

# Light

A Journal of Psychical, Occult, and Mystical Research

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

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

E. W. WALLIS.  
DAVID GOW.

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## SIX HUNDRED PEOPLE HEAR DIRECT VOICE

### GREAT SEANCE IN A LONDON HALL

PSYCHIC history was made last Saturday evening at the Æolian Hall, London, when The Link (the Association of Home Circles) celebrated its third anniversary.

In a direct voice seance, with close upon 600 sitters, Voices were heard speaking for two hours and a half almost without a break. These Voices came from the stage, where there was a double circle of 12 and 24 people, with Mrs. Perriman sitting before a microphone. The inner circle was linked with a copper wire.

The stage lights were extinguished and the Medium was sheltered by a screen from the diffused exit lights of the hall.

The Voices came from a pitch dark spot in front of Mrs. Perriman and were picked up by a microphone for mechanical recording and transmission to the loud-speakers in different parts of the hall. They varied in tone, style, clarity and character, and most of them were those of men. They represented well over twenty different personalities; some gave short addresses; some conveyed personal messages to their friends in the audience and the response, in most cases, was quick, so that the messages seemed to have gone "home."

These messages might mean little except to those to whom they were directed, but their source and variety present the sceptic with a stupendous problem.

As chance would have it, Mrs. Perriman had NO VOICE, as she was suffering from severe laryngitis and could not speak above a hoarse whisper. This the audience had an opportunity to judge when she tried to thank them for flowers handed up at the close of the memorable evening.

In his opening address MR ZERDIN stated that The Link has grown to include 187 home circles, with a strength close upon a thousand, and he claimed that it is now the

largest organisation for practical Psychical Research. The circles meet regularly; for their conduct a uniform scientific standard is being set up; and in the experimental circle at The Link headquarters they had photographed, by infra-red rays, the trumpet floating in the air, and the levitation of Mr. Harry Baker Brown.

MR. HANNEN SWAFFER spoke of his own home circle. In three and a half years, he said, they had developed almost every phenomenon known in Psychical Research. The Medium had been taken bodily from the room. The trumpet rapped on the seat and the back of her chair and the guide said she was not in the room. Soon they hoped to prove this by infra-red photography.

#### THE VOICES

When the Voice seance began, the lights were switched off. Hymns and an invocation followed. Then silence, which was suddenly broken by the thin, piping voice of a little girl. It was "Bell," Mrs. Perriman's control. "Hello, I see you, what a funny place," she said.

Sitters at Mrs. Perriman's seances, who know the Voice, returned greetings and laughed. The Voice appeared to come from near the floor. Bell did not use the trumpet. Nor was it made use of by the subsequent speakers.

A deep, throaty voice, that of a man, wished those present "good evening." It was distant, as if it came from a box, yet it could not have been clearer or more distinct in enunciation. The Voice claimed to be Dr. Arthur Coulter, the spirit who inspired the teachings in Charlotte G. Herbine's book, *Meeting of the Spheres*. He spoke to his son, who was sitting in the second circle, and then addressed the audience.

"There is no death but life everlasting," said the Voice.



"There is no doubt where we go after this life. You have the key to the door through which you enter. Do not be afraid when you hear the knock. It is the summons to a wider, greater and more wonderful life."

Voices came rapidly one after another. Some came through fluently and merrily; others struggled, gasped and almost sobbed. Sometimes only a Christian name was given, sometimes messages came rushing as in a single breath.

"I am George Hurst," said one. "I want to give my greetings to George Lansby who is here. I wish him well and will help him all I can. Good-night."

This was one of the plain messages, without conversation, without dramatic elements, but presumably to the point.

#### DISTINGUISHED VISITORS

The more distinguished "visitors" were heralded by a Voice which said that he was Gerald du Maurier. His message was not understood. It was followed by a serene personality who said he came to offer a helping hand and to pray for the blessing of the Great White Spirit. There was a hush of excitement when, at the end, he announced that he was "Red Cloud," the well-known control of Mrs. Estelle Roberts, who was in the audience.

"I am, or was, a painter," the next Voice announced, "and I wish it to be known that I have managed to come to-night as I tried some time ago. John Sargent sends his greetings to the world. I want L. Owen, whose hands I guide, to know that I have succeeded."

A certain "William" conveyed a message from another William, asking that Jane and Gwyn at Gower House, Woodland Road, Bury, should be told that they should not worry and that all is well with their brother in the after-life.

A loud Voice then shouted: "Hello, John Myers. You wanted to biff me in the eye. Billy Hope, of Heaven, speaking. I want everybody to know that I am well. I want you, Myers, to keep faith and trust, keep a simple mind; you will have all the help you want. But take my advice. Don't have so many tests." Mr. Myers, who was present, said he would follow this advice.

Someone named Raymond spoke to his family and added: "Raymond Lodge is with me."

"Will Raymond Lodge speak?" There came a change in the Voice. Then "Hello, let my father know that I spoke here to-night."

Mr. Zerdin replied that The Link had sent an invitation to Sir Oliver Lodge.

"I know," came the answer, "but conditions over which he had no control prevented him from coming. My greatest joy is to let you all know that I am RAYMOND LODGE." The name was pronounced very clearly and with great emphasis.

Raymond's place was taken by a speaker who said: "I am Allen Stewart, brother of Major Stewart. Are you there, Jim! (Yes). God bless you, brother. You need not worry. Charlie wants you to give his love to his wife, Emily, at the right time. God bless you, and you Frederica, and my nephew, young Jim."

Someone whose name could not be clearly heard spoke of the importance and the future of infra-red photography.

He was followed by Kingsley Doyle, who said: "There is no possible doubt that in the future you will just have to knock at the door and you will be able to have direct communication with the natives of this other world. Don't get alarmed if you get too sudden an answer."

Then another Voice spoke: "I want to tell my successor," it said, "that I am afraid his shoes would be too big for me now. He is making so much more headway in so many different ways than I did . . . Onward and forward is the wish of ARTHUR CONAN DOYLE."

Someone gate-crashed: "I am Thomas Carter," a Voice said. "I don't know many of you, but I am glad I am here. I just came in. Good-night."

At this stage there was a flash of light in the auditorium. Someone used a torch.

A Voice which announced himself as Herbert Chapman asked: "Did you want to see me, friend? Come along. There is nothing to be afraid of."

This somewhat humorous note was followed by a tragic episode. Dorothy Ellis wanted to speak to her mother. No one answered. After repeated requests the Voice pleaded: "Mother, you are there, why don't you answer? Daddy is here with me." There was no response and the Voice broke into a sob: "Oh Mother."

The next speaker must have been a technical expert in charge of the voice apparatus. "We have made up a new instrument," he said, "an ectoplasmic pipe, and we have been using that to-night, so as not to cause unnecessary pain to the suffering Medium. This is one of the things that will be greatly used in the future. We are making every possible effort to produce the direct voice in daylight. The day will surely come when we will be able to do away with those dark seances, with the you-know-we-did-not-know-what-they-did-in-the-dark. The funny thing is that the sceptics are all in the dark."

#### "GENTLEMAN HARRY"

"I am one of the controls, Gentleman Harry," announced the next Voice. He told how he used the direct voice for the first time. To his name "Harry," his brother, Mr. West, would not respond. Then a Voice added, "Gentleman Harry." "Oh," Mr. West answered, "we used to call you Henry." The Voice replied he did not care, his pals called him "Gentleman Harry" and inscribed this name on his tombstone in a Dublin cemetery, so he would call himself Harry.

Another Voice was apparently that of one who has a "flair" for the requirements of Psychical Research. He said: "I have spoken through two different Mediums and transmitted the same message. The Mediums have never met each other. One was Mrs. Estelle Roberts, the other Mrs. Perriman. Would you please speak up, Jim? Didn't I give the same message through two different Mediums? (Yes, that is right). That is what I wanted to record. I am DENNIS NIELSON TERRY."

He had hardly "rung off" when Miss Nellie Tom Gallon received an interesting communication. "Hello Nellie; Tom speaking." "Will you tell me something that will be useful?" said Miss Tom Gallon.

The Voice laughed. "I will tell you what will be useful. You know what you have in hand at the present moment? Well, it will be a success. (Good, that is fine). There is something useful for you! And don't wear that coat with a lot of fur on. I don't like it. It makes you look too much like a grandmother. You are young yet. Don't put those old-fashioned things on. Arnold Bennett is here. I will help you tomorrow. Don't be afraid to say some home truth. God bless you and farewell until tomorrow."

Dr. Coulter came back and delivered an inspiring farewell address, after which the largest direct voice seance in the world came to a close.

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## THE GHOST AND THE PLAY

AUTHORESS HAS A SEAT RESERVED FOR SPIRIT-GUEST

A GHOST watched a play being performed at the Scala Theatre, Stourbridge. At least (says a special correspondent in the *Express and Star*, Wolverhampton) that is the belief of the author, Oliver Sandys, well-known writer of novels. A seat was reserved for the ghost—a more polite word would be spirit—in the centre of a row of stalls about half-way down the theatre. On the side of the chair, lying as though they were held by the unseen being, was a large sheaf of trumpet lilies.

The spirit is said to be that of Miss Laura Chapman, daughter of Commander Chapman, last officer to serve on the Victory, Nelson's famous flagship.

The story of the connection of Miss Chapman with Miss Sandys and her play—it is called "Chappy—That's All"—is more remarkable than the story of the play itself. This is it, in the author's own words, as told to me (says the *Express and Star* correspondent) after I had watched the first act of the play from the seat next to that occupied by the trumpet lilies and the "ghost."

"I am sure," said Miss Sandys, "that the spirit of my dead aunt is actually here watching this play, and that is why I have reserved the seat for her."

"When I was writing the book, 'Chappy—That's All,' from which the play has been adapted, my aunt was suffering from a malignant disease. She was actually dying, and then I began to read to her my novel, chapter by chapter, as I wrote it. To my surprise she rallied and began to display the strongest interest in the story. I wrote hard, making the story light and cheerful and my aunt confounded the doctors, who had expected her to die, by living until I could write no more of my story. When it was finished she died—quite happily."

"Before she passed away, she expressed her intention to watch over the welfare of the story. As a book it sold 70,000 copies."

Miss Sandys told how the spirit of her aunt had appeared beside her at seances and congratulated her.

"I have had no recent manifestations, I am not a Spiritualist, but I just know that she is here," says Miss Sandys.

Miss Sandys' husband, Mr. Caradoc Evans, the famous Welsh author and dramatist, was the producer.

## A PSYCHIC ON THE STAGE

GENE DENNIS, the young American woman who is giving exhibitions of her thought-reading, or telepathic or clairvoyant powers in a London music hall, does not know how to describe her "gift."

"I don't know what I am," she writes in the *Sunday Dispatch*. "I mean this being able to know and tell things about people's intimate problems. You can call it what you like, but all I know is that when people ask me questions, why, certain answers just come to me. And because the answers have usually been correct I achieved fame."

"This 'gift,' whatever it is, became evident when I was just a child," she continues. "I talked at a very early age and before I was three I was saying things of such an adult nature that my parents were a little startled. The first time I remember saying anything that might be considered strange took place in Hutchinson, Kansas, even before I was three years old. Some neighbours of ours lost the nozzle of their lawn sprinkler. I told them where to find it, and they gave me some pennies."

"I have been called everything—a possessor of 'fourth-dimensional' thought; a person with a sixth sense; a human radio—but usually, though, people are content to call me 'psychic' and let it go at that. As far as I can see, the term 'psychic' covers a multitude of marvels and maybe it covers me too."

## MRS. ESTELLE ROBERTS

HER EARLY EXPERIENCES AND PSYCHIC DEVELOPMENT

AN interesting sketch of the early experiences and psychic development of Mrs. Estelle Roberts, the famous clairvoyant and voice Medium, is contained in a book entitled *Why I Believe in Red Cloud*, compiled by her daughter, Mrs. Ivy Estelle Boutcher (Elite Bureau, 42 Esher Road, East Molesey, Surrey, 2/6).

"Born of a large family," says Mrs. Boutcher, "Estelle Roberts had little or no education. From the age of fourteen until seventeen (when she was married) her chief object in life was to earn enough to keep herself and help to support her mother, who had been left a widow. With marriage came responsibilities—three children and a husband who, after the first years of married life, began to sink gradually with a wasting disease. I am recording all this to show that, from childhood, Estelle Roberts has had no chance to study."

"When a child of eight, she saw her first 'apparition,' for which she received punishment 'for her naughty imagination.' Then again, some twenty years later, she saw another vision, but still she remained unconscious of her life's work. And then the death of her beloved husband brought her to the depths of despair. She cried out in her misery, as many since have come to her crying, 'Oh, if only I could die! What can life hold for me now?'"

"One day, a neighbour, seeing her hopelessness and grief, told her of a local Spiritualist Church. But Estelle Roberts was in the state of grief which cannot visualise hope, and she went to the Church the following Sunday with despair deep in her heart. To her amazement and joy, the Medium, who was unknown to Estelle Roberts of course, came to her and described her husband accurately. 'But,' said the Medium, 'I have something to tell you, which, though it may not appear so to you, is the most important part of this message—you are a psychic. You have great power, and soon you will be on the platform delivering God's message to humanity.'"

"This, to a woman who all her life had associated only with her relations and her own domestic circle, was rather a formidable thought. However, in three or four weeks, psychic phenomena occurred in Estelle Roberts' own home with only the family present. 'Red Cloud' made himself known and told of the great work he had to do in the world. When addressing a few people for the first time, he told them that one day he would be speaking in the biggest halls of our great city, and that many thousands should hear him. When told of these things, the Medium looked dubious. So far she had to exert the utmost control over herself to go on a tiny platform, and, in her own words, 'shook at the knees every time.' However, Red Cloud gradually trained his Medium, and her name and his fame began to be known."

The book is a symposium, containing contributions by Mr. Shaw Desmond, Dr. A. G. Thompson, Mr. F. W. Fitzsimons, Mr. David Thomas, Mrs. E. Cunliffe-Owen, Rev. F. S. B. Whitfield, Col. L. Butler, and Lady Tichborne. All phases of "Red Cloud's" activity are dealt with, and cogent reasons given why the writers believe in him as a real being, a wise councillor and a helpful friend and healer.

(Copies of *Why I Believe in Red Cloud* can be obtained from L.S.A. Publications Ltd., 16, Queensberry Place, London, S.W.7.)

## THE INDIAN ROPE TRICK

The Occult Committee of the Magic Circle has reported its conclusion that the Indian Rope Trick is a myth, and that no one has actually seen it done.

Next week, we will publish the testimony of Mr. Jacob, a Simla diamond merchant, who claimed to have seen the trick performed.



# PREHISTORIC MAN

## ROSEMARY'S VISION ON THE HILLS NEAR GLASTONBURY

By DR. FREDERIC H. WOOD

"WALKING Among Ghosts," by Mrs. Hewat McKenzie (LIGHT, April 27th) once more raises the problem of etheric records perceived by clairvoyants. I discussed this question in LIGHT on Sept. 4th, 1931, in an article entitled "Pictures seen by Clairvoyants."

Mrs. McKenzie's interesting account of her experience on Glastonbury Tor may be studied with a similar experience which befell my psychic colleague Rosemary, a few miles from Glastonbury, during her recent holidays.

On Easter Tuesday she and a friend climbed the cliffs above Ebbor Gorge, on the Mendips, by a field-path to the right of the Gorge itself. On reaching the summit of the hill they sat down to rest on the limestone rocks and enjoy the view. It was a calm day and no sound reached that high, lonely spot but the song of birds in the woods below.

A few minutes passed in silent contemplation; then Rosemary said to her friend, "Take a time-exposure with your camera. I'm seeing things!" She then lay back in the coarse grass, closed her eyes and described "A number of queer-looking men running with a stooping, loping gait, arms hanging loosely down, not swinging as men use them in running to-day. They come from *that* direction (indicating with a wave of the hand the Ebbor Gorge on her right) and are running down *there* (pointing towards Wookey Hole). Their legs are slightly curved in shape, and they are clad in rough skins of bear and wolf, bare knees, but feet and ankles covered. They have protruding jaws, a skin dark brown and dirty, low forehead, projecting eyebrows and small, unintelligent eyes. As they run I can hear a low muttering—'chunnering' might express it better, although a slang word—but they are muttering to themselves. It is not in any sense communicated speech. They carry short-handled flint weapons and are intent upon the pursuit of some enemy—possibly some large animal or human foes."

The friend who took down these statements also fixed the camera on Rosemary for a time-exposure. The developed film, however, shows nothing but a faint dark haze or cloud rising up from the recumbent Rosemary. This may be a form of attenuated ectoplasm, or just nothing at all.

On the evidential side, neither Rosemary nor her friend then knew of the relics of prehistoric man found recently in Ebbor Gorge. These were seen the next day in Wells museum. Nor did they know—what I

afterwards ascertained—that Rosemary's account agrees with the description of Stone Age or Le Moustier men, who probably once inhabited both Ebbor Gorge and Wookey Hole.

In a subsequent sitting I took up the matter with the Lady Nona, Rosemary's guide. She replied that she was not present at the time, but suggested it might have been either an etheric record or a communicated thought-form given by a discarnate spirit attracted by Rosemary's mediumistic aura.

On the question of life-force still extant in such phenomena, another experienced guide offered the following comments upon this incident: "It was what you would call an Etheric Record, but it is rare to find such an old incident still visible to the etheric senses. It was perhaps the most intense experience which ever took place there and thus lingers while others have become too dim to be sensed."

F.H.W.: "Is there life-force in such a record?"

"Yes and No. I would not say a shadow had life-force."

F.H.W.: "But a shadow is a passive thing. This vision had both sound and movement."

"All the same, it was but a shadow. It had no real life-force."

F.H.W.: "Then what kept it in existence for at least 20,000 years and probably more?"

"The intensity of life-force which created it. It was not life-force which produced the movement. You will have to accept that. When you come here you will realise that intensity of feeling can leave behind a kind of animated picture which persists, but has no inherent life-force. It is a mechanical reproduction. Many ghosts are like that. They appear, but have no real life."

This answer of my own guide (Hundah Singh) provides an explanation of these mysterious phenomena. The "Adventure" incident of Versailles recorded by Miss Moberly and Miss Jourdain linked 1789 with 1901. Mrs. McKenzie saw emblems of pagan times at Glastonbury. In that same district, so rich in historic associations, Rosemary saw, on the spot where it happened, Cave-men of Ebbor re-enact an incident which probably occurred when England was geographically joined to the Continent.

The value of such incidents to the historian, antiquarian and anthropologist should be obvious, when they can overcome their present indifference to psychic phenomena. Given Mediums of adequate sensitivity we may some day reach back to the quadrupeds of the Eocene, or even the reptiles whose fossils are found in the Secondary rocks of still earlier times.

## RELIGION AND SOCIOLOGY

"POWER," in his address through Mrs. Meurig Morris on Sunday, April 22nd, at the Æolian Hall, London, dealt with Religion and Sociology. There were many schools of sociological thought, he said, all dealing with the physical welfare of man, all striving for the betterment of humanity, yet each representing but a partial truth.

After surveying the political and economic aspects, "Power" said many people think that religion deals with the expression of life in every form and should vitalise all activities. Let this be forgotten—then monarchies, democracies or autocracies may follow after one another and man be the victim of them all. Not until society recognised man as a living soul—and not just a living body to be fed and worked accordingly—would any organisation be built upon a sure foundation. He added that there was a grave need for the education of the masses in constructive thinking and feeling values, and said the best way to accomplish this would be to bring such teaching into the education of the younger generation.

## AN AMERICAN HEALER

FROM one of our American subscribers, Mrs. Ernest Zentgraf, of Staten Island, N.Y., we have received certain documents regarding the work being done at Virginia Beach, Virginia, by Mr. Edgar Cayce. Mr. Cayce is evidently a powerful healer; and, in order to study both his methods of work, and the "psychic readings" which he gives to patients when in deep trance, there has been formed at Virginia Beach an "Association for Research and Enlightenment."

Recently the attention of the Association was drawn to the work of Mrs. Eileen Garrett, who is at present for the second time allowing herself to be tested by various American investigators in the U.S.A.; whereupon the Virginia Beach Association arranged for Mrs. Garrett and Mr. Edgar Cayce to meet at Mrs. Zentgraf's house and exchange "readings." This meeting took place in March last, and it would seem that "Uvani," Mrs. Garrett's well-known control, and the spiritual Healers who act through Mr. Cayce are well aware of each other's work, which they respectively endorsed and commended.



## PROVING SURVIVAL

### "MATHEMATICAL CERTAINTY" CLAIMED FOR WORD-ASSOCIATION TEST

A METHOD which, it is claimed, will establish proof of survival after death with mathematical certainty was described in London on Wednesday evening, 25th April (says the *Morning Post*) by Mr. Whately Carington, an expert in scientific and psychic research, at a meeting of the Society for Psychical Research, at the Holborn Restaurant.

The method he described was that of the "word-association test," which is already used to a large extent by psychologists in the examination of normal persons.

This method, he claimed, could be used to test the reactions of a living person. If, after the death of that person, communications which were claimed to come from him through a Medium were found to be similar to those of the dead man and unlike those of the Medium, it could be claimed then that human survival after death had been proved.

Mr. Whately Carington stated that he had applied the word-association test to three well-known Mediums—Mrs. Garrett, Rudi Schneider, and Mrs. Leonard. In one case the reactions of Medium and "control" showed no significant difference. In the other two cases there were considerable differences, and the inference was that in these instances the controls had justified their claim to be something more than fragments of the Medium's subconscious personality.

The word-association test involves the calling out to the subject of the test 100 ordinary words, described as "stimulus words." To each of these words he is required to reply as quickly as possible with the first word occurring to him. The reactions are measured by the word given in reply to each stimulus word, the interval of time between stimulus and reply, and the emotional tension evoked by the stimulus. The emotional tension is recorded on a galvanometer. After the test the results of the three processes are co-ordinated.

Psychologists have stated that, however often a normal person is tested by this method, he gives the same reactions. In pathological cases, said Mr. Whately Carington, the different "personalities" give the same reactions. It was therefore claimed that if "controls" and communicators are merely subsidiary to the personality of the Medium, the replies would inevitably be similar.

[NOTE.—In *LIGHT* of June 30th, 1933, details were given of a series of successful word-association tests carried through in America by Dr. Adolph Meyers, Head of the Department of Psychiatry at John Hopkins University, New York, Mr. Hereward Carrington and others, with Mrs. Eileen Garrett and her Control "Uvani." In these tests "Uvani's" reactions were distinct from those of Mrs. Garrett; and experiments with various communicators through the mediumship of Mrs. Garrett all gave different reactions. Mrs. Garrett is at present in America, taking part in a further series of experiments at John Hopkins University and elsewhere.—EDITOR.]

### "MOON TRAIL" MISSION

The Greater London Spiritualist Association, from a handful of members six months ago, has, by reason of the success of the "Moon Trail" Mission, grown to such dimensions as to call for incorporation under the Companies Acts. Unfortunately, it has not been found possible to register under the name of "Greater London." The title now is: "The Great Metropolitan Spiritualist Association, Ltd.," and the Registered Office is at Wortley Hall, Seven Sisters Road, Finsbury Park, London, N.4. The Association's first secretary is Mr. Horace S. Hambling, who has been appointed on a full-time basis, as a mark of appreciation for his work in devoting his trance mediumship to the building of so successful an enterprise.

## "NO OTHER WORLD"

By MISS G. C. MACINTYRE

IN an article in *LIGHT* of April 13th, under the heading of "Ghosts that Deny Survival," the Communicator is quoted as having said "There is no other world." May I suggest that in so doing the Communicator did not deny survival, but only man's concept of the word "world"?

Every individual state of consciousness constitutes an individual world to that one personality. It is but his aspect of one manifold world.

The world that the Communicator designated as "no other world" was to him the same as he appeared to have left, for to him it would still be determined or expressed by the character of his own consciousness.

Even in our present sphere of consciousness, we admit what are termed four dimensional states of consciousness. Animals are classed in the second dimension, to differentiate between the human intelligence of mankind and the instinct or animal consciousness. Our world is not their world, and yet it is "no other world." A dog, for instance, cannot be taught the difference between the location of Europe and Asia and yet his instinct would not lead him astray as to the location of his own home.

Mankind is believed to belong to the third-dimensional state, limited to the physical phenomena of experience, unable to function on the fourth dimensional state without passing through the phase called death, except by transgressing the third-dimensional laws of limitation and experiencing a "miracle."

Our friends who have passed through death, however, tell us that it leads but to a wider vision of life, of individual power, where physical work is replaced by the action of mind—where in fact thoughts become things, and man makes his own individual conditions according to his accepted state of consciousness.

If we lift such psychic communication up to the level of the teaching of the Master Jesus, we glimpse from His words that to Him also "there is no other world." (Lo, I am with you always.)

A right interpretation of the word "Christ" may be assumed to be the title earned by every individual-soul whose understanding of a great All-comprehensive, Self-embracing Mind expresses that fourth-dimensional state of consciousness that mankind is ever striving to attain and that Jesus brought into visible manifestation, thereby proving that "there is no other world."

The third-dimensional state of consciousness would appear to be but the mass belief in the reality of the physical senses, in their gross, material outlook on life, ignorant of the "grace" or inherent excellence that is the spiritual birthright of one and all when life is understood as one perfect whole, and form, as Jesus proved, to be but the individual state of consciousness expressing its sense of "World."

It is interesting to know that in New York, U.S.A., there is at present an American negro whom his adherents call "Father Divine," who is literally proving that it is possible to express a fourth-dimensional consciousness—and that there is "no other world." With this understanding, he supplies every need without visible means—provides banquets for thousands—and eye witnesses tell that the viands do not even appear to diminish. He runs a fleet of motor cars, has a number of secretaries, and thousands testify to the healing of every vice or disease that comes under his sway. He claims to own nothing but his spiritual sense and understanding of his unity with the infinite Source of all being, and teaches that it is by recognition of this *All-Presence* that the law of infinite Spirit vibrates and takes form. He claims no power for himself that is not available to all, and teaches that the moment the individual becomes conscious of the *Presence*—he is lifted to that fourth dimensional state of consciousness that removes every human obstacle from his path.



## ITALIAN NOTES

By ISABEL EMERSON

### "MIRACLES" AND PROPHECIES

*La Nazione* relates an interesting fact in connection with the recent canonization of Don Giovanni Bosco, the saintly Salesian priest to whom many miracles and prophecies are attributed. One of the latter, made in 1880 and recorded in the chronicles of the Salesian Order and in the Life of Don Bosco, was as follows:

"When the Pope shall not be the present one, but shall be he who shall come, then my sons shall be sent to the Agro Romano as new missionaries."

And in fact, after the reconciliation between Church and State in Italy, the Salesians, by the Pope's special wish, were sent to the new city of Littoria in the reclaimed Agro Romano, to work among the colonists.

Last year a certain Terenzio Ocula of Rome was at death's door from pneumonia and diabetes. The doctors had given him up and he was already in a comatose state, when his wife, after long and fervent prayer to Don Bosco, saw a sudden improvement, and the man quickly recovered. That same night Ocula, who had himself prayed to Don Bosco, had a dream in which he found himself in the new church at Littoria, seeing it distinctly, unfinished. Here Don Bosco appeared, carrying his own statue which he ordered Ocula to place on a pedestal. The man replied that he had not the strength. Whereupon Don Bosco said: "Put it under an arch; you will do the rest later."

Ocula awoke and saw his parish priest waiting to administer the Last Sacraments. He received them and fell asleep again. Once more he dreamed of the church at Littoria, seeing it now finished and Don Bosco rising towards heaven with the soaring arches. On awaking he knew that he was healed. A few days later he saw a photograph of the church at Littoria, which was exactly as in his dream.

### SEANCE PROMISE FULFILLED

One of the earliest effigies of Christ is that on an ancient medal of which only three examples exist; it bears a strong resemblance to the famous "Sudaria" and "Santo Sindone."

*Il Giornale della Domenica* narrates how one of these medals came into the possession of the late Prof. Angelo Marzorati, at that time editor of *Luce ed Ombra*. One evening at a seance the Professor asked the communicator for a description of the lineaments of Christ, and was told that his request would be granted "in a few days." Some days later, Marzorati was standing near a bookstall in a street of Milan, when a boy offered him a medal and was so importunate that Marzorati at last gave him a few lire and put the medal in his pocket without looking at it. Only after some time did he remember his purchase, and on looking at it, what was his surprise to find that the medal bore a head of Christ and an inscription in Aramaic!

The medal was shown to several Italian and foreign experts, who agreed that it was of great numismatic and historical value. And so the prophecy made to Prof. Marzorati at the seance was fulfilled.

### SPIRIT IDENTIFICATION

A remarkable case of spirit identification took place at a recent seance in Milan with the Medium Signora Valbonesi. An entity manifested, claiming to be the Canonico Salvetti, who died at Brescia in October, 1933. This prelate was totally unknown to the Medium and sitters, but at his own suggestion enquiry was made at Brescia, and the fact of his existence and recent death was confirmed, the latter having occurred on September 8th. This slight mistake is easily explained by the fact that the entity had with difficulty pronounced "Otto . . . bre," which may have been an elision of "Otto (Settem)-bre."

## ISLINGTON GHOST STORY

IN the course of a paper read at a meeting of the Islington Antiquarian and Historical Society recently, Mr. W. Kensett Styles (a former member of the L.S.A. Council) said that a house in which John Styles, his great-grandfather, lived "became the site of as authentic a ghost story as one can have." The story, as told by Mr. Styles, is as follows:

"It appears that, a few years after they settled there, one evening between nine and ten o'clock, the family having gone to bed early, as they did in those days, John Styles was awakened by a knocking or rapping at the front door, and putting his head out of the window he saw that the person knocking was a woman dressed in a bonnet and shawl, which was all he could make out in the dim light. As she took no notice of his questions as to who she was and what she wanted, and merely persisted in continuing to knock, he called to the 'Charlie' or watchman, whom he heard going by in the Upper-street, to come and see what the woman wanted, and, as he saw the man carrying his lantern coming up the little passage way (which anyone can see for themselves to this day is so narrow that you can touch it with your elbows as you walk up it), he went downstairs and unbolted the front door to find, to his astonishment that there was nobody there. He asked the watchman to stand in the passage to prevent anyone escaping, and borrowing his lantern went through the courtyard and the shed where he kept his ladders, paints and suchlike, but could find no one. Three or four days afterwards he learnt, by post, that his mother had come in from a walk, had sat down in her armchair, still with her bonnet and shawl on, and had died at or about the time when the figure had appeared rapping on his front door."

### CRIME DETECTION

THE April *Psychica* (Paris) draws attention to the assistance which can be given to the police by psychic experts. One of its contributors writes as follows: "A crime had recently been committed in Switzerland, and the victim's body been found in a field. By means of his pendulum, the Abbé Mermet, the well-known Swiss diviner, discovered the route taken by the murderer, the place where he met his victim, and the path by which he then fled. The examining magistrate after the trial warmly congratulated the Abbé on his clairvoyance, all the indications of which were fully verified."

Commenting on this case, the *Petit Parisien* says: "Two and a half months ago, the industrialist, M. Quimper, sent to l'Abbé Mermet two anonymous letters he had received, together with the photograph of a young girl suspected of being the writer of them. The Abbé declared this girl was not responsible for the letters, and upon being shown the pictures of three other possible culprits, quickly indicated the guilty one, who thereupon admitted her offence."

A third case concerned a young man who was killed some three months ago in the neighbourhood of Montbovon. By means of a simple map of the valley, the Abbé succeeded in marking down the track followed by the youth, and the exact spot where his body had been hurled down the cliffs by the murderer—where it was promptly found.

It will be easily understood that upon the publication of these facts, the Abbé has been overwhelmed by as many as 200 letters a day, and that he finds himself unable to cope with all his correspondence.

There are several million Spiritualists in Brazil and numerous associations exist, even in remote places in the interior. One of their periodicals *l'Aurora*, claims a circulation of 40,000 copies, among a population about half that of Italy. Several of the daily papers report on the movement and the phenomena, sometimes publishing mediumistic communications.



# "ALLAN KARDEC'S" TEACHING

By I. D. LARPENTEUR, Paris

ALTHOUGH a convinced believer in the doctrine of Re-embodiment I would not have ventured to introduce the subject until I learned that "Power" had declared it to be "a fact." It is well known to many that this "fact" was known long ago—taught in the sacred writings in India, as well as in Egypt, where resurrection did not refer to the dead body (Richter's "little pile of dust"), but to the soul that had animated the body. Pythagoras taught this "fact" in Greece, and the Bible has several well-known allusions to the subject.

Lately LIGHT published a review of the teachers of this doctrine of rebirth, but I failed to find any allusion to the work of a man in our own time, whose life-long effort completely changed the beliefs of millions in different climes. I have never seen the name "Allan Kardec" in any English work or journal. It was the *nom de plume*, the pen-name, of Leon Hippolyte Denizard Rivail, born at Lyon, October 3rd, 1804, of an ancient family distinguished in its magistracy.

He devoted his life to the study of science and philosophy, became a disciple of the celebrated Pestalozzi and, during several years, studied in silence the problem of the unification of the different religious beliefs. In 1831, he won the first prize in a competition at the Royal Academy of Arras, for his work on the question, "What system of Research is best in harmony with the needs of the present times." In Paris, in 1835, he was Professor of Chemistry, Anatomy, Astronomy, Natural Philosophy, etc., and was Professor at the Polymathique Lyceum.

In 1835 he commenced a series of studies of the spiritual manifestations, from a philosophical point of view. He published the *Book of the Spirits* in 1857, followed by the *Book of the Mediums*; then by *The Gospel According to Spirit Teachings*. Then the book *Genesis, Miracles and Predictions*. The most important principle of this new doctrine was the "plurality of existences"—principles taught by the ancient philosophers, and later in France by John Renaud, Chas. Fournier, Eugen Sue, etc.

Instead of the principle: "Out of the Church, no salvation," Spiritualism adopted: "without charity no salvation."

"Allan Kardec" passed away in 1869. I was in Paris then, aged about 20, when one day a French comrade at the "Beaux Arts," who, like myself, had been born and brought up in the Roman Catholic religion, told me about this famous writer, whose books we studied. The question of rebirth, or reincarnation seemed to me quite natural and rational.

I remembered that when I first came from the American land of my birth, and set foot on French soil, I felt a strange and strong impulse to go down on my knees and embrace my native land, where I had already lived. Years after, when important thoughts on other subjects occupied my mind, I had an impromptu seance with Mlle. Guernon, a serious person and an excellent Medium. She knew nothing about me—saw me for the first time, took my hand, and her first words were: "I see you in the far distant past ages, in wild, uncultivated lands." She stopped, shuddered and added, "but all that was in the far long ago"—and coming back to the present; she described persons I had seen in California, and gave names and descriptions of others. Since 1869, I have never learnt anything tending to weaken my firm belief in the "fact" of Reincarnation.

We regret to announce the death of Mrs. Helen Bell, one of the oldest subscribers to LIGHT, at the age of 89. At one time Mrs. Bell conducted circles at the L.S.A., of which she was a member. The cremation service at Norwood Cemetery on Tuesday was conducted by Mr. Harry Boddington.

Letters to the Editor on page 278

# PROPHETIC DREAMS

DEATH OF KING ALBERT OF THE BELGIANS FORESEEN

EXAMPLES of prophetic dreams are given by R. L. Megroz in *John O'London's Weekly* (April 28) in an article suggested by the recent broadcast talk by Dame Edith Lyttelton.

The sudden death of King Albert of the Belgians (he writes) was foreseen three weeks beforehand by at least one person, according to a strange story told me by a friend who was staying in Bruges. The dreamer was the woman who kept the private boarding-house where he stayed. But the dream described to her guests at the breakfast table by the disturbed Madame was wrong in some particulars. She had seen the King driving by himself, when the car fell down a cliff edge. Many dreams seem to contain misleading details like this, and it is quite possible that the task of correctly interpreting the dream may be harder than to dream of events that are going to happen. The imagery gets confused, probably by the conscious memory.

When Mr. W. Hichens was hunting in Tanganyika in 1922 (says the writer) he dreamed several times that he was lost in the bush while spooring buffalo. In the dream he climbed to the top of a hill and saw a native *shamba* (grain-field) bordering a dry river-bed beside which stood a native grass hut, under a palm. In the dream, he always took the same path through the field to the hut, and met an old native who gave him a drink. It was a calabash of grain-beer, and just then he always woke with a sensation that he was falling. "One day," Mr. Hichens adds, "I was bushed; everything happened exactly as in the dream, even to the gift of beer, where a native would usually offer only water, and at that moment I collapsed from exhaustion and fell. I had never been to the place before."

Ignaz Jesowers, a Viennese Professor of Psychology, is quoted as telling the case of a Hamburg apprentice who dreamed of being robbed and murdered on the road to Bergedorf. In the morning he related his dream to his master, who said that, as it happened, he wanted him to take some money to Bergedorf that same day. The frightened apprentice on the way asked a policeman to accompany him past a lonely wood on the road. The policeman sent a sturdy farm lad. When the wood was safely passed, and the lad had returned, the apprentice again lost his nerve, returned to the village he had left behind and asked the police for a companion all the way to Bergedorf. The same farm lad was chosen. While on the road the apprentice, much relieved, half jestingly told the lad of his dream, whereupon the tempted farm worker caught up a heavy stone, killed the apprentice and robbed him.

Mr. Megroz states that among the famous living men who have confessed to intense dreams in sleep are Mr. Bernard Shaw, Sir Oliver Lodge (who has given me a record of a dramatic short story that he dreamed), Mr. Martin Armstrong and Mr. J. B. Priestley.

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## As We See It

### THEOSOPHY AND SPIRITUALISM

HAPPILY the days are long past when exponents of Theosophy thought it necessary to dissociate themselves from all connection or sympathy with Spiritualism. Mr. H. S. L. Polak, in his admirable broadcast "talk" on Theosophy last Friday evening, made this clear. Answering a direct question put to him by the Interrogating Layman (who is not to be called an "Inquiring Layman," since that is the *nom de plume* of a writer in *John O'London's Weekly*), Mr. Polak said unreservedly that Theosophists recognised the importance of the work done by Spiritualists in proving survival.

Actually there is much overlapping between Spiritualism and Theosophy. Many Theosophists recognise the value of information gained through mediumistic channels ; and many Spiritualists accept the Theosophic teaching in regard to Reincarnation and Karma. The real dividing line is probably to be found where Theosophy begins its cosmological speculations—although, even there, not a few Spiritualists find interesting and helpful suggestions for working out their philosophy of life. It would, indeed, be a good thing for both movements if the relations between them could be drawn closer.

### STRANGE TOLERANCE

THE tolerance of the Church of England is extolled by Mr. Ian Coster in an article in a Sunday paper ; and as the supreme example of this quality, he records that "some, like the famous Vale Owen, have openly shown their belief in Spiritualism and not been expelled or excommunicated, though, admittedly, they have been severely criticised by other Churchmen." It is rather remarkable that, for a Church based on a belief in Survival, it should be regarded as a sign of tolerance that a saintly clergyman like Vale Owen, who demonstrated the fact of Survival, was not expelled but only "severely criticised !" Also, it would seem that the tolerance of the Church Association in regard to Spiritualists is not very robust, seeing that (in *The English Churchman*, April 26th) the hon. secretary, E. G. Bowring, writes asking that protests should be sent to the B.B.C. against "recent talks which savour of propaganda on behalf of Spiritualists."

Spiritualists who belong to the Church of England—and there are many—will no doubt regret this action on the part of the Church Association ; and it is desirable that, as an effective counter-move, they should write at once to the B.B.C. to express hearty approval of recent broadcast talks on Survival given by Sir Oliver Lodge and Mr. Ernest Oaten and to ask that further talks of a similar nature may be speedily arranged.

### PRESIDENCY OF L.S.A., & CHAIRMANSHIP OF BOARD OF "LIGHT"

IT was with deep regret that the Council of the London Spiritualist Alliance received from Dr. Fielding-Ould his resignation as their President. It was with extreme reluctance that he found it imperative to resign for reasons of health and professional duties. Dr. Fielding-Ould accepted office as Vice-President under Sir Arthur Conan Doyle in July, 1929, and on Sir Arthur's passing in 1930 he was unanimously invited to accept the Presidency.

During the period that the Alliance has been fortunate enough to enjoy his Presidency, Dr. Fielding-Ould has played an exceedingly active part and has taken great interest in even the smallest details connected with the conduct of the Alliance. He was not only an invaluable President but also an active Chairman of the Council and was very rarely absent from the Chair.

In addition to these activities, Dr. Fielding-Ould was Chairman of the Board of *LIGHT* (L.S.A. Publications Ltd.), and it is largely due to his direction that *LIGHT* has much improved since the Alliance regained possession of the paper.

The Alliance will miss his acumen and driving force, which were always directed to the maintenance of the best traditions laid down by the founders of *LIGHT* and the Alliance.

We are happy to be able to announce that the past-President has consented to retain a seat on the Council, and this should prove an invaluable asset to the new President in the work he has before him.

The disappointment of the Council and the Board of *LIGHT* was somewhat assuaged by the acceptance of both offices by Mr. J. Arthur Findlay, M.B.E.

Readers are so well acquainted with Mr. Findlay's work and position in the Movement, that nothing further need be said as to the manifest advantage of his generous acceptance of their responsibilities.

The following particulars with reference to Mr. J. Arthur Findlay's career will prove of much interest.

Mr. Findlay was born in 1883 in Scotland and is the son of Robt. Downie Findlay of Woodside, Beith. He serves on various County Committees and Boards in Scotland and Essex, is a member of the Glasgow Stock Exchange and Chairman of various Hospital Boards, has written on Economics and Finance, is an Agriculturalist and J.P. Ayrshire (1923) and Essex (1931).

Mr. Findlay is prominently interested in Psychic Science. He is Chairman of *The Psychic News*, Chairman of "The International Institute for Psychic Research" and author of *On the Edge of the Etheric* and *The Rock of Truth*, both widely read books of great interest.

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Meanwhile the Sustentation Fund is open for those who care to help us by direct money donations, which will be very welcome.



## THE TIME MACHINIST BOOK REVIEW

By H. F. PREVOST BATTERSBY

IT is obviously difficult to devise an experiment with something which does not exist, or which only exists in the philosophic cosmos; but the fact that a popular edition of Mr. Dunne's intriguing speculation has been called for, is proof of the interest people take in things they cannot understand.

For, though the plain man would be able to follow the author's description of how he entered the realm of the future through the gates of dream, and the methods by which his conviction based thereon has been expanded and confirmed, he may find a difficulty in visualising the serial effect of that vista of Times behind Times which Mr. Dunne offers him.

"To stand, for twenty-two centuries," he explains with humour, "starting at a perfectly open road is not necessarily at variance with the recognised traditions of philosophical procedure." That is very true; but experience of late years has accustomed us to finding the "open road" of one eminent scientist very shortly labelled "closed to through traffic" by another.

Thirty-three years ago, while in Italy, Mr. Dunne saw in a dream three figures in ragged khaki arriving at Khartoum from the South. They told him that they had come right through from the Cape, and had had an awful time. Next morning the dream was confirmed in all essential particulars by a copy of the *Daily Telegraph*.

The expedition had thus arrived in Khartoum previous to the dream. "This put any 'astral wandering' business completely out of the question," explains the author; but, with no wish to urge 'astral wandering,' one does not quite see why.

The next significant dream was of the overwhelming of Martinique, a year later. We are not told if this preceded or followed the disaster. The author was convinced that neither dream could be attributed to 'astral-wandering,' but was left with the alternative that they had been induced, either by reading of the paragraphs (Identifying Paramnesia), or else by telepathic communications from the journalist in the *Daily Telegraph* office who had written the accounts.

That is interesting, since, at that date, telepathy was little more than a drawing-room diversion, whereas cases of travelling clairvoyance had been established beyond dispute.

However, it is just as well that the author's conjectures were not side-tracked at that stage, though one cannot sympathise with his assertion that "clairvoyance is not an explanation. It is a meaningless expression, a mere admission of inexplicability." There are things we affirm, and the camera confirms, for which we have as yet no explanation.

A further dream ruled out "insanity, clairvoyance, astral-wandering, spirit-messages and telepathy," but it left him "face to face with something much more staggering than any of these."

His conclusion was that these dreams were not impressions of distant or future events, their only peculiarity was that "they were occurring on the *wrong nights*... They were merely *displaced in Time*."

That, as he truly remarks, was staggering enough, but it was "still a long way from the truth."

It cheered him to think that he could dispense with any solution from clairvoyance or mediumship. He was merely suffering, he says "from some extraordinary fault in my relation to reality, something so uniquely wrong that it compelled me to perceive, at rare intervals, large blocks of otherwise perfectly normal personal

experience displaced from their proper position in Time," and he hoped by this curious faculty to discover some hitherto overlooked peculiarity in the structure of Time.

Were dreams, all dreams, "composed of images of past experience and images of future experience blended together in approximately equal proportions?"

With that question the experiment began. It was essential to discover if this faculty of his was to be found elsewhere. Was it something so common as only to be remarked when attention was focussed on the dream at the instant of waking? Were we all always dreaming about the future, and could we be converted into Seers with a paper and pencil and some forty minutes snatched from sleep?

It was essential to discover if that were the case, but it would be impossible in a review to give even an intelligible hint of the theory Mr. Dunne has evolved from assurance of his normality.

### MULTIDIMENSIONAL ABYSSES

He promises us in a forthcoming volume, "The Serial Universe," to provide "a startlingly simple resolution of problems hitherto regarded as insoluble," but people like himself who move so airily amid multidimensional abysses, and space-time continuums are apt to over-rate our capacity for following their flight.

If indeed, by extending the theory of "serialism" to the spheres of physics, philosophy and psychology, Mr. Dunne has found, as he claims, "an irrefutable proof of human immortality," its description as "one of the major achievements of human thought" would not be excessive.

In the present volume it is puzzling that so weighty a stress is laid on dream-precognition, a very difficult and fragile fabric at its best, while its waking exhibition is ignored altogether.

"There are," said Charles Richet, that unprejudiced observer, "indisputable and verified facts of premonition. Their explanation may or may not come later; meanwhile the facts are there—authenticated and undeniable."

Now, why, with these accepted facts to his hand, did Mr. Dunne require to spend so many years in substantiating the precognitive machinery of dreams, and would his theories never have been devised if he had not happened to be "an exceptionally good dreamer"?

It would be the last thing one desired to discourage possible readers by the difficulties before them, and there are minds which can juggle with Time and are at their ease in Continuums; but when Mr. Dunne declares that his book "is considerably easier to understand than are, say, the rules of Contract Bridge," one can only conclude that space for a card-sense was not left in his distinguished mentality.

### TOGETHER

O Thou who unto us the joy hast given  
Of loving comradeship so far beyond  
Our thought or dream, let not our joy be riven  
By death; but grant that this most perfect bond  
Unbroken may remain, and neither be  
Bereaved by severance of our unity.

For, though to us it hath been given to know  
That fellowship of spirit can survive  
The passing of the soul, and stronger grow;  
Yet does the change awhile our lives deprive  
Of that near human touch which we have known,  
And leave one here to work and wait alone.

Not that, O Lord, for either her or me!  
But, when for one the cord of silver parts,  
Break, break the other also, graciously,  
And at one stroke lay silent both our hearts;  
That we who long have journeyed hand in hand,  
E'en so may pass into the Spirit Land.

G. E. WRIGHT.



## THINK IT THROUGH WITH ME PROCESS OF A MANITOBAN NOVITIATE

By Rev. W. R. WOOD

OUT on the wintry prairie five hundred miles beyond the Great Canadian Lakes, the human mind tends to be very practical. Abstractions and philosophisings do not specially appeal. One feels himself to be a very ordinary specimen of humanity—not at all of the stuff of which sages and professors, right reverends and mahatmas are made. And since at least seventy-five per cent. of the race must be classed with the "ordinaries," the thought arises that the experiences and the mental process of one of themselves, not yet beyond his novitiate may have value for some of the others.

These simple paragraphs will not be for the folk who are already "far ben" in the realm of borderland studies, but mainly for those who are beginning to give consideration to such problems—and are they not now an increasingly great company?—and for those whose minds are filled with wonderings and uncertainties, who would fain adventure into the fascinating region, but who often hesitate with, sometimes, half a mind to withdraw and to avoid for the future every contact with things mystical and occult.

Such are invited to come with me along the path that has led me to a position of comparative mental establishment, a degree of satisfying mind rest, even while I am conscious that I am as yet little more than a novice. Just because I have still so much in common with beginners, I judge that I may be fitted to help beginners. I have no "axe to grind," nothing to "put over," and if while I review the course of my own mind's action I can help to clarify and establish the thought of a companion on the upward trail, I shall be amply satisfied.

And so, without further preliminary, let me ask you to consider the very first thought along psychic lines which came to definiteness with me. It was this: *What we call psychic or super-normal experiences are incomparably more common in the lives of ordinary people of to-day than most people imagine.* Here am I, the ordinary, with no psychic or any other special power, so far as I have been able to discover, one who has never mingled with psychics or Spiritualists or students of the occult but lived my fifty odd years in commonplace circumstances and amid commonplace people; yet within the past few years I have come across some scores of such things as the following:—

1. A man who, as a result of a thrice-repeated dream found a stone of unusual quality and form deeply embedded in the earth of his farm.

2. A man who, forty years before the Great War, was told that such a war would occur and that in Western Canada men would be so scarce that there would not be enough to harvest the crops on these prairies.

3. A man who is convinced that his life has several times been saved by unexplained, but sudden and almost irresistible impulses to take certain action.

4. A man past middle age who is sure that on three occasions since his mother's death he has, without any seance or Medium, been in conversation with her.

5. A number of people who have unaccountably sensed the presence with them of friends who have been for some time, as we say, "dead."

6. A man who has again and again "received" lines and passages of poetry, which he is assured were in no sense the product of his own mind.

7. Two cases of children who in early years were often and almost continuously conscious of the presence with them of spirit play-mates, sharing their games and conversing with them without restraint.

These, and many like them have come to me through channels which lead me to trust them as being in the main

(Continued at foot of next column)

## READING THE MIND OF THE JURY

THIS is a charming attainment. Fortunately, it is only possessed by a few.

The latest claimant of the gift is Joseph Dunninger, of New York, described as a "well-known mind-reader and enemy of Spiritualism." He brought an action against an apartment house owner for £10,000 damages. When the jury retired, court officials challenged Dunninger to tell what their verdict would be.

"Gentlemen," he replied, "the jury will be out for four hours, and the verdict, I am sad to say, will be to award 2,750 dollars (£550)."

He wrote the amount on a slip, sealed it in an envelope, and handed it to the judge.

Three hours and fifty-five minutes later the jury came back.

"We find damages of 2,750 dollars for the plaintiff," said the foreman.

Dunninger's feat was equalled by other mind-readers who claimed to be Spiritualists.

Ludwig Kahn, the German clairvoyant, when his permit of stay in France expired, went to M. Maurain, commissioner of police, with a letter of introduction from Prof. Richet. Maurain said he would extend the permit if Kahn proved his lucidity to him. Kahn was so successful in the test that he promptly got the permit.

Bert Reese (1851-1926) scored still greater success before Judge Rosalsky of New York. Appealing against a sentence for disorderly conduct, he asked the famous judge to write something on three different slips and place them, folded, in three different packets, mixed in such a way that they could not be recognised. Then Judge Rosalsky took one of the pellets at random, pressed it against the forehead of Reese who immediately answered:

"You have fifteen dollars in the bank mentioned in your question."

He continued to read the second paper. It contained the name of a former governess to Judge Rosalsky's children, Miss O'Connor. He also read the third, whereupon Judge Rosalsky acquitted him.

### MINISTER'S APPRECIATION OF "LIGHT"

"I appreciate your paper (LIGHT) very much. It seems to be in the very forefront of living realities and is most stimulating to thought and life."—Rev. D. McKeen Reid, B.A., B.D., of Cochran, Alberta (Minister of the United Church of Canada).

worthy of acceptance. The people associated with them were in no sense peculiar or extraordinary, but people of ordinary temperament, engaged in ordinary occupations, and gifted, ordinarily at least with an average degree of reliability and common sense.

And so I came to say to myself: Whatever the ultimate interpretation may be, it is certain that there are in the thinking of many people of this generation ineradicable assurances that they have been the subjects of definitely supernormal experiences. Not only so, but these in many cases point toward influences or personalities from the unseen touching their lives here.

While these experiences are not universal, they are certainly common to many. And if, as there seems good reason to believe, the proportion of individuals having such experiences is as large generally as I have found it to be among my own acquaintance, then there is a fairly large area of human experience awaiting exploration, the study of which may yield worth-while results in increased knowledge of human nature, its powers and capacities and the nature of the environment in which it is placed. And so I began to study.

[Note.—This is the first of a series of articles in which Mr. Wood, who is a Minister of the Canadian United Church, will describe his psychic studies. They will be specially helpful for those who are beginning similar studies.—EDITOR.]



## SIGNPOSTS IN PHENOMENA

MR. J. B. M'INDOE AS PROPHET

"PSYCHICAL Research in the past has omitted to take sufficient notice of certain things which might have been fruitfully investigated," stated Mr. J. B. M'Indoe, in an instructive lecture on "Signposts in Phenomena," at the British College of Psychic Science, South Kensington, on Wednesday last week (April 25th).

In dealing with clairaudience, he said that something which appears to be sound occasionally comes through. In some Piper records it was definitely stated that the communicators were not aware whether they were writing or speaking. They were simply concentrating on the mind of the Medium. In physics, he said, the same electric wave could be used to convey messages by the Morse code (telegraph), by the spoken word (telephone, wireless), and by pictures (television). The process of thought was far more complex than we realised. The analogy helped us to understand how the Medium's mind may convert thoughts into vision, sound or automatic-writing.

Ambiguous words transmitted in telepathic experiments might throw more light on this problem. He quoted the case of a Scottish woman, who one day received a strong impression about her son who was in Australia. She was disturbed, as she could not understand how he could have become a "mare." In due time, a letter arrived, from which she learnt that her son had become a "mayor," a title which is not in common use in Scotland, where the heads of civic corporations are termed Provosts. In this case, apparently, the sound of the word was transmitted, and not the idea.

Speaking of materialisations, Mr. M'Indoe asked where the vegetable matter in spirit-cloth, or the iron in materialised helmets came from. These materials did not come from the Medium's body. Mrs. Duncan believed that materialisation phenomena deteriorated her clothes. The carpets of Kluski's room were found strangely worn out. Mr. M'Indoe expressed the view that the spirit-draperies were produced from the ordinary fabric in the room by a process analogous to the production of ectoplasm.

In the second part of his lecture, which was illustrated by lantern slides, Mr. M'Indoe advanced some very suggestive ideas on the electrical nature of psychic phenomena, of the change of the electric potential in the Medium's body when he goes into trance, and their possible bearing on psychic photography. Some psychic photographs, he suggested, are produced by definite ectoplasmic structures, others point to a thought process at work. Thoughts may be found to be vital vibrations far beyond the region where the ordinary laws of physical vibrations prevail. He conjectured that their wave-length would eventually be found to lie way beyond the ultra-violet.

In conclusion, he ventured to prophesy that at some future date medical clairvoyance and psychic photography will be combined, so that the photograph will actually disclose the diseased organs of the human body.

## BARCELONA CONFERENCE

The International Spiritualists Federation, of whose Executive Committee Mr. Ernest Oaten is President, has sent us a fresh reminder that it is holding its fifth biennial Conference at Barcelona, from the 1st to the 10th of September this year.

The first section will deal with theoretical problems, such as Survival, Evolution, the Spiritualism of Youth, the effects of Spiritualism on social and cultural life, etc.; the second will be concerned with the experimental study of mediumistic and psychic phenomena. A cordial invitation is extended to all, and enquiries should be addressed to the Secretary-General, M. Jean Riviere, Maison des Spirites, 8 Rue Copernic, Paris.

## MISS JACQUELINE AT EDINBURGH

Miss Jacqueline's visit to the Edinburgh Psychic College is proving of much interest. Last Friday (April 27th) she attracted a large audience to her lecture on human radiations. It was followed by demonstration, questions and debate.

## PHOTOGRAPHIC TESTS

"WATER-TIGHT" CONDITIONS SHOWN TO BE INADEQUATE

WE have received the following from Mr. A. Victor on behalf of the Jewish Society for Psychic Research, 65 Baker Street, London, W.1.

"An interesting experiment was conducted recently at the offices of the Society, arising out of a statement by a member of the Council respecting the inadequacy of certain conditions employed in 'testing' the genuineness of photographic mediumship, a list of which conditions—deemed to be watertight—had come into the possession of the Society.

"The Council Member concerned undertook to produce by trick-methods 'extras' on photographic plates, whilst rigidly observing the conditions laid down in the list referred to, a copy of which is attached hereto.

"The Council of the J.S.P.R. agreed to the experiment solely in the interests of Psychical Research—it being thoroughly understood from the outset that the result of the experiment would in no way prejudice the Society's views respecting Psychic Photography, but would affect the reliability of the 'test' conditions submitted.

"The result of the experiment can be judged from the concluding sentence of the official report of the proceedings, unanimously adopted at a meeting of the Council of the Society:

"The members of the Council of the J.S.P.R. present at this Demonstration have unanimously agreed that the conditions laid down have been faithfully carried out and that it has been proved conclusively that the conditions referred to as Test Conditions are inadequate.

"I am enclosing a copy of a 'group' which appeared on one of the plates."

The "group" photograph referred to shows three normal sitters with a dense white mass over two of them, embedded in which there are, as "extras," nine heads of varying size.

The conditions observed—and found to be inadequate—are as follows: 1, Testers' camera; 2, Testers' slides (metal); 3, Testers' purchase plates, Golden Iso-Zenith 1400; 4, Testers' load slides; 5, Testers' expose plates; 6, Testers' develop, at once, with our chemicals; 7, Testers take prints if time permits; 8, Medium to be excluded from dark room; 9, Medium to be five feet from the camera for the exposures; 10, Six plates to be exposed; 11, Camera lens to be at  $\frac{3}{4}$  open and remain so; 12, Exposures.  $\frac{3}{4}$  1 $\frac{1}{2}$  2 3 4 $\frac{1}{2}$  6 minutes successively; 13, There must be no "blackouts."

## EXPERIMENT AT A SHEFFIELD MEETING

A PHOTOGRAPHIC test carried through on Saturday, April 21st, at a meeting of Sheffield Society for Psychical Research, with Mr. John Myers as Medium, presents very interesting features.

"A photograph of the audience taken by an ordinary camera without the aid of flash-light was found to show five clearly defined heads floating at various angles in a filmy substance," says the *Sheffield Daily Independent*.

"Mr. Myers did not take the photograph himself, but told a member of the society when to operate the camera.

"Every precaution had been taken to ensure that the plate was not tampered with, and Mr. W. Toulmin, chairman of the meeting, said the plate had been obtained in a sealed package signed by three members of the Society from a Sheffield photographic dealer.

"It was thought impossible to display the picture to the audience on the screen until a member of the audience, Mr. H. Nash, a former professional photographer, undertook to make a slide from the plate.

"Mr. Nash said the plate had been signed by three members of the audience, and that on examining the plate he had found that it had not been tampered with."



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May 17th REV. C. DRAYTON THOMAS on "An Amazing Experiment." A remarkable incident in recent researches of the lecturer, showing how convincing messages from their deceased child were transmitted to distant strangers. Lantern Illustrations.

**SYLLABUS ON APPLICATION**

### REMINISCENCE

ON Tuesday evening last, at the Free Public Meeting, Mr. W. H. Evans in reminiscent vein recalled some of his experiences of past days. On looking back, he said, one was able to note some of the changes which had taken place in the world of religion, and also the manner in which the Spiritualist movement had grown. Indeed, the quickness of its growth had created some problems which it taxed all their ingenuity to solve. Speaking of some of the difficulties with which the leaders of the movement are faced, he humourously said that the movement seemed to be in the mumps and measles stage of development. That was to be expected, but we must see to it that it does not remain in that stage too long.

Looking back to his first contact with the movement, he said that in those days public clairvoyance was a much rarer thing than it is now. Indeed, he attended Spiritualist meetings for some months before he heard any public demonstration, the first Medium he heard being Mrs. Trueman of Plymouth, a veteran who had not long gone to reap the reward of her unselfish labours. He could recall the thrill of those early days, the feeling of being associated with a forward movement, though he never dreamed that he would have put in the work he had since that time. Listening to those early workers, who were truly inspired, one felt that such flights of oratory were beyond the possibilities of a comparatively uneducated youth; but time had proved that, if one did not reach the heights of those early workers, one could receive a good measure from the same source. "It seems to me," said the speaker, "that in those days there was not the same thirst for phenomena as now. Maybe age has brought its prejudices; one is apt to think of the past as better than the present, and to see it through the haze of memory, which sometimes covers up the undesirable and presents only the purple patches. But the fact that public demonstrations were so few in comparison with to-day does show a more eager desire for the pure teaching which came through the various Mediums."

Of physical phenomena one heard a lot, but it was difficult to get into any circle where such occurred. The

recipients were watchful, one might say almost jealous of their Mediums, and surrounded them with an atmosphere of mystery which was apt to keep at a distance the merely curious. As one got into closer touch, one came to know more of what was going on. His first physical seance was with Mrs. Trueman held at her home. It was given to a few friends "without money and without price." It was not perhaps what we should call a scientific investigation, being more in the nature of sitting to meet our friends "over the way." Some remarkable results were witnessed, among them many spirit-lights, and when the seance was over, they were astonished to find a number of things—such as walking sticks, furs, cigarette cases, etc.—in the room, which had been left downstairs. No doubt a hard-boiled critic could have demolished the whole thing as far as conditions were concerned, but the folks there were common sense people who accepted it in the most casual manner as something they were accustomed to. To him it was all very puzzling, and as he knew the people concerned, he had no doubts of its genuineness.

### KARMIC ASTROLOGY

"ASTROLOGY takes Reincarnation as a foregone conclusion," declared Mrs. Marjorie Livingston, in an interesting lecture on Astrology at the L.S.A. on Wednesday last (April 25th). It is, she said, almost impossible to continue studying astrology without accepting some form of pre-existence, without looking upon this life as merely a fragment in the great cycle of eternity.

The soul incarnates for the sake of experience; not for punishment or suffering—they are incidental. At a particular moment the opportunity for incarnation must be taken, and the rest of the horoscope must be taken for better or for worse. There is no such thing as a perfect horoscope. Every horoscope has a hereditary part which is linked up with the parents and the race. The karmic part of the horoscope is linked with the superconscious mind, which has knowledge of a previous existence and manifests in latent memories; and from these may spring mystical knowledge and a higher conception of God.

### SIR ARTHUR CONAN DOYLE'S MESSAGES

MR. DENIS P. S. CONAN DOYLE writes as follows in the *Sheffield Weekly Telegraph* of April 28th:

"I trust you will allow me space in your columns to correct a mis-statement of fact concerning my father, the late Sir Arthur Conan Doyle, which appeared in your issue of March 31st. It was stated that my father 'had an appointment to appear in a certain company after death.' There is not the slightest justification for such an assertion, which is entirely erroneous.

"I may say that my father has kept in very close touch with each and all of his family since he passed on, and he has proved his identity from the 'Other Side' on numerous occasions beyond the slightest doubt or dispute. We have received dozens of messages from different sources, both at home and abroad, of the most highly evidential nature, in which he has shown the most intimate and private knowledge of his family.

"He has clearly shown that he still takes as great an interest as ever in our welfare and happiness. On many occasions he has given me valuable personal information and advice at critical times in my life during the last three-and-a-half years, and again and again he has proved to me that it was indeed my own father who was communicating with me.

"Nevertheless, he never made any 'appointment to appear in a certain company,' nor, incidentally, did he leave any code."



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Sunday, May 13th, at 7 p.m. Speaker: Mr H. ERNEST HUNT

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## SUNDAY, MAY 6th, 1934

11 a.m.—Mr. Harold Carpenter.

Clairvoyante: Mrs. Grace Cooke

6.30 p.m.—Mr. Ernest Oaten.

Clairvoyante: Mrs. Helen Spiers.

Sunday, May 13th, at 11 a.m. .. .. Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt

Sunday, May 13th, at 6.30 p.m. .. .. Rev. C. DRAYTON THOMAS

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Monday, May 7th—Speaker: MR. HORACE LEAF

Clairvoyant: Mr. Horace Leaf

Wed., May 9th—Speaker: MISS PETRONELLA NEEL

Clairvoyante: Miss Lily Thomas

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## Monday. WEEKDAY ACTIVITIES

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

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

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

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

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

8 p.m.—Mr. Hendry's class for development of the healing faculty. (Recommencing May 28th).

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

Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian Hall.

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

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

Friday.

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

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May 9th 2.30—Miss Lily Thomas

6.30—Mrs. Helen Spiers.

16th 2.30—Mr. Glover Botham.

23rd 2.30—Miss Derbyshire.

6.30—Mr. Thomas Wyatt.

## Monday, May 14th, at 8.30 p.m.

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 279)



## 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.)*

## CRYSTAL-GAZING

Sir,—I am much interested in the remarks on crystal-gazing by Mr. Theodore Besterman quoted in *LIGHT* of April 27th. I should like to tell him the history of my own powers of gazing. I had a crystal given to me thirty years ago, by an old lady who told me her husband brought it from India. Not until I took an interest in Spiritualism did I see much in it, often only the reflection of the room. Then, all at once, there began to appear old-world pictures, which turned out to represent historical events. I found that such events had really occurred. Since then, many friends have been helped by my symbols to overcome difficulties. I need not say that money has never entered into the transactions.

When you see the symbols which enable you to penetrate into the *secrets* of human life, how can that be put down to my imagination at work? I do not get very much at a time, and can even draw a blank, but what I get is never wrong. This is one case I had lately:

(1) First came the back of a lady's head, fair flaxen hair, unbobbed. (Accurate description of sitter's sister.)

(2) Colours round her for cleverness and sympathy. They turned to red—which means anger. (She is very clever. Had been sympathising with her mother; then came cause for anger.)

(3) Then I saw a finger and thumb holding some papers. The thumb changed into the face of a pig. (Some unpleasant letters had been received.)

(4) Lastly a Dutchman. Very white figure, which represents goodness. (There were dealings with a Dutchman which promised to be very satisfactory.)

(MRS.) S. ELIZABETH STEWART.

35, Albion Street, Hyde Park, W.2.

\* \* \*

## DEFOE'S GHOST STORY

Sir,—The statement made in your issue for April 27th that "none with the slightest psychic education or experience would now be deceived into believing in the story" of the apparition of Mrs. Veal as told by Defoe, is not quite accurate. In the introduction to *Ghosts and Marvels*, that magnificent collection of uncanny tales published by the Oxford University Press, Montague James says: "I remember that Andrew Lang refers to Mrs. Veal as being no imposture but an attempt to record an occurrence believed to be real." Now, Andrew Lang was, I believe, a man of considerable psychic education and therefore not likely to be drawn into accepting a story which is, according to *LIGHT*, technically untrue.

I am also inclined to disagree with the remark that "the hallmark of invention is too conspicuous," for the story is related not as if it were a fictitious happening, but as if it were an actual occurrence. In fact Defoe spends quite a time vouching for the reputation and honesty of

the persons who took part in it and who, he says, related the story to him.

For my own point of view I should say that the basic facts of the story are true, and that Defoe, seeing that here was an admirable chance for his imagination to come into full play, clothed it with an atmosphere of tranquil mystery and thrill, which he thought would impress the public more than a prosaic record of the real happening, which may have been but a telepathic vision.

JOHN L. GARDNER.

[NOTE: We are glad to publish the above letter as, since the publication of the paragraph referred to, we have found evidence in favour of the genuineness of Defoe's ghost story. In the *Nineteenth Century* for January, 1885, Mr. George A. Aitken published a surprising discovery. He found in the British Museum a copy of the fourth edition of Defoe's pamphlet which once formed the introductory sheet to an edition of Drelincourt's book printed in 1710. This pamphlet disclosed the following manuscript note in Latin:

"On the 21st of May, 1714, I asked Mrs. Bargrave whether the matters contained in this narrative are true, to which she replied that she had neither written the printed narrative nor published it, nor did she know the editor; all things contained in it, however, were true, as regards the event itself, or points of importance; but one or two circumstances relating to the affair were not described with perfect accuracy by the editor. The editor, no doubt, learned all particulars by word of mouth from Mrs. Bargrave, and then published them without her knowledge. Some things added in this copy were changed for the better by Mrs. Bargrave herself."

Mrs. Bargrave was then a contemporary person. Corroborative evidence was found in Hasted's *Kent*. The burial of Mrs. Veal is on record three days after the date mentioned by Defoe. Other details were also verified so that Defoe's account, improbable though in itself, became completely substantiated.—EDITOR.]

\* \* \*

## PSYCHIC EVIDENCE SOCIETY

Sir,—May I trespass upon your space to invite your readers to support the work that is being done in the name of the Psychic Evidence Society? A great deal of unobtrusive propaganda work has been done during the last three years amongst clergymen and educated laymen in this country and in other parts of the English-speaking world, with most encouraging results. Many hundreds of copies of the Classified catalogue of books recommended (which is generally recognised to be an excellent form of propaganda) and other suitable literature have been distributed free of charge.

It has now become necessary to consolidate and develop the organization of the Society and to build on the sure foundation that has been laid. The aim is to develop a quiet and sustained campaign amongst educated people who not infrequently have most to unlearn, and to stress not only the facts but also the highly important implications of psychic science.

The purpose of this appeal is to invite those who recognise the great importance of the work that is waiting to be done systematically, to give their generous support, not only for immediate needs but in the form of guarantees to cover the annual rental and expense of a permanent office in a good position in London. Suitable accommodation is urgently required from which to develop the work of the Society. With adequate support it is hoped to resume the periodical meetings of clergymen for investigation and discussion, and to extend these meetings to the provinces.

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Monday, May 7th, 8 p.m.

### Address by GRAHAM MOFFAT

Subject: SOME ANCIENT AND MODERN PROOFS  
 Chairman: S. Byerley, Esq.

Thursday, May 10th, 8 p.m.

### PUBLIC DEMONSTRATION OF PSYCHIC PHOTOGRAPHY

By JOHN MYERS

Chairman: Dr. Nandor Fodor (Asst. Editor of *Light*)

Friday, May 11th, 8 p.m.

### Addresses by MAURICE BARBANELL

(Editor of *Psychic News*)

### and HANNEN SWAFFER

Chairman: Horace S. Hambling

Saturday, May 12th, 7—11.30 p.m.

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