to the record left by the students of the Great Physician, who demonstrated to them in private and manifested publicly the fact, that in his words and in his deeds lay the secret of the power of His blood.

This method of learning established by the Divine Teacher for his pupils was inspirational and telepathic, identical with the procedure of His own initiation. That method holds good to-day for all those willing to be initiated into the process. The understanding of the mystery of the infinite substance of the blood can be achieved by technical knowledge. It will enable us to make a contact with the rays of transcendental Light, which passing through us, can be transmitted to the world. That power was focussed and transmitted by the Christ and is in the world to-day.

A GLASGOW DEBATE

UNDER the joint auspices of the Glasgow Association of Spiritualists and the Glasgow Branch of the Rationalist Press Association, a debate took place in the City Hall, Glasgow, on Monday night (March 12th) on the question "Do Psychic Phenomena Justify a Belief in Survival?" The case for the affirmative was put convincingly by Mr. J. B. M'Indoe (President of the S.N.U. and Secretary of the Glasgow Association); and the case for the negative by Mr. Eric J. Dingwall. The chair was taken by Mr. E. Rosslyn Mitchell (who, as M.P. for Paisley in a former Parliament, took so important a part in the Prayer Book discussion).

Mr. Dingwall argued that no reliable proofs of Survival were available. Some phenomena were not really psychic; and even if supernatural, they were not clear enough for the important deductions made from them. Physical phenomena, he said, had no bearing on Survival, and the reality of telepathy was very dubious.

Mr. M'Indoe challenged Mr. Dingwall to name one scientist or recent reputable book giving a hostile verdict after investigation of psychic phenomena. If telepathy were dubious, the usual theory advanced as an alternative to Survival vanished.

Mr. Dingwall said conjurors, not scientists, were required for the study of psychic phenomena, but appealed to Spiritualists to help scientists. Telepathy, under scientific control, he said, was unknown.

Mr. M'Indoe said all critics were forced to admit that something survived, if only in cosmic consciousness and he cited numerous personal declarations in proof of this.

Mr. H. B. Barham (who says he is not a Spiritualist) writes describing a visit of Mr. John Myers to St. Peter's Spiritualist Church, Huddersfield, on March 3rd, during which photographic "extras" were obtained under strict test conditions.

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SYLLABUS ON APPLICATION.

A REMARKABLE BOOK TEST

IT might almost look as though a concerted effort were being made to force once more upon our attention the nothingness of time—or the powers of mind to transcend time—so frequent latterly have been the accounts sent in of events foreseen, or of future events related as though having already taken place. Several of these cases have been sent to this office (and published in *LIGHT*), and there are probably scores of others of which we have not heard.

Here is a fresh instance, related by a correspondent, H.W.

This gentleman had a sitting with Mrs. Barkel last December. His father was in control, and we understand that most of what passed was of too intimate a nature for publication. The point of interest, however, lies in a book-test given—in that here again we have an occurrence described which had as yet not taken place.

The father was explaining to his son that he did not find control and communication easy, saying: "I find it difficult to say things, as I have only just *made the acquaintance* of the Medium." Then he went on to tell H.W. to "look at page 58 of a certain book on a shelf (described and specified) in your Lady Mother's house; there is reference to this half-way down the page. There are four books together. This book has an outer cover of pink; it might be a new historical novel, or a biography, for there is a figure on the cover, and it is very remarkable. There is something red on this figure—you cannot mistake this detail. But it may not be in the house yet." The fact of "something red on the figure on the outer cover" was repeated very emphatically.

Our correspondent was unable to trace the book until three days *after* his sitting with Mrs. Barkel, when "four books together" arrived at his mother's house from the Library, and, as usual, were placed on the particular shelf described. One of them turned out to be *Julia Newberry's Diary*, of which there were presumably several copies at the Library; but on *this* copy, which had a "pink" jacket, the red Library label—"most remarkable"—had been pasted over the face of the figure on the outer

cover and caught one's eye immediately. That particular copy had presumably only been taken from the Library shelf and done up with the three other books three days *after* it had been thus seen and described by the Spirit communicator. The reference on p. 58 was obviously to the communicator's fresh acquaintance with the Medium. It read: "I made Jack Foster's acquaintance when he first arrived."

THE LORD'S PRAYER

CONTINUING to discuss the subject of Prayer at the Free Public Lecture on Tuesday evening last, Mr. W. H. Evans dealt with "The Lord's Prayer." The Disciples, he said, felt that prayer was so important that they requested The Master to teach them to pray. Complying with the request, Jesus first warned them against the use of "vain repetitions." He did not say they should not use any particular formula; but, knowing how easy it is for us to fall into a habit of repeating with the lips rather than praying from the heart, He said "use not *vain* repetitions." Giving them a prayer He said, "After this manner pray ye." The power does not lie in the words, but in the *manner* in which they are said. When we pray in faith, sincerely believing, we set in operation a definite vibration which links us to the source of power.

Many of the great ones of the past have been prayerful people, having, as he had already expressed it, the child-like soul. It is the attitude of mind which is of such importance in these matters. Paul expressed it, "Pray without ceasing." He did not mean we were to spend all our time on our knees, but that we should develop a prayerful attitude of mind, whereby every thought and action has a definite sanctity, so that our lives become consecrated to the highest things of life.

It is curious that the prayer which Jesus gave us as an illustration of the manner in which we should pray has become the most frequently repeated of all prayers. From our youth up, we are accustomed to the familiar phraseology, and it must be admitted that in many cases it has become a "vain repetition." In theology, as in all else, "familiarity breeds contempt" and the prayer is often gabbled as if it were something to be hurried over, as of no consequence. Surely, it should be used as an affirmation, being at once a petition, an aspiration, and a meditation. It combines every form of prayer, and expresses our needs so completely that many feel there is no need to ask anything more.

