

Light

A Journal of Psychical, Occult, and Mystical Research

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WHITHER SPIRITUALISM ?

STRANGE EXPERIENCES DESCRIBED AT ANNUAL DINNER OF BRITISH COLLEGE

EXTRAORDINARY stories were told by distinguished guest-speakers on Wednesday last week (May 9th) at the ninth annual dinner of the British College of Psychic Science to a representative audience of Spiritualists, Psychical Researchers and sympathisers with Psychic Science.

The chair was filled by Mrs. CHAMPION DE CRESPIGNY, to whom Mrs. BARBARA MCKENZIE paid eloquent tribute for her splendid work at the head of the College. She informed the audience that, as a slight token of their gratitude, a purse was presented to Mrs. de Crespigny the night before, to which people from all over the world had generously subscribed. This personal gift was accompanied by a little book containing the letters of appreciation received and the names of the subscribers.

Mrs. CHAMPION DE CRESPIGNY, greatly moved, expressed deep appreciation for the unexpected testimonial.

Vice-Admiral USBORNE was the first guest-speaker. He commenced by stating that Psychical Research is the most important work of present times. He said : " If the reality of survival and communication with the departed be proved scientifically it will be the biggest stride humanity has ever made. I do not feel qualified to say whether this proof has been achieved. The scientific world does not accept it. As a humble, ignorant man, I must rest content with this judgment. But I believe this research should be continued in every possible way."

Vice-Admiral Usborne then told the story of his association with Spiritualists. Admiral Usborne-Moore, a cousin, used to inform him of his researches. They were of extraordinary interest and absolutely convincing. With the Bangs Sisters of Chicago, he obtained, between two canvases held up to the window, amazing direct paintings of persons represented on photographs in his

pocket. He sent these canvases to Cambridge to be analysed. The analyst was unable to tell what the oily matter on the canvases was.

SKETCHES BY RAPHAEL

The late Dr. Alfred Russel Wallace, Vice-Admiral Usborne continued, who was the co-originator with Darwin of the theory of natural selection, after many years of mature reflection came to the conclusion that the theory does not apply to human beings, and that in human evolution there is proof of the direct influence of the Deity. On a visit, Dr. Wallace showed him a number of panel drawings and said they were the work of Raphael. A sculptor friend of his on the Riviera gave shelter and work to a down-and-out stone-mason. It was discovered that this stone-mason was highly mediumistic. He was controlled by great Italian masters. The Raphael panels were produced in the dark. They were identical with the extant cartoons, except the last one. This had no counterpart and was signed : Raffaello Sanzio.

Finally, the Vice-Admiral spoke of the strange psychometric gifts of Mr. J. W. Sharp, his father-in-law. Taking the Admiral's gold watch in his hand, Mr. Sharp, on January 28, 1910, gave a remarkable prediction of the Naval movements at the outbreak of the Great War and of the Battle of Jutland. He took careful notes at the time, and it was with intense amazement that in the years which followed he discovered how closely they applied to the facts.

WAS IT A " TROLL " ?

Miss LIND-AF-HAGEBY spoke of some unusual experiences in London and in the United States. Sitting with Alfred Vout Peters, the Medium reproduced the mannerism and voice of a brother lost in Sweden, and finally repeated

in Swedish some of the things which were only known to the two of them.

In Oakland, California, she was present in a hall where fifty direct voices addressed the audience. She also attended a "spirit-dance." Dressed in draperies, form after form issued from the cabinet of the same Medium; they wore what appeared to be jewels and engaged in a beautiful and graceful dance. At the offices of the local Spiritualist Society, she was invited to sit on the platform by the Medium. There were at least thirty materialisations. She observed a strange thing. In her childhood in Sweden she used to be told stories of *trolls* which had no backs. She was terrified lest she should see one. One of the materialised forms looked like a *troll*. It had a fully developed front but no back.

Dr. ALEXANDER CANNON spoke of the Indian rope trick which he witnessed in Indo-China in the presence of Mr. Aubert of the French Consulate. He said that he accepted the challenge of the Occult Committee.

"Some time," he said, "I will talk on Oriental hypnotism and will explain how the illusion is produced. Given the conditions which I require, I can produce the rope trick in the Albert Hall. It is not done in any of the ways our magician friends think of. I shall, on that occasion, require a large quantity of sand from a certain area. I shall require certain lighting as it were from the sun and certain heating arrangements. Under those circumstances everybody will see the phenomena. The importance of it is that it gives us the very basis on which materialisations can be produced in open daylight."

THE STOLEN PORTRAIT

Dr. Cannon then proceeded to tell the story of Capt. Dubois, a famous French toxicologist who was fighting a diphtheria epidemic in Algeria in 1929. He was a sceptic. One day a shepherd, named Abdul Val walked into the little village of Maiut. He was reputed to possess supernatural powers. He asked Capt. Dubois to concentrate on something he would like to see. The Captain visualised a portrait-painting in his family, valued at a quarter of a million francs. "Look behind you," cried Abdul Val. He turned around and saw the portrait on the wall. "You may do just what you like with the portrait," said the magician, "but it must be returned by sunset to Paris." Then he left to mind his sheep.

Capt. Dubois, unable to accept the evidence of his own eyes, sent for the District Commissioner, Postmaster and hospital surgeon. Each of them saw and handled the picture. At the suggestion of the Commissioner, an express cable was sent to Dubois' parents in Paris. At midday the following reply arrived:

"Portrait inexplicably stolen this morning. Police at work. Sureté announces arrest of thief imminent."

Shortly before sundown, Abdul Val returned and politely inquired whether the Captain had finished with the picture. Then he made a gesture and the portrait vanished. Some hours later, Dubois received a second telegram from his father: "Portrait returned as inexplicably as it vanished. Two Sureté inspectors present in the room saw it appear on the wall. Mother completely unnerved."

Capt. Dubois is no longer a sceptic.

Mr. Ralph STRAUS, the novelist, told some amusing stories.

Mr. Hannen SWAFFER referred to the Link's great direct voice seance and stated that the engineers who recorded the voices were convinced by the evidence of the supernormal origin of the voices. They could not

see how any human voice could possibly have been recorded with such strength and clarity. He also spoke of Gene Dennis' seances in the Palladium. From the platform in semi-darkness she gave once or twice daily messages to people in an audience of 3,000. They came to her clairvoyantly or clairaudiently. She sees a light around the person concerned. This is pure Spiritualism, no matter how they describe it on the bill. Mr. Swaffer then spoke of messages he received from Hall Caine, Mr. Galsworthy and Sir Gilbert Parker in his own home circle and stated again that the spirit-world, in his view, is not interested in scientists, their job is to comfort the mourners, and what we need is not scientists but Mediums.

Mr. SHAW DESMOND joined issue and declared that we have reached the stage in Psychical Research where the presence of the scientist is absolutely necessary. There will be no need to comfort the mourners if science is convinced, for there will be no mourners once the truth of survival is accepted by the world. Tremendous issues loom up from the timeless and spaceless realms that lie behind life, issues with which we are unable to cope, and which only the greatest scientific minds on earth may possibly grasp. We not only need specialists to explore the numerous avenues of knowledge now opening up, but millions of people will never listen to us until the scientific world is satisfied with the proof of survival.

WHAT OF THE FUTURE?

AT the morning session of the 33rd annual May Convocation of the London District Council of the Spiritualists' National Union, at Friends House, Euston Road, London, on Saturday last (May 12th), Mr. Frank T. Blake, of Bournemouth, defined Spiritualism as the science of life here and hereafter.

Spiritualism, he said, came at a time when science tended to destroy religion with the development in physics. It shook the Church to its foundation. The Church had nothing tangible to offer. Modern Spiritualism has changed that. In the light of proved evidence, denial of human survival is no longer possible. Thereby Spiritualism re-established the claim of religion and the authority of the Church. It is doing more than that. It is compelling the Church to restate its fundamental teachings in accordance with the new knowledge now obtained. There is now less of exhortation and more of guidance. The informed priest adds knowledge to his faith and is able to speak with greater certainty. Spiritualism is the most potent moral factor in the world to-day.

What then is its future? One of increasing usefulness. It will flood the world with knowledge; it will help all the races to apprehend the unity established in our common destiny. No single organisation will be able to claim it as its own. It is destined to become the means of the universal education of humanity. It will never be absorbed by any one organisation or institution. It is at once universal and individual: universal in its appeal to all types of mind and in its service of all human interests; individual in its personal significance. Under its benign guidance man will be lifted to heights of mental vision and perception from whence he will be able to look out upon the promised land of his eternal kingdom.

Mrs. Estelle Roberts gave clairvoyant descriptions at the afternoon meeting, and in the evening a mass meeting was held at which the speakers were Mrs. McKenzie, Mr. Hannen Swaffer and Mr. Blake.

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PENTECOST AND TO-DAY

WHAT HAPPENED THEN CAN HAPPEN NOW

By REV. C. DRAYTON THOMAS

IN all directions, the thoughtful mind can observe chains of cause and effect. The radio programme we enjoy is primarily due to activities at Broadcasting House and finally to our switching on the loud-speaker; but intricate processes lie between. The letter received this morning owes its existence to my distant friend, but I received it from the postman whose beat is in our road, and others handled it on the way. So also, between the Ultimate Source of Life and every earthly event, there exists a chain of cause and effect.

The historic happenings of Pentecost originated in the Mind of God. But who were the immediate operators who carried out the divine purpose and whom the disciples so dimly perceived as flames of light? The narrative in the Book of Acts does not help to an answer, for it attributes the result to the Holy Spirit and says nothing of the intermediaries through whom He worked.

New Testament writers sometimes allude to the Holy Spirit as if they thereby meant the arisen Jesus. Terms were loosely used in those early days; it was only later that doctrine crystallised into fixed forms and men were frowned upon for trying to define more explicitly. Happily, we are returning to reality in thought and speech, and it is no longer a virtue to accept ancient story without intelligent analysis and an endeavour to understand what lay behind it.

TERRIFIC CONTROVERSIES

It is well-known that terrific controversies raged around the person of Our Lord when first the theologians attempted to formulate a precise doctrine of His nature and His relation to God. It has been suggested by historians that it was deemed prudent to refrain from proceeding with a similar controversy about the Holy Spirit, since acute differences of opinion had already been manifest; however that may have been, the theological conclusions about the Holy Spirit were far from complete. It may be that modern thought and reverent inquiry will yet supply the deficiency.

If we express the opinion that Heaven commissioned a number of recently-departed souls to take psychic control of the Disciples at Pentecost, and so to use human brain and lips as to make proclamation of a great message in various dialects and languages, we shall probably shock those people who prefer to retain the ideas of childhood unchanged. There have usually been good folk who felt shocked each time a further link was discovered in the chain of cause and effect which connects events with the Ultimate Source. The Hebrew liked to think that Jehovah rolled the clouds along the sky; the discoveries of meteorology would have been as little welcome to early generations as were the findings of astronomy to men who regarded sun and moon as deities.

Let us, therefore, not insist on our view, nor force personal opinion upon unreceptive minds. New ideas are best placed on record and so made available for assimilation by thinkers needing that particular sustenance.

What happened at Pentecost? Surely this; a short-lived psychical manifestation combined with a dramatic realisation by the Disciples that they could work in close co-operation with the unseen world. Whether they deemed that this co-operation was with the arisen Jesus, or with many helpers sent by Him, need not concern us greatly. Either or both might be argued from New Testament pages. What does concern us personally is just this: that *what happened then can happen now*.

Those acquainted with psychical investigations do not

need reminding that the objective phenomena of Pentecost have often been repeated in groups of people who fulfilled the conditions necessary for the manifestation of lights, winds, floor-shaking, or even speech in foreign tongues. All that can happen in circumstances which have little more than scientific interest.

The essential feature of Pentecost was the sense of personal co-operation with an unseen mind, or minds, in the forwarding of a definite task. The arresting psychic accompaniments dwindled on later occasions until they would seem to have ceased almost completely; but the essential feature continued. And in the long centuries since then, there have always been faithful men who continued that work, usually without any of the outward phenomena, but yet with the glow of a conscious co-operation with those guiding them from the realms invisible.

DISCIPLES AND MEDIUMS

It may be enquired: What difference is there between the Disciples after Pentecost and any present-day Medium who is in conscious rapport with a Guide or Control? I suggest that the difference lies in the *purpose* which prompts the Guide or Control, and in the *personal ambition* of the guided person. Where both are united in the desire and prayer, "Thy will be done on earth as it is done in heaven," then the glow and joy of Pentecost is experienced, and the outcome of the co-operation between the two workers, one on Earth and the other Beyond, is a continuation of that same purpose which entered on a fresh stage at Pentecost—God's purpose of enlightening and raising humanity.

Less consciously, perhaps, may the successful healer, the clairvoyant demonstrator, or even the materialising medium be carrying out a part of the divine programme for earth's progress. But an acute awareness of being used for high ends, and indications that one's work is bringing men to a clearer realisation of things unseen and the goodwill of Heaven for those in sickness, or bereavement or difficulty—this raises one to higher levels of joy and inward harmony than does anything relating merely to psychic gifts and their successful use.

Are my powers and personal influence being used for self or for others? Am I working out my own plans, or am I humbly co-operating to the best of my ability with higher guidance? On the answer to these two questions will depend whether the Pentecostal power and joy remains for us an ancient story, or becomes our own experience.

Whether our talents are many or few is a matter over which we have no control; but the way in which we use them, and the purpose we keep in view, are matters of personal choice. Happy are they who have placed themselves in the true line of Apostolic succession. No Bishop's hand can convey that power and joy; it results only from personal and habitual response to the inward guidance which plays telepathically from etherial realms upon the soul.

It may be that some who loyally respond are looking to no one higher than the Guide or Control whom they have learnt by experience to regard as a personal friend. Yet those Guides and Controls are themselves guided and controlled by others yet higher and more powerfully wise.

"Lift up your eyes on high." Why be satisfied with anything less than the best of all? Upward and ever upward, through ranks and hierarchies of Heaven, the imagination can soar, until the unapproachable splendour of the Deity Himself compels the revering soul to awed adoration before the Ultimate Source of Knowledge, Power and Love.

It is Man's hardest task to pass through the valley of the shadow—not of Death but of Life.—(ARTHUR LEWIS in *Words Awake*).

MINISTER DESCRIBES A VOICE SEANCE

MESSAGES IN WELSH, GERMAN AND ENGLISH

THE writer, a minister of the United Church of Canada, as a direct result, as he conceives, of his New Testament studies carried forward through a ministry of thirty-five years, issuing in a study of present-day phenomena in various groups, has found his life's quest for understanding realized in the recognition of the reality of spiritualistic phenomena. So greatly did he prize the vividness and value to his spiritual life of this finding, that he gave his whole heart and strength to "sharing." Prejudice and lack of understanding inevitably hindered him. Hence, heart-sick and in need of comfort and "guidance," he sought it (not being psychically gifted himself) at the shrine of a spiritualistic church.

The following describes communications that came to him in Calgary, Alberta, at the First Spiritualistic Church, during the visit and under the mediumship of Madame Blewett, a Scottish lass, now in charge of the Westwood Spiritualistic Church, Chicago.

She was advertised as a direct or independent voice Medium, with or without the trumpet, in day, or electric light, or in the dark. The writer attended upon all her demonstrations; and, as you may judge, was a careful but sympathetic participant.

The phenomena were preceded by an impressive religious service and a lecture, save at the trumpet circle, which commenced after the placing of the group and a short explanatory talk by the Medium, who sat in the centre with a trumpet on a small table before her.

There was no attempt to secure scientific data, no control being exercised, the Medium only stating that any one who wished could come at any time and feel her vocal chords as she relaxed in trance. She also stated that she spoke only English but had a faculty of language when younger, which might have been highly developed, but for which the time had passed. She said that each one would get what he deserved through his responsiveness; and such was the perfect co-operation with her guides that they worked rapidly and there would be no delays. She fulfilled her promises and left us in a maze of wonderment.

What came to myself was different and also totally unexpected. In all humility, I submit it for your consideration and comfort. You can judge that it will profoundly affect my future.

There were twenty-five in the circle, all sympathetic and more or less informed and helpful. Everyone secured

a message or had a chance for such, for everyone was addressed by his Christian name and had a deceased visitant also named and assuredly recognized. If failure to receive a message was experienced, the failure could be placed against the visited, not against the Medium or her control.

The light was turned out, and almost immediately someone was named by the voice in the trumpet close to his face. A number of conversations had taken place when the trumpet came in front of the lady, an acquaintance close to the left of the writer. Her name was clearly whispered in the trumpet, and a greeting, emotionally appreciated by both, was exchanged, as was evidenced by sobbing in whispered conversation by both deceased mother and present daughter. Then speech in some unfamiliar language was indulged in by the pair, tender and affectionate as it seemed. Then the trumpet was heard to fall, and, in a moment was soaring, and a voice greeting someone elsewhere. Then, I turned to my neighbour and whispered the enquiry, "You were talking with your mother?" "Yes, and she died when I was eighteen months old." What language were you speaking?" She replied, "Welsh, the language of my childhood."

Across the room the trumpet voice was greeting another lady who was well-known to the group and who was very stout. It was also her mother from the other side, who said in English, "My, you're big. You are a real Dutch woman." To which the laugh went up. Then the two talked in German and had a delightful time together. And we remembered that our Medium only knew English.

Then the trumpet was overhead and a loud male voice addressed myself, "I'm Johnson, your old teacher. Murray is with me, and we are proud of you, our former pupil. We have a plan for you, if you are patient, and you will be successful." I was astonished and hastened to ask, "Who else of my old teachers are there?" "Oh, we are all here," was the reply and the two of us, his voice and mine, joined in naming them. Then, I said, "I am weak and need help for such a work." He replied, "Weak physically, but strong spiritually. But there is plenty of power here. Power to raise this roof," and the voice vibrated with such power as to be heard across the street outside. Then the trumpet fell and in a moment was engaged elsewhere.

REV. D. McKEEN REID, B.D., Ph.D.

BLACK MAGICIAN CHALLENGED

Excitement ran high at the May Fair Hotel, London, last Sunday (May 13th) during a Tea-Talk discussion on "Black Magic." Its reality and sinister significance were affirmed by a West Indian. Mr. Garland Anderson, the coloured playwright, in an impassioned speech, challenged the Magician to work his magic on him. The challenge was accepted. At the time of our going to press, we are informed that Mr. Anderson continues to sleep like a lamb.

