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AMAZING SKETCHES IN A SEALED ENVELOPE

STRANGE STORY OF MRS. ADA LEE'S MEDIUMSHIP

By DR. NANDOR FODOR

AN almost extinct form of mediumship has been widely talked about of late in London. Tests were reported in which sketches had appeared in sealed envelopes that defied opening without detection. The

medium of these manifestations was Mrs. Ada Lee, a retired school-teacher of an engaging personality. Her story was thus told by herself in a recent address at the Pathfinder Spiritualist Church, Upper George Street, London:

"About eighteen months ago I discovered that, unaccountably and continually, faces appeared on my writing paper and envelopes. They were like shaded pencil drawings, but showed no lines. After the first few had appeared I tried an experiment. I took a letter from my bag and held it between my hands. Two minutes later I found five faces on the inside. Since then such faces appeared on the walls of my room, on pictures on the wall, on my handkerchiefs, on the table cloth, on gloves and on glass, even in colours. These faces were sometimes recognised as those

of the dead, sometimes as those of the living. I wrote on a piece of paper in French: 'How are you?' The answer came in French: 'Very well, Madam.' On one occasion I saw a picture actually develop. I was staying with a friend in Yorkshire and was told in automatic writing to watch a certain spot on a certain picture on the wall.



Picture found on paper inside sealed envelope.

We were gazing at the spot, when we noticed a slight pencil shading which gradually deepened in intensity until we recognised the face of a gentleman, the father-in-law of the lady present, who had painted the picture in question. On three occasions, sitting down for a meal, I discovered faces on the plate in front of me. One was in colour, very delicately tinted; I also had landscapes, a picture like an etching and a river scene that appeared in two parts which exactly fitted.

"From what I understand, there is an ectoplasmic process involved. The operators form a net which is similar to a printer's screen for reproduction of photographs. Into this an etheric likeness is placed and, by certain high-speed vibrations, the image from the etheric is imprinted on material surfaces."

This extraordinary story and the curious pictures with which it was supported make the mediumship of Mrs Lee a promising subject for investigation.

On January 25th she paid me a visit. While she conversed with my wife, I went into my study and prepared a packet as follows :

I took two small light-blue envelopes and placed in each a rough second-sheet of typewriting paper twice folded. Between the two envelopes I placed the photograph of a deceased friend. The envelopes remained open. They were wrapped, for greater opacity, inside two sheets of folded thick greenish-white notepaper. This was then placed in a thick greenish-white envelope which I closed, sticking two strips of printed paper over the edge of the flap and writing (in the space between the strips and across the line of the flap) "Gyurka, Gyurka," the name I called my friend. I then placed this closed envelope inside a bigger buff envelope which I stuck down and sealed over the flap and at the bottom with six seals (three and three), impressed with a small Hungarian coin which, owing to a total loss of value, is not now in circulation. The seals ran into thin and delicate edges and showed the impress of the coin in parts perfectly, in parts imperfectly.

Mrs. Lee accepted the envelope for a test. Owing to various personal conditions, I was subsequently informed, I had to wait for an unusually long time. On April 24th she telephoned that the envelope was ready ; and on the 25th, accompanied by Mr. R. W. Gibson, of Manchester, she arrived with it in the offices of LIGHT. The buff envelope with the six seals was carefully examined by Mr. George Lethem and myself. The envelope was perfectly fresh, the seals intact, showing no signs of tampering whatsoever.

Over the sealed flap there were stainlike characters in mirror writing which read : "God's blessing. . . Sorry delay. . . Kindly despatch. . . Best wishes."

The writing smudged very little under the pressure of the fingers but could be erased by India rubber.

Having slit open the outer envelope we discovered on the top surface of the inner envelope a faint but distinct sketch of a big head, done in delicately spread grey. Lengthwise in mirror-writing there was this message : "My dear Doctor, I cannot oblige this time. Please arrange for another. pp. Gyurka, K.H."

The face on the inner envelope is unknown to me and shows no resemblance to the photo of "Gyurka" which was enclosed. This is interesting. I wrote "Gyurka" twice over the back of the envelope. The name was read and copied letter by letter. But the photograph was either not seen or neglected. The writing is perfectly natural, not done reversed. The letters are round, not connected, yet the words are joined without space. The grey stuff is uneven, particularly in the signature, suggesting imperfect printing from a block. There is no resemblance to the writing of my friend and "K.H." means nothing to me. The words are that of the *amanuensis* and not that of my friend.

There was some mirror-writing on the back of the envelope as well. It was not clear. I think I can make out this much : "Gerard Kridge . . . Gyurka." Another word, partly over the printed strip, is lost.

The strips and the flap showed *no sign of having been tampered with*. Had an attempt been made to steam the envelope open, the writing over the flap would have run. Both Mr. Lethem and myself were perfectly satisfied, and still are, that it had not been opened.

Slitting the inside envelope open, we came to the two

sheets of folded note paper. There was a small face on each—one unknown, the other, without doubt, a fine and artistic pencil-sketch of Disraeli. They were shaded and showed no lines.

One of the inmost blue envelopes disclosed another big head on the outside. It has not been recognised ; is finely done, with a printed effect, apparently in pencil. This envelope showed no sign of pressure. On the other hand the first big head carried the impression of the flap-line from underneath. The back of the two small faces showed signs of bulging, as if the paper had been wetted and had not contracted well.

On the typewriter-sheets, within the two envelopes, we found two biblical designs. One was distinct, the other faint. The camera, however, registered them well. The distinct one represents St. Paul and the Viper and suggest an excellent painting ; the imperfect one might be the Body of the Lord in the Tomb.

The originals are unknown to the National Picture Gallery where I inquired. But at the Print Department of the British Museum I could trace the method by which they might be normally produced from existing prints. I have seen books of engravings—on the opposite page, each is reproduced more or less distinctly according to the freshness of the oil and ink in the engraving. The colour is exactly the same as in my pictures on the folded sheets. Let us now sum up :

(1) The test discloses nothing in the way of a personal message from anyone, dead or alive, known to me.

(2) There is nothing in the results which could not be normally produced if the envelopes could have been opened without detection ; but

(3) *There is no sign whatever of the envelopes having been tampered with.*

This last conclusion is shared by Mr. F. W. Warrick, F.C.S., manufacturing chemist and well-known expert in psychic photography ; Mr. A. W. Dennis, a professional photographer and expert in micro-photography ; Mr. J. B. M'Indoe and Mr. T. A. Davidson, a chemist and a keen student of psychic photography.

Were the sketches supernormally produced *within* the sealed envelopes ? The confidence which Mrs. Lee inspires is in favour of this explanation. But the test envelope was prepared on the spur of the moment. The outside buff envelope was not marked and the seals were not photographed. The objection, therefore, cannot be ruled out that the outer envelope *might* have been matched and a numismatist *might* have supplied the same coin. While it is unfair to make the Medium bear the experimenter's responsibility, there is little doubt that this loophole would be avidly seized upon as furnishing a natural explanation against a staggering miracle. It avails not for me to insist that I remember the particular shape of the seals and that it would be almost impossible to reproduce them with the same imperfections and in the same size.

For that reason and for my own fault this test must needs remain inconclusive.

Indirect evidence through psychic channels often proves of value. In a sitting with Mrs. Vaughan at the L.S.A., I asked her control for a psychometric reading on the packet. He diagnosed "an immensely strong psychic power, shapes in the etheric which impress the Medium to the extent of near-materialisations, and a power which is sent out of the body and projects a picture from her subconscious mind without normal agency."

Next week I shall describe more stringent tests from which Mrs. Lee emerged with baffling success.

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THE WORLDS AROUND US

By AUBREY TURLE

WITH the discovery of the ninth planet (Pluto) the question will again be asked: "Are these other worlds the abodes of life?" or: "Do intelligent beings exist on them?"

In considering this matter, it should be borne in mind that the earth is one of a family of nine planets which circle round the sun at varying degrees of speed and distance.

There is nothing specially to distinguish it from its neighbours either in point of size or appearance. In fact, it is but one of the smallest members, several being far superior, Jupiter (the giant of the system) being over one hundred times as large.

It is only the conceit of man that has made the earth the centre of the universe, and the seat of all knowledge and wisdom.

Arguing from analogy, as our earth was created to support life, it is only reasonable to suppose that the other planets were intended for similar ends. The Creator does not work without purpose, and He would not create a world and fill it with all the wonderful and beautiful things of nature and then leave it without sentient beings to enjoy them.

It is true that we know very little concerning some of those other worlds. They lie at great distances, and are mostly surrounded by mist or clouds, so that even with our most powerful telescopes it is doubtful whether we have ever seen their real surfaces. Mars, our nearest neighbour, however, is fortunately free to a great extent in this respect, and its physical features have been mapped out with some degree of accuracy. We also know that it has an atmosphere of sufficient density to support life of some kind. The famous "canals" are still a subject of contention among astronomers, but—like the polar caps—they come and go with such unflinching regularity as to make it clear that they are due to fixed seasonal changes taking place upon the planet.

Venus also must possess an atmosphere (and a very dense one too), as it is always enveloped in thick clouds. As this planet is situated much nearer the sun than our earth, these would serve to temper its fierce rays to the inhabitants.

With regard to the other planets, they are too far away to enable us to learn much about them, but they all have moons (Jupiter has no less than nine) to light them by night and in many other ways seem fitted to be the homes of intelligent beings.

The new planet (Pluto) lies at such a tremendous distance that it takes over 300 years to complete its orbit. To its inhabitants the sun would appear little larger than a star of the first magnitude. They must dwell in a perpetual twilight or moonlight, though they would probably receive more light from the larger planets and stars than we do. The cold, however, would seem likely to be intense, although Sir David Brewster argued that owing to the refraction of light and other causes it might be warmer on Uranus and Neptune than it is on Mars or Venus.

And what of the other stars (or suns) scattered in space? Again arguing from analogy, as our sun has a number of planets attached to it, it seems certain that these are also attended by them. Each is doubtless a system in itself. There are also what is known as "double" stars composed of two suns (sometimes of different colours) revolving around each other at high rates of speed. What life must be like to the inhabitants of planets belonging to such a system the mind of man cannot conceive.

Shall we ever journey to any of those other worlds? In the present state of our knowledge it seems more likely that if ever we are to get into touch, it will be by some such means as wireless telegraphy rather than an actual

(Continued at foot of next column)

RESTLESS COFFINS

WHAT is the "residual vitality" of the dead human body to which ancient writers ascribe spectral phenomena in cemeteries? Jung-Stilling calls it the "resurrection germ," a kind of link with the "wraith" of the Theosophists. Is it this residual vitality which is responsible for strange disturbances in family vaults?

The instances on record are not very numerous, but they are highly interesting. The best-attested case is from Barbados, and is vouched for as a true tale by Commander R. T. Gould, R.N. in *Oddities*.

Time after time, heavy leaden coffins were found standing on end and tossed about in the vault as if by the hand of a giant. Lord Combermere, Governor of Barbados, decided to test the matter. The six coffins of the haunted vault were placed in order, a stone weighing five tons was cemented into the doorway and Lord Combermere and others placed their seals on the vault. On April 18, 1820, eight months afterwards, the vault was opened. The sand on the floor bore no mark, yet the six coffins were found thrown all over the vault.

In another case, told by Robert Dale Owen in *Footfalls on the Boundary of Another World*, it is related that on the Baltic Island of Oesel, in 1847, a number of horses were frightened by thunderous noises coming from a nearby underground vault. Apparently, it was the din attendant on the displacement of the coffins which frightened them.

There is, however, another case nearer to us in time and locality. The *Spiritual Magazine*, 1861, reprinted from the *Essex Telegraph* the following strange story:

Under the church of the secluded village of — in Wiltshire, is a vault which for many years past has been the last home of the — family who possess estates in the parish acquired by marriage with a lady who was buried some weeks since. On opening the vault for the reception of her body, it was found that the coffin of her deceased husband, formerly the squire of the place, had not only been turned completely round; but had actually got upon and across that of her deceased father. One who witnessed the opening of the vault was panic-struck at this discovery, though quite prepared for some little alteration of position, as, when the vault was opened for the squire, the coffins of his son and daughter had shifted a considerable distance across the capacious vault; and the same person witnessed that the daughter's had done so when the son was buried. All were in lead coffins, and all were placed on the stone floor. Had this been witnessed by but one person it might have been doubted, but many saw it. All "superstitious notions" are repudiated by the writer of this account, who publishes these facts in the hope that "chemistry may unravel the mystery." The disturbed coffins had all become rounded on the top, evidencing the existence of gas within. None but members of the last family had ever been found displaced, neither had the other coffins become rounded.

It would be very interesting to know how far chemistry can go in unravelling such mysteries.

(Continued from previous column)

voyage. Operators allege that they are constantly receiving strange signals which they cannot interpret. It may be that these have been flashed across space to us, but owing either to ignorance of the code or the imperfections of our instruments, we are unable to understand them.

Some of the other planets must be much older and therefore far more advanced than the earth, and it is not beyond the bounds of possibility that one day we may be privileged to receive messages from them.

To some this may appear in the nature of a dream, but dreams sometimes come true, and no one can say in what direction the next revelation will come, nor what lies in store for us in that mysterious portion of our lives we term "The Future."

THE MYSTERIES OF THE FAR EAST

STRANGE STORIES TOLD BY MEMBER OF
A RESEARCH PARTY

By GEORGE K. ROGERS

IN view of the discussion raised by the publication of Dr. Cannon's book *Invisible Influences*, it may be of interest to the readers of LIGHT to learn of other experiences, of a somewhat similar nature, that have been recorded in book form under the title of *The Life and Teaching of the Masters of the Far East*, published by the California Press.

In it are to be found the records of a scientific research expedition so far as they touch upon this particular field of enquiry. The party were in the East for over three years and covered a wide area including India, China, Tibet, and Persia. It was not until a number of years after the expedition that the writer of the book in question was bold enough to publish it, for, so startling were the experiences encountered, that the general conclusion was that the world was not ready to receive it at the time.

Those comprising the party were eleven practical scientifically-trained men who had spent much of their time in research work. They went into the matter thoroughly sceptical and came away convinced and converted—so much so that three of the party, at a later date, returned to stay until they too were able to do the works and live the life, as they had found the Masters doing.

Summing up, the writer of the record says of the Masters:—“They live at times in the wildest jungles, but no harm befalls them. When occasion arises, they walk on water, go through fire, travel in the invisible, obtain their supply of daily necessities from the Universal Mind Substance. They have so far overcome death that many of them are now living who are over five hundred years old.”

In conclusion he writes: “Strange and arresting as these events may appear to be, they must take the second place to the teachings of the Masters and to the Masters' demonstration of a Great Law—a law that must carry a profound message to the whole of the human race.”

A few details of instances of these strange events of the above nature are enumerated below, which, it is stated, are all supported by photographs taken at the time and based upon stenographic records taken down at the time—and these form by no means the least interesting part of the book.

Briefly, the Masters would appear to accept Buddha as representing *the Way to Enlightenment*, but they clearly set forth that *Christ is Enlightenment*, or a state of consciousness for which all are seeking—the Christ Consciousness.

The party had been in India about two years engaged upon research work, before they came into contact with first one and then two others, Hindus apparently, under circumstances which at first appeared to be purely accidental.

These men, although complete strangers, showed an intimate knowledge of the prospective intentions of the

expedition and of the problems which confronted them in their line of research. It was not long before these three individuals had gained the complete confidence of the party and had been accepted as their voluntary leaders throughout the whole of their new work.

For convenience of identification, the principal of these three men is referred to as Emil, while his two lieutenants are named Jast and Neprow.

The experiences recorded by this party included such phenomena as transportation, immunity from fire, materialisation and freedom from the limits of physical death.

TRANSPORTATION

Having made good all their preparations for their expedition at their base, the party arranged to set out for their first halting place, some 90 miles distant—a journey which was to take them five days.

Before they left, Emil requested them to leave behind with him one of their party to make observations and to record what happened. Emil thereupon undertook to remain behind with the observer until within an hour or so of the time the party were due to arrive at their destination—90 miles distant—and nevertheless to be there to welcome them on arrival.