An analysis of the prayer will make this quite clear.

Our Father Who art in heaven	Harmony
Hallowed be Thy name	Sanctification
Thy kingdom come	Righteousness
Thy will be done on earth as it is in heaven ..	Aspiration
Give us this day our daily bread and forgive	
us our trespasses as we forgive them that	
trespass against us	Supplication
Lead us not into temptation	Protection
But deliver us from evil	Power
For Thine is the Kingdom	Universe
The Power	Law
And the Glory	Love
Forever, Amen	Divine completeness

Mr. Evans dealt with these aspects as illustrative of how this prayer meets our needs.

"The philosophical world is of easy belief in fraud; they can credit any amount of skill and ingenuity, provided only that what they cannot otherwise explain, except unpalatably, may thereby be shown to be a trick. If it were meted to them in their own measure it would go hard with their characters. But the outer world is not so unreasonable as they are, and of this they get the benefit." (Professor Augustus de Morgan.)

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SUNDAY, MARCH 18th, 1934

11 a.m.—Dr. H. P. Shastri.

Clairvoyante: Mrs. Hirst.

6.30 p.m.—Mr. Maurice Barbanell.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, March 25th, at 11 a.m. .. Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt.

Sunday, March 25th, at 6.30 p.m. .. Major C. C. COLLEY

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Clairvoyant: Mr. Thomas Wyatt

WED., MARCH 21st—Speaker: Rev. C. DRAYTON THOMAS

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

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8 p.m.—Mr. Hendry's class for development of the
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Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment.
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Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian
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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 175)

ERRORS OF VISION

PROFESSOR FRASER-HARRIS EXPLAINS THEIR SOURCES

LECTURING on "Sources of Error in Visual Observations in the Seance Room" at the British College of Psychic Science, London, on Wednesday night (March 7th), Prof. D. S. Fraser-Harris described how a physiologist responds to seance-room observations.

Darkness presents the first source of error. With a dark-adapted retina, a faint light against a dark background appears to be much brighter than in daylight. Owing to the absence of a fixation-point, one's judgment of distance is liable to become inaccurate—so much more so as we are also deprived of the benefit of stereoscopic vision. Another complicating factor is the intrinsic light of the retina. This is a subjective experience due to the alteration in darkness of the intensity of the pressure of the blood-vessels on the retina. The effect might be mistaken for objective light. Generally, if a subjective stimulation is ascribed to a non-existent objective cause, we speak of hallucination. A tumour in the visual centre of the brain may press on the cerebral cells and the man so afflicted may insist on an external cause of his vision.

What we call Telepathy must be a stimulation of this nature on part of the cortic cerebræ. For a physiologist who only knows of stimuli with an objective source, it is extremely difficult to picture an energy which can effect the cerebral centre direct. But it is very dangerous in the present state of science to declare what is possible and what is not.

Peering into the darkness, it is possible for the eye-lids to press on the eyeball and stimulate what is called "phosgene" consciousness (visual sensation without light). Purkinje's figures (shadows of the blood-vessels on the retina referred out into space) might be mistaken for ghosts. There are floating opacities between the lens and retina, cellular debris in the vitreous humour, which nature did not clear off. They are called *musca volantes*. Coming from the dark into illumination, it is possible to mistake them for external objects. After-images, positive and negative, present another source of possible error. One may see something in the external world which is purely a subjective sensation.

Finally, the movement of an object is extremely difficult to report on in the dark if it takes place in the line of vision. This is an important source of error. Also, impressions received from one eye are not necessarily identical with impressions from another eye. Because of that one may infer that an object moved when in reality it did not.

Mrs. Champion de Crespigny was in the chair.

WHY GUIDES COME BACK

"MOON TRAIL" ANSWERS THROUGH MR. HORACE S. HAMBLING

A TRANCE speaker of high promise is now to be heard on Sundays at the Finsbury Park Church of Spirit Teaching, London. He is Mr. Horace S. Hambling, a commercial artist, one time secretary of the Scottish District Council of the Spiritualists' National Union. His control, "Moon Trail" displays considerable powers of elocution and a fund of psychic wisdom which place him in the line of the great inspirational speakers of the past.

Last Sunday (March 11th), at the morning service, he spoke on guides. "We come back to you," he said, "because we can do no other." We cannot lose you. Love ties us to you. In pity we come back to tell you what blind fools you are, much as an elder brother who passed to a higher school would come back to your infant class with tiny scraps of information to guide you. You don't call us back. If you did we would have to refuse. We come back because of our personal craving for knowledge on the conditions of your existence, to see to what extent you strayed from truth. This craving is governed by law.

"When you voice an objection against the preponderance of foreign guides, you should realise that not nationality but love is the unifying element in the universe. We Red Indians have been ill-treated by the white man. We bless them. We come back, using the sensitive organism of the descendants of those who misused us, so that the teachings of Christ should be manifest: 'Whosoever shall smite thee on thy right cheek, turn to him the other also.'"

THE FRIENDSHIP CENTRE

The rapid growth of this Centre was reviewed at the annual birthday gathering held on March 10th, in celebration of the commencement of Mr. Stephen Foster's activities at 85, Lancaster Gate, London. A large number were present at the tea, which was followed by impromptu speeches by members and friends. Mr. Foster mentioned his first premises in London, which consisted of one small room at the top of a Holborn building, and outlined some of his work in Australia. The various activities were mentioned, including the enlargement of the Conan Doyle Memorial Library by many hundreds of new books.

A number of patients cured by Mrs. L. Mynard, the Healer, testified to the benefit received from her treatment; and on behalf of the members, Mr. Ralph Barraclough thanked Mr. Foster for his untiring zeal in providing facilities for their education, comfort and entertainment.

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