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MR. JOHN MYERS AT EDINBURGH

During his recent visit to Edinburgh Psychic College, Heriot Row, Mr. John Myers, the photographic Medium gave a test demonstration in the presence of representatives of the Edinburgh newspapers, including Mr. H. Scott-Harrison, press photographer. Two extras were found on each plate exposed. In a document signed by all who took part in the experiment, it is stated that Mr. Myers did not handle the plates, and it is added: "In the opinion of the Committee the presence of the 'extras' on the plates cannot be explained in any normal manner or from anything which they observed in their close and continuous scrutiny."

In a letter dealing with this test and other incidents, Mrs. Ethel Miller, Hon. Principal of the College, says: "During Mr. Myers' visit, he had 100 per cent. success, thus giving comfort and proof of survival to all who took advantage of his Mediumship."

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HYPNOTISM AND EDUCATION

By H. M. HAIN, Ph.D., F.R.S.L.

ABOUT thirty-five years ago I became greatly interested in Hypnotism. I procured several books and was particularly struck by an account of how Dr. Bergmann, of Berlin, hypnotized a troublesome boy and made him a credit to his mother and teachers. After I had made myself well acquainted with the subject, I put my theoretical knowledge into practice; and although my experiments were not numerous, they confirmed all I had read of this strange power and I cannot recall a single failure.

One day I wished to find out whether some knowledge could be imparted in a subject of which the hypnotized person was entirely ignorant. One of our maids consented to be my subject. After I had sent her off, I repeated two sentences to her three times, one in Latin and the other in Greek. Each sentence she had to say after me three times. Then I said them over again and told her to open her eyes.

"Well," I said, "can you tell me what I taught you?"

To my great surprise she repeated the sentences without one mistake. A long time afterwards, I asked her if she could still say what she had been taught, and at once she repeated the sentences again without fault.

In those days I was German Master at an English Public School. I had in my class a most troublesome and very lazy boy of about 14 years of age. He caused me no end of trouble, so that I became "fed up" with him and decided to see what my hypnotic powers would do. One day, at the end of my patience, I sat down by his side, and taking his hands in mine, I asked him to look into my eyes and to do what I was going to ask him "Will you do it, M.?" He replied: "I will, sir." "Good boy! Now fix your eyes firmly on mine. You are getting sleepy, close your eyes." He was asleep in less than a minute.

"Now M.," I went on, "listen to me. You have been a very troublesome boy. It is very wrong of you. Henceforth you are going to be a good and well-behaved boy. Promise me that you will change and never be troublesome to me any more. Say: 'I will be a very good boy from now.'"

He repeated these words in a stammering voice and just loud enough to be heard. "'I will keep my promise,'" I dictated. "I w-ill ke-ep m-y pr-o-m-i-se," he repeated. "Good M., I know you will."

Then I said: "Half term is nearly over and you have not learnt your German prepositions yet, so I will teach

you them now. Listen to me and repeat them as I say them. The prepositions which govern the Accusative are: *Durch, für, gegen um, and wider.*" He repeated them slowly. Then I went on to the other prepositions. They were repeated three times. "Now, please, tell all the prepositions." This being done correctly, I said: "Wake up, open your eyes!" He opened them immediately. When I asked him to say the prepositions in front of the whole class of about twenty boys, great was the astonishment of all when he said them without a mistake. Not one of them did he miss.

From that moment M. never gave me the slightest trouble and he always learned his lessons well.

I did not live at the school, but only visited it three times a week. When next I came, two days after my experiment with M., some of the boys of the German class came to me and told me that the boy R. (he was already 16) went into the fields with some other young boys and having watched me put M. to sleep, tried to do the same to a little boy. He succeeded in sending him off to sleep, but, alas! could not make him wake up. They were about a mile from the school. There was a farm near by, so the boys asked the farmer to lend them a wheelbarrow, in which they wheeled the little "subject" home! At last, after he had been asleep for two hours he woke up.

From that time I made no other attempts. I was afraid of getting into trouble with the school authorities, though I felt perfectly convinced that I could have turned my powers to great usefulness.

Just before the Great War broke out I was standing on the platform of B. station waiting for my train. To my great surprise, a young, smartly dressed gentleman came towards me exclaiming: "Hallo, Doctor! how are you?" It was my former pupil, M.! "Do you wish to hear the German prepositions you once taught me? I still remember them." We had a good laugh. This young man, not long afterwards, became one of the King's Messengers.

From these instances, for which I can vouch personally, and from many others which are on record, is it not evident that in hypnotism—apart from its medical and psychic uses—we have at our command a marvellously potent aid to the acquirement of knowledge and to the correction of defects in character?

I must, however, leave the further development of the subject to clear-eyed Youth. I am an old man now and have long ceased dabbling with Hypnotism.

A VISION OF CATS

Psychometry is sometimes responsible for funny stories. Here is one told in the Bournemouth Spiritualist Church Magazine for May:

Recently, during a public meeting for psychometric readings from flowers, Mr. F. T. Blake picked up a leaf and immediately exclaimed:—"I am surrounded by a number of cats," and asked to whom the leaf belonged. "It is mine," said a lady, "I drowned some kittens just before I came to the meeting."

Was it (the Bournemouth writer asks) a deputation of cats from the spirit-world protesting against the "slaughter of the innocents."?

* * *

SPIRITUALISM IN JAPAN

The Japanese Spiritualist Association "Kodo Oomoto," (The Great Origin), was founded forty-one years ago and is widely diffused throughout Japan and her colonies, possessing over two thousand confederate associations. Among the various periodicals is one in Esperanto, which language is spoken by many of the associates. The diffusion of Spiritualism in Japan has been facilitated by the existence of Shintoism, which is founded on ancestor worship.

Extracts from the New Book
WHY I BELIEVE IN RED CLOUD
Compiled by IVY ESTELLE BOUTCHER

2/6

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"The proofs I have received are entirely satisfying."—*Lady Tichborne.*
"Red Cloud's evidence would convict the very stones."—*Shaw Desmond.*
"Red Cloud discusses matters of importance that, in my opinion, transcend the intelligence and abilities of his medium."

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"Red Cloud told me of something which happened fifty years ago, of which no one living could know."

—*David Thomas, Barrister-at-law.*
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INDIAN ROPE TRICK

INTERVIEW WITH MAN WHO SAYS HE HAS DONE IT

MR. L. BOFEYS, of Westman House, Charlton Kings, Cheltenham, claims (as mentioned in *LIGHT* last week) that he can perform the Indian rope trick, in spite of the decision of the Occult Committee of the Magic Circle that there is no first-hand evidence that the trick has ever been performed.

The *Cheltenham Chronicle* (May 5th) says Mr. Bofeys performed the trick before members of the International Brotherhood of Magicians in Cheltenham in June, 1931, on the lawn in front of his house. The account of the performance (says the *Cheltenham Chronicle*) read as follows:

"Professor Bofeys used as his assistant Ethel Byford, aged seven, the only daughter of one of the delegates. The girl is a stranger to Mr. Bofeys. The Professor seized the coil of rope and threw it into the air. To the general surprise it remained rigid, the end being about 15 feet in the air and plainly unattached to any object.

"The delegates saw the little girl step to the rope, which had so suddenly assumed such rigid qualities and begin to climb up it. The rope bore her weight. Near the top of the rope the girl disappeared—or so it seemed, for she was no longer there.

"A moment or two later Professor Bofeys stepped to the basket which stood upside-down, apparently empty, a few yards away, and there was Ethel, curled up inside, quite unaware that anything unusual had happened.

"There were no trees or objects of any kind within yards of the rope and the sun was not shining—a factor which is said to assist the Indian magicians in this supreme illusion. The sky was completely clouded.

"Mr. Hayter snapped the girl as she reached the top of the rope—at any rate, he states he saw her as he took the photograph—but when he developed the film, to his amazement, no trace of the girl was to be seen. The rope was bare."

When asked whether he would take up the Magic Circle challenge, Professor Bofeys stated "Not for £500. I have been working on the trick for 20 years."

TRICK SEEN IN BOMBAY

In the *Daily Telegraph* of May 9th, Mr. Edward Palmer, of Highgate, London, gives the following description of the trick:

"In 1912-1913 I was in Bombay. One morning at noon I saw a crowd on an open space watching one of the trick performers. A man wearing a scanty loin cloth was standing in the centre and holding upright what appeared to be a long and tapering bamboo. At his side was a little boy or girl about 5 or 6 years of age, almost naked.

"I distinctly saw the child climb up the bamboo, gripping it with both hands and using the toes of both feet as well. As the child ascended, the bamboo swayed slightly, but the child got to the top, lay flat on either its stomach or back, and almost immediately disappeared.

"The man instantly called loudly for the child, and to my amazement with an answering cry the child came through the crowd right opposite to me. The sun was at its zenith, almost blinding, and the atmosphere was hazy. I can only surmise I was just a unit in the mass mesmerism that was the cause of our mental aberration."

"THE DREAM OF SPIRITUALISTS"

"If the dream of Spiritualists be true, and Gordon in the after-life can see what is passing on the earth, he will know that he has not 'done for ever with all these things'" (as he has written in his last poem).

This comment occurs in a sketch by Douglas Sladen of the life and work of Adam Lindsay Gordon, the Poet of Australia, whose memorial bust was unveiled in the Poet's Corner of Westminster Abbey, on Friday, May 11th, by the Duke of York.

MYSTERIOUS GUIDING LIGHT

MR. E. A. S. HAYWARD, O.B.E., sends us the following story of a mysterious guiding light, which has been sent to him by a friend—a young and fearless Scots girl—who is living in an Indian settlement in the northern part of British Columbia:

"This winter," she writes, "I had a strange experience. One Sunday I went with a friend in his car to visit some people in the next village, about nine miles away, on a road more or less through the bush. We arrived safely, although there was one patch of road where there was a bad rut in the ice and snow; so when we set out to return, we said we should have to be careful lest we got stuck at this place.

"Well, for all my friend's care (and he is a very good driver) we stuck; and although we had an axe, a shovel, and a rope, etc., we absolutely failed to move the car. So there was nothing else to be done but that one of us should go back the two miles to the village, and get a couple of men and a horse. Although my friend wished to go, I settled the matter by just going, as I could walk much faster.

"The night was dark, it was snowing, and the road was well rutted with sleighs and cars, so that the going was not too good. I had been going for about half a mile when I became conscious of my shadow in front of me. I immediately looked round and up to see if the moon were shining—but, of course, there was no moon—it was still snowing. I continued my way, and before I had gone another 100 yards, there was my shadow again on the snow, and I *felt* that there was some sort of light behind me. I was a little scared; but after it happened once or twice more, I began to invite the light, and I noticed that I had a shadow to the right, and to the left, as well as in front; and, although I never turned round again, I knew there was quite a bright light behind my shoulders. Whenever the road was rougher, and I was likely to slip, or find the going hard, that light became stronger, so that I could almost see where I was going, and all along those two miles I never once made a wrong step, and, therefore, my speed was greater.

"I got the Indians, a horse, chain and lantern, and when we got back to the car we soon got it on the road again."

"POWER'S" PROVINCIAL TOUR

"POWER'S" provincial tour is progressing very successfully. At Sheffield and Leeds last week, and at Edinburgh and Glasgow this week, audiences of from 2,000 to 2,500 gathered to hear him. Major-General Sir P. Holland-Pryor and Mr. Laurence Cowen took part in each of the gatherings.

At Sheffield, "Power" (speaking through Mrs. Meurig Morris) concluded with a reference to the present troubles of the world, which he said went deeper than economics. "You talk of the League of Nations," he said. "We, as we perceive conditions, see a great cloud which in due time may break out into terrific destruction wrought on you by wrong thinking and wrong feeling."

On Sunday, May 6th, at the Æolian Hall, London, "Power" stressed that in order to grasp his teaching regarding man, it was necessary to remember that he assigns to each province an organising principle, and that it is the experience and capacity of this principle which determines the quality of the province or body. The competent thinking principle produces more effective thought. The principle organising the astral province can be educated to discriminate between constructive and destructive feeling-values. This analysis of soul into a trinity, corresponding with the subdivision of the form into three provinces, must be a great aid to self-knowledge.

"LIGHT is a great interest and a comfort in a homesick time. I have read it for many years. I thank you for it."
—Mrs. R. F. ALEXANDER, Lenra, Blue Mountains, N.S.W.

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).

SPIRITUALISM AS MENTAL SCIENCE

Sir,—I am glad to see you combating the Rev. F. C. Spurr's claim to monopolise Spiritualism as soon as he sees any "truth" in it, while many of his colleagues are denouncing it. It is a pity that there should be any semblance of competition and opposition in the matter. Is it not possible to cut out all that by refusing to look on Spiritualism as religion at all, and regarding and defining it simply as a branch of Mental Science. From this point of view the central point of Spiritualism would be neither survival nor communication, but the gift of the Medium.

If Bach and Beethoven had not been born with gifts neither possessed nor comprehended by the mass of mankind, we could not hear those wonderful fugues and symphonies which also bear their own divine messages. So, without the special gifts of the Mediums there could be no messages from the Beyond, however anxious the spirits might be to communicate.

Now, just as there is a difference between pure and applied Science, so there is between pure and applied Spiritualism. Pure physics is the realm in which the mind of a Newton or an Einstein can "voyage through strange seas of thought." But, it is to applied physics that we owe railways, motor cars, telephone, wireless and a thousand things that contribute to our daily comfort.

In the same way, the study of Spiritualism as a Science offers prodigious scope to the student of the human mind. But, it is to applied Spiritualism that the world owes, apparently in ever-increasing degree, comfort to the sorrowing, hope to the doubting, help to the worried, healing to the sick and wonderful ethical teaching through the trance Mediums.

Looked at in this way, it becomes as irrelevant to ask if a Christian can be a Spiritualist as to ask if a Christian can be a Chemist. On this view also the Seven Principles, as stated in Mr. Oaten's broadcast, would seem to belong not to the essence of Spiritualism as Mental Science, but to the effects of its manifestations on the minds of the witnesses, including those who receive messages and those who hear messages being passed on by the clairvoyants. They thus belong to applied Spiritualism.

Thus, I think that professing Spiritualists can immensely strengthen their position against massed scepticism, based on ignorance, by confining their claims to the facts of mediumistic manifestation and refusing to be drawn into controversy as to the ethical and intellectual effects of these.

C.F.

* * *

TRANCE ADDRESSES

Sir,—When first I began to attend trance addresses, I was astounded to find that the wonderful knowledge thus given was not put on record, and once the meeting was over was lost to the outside world for ever.

Since 1929 I have been reporting Red Cloud's addresses given every month at the Marylebone Spiritualist Association. These are on sale at 42, Russell Square, W.C.1 and a special stand will be seen any Sunday at the Queen's Hall services. No one will realise the uphill climb I have had to put these lectures on the market. The churches will not take them, some making the excuse that they are not saleable because they are not printed (being done in imitation typewriting); but when recently I printed four lectures in pamphlet form for the sum of 9d., very few churches responded. The fact that I sold 1,000 copies in three days goes to prove that the people do want these addresses.

These lectures are available from 3d. each, but to any speaker who wants to read one of these to his congregation

I will gladly supply a copy free of charge—providing he tells his listeners that it is knowledge given from the other side—but are there speakers who would do this? I doubt it. Estelle Roberts has done this for many years, but then a good Medium does not think she can improve on what comes through from the other side.

(Mrs.) I. E. BOUTCHER,
42, Esher Road, E. Molesey, Surrey.

[NOTE.—In last week's issue of LIGHT, Miss W. Adair Roberts wrote suggesting that the trance addresses of "Red Cloud" and others should be made available for use in Churches.—EDITOR.]

* * *

"IMPERATOR" AND REINCARNATION

Sir,—Among the teachings given by "Imperator" to Stainton Moses are the following, to be found in *More Spirit Teachings*.

"All spirits are not incarnated on your earth, but there are some special experiences that can only be obtained on your planet. In all worlds there are capacities for spiritual development, and all of them are inhabited. From time to time the higher spirits descend and become incarnated, in order to teach and elevate mankind" (p. 24).

"A spirit that has been incarnated in other spheres of being may afterwards be incarnated on your earth" (p. 26).

"All spirit finds its home in space till it takes upon it a body of flesh. Spirit is developed through various processes up to the time of its incarnation" (p. 36).

With regard to Reincarnation, Imperator always said it was not true as generally held. It occurred sometimes when an exalted spirit wished to return to benefit mankind; it also happened when a spirit was so wicked that it sank to the lowest sphere and became merged in the ocean of spirit, to be at some future time reincarnated; though, perhaps, not in this world, as a school that has failed once was not likely to be tried again (p. 41).

These teachings were given through Stainton Moses while in trance. Through his hand the following teaching on the same subject was also given (*More Spirit Teachings*, p. 54):

"Whether in the eternal counsels of the Supreme it may be deemed well that a particular spirit should or should not be again incarnated in a material form is a question that none can answer; for none can know, not even the spirit's own guides. What is wise and well will be done. Reincarnation, we have already said, in the sense in which it is popularly understood, is not true. We have said too, that certain great spirits, for certain high purposes and interests, have returned to earth and lived again amongst men."

CORDELIA GRYLLE.

TO ELIZABETH, AGED FIVE

Fair as the clouds, your hair,
Around the moon at night,
Adoringly out-drawing, sweet,
Your lovely light.

Light (loveliest of things),
An Angel of the night,
Enfold my darling in your wings
However long her night.

Sweet, you are too much loved,
I cannot speak of you,
But God has spoken to me here
In making you. MARY MOLYNEUX.

Light

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As We See It

SPIRITUALISM AND RELIGION

IT was inevitable but regrettable that, in the discussion with which the broadcast talks on "What I Believe" was concluded last Friday evening, Spiritualism was regarded only as a religion in competition with the Christian religion. It was inevitable, because in Mr. Oaten's broadcast talk, Spiritualism was presented as a religion. "It is my religion," he said, "my only religion." It was regrettable, because many Spiritualists do not agree with Mr. Oaten in regarding Spiritualism as a religion, but look upon it rather as a set of scientifically-ascertained facts which provide the preamble for all the great religions and set up standards by which the truth of religious dogma and doctrine may be judged. This is the view of Spiritualism which has always been put forward by *LIGHT*.

"If the phenomena of Psychical Research have any real value," said Dr. W. H. Moberley (Vice-Chancellor of the University of Manchester) in the course of the discussion, "it is scientific and not religious." Had he said "it is primarily scientific and only religious by implication," he would have been very near to the truth as we see it. Viewed in this light, Spiritualism is not in competition with any religion; it is the actual or potential ally of all religions based on belief in human survival. We know of Jews and Moslems, as well as Christians of several denominations, who proclaim themselves Spiritualists and who use their psychic knowledge to strengthen the basis of their respective religious faiths. They all agree on the facts of survival and communication; they differ on the religious implications to be drawn from the facts.

That Spiritualism can be made a religion is, of course, beyond dispute, for there are many who, like Mr. Oaten, declare that it is their religion. Unfortunately, even among Spiritualists, this leads to Spiritualism being brought under the blight of the *odium theologicum*; and in the bitterness of theological controversy, truth is more likely to be forgotten than to be exalted.

Often it is said that the bare facts of survival and communication are not sufficient to satisfy the religious needs of men and women. That is true. Much more is needed; and experience has shown that this much more can be found by different people in different conditions—including church, chapel, synagogue and mosque, as well as Spiritualist services.

The pity is that critics like Dr. Moberley (who spoke as a lay member of the Church of England) should be led to assume that all Spiritualists are either non-Christian or anti-Christian. It is a pity, for it is not true; and the misapprehension is likely to do injury both to Spiritualism and to Christianity.

LOAVES AND FISHES

MODERN VERSION OF THE BIBLE MIRACLE

WHILST food experts and economists all over the world have been wrestling with the tremendous problem of discovering some way of bringing the always ample supplies of food to the places where they are so urgently needed, a small group of scientific investigators in California have been reporting the most astounding discoveries in the question of actual food production—or, more strictly perhaps, of food increase. In other words, they claim to have demonstrated that the Bible miracle of the loaves and fishes can be, and repeatedly has been to some extent reproduced, under test conditions, before the eyes of competent observers.

The experimenter-in-chief, through whose supernormal powers these marvels are put forward, is a dental surgeon of San Francisco, named Dr. Philip S. Haley. He is usually assisted by Mrs. Haley, and a trained observer, Miss X; though he has obtained like results when entirely alone.

After experimenting for many years in ordinary psychic phenomena, and carefully studying telekinesis, apports, the production of lights and luminosities, etc., Dr. Haley first convinced himself that during these sittings certain sensitives were capable of receiving thoughts from him; then, that his thoughts could definitely bring about physiological effects, such as the cessation of pain, a change of taste and smell in water, up to the building of "thought-forms." This gradually and naturally led on to the suggestion of the ideological creation of food through ideoplasty. Again and again during 1933, in the presence of numerous witnesses (amongst whom were jurists, lecturers, psycho-analysts, physicians, judges, etc.) this suggestion, it is stated, was proved to be a demonstrable fact.

The usual mode of procedure is as follows. Dr. and Mrs. Haley and Miss X fast from breakfast-time until the evening experiment. Then, in view of all present, fruit—usually apple, apricot, or raisin—is cut into small pieces, together with some pieces of fairly solid (non-crumbling) bread, biscuit, or rye-vita. These pieces are counted and recounted by various people, the countings compared and made a note of; the pieces are again counted as they are dropped into a metal cocktail-shaker, which is then closed. After a period of silence and prayer, the shaker is opened, and in a good light, in full view of all the sitters, pieces of fruit or bread, biscuit, etc., are carefully shaken out one by one from the container, handed on a fork to Dr. or Mrs. Haley and eaten by them, careful notes being made each time of the count and nature of the pieces thus consumed.

In the detailed reports of these experiments (*Loaves and Fishes in Modern Times* by Dr. Philip S. Haley, type-written) we read for instance of (Nov. 10, 1933) when they laid out 12 pieces of pear, 12 of apple, and 12 of rye bread—total 36 pieces. Dr. and Mrs. Haley between them ate:—7 pieces of apple, 4 of bread, and 1 of pear—total 12. Yet the food left after that, amounted to 7 pieces of apple, 11 of pear, 11 of bread—total 36.

Or again, on August 15th, 1933, after Mrs. Haley had eaten 5 morsels and Dr. Haley 10, the subsequent count showed 22 pieces out of an initial 34—showing an increase of 3 pieces. On September 12th, out of 20 pieces each of pear, raisin and cracker, 19 were eaten and 44 remained—another increase of 3.

Neither by appearance, weight, or chemical analysis could the added particles be distinguished from any of the original ones; nor yet in their hunger-stilling effect upon the eaters.

Where decrease was desired and asked for, this was similarly obtained. Tabulating the results obtained, and representing the doubtful cases as one, the cases of decrease obtained would be represented as 4, failure as 6, and definite increase of food as 45.

SURGICAL PSYCHOLOGY

BOOK REVIEW

By H. F. PREVOST BATTERSBY

THERE is no need to introduce Dr. Carl Wickland to any student of psychology, since his *Thirty Years Among the Dead* is a land mark in psychical research.

His latest volume* tabulates the conclusions to which he has been led by a very extensive communication with those whose outlook has been assisted by release from the grosser part of their mortality, and the most valuable of these is the light thrown by them on various mental ailments.

The conviction that many of these ailments are due to spirit obsession would, if established, lead to complete revolution in our treatment of the insane, and in support of it Dr. Wickland can produce incontrovertible recoveries.

The casual statement that "during three weeks nine spirits were removed from the patient" would seem to the average medical mind more insane than any delusion from which the patient could be suffering, and leave it, perhaps, as unimpressed as those other sceptics by the spectacle of a demoniac "sitting, clothed and in his right mind"; but Christians ought not to be antagonized by assertions which are a commonplace in their own text book.

Dr. and Mrs. Wickland were not only able to perform this spirit extraction with surprising certainty, but, what was immensely important, to identify the obsessors, and learn much of their procedure.

The obsessing seems to be done, almost exclusively, by earth-bound spirits, lost in their new and unexpected surroundings, and anxious to get back to conditions they can understand. They are often still oppressed by the pains of their passing over, which they communicate to their new proprietor, and by these their identity can often be indubitably established.

It is curious how exactly is corroborated, by these unhappy wanderers, the description of the unclean spirit, gone out of a man, walking through dry places, seeking rest and finding none.

One of them, a suicide, recounted his successful entry at a seance: "Outside the circle was a big crowd (spirits) shoving, pushing, pulling and crowding like at a stock market. I've never been in such a crowd. . . . They were fighting to have a chance at the trumpet."

The bulk of such spirits are unaware that they are "dead"; with many of them obsession is a quite innocent business; they see an unguarded mind, like a vacant seat at a show, and thrust their way into it. They even may not know whom they have possessed; and often object to the very defects they have imparted to the obsessed one.

By electrical treatment, or by persuasion, they are induced to vacate the body they have acquired for that of Mrs. Wickland, where they become amenable to enlightenment as to their condition, and can often be handed over to the care of spirits who are standing by to be of use.

It is curious that these should have to depend on human aid for the transfer; but, apparently, only a Medium can supply the vehicle required.

Among those liable to be obsessed are students who, without the needful spiritual equipment, are "sitting in the silence," meditating for mastership.

Two spirits who had been trained in Hindu philosophy explained how they had been "floating around" until they found "a young man sitting in the dark." Deciding to become his "teachers" they had become attached to him and were unable to free themselves.

There appears also to be a danger from ardent Reincarnationists, who misunderstanding even their own beliefs, prowl about hunting for bodies to inhabit.

"I was a Theosophist," said one of them, "and was going to reincarnate; but when I tried to reincarnate there were about a dozen ahead of me. And I don't like it—all of us crowding into one little body."

I should think not! but his Theosophic training must have been very imperfect; such things are not done in the best circles; but, apparently, it is a stupidity which may be encountered.

Against the discouraging view of Reincarnation in this volume must be set such communications from the other side, as Prof. J. H. Hyslop's description of "a great surge of souls awaiting birth." It would seem to be a subject about which people on both sides are apt to express their ignorance.

Multiple personality is, according to Dr. Wickland, only a plural form of obsession. That seems, at least, more reasonable than Dr. C. C. Wholey's designation of it as "a psychogenic adjustment similar to a conversion hysteria" in which "parts of the mind are split off and the parts become egos."

This amoeba-like reproduction by fission of so elusive an implement as the mind strikes one as a very bad guess indeed, especially where the "split-offs," when detached by the Wickland method, can offer proof of their past identity.

To Mrs. Wickland, through whom, in the course of her ministry, have passed scores of these "split-offs," male and female, speaking with tongues she had never heard and of verified existences with which she could not possibly have been acquainted, this obstinate error of the psychologists is truly tragic; and no wonder, since in the United States there are, "18,000,000 persons who are, or at some time during life will be burdened by mental disease or mental defect."

Cases of suicide, otherwise inexplicable, may be attributable to the incursion of some despairing spirit, possibly itself a suicide, still oppressed by the desperate resolve to "end it all."

PUZZLED CROWD OF THE "RELIGIOUS"

There is, too, a large puzzled and dissatisfied crowd of the "religious"; who, confronted on passing over with conditions utterly unlike what they have been led to expect, cannot sense the change they have undergone, and are very likely to become obsessors.

The responsibility for these poor souls seems to be keenly felt by those who, with the best intentions, have led their expectations astray while on earth; and who now do what they can, by meeting "converts" on their arrival, to prepare their minds for what is before them.

Religious dogma raised to a superstitious exaltation is almost as pernicious an impediment to further progress as an ungodly life.

Even the formulæ of Christian Science prove a bar to the understanding of realities in the Hereafter.

"When my followers come to the spirit world," said Mary Baker Eddy through Mrs. Wickland, "and I endeavour to teach them regarding spirit life and spirit return, many refuse to listen. . . . When I teach them the truth they say, 'You are not Mrs. Eddy because that is not what she taught on earth.'"

Mrs. Eddy was for some years a practising Medium, and there are those still alive who assisted in her psychic work. Her regrets are now that, in order to found a Church of her own, she suppressed the light that was in her, and denied the knowledge she had of the spirit world.

Another repentant sensitive is Houdini, who was not only conscious of the spirit assistance which he denied, but was dependent on it for the most cryptic of his feats. "Whenever I was going to do anything spectacular," he told Dr. Wickland, "if I did not hear a voice telling me to go ahead, I did not dare go on. Many times I did not perform my tricks because I did not hear the voice. . . . I cannot tell you how I did my tricks because I do not know myself."

(Continued on page 308)

**The Gateway of Understanding*. Dr. Carl A. Wickland. National Psychological Institute. Los Angeles. 1934. n.p.

THE COSMIC CHRIST

MRS. ST. CLAIR STOBART ON THE SPIRITUAL
ANTECEDENTS OF JESUS

THAT Jesus and the Buddha and Krishna, world-saviours and teachers, were each an incarnation of the same Cosmic Christ was the theme of an address delivered by Mrs. St. Clair Stobart at the Spiritualist Community service at the Grottrian Hall, London, on Sunday morning.

In previous addresses she had linked up the tenets of Christianity with past history, and now she wished to link up Jesus, the author of Christianity, with the earliest history of mankind. But the link lay not along the line of human genealogy. Souls were not inherited or inheritable. "I am not responsible for the souls of my children," she said, "though I have helped them to their bodies." Souls were created by God and not by man. Though it was of interest to have information as to the physical forbears of Jesus, such information gave no insight into the antecedents of the real Jesus, the great spirit who was the author of Christianity.

Those who believed in what was termed the "Cosmic Christ," could trace, by characteristics and teachings, the incarnation of that great spirit through the ages.

"Our forefathers believed that our earth was the centre of our planetary system," said Mrs. Stobart, "and that the sun and all the planets revolved around and were subservient to our little earth. And is not our conception of an unique Christ and an unique revelation to an unique people on a par with this geocentric ignorance? If there is, as we believe, spirit, and if there ever came to this earth, as we believe, the spirit of the Christ, we cannot, we dare not, limit Him to our western Christianity. If the Christ came to earth for the first time 2,000 years ago, then we must suppose that He had allowed the world to remain in darkness during all the preceding ages, during thousands, perhaps millions of years. In short, if He came at all, if He came in our year One, is it not reasonable to suppose that it was not for the first time? Nor will it have been the last time that He will take on human flesh to remind men of their spiritual parentage and heritage."

Mrs. Stobart then traced the similarities of the life and teachings of Jesus and those of Krishna, who lived approximately 4,000 years B.C. These similarities were so great, she said, that we are driven to suppose one of three things: either that the Christian writers borrowed the story of the main events of the life of Jesus from the earlier legends concerning Krishna, or both were fictitious, or both had an independent foundation in fact. "I hold," she said, "that the most reasonable explanation is the belief that both Jesus and Krishna were—as spirit-egos—one and the same, that both were incarnations of the Cosmic Christ."

There were also similarities between the life and teachings of Jesus and those of the Buddha. Students could not fail to see the remarkable resemblances between the teachings of Jesus, Krishna and the Buddha.

"And I would ask this question," she said. "If Jesus was an unique incarnation of the only-begotten Son of God, how can we account for the fact that thousands of years before His advent the same truths had been proclaimed? Surely we must cease to call a revelation unique when it can be shown to be a repetition of previous revelations. We must either discount all the revelations, or admit for them a common source. And what more simple as an explanation than the idea of this Cosmic Christ? The idea that from time to time a divine spirit—in some special way a Son of God—sacrifices Himself to take human flesh for the enlightenment of mankind.

"Is there not even to-day," she added, "frequent talk of the possibility of the second coming of Christ? Instinctively people say the second coming, not of Jesus, but of Christ." Some regarded this idea as a foolish superstition, but there might be more in it than meets the outward eye.

(Continued at foot of next column)

MR. J. ARTHUR FINDLAY'S VISIT TO ROME

By MISS EVA BARRETT

WHEN Mr. Findlay was in Florence recently, the Spiritualist centre at Rome asked him to come and give an address, promising him a good and highly-cultured audience. Mr. Findlay kindly acceded to this request and travelled the 300 kilometres from Florence to Rome just for the purpose of giving our group an address.

The lecture took place on Friday evening (May 4th) at my photographic studio, and sixty people attended, comprising many nationalities—English, Scottish, Irish, Russian, Swedish, French, Italian, Finnish, South African, Czechoslav, Dutch and Greek.

Senator Marconi wrote to say he would have liked to be present, but was unfortunately not to be in Rome on the date of the meeting. Many other prominent Italian and English people also sent their apologies.

Amongst those present were their Royal Highnesses Prince and Princess Christopher of Greece, Princess Camporeale, Marchesa Rouera, Mr. and Mrs. Holtz of the South African Legation, Professor Scortino, Mr. Cartnery, *The Times* correspondent in Rome, and Dr. Bazoli of the Italian Methodist Church. Reporters were present from the leading newspapers.

Madame Cartacci, who took the chair, referred to Mr. Findlay's career and his work for Spiritualism, remarking that one who had had such a career was unlikely to be mentally deranged or weak-minded, as our opponents make out all Spiritualists are.

Mr. Findlay spoke with great clearness and eloquence for over an hour and at the close of the meeting answered numerous questions. He deeply impressed his audience and during his entire address there was deep silence and rapt attention. A conversation followed the meeting.

Mr. Findlay's visit has made a deep impression on all who heard him, and it must help to consolidate and enlarge the work our group here is doing. He has given us something we could get nowhere in Italy and our united thanks were extended to him for so kindly taking the journey from Florence to help and encourage us in our work for Italy.

THE "MOON TRAIL" MISSION

The Great Metropolitan Spiritualist Association, Ltd., celebrated its official incorporation by a week of propaganda meetings at Wortley Hall, Seven Sisters Road, Finsbury Park, N.4. Amongst those who took part were Mr. H. S. Hambling ("Moon Trail" trance address), Mr. Graham Moffat, Dr. Nandor Fodor, Mr. John Myers (psychic photographer), Mr. M. Barbanell and Mr. Hannen Swaffer. The meetings were well attended.

In six months, the "Moon Trail" Mission (through the mediumship of Mr. H. S. Hambling) has built up an organisation with a membership of over 200, and there seems every prospect that the new organisation is destined to take a foremost place amongst the active Spiritualist agencies in London.

(Continued from previous column)

If they accepted a divine source for all the inspired leaders of the world's religions, it only remained to give that source a name. Why not acknowledge that source to be the Cosmic Christ, the fountain-head of all the religious truths which have, in varied garb, blessed and benefited mankind.

"I regard Spiritualism as a valuable adjunct to religion," said Mrs. Stobart, "as by its proof of Survival it proves the spiritual nature of man; but in the light of the vast historic background for the religion of the Christ and its influence from earliest ages on the hearts of men, it seems to me childish to discard Christianity for that which is only one of the proofs of the truth of Christianity."

THINK IT THROUGH WITH ME

By REV. W. R. WOOD

BIBLE DOES NOT OPPOSE PSYCHICAL RESEARCH

I USED to think it did. Back in the days—really not so very long ago—when I still classed all Spiritualists with wild-eyed enthusiasts and credulous fanatics, I was perfectly sure that the Bible and all sensible people were definitely opposed to any and all “traffic with spirits.” I had casually noted that in the Israelitish economy there were fairly concrete prohibitions against having to do with “familiar spirits,” and having a natural respect for law I easily interpreted these as a kind of general “keep off the grass” injunction—and I “kept off.” A kind of inherited modesty gave me the feeling—for it was a feeling, rather than a reasoned conclusion—that to pry into things secret, mysterious, psychic, was an encroachment on that of higher powers. The (ineradicable) Scotch in me assured me that any poking into these regions was essentially uncanny, and had better not be undertaken.

But as I read further in the Book I found that many of the best of those whose records are found in its pages were visited from the unseen, inspired by varied messages and revelations, and lived in consciousness of a spiritual realm above them or about them. So often is there recorded the coming of ministering spirits, passing and repassing “the veil” that it is irresistibly driven home to one’s consciousness that there is no “gulf fixed” nor any rigid and impassable barrier separating “here” from the “otherwhere.”

Pursuing my study of the Book I came with surprise to discover what had been wholly hidden from my earlier reading, that the conditions of these visitations as indicated in Scripture often approximated very closely the conditions obtaining in modern psychic work as described in writings of our own time. These conditions are indicated by such expressions as “in the spirit,” “carried away,” “as dead,” “the spirit lifted me up,” “the hand of the Lord was upon me,” “there remained no strength in me,” “I stood trembling.” And when in contemporary writings we read of bright or luminous clouds, of rapidly moving psychic lights, of phenomena visible to certain individuals but not perceived by others, of voices heard by certain individuals but inaudible to others, of direct messages and of inspired Mediums, it requires but a moment’s thought to recall parallel occurrences in the Old or the New Testament.

Far from being forbidden, the personal experiences associated with these phenomena must be increasingly recognized as integral—though super-normal—elements in the processes of religious life. They had genuine significance for those who were privileged to participate in them and were welcomed by them with reverence and gratitude.

For us who live in the twentieth century, it would be the veriest folly to remain blind to the fact that such experiences have not been confined to Biblical times or to prophetic or apostolic personalities. They have been “co-terminous with the race.” And neither Scripture nor reason forbid the reverent and earnest study of them from the point of view of truth-seeking and the enlargement of the range of human knowledge. As a province of real—though super-normal—human experience, they constitute a realm wholly legitimate to be explored. And if help, encouragement, enlightenment and inspiration were given to men through these channels in former times, there is surely good reason to hope that not less satisfying rewards await the honest investigator to-day. And this is no mere hope. It is the confident and assured testimony of thousands in this generation that their religious faith has been clarified and strengthened, their moral and social ideals made more definite and practical, and their whole outlook upon life brightened and uplifted by the com-

(Continued at foot of next column)

SHADOWS AND DREAMS

THE remarks made by Lady Nona, Rosemary’s Guide, in Dr. Frederic Wood’s article in *LIGHT*, May 4th, endorse a communication made to Lady Radnor many years ago, and published in the S.P.R. *Proceedings*, (vol. ix. pp. 78 and following).

The communicator seems to have been clearly identified, and the circumstances justify the conclusion that this was a real message from the other life. The channel was a Miss A. . . ., who was quite unconscious of what her hand wrote; the communication was as follows:

“You ask me whom I see in this habitation. I see many shades and several spirits. I see also a good many reflections . . . was there an infant who died rather suddenly? (Why?) Because I continually see the shadow of an infant upstairs, near to the room where you dress. (A shadow?) Yes, it is only a shadow. (What do you mean?) A shadow is when anyone thinks so continually of a person that they imprint their shadow, or memory, on the surrounding atmosphere. In fact, they make a form. I myself am inclined to think that so-called ghosts of those who have been murdered, or who have died suddenly, are more often shadows than earth-bound spirits; for the reason that they are ever in the thoughts of the murderer, and so he creates, as it were, their shadow or image; for it would be sad if the poor souls suffered and were earth-bound, being killed through no fault of their own. Though remember—they very often are earth-bound too.”

F. W. H. Myers suggested that some hauntings might be “dreams of the dead.” What do we understand by “dreams of the dead?” We dream when we have withdrawn consciousness from our *normal* environment; may we not therefore assume that those in the other life can also withdraw their consciousness from their normal environment, and when they do this, memory may revert to past experiences so vividly as to produce images which can be perceived by those in this life whose psychic facilities are active?”

H. A. DALLAS.

“OUT OF THE CLOUDS”

“Out of the Clouds,” (Fowler & Co.) is another of Walter Lanyon’s books (see also *The Laughter of God*, *The Eyes of the Blind*, and others), in which he enlarges upon the teachings of “Father Divine,” a coloured preacher in New York. It is well worth the study of those who are helped by that form of religious meditation. From first to last the author proclaims the “finished work” of God: that Wholeness, Completeness, Perfection is ours *now*, if we will but become aware of the fact, if we will but accept the countless blessings that God *has* bestowed upon us. They are already ours, to be found within our own consciousness—not a future happiness to be struggled for and acquired—perhaps—after death; but ours here and now as eternally God’s children. We conceive of ourselves as separated from the Father consciousness; whereas, “All the good and all the joy that we ever dreamed of are *there* in the realm of reality, awaiting the appropriation of it,” awaiting our recognition of our oneness with the Father.

(Continued from previous column)

munications that have come to them through psychic channels from the unseen.

The fact that in crude and primitive times it was deemed wise among the people of a certain community to interdict practices which perhaps were liable to be abused, and that these prohibitions are embodied in certain records of the life of those distant times, is not to be construed as in our time forbidding the honest investigation of phenomena widely prevalent in the life of mankind, nor the judicious exercise of faculties with which the Creator has endowed many of our race. Faculties which in many cases appear to offer opportunity of genuine expansion of the range of human life and a fuller acquaintance with what God is doing with men.

[Next week Mr. Wood will deal with Biblical records of super-normal experiences.]

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The Library and Offices will be closed for the Whitsun holiday from Friday night, May 18th, until Wednesday morning, May 23rd. No meetings during week May 22nd to May 25th.

LECTURES

Thursdays at 8.15 p.m. Members free. Guests of Members 1/-. Non-Members 2/-

May 31st—REV. CRUWYS SHARLAND (formerly Public School Chaplain) on "Inferences of Spiritualism as specially applicable in Teaching the Young"

SYLLABUS ON APPLICATION

VARIETIES OF PSYCHIC HEALING

"IN no movement did healing have such a prominent place as in that of Spiritualism," stated Mr. W. H. Evans at the L.S.A. public meeting on Tuesday last. In many Spiritualist Churches weekly meetings for the healing of the sick were held, and from time to time reports of remarkable cures became known. It is significant that those on the other side should be so interested in our physical well-being, for it answers the criticism that Spiritualism injures the health of those who investigate it. Casualties there are, as in every other movement, but the percentage is small, and compared with the blessings conferred, is practically negligible.

There are various forms of healing, such as osteopathy, chiropractic, massage, magnetic, mental, and spiritual healing. The first two, which aim at the restoration of health by bringing about readjustment of the bony structure of the body—are becoming a part of recognised medical practice, at least, there is some evidence of it. Massage is widely used, and has been for many years. The spiritualist is usually more interested in magnetic, mental and spiritual healing.

Magnetic healing is the transference of vitality from one body to another. It is more exhausting than other forms of healing as the drain on the healer is heavy. Usually he recuperates rapidly, but if he is not wise he speedily loses his power to heal, and may become so depleted of nerve-force that his days of usefulness on earth are considerably shortened. Our desire to be of service must not blind us to the responsibility we owe to our bodies. The exercise of any power must be carried out with reason and common sense.

All forms of mental healing can be grouped under the term suggestion. The system of affirmations so much used by certain schools under high sounding names is, after all, but auto-suggestion. Given sincerity, and some degree of insight whereby one can realise that fundamentally we are whole, much good can be done by the repetition of a formula. One should not fall into the error of thinking it is a cure-all! It has its limitations, though some will dispute this. We must bear in mind that we are not all alike, some can use affirmations with success, others find that by so doing it evokes its opposite

image in their minds. The main thing is to hit upon a formula which will soothe, and not by its contradiction of actual conditions evoke a subconscious resentment.

In giving mental treatment it is often best to give it in silence. Speak in spirit to the one suffering. Great good can be affected in this way, whereas if one gives the suggestion aloud it may evoke a counter suggestion from the mind of the patient. Of course, this is not so with everyone, and it must be borne in mind that personality counts, and if the healer has that subtle something which increases confidence and trust, he has gone a long way towards affecting a cure.

Spiritual healing is allied to magnetic in that there is an impartation of "power," but the spiritual healer holds himself as a channel, or Medium, for the transference of force from the inner realms. It is not so exhausting as magnetic healing, but even here a word of caution is needed. There is a drip of energy, and it may be as bad in its effect upon the healer as unwise magnetic healing.

DIFFICULTIES OF COMMUNICATION

MRS. C. A. DAWSON SCOTT, Hon. Organising Secretary of the International Institute for Psychic Research, of 62, Clifton Hill, N.W.8., writes:—

"A friend died last month and came to me in a dream three weeks later to suggest I should get into touch with him through—I took the name to be 'Ellis.' I did not know of a Medium named Ellis, and was told the address was in the telephone book. Later in the day it flashed into my mind that 'Ellis' was L.S.A. So I wrote to Miss Phillimore to know if the L.S.A. had a Medium whose control allowed the sitter to speak directly to her friend on the other side, and she arranged one with Mrs. Abbott.

"I put certain questions and one was: 'Where were we together just before your illness?' The answer should have been: 'At the P.E.N. Congress in Jugoslavia'; instead it was: 'On the Embankment.' I felt woefully disappointed; but the dear ghost insisted.

"Thinking it over and remembering that the method of communication is to throw pictures on the mind of the Medium, which she gives again in her own words, I saw that he was right. The last time we had met before that illness was in the *Strand*! He had given her a picture of a 'strand' and she had said 'Embankment,' which, of course, is only another word for 'strand'!

How great are the difficulties of communication! A different word from that we expected and we refuse credence. To be humble, to consider and try to unravel the matter, instead of being so terribly ready to doubt—so desperately *unbelieving*—should be our aim in going to a sitting."

SURGICAL PSYCHOLOGY

(Continued from page 305)

It is a puzzle, not in his case alone, that assistance continued to be supplied from the other side to one so unworthy of it; but, perhaps, the Magic Circle there includes a not very serious sort of spirits. He utters in this volume one precept which might be engraved over all our temples. "Whenever you reach that state of mind where you know it all, ask God to help you out of it." The Almighty would certainly corroborate Henry Ford's distrust of "the expert in full bloom."

The Wicklands are no dabblers in the occult; their work is an entirely serious and scientific business. "No one," they say, "with wide experience in Psychic Research can honestly deny or refute the assertions, made by opponents of psychic phenomena, that psychic investigation is unsafe in the hands of thoughtless novices and the neurotic."

There is plenty of evidence in this volume that they are not easily fooled, though one may not always agree with the value placed on some of their conclusions.

SPIRITUALIST COMMUNITY GROTRIAN HALL 115, WIGMORE STREET, W. 1.

SUNDAY, MAY 20th, 1934
11 a.m.—Dr. H. P. Shastri.
Chairvoyante: Miss Lily Thomas
6.30 p.m.—Mr. Shaw Desmond.
Chairvoyante: Mrs. Helen Spiers.
Dr. W. J. VANSTONE
Sunday, May 27th, at 11 a.m.
Chairvoyante: Mrs. Esta Cassel
Mr. ERNEST HUNT
Silver Collection on entry.
OPEN MEETINGS
Wednesdays, 6.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance.
Monday, May 21st—No Meeting.
Wednesday, May 23rd—Speaker: Mr. R. Dimsdale Stocker.
Clairvoyante: Mrs. Hirst.
Admission Free

WEEKDAY ACTIVITIES

Monday.
2.30—4 p.m.—Mrs. Livingston, by appointment.
2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
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.
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).
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.
Wedge-shaped Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.
2.30—Miss Derbyshire.
6.30—Mr. Thomas Wyatt.
2.30—Mrs. Fillmore.
6.30—Miss Geddes.

Friday, June 1st Dr. ALEXANDER CANNON

will speak on
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To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.
(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 311)

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Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES and SHRI PURNOHIT SWAMI.

Wednesday, May 23rd
NO MEETING

LECTURE AND DEMONSTRATION

Wednesday, May 30th, at 8.15 p.m., Mr. J. DEIGHTON
PATMORE, "COLOUR IS LIFE" (Illustrated)
(Visitors, 1/-)

GROUP CLAIRVOYANCE

Limited to ten sitters.
Friday, May 18th, at 5 p.m.
Friday, May 25th, at 5 p.m.
Mrs. M. KELLAND
Mr. T. AUSTIN
Seats must be booked

WRITE FOR SYLLABUS

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LANGHAM PLACE, W.1.

Sunday, May 20th, at 7 p.m.
Speaker: Councillor
MARKLEW
Clairvoyante: Mrs. Stella Hughes.
Sun., May 27th, at 7 p.m. Speaker: Mr. ARTHUR FINDLAY
Clairvoyante: Mrs. Estelle Roberts.

For particulars of weekly activities at Headquarters, Marylebone House, 42, Russell Square, W.C.1.
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CLAIRVOYANCE: Mrs. LIVINGSTONE, Mrs. EDWIN
DIRECT VOICE: Mr. FRED EDWIN
Appointments can also be booked with: Mrs. Barkel, Miss Naomi Bacon, Mrs. Corelli Green and Mrs. Smyth
Wednesday, May 23rd at 3 p.m.: Miss JACQUELINE
Circle for Clairvoyance. (Limited to 8)
Thursday: 3 p.m. Instruction Class for Development.
Thursday: 5.30 p.m. Devotional Group (Absent Healing)
Miss STEAD

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Mr. GLOVER BORTHAM: Address and Clairvoyance.
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ST. PAUL AND THE "VOICE"

WITH regard to the Voice phenomenon on the occasion of the conversion of St. Paul, both the writer of the article in your issue for April 27, and Mr. E. Hunt to whom he refers, appear to be unaware of the fact that there are two accounts of the conversion in the Acts—viz., the one in the 9th chapter, quoted in the article, according to which St. Paul's companions heard the Voice (Acts ix., 9), and another in chapter xx. which is in conflict with the first account.

The second account is put into the mouth of St. Paul himself, and he is represented as saying explicitly: "They that were with me saw indeed the light, but did *not* hear the voice of him that spoke" (verse 9). As there is no reason to prefer the first account to the second, we have no ground whatever for believing that the voice was heard by anyone but St. Paul himself.

According to Mark i. 11, a "voice from Heaven" came to Jesus at his baptism, but it is not stated that it was heard by anyone but Jesus himself; and the words, "Thou art my beloved Son, in Thee I am well pleased," are at least quite *consistent* with the view that what Jesus heard was heard by Him alone. In harmony with this view is the fact that the vision of the open heavens and the descending dove is represented as a *vision* seen by Jesus, but not as seen by the other people present. (Note—"he saw" in verse 10, not "*they* saw.") On the other hand, in the story of the Transfiguration in Mark ix, the companions of Jesus are represented not only as having seen Moses and Elijah and the other visible phenomena, but as having heard the words that came out of the cloud that overshadowed them. For it is clear from the *form* of the words that they are addressed to the disciples; hence: "*This* is my dear Son" (not "Thou art," as at the Baptism), and the addition, "Hear ye him" (ix. 7). But it is to be noted that the Transfiguration took place in a quiet spot, high up in the mountains, to which (according to Luke ix., 28) Jesus had gone for prayer and quiet, probably at *night* (cf. Luke vi., 12).

I cannot think of any other mention in the New Testament of a "voice from Heaven" heard by more than one person, except the Voice of John xii. 28-30. But the authenticity of the Fourth Gospel is too uncertain to allow us to attach value to this story. CHARLES BADCOCK. 37a Coombe Road, Croydon.

Miss Petronella Nell writes as follows from Ullenwood, Cheltenham:

On June 7th last year, Miss E. M. Bubb, Mr. Walter Culliss and myself stopped in Wells for an hour, and Mr. Culliss and I spent some time visiting the Cathedral. As we emerged from the crypt I heard a voice call "Walter!" I asked Mr. Culliss: "Did you hear someone call?" "Yes," he answered, "I heard 'Walter' called." We looked round, thinking Miss Bubb had followed us into the Cathedral, but we saw no one except some children at too great a distance for us to hear their voices. We found Miss Bubb in the Square and ascertained it was not she who had called. I wrote asking for an explanation of this incident to a New Zealand occultist, Mr. Norton-Taylor, who has obtained for me the solution of many questions through the researches of his Other Side co-operators, and he answered that the vortex created by us, combined with the age-old magnetism of the Minster caused us to hear the young man's name called.

Mr. A. J. Coster, Little Heath, Potters Bar, writes:

"I was cycling along a country lane, alone, in broad daylight, when, as it seemed, *quite close* to me, a deep voice uttered my name (Jack), not in the sharp quick way in which that word is generally spoken, but very slightly drawn out. I was startled, as there was not a sign of a living soul anywhere about. Moreover, although I looked all around, I was conscious that I was doing something silly, as it was so close to me, and such a calm

steady voice, entirely different from the way one usually calls out a name.

"It was not until I began to know something of Spiritualism that I understood, although in a vague way I even then attributed it to something of a spirit nature, though I might not have put it into those words.

"I was relating this to a police-sergeant one day, whereupon he told me that once, when going along his beat, he heard his father's voice give utterance to a remark that he often used to make—quite a countryman's expression, in his own style of speech. The man told me that on hearing it, he burst into tears—so it must have been very real."

Dr. Nandor Fodor recollects the following experience:

"I was a country-boy, aged nine or ten, when my grandfather died. I was not the least affected and my mind was bent on devising some new amusement, when I stopped and stood stockstill. The coffin of my grandfather was opened for a last look, and at that moment, after a last prayer, I distinctly heard my grandfather's voice answering. I gaped but did not speak, as I was struck by the total unconcern of everybody around. Being young and ignorant, I began to wonder whether perhaps it was as it should be, and that the dead were in the habit of saying a few last words. It was only some considerable time afterwards that I discovered that the dead do not speak. The recollection of my grandfather's voice is still clear and distinct, and I am certain that I was not hallucinated."

The Voice that Spoke to Polycarp.

An ancient instance appears worth recording. One of the early Christian martyrs was Polycarp, Bishop of Smyrna. The Church of Smyrna notified all the sister churches of his martyrdom. The letter states that on his way to the place of execution "there came a voice from heaven saying 'Be strong and quit thyself like a man, Polycarp.' No one saw who spoke to him, but many of our brethren present heard the voice."

CAN SPIRIT-BEINGS SEE?

IN LIGHT of January 5th, there appeared an article by Captain Deane, entitled "Can Spirits See?" LIGHT goes far afield in its journeys round the world, and before Captain Deane's second article (February 9th) in which he tells how he had subsequently been convinced of the fact that those on the other side *can* see what goes on here, had reached Bulawayo, a letter was being penned out there by a correspondent which seems to confirm this fact.

It is always a pleasure to link up with readers from distant parts of the world and to know that LIGHT carries its message to the ends of the earth, and such letters are always welcome. This particular correspondent, Mrs. E. W. Cottrell, writes as follows:

"On reading in LIGHT of January 5th Captain Deane's article, 'Can Spirit-Beings See?' I felt the desire to send you a few of my own experiences.

"One afternoon some time ago, I was sitting out on the verandah with my little motherless grand-daughter, when a large beetle suddenly appeared on the ramp. The cat was asleep close by, but she woke up and came stealthily along towards the beetle, which immediately disappeared, to the amusement of the little girl. I thought no more of the incident. That night, my second daughter and a few others had a sitting with the planchette. I was not present, but the following morning my son-in-law said: 'We had such funny stuff through last night—about a cat and insects.' I immediately read their notes, and there were the words: 'Cats' paws are useful for insects,' proving to me that the child's mother, my daughter on the other side, had *seen* the incident on the verandah, that she had remembered it and got it through to the Medium, in spite of the fact that the latter had said at the time: 'Don't bother to write that down—it is only some rubbish about a cat.'

"Another occurrence which seems to me to prove that spirits can see is this. A message came through one day, 'Give Pingo some food.' Now Pingo had been my daughter's pet dog, and when these words came through, I remembered with a shock that I had indeed forgotten to feed the dog that day, and that he must be famished. My other daughter, the Medium, had been away all day and knew nothing about this, therefore my spirit-daughter again must have *seen* that her little dog had been neglected."

Maurice Barbanell says:

"I have heard all our best known modern trance mediums but—

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IS FAR AND AWAY THE BEST OF THEM ALL"

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