

Light

A Journal of Psychological, Occult, and Mystical Research

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WE DO SURVIVE

SIR OLIVER LODGE'S CLEAR AND CONVINCING ANSWER TO AGE-OLD QUESTION

SPECIAL MESSAGE TO READERS OF "LIGHT"

BEFORE repeating my B.B.C. talk in LIGHT, perhaps some explanation is needed of the farewell tone in which I concluded it. There was no sort of premonition about it. It was merely a precautionary measure appropriate to my age and to the fact that I cannot expect to carry on very much longer.

Arrangements were made for me to talk from Bournemouth instead of from London because the journey was easier for me; and the arrangements must have been very good, since it came through so clearly.

To illustrate and explain the farewell part of it, I quote from near the end of Shakespeare's play "Julius Caesar," when Brutus and Cassius say good-bye to each other:—

If we do meet again, why, we shall smile;

If not, why then this parting was well made.

OLIVER LODGE.

FULL TEXT OF THE TALK

(By Permission of The Listener)

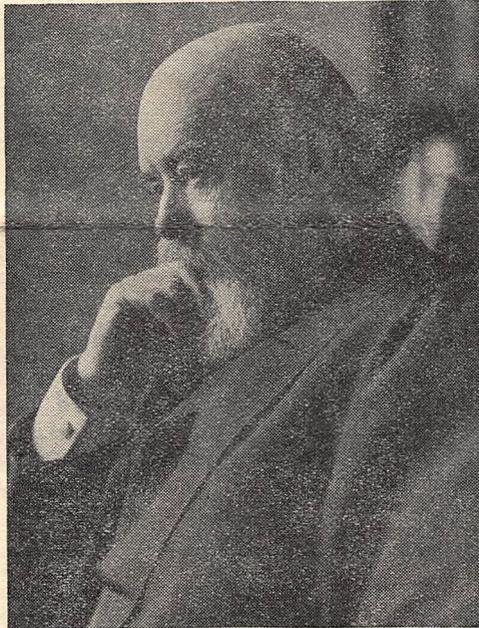
THE main object of this series of talks has been to emphasise the importance of Psychological Research and to maintain the actual occurrence of facts for which we have no scientific theory, and which are therefore liable to be ignored or denied by present-day science: whereas the testimony is that they undoubtedly occur under certain barely known conditions.

This being so, no scientific man has a right to deny them without examination or to penalise those who elect to make a study of them.

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.

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.

The aim of the talks, so far, has been to emphasise this. Lord Charles Hope, for instance, brought forward



Sir OLIVER LODGE, F.R.S.

in detail one comparatively small phenomenon, which he holds can be verified and made fraud-proof by instrumental devices. Mr. Gerald Heard cited a whole set of phenomena which are asserted to occur, but are denied by orthodox science; and Sir Ernest Bennett told you of certain facts, which he thinks are facts, and which it is difficult to get away from.

No scientific man who ignores them has the right to philosophise on existence or to argue against the fundamental tenets of religion.

WHAT THE PHENOMENA PROVE

What, in my judgment these phenomena prove is that we are denizens of a spiritual world, and that its activities are by no means limited to those of the material organisms we see around us. That is my personal conviction, based on half-a-century's study of the evidence.

It seems to me quite certain that mankind is not limited to the physical body or to the brief tenure of life here, but that he has a larger and more permanent existence, which we do not wholly understand. That is what the ultimate deduction will be when the facts are rationally treated and their implications made out.

The subject of the talk allotted to me is "Do We Survive?" thus jumping at once from the facts to the conclusion to be drawn from them—a conclusion which is of such great importance that many people regard it as the main object of Psychological Research. It is not that, but it looms so large in popular estimation and a certainty regarding it is of such vital importance to humanity, that it is regarded in some quarters as the sole topic to which the efforts of the Psychological Researcher should be directed.

Let it be clearly understood that it is possible to admit some or most of the facts and to remain sceptical about survival. In France, for instance, most of the facts are accepted and yet this conclusion is denied. I argue that it is only by selection and special pleading that one is able to arrive at a negative conclusion. I don't think it would be admitted that to do this it is necessary to ignore some of the facts and make selection from the evidence, and yet I feel that it is so.

I myself was convinced initially by the evidence derived from Mrs. Piper's trance utterances in the year 1889. I then had communications from deceased members of my own family, which unmistakably showed that they were just as living and active as ever: at first from older members of the previous generation, who sent evidence of their identity and characteristics.

CROSS-CORRESPONDENCES

But the best and most crucial evidence has been given since the death of F. W. H. Myers in 1901: for he knew the fallacy of many of those alternative hypotheses which are still brought forward by those who pride themselves on not departing much from what may be called orthodox science. So, after his decease, Myers took pains to show that these semi-orthodox explanations, though plausible, were not sufficient to account for all the phenomena. He showed this by an ingenious and elaborate system of cross-correspondences, which have been recorded by the S.P.R. and made a study of by Mr. Piddington. He also showed the insufficiency of any explanation short of individual survival by what may be called scholarly communications—that is, communications of a kind specially characteristic of the individual scholars, and far above the education of the Medium, for which the

late Dr. A. W. Verrall and S. H. Butcher and Myers himself have given posthumous evidence. This cannot be summarised, but will repay careful and elaborate study.

As an instance in which Myers himself is the communicator, I would specially mention the answers that he gave to a question about Lethe, which he was asked first by Mr. Dorr in America, working through Mrs. Piper, and then by me in England, working through Mrs. Willett. F. W. H. Myers gave appropriate classical references on both occasions, the first being from Ovid, the second from Virgil, neither of these answers being understood by the recipient at the time; but he also, by special effort, when the question about Lethe was put to him for the second time, contrived to make Mrs. Willett, the automatist, write the (to her) meaningless word "Dorr"; that is to say he recalled the name of the man who in America had asked him the very same question. This answer was given by special effort, in my absence, and was sent me by post. The episode is quite convincing and is recorded in the *Proceedings* of the S.P.R. (Vol. xxv, pp. 116-175, especially 124-130).

And, to illustrate the scholarly communications characteristic of Professor Verrall, I may instance the case of Philoxenus, an obscure writer of whom very little is known, but which formed the complete solution to a problem set to scholars posthumously by Professor Verrall and studied by Lord Balfour in his pamphlet called *The Ear of Dionysius*.

MRS. HENRY SIDGWICK'S TESTIMONY

These are only two out of a multitude of instances which have been ignored by those who come to a negative conclusion, but which have had their due effect on those who have studied them, especially on the group of leaders of the S.P.R. who live at Fishers Hill, and have led to the striking testimony of Mrs. Henry Sidgwick, as communicated through her brother, Lord Balfour, to the S.P.R. two years ago. She is generally regarded as ultra sceptical, like her husband the late Henry Sidgwick; and certainly she is exceedingly cautious; but Lord Balfour ended his reading of her paper with the following testimony so that there should be no misapprehension regarding her views in the future:—

"Some of you may have felt that the note of caution and reserve has possibly been over-emphasised in Mrs. Sidgwick's paper. If so, they may be glad to hear what I am about to say. Conclusive proof of survival is notoriously difficult to obtain. But the evidence may be such as to produce *belief*, even though it fall short of conclusive *proof*. I have Mrs. Sidgwick's assurance—an assurance which I am permitted to convey to the meeting—that, upon the evidence before her, she herself is a firm believer both in survival and in the reality of communication between the living and the dead."

That is a statement by Lord Balfour, who spoke on behalf of Mrs. Sidgwick, an old lady of nearly 90, who was unable to come to the meeting herself.

SPIRITUAL WORLD A GREAT REALITY

And now let me take advantage of this unique opportunity provided by the B.B.C. and speak to those who find life hard, who get depressed sometimes and wonder whether all the struggle and effort is worth while. Let me convey to them some assurance and state the certainty which has gradually grown up in my mind as the result of

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all the evidence obtained over a period of nearly fifty years. All this evidence, so full and unmistakable, has brought me to a perception that a spiritual world is a great reality and has led me back to a realisation of the truth of the sayings 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 assertions of quiet confidence about a future life. Indeed, I don't see how a professing Christian can have any doubt about it.

If we look upon this life as only the beginning of our pilgrimage and think of it as a preparation for a larger and fuller existence, then we might learn to welcome the rebuffs and the opportunities for service and development of character. For it is our character and memory that we take with us. We are not different the moment we pass over. Those on the other side tell us that there is scope for talent and enterprise over there. Our friends come to welcome us when we cross the barrier: friendship is important there as here.

Some there are who are spared much of the discipline of this life, and have been removed as we think prematurely. I constantly receive letters from bereaved people who are in deep distress at the loss of a child or young person. 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 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 and able to move freely in their new state, using the etheric body which they possessed all the time. They assure us that all is well with them, that they are still at work, and that love bridges the chasm.

BELIEF BASED ON FACTS AND EXPERIENCE

I did not arrive at this belief by any religious channel. My own belief was based on the facts and experience studied in the large and comprehensive science which in my view ought to take into account the whole of the phenomena, and not limit itself to material phenomena, as urged by the leaders of the 19th century and fashionable among most scientific men since Sir Isaac Newton. Science as hitherto understood has always been liable to take a limited view of existence, and to pride itself upon excluding a whole range of reality as belonging to another region which it calls religious or idealistic or psychical.

I hold that science should be comprehensive enough to include a treatment of the whole, to exclude no facts which can be responsibly maintained on scientific evidence to have occurred. It has to exclude the vagaries of superstition; to them it must always turn a deaf ear: they are an abomination. But every kind of reality which can be asserted by responsible people as having actually happened ought to be included in the scope of a larger, broader science, which may then, and not till then, claim a right to view existence as a whole, and gradually come to conclusions about it.

It is this larger science that I humbly and unworthily try to represent. It removes all fear of the unknown and encourages trust—trust in God as a loving Father; and I am grateful to the authorities of the B.B.C. for allowing me to express my mature convictions, unhindered, 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.

[While broadcasting, Sir Oliver Lodge made a number of impromptu additions to the text of the "talk." These are all embodied in above, including the final words of "good-bye" which attracted so much attention in the Press and to which Sir Oliver refers in his message to readers of LIGHT on the front page.—EDITOR].

"I TELL YOU THEY CONTINUE"

SIR OLIVER LODGE AND "THE COLD EYE OF SCIENCE"

"WHAT is Death?" is the title of an article contributed by Sir Oliver Lodge to the *Sunday Express* (March 18th). "Death," he writes, "is separation—separation of soul and body, separation of the psychic element from the material element. Death is not extinction—it is merely going out of our present ken, it is separation."

"Don't be afraid of the term death," says Sir Oliver. "It is no use saying there is no death. There is. The question is one of interpretation. When you say there is no death, you mean there is no extinction. The dead are not dead, but alive, as Tennyson says—not in the same way as before, but just as really.

"I have never been to see my boy Raymond's grave in France. He has asked me not to. He says: 'I take no interest in that grave. I never was in a grave in my life.'

"Of course, about the future state there are many questions that may be asked, and they are easier to ask than to answer. They tell us that they have bodies; not material bodies. . . .

"You may say 'How do we know that these people still exist?' I cannot doubt it, for I am in frequent touch with them. You cannot doubt the existence of people with whom you can talk. Even if you can only talk on the telephone or by wireless, you get to know them.

"They continue. I tell you they continue. Life is not a thing that peters out and stops. It goes on under different surroundings. It has many modes of manifestation; this is only one of them. We shall still have bodies, still have forms that can be recognised.

"We are all one family, the link of affection is not broken—one family for mutual help and love. Love bridges the chasm. Love has restored the sense of communion across the gulf of death.

"Looking into the matter with the cold eye of science, I say there is nothing to be said against that, and there are many facts to support it. I have, by evidence, gradually become convinced. I do not expect everybody to accept what I say.

"But I assure you that to the best of my scientific belief what I am saying is the truth—that life is a permanent thing that interacts with matter for a time and then leaves it and goes on under other surroundings."

Sir Oliver concludes as follows: "Realise that this present existence on the planet is but an episode, a temporary adventure, to be followed by higher and further adventures. Do not fear. Fear is torment. 'Perfect love casteth out fear.' The universe is ruled by Perfect Love. That is my message. Let us sing the hymn, 'Praise the Lord, ye heavens adore Him.'"

A.C.D.'S CONFESSION OF FAITH

"In a crowd of experiences of listening to famous men of the present and the past," says a writer in the *Yorkshire Observer* (March 12th), "none lingers more clearly in my mind than two addresses by the late Sir Arthur Conan Doyle and Sir Oliver Lodge, both delivered at Men's Brotherhood services at Eastbrook Hall, Bradford.

"It was here, I believe, that Sir Arthur made his first public confession of conversion to what is popularly known as 'Spiritualism.' He began by frankly acknowledging that as a young man he was a Materialist and went on—to the profound astonishment of everyone present, I firmly believe—to confess his faith in spiritual phenomena."

Mr. Clifford Potter, Editor of the *Survival Magazine*, has been appointed manager for Rider & Co., Ltd., who specialise in the publication of psychic books.

MARION'S WARNING "VOICE"

SPIRIT-CHILD WHO IS SAID TO HELP WHEN HE IS IN DIFFICULTY

MUCH interest has been aroused by the uncanny gifts of Marion. He calls himself a Sensitive—not a Medium. That is, in his remarkable telepathic and clairvoyant demonstrations, he admits no external agency. But the demarcation line between Sensitive and Medium is not hard and fast. Marion realises this himself.

In an interview which he kindly gave to LIGHT, he made some highly interesting revelations.

"Telepathy and clairvoyance," he said, "seem to me, up to a certain point, perfectly natural. My senses are simply more acute. I feel more, hear more, smell more. But now and then something happens which is a surprise and mystery to me.

"I had been, for instance, doing some experiments in Society. When I came to the third item on my programme I heard a voice: 'Don't do it.' I did not know why. I dropped the experiment straightaway without an explanation. After the performance, I was congratulated on doing so. It appears that there was a gentleman in the audience who had prepared to make me, for sheer thick-headedness, the laughing stock of the company.

"When I am facing difficulties or dangers, I always hear this voice. It is soft, like that of a little girl, always the same. I do not know what to make of it. I do believe in spirits in a manner, because I believe in survival. Shall I then regard this child as a guide? Why a child? Is it because my demonstrations are a form of hide-and-seek and appeal to child-mentality? I don't know. She was certainly described to me on two occasions. Once in Bucharest a lady (who could not have known anything about this voice, as I never talk about it) told me that she saw a child on a chair on the platform—a girl of about 12 years of age. Whenever I seemed to have a difficulty, the child rose and came to me. At the instant she reached me I solved my problem and the child went back.

"I am puzzled. My experience with Frau Silbert, the well-known Austrian Medium, did not solve this particular problem, but was highly interesting in another way. I was asked by the president of a Spiritualist society in Graz to come for a sitting. At the time I was in Frankfort. A lady friend with whom I was in touch had just been called to Vienna to see a sick relative. Before I left, she wrote that the patient was better. When I arrived at Graz, I was taken straight to the seance. I am certain that Frau Silbert did not know me. About fifteen people were present. The Medium appeared to be very nervous. She spoke in trance which left me unmoved. Suddenly she stopped and said: 'There is a spirit here who wants to speak to a man whose name is Joseph. Therese is with her. She wants to say something.'

"My Christian name is Joseph. Therese meant nothing. I kept silent. The Medium became irritable. She said: 'With Joseph there is the spirit of a child. He must know her. Why doesn't he own up? It is very important. Therese wants to talk of some papers.'

"I did not answer. Whereupon Frau Silbert broke up the seance.

"Reaching Vienna, I met my lady friend. Her relation, whom I never saw, was dead. Two hours before she died, she got a letter from America. That letter was very important. But it got lost in the hospital. I asked her name. To my astonishment I heard it was Therese."

In reply to questions, Marion told an interesting story of the first manifestations of his supernormal gifts. At the age of 12-13 he could always tell, in school, what the examination question would be on the following day. He had tremendous powers of visualisation. He never learned his lessons—just held the book, unopened, in his hands. He became conscious of the text, page by page.

(Continued at foot of next column)

A TRAGEDY FORETOLD

REV. CHARLES L. TWEEDALE, Vicar of Weston, writing in *The Yorkshire Observer* (Bradford) tells of a number of predictions by spirit-communicators received in his home which have had dramatic fulfilment. The following is one of the incidents he describes:—

On the afternoon of Friday, 13th October, a big car drove up to my Vicarage, and the chauffeur, coming up to the door, inquired whether Mrs. —, whom we had never previously seen or heard of, might see Mr. and Mrs. Tweedale.

On being shown into my dining-room, the lady said that, having heard of us and being much worried, she wished very much to have the privilege of a sitting with us.

Our sittings as a rule are strictly confined to our home circle and very intimate friends, but in this case we made an exception and my wife and I sat with her.

Almost immediately our wonderful spirit-communicator C—, so marvellously accurate in the past, came, and the following resulted:—

C.: Don't worry, Marie says that all is well and that there are many changes coming which will make you sure that this trouble is for the best.

We then asked the lady if she knew who the spirit "Marie" was, and she replied that she did, and that her relative "Marie" had "died" some little time previously.

C.: Who suffered from "the liver"?

The lady, astonished, then informed us that her son, Henry, was suffering severely from a liver complaint, and had been in the hands of doctors, who advised an open-air life.

C.: There is a death soon which I don't want to tell—within three months.

On this the lady cried aloud: "Oh! this is worse than all, and will never do! You must not leave it like this!"

C.: Did I not say that you must not worry?

So the lady was compelled to leave it at that and took her leave.

Three weeks later, on 4th November, the newspapers recorded how her son, Henry, who had suffered severely from liver complaint, threw himself under a tube train in London and was killed on the spot, thus dramatically fulfilling the prediction given in my dining-room three weeks previously, and again, and for the fiftieth time, proving the awe-inspiring accuracy, under the permission of God, of our spirit-communicators.

(Continued from previous column)

The teachers tested him and were deeply puzzled. They came to discover his gift in a strange way. In an examination in algebra he wrote the problem on the blackboard and worked it out. The result was correct, but the teacher discovered an error in the approach to the problem. He could not understand how the result could be correct. He gave another problem. The same thing happened. Thereupon Marion confessed. He told the teacher that he knew the whole book by heart and told of the page from which the problem was taken.

This incomprehensible power was the subject of much amusement with his fellow-students. He would learn a whole telephone book, names and addresses, by holding it in his hand, and then answer questions. If told a name, he would give the address and telephone number. If told a telephone number, he would give the name and address.

As the years went on, he lost this phenomenal visualisation and developed telepathic and psychometric powers instead. He could go into people's thoughts and into their past. Gradually, also, into the future. This does not come in visions but in feelings which have to be clothed with the right words and only then emerge into a picture.

Prof. Hans Driesch, Prof. Thirring of Vienna, Prof. Molitoris of Erlangen and Prof. Fischer of Prague have conducted a number of experiments with Marion.

LADY NOVELIST'S PSYCHIC EXPERIENCES

MISS WINIFRED GRAHAM TELLS OF HELP FROM THE "OTHER SIDE"

IN a palatial riverside residence of rare old-world charm, where Nell Gwynn's memory adds fragrance to the historic atmosphere, Miss Winifred Graham, one of England's popular lady novelists, favoured a representative of LIGHT with a special interview.

In private life she is Mrs. Theodore Cory, and lives with her husband in their house, St. Albans, which was built by Nell Gwynn, for her son, the Duke of St. Albans. Three hundred years ago, an underground tunnel connected it with Hampton Court. The tunnel is now blocked in, but the thrill of it remains. The pangs and joys of many famous people give the place a mingled air of wistfulness and peace. It was here that Bulwer Lytton resided. It was here that Croker dreamed and died. It is a house of inspiration, sheltered by an immense cedar tree and fronted by a wonderful lawn which an age-old catalpa tree—with gnarled branches that grip like an octopus—holds under a spell; an influence which may perhaps claim to have played a part in Miss Graham's great literary success. She has written sixty novels, many of which ran as "best sellers" for years; and her two thoughtful psychic books (*My Letters from Heaven* and *More Letters from Heaven*) introduced psychic philosophy to a wide circle of readers in need of comfort and enlightenment.

"My father died in 1922," Miss Graham said. "On the day of his death and for the whole of the afternoon my hand was controlled, and I wrote messages in which he described his passing, the people he had met, and his first impressions of the glorious land in which he now found himself.

"I was not a Spiritualist. I had seldom attended seances; and I had practically no experience in automatic writing. I cannot write for anyone else, but have kept up my correspondence with my father for the past twelve years. The key to his powerful control is the link of love that exists between us. The sense of his living presence was a Godsend to my old mother, whom nothing else would have sustained under the burden of her years.

"My father explained to us that death had been no shock to him; it had merely been an expansion of consciousness, bringing to him an understanding that could only come to those on earth by that rare experience of illumination. He implored me to publish his messages; but I was reluctant to do this: it seemed such a terribly private secret. However, when Robert Blatchford announced his conversion to Spiritualism in the Press, I realised how wrong it is to keep secret a revelation that might bring comfort to thousands of people. I am happy to say I have never regretted this decision. The books are still selling; and the proceeds are sent to the Widows and Orphans' Fund of the National Fire Brigade Union, in which my father was deeply interested.

Are you conscious of psychic help in your literary work? I asked.

"In the old days," Miss Graham replied, "I used to think out the plots of my books in advance; I was not conscious of any help. It appears, however, that since I began automatic writing—so I am told in my scripts—I have a Guide who helps me from the Other Side. He is said to have been an actor in Garrick's time who always longed to write. Certain it is, that my plots have twists and turns which I myself would never think of; and very often, while dictating to my Secretary, I make no creative effort whatever: thoughts come to me with a rush, and of a nature that I simply cannot ascribe to my own sub-consciousness."

Have you had psychic experiences of another type?

"Yes, but I do not know to what they amount. Years

ago, I was waiting with my mother for a cab in London. As one lurched along, I saw a black figure leaning out and signing us away. I felt disappointed that the cab was engaged, when it came to a stop in front of us, and lo! it was empty. I thought that the vision had been sent as a warning not to take that cab; but there was no other in sight. As soon as we got in, the horse bolted and dashed across the street against a railing. That was enough, and out we jumped.

"The other experience befell me in the train from Hampton Court to Waterloo. I saw a man with a pile of books on his knees. For some reason I stared at him and felt chilled. The discomfort was so acute that I decided to get out of the train at the next station. To my immense relief the man got up and left the train at the next stop. At Clapham Junction I suddenly saw him sitting opposite again. Seized with terror I ran the whole length of the train into the last carriage.

"That is all. But my mother may tell you something of her own experiences in this house."

APPARITION OF NELL GWYNN

I was introduced to Miss Graham's mother, the previous owner of St. Albans, a charming lady, keen and alert. She said that she reads LIGHT from cover to cover every week. Fully alive to the spirit of research, she wrote out and signed for me the following testimony:

"Some years ago, a girl staying here was much surprised at the vision of a beautiful lady against her bedroom wall, in evening dress, surrounded by a bright light. Asked if she felt frightened she replied: 'Oh no, she was so lovely, I was only sorry when she disappeared as I looked at her.'

"I had a portrait of Nell Gwynn, copied from the Beauty Room of Hampton Court Palace. It was put away in a boxroom. I caused it to be placed on a table downstairs. When the girl saw it, she exclaimed: 'Oh, that is my beautiful lady, the dress and all!' Since then, the picture has been properly hung up. I imagine that Nell Gwynn did not like being hidden in a boxroom.

A TRAGEDY RECALLED

"When first my husband and I came to live here, we were seated one night in a punt on the river. Suddenly my husband exclaimed: 'Do you see anything in the Magnolia Tree?' 'Yes,' I replied. 'A man hanging.' It was bright moonlight. We both rushed to the tree and the figure disappeared. Shortly afterwards, at a ball at Sunbury, my husband was introduced to a lady who said: 'I hear you have bought that old house, St. Alban's, by the river, where the man hanged himself on the Magnolia Tree.' Instantly he said: 'Do tell me the story of it.' She replied: 'I really don't know any story, except that it was a footman who got into some trouble either about the maids or money, and who ended his life in that manner.' We never saw the vision again."

SEEING A STORM APPROACH

In the *Life and Experiences of Edmund Dawson Rogers* reference is made to an invalid lady who could see the coming of a storm. The reference is as follows:

"She saw, as it were, little dark specks form in the air. At first these had no apparent motion; but after a time they revolved, at first slowly, and by and by, as they increased in number, with greater rapidity, till they presented to the vision a wild perplexing tumult. All this she described to me as she said she saw it; and when the confusion was at its height she shaded her eyes with her hand as if expecting the outbreak of the storm. At that moment it came with, to my mind (sitting as I was in a partially-shaded room) no premonitory warning—a vivid flash of lightning and a loud crash of thunder, almost simultaneously."

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).

"SPIRITUALIST" AND "CHRISTIAN"

Sir,—I thank Miss Dallas for her letter in *LIGHT* of March 9th, for I always benefit from her friendly comments. I think we generally agree as to the "fundamentals"; and, even if we don't—well, there is room for much difference of opinion. As she intimates herself, intolerance of the beliefs of others is a sign of a regrettable narrowness.

Apparently Miss Dallas and I do not attach quite the same meaning to the words "Spiritualist" and "Christian," but this is no doubt a very common thing. These two words are so controversial that many different meanings could be selected out of a fairly large dictionary, and who shall say which is the "right" one.

I agree with Miss Dallas's quotation from Archdeacon Wilberforce, but I doubt whether many Bishops and clergy would allow me the label of Christian, and I suspect they would ask first, not "is he a passably decent sort of man" but "has he been baptised and confirmed into the Church of England?" However, I may be wrong. I certainly find myself in accord with several Nonconformist professors of theology who are friends of mine.

And perhaps I may be allowed the title of Spiritualist. In fact, I think that Spiritualism is very like Christianity in its early and pure form, while Christ was teaching it.

J. ARTHUR HILL.

* * *

SPIRITUALISM AND CHRIST

Sir,—I am seriously disturbed about Spiritualism and the line it is taking against Christ. I know that a paper like *LIGHT* must see all sides, but it rarely—if ever—sees the side of Jesus Christ. It often alludes to the teaching of Malachi (Imperator), but on the rare occasions when St. Paul is spoken of, it is in a rather patronising and almost contemptuous way. But St. Paul was quite as great a Medium as Mr. Stainton Moses, and St. Paul's Control was Jesus Christ Himself, on whose teaching the whole framework of civilisation is built. And St. Paul died for his faith.

It is not that I am unaware of the valuable work that Spiritualism has done to prove Survival, but Survival is not the end of the spiritual life. My own messages—very high ones and entirely convincing to me—speak in very different terms of God and Christ from the sayings recorded in *LIGHT*, which too often seem to be endless discussions of things that can never be scientifically proved. No doubt the Churches are partly to blame, for they have never faced the facts that Spiritualism sets out to prove—but this does not clear Spiritualists in their attack upon Christianity.

Then another thing I greatly regret is the growing disbelief in prayer. We are given sad and thrilling accounts of earth-bound spirits by Mary Pickford and others, who dismiss them at best with rather contemptuous pity, but earlier Spiritualists speak of the power of prayer to help these poor Earth-bound spirits to rise.

Miss H. Dallas' letter and Mr. Evans' lectures reported in your issue of March 9th are refreshing instances to the contrary of that of which I complain.

I have been a reader of *LIGHT* for ten years and I am very sorry to feel compelled to write this letter.

(MRS.) B. P. LATHBURY.

54 Burton Court, Chelsea, S.W.3.

* * *

FACTS REVEALED BY SPIRITS

Sir,—Professor Richet's assertion (*LIGHT*, January 26th) that no scientific fact has been revealed by spirits is inconsistent with the report of General-Major Drayson, who in the year 1858, at a seance in his house was approached

by a spirit who pretended to have been an astronomer in his lifetime. Drayson asked him to give an explanation of the recurrence of the Uranian moons. He received information which gave a solution to the conflict between the apparent fact and the Kent-Laplace theory. The recurrence was explained by the angle of inclination of Uranus.

Drayson worked out the problem geometrically, had it printed in 1859 in the *Royal Artillerie Institute* and in 1862 in a special treatise: *Common Sights in the Heavens*. The hypothesis was in contradiction to all astronomical teachings but was afterwards accepted by all astronomical teachers.

Some time later, General-Major Drayson in another seance with the same Medium asked the spirit if he knew another fact unknown to astronomers. He was told that Mars had two moons. Sixteen years later the two moons were discovered. (See *Spiritualism* by Dr. Carl du Prel.)

H. CLAUSS.

New-City, N.Y., U.S.A.

[NOTE: The facts above referred to are disputable. Flammarion (see *Encyclopaedia of Psychic Science*, p. 16) found the spirit-reasoning, as regards the moons of Uranus, false. As regards the satellites of Mars, the spirit communication was not published at the time. Further, it was no new claim, as 175 years before their actual discovery, Swift revealed, as findings of the astronomers of Laputa, facts which show a striking agreement with the calculations of Prof. Halle, the actual discoverer (op. cit., p.114). EDITOR.]

* * *

FREE WILL OR DESTINY?

Sir,—May I say, in reply to Dr. Cannon, that if a man has to do what his *unconscious* (the word is Dr. Cannon's) self makes him do, he is as much a creature of destiny as if he has to do what external causation makes him do. Dr. Cannon states categorically that "in ordinary waking life, although we believe ourselves free, we are really under restraint as is the hypnotised" (*The Invisible Influence*, p. 117).

The Indian Government's expedition to Tibet was nearer to the days of the South African war than to the present time, and the casualties from enteric among the British troops in South Africa were deplorably heavy, but no one attributed them to Boer magicians.

Wraysbury, Bucks.

GODFREY BURCHETT.

* * *

BRITISH LYCEUM UNION APPEAL

Sir,—The British Spiritualists' Lyceum Union is passing through a very critical period and is urgently in need of financial assistance. Despite the industrial difficulties, Lyceumists all over England are making special efforts, in aid of a "Restoration Fund," the object of which is to try to raise £800 in order to place the Lyceum Union on a more secure financial basis.

There may be friends, inside or outside our organised Spiritualist movement, who are in sympathy with the Lyceum teachings and are able to appreciate the extensive work which the Lyceum movement as a body is doing, work which has for its primary object the unfoldment of the innate powers of the child mind, and the presentation of the truths of Religion as far as we understand them.

To these friends we are making a very special appeal for donations to our Restoration Fund. We need the financial as well as the sympathetic support of all, and trust that our appeal may reach also many old Lyceum workers and Church friends, who are perhaps not now directly in touch with our Lyceum movement, but who may be willing to donate some small amount towards the £800 and thereby help forward the valuable work which our present Officers and Leaders are so loyally carrying on.

Donations, large or small, will be very gratefully received and acknowledged.

LILLIE GEORGE,
85, Queen's Road,
Everton, Liverpool 6.

Hon. Sec., B.S.L.U.
Restoration Fund.

"PROBLEMS THAT PERPLEX"

Sir,—I have observed several queries similar to the above, so headed in LIGHT of March 16th, regarding communications partly false and partly true or wholly false.

Surely if we realise that we pass over with the characters that we have built up in earth-life, this is no matter for wonder. There are crowds of undeveloped spirits in the Unseen. This has been told us many times. Mrs. De Morgan, in her book, *From Matter to Spirit*, written in 1863 (which is still one of the best of its kind), says the same thing on page 203 *et seq.* They are as they were in this life—"practical jokers," deliberate liars, dull, uninformed and confused personalities; and such messages proceed from them.

The strange thing is that able men and women should take these messages from totally unknown minds as necessarily authentic! My own Communicator has warned me again and again to pay no heed to messages whose origin is not thoroughly well substantiated by normal means. It is not only the Medium or "control" whose honesty is in question.

Every private sitting should be opened with prayer for guidance and the expulsion of intruders. The control can usually secure this; not always, for some of the intruders are as "pushing" as they were on earth. The control will then give a warning to close the seance. This has been done many times. If people neglect the means they will, of course, get unreliable results.

* * *

S. DE BRATH.

RESCUE CIRCLE IN THE BIBLE

Sir,—Has it occurred to anyone that a distinct psychic explanation is possible for that keenly-disputed passage I Cor. xv, 29: "What shall they do which are baptized for the dead?"

Is it not probable that some, feeling the extreme value of the Sacrament of Baptism, got in touch with the spirit of a departed unbeliever and interrogated him through the mouth of a Medium as to his faith, and then, for his benefit, *baptized the Medium through whom he was functioning?* I never heard the suggestion put forward, but it might be worthy of consideration.

Again, when Peter says: "Moreover, I will endeavour that you may be able *after my decease* to have these things always in remembrance" (II Peter I, 15), he means (as Sir Oliver Lodge might say now): "I will endeavour, *after my decease*, that you may have these things always in remembrance"? At least, so I have thought for years. Of course, such an interpretation would scare commentators who are afraid of the Communion of Saints. Botesdale, Diss.

* * *

ROBERT WHITMORE.

"STOPPING THE SUN"

Sir,—That the ancients even in the time of Genesis had some knowledge of herbal dope is clear, for we read of Reuben finding mandrakes, a narcotic plant, which formerly was thought to be an aphrodisiac and a cure for barrenness.

However, the fact that the *miracle* is recorded in the "Book of Jasher" is sufficient explanation and there is no necessity for a dope theory. In Dr. William Smith's *Dictionary of the Bible*, we learn that "The Book of Jasher" was probably an anthology of songs written in praise of "Upright Men." Hence we may include the *miracle* in the same category as other examples of poetic hyperbole—*e.g.*, "The sea saw it and fled," "the mountains skipped like rams" from the Psalms, and the doubtful compliment "Thy nose is as the tower of Lebanon which looketh towards Damascus," in Solomon's Song.

Again, let us not forget the "Angels of Mons" which stayed the advance of the mighty Hun. Behold are not the records thereof to be found in the files of the ungodly press, even unto this day?

WM. E. GOYER.

Yorkshire Psychic Society, Bradford.

MISS PIXLEY'S LECTURES TECHNIQUE FOR TRAINING FACULTY OF AWARENESS

Sir,—On reading through the report in LIGHT of March 16th of the lecture which I gave at the L.S.A. on March 8th, I see that, owing to lack of space you have had to give a very abridged account, which I feel may perhaps cause some confusion in the minds of your readers.

It is essential to avoid anything that militates against the understanding of that vital truth (the knowledge of the Laws of Light—*i.e.*, the Consciousness of Christ) which is being revealed to me. It is my duty and my privilege to pass on this Revelation to those who desire to possess it for themselves.

May I therefore take this opportunity of informing all who are interested that the lecture on Transmutation, together with the preceding lectures, will shortly be published in full.

I am given to understand that my various references to "technique" in these lectures are a cause for irritation, and that I am accused of sounding a note of mystery and secrecy. There is nothing mysterious or secret about the technique in Light. It is a definite process of training the latent faculty that lies in every man—namely, his potential awareness of God. No mathematical lecturer could give in one brief address the whole system of mathematical education; so do I find it impossible to give in any one lecture the technical side of this education of our spirits.

At the same time, I would be failing utterly and rendering null and void the whole object of my lectures if I did not state quite clearly that there is a technique for training our faculty of awareness; that it is within the reach of every man to achieve, by means of this technique, his own certainty and experience of the power of the Spirit of God in human life; and that the knowledge I possess is at the disposal of all who desire to share it with me and will communicate with me. OLIVE C. B. PIXLEY 9, Ashburn Place, S.W.7.

* * *

MR. BLIGH BOND'S NEW BOOK

Sir,—Doubtless we shall read in LIGHT in due course a notice of Mr. Bligh Bond's latest book, *The Secret of Immortality*. I merely desire to tell those who have not yet seen it, that they will find it well worth careful study. It is profoundly interesting. That it is obscure in some passages is not surprising when we remember that the communications were made through the hand of "John Alleyne" (Captain Bartlett), whilst Mr. Bond was occupying his conscious attention by reading aloud to him from a book on quite another subject. The wonder is that so much is not only intelligible, but in quality of thought not unworthy of the source from which it claims to come. It will appeal to students of a philosophical trend, not to those seeking proof of identity; those who are prepared to ponder, as well as to read will find in it a mine from which to dig valuable treasure.

H. A. DALLAS.

* * *

FATHER KNAPP AGAIN

Mr. John Franklin, president of South London Spiritualist Mission, Lausanne Hall, Peckham, writes drawing attention to the allegation by Father Knapp, the conjurer-priest, that at a public meeting Sir Arthur Conan Doyle admitted that 99 per cent. of Mediums were fraudulent, and asking if any readers of LIGHT were present when the statement was made.

Mr. Denis Doyle, Sir Arthur's son, denies that any such statement ever was made by his father and suggests that what Sir Arthur did say was that "*even if* 99 per cent. of Mediums were fraudulent (which they emphatically are not) the remaining one per cent. would unquestionably prove the truth of survival after death."

Light

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NEW ANSWER TO AN OLD QUESTION

A SUBJECT old but still full of interest is raised in a letter from Mr. J. Arthur Hill, which we publish to-day. Mr. Hill asserts his claim "to be allowed the title of Spiritualist," but doubts whether "many Bishops and Clergy would allow him the label of Christian." "I suspect," he writes, "they would ask first, not 'Is he a passably decent sort of man?' but 'Has he been baptised and confirmed into the Church of England?'"

Very opportunely this problem was dealt with recently in *The Modern Churchman* (February 15th) by the Editor, Dr. H. D. A. Major, and an answer was given which we think not only good but decisive. Dr. Major was dealing with the question: "Are Unitarians Christians?" but what he wrote is as applicable to Spiritualists as to Unitarians. "By the test of the Nicene Creed and the subsequent action of the General Councils," he says, "Unitarians are excluded from Church membership; *they are no doubt deprived thereby of the title of Catholic and Orthodox, but not of Christian.*" Proceeding, Dr. Major writes:

"When we use the dogmatic test to decide whether anyone is a Christian, we are compelled to acknowledge that *Christ gives no authority for the application of this test.* Christ's test of discipleship was not dogmatic, but the test of *conduct and character*: 'By their fruits ye shall know them.'"

If Dr. Major is right—and we think he is—then a Bishop might properly say that Mr. Hill, or any other Spiritualist, is not entitled to be called "Catholic or Orthodox," but *he has no authority to deny the title of Christian.*

Unhesitatingly we claim that a Spiritualist may be and frequently is a Christian; and it is within our knowledge that many Christians are Spiritualists, even though they do not all use the title, and may even object to it being applied to them.

Properly understood, Spiritualism is the ally of Christianity—since it joins issue with the

Rationalist enemies of religion on their own ground and offers experimental evidence corroborating and making credible the supernormal (but not supernatural) incidents described in the Gospel records of the death and resurrection of Jesus, and also by emphasising, as Jesus did, the importance of character and the uselessness of empty profession: "Why call ye me Lord, Lord, and do not the things which I say?"

Sooner or later—and the sooner the better for themselves—the various Churches will be compelled to recognise all this; for, without the evidence that Spiritualism can supply, the Churches cannot hope to meet the destructive criticisms and determined attacks of their Rationalistic opponents.

A FRAID OF SPIRITUALISM

SOME Christian preachers who would be glad to accept the help offered by Spiritualism in proving the reality of survival are afraid that acceptance would mean the suppression of what they regard as distinctively Christian conceptions of the after-life. Preaching on Sir Oliver Lodge's broadcast talk (reproduced in full in this issue), the Rev. P. F. Chambers (Baptist), of Bournemouth, expressed that fear last Sunday.

"Christianity," he said, "gave assurance of something more vital than mere survival or even endless existence; its specific gift was eternal life, a vastly greater reality than immortality."

The mistake that Mr. Chambers and many others make is in supposing that if they accept the so-called Spiritualistic evidences of survival they must at the same time accept a body of beliefs as to what proved survival involves, both in this life and in the after-life. That, however, does not at all follow, as is shown by the fact that a great variety of beliefs is to be found amongst those who accept the proofs of survival. Anglicans, like the Vicar of Weston (Rev. C. L. Tweedale), Methodists like the Rev. C. Drayton Thomas, Unitarians like the Rev. Leslie Belton, find it possible to accept the *facts* of Spiritualism and yet continue loyal to the tenets of their respective Churches; and in the Baptist Church, to which Mr. Chambers belongs, the Rev. F. C. Spurr and the Rev. Walter Wynn have both made valuable contributions to the evidential literature on survival and yet remained honoured members of their denomination.

Spiritualism, as we understand it, is primarily the scientific basis of all religions—the "preamble" as F. W. H. Myers called it—and should be welcomed by all religious people, whether they are inside the recognised Churches or outside in societies such as those affiliated to the Spiritualists' National Union or the Christian Spiritualist Federation. The *facts* are simple and should command general agreement; the *implications* are infinite and are matters on which each person must decide for himself.

SPIRIT-IDENTIFICATION

TRANSLATED BY MISS ISABEL EMERSON

The following review by Dr. Emilio Servadio in "La Ricerca Psichica," of an article by Signor Bozzano, will be of interest to English readers:

SIGNOR ERNESTO BOZZANO publishes an interesting essay under the title "In Defence of Spirit-Identification" in the October and November numbers of *La Revue Spirite*.

He justly observes that, especially in recent years, there have been cases of spirit-identification so detailed and complicated as to arrest the attention of investigators; but that many of the leading students of metapsychics have neglected them, or only examined them hurriedly, as though afraid of facing them. The same observation was made by a member of the American S.P.R. in 1930, in an article from which Bozzano quotes freely.

Bozzano's essay was written in answer to an analysis by Dr. Osty of a presumed case of spirit-identification, which the Director of the Institut Métapsychique International judged to be a case of subconscious personification, combined with thought-reading, during the delirium preceding death. Bozzano remarks that in this case Dr. Osty was perfectly right; but he criticises the generalisation inferred by the French scientist from the case under examination, as though there were not on record far more complicated phenomena of spirit-identification.

Bozzano then proceeds to consider six important cases of spirit-identification, taking the particulars from the original text.

The first case cited is the well-known one of the *Return of Oscar Wilde* through the mediumship of Hester Dowden. In that case, as our readers will probably remember, not only were there personal communications of facts unknown to all those present, and afterwards verified, but elaborate proofs were given, such as the production of hundreds of pages in Wilde's handwriting, and even the composition of an entire play, dictated in the inimitable style of the English writer.

The second case is that described by Miss Nea Walker in *The Bridge*. Here a deceased husband succeeded in demonstrating his identity to his wife by means of an accumulation of detailed evidence, containing certain inaccuracies which, taken together with the other communications, eliminate all question of subconscious intervention.

The third case is the well-known *Hacking Case*, in which the deceased communicator, who was unknown to all the sitters, furnished over 300 particulars for his identification and appeared to the Medium in an evidential manner. This case was insufficiently analysed by Mr. Soal (of the English S.P.R.), who overlooked the most important particulars.

The fourth case cited by Bozzano is that of *Hattie Jordan* who manifested through the writing mediumship of Madame von Reuter, mother of the violinist. In this case, besides giving numerous proofs of identity, the communicating entity had recourse several times to ingenious stratagems for indicating a name or detail, putting the sitter through veritable mental gymnastics, and herself solving the riddle when, notwithstanding many efforts, the suggested particular was not clearly ascertained.

The fifth and sixth cases refer respectively to the Chinese spoken by "Margery" in Dr. Whyman's experiments, and to the Egyptian written by "Rosemary," through whom an entity communicates who claims to be an Egyptian princess of thirty-five centuries ago. Bozzano relates an extraordinary episode in connection with the latter. A phrase of greeting having been addressed by an Egyptologist to "Lady Nona," the entranced Medium replied with a phrase totally different

from that which might have been expected, and this because the phrase of greeting contained a term whose pronunciation might easily be misunderstood and interpreted in the sense given to it phonetically by the communicating entity.

"PSYCHIC RAPPORT"

Bozzano then makes some interesting remarks regarding the limits of the metagnomic faculties of the living; limits which, contrary to Osty's opinion, appear to be sufficiently clear and to come under the law of "psychic rapport." He says:

"Telepathic or telemnesic communications between a Sensitive or Medium on the one hand, and an absent individual on the other, cannot take place unless one of the following conditions be present: either a personal acquaintance between the Medium and the absent person; or, failing this, one among the sitters who knows the absent individual personally; or when an object which has been worn by the person in question is presented to the Medium (psychometry)."

In all cases where this law, which is closely allied to what takes place in the physical field, cannot work, we must have recourse to the spiritistic interpretation.

Bozzano reminds his readers that the phenomena of identification are not limited to the cases where the communicating entities furnish personal details. Proofs are found in numerous other categories of metapsychical facts, which have been collected and analysed by him in a long series of monographs. He clinches the statement that "animism proves spiritism," by pointing out that the metapsychical phenomena appearing in a living person independently of the laws of biological evolution seem to be latent faculties which can only be fully exercised when the spirit can detach itself from the body, that is, after death."

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FROM ALL BOOKSELLERS

THOUGHT IN RELATION TO RESPIRATION

VALUABLE HINTS FOR PSYCHICS

By MRS. HEWAT MCKENZIE

IT is a commonplace that, under the influence of varied types of thought, we breathe faster or slower than normal or take shallow or deep respirations. We make these changes involuntarily and then realise what has taken place. In this, most of us are at the mercy of our emotions; but it is a newer idea that *all thought, emotional or otherwise, influences our breathing processes.*

The "Cannon Psychograph" (the invention of Dr. Alexander Cannon, M.D., the author of *The Invisible Influence*) demonstrates this in a remarkably lucid manner. In the above book Dr. Cannon refers to the instrument (pp. 43-48) and in an article in *The Medical World* for August 18th, 1933, it is also dealt with. By Dr. Cannon's kindness, I have before me further details and illustrative graphs of many experiments from which he courteously allows me to quote.

Breathing is a subject of peculiar interest to all psychic students. In the East, its technique has been studied and elaborated in the most vital and comprehensive way, and many of the phenomena at which we marvel are the result of long years of training in breath-control in the various Yoga systems. In the West, we are sometimes warned against such practices, not because they are wrong, but because the results are potent and dangerous for those who have not access to the wise supervision required nor are observing the mode of life desirable while undertaking such exercises.

TUNING-IN BY DEEP BREATHING

But simpler exercises in breathing accompany all psychic development. We "tune in" with our group by quiet deep-breathing; we can even assist the production of phenomena, or "steady" conditions, by such regularised action; we note the deep inspirations taken by the Medium going into trance and the Healer getting ready to assist a sufferer. It is our *thought* we are controlling by such processes, and it will help us to do so more intelligently when we study the reactions graphically demonstrated by the Psychograph.

The Medical Research Council made a grant to Messrs. C. F. Palmer (London) Ltd., to make the instrument to Dr. Cannon's specifications; and in various ways it is claimed to be superior to the pneumograph, or respiratory box, in the delicacy of the movements which record minute alterations in breathing.

It is claimed also that two records by two different subjects can be made simultaneously, and Dr. Cannon claims that by this means he demonstrates visibly the reality and mechanism of telepathy.

The instrument is operated by a clockwork mechanism which makes the user independent of an electric supply, and the apparatus, being portable, can be taken anywhere at the shortest notice. A record of one "per minute can be made, or for fine experiments it can be adjusted to more than three" per minute. Long records of as much as seven hours duration are also provided for by a special attachment if required, and in general the manipulation seems simple and within the compass of any intelligent person.

It is highly instructive to study the graphs of many ordinary thought-processes. When the attention is of a *fleeting* nature, the result is uniformly regular; but when a sigh escapes the subject, there is an immediate variation from 7 m. to 40 m. When *deep concentration* takes place, requiring exacting and prolonged thought, the graph-lines tend to become smaller, sometimes very small indeed, and a warning is given that such deep concentration should on no account be indulged in for prolonged periods—a break should be made every hour at least—as the shallow beathing indicated does not allow proper oxygenation of the lungs and grave trouble or even

disease may be induced. We are all familiar with the pernicious effects produced in those who, in season or out, devote themselves to unwise psychic concentration, and here we have the cause of such effects demonstrated to our sight.

Wandering thoughts make a graph of great variety. Thinking of "nothing" gives a fairly regular group; but, let the fire crackle or let the attention be caught by a passing train, or let some music impinge on the ear, and the lines dip and extend wildly. Quiet sleep gives a very regular account of itself—but, changed into hypnotic sleep, the respirations become long and deep with "square top" intervals instead of the round or sharp aspects of the previous states.

Visual thought (thinking entirely in terms of vision to the exclusion of auditory or other types of thought "obtained at its best in deep hypnosis or in waking state with very intelligent persons") gives a beautifully regular picture. The concentration of a good normal clairvoyant might parallel this, where the attention is "held" steadily to the exclusion of all disturbing influences.

Auditory thought is definitely recorded as irregular in type and indicates more interference in "listening" than in "seeing." We are aware that there are fewer consistently clairaudient Mediums than there are clairvoyants, as if the conditions which make the former gift possible are more variable.

A REMARKABLE GRAPH

Kinæsthetic Thought, when a line of thought is dictated to the subject, produces a remarkable graph, with lines sharp and long and concentrated—and Dr. Cannon points out that most people use visual and kinæsthetic memory: they remember things better when they both see them *and* write them down, as the matter is powerfully impressed on the mind; and he believes that the cleverest people think in visual, auditory, and kinæsthetic thought separately or collectively with the greatest ease.

This is shown by records of "The Fatigue Phenomena" as a test of intelligence. The subject *under hypnosis* is taken to an imaginary school where he can *see* the multiplication tables, or he can *hear* children saying them, or he has to *do* them for the children. A very intelligent subject will see the tables clearly and go right through them to ten times. Then he no longer *sees* but *hears* and finishes to twelve times. An average subject will only *see* as far as seven times, will *hear* to ten times, but has to finish the twelve times table by actually *doing* them. The less intelligent subject *sees* only as far as three times, hears to seven times, and *does* the rest; while a dull-witted person may not *see* the tables at all, but begins by *hearing* and can *do* very little—dislike and wandering thoughts and even sleep-states developing.

From these experiments, Dr. Cannon deduces that pure visual thought is indicative of marked evidence of intellect, and that the fatigue indicated by *bearing* and *doing* are valuable in tests of intelligence.

All developing psychics know how quickly the inner visual attention tires them, and how easy it is to be distracted or to fall asleep.

Could we argue from this that experienced clairvoyants who are able to maintain their visualisation for sustained periods are very highly intelligent persons?

Dr. Cannon has given particular attention to the subject of *asthmatical breathing* and notes that the rhythm of music influences thought-processes by holding the attention, and tends to make the irregular-intervalled graph produced by asthmatical subjects into a more regular one. He believes that hypnosis and drugs act in a similar way. The graphs, before and after the musical item, are illuminating as to the effect of the latter; and once the breathing becomes regular, the asthma does not exist as long as this is maintained. This is a remedy ready to hand for

many sufferers from this exhausting complaint and should certainly be experimented with.

The *telepathic experiments*, shown on two graphs made at the same time by an agent and percipient, record a remarkable synchronisation. The agent is asked to close his eyes and to think intently upon a subject while the percipient directs his attention to the agent and seeks to perceive his thoughts. Neither subject can see the recording drum. Ninety-five per cent. of cases examined could tell what the other was thinking about in simple tests, others could "sense" the "atmosphere," and although the graphs corresponded with those of the thinkers they could only consciously state whether the thoughts were pleasant, unpleasant, etc.

"This mechanical demonstration of telepathy emphasizes more than ever the importance of environment in every case and in every sense of the word." "We grow like those we live with, the result of constant mental atmosphere."

This demonstration might open up a useful study in the investigation of "cold-blooded" telepathy which has so often given but poor results as compared with "spontaneous" successes.

"These various demonstrations, numbering nearly 200, reveal that a definite 'pattern reaction' concerning the relationship of thought-processes to the act of respiration does exist," says Dr. Cannon, "and opens up a wide and important field not only as a study but in the treatment of certain mental and physical diseases, fatigue states, and abnormal mental reactions to the drama of life, and that the closer study of these as used in the East are beneficial to a greater extent than modern medicine would care to admit. By correcting the type of breathing, abnormal thought-processes may be corrected, as for instance the very shallow breathing of the dementia præcox patient. Crime, likes and dislikes, suicidal tendencies, and other emotional factors can be demonstrated and should prove of value to the individual and to the community."

Psychology has long experimented in demonstrated reactions, and if the field can be extended in the way Dr. Cannon suggests, a new era in tackling some of mankind's severest afflictions is opening, and we are grateful to the pioneers who are giving this their close attention.

"MODERN MAN AS SOUL-SEEKER"

MR. DIMSDALE STOCKER lectured on the above at the British College of Psychic Science on March 14th, when Mrs. Hewat McKenzie acted as chairman to an appreciative audience.

The speaker said that his choice of a subject had been stimulated by the reading of Jung's *Modern Man in Search of a Soul*, which he commended to his audience. Speaking of the older view of matter and the mechanistic idea of the Universe, Mr. Stocker said he saw this as a consequence of the loss in man's soul of touch with beauty and creative work, and that as soon as man began to exercise new freedom within himself, so science followed with wider views of spontaneity in the Universe. The "unconscious," racial and individual, included unlimited resources and man's business was to find in it his own centre and point of contact and gain inspiration for life from this source. Jung agreed that traditional religion failed to give inspiration to many to-day, and the speaker held that the resources of psychology and mental therapeutics, and such presentations as Spiritualism and kindred movements afforded, were meeting this very human need.

Urging that faith in the Universe was a prerequisite of this discovery of the dawn of the Soul, Mr. Stocker said there was nothing in the modern study of the psyche which refuted the claims of Spiritualism, and that the glory of the Soul and a realisation of its energies were possible here and now as well as in the future.

"If a Medium tells me that my wife laughs at my old hat I shall be more impressed than by the most eloquent description of the silver-blossomed bong trees of the Pleiades. (Robert Blatchford: *More Things in Heaven and Earth*.)

LOST ATLANTIS

ATLANTIS, the lost continent, and its inhabitants formed the subject of the address given by "Power" through Mrs. Meurig Morris at the Æolian Hall on Sunday evening, March 11th.

More or less authentic history begins in comparatively recent times, but tradition takes us much further back. Amongst these traditions—a tradition, as "Power" said, even in the time of Plato—is one of a lost continent. It was of this land that "Power" spoke, not treating it as traditional, but as real history with which he was very familiar.

The Lemurian period having ended, he said, there were cataclysmic changes affecting the earth's surface, and the new land became the home of a new race, the Atlanteans. As a teacher of Reincarnation, "Power" had no hesitation in saying that *we* lived in the Atlantean period, and evolved many of our faculties at that time and in that race.

The predominantly etheric structure of the Lemurians now gives place to the better-organised physical Atlantean type of great stature. "There were giants in those days." There were also accompanying changes in the other provinces of the microcosm. The mind became more active, but, being immature, was dominated by the desire nature. There was still a natural, easy awareness of the super-physical, and reverence and awe of greater beings and powers was felt.

It was the Atlanteans and not the very much later Babylonians, "Power" said, who first studied astronomy and astrology. Their kings and rulers were named after planetary powers, and they conveyed to their people the corresponding influences.

It would seem, so the argument contended, that the Atlantean physical, psychic, and spiritual attainments were many, and their culture was correspondingly great. Indian, Egyptian and Greek lore originated with the Atlanteans, and their Divine teachers. They attained their golden age—then came the decline! Their work was done. Their contribution to the microcosmic structure of future races had been made.

"Power" did not show how destructive impulses originating in humanity could influence cosmic energies and bring about physical convulsions and cataclysms, but he asserted that this was the case. Spiritual wretchedness and physical destruction are, he implied, related quantities; and the submergence of Atlantis and its inhabitants was the natural outcome of the misuse of faculties.

But prior to the submergence, migrations had occurred, and colonies were established in which the best traditions and the purest practices of the race were preserved. These can, "Power" said, be recovered somewhat by a study of civilizations and cultures within the historic period.

T. G. WILSON.

MRS. STOBART TO VISIT CHELTENHAM

UNDER the heading, "Heroine of the War: Mrs. St. Clair Stobart to Visit Cheltenham," the *Gloucestershire Echo* (March 12th) has the following:

"Cheltenham will shortly have a visit from Mrs. St. Clair Stobart, who is coming on the 27th of this month to give an address at the Town Hall on the subject of 'The Goal of Spiritualism.'

"There must be many who remember Mrs. Stobart's splendid services during the Great War. She began by organising a women's hospital unit under the Red Cross and taking it to Belgium, where she was captured by the Germans and condemned to be shot. Escaping the fate of Miss Cavell, she then took another hospital unit to France, and later a similar one to Serbia.

"In this last country she earned the gratitude of the Serbian nation for her services in tending wounded, in establishing dispensaries for the civil population and finally in leading her convoy, as part of the retreating Serbian Army in their great retreat in conditions of incredible hardship, over the mountains of Montenegro and Albania to Scutari."

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March 28th, at 8.15 p.m.

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

NEW SYLLABUS ON APPLICATION

NOTE—EASTER: The Library and Rooms of the Alliance will be closed from Thursday, March 29th until the morning of Wednesday, April 4th.

GUIDES AND GUIDANCE

CONTINUING his discussion of the theme of Prayer at the Free Public Lecture on Tuesday evening, Mr. W. H. Evans spoke on Guides and Guidance. The fact of human survival, he said, is fraught with many consequences, especially in the realm of religion. Belief in Providence is widespread, though the experiences of life are apt to shake our confidence in it. The mistake we make is to regard the operation of this power as outside ourselves, when really it operates in and through us. There can be such a thing as too much dependence upon God; that is, when we think of God as being without and doing everything for us. Proverbial philosophy balances this by saying: 'God helps those who help themselves,' a recognition that without us the law is inoperative.

Turning to the scientific conception of law, does it not imply some sort of guidance in the universe? The sequences we see are always associated with form, indicating that the view is sound that all is necessary to the whole, and that it is in and through form the law acts? The personal aspect of this guidance is not one for the consideration of science, but for religion, and it is certain that every religion emphasises the guidance of a Divine Power. We may accept it as a provisional hypothesis, though the man of faith will affirm that it is more than that—it is a fact.

Members of the Oxford Group Movement will no doubt bear willing testimony to the reality of guidance, which they believe comes from God. One must avoid that state of mind which dispenses with things it cannot understand as of no importance. To the thoughtful mind every fact is important, whether it be trivial or not fully understood. If one affirms that he has experienced guidance, we have no right to declare he is mistaken, or that such is not true. After all, the man who sees from within is in a better position to decide the matter than anyone looking at it from without.

Amongst Spiritualists the idea of guidance is generally associated with that of personal Guides. One is sometimes asked: Have I a Guide? and there is a pathetic anxiety to know whether they are being taken care of.

It is wise to differentiate between Guides and Guardian Angels. The latter we are familiar with through our religious training. From what we have gleaned from those on the other side, Guardian Angels have charge of us throughout our earthly pilgrimage, but Guides are often in attendance upon us for a short period, being appointed as much for their benefit as for ours. If we realise this in the right sense, we shall see that the response between ourselves and our Guides can be mutually beneficial. They inspire us, help us in various ways, and we by our readiness in responding to them help them to solve various problems. Progress is then seen to be knit up with the efforts we all make to realise life-possibilities that lie within our own being. If we respond readily, life becomes more easy for us, as we naturally go with the stream of evolution instead of against it.

One thing is important, whoever may be our Guides, we must not give our lives into their keeping. No Guide seeks to usurp the authority of our own soul, but rather to help us to see more clearly, that by so doing we may make our decisions with greater assurance and certainty.

THE MARIE CELESTE

THE case of the Marie Celeste is known as the classic unsolved mystery of the sea.

The Marie Celeste—a brigantine of 224 tons—cleared from Hell Gate, New York, in November, 1872, with thirteen souls aboard, and was later picked up abandoned—for no apparent reason—by another vessel, the Dei Gratia. The Celeste's sails were all set, gear in order, boats on board, meal served, coffee in the cups unspilt. Nothing was missing except papers and chronometer. There had been no bad weather, and there was no sign of the crew, and there never has been since. How did it happen? Speculation and romance have been busy, but the mystery still holds.

Mr. Hamish MacHuisdean, in the *Rhyme of the Marie Celeste* (Fraser Edward & Co., 141, Bath St., Glasgow, 1/-) now puts forward a psychic solution. In effect, he suggests that the whole thirteen souls aboard the vessel were dematerialised as a special sign from heaven. At first sight this may seem a far-fetched solution; but, in the way that the author puts it forward, the matter is worth more than a cursory glance and certainly should not be airily dismissed. It will pay the reader to penetrate through the Scots dialect to the substance of the information, for the facts of the voyage and disappearance are amply documented and are not in dispute.

The story as told by Mr. MacHuisdean contains many allusions and references to the same author's book on *The Great Law*. This further involves the strange mathematical relationships of 3.1416 (Gr. pi) and 666 as polar opposites. And the author's contention seems to be that the whole episode of the Marie Celeste is filled with symbolic meanings and is one of the signs of the times which may be read by the discerning and by those who hold the key.

Thus, although this strange mystery of the sea stands by itself and carries its own credentials in its facts, yet it possesses also a larger significance as part of what claims to be spiritual revelation particularly applicable to the present day, which is scientific and capable of mathematical demonstration.

The writer is to have the privilege of putting forward some aspects of "The Great Law" at the L.S.A. on Thursday, June 28th. H. ERNEST HUNT.

"The science of hypnotism has destroyed the theory of the materialists for ever. It is proved now that the mind is a distinct and separate entity. It is dynamic both in matter and force, it is connected with body and yet can be directed by the will to expand or protect itself, or be outside the body, although closely connected with it. (Prof. Alexander Erskine: *Hypnotism*.)

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Sun., April 1st, at 7 p.m. Speaker: Mr. GRAHAM MOFFAT
Clairvoyant: Mr. Vout Peters.

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SYLLABUS ON APPLICATION.

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SUNDAY, MARCH 25th, 1934

11 a.m.—Mrs. St. Clair Stobart.

Clairvoyant: Mr. Thomas Wyatt

6.30 p.m.—Major C. C. Colley.

Clairvoyante: Mrs. Annie Johnson

Sunday, April 1st, at 11 a.m. Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Stella Hughes.

Sunday, April 1st, at 6.30 p.m. Dr. H. P. SHASTRI

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Clairvoyante: Mrs. Stella Hughes

WED., MARCH 28th—Speaker: Mr. G. H. LETHEM
Clairvoyante: Mrs. Beatrice Wilson

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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 appointments 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.

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Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
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Friday.

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March 28th. 2.30—Mrs. Cannock.

6.30—Mrs. Rose Livingstone.

April 4th. 2.30—Miss Lily Thomas.

6.30—Mr. Thomas Wyatt.

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 191.)

EARTH AND HEAVEN

By GEORGE BRASHEARS, LL.B.

(Being part of an Inspirational Address delivered at the Spiritualist Science Church, Hollywood, U.S.A.)

EARTH is the highest of seven spheres, and it is encircled by seven terrestrial heavens, beyond which lie the celestial heavens. The lower spheres are places of darkness and evil and suffering; they are purgatories where spirits stay until suffering gradually breeds a loathing for sin and evil, and the spirit cries out for aid; whereupon missionary spirits aid the repentant sinners gradually to undo their sins as far as possible, and by helping others slowly work out their atonement and rise upward. Every evil habit carries within itself the sting of its own punishment, in that the spirit after death feels the same evil cravings, but lacks the means of gratifying them, thus experiencing much suffering. Spirits who wish to, find that they can attach themselves to men in the flesh and cause them to indulge the same evil cravings, thus giving themselves a thrill. Such obsession is only possible where those in the flesh have similar evil desires.

The heavenly spheres are real places, made of spiritual matter, which is infinitely finer in particle and higher in rate of vibratory activity than is the matter of earth. In the lower heavens are scenes and conditions which might be described as earth made perfect. There are seas, lakes, rivers, continents, islands, mountains, valleys, plains, trees and shrubbery and flowers of wonderful variety, and also birds and animals of many kinds. Colours, many not found on earth, also add to the beauty and enjoyment of the spirits who live there.

In each of the heavens are many schools and colleges, at which are studied conditions and knowledge peculiar to each of the several spheres, which must be fully learned before advancement to a higher sphere can be made. There are many conditions of knowledge, holiness and power in each heaven, ranging from the lowlands to the highlands; and newcomers are assigned work which their individual abilities best enable them to perform. Thus, many different kinds of work and varied avenues of advancement are found in each sphere, much more varied even than those of earth. Study alternates with service to others in lower spheres and of earth.

Evolution proceeds ever upward to heights beyond the power of man to conceive. Great temples for worship and for the manifestation of the Higher Powers are also found in these heavens. The joys and wonders which God has prepared for those who strive to do His will and to walk in the upward way are beyond the power of angels to tell, or of mortal minds to comprehend. For many conditions and phases of life and being are found in the higher spheres which have no counterpart on earth, and of which man has no knowledge or experience, and therefore cannot understand them until he finishes his earth life and goes to these spheres of the blessed, where the trials, sufferings and sins of earth are far distant, and the love of God is clearly seen.

If men could only know the reality of the life after death and how that life is entirely conditioned by the life they lead here, then surely they would heed the advice of Jesus to seek the Kingdom of Heaven first and above and before all else, and they would find in their earth lives the peace and joy he promised them. Then they would escape the doubts, fears and obsessions by evil spirits which cause so much sin, suffering and misery to all who are not animated by high aims and protected by the guardian spirits.

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LETTERS IN THE AIR

TWO INTERESTING EXPERIENCES DESCRIBED

By MRS. ROSE BULLEN, of Oakdene, Victoria, B.C.
IN LIGHT of February 9th there are two articles that interest me particularly, as I have had experiences along both lines; they are "Etheric Vision," by H. D. Thorp, and "Human Radiation," by Miss Jacqueline.

The first experience was this. A clergyman, Mr. B., wished to try and send me a thought, and vice versa, saying that if he could get a message in this way from one still in the body, it would convince him that we could get them from those who had passed on.

I experimented with him with really good success. After several days of non-success, I one day suddenly saw before my eyes the name "Stockholm" being built up in tiny little lights. "Surely," I thought, "that can't be what Mr. B. has sent!" Then "Copenhagen" was written in a dark hand-writing on a red background; but the little lights still spelt "Stockholm."

I rushed off to tell my husband, who was in another room; and, on telephoning to the Rev. J. B., his astonishment was great. It seems that he first thought of Copenhagen and wrote the word on a slip of red paper torn from an old book-jacket lying on his table; then he changed his mind and concentrated on Stockholm.

The other experience happened years ago. My daughter and her wee babe of two years old were with us on a little lake in a small punt at mid-day. There is a thick growth of weeds at the bottom of this lake, which made a background for the reflections. We were resting on our oars, when we noticed strange *quickly moving rays blowing outwards from our own reflections* not far from the oars. Baby's "aura," as I called it, was round, and not coloured; ours were more like tongues—streamers of bright colours tapering at the ends and quite long. I sent an account of this to LIGHT under my own name, Rose Bullen; but on reading Miss Jacqueline's article I could not resist telling you again of what happened quite 16 years ago on our little Pike Lake, Vancouver Island. The water at the moment was as still as the proverbial mill-pond. The sun was right overhead, for we happened to hear the mid-day gun, so knew the exact time.

I have been a subscriber to LIGHT for many years. It goes on a long round to other readers before being sent to a Spiritualistic Society.

SUPERNORMAL HEALING

UNDER the title of *Metiatrie*, or Supernormal Healing, Dr. P. Thomas Bret, of Paris, has sent us two closely printed volumes which should furnish a wealth of information to those who are anxious to study this question. The books testify to a tremendous industry on the author's part, in that he has here set forth information gathered from almost all the countries of the globe and from the earliest ages until our own times. His cases of supernormal cures are carefully listed, amply verified, and their sources of origin quoted. They range from the cures of Ancient Egypt and of Bible records, to those of Paracelsus, of Puységur and Coué—of Lourdes, Mrs. Baker Eddy, and the latest practitioners of Hypnotism and Suggestion.

The point where Dr. Bret may be at variance with some members of the healing profession, orthodox and unorthodox, lies in his emphatic contention that the virtue does not lie in medicine or herbs, in symbol, in locality, shrine or faith—never in vehicle or environment, but in reality always in the metapsychism of the individual.

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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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PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. stamped envelope appreciated. Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

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