Exactly as arranged, Emil was at the starting point with the observer, conversing with him, until just before four o'clock on the day the party was due at its destination. Saying then that it was time for him to go, Emil lay down, his body became inactive, and he seemed to be asleep; the body remained in that condition until about five o'clock when, gradually becoming more and more indistinct, it finally disappeared.

The party actually arrived at their halting place at seven o'clock and Emil welcomed them there at that hour, i.e., about two hours after his body had finally disappeared at the point of departure, as verified by the member of the expedition who had remained there with him.

IMMUNITY FROM FIRE

While journeying from one village to another in company with Emil and Jast, an “electric” storm was experienced of a nature peculiar to the East. The sky became heavily overcast, rain seemed imminent, but none fell; nothing but heavy discharges of lightning. This fired the dry grass, which, being thick and heavy, soon produced a serious conflagration.

As this spread and threatened to surround them, the writer says he became not a little alarmed for the safety of the party, but Emil and Jast remained cool and collected. They informed him that only two courses lay open to them, one to make for a canyon about five miles away, which had flowing water in it, or to go on through the fire, “if you can trust us to take you through.”

Knowing by experience how able these men were to surmount most difficulties—all fear then left the writer; he placed himself between them and they proceeded on their way, which to him seemed to be in the direction where the fire raged most. “Then,” he writes, “it seemed as though a great archway opened before us and we went on directly through the fire without the least inconvenience.”

They passed through at least six miles of this fire-swept area, as calmly as if there were no fire raging around them.

Emil explained that they had raised the vibrations of their bodies to a higher vibration than that of the fire, and the fire could not therefore harm them. “If the mortals could see us now,” he said, “they would think we had disappeared, whereas our identity is as it always has been, it is the concept of the mortal senses that loses contact with us.”

To the writer, it seemed as though they were going over the ground with their feet just touching it. When

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it was all over, he felt as if he had been in a deep sleep and had dreamed all that had taken place.

WALKING ON WATER

During their progress, the party came to the banks of a large river, about 2,000 feet wide, running bank full, with a current of at least ten miles an hour. As a detour of two days hard travel would be necessary to reach the nearest bridge, it was thought best to camp until the morning and watch the rise and fall of the water.

The following morning, five strangers were found in their camp. The writer and his party were informed that they were from a camp on the other side of the river, and naturally presumed that they had crossed in a boat of some sort, but on enquiry it was found that no boat was in existence as the crossing was not of sufficient importance. After conversing with the strangers, Emil informed the party that they desired to cross over with the strangers to their camp on the other side. Presuming that the only way of crossing would be by swimming, the curiosity of the party was aroused, and to their surprise they saw Emil, Jast, and Neprow with four others of their own party join the five strangers on the bank and with the utmost composure step out on to the water, and not into it. They were amazed to see these men walking calmly across the surface of the river without the least inconvenience and not sinking below the soles of their sandals.

MATERIALISATION

At a certain stage in their journeyings, a halt had become necessary to give time to the rivers to go down and the trails to dry sufficiently, and fear was expressed lest such delay should result in a very serious depletion of their provisions. On one of their own party giving voice to this, Emil came forward and told them not to have any fears in this respect. He then showed them a few corn seeds that he had in his hand—which he proceeded to plant in the earth. By this act, he said, he had definitely declared he required corn, he had formed corn in his mind, and in due season corn would come forth. But why wait all the long and tedious period for Nature's slow growth to mature it, when they could use the higher or more perfect law given by the Father to produce it? All that was required was to become quiet and visualize, or idealize the corn, and they would have corn, ready for use.

In a short while the corn was grown and cured before them, ready for use. This they gathered, ground it, and afterwards made bread of it.

But they were asked, why not make use of a more perfect law and bring forth a more perfect thing or exactly what you want—bread? "You will see," Emil said, "that by using this more perfect, or rather this more subtle law, I am able to bring forth exactly what I need—bread." And as they watched him a large loaf of bread was in his hands, and the supply did not stop until there were forty loaves on the table.

Emil then explained that it was necessary to realize that there is nothing material—all is spiritual. Everything we see may be considered to have been temporarily created out of the *Universal Mind Substance* in which everything exists. By lowering their vibrations, what is required and mentally visualized in a proper manner can be brought forth in perfect form.

Of the three Masters, who are intimately connected with the expedition, it is stated that Emil gave adequate proofs of being some five hundred years old, but appeared to be only about sixty, while Jast was only about forty and appeared to be about that age.

ROPE TRICK CHALLENGE TAKEN UP

Horace Goldin, the illusionist, has accepted the £500 challenge offered by the Magic Circle to anyone performing the Indian Rope Trick. He will have to do it in an open space, submit the rope for examination, and make his boy or girl assistant climb up and disappear in full view of the Committee. (*Daily Express*, May 21st).

REV. F. C. SPURR'S ERROR

AS we noted a fortnight ago, (March 11th), the Rev. Frederic C. Spurr, of Birmingham (Baptist), bears clear testimony in his book, *The Life Hereafter*, to the psychic proofs of his son's survival, which included direct voice conversation and singing in his own drawing-room. We noted also that, in spite of this remarkable experience, he dissociated himself from any connection or sympathy with Spiritualism, and claimed that whatever truth there is in Spiritualism "belongs to Christianity and must be recovered for it."

In another part of the book, Mr. Spurr falls into serious error when criticising Mr. J. Arthur Findlay's book *The Rock of Truth*—an error which, in common fairness, he ought to correct at the earliest opportunity. Referring to Mr. Findlay (pages 181-184), Mr. Spurr says:

"For his book is an appalling caricature, both of authentic Christian teaching, and of Church history. One of the chief 'authorities' is the late John Robertson, whom Dr. Marcus Dods rightly described as 'a myth maniac.' It is nothing to Mr. Findlay that so eminent a scholar as the Rationalist, F. C. Conybeare, held up Robertson to scorn and declared that no scholar of repute could possibly accept the farrago of nonsense set forth by that gentleman as true history."

The following extract from *The Rock of Truth* (p. 62) shows how completely Mr. Spurr has misrepresented Mr. Findlay's position:

"Mr. Robertson and those who think with him, such as Dr. Drews and Professor W. B. Smith, consider that because of the numerous legends and myths surrounding the person of Jesus, He was a purely mythical character, and never lived on earth. This seems to me to be overstepping the bounds of reason, as for every effect there must always be a cause. Myths can gather round an individual and teaching be attributed to him, but we cannot imagine this happening to one who never lived. Mr. F. C. Conybeare, in *The Historical Christ*, puts in a few words what I have attempted to do throughout these pages: 'The critical method tries to disengage in the traditions of Jesus the true from the false, fact from myth, and to show how in the pagan society (which, as it were, lifted Jesus up out of His Jewish cradle), these myths inevitably gathered round His figure as mists thicken round a mountain crest.'"

It may be hoped, now that Mr. Spurr's attention is drawn to the matter, he will make the *amende honorable* promptly and completely.

Prof. Casimiro Frank, lecturer on Neuro-pathology at the Rome University, holds that the frontal cerebral cortex gives out a healing fluid which flows through the whole nervous system. When the sufferer is discouraged and depressed, the emission of this fluid is almost nil; but when his faith and courage return, or some favourable spiritual vibration affects him, the emission of the healing fluid is increased and spreads through the whole organism, with happy results. (*Ali del Pensiero*.)

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ISLAM AND SPIRITUALISM

IMAM SAYS BASIC PRINCIPLES ARE THE SAME

MR. ABDUL MAJID, Imam of Woking Mosque, speaking at Golders Green Spiritualist Church, declared that the basic principles of Islam and Spiritualism were the same. A Moslem found nothing strange in Spiritualism and took it for granted. Differences arose only after these fundamentals had been realised.

"How many of us take thought for the life after death?" asked Mr. Majid. "If there is such a thing as life after death, how many prepare for that life?"

It was here that Spiritualism and Islam should try to join hands. A Moslem only differed from a Spiritualist in that he prepared more for the hereafter and was not so much bothered with fundamentals. Having realised that life after death did exist, he troubled only with preparing for it.

According to Islam, the speaker explained, life was divided into three phases, the physical, the moral and the spiritual. A Moslem had always before him one object, spiritual illumination in this life. That was his goal. He always tried to avoid things that were detrimental to spiritual illumination.

The difficulty with Spiritualism was that there had been no Spiritualist prophet of the standing of Jesus Christ, who could say what was helpful and what was detrimental, so that everybody had their own views.

Mr. Majid said that he did not attach undue importance to ritualism, but so long as it did not get the upper hand, it was an essential part of spiritual health. All law-givers had told their followers to do certain things and not to do other things. Ritualism, if properly understood, helped.

In the Koran, instructions were laid down which controlled a Moslem's daily life. There was no such thing as absolute liberty. A child had to be controlled, and that in the same way, rules and regulations had been laid down by the Creator for mankind.

Moslems did not eat certain foods, because certain things had been proved by spiritual doctors to be detrimental. The ego would always remain independent, even if one were at one with God.

It was easy to say what happened in the life after death, the difficulty was to prepare for it. A system was wanted, ritualism was essential for self-discipline.

"For this reason," said Mr. Majid, "I say my prayers five times a day, because the spiritual self needs nourishment just as the physical self."

The speaker said that he attached great importance to clairaudience, clairvoyance and mediumship, but only in that they proved the existence of a life after death. That, however, was not the be-all and the end-all, and having realised that, Spiritualists should go further. (*Golders Green Gazette*).

"POWER" IN THE PROVINCES

HIGHLY gratifying results are forthcoming from the extensive tour of the large towns of the country which Mrs. Meurig Morris and her co-adjutors, Mr. Laurence Cowen and General Sir P. Holland-Pryor, have been conducting within the last few weeks. Among the important towns visited were: Liverpool, Manchester, Sheffield, Leeds, Glasgow and Edinburgh, in which the largest halls were well filled.

Most striking has been the changed attitude of the Press in respect of "Power." No longer is there either veiled or outspoken unbelief in discarnate intelligence. At Edinburgh last week, (where the meeting was held under the auspices of the Edinburgh Psychic College), all the local Press gave lengthy and most appreciative reports of "Power's" address. Comment was kindly and generally commendatory. Not one of the papers referred to an "alleged" spirit or discarnate intelligence. "Spirit addresses large Edinburgh audience," "Power" spoke with amazing fluency and wealth of argument, "Power, as the speaker must be called," "This famous trance Medium,"—these are examples of the fair reception of "Power's" message.

"BOBBY AND THE PIPES"

EVIDENCE OF SURVIVAL NOT EXPLAINABLE BY TELEPATHIC THEORY

WHEN published in detail—as it is to be soon—the case of "Bobby and the Pipes" will provide clear-cut evidence for Survival which even the most devoted adherents of the Telepathic theory will have difficulty in explaining away.

The case was described by the Rev. C. Drayton Thomas in the course of a lecture at the L.S.A. on Thursday evening last week.

Mr. Thomas explained that, following the publication of one of his books in which the evidence received at proxy sittings was described, he received a letter from a family resident in a northern town telling him of the death of a ten-year-old boy named Bobby, and asking him to try to get some message from him. Mr. Thomas did not know the people and he had been only once in the town from which they wrote and that some ten years ago and only for a single night, so that he had no knowledge of the family or of the locality in which they lived.

At the first available sitting with Mrs. Osborne Leonard he mentioned the request to his regular communicators (his father and sister) and to "Feda" (Mrs. Leonard's "control"). The result was that messages were received from Bobby over a series of sittings. These messages were sent on to Bobby's mother, who informed Mr. Thomas that they indicated a knowledge of the home and its surroundings and of events in the boy's life and in the course of his illness which clearly indicated that they came from Bobby.

The boy had died from diphtheria, and early in the sittings reference was made to something that happened "at the pipes" nine weeks before his death which had been a contributory cause of the fatal illness. Other messages stated that "the pipes" had been near the place on "the heights" where Bobby and Jack, a boy friend (who styled themselves "The Gang") had played. Various clues were given as to the locality, but although all the messages were sent to her, Bobby's mother and his friends could not discover where the place was or what "the pipes" were. Reference was, however, found in Bobby's diary to a meeting of "the gang" almost exactly nine weeks before his death.

Finally, Mr. Thomas visited the family and after much searching, the meeting-place of "the gang" was found and, by what seemed a mere chance (as had been predicted in the messages), "the pipes" were found near the meeting-place, which was in a deep hollow. They were two iron pipes through which spring water flowed. The water as it came from "the pipes" was pure, but under the pipes there were polluted pools and it was possible that by playing with the water Bobby's throat had been affected.

Analysing the case, Mr. Thomas pointed out (1) that he, as sitter, knew nothing about "the pipes," (2) that the boy's mother and friends knew nothing about them until five months after the receipt of the first message; (3) that there was no one in the world who knew (a) of the existence of "the pipes" and (b) that he (Mr. Thomas) was seeking information regarding them at proxy sittings with Mrs. Leonard; (4) that the Intelligence from whom the messages came, and who claimed to be Bobby, gave the information which, after long inquiry, was found to be correct.

Jack had not been questioned until after the discovery of "the pipes," as his connection with the story had not been suspected.

Altogether, 39 statements of fact were made by Bobby regarding "the pipes" and 34 of these were proved to be correct. In the whole of the messages, 216 statements were made by Bobby or regarding him, and 168 of these were proved to be correct.

The inference was that the communicator who claimed to be Bobby actually was Bobby and that therefore his survival was established.

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.)

"ENGROSSINGLY INTERESTING"

Sir,—I should like to endorse very warmly the commendation of *LIGHT* which Mr. Horace Leaf makes in the issue of May 11th as "engrossingly interesting." In one of his delightful essays in *On*, Mr. Hilaire Belloc speaks on the art of convincing people, and lays down as a canon of success that you should present your argument enforced and illustrated by a concrete instance, and that instance should be told in a way to interest the hearer, and not fatigue him. Conviction so produced and clinched makes a steadfast convert, who in his turn will become a propagandist. That is absolutely sound; and *LIGHT* now begins to abound in just such concrete instances. It is true that almost every issue contains matter which, to an informed reader, presents an opening for "a fresh and lovely scrap" on some point or other, as Dr. Fodor deliciously put it some weeks ago, but what of that! All the better. There are plenty of weapons in the psychic armoury to supply both sides. F. E. LEANING.

* * *

CHELMSFORD SPIRITUALIST SOCIETY

Sir,—The Committee of this Society, feeling that it may be of interest to your readers, have asked me to send a few details of the work which is being done for Spiritualism in Chelmsford.

Prior to the foundation of the Society, in October last, the teachings of Spiritualism were quite unknown here; and, as Chelmsford is the Cathedral town of Essex, and a stronghold of Conservatism and Nonconformity, there has been considerable popular prejudice to contend with. The Committee are, however, greatly encouraged by the progress which is being made, and are confident that, in the near future, the realisation of the truth of survival will spread strongly throughout East Anglia.

The membership of the Society has now reached 65 persons, and the attendance at the meetings held every Sunday, in the comfortable Ballroom of the County Hotel, averages 90 people. Mr. Wyatt, Mrs. Stella Hughes and the late Mr. Vout Peters are among the well-known Mediums who have recently visited us. Two rooms have been leased in a central position, and are proving most useful for the weekday circles, meetings, development and healing circles, etc. The development circle, under the leadership of a member of the Committee, shows considerable promise of Mediums for the future. Diagnosis and healing is given each Wednesday by Mr. Pat Annan, B.Sc., and much good work is being done in this direction.

A mid-week meeting on May 9th attracted a large audience which greatly appreciated the splendid lecture and clairvoyance given by Mr. Frank Blake of Bourne-mouth. Mr. J. A. Findlay is to address a special propaganda meeting next November, and Mr. Shaw Desmond will do the same in January, 1935.

A Library is being formed, and gifts of suitable books would be most welcome.

IVOR H. SERCOMBE,
Hon. Sec.

* * *

VOICES IN DAYLIGHT

Sir,—I was staying with friends in the country some years ago. My hostess had a step-daughter, a grown-up girl of jealous disposition and bad temper; excused on the ground that she was "not quite normal." She was a remarkable voice Medium—though not recognised as such by the household. She could not tolerate any mention of Spiritualism, yet she appeared to be attended

by companions unseen by others, with whom she would talk whenever she was alone or believed herself to be alone.

My bedroom was next to hers. After all had retired for the night, Constance (pseudonym) and her "friends" started operations. Extraordinary noises began—all being put down to Constance "not being normal," but she could not possibly have made most of the sounds herself. A rapid hammering, which became almost a loud vibration, so quickly was it done, as if by machinery, humming noises, bangs and rattling, and amongst it all the voice of Constance and others in hot dispute. Often I could not sleep for an hour or two.

One bright Sunday morning in summer I was awakened by voices of people quarrelling. I sat up. I thought at first there must be strangers in the front garden. Then I heard that the voices proceeded from the next room. It often ended in bangings which I knew were made by Constance chasing the intruders with a stick she kept in the room for the purpose.

Passing her door I frequently heard Constance and the voices in conversation. Once she was singing when a man's voice ordered her, in a peremptory tone to "stop it." I could rarely hear what the voices actually said, as I had no opportunity of being very near the Medium on these occasions.

One morning I was writing near a door which led into a glass-covered passage to the garden. Constance sat there sewing, in low-toned conversation with the invisible friends—hers and the other voices, men and women, quite distinctly different.

As we sat quietly reading in the evening (mostly by daylight, as it was summer)—my host and hostess generally engaged together at the card table at some distance—I often watched Constance closely in a mirror where I could observe her without her notice. The voices whispered about her, and she answered in a low tone. I was anxious to assure myself that her lips did not move when the other voices spoke. I was convinced this was so.

I am giving the Editor the names and address of all concerned, in confidence. For obvious reasons, these cannot be published. S. M. BOWLEY.
Highgate, London.

* * *

SAW THE INDIAN ROPE TRICK

Sir,—Much has appeared of late about the "Indian Rope Trick." I actually saw this performed in Bombay in 1926, by a genuine yogi, and later in Egypt I met a Master who was able with absolute ease to vanish before my eyes; he dug me in the ribs although I could not see him. He also fell onto his head from a height of thirty feet without the slightest injury. EDWIN FELSTEAD.

"MARGERY" MEDIUMSHIP

In our issue of April 27 this year, we published a letter from Mr. Stanley De Brath bearing on the statement by "Margery" (Mrs. Crandon) that the normal negative wax impressions of "Dr. X" had been given to Mr. Dudley and taken away by him—a statement which Mr. Dudley (in a letter to Mr. De Brath) described as "false." Along with Mr. De Brath's letter, we published copies of letters from Dr. Edison W. Brown and Wendell P. Murray, counsellor-at-law, supporting "Margery's" statement.

We have now received from Mr. De Brath for examination the original letters of Dr. Brown and Mr. Murray, together with affidavits signed by them making oath that the statements in the letters are correct. The originals agree with the copies from which our publication was made, and it may therefore be accepted as fact that Dr. Brown and Mr. Murray give unqualified support to "Margery's" statement.

Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3758.

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As We See It

WHEN DOCTORS DIFFER

DR. JAMES BLACK is a popular Edinburgh preacher, whose energy overflows into journalism. In his contributions to *The Quiver*, he gives proofs that he knows a great deal about a great many things; but when, as in the current issue of that magazine, he writes about Spiritualism, clearly he steps beyond the bounds of his knowledge.

He begins, for instance, by saying that "Spiritism is the more accurate name and certainly the one its adherents prefer." In both these assertions he is completely wrong.

Then, very innocently, he wishes to know why "all Mediums are of low intelligence," and how it can be expected that "God's messages about spiritual life can come through such channels?" The answer, of course, is that it is untrue that all Mediums are of "low intelligence." It is not generally true of professional Mediums—the only kind presumably of whom Dr. Black has heard; it is emphatically not true of many non-professional Mediums—some known to history, but the majority, past and present, unknown outside their own circle. Would Dr. Black speak of Swedenborg or Vale Owen or Geraldine Cummins as "of low intelligence" or question their suitability as channels for revelations of the realities of the spiritual life?

Dr. Black is astonished that Spiritualists should "localise spirits in this universe," and teach that "spirits hanker and struggle to make themselves known to us," or that "a spirit which has cast off all earthly dross has any power to materialise itself or allow itself to be materialised."

As a Christian minister, where would Dr. Black say spirits are located if not "in this Universe?" And would he deny that Jesus appeared after His death in a materialised form and thus effectively proved that He "hankered" to make His survival known to His followers? And if Jesus materialised and spoke to His followers, how can Dr. Black regard spirit-return as something apart from Christianity or antagonistic to it?

The fact is that Dr. Black does not seem to realise that Christianity stands or falls with Spiritualism; and that in attacking Spiritualism, he resembles a man busy sawing off the branch of a tree on which he sits.

Wiser and better-informed on the subject is Dr. Black's Edinburgh colleague, the Right Reverend Dr. Norman Maclean, an ex-Moderator of the Church of Scotland, who, in his book *Death Cannot Sever*, declares: "If it can now be proved that the dead can return and do return, and not only manifest themselves, but also speak to the living, the central fact of Christianity is for ever raised above all doubt," and, as Dr. Maclean testifies, it has been abundantly proved. Dr. Black should read Dr. Maclean's book before he writes on Spiritualism again.

JACOB OF SIMLA

MAN OF EXTRAORDINARY PSYCHIC GIFTS

By F. E. LEANING

THE reference to Mr. Jacob in the article on the "Rope Trick" brings to remembrance a figure of mysterious origin in whom extremes met. When he died, at a third-rate Bombay hotel, in January, 1921, he was described as "a broken old man of seventy-one, a little bent figure of fragile build," ruined by the long-drawn-out lawsuit with the Nizam of Hyderabad. Yet his collection of precious stones had been one of the most famous in the world; he was a dealer in millions and the friend of princes, besides being a master of magic, the original of F. M. Crawford's *Mr. Isaacs*, and the jeweller of Simla in Kipling's *Kim*. Colonel Olcott refers to him also in his *Old Diary Leaves*.

Mr. Gilbert Frankau claimed at the date of Jacob's death to be the only living Englishman who knew the history of his early days in India. He impressed him as one of the strangest men he had ever met, with a face like parchment and a scar on his brow, and "the most uncanny eyes ever given to a human being."

Mr. Jacob, or Ali Muhamad Yaaquob, or Malcolm Beri, according to the various authorities (such as they are) who have written about him, was certainly a man of extraordinary psychic gifts. He was believed to have served that long and severe training required of those who would command occult forces; and his known habits of abstention and ascetic life lend support to the idea. So do the reports of his doings, those "signs and wonders" which accompany adeptship. One of the conditions of these powers is that they must never be used for personal profit, or for idle display. Jacob broke this condition on one occasion by producing a special dish of Indian curry at a London dinner party: the penalty was "suspension from the order" for nine years.

What is rather striking about the stories told of him is the principle governing "apports" which he made known. When these consist of flowers, fruit, or natural substances such as the minute jewels that came to Stainton Moses, their origin need not trouble us; but with manufactured articles the case is different.

When the L.S.A. gave a bazaar and fête some dozen years ago in the Westminster Central Hall, there were displayed among many other interesting objects various "apports" of the kind, such as penknives, a pair of embroidery scissors, and so on. If we were to accept these things as genuine, they must have been some one's property, and a moral issue is certainly involved in their appearance.

The story of Jacob producing from his walking-stick, at a dinner party in Calcutta, great clusters of ripe black grapes, caused Edmund Russell to enquire of him whether bunches of gold sovereigns could not be had in a similar manner. Yes, said Jacob, if they are in the bank. "We cannot create, that alone belongs to Allah. We must not steal." The grapes had grown on a vine, ripened in the sun, were in the basket of the fruit-dealer in the bazaar who found them gone, and a piece of gold in their place."

If there were many people in existence with powers of this sort, life—or property rather—would become too uncertain to endure. A world in which people appear and disappear, and useful articles fly about into other people's houses, would be impossible.

Yet we cannot say that such things never happen; unless we adopt Mr. Bernard Shaw's "short way," and say that "The only safe rule in dealing with marvels is that all your informants are liars." He made this statement in a letter to James Douglas, after Mr. Douglas had described "the bedevilmings, bewilderments, and bemusements produced by my investigation of Spiritualism." A picture which should show us these two worthies exchanging looks of bewilderment (and the rest) when they get there, would be an "apport" worth having.

A BUILDER OF BRIDGES

BOOK REVIEW

By H. F. PREVOST BATTERSBY

MR. WALLIS MANSFORD has given us a volume * which has a completeness of its own. He is a very persistent student of Spiritualism, and supplies a list of the quite surprising number of Mediums he has used as a vehicle of communication.

That has enabled him to obtain a convincing amount of corroboration for the messages he has received; and, indeed, the term "bridging" which he employs seems to over-state the sense of separation; since, for him, it appears possible to take the chasm in his stride.

Mr. Mansford holds, as he tells us, the "three keys necessary to open the door of communication with the beyond . . . Love, Faith and Humility," and his poetic sensibility having brought him into touch with poets on the other side, the present volume describes his friendship with James Elroy Flecker and Rupert Brooke since their departure; and in a second we are promised to learn of his communion with Byron and Alfred Tennyson, and to take with him "a Cruise to Greece under Psychic guidance of the Poets."

It was at this point that a friend, who had read the volume with interest, interposed a question as to psychic guidance.

"How does one be sure of it?" she asked. "Here is Mr. Mansford, all of whose travels seem to be personally conducted from the other side. He goes to Grantchester to steep himself in the atmosphere of Rupert Brooke; and, to save him from shock, is warned that chestnuts have been felled in the Vicarage garden, and the old bridge repaired. He was told that he would take two train journeys on a certain date, motor to where there is a river and rushes, and an old church, and sleepy hills, all associated with the poet; and much else in even more intimate detail; all of which came to pass.

"He goes to Cheltenham 'to absorb the atmosphere and conditions' of James Elroy Fletcher, being moved thereto by the same 'Psychic Telephonic Communication,' and a like concern for his success is shown; so that when its even flow is imperilled by the loss of his spectacle case, and he has to hurry off without it, the case is dropped down out of the air in front of him, before he has gone more than a few yards, thus stressing dramatically the spiritual supervision: apiece of 'spirit emergency levitation,' as he tells us, 'brought about by my helpers on the other side.'

"Then, when he goes in search of Mary Rose's Enchanted Isle, the supervision is even more astounding. He was told that 'the spirit people like the idea in your mind,' and they sketched out a map of his route, with details of what would happen to him at every corner, even to what—of not the least consequence—he would see from the train; the colour of the mountains, the stone slabs in a church, the talkative old man in the inn, the woman in a cottage.

"And so," he concludes, after a most successful journey, 'with the aid of my spirit guides and helpers, all the many and intricate difficulties in connection with my search for Mary Rose's Enchanted Isle were successfully surmounted, and I had the good fortune to land upon it in the company of one who could definitely verify its authenticity, as foretold by the spirit message received some seven months earlier.'

"Well!" said my questioner, "what do you make of it? Do these things really happen: and supposing they do, why do they happen? Have the people on the other side so little to do, that they have to bother about our meetings and journeys and literary efforts? And, if

they are disposed to be so kind, is this sort of spiritual conduction good for us; wouldn't it rather attenuate our terrestrial development as the use of a crib a school-boy's culture?"

As these would, or, perhaps, should portray the misgivings of many readers, I give them here as they were offered me.

It is, probably, a personal matter. Some people prefer to walk with a stick, apart from an physical infirmity; and some, doubtless, have a psychic inclination to lean on the discarnate.

Whether that be a help or a hindrance only they can decide. The question for them, as for all of us, is, does it help or retard development; can we, with or without it, make a better business of life?

I have a golfing friend who always invokes the assistance of the fairies when he has lost a ball.

He has a faith in their efforts which does sometimes seem surprisingly justified; but would it be better for his game to concentrate rather on keeping in the middle of the course?

The response to that may be, Why not do both? but against that, in psychic matters, there is often a temperamental injunction; and we are much less disposed to mind our step if we can rely on the spirits to pull us out of a hole.

And though Mr. Mansford obtained a quite unprecedented amount of assistance from the other side, his very facilities illustrated the mental limitations imposed on the efforts of the discarnate.

We have had communications from men who once won fame as poets, but so far nothing has arrived that could increase their reputation.

Mr. Mansford is almost, as one might say, surrounded by poets; Byron, Tennyson, Flecker, Brooke; but have any of them enabled him to incorporate the lost magic of their art in a single line?

He was, he tells us, withheld, three distinct times by some curious power from crossing Regent Street, in order that he might face, in Liberty's windows, the right coloured silk as a background for his forthcoming Flecker Recital.

That is very interesting; and one would be the last to disparage any aid to beauty; but how much more warmly would one have welcomed from the poet a mere quatrain on his Golden Journey to a bourn more distant than Samarkand.

"THE GREAT EXPERIMENT"

This is the title of the official record of the first direct voice broadcast seance held by The Link at its third annual Conference on October 15th, 1933 (*The Two Worlds*, Manchester, 1/-). It is a small volume of engrossing interest, with special articles on the direct voice. It is to be hoped that the recent second direct voice broadcast seance of The Link at the Æolian Hall, London, will be made similarly available for study.

KNOCKING OUT GHOSTS

IN the course of a lecture to the Royal Geographical Society two years ago, Admiral Sir William Goodenough, who was then President, told the following story:

A young man in Malta saw two ladies attacked in the street. He went to their rescue at once, knocked down their assailant, and saw them safely home. They asked him in; he stayed a few minutes and then went back to his own quarters.

Next morning he missed his cigarette-case. Thinking that he must have left it in the house he had visited before, he returned there. The place was shut up, and he was told that it was years since it had last been occupied.

He insisted on entering, but found ample evidence that the house had been empty for a long time. Everything was thick with dust. But there, in one of the rooms, was his cigarette-case. (*Answers*, May 19th).

**Bridging Two Worlds*. Wallis Mansford. London. Rider. 1934. 5/-.

Mlle. JEANNE LAPLACE

DR. OSTY ON HER SUPERNORMAL FACULTIES

THE March-April number of the *Revue Métapsychique* (Paris) opens with a long article by Dr. E. Osty on the supernormal faculties of Mlle. Jeanne Laplace, whose work the Doctor has been studying for eight years.

As is so often the case, her gifts were inherited, both her mother and her grandmother having been psychics, with the unenviable faculty of never seeing anything but disaster—illnesses, accidents, and most often of all deaths. With the mother, these announcements took the curious form of a ticking sound, as of a watch, when the death concerned her side of the family, and three raps on a window-pane when a member on her husband's side was threatened. The ticking sound would occasionally continue for as long as three days before the death in question came to pass.

A niece of Madame Laplace—cousin therefore to Mlle. Jeanne—showed the same tendency. When only eight years old, this niece terrified her aunt by running to her in tears, exclaiming that she had seen her father being killed by a motor-bus. The accident had actually just taken place at a considerable distance. In later life she had the anguish of being given the exact date and manner of the death of a beloved son, at a time when he was still in perfect health.

Fortunately, in the case of Mlle. Jeanne Laplace, these supernormal faculties have been carefully trained and developed, with the result that they are not restricted to the foreseeing of disaster; and, instead of being only occasional and spontaneous, can be drawn upon when desired. She first showed that she too had inherited the maternal gift at the age of only six, when she burst into tears one day, exclaiming that a favourite aunt was dead. Contrary to expectation a telegram to this effect soon afterwards confirmed this fact. At about the same age, she seriously embarrassed her parents one day by saying to a business-friend of her father's who had brought her some chocolate: "I don't like you, Mr. T.,—I saw you beating your wife." The story of her childhood is full of similar occurrences.

It was illness that probably intensified these propensities. At the age of twelve, a bad attack of scarlet fever was followed by a touch of congestion of the brain, and Mlle. Laplace clearly remembers how, during this illness, she saw her body lying on the bed, with ice on her head; but she herself seemed to be climbing up and up until she touched the ceiling, which was as yielding as cotton-wool. Beyond it she could see her deceased grandparents beckoning to her. She tried to get to them, but at that point she was suddenly pulled sharply backwards and felt herself falling through immense depths of blackness. At the age of eighteen a severe attack of influenza likewise intensified her powers. It seemed as though pathological states of the brain were always followed by heightened supernormal awareness. The death of her fiancé had the same effect, and finally led Mlle. Jeanne to ally herself definitely with psychic investigation, and to her introduction to Dr. Osty in 1926, under whom her development has since continued.

Conducted on strictly scientific lines, before competent and trained observers and medical men, with everything stenographically recorded, Mlle. Laplace has again and again in these sittings shown remarkable supernormally-acquired knowledge when placed in contact either with an object, or with an unknown personality.

There are occasions, as Dr. Osty points out, when she either makes mistakes or fails to derive any information at all. But it is only by studying the causes of these very failures that the Doctor considers further understanding of the laws of these psychic phenomena can be arrived at. He quotes in full in the *Revue* a number of the detailed reports of these tests, together with the comments—very largely confirmatory—of the persons or owners of the objects concerned.

SPIRIT-CHEMISTRY

AN ELECTRICAL THEORY OF MATERIALISATION

IN Dr. Nandor Fodor's article on the Theory of Materialisation process (*LIGHT*, January 5th), in which allusion is made to a previous article (*LIGHT*, December 8th) occurs the following: "I submit the idea that materialisation may not necessarily be a phenomena *per se* but an auxiliary process to render spirit-forms visible by the absorption of ectoplasmic matter, liberated by the Medium, into the wide inter-atomic spaces of their astral bodies."

A line of thought similar to that in the article in question is to be found in communications attributed to Michael Faraday contained in the book *The Evolution of the Universe*, published at Los Angeles, Cali., in the year 1924 (Cosmos Publishing Co.)

"... Now, whenever electrical activity exists, magnetism results if the currents flow around a central focal point; and, the focal point being the entity itself, all life forms are natural results of electro-magnetic relations of the ethers, upon planes with certain balanced rates of vibratory powers acting in equilibrium in the different environments. Here we have a basis of controllable forces in the ethers, to produce phenomena by the power of the will if intelligently directed; and in that basic principle we, who are residing in the higher spheres, by intelligent utilisation of our knowledge, can construct batteries of an organic character from the right combinations of the aural emanations of mortals, and, using our power of will to control the ethers in both mortal and spiritual relations, are able to produce physical phenomena that transcend the ordinary methods of nature; yet duplicate some of them to a great extent in many ways.

"In other phenomena like the transmission of ideas through independent slate-writing, precipitation of words upon paper in sealed boxes, or openly, and deposition of the precious metals by spirit-chemists, manufacture of clothing in materialisation circles, the transit of solid bodies through other solids, etc., the electro-magnetic relations of the elements in these phenomena perform a very essential service. In fact, they may be said to be the prime factors in the solution of the problems.

"It is well known that the introduction of the most solid minerals in the power of electric force in the arc light results in their evaporation if long continued. Cohesion is nullified, and dispersion to the etherial condition is sure to result. This same principle applied to the solution of the metals in the electro-plating battery results in the decomposition of the metal at one electrode and its recomposition at the other, while the current is in action. The electric force in the first case disperses the elements in the form, and in the second case reconstructs the same elements into a new form at the negative electrode. It is simply a change of position by the action of the electric force tearing asunder the old form and then, at the other, arresting the molecular action by a magnetic balance at the negative electrode. It is briefly the transfer of the elements from one form of the crystal state to another, but still upon the plane of crystallisation.

"Now, take the same principle and carry it up through the cellular tissues, and place the mortal at one electrode of the spiritual battery and the invisible entity at the other, and turn on the current through the aura of the visible mortal, and as soon as the invisible entity receives its force, the arrest of the emanations around it condenses to a form resembling the form possessed in mortal life; and, if the power is perfectly applied, the entity for the time being will reappear as a mortal with all the characteristics of form and feature by which he was known in that life.

"This is a purely electro-chemical manifestation of the entity in form long after it has passed away from the sphere in which it wore that form in earthly life."

Americus, Georgia, U.S.A.

W. THAD GLOVER.

THINK IT THROUGH WITH ME

By REV. W. R. WOOD

PSYCHIC RECORD IN THE SCRIPTURES

THE outstanding vice of the age—in this “new west,” at least—and perhaps elsewhere, is reading into the Bible teachings that have their origin wholly in the presuppositions of the readers. We must put especial guard upon ourselves that we do not impose upon Scripture our own *a priori* schedules and interpretations. With full recognition of the necessity of letting the writings give their own message, let us see what we find.

John in his Revelation falls down in grateful reverence to worship his angel guide. At once he is checked with the words: “See thou do it not, for I am thy fellow-servant and of thy brethren the prophets . . . worship God.” Do these words mean that the angel was one who had been a man on the earth, a fellow-servant of the prophets and apostles, and that, having passed on, he was now a ministering-spirit engaged in this other form of service? If so, we have a specific instance of survival and communication. If he does not mean that, but simply that as an angel he was a fellow-servant with men of God on the earth, we still have an instance of an inhabitant of the unseen manifested in visible, human form, audible voice and intelligible communication.

In the story of Belshazzar’s feast the following words occur: “In the same hour came forth fingers of a man’s hand, and wrote over against the candlestick upon the plaster of the wall of the king’s palace; and the king saw the part of the hand that wrote.” Among the most striking of the incidents recorded by modern investigators are those of “materialised” hands which become visible, tangible and sometimes active in the movement of objects in the seance room. And such incidents are not confined to one or two investigators or locations. It is easy to say offhand that these incidents, both the ancient and the modern, are the products of illusion or of human inventiveness. The other alternative is to take them as representing genuine objective occurrences. For me, with the best thought I have been able to give it, the former conclusion is incomparably more difficult. I find nothing to suggest illusion, and I am convinced that these are among the things which are not humanly inventible.

MANIFESTATIONS AT PENTECOST

In the work of psychics to-day, music plays an important part. When Elisha stood before Jehoshaphat (II Kings 3, 15) he said: “Bring me now a minstrel and it came to pass when the minstrel played that the hand of the Lord came upon him” and he spoke his message. The work of the minstrel was evidently necessary in establishing the conditions desired. In seance work, concord and agreement among the “sitters” is important. At Pentecost the special manifestations, vibration, sounds, lights and spiritual endowment came when the disciples were “of one accord in one place.” On the Mount of Transfiguration the disciples were during at least a part of the time semi-conscious or unconscious—as Mediums are to-day in the psychic trance. A “bright cloud” overshadowed them. “Luminous clouds” are among the commonest of present day seance phenomena. The Master’s raiment “became white and glistening” and the two who talked with Him appeared “in glory.” The testimony of many modern psychics is that the clothing of exalted spirits is white and of surpassing brilliance.

And so one might go on: Elisha, clairvoyant to the heavenly protectors around him in Samaria whom his servant did not see; Paul, clairaudient to a voice which his companions also heard; Moses addressed by “direct voice” from the heart of a flaming bush; the three Hebrews in the story of Daniel unaffected by the sevenfold

(Continued at foot of next column)

“THE GREAT SYNTHESIS”

By ISABEL EMERSON

FOR over a year, the readers of *Ali del Pensiero* have followed with interest the monthly instalments of “The Great Synthesis,” an extraordinary scientific, chemical and philosophical account of the Cosmos, transmitted through the mediumship of Pietro Ubaldi, by an entity who signs himself “La Sua Voce.” This entity began to manifest in the autumn of 1931, and his “Christmas Message” was published immediately in four languages.

At that time the Medium, who lived isolated in a small town in Sicily, was completely unknown, and though he allowed the messages to be published, he still had doubts as to his own powers. At Easter, 1932, another message was published in five languages. About the same time, several other Mediums, unknown to Ubaldi, received messages for him, inciting him to continue the work to which he had been called.

In June, 1932, Signor Bozzano wrote to Ubaldi: “The message given through your mediumship . . . is evidently from a great spiritual Master,” remarking further that Ubaldi’s mediumship resembled that of Miss Cummins—a subjective voice which dictates the message—and that something analogous to the “Spirit Teachings” of Stainton Moses may be expected of him.

Mario Rango d’Aragona, himself a Medium and the leader of Spiritualism in Brazil, quotes as follows from “La Sua Voce”:

“The Medium through whom I communicate and who is now writing, communicates with me in a state of perfect lucidity and complete consciousness. He hears in his latent consciousness as you hear and understand each other between human beings. This case may be called inspirational mediumship, and it is not new among you. This form of mediumship is absolutely different from all others. While those represent abnormal states, in which the Medium’s ego is detached and absent, this is really on the lines of normal human progress. It is the normal state of the superman of the future. . . . How can it be reached? By living. It is a stage of maturity. How can it be hastened? By struggling to detach oneself from material things. It is the severe school of human purification. You will know it. Live it.”

Mario Rango d’Aragona questions the statement as to the abnormality of passive or trance mediumship, saying that the Medium’s vocation is to be an instrument—like a violin in the hands of a Paganini, or even, occasionally, of an imperfect musician—and therefore normal. He believes that at the present time armies of astral missionaries are at work hastening the new era (perhaps about 2,000 A.D.), when the sixth sense of mankind will be developed and mediumship will be universal.

“Mortals, do you not hear the blows of invisible pickaxes, breaking down the last barrier which separates the two worlds? Then collaborate with the Invisible!”

(Continued from previous column)

heat of the fiery furnace; the woman of Endor transmitting a message from the deceased prophet; Job sensing the presence of a spirit till “the hair of his flesh stood up” and receiving a spoken message; Ezekiel, Daniel and John accompanied, directed and instructed by spirit guides—these and many others which might be mentioned scattered widely through the Old and New Testaments present us with a view of life in which contact with the spiritual world, while regarded as super-normal, was an experience in which many participated from time to time, and in which the conditions of these experiences were closely analogous to those of the psychic investigations of the nineteenth and twentieth centuries.

[Next week, Mr. Wood will deal with the question of “Danger” and seek to show that there are none that should deter the earnest truth-seeker.]

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May 30th, at 5 p.m. LT.-COMMANDER J. S. DOVE, on "New Methods of Communication."

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

FREE PUBLIC MEETINGS.

Tuesdays at 7.30 p.m. Addresses: MR. W. H. EVANS.

May 29th. Clairvoyance. MRS. STELLA HUGHES.

SYLLABUS ON APPLICATION

PREMONITION—FULFILMENT

READERS of Sir Arthur Conan Doyle's book *The New Revelation*, will remember his premonitory reference to the battles of the Piave, in Italy. Sir Arthur wrote:—

"Upon April 4th of last year (1917) I awoke with a feeling that some communication had been made to me of which I had only carried back one word which was ringing in my head. The word was PIAVE. To the best of my belief I had never heard the word before. As it sounded like the name of a place, I went into my study the moment I had dressed and I looked up the index of my Atlas. There was 'Piave' sure enough, and I noted it was a river in Italy some forty miles behind the front line, which at that time was victoriously advancing. I could imagine few more unlikely things than that the war should roll back to Piave, and I could not think how any military event of consequence could arise there; but none the less I was so impressed that I drew up a statement that some such event would occur there, and I had it signed by my secretary and witnessed by my wife with the date, April 4th, attached. It is a matter of history how six months later the whole Italian line fell back, how it abandoned successive positions upon rivers, and how it stuck upon this stream which was said by military critics to be strategically almost untenable. If nothing more should occur (I write upon February 20th, 1918) the reference to the name has been fully justified, presuming that some friend in the beyond was forecasting the coming events of the war. I have still a hope, however, that more was meant, and that some crowning victory of the Allies at this spot may justify still further the strange way in which the name was conveyed to my mind."

From the *Modern Encyclopaedia*, Col. Geo. Moore-Irvine sends us the following quotation, showing how completely Sir Arthur's anticipations were fulfilled.

"BATTLES OF THE PIAVE.—Three battles fought between the Austrians and the Italians in November, 1917, June 1918, and October-November, 1918. The first battle was an unsuccessful Austrian attempt to cross the Piave, to which the Italians retreated after the disaster at Caporetto in October 17. The second was an Austrian offensive

of mid June 1918 to force the river front, in which the first effort was made early on June 15. This was equally unsuccessful. The third battle was a great Allied victory. On the night of October 23-24, 1918, British troops crossed the main channel of the Piave. By October 30, the British had reached Livanza, further advance being checked by the Armistice granted to Austria on November 4, 1918."

* * *

DEFOE'S BELIEF IN SPIRITS

THE publication in LIGHT (May 4th) of the curious evidence on what is believed to be the great "Ghost Hoax of Defoe" opens up the interesting question whether Defoe believed in ghosts. The answer is decidedly in the affirmative. John Forster in his *Essay on Daniel Defoe* (pp. 67-68) writes:—

"I ought here to mention that besides innumerable passages in his general writings to the same effect, he published a formal treatise on apparitions and spirits and the strong probabilities of their direct communication with the visible world. There can be little doubt that Defoe's religious convictions and belief sought help and sustainment from speculations of this nature, and that he believed it to be the moral and material defect of his day that the spiritual element in life obtained such small recognition. 'Between our ancestors laying too much stress on supernatural evidence,' he says, 'and the present age endeavouring wholly to explode and despise them, the world seems hardly ever to have come to a right understanding . . . Spirit is certainly something we do not fully understand in our present confined circumstances; and as we do not fully understand the thing, so neither can we distinguish its operation. Yet, notwithstanding all this, it converses here—is with us and amongst us—corresponds, though unembodied, with our spirits; and this conversing is not only by an invisible, but to us an inconceivable way.'

"Such communications he believed to take place by two modes; first, by immediate personal and particular converse; and secondly, by 'those spirits acting at a distance rendering themselves visible and their actions perceptible, on such occasions as they think fit, without any further acquaintance with the person.' It was his conviction that God had posted an army of these ministering spirits round our globe 'to be ready, at all events, to execute His orders and to do His will; reserving still to himself to send express messengers of superior rank on extraordinary occasions.'

"These, he adds, 'may, without any absurdity, be supposed capable of assuming shapes, conversing with mankind by voice and sound, or by private notices of things, impulses, forebodings, misgivings and other imperceptible communications to the minds of men, as God, their employer, may direct.'"

* * *

INTERNATIONAL INSTITUTE

The International Institute for Psychical Research announces the commencement of its activities. Seance room and laboratories have been established at 16, Queensberry Place, London, S.W.7. The investigations will be carried out by the Research Officer, Professor Fraser-Harris. He will be assisted by a number of friends who have specialised in their respective sciences. The equipment of the Laboratory is proceeding. Persons desirous of helping could do so by the donation of scientific instruments. Results of the researches will, from time to time, be published in the appropriate Journals.

The Research Officer would be pleased to receive accounts of supernormal experiences of all types for the files of the Institute, for analysis and for investigation.

Acting on the advice of his physician, Professor G. Elliot Smith has resigned the presidency of the Institute.

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SUNDAY, MAY 27th, 1934

11 a.m.—Dr. W. J. Vanstone.
 Clairvoyante: Mrs. Esta Cassel

6.30 p.m.—Mr. Ernest Hunt.
 Clairvoyante: Mrs. Stella Hughes.

Sunday, June 3rd, at 11 a.m. Mr. R. DIMSDALE STOCKER
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Sunday, June 3rd, at 6.30 p.m. Mr. HANNEN SWAFFER
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 Clairvoyante: Mrs. Stella Hughes

Wed., May 30th—Speaker: Mrs. Marjorie Livingston
 Clairvoyant: Mr. Thomas Wyatt

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 2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For
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 3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
 6.30 p.m.—Open Meeting in the Grotrian Hall.
 7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
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 8 p.m.—Mr. Hendry's class for development of the
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Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treat-
 ment. For particulars write to Mrs. Gray.

Wednesday. 12.30—1.30 p.m.—Open meeting in Grotrian
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June 6th 2.30—Miss Lily Thomas.
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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 326)

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Friday, June 15th, at 5 p.m. Miss A. GEDDES.

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"This plate," he writes, "had hardly been an hour in its place, when it caught the eye of a man sauntering down the street who understood Greek, and he at once came to my rooms and requested an interview. As his hands were very remarkable, before he left I asked to be allowed to make an impression of them for my collection. With good grace he agreed and signed them with the initials "A.J.B." and the date.

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