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CHILDREN WHO SEE "ANGELS" INTERESTING NEW CANADIAN CASES PROVIDE STRONG EVIDENCE OF SURVIVAL

By MRS. GLEN HAMILTON
of Winnipeg, Canada

MANIFESTATIONS of clairvoyance on the part of little children, in which they appear to see deceased relatives, "angels" and other personalities invisible to normal sight, are undoubtedly psychic events of a singularly impressive nature. Professor Charles Richet who "resolutely adheres to the position of not admitting as demonstrated the survival of consciousness," goes so far as to admit that phenomena of this type are much more explicable on the spiritistic theory than on the hypothesis of cryptesthesia, and that, of all the facts adduced to prove survival, these, to him, are the most disquieting.

That Professor Richet has been impressed by the similarity in details found in many of these child-visions, his words disclose. "They would be curious and remarkable," he says "if each stood alone. But they do not stand alone, and the resemblance between them, or rather their identity in essentials, makes chance or fantastical imagination alike untenable as an explanation"; and in the four cases which he cites (*Thirty Years of Psychical Research*) the following agreements are strikingly noticeable:

1. In each instance, the child-clairvoyant is either dying or is in the presence of a relative who is dying.
2. In each instance, the young clairvoyant appears to see and converse with deceased relatives or "angels."
3. To the child, the apparitions usually appear to be in the room and to take up various positions—standing, sitting or in the air near the ceiling.
4. In each instance the little one's reactions are normal and child-like.

Curiously enough, one or several of the characteristic details I have just mentioned are present in each of three events of this order which happen to have come under my own notice during the past few years—all of these events having occurred within the circle of my immediate friends and family. Briefly told the three cases as these:

CASE ONE.—BABY JEAN AND HER DADDY

Accidentally shot while out hunting, my eldest brother died when his baby daughter, Jean, was about a year and a half old. Much to her mother's amazement, a little over six months later Jeanie began talking to her "Daddy" of whom, it is reasonable to suppose, she had no normal

memory. The mother listened carefully: the child could be heard talking exactly as if some unseen person were carrying on a conversation with her. It would be: "Daddy, look at my new shoes," and the shoes would be held up for inspection. Daddy seemed to admire them. If she went downstairs, Daddy was there to take care of her and bring her safely up again. Like some of the child clairvoyants mentioned by Richet, she appeared at times to see him sitting on a chair in the corner of the room or in the air near the ceiling. While as a rule she accepted the presence of her unseen protector as a normal event of her baby life, there were times, her mother said, when she would run to her and, hiding behind her dress, peek out as she would were she beholding a flesh-and-blood visitor of whom she was a little shy. There could be no doubt, my sister-in-law said, that the little one was experiencing something which was very real to her.

But this was not all. There were times when little Jean asserted that the "man" was "crying." Strangely enough, this was the emotion manifested by a communicator, claiming to be my brother for some little time after his tragic passing, whenever this communicator manifested through Elizabeth, or other Mediums with whom we were at this time experimenting. In other words, in the baby-Medium's visions we discover a piece of cross-evidence of a decidedly interesting nature.

When a little over three years of age, these visions entirely ceased; and although Jean is now eleven years of age, she has not had any further psychic experiences of this type.

CASE TWO.—BOB AND THE ANGELS

Case two, I shall give in the words of the observer, Miss L., a well-known Winnipeg educationalist and for some years a valued member of the Elizabeth group and co-worker in many of our earlier experiments. Her report given in the form of a letter to the writer is as follows:

"Dear Mrs. Hamilton: This is the story I have so long promised to write to you. It was in June of 1919, and on the evening of my sister's last day with us. There had been a severe electrical storm, accompanied by terrific winds which had damaged the lighting system. The city was in darkness, and in my sister's home there were only a few candles and a kerosene lamp. The living room at

the front of the house had no light except what came through an archway from a candle in the dining room behind.

"At one side of the house, extending from the front door past the living room and dining-room to the kitchen, was the hall. It had no light, but there was a kerosene lamp in the kitchen and the door from the kitchen into the hall was open.

"The little lad of nine years, whose mother was lying unconscious in a room above, had been in the dining-room where he had just given his baby sister on the couch his goodnight kiss. His father and I were in the kitchen and we heard him saying good-night to her. He passed through the archway into the living room and then through the hall to the kitchen. As he entered he passed his hand over his eyes as if trying to brush something away and said: 'Daddy, there's things in front of my eyes.' His father said 'What things, Bob?' He said 'Grandpa and the angels.' We were, however, too intent upon the thought of the dear one who was passing away to question further.

"An hour later I left for my home, where I lived with another sister, taking Bob with me. The next morning I told this sister what Bob had said about 'seeing angels.' She questioned him closely about it. He said, repeating the words of the night before that he had seen 'Grandpa and the angels.' She asked him where. 'On the mat in front of the piano.' 'How many were there?' she next questioned. 'Oh,' he said, holding up one little hand and checking off each one with a finger: 'Grandpa, Uncle John and Cousin Jane.' (The three names passed over during the four years preceding this) 'and two more I don't know' (very slowly as if trying to place them in his mind). 'What did they look like?' my sister asked. 'Oh, big and white and smiling' spreading his hands wide apart to indicate space.

"Two hours later we received the message and had to tell little Bob that his mother had gone away. But we were able to say to him 'The angels you saw came to take her to Heaven,' 'Yes,' he said, 'I know.'

"This incident is the more significant to us because of something my sister said to us before she died. She had been ill nearly a year, had suffered greatly but had lived very close to God through it all. At the last, because of her great pain she seemed to fear she would lose her faith and she said more than once what was in substance this 'I want to keep close to God to the end, and I hope most of all that through my going no one's faith will be lessened, but I pray that God will strengthen your faith and prove Himself to you.' Yours sincerely.—Edith L."

Questioned regarding her nephew's state of mind on the day of the vision, Miss L. replied as follows: "Bob had been playing as usual all day and had not been much in the house. He was not an imaginative child, and the experience he had was not due to any emotional condition in him."

The sister's account, given verbally to Dr. Hamilton and myself agrees in all essentials with the above. The nephew, now grown to young manhood, has had no similar experience, or for that matter, any further psychic experience of any kind.

The similarities to be found in this child-vision to those reported by the French investigator are indeed remarkable, for as in his cases we find the young clairvoyant in the vicinity of a member of his family who is dying; we find him seeing deceased relatives and beings whom he describes as angels; we find his reaction normally childlike and we find the apparitions seemingly located within the confines of the room in which the young child is. We are also here constrained to wonder whether or not the absence of bright lights made the child's apparently newly aroused psychic faculty function more readily.

CASE THREE.—DYING CHILD'S VISIONS

In the third case of this kind to be considered at this time, we have the facts reported by a lady whose special

training makes her testimony particularly valuable—Miss E., the matron of one of our largest training schools for nurses, and herself a highly qualified nurse of many years' experience. Her story, given to us quite recently, is as follows:

Some years ago, while living in British Columbia, she was in attendance upon a little lad of seven, hopelessly ill of an incurable disease. As the end drew near, much to the amazement of those about him, he appeared to see and converse with unseen personalities, among them relatives recently deceased whom he knew. The radiance which overspread his face on these occasions, she said, was indeed remarkable. To her still greater astonishment he appeared to see her own sister of whom he had never heard, calling her correctly by name and correctly describing her appearance. As this sister had promised, when dying, to communicate with Miss E. if possible, the whole episode made a very profound impression upon the observer in question. It was, so far as she could see, entirely inexplicable along normal lines and could be accounted for only on the supposition that around and about us is another phase of existence which somehow the dying boy was able to apprehend.

Again we find "identity in essentials." This time it is the child-clairvoyant himself who is dying and who beholds, or appears to behold, denizens of another world who, to him, have the likeness of certain deceased members of his family whom he knew. In this case also, as in Case One we most unexpectedly come upon a definitely evidential feature in the dying child's veridical clairvoyance—a feature which the Richet cases do not disclose and which undoubtedly furnishes a rare type of evidence for personal survival.

EVIDENCE OF SURVIVAL

It is clear, I think, that such phenomena, as Richet says, cannot be explained away on the basis of "fantastical imagination or chance." While some of us may not agree with this distinguished savant's finding that these are the most disquieting manifestations the Psychic Researcher has to encounter, many of us will, I think, be willing to admit that they undoubtedly offer a stream of evidence singularly pure and undefiled.

If this is so, these phenomena also furnish what is probably the best evidence we have that surviving human beings do come, as many communicators claim, to be with loved ones passing through the crisis we call death. Whether the "angels" spoken of by the children in these cases are beings of a higher order than man or whether they are deceased friends manifesting in a spiritual state is an interesting conjecture bringing added significance to Christ's words: "In heaven their angels do always behold the face of my Father."

A world-wide search for well-authenticated cases of child-visions of the dead, of which there must be many still unrecorded, might well provide a most interesting field of study and bring to this class of phenomena the full measure of critical attention they deserve.

BURGLARIES IN SOMNAMBULISM

How a boy of 11, while sleep-walking, committed a series of burglaries was described in the *Daily Mail* (June 28th) by Prof. A. E. Heath of Swansea University. The boy thought he dreamed of the burglaries and was unaware of the fact that he actually committed them with tools used at school. There is something suggestive in this report. Sensitives in trance have been known to commit acts which consciously they would not do. But while their act might be due to suggestion both from the incarnate and ex-carnate world, the sleep-walking burglaries raise a deeper moral issue. Did he have a double personality? Was the worse one of the two abroad in the somnambulistic state? If so, the case represents a knotty problem for educationalists.

SEANCE IN A HAUNTED HOUSE

GHOST THAT WAS HAUNTED BY ITS WALLED-IN VICTIMS

GHOSTS that have frightened and rendered miserable the living have been known in all ages. But the ghost that haunts not only the residents of a house but a fellow ghost which is bound to the same locality is a novelty.

The discovery, as we are told by Mr. Chibbett, Honorary Secretary to "The Link," was made early this year by some members of their executive, who were invited to clear up, if possible, the conditions of a haunted house near Ramsgate. They took a powerful Medium and held a seance in the haunted room.

The Medium was told nothing of the history of the house, yet barely ten minutes passed before he saw, clairvoyantly, a cowed form with what appeared to be two metal clasps fastening the habit at the neck. It was verified that a similarly attired phantom-form had been seen by others in the haunted room in approximately the same position.

As soon as lights were extinguished, loud raps were heard. Through the Medium's control, the sitters established contact with the monk. He refused to be helped and desired the sitters to clear out. He wanted to protect the house and to prevent others from being murdered.

Then came a dramatic moment. Cold winds began to blow. These were followed by loud knockings from behind the wall. Thud . . . thud . . . someone was walking up wooden, hollow stairs. The Medium shuddered and mumbled incoherently:

"He . . . he is haunted by the sounds himself . . . he is afraid of the knockers."

There was a "creeping" of the skin which all sitters experienced simultaneously and which they likened to a mild electric shock. The Medium writhed, jerked, and with one of his outflung hands caught a sitter a resounding blow on his right ear.

Calm was established by the control. On being closely questioned, he unfolded a gruesome story. In the XII. Century, the place was an Abbey guest-house. A monk, named Aloysius, was enamoured of Francesca, the Abbess. When he discovered that she favoured another monk named Ambrosius, and that from their illicit love a child had been born, he hired a menial, named Llarkin to slay them. Francesca was killed by a mallet, Ambrosius was stunned by a similar blow and then the two were walled-in behind the room where the sitting was held. Llarkin, a short while afterwards, repented the deed. He was caught in unwalling the pair and was killed by Aloysius. The monk then walled-in Larkin's body with the two previous victims. The child lay hidden in an underground passage. Its parents slain, the infant starved to death.

Part of this story had been elicited by previous spiritualistic investigation. The story of the child was new. The control said: "Explore that tunnel a short distance further, and you will come to a door in a good state of preservation. The fresh air will cause this door to collapse and fall away, and you will find the bones of the child and those of a goat which in those times was used by smugglers who were in league with the monks. You will also discover treasure, not of much monetary value, but of great historical interest."

The existence of the tunnel is a fact. It was opened up for a few feet but later on the roof collapsed. Up to date, no further excavations had taken place to verify the truth of the gruesome story.

"One good experiment is of more value than the ingenuity of a brain like Newton's. Facts are more useful when they contradict, than when they support, received theories." (*Sir Humphrey Davy*.)

MASTERS OF SECRET WISDOM

PAUL BRUNTON'S QUEST

STRONG support to the belief in the existence of Masters of the Ancient Wisdom in the East will be found by readers of Paul Brunton's newly published book, *A Search in Secret India* (Riders), which contains a practical account by a trained journalist of a year's pilgrimage through India in search of these legendary men, and which went to a second impression within a few days of publication.

This seeker of the wisdom of the East was the editor of Fleet Street business journals for a number of years. (Brunton is a pen name only.) Some sidelights on his personal history may be gained from an interview which he kindly gave to LIGHT.

"I have been clairvoyant and clairaudient from boyhood," he said. "I was convinced of the reality of the unseen world before my spiritual development began. The possession of psychic faculties does not make one spiritual. That is an entirely different development. While undergoing it my psychic faculties waned. I was always fascinated by the East, and it was my life's desire to ascertain by personal investigation what was the truth behind the wisdom-traditions of India."

"I did not set about my journey in a haphazard fashion. I knew that, merely as a journalist, I had but small hope for success. I prepared myself for this quest by years of study. I had a thorough knowledge of Spiritualism, Theosophy and Mysticism. Perhaps this is why I have been more fortunate than I would have been otherwise. I found spiritual giants and at least one great Master, the Maharishiee of a jungle hermitage. I could get along quite well with English and the occasional help of an interpreter. When I had no one to interpret, I discovered, to my surprise, that I could understand by some process of telepathy. I have spent weeks and months in the company of these holy men and found immense spiritual strength in such associations."

THE ROPE TRICK

"Have you seen the famous rope trick of India?"—we asked.

"No," Mr. Brunton answered. "I don't think anyone can do it in these days. Before King George went to India to be crowned as Emperor, Lord Curzon, who was then Viceroy, offered £500 to anyone who could perform it. The country was scoured. There was no response. I believe it was done in the past, but the secret died with the men who could do it. The only light which I can throw on the subject from the hints of a Yoghi is that it has something to do with breathing exercises. The weight of the body would be altered and the performer, in levitating, would carry the uncoiling rope with him."

"Another holy man suggested the use of *mantras*, the sound vibrations of which affected both the matter of the rope and the minds of the audience. I was unable to fathom whether he spoke from actual knowledge or merely gave an opinion."

"Have you seen levitation?"

"Yes. But not during my recent trip. I have a friend, a Buddhist monk, who spent many years in monasteries in Ceylon and Burma. He is the Bhikku (priest) Ananda Metteya. Some years ago he was in England. I have seen him assume a 'Lotus posture' and enter into a trance-like meditation. In half an hour's time he rose in the air to the height of a foot, slid along without support and slowly descended again. He would always come down in a different part of the room. He would never do the feat in public, as the Buddhist religion forbids such demonstrations."

In his book, (which will be reviewed in an early issue of LIGHT) Mr. Brunton tells many fascinating stories full of interest to psychical researchers and occultists alike.

THE SACRED FIRE

REVIEW BY H. F. PREVOST BATTERSBY

FIRE, out of which the world was born, has been ever held in reverence by men and beasts, an implement for life and death.

Rome, to which few things, deities included, were seriously sacred, made a lasting fuss about fire, and of the virgins to whom its guardianship was entrusted. For ten years they learnt its service, for ten years they served, and for ten more taught the youth that was to serve; and for all that while not a breath must sully the splendour of their virginity.

During the thousand years of their existence, only twenty-two were alleged to have been false to their vows; and, so sacred were these still, that they had to be buried alive, in a cell with a bed, a lighted lamp, water, milk, and oil, since none dare put them to death or let them die of starvation. To Vesta, Goddess of the Hearth, their service was dedicated; a deity so sublime and so ethereal, that her shrine needed no consecration by the augurs, nor did it, in Rome at least, contain her effigy.

The Stoics esteemed her a virgin; since, as fire was an inviolable element, nothing could be born from it. Perhaps the conception of her as a living flame secured her altar from any other portrayal.

"Pure elemental fire" it was, brought first to Rome from its parent city, and rekindled yearly "by drawing a pure and unpolluted flame from the sunbeams; generally," as Plutarch tells us, "with concave vessels of brass . . . which by reflection, acquiring the force and activity of fire, rarefy the air, and immediately kindle such light and dry matter as they think fit to apply."

This, too, was the method by which the sacred fire was kindled in Peru; but in older days, and still, among primitive peoples, where the kindling is done by the friction of one dry stick upon another, "the fire produced was," as the author puts it, "as much the child of the male and female sticks as the infant in the wattle hut was the offspring of its parents."

BORROWED RITES

Christianity, as has been its way, borrowed certain of its rites from vestal worship. The cropping of the virgin's head on entering the Atrium Vestæ was passed on to the nun when taking the veil.

A salted cake, or wafer, the *mola salsa*, made from parched spelt by the Vestals from the first ears of each harvest, was offered as an atoning sacrifice—as before by heathen Jew and priest of Baal.

The victim slain was called *hostia* from *hostio*, "I strike"; whence was derived "host," the consecrated bread of the Eucharist in the Roman Catholic Church; the round wafer used in the Mass being the *mola salsa* of the Vestals.

And, as in the old totemistic religions, the worshippers, eating the totem, became partakers of the substance of their god; so the wafer of the Mass was transformed into "the real presence," somewhere in the 9th century, and made a belief at the Council of Placentia in 1905; when also, it is probable, the pagan wafer was substituted for bread in the Mass.

Though Vesta was worshipped not as a Virgin, but as Mother Vesta, the Goddess of Fruitfulness, the Vestal Virgins were regarded as brides of the Sacred Fire, the manifestation of the God; the idea of a god espousing a virgin of earth being common to the beginnings of religion in every part of the world.

Servius Tullius was reputed the offspring of Ocrisia, the virgin slave of Queen Tanaquil, who was impregnated by a flame which leapt out of the hearth while she was tending the Sacred Fire in the King's house. Romulus,

(Continued at foot of next column)

DO ANIMALS SURVIVE?

SIR OLIVER LODGE ON THE TESTIMONY FROM THE "OTHER SIDE"

"I HAVE often been asked about the survival of animals," says Sir Oliver Lodge in the third of his series of articles in the *Sunday Graphic* (July 8th). "Well, affection is the most vital thing in life, and, like other vital realities, it continues.

"The universe is governed by love more than by anything else, and no reality of that kind fades out of existence. Nothing is trivial or trifling to an Infinite Mind. We have high authority for figurative statements emphasising this, such as that the hairs of our head are numbered and that not a sparrow falls to the ground without the knowledge of the Heavenly Father.

"Life itself does not go out of existence, but only leaves its association with matter. Ordinary plants and animals have acquired no individuality, and therefore for them there is no individual survival.

"The higher animals, however, have developed some human qualities. They have attained a stage at which there is individual memory, which is the beginning of personality. Some of them have attained a stage at which love for their human friends is dominant. This love I consider to be as worthy of Divine approbation and therefore continuance, as many grades of human affection. The same arguments apply to both. So much for general reasoning.

"Next we come to a question of actual fact, or rather of testimony about fact, from those on the other side with whom I am in occasional communication.

"My son (Raymond) tells me that his favourite dog came to welcome him, and that he and others are not cut off from their animal friends."

"Love is not an evanescent but an enduring thing, and a time of reunion may be confidently looked for. The particular shape of the body matters little. It is the soul and the faculties that survive, when they really and truly exist. Some four-footed creatures seem to me to have attained that stage. The evidence or testimony is that survival in their case is a reality.

"I do not expect to be greatly surprised by conditions on the other side," Sir Oliver continues. "I shall find my wife and those of my family who have already passed over, waiting to welcome me. They have sometimes felt impatient to have me join them. They are looking forward to showing me things there. I suppose there is still work for me to do here, and I must finish it off before the time for reunion arrives."

Dealing with conditions on the "other side," Sir Oliver writes: "There is development undoubtedly, and children gradually grow up. My son has told me of his meeting with a brother and sister who died in infancy before he was born. They had apparently developed in much the same way as he had; he knew nothing of them, but there was some bond that made him able to recognise them."

too, was believed to be born of a pure virgin by the Spirit of Fire; indeed, virginity was almost a commonplace with the mothers of great men.

But, if we except Ocrisia, no Vestal appears to have attempted "to introduce confusion of progeny," as Dr Johnson put it, by attributing her expectations to a God. Perhaps too strict an eye was kept on her. One whose "wit was more conceited and pleasant than became a maiden," was warned "to leave her sports, taunts and merry conceits; and in her raiment to be seen not so deft as devout, and wear her garments rather saintly than sightly."

So short a review can give, unfortunately, not even a hint of the charm and deep research of this volume, which has gathered together the scattered knowledge of this most interesting subject.

THE TORRINGTON DIARY MESSAGES

OF INTEREST BOTH TO THE HISTORIAN AND THE SPIRITUALIST

By CYRIL B. ANDREWS

NEARLY two years ago, a friend brought to me an old volume of eighteenth century manuscript. It was bound in contemporary calf, and the writer had inserted old water-colours, inn bills and numerous other records of the tours he was describing. My friend was confident that it was of great interest—part of a Diary in its way as important as Pepys' or Evelyn's. There probably were, so he said, many other manuscript volumes by the same author which, when collected together, would form an unique record of tours all over England a hundred and fifty years ago.

The writer turned out to be The Hon. John Byng, afterwards 5th Viscount Torrington, and there were, in a recent sale, a lot of 31 volumes of his writings of which I found a detailed list of 24 at a second-hand booksellers. Of these 24, I traced all but 2, and the owners of the 22 volumes all kindly placed them at my disposal.

On this most interesting and unique Diary, I have written between a hundred and two hundred articles to the chief papers in every part of England and to many monthly and weekly journals, nearly all with some contemporary illustrations from the actual Diary. Only one article went out of England and that was to *The Theatre Arts Monthly* of New York. During the course of a very large correspondence in connection with editing the Diary, I got in touch with the present Lord Torrington and with one or two other members of the Byng family, but I never mentioned nor discussed with them any of their family affairs, past or present, other than a few obvious points of interest connected with the Diary itself.

A BOLT FROM THE BLUE

It is necessary to state in outline these main facts of my connection with the Diary to show that the letters I received from the members of the Byng family in America came like a bolt from the blue, and their mention in subsequent letters of the family "messages" which they had received could not have been more unexpected. I have never taken any special interest in such matters, and I neither believe nor disbelieve in them. There is, however, in the complete set of messages, just received from America, matter which to any unbiassed observer must seem, to say the least, strange and interesting.

With regard to the sincerity of these messages and their manner of coming, one cannot do better than quote the remarks of the niece of the receiver of them.

"It is almost impossible," she writes, "to doubt spirit-return when one reads them—they sound so tremendously sincere. I simply do not understand it all, yet I find it fascinating—even more so watching them come. Aunt Mary's pencil just flies—and the wording of the messages is simply not her language at all. She never knows what is coming, and these Byng messages are all mixed in among personal messages and ones about politics over here, or conditions generally. There is usually no paragraphing or punctuation other than dashes and words underscored. The writing itself changes quite a bit—sometimes large, then very small, back-hand or slant, and sometimes whole sentences printed.

"As far as I can make out," she continues, "my Aunt is like a radio receiving station—she catches their thoughts or their words and transmits them to paper. Any old kind of paper, at most any time. She requires no special 'sitting' and no mysterious surroundings. In fact, she is most casual about it all. What seems particularly strange to me is, how little interested she is in ancestors—or even history. She never bothered to read up on these subjects, and seemed rather bored when the rest of us

discussed them: that is, until it seemed that things were beginning to 'turn out' a bit. Even now she is grossly ignorant on the subject of our Byng ancestors, but is delighted if I recognise a name. She doesn't mind if I tell her about them, but she won't take the trouble to read up herself."

In another letter the receiver's niece writes: "When my Aunt 'gets' these messages, she does so with a soft lead pencil. If she tries to use a fountain pen they do not come (why, I haven't the faintest idea). The messages come very rapidly, her pencil just flies. But these pencil messages are apt to become faint as time goes on and are difficult to read. . . . When I first started copying them, several years ago, I tried to follow the type of penmanship in which the messages came—that is, sometimes it would be very large, with queer old-fashioned looking letters, then again, it would be quite small, or printed, and sometimes funny little signs drawn in instead of words. For instance, if they were talking of our little 'meetings' in a 'circle' (a psychic term) they were very apt to draw it thus: 'O,' instead of writing out the word."

VERIFIED PREDICTIONS

The total "messages" concerning the Byng family, received from 1927 to 1934, occupy nearly 200 pages of type paper and include the prophecy of many events which occurred later. A stroke of paralysis, an operation and two deaths are foreshadowed, the arrival of letters, papers and books is foretold, and a recent trip to England of a member of the family is suggested long before anyone had thought of it. There are interesting references to the War between China and Japan of 1932, to Lord Byng of Vimy and to the Letters of Lady Mary Wortley Montagu; but, most surprising of all, there are several references to my work on *The Torrington Diary*, one a year, and another very many months, before any letter on the subject was sent to the family.

Perhaps, however, one of the most extraordinary of the messages is one which entirely puzzled them but which I was afterwards able to explain with my greater knowledge of the family history. This message came in 1931 and the receiver in America had no idea who was giving it, they thought it was "some child just wanting to talk." Then, in 1934, my card of explanation came about the three sons of George Byng, 4th Earl of Torrington, and certainly they are the ones referred to. "I am one of those children who died young and my brothers did too," the message reads. "Water is all round my grave," it continued, and when his name was asked, he answered "I feel it was George."

This, in brief, is the position with regard to these messages concerning the Byng family, and they are naturally of great interest to me as I have just spent two years on the Diary of the 5th Lord Torrington, discovered in so casual a way. That the "messages" are something more than mere coincidence is obvious, and it is certainly difficult to explain them. To an onlooker they are a problem, and an important one, since the references are so continuous and centred round the affairs of one family.

They may, of course, continue, and if so, some fresh light may be thrown on those that have already been received. In any case they certainly sound sincere and are full of interest both to the historian and the Spiritualist.

A strong plea for a *Spiritual Spiritualism* is made by Mr. Ritherdon Clark, in a booklet bearing that title and obtainable (2/- net) from Mr. Clark at 150, Goldstone Road, Purley, Surrey. The booklet contains the substance of addresses delivered at various London gatherings and deserves the attention of all who wish to see the Spiritualist movement spread. Mr. Clark is also the author of *The Meaning of Immortality* in which the problems of Reality and Quality of Life are clearly stated and considered.

THE UNIVERSE OF SPIRIT

MALACHI'S COSMOLOGY

By GODFREY BURCHETT

III.—MINISTERS OF GRACE

THE spirit of man may rise to divinity, and it may sink to destruction. Malachi showed to Stainton Moses what is involved in man's choice between good and evil, and how he may be helped upward or thrust downward.

"Friend, when others seek from you as to the usefulness of our message, and the benefit which it can confer on those to whom the Father sends it. . . . tell them that it will lead them to know of Intelligences whose whole life is one of love and mercy and pity and helpful aid to man, combined with adoration of the Supreme." (*S.T.*, p. 20). "In the army of the spirit-messengers there are ministers suited to every want." (*S.T.*, p. 127). Each struggling spirit has its appointed angel (*S.T.*, p. 146). Spirits keep "unslumbering watch over incarnated souls." (*S.T.*, p. 150). Angel messengers hover round ready to help the spirit that cries to its God. (*S.T.*, p. 103).

Between God and man "are ranks of ministering spirits, the bearers of his loving message, the revealers from time to time of His will to man. By His spirit-messengers the train of ministering mercy is never suffered to fail. This is our God, manifested by His works, and operating through the agency of His ministering angels." (*S.T.*, p. 77).

"Spirit-guides are not always attracted to those whom they direct, though this is usually the case. Sometimes they are selected for their own fitness. They are naturally apt to teach. Sometimes they are charged with a special commission. Sometimes they are picked because they are able to supply what is wanting in the characters which they train. Sometimes they themselves select a character which they wish to mould. This is a great pleasure to the higher spirits." (*S.T.*, p. 12). "Sometimes they are attracted by pure affinity, or by the remains of earth-love. Very frequently, when there is no special mission for the soul, the guides are changed as the soul progresses" (*ib.*).

"In sickness, spirit-ministers may alleviate when human help fails. They have power, when they can reach the sufferer, to do very much to alleviate and to keep up the vital forces which make for recovery of bodily strength, and, if the spirit is to go to its new life, it is even more desirable that we should be enabled to provide friends who shall receive and welcome it, and guide it amid its new and strange surroundings." (*M.S.T.*, p. 79).

"ALWAYS A PERSECUTOR"

"For the incarnate spirit there is always a persecutor who seeks to slay." (*S.T.*, p. 260). "If man has chosen to attract by his evil mind and evil life congenial spirits who aggravate his wickedness, on his head be the sin. They have but tended the crop which he had already sown. He was mad already; mad in neglect of his own spirit and body; mad in that he has driven far from him the holy influences." (*S.T.*, p. 23).

THE HIGHEST

"It may well be, good friend, that the noblest destiny of the perfected spirit may be union with the God into whose likeness it has grown, and whose portion of divinity, temporarily segregated during its pilgrimage, it surrenders up to Him who gave it. These to us, as to you, are but speculations." (*S.T.*, p. 228).

Stainton Moses once gave utterance to his feeling that "if the final cause of life is absorption into the Source of Life, it seems we toil in vain." In the answer in which his spirit-guides rebuked him they said, "If, when the countless ages which no finite mind can grasp are at last exhausted, when the fount of lower knowledge has been emptied of its contents, and the spirit has done with the things of

sense, and has been perfected through labour and suffering, and been made fit to enter on its heritage of glory, and to dwell with the God of Light in the heaven of the perfected; if that loss of self-hood to you now seem annihilation, loss of individual existence, or absorption into the eternal Sun of Truth, what is that to you? Lower your eyes lest you be blinded. Trust us, the knowledge gained by the journey of life, throughout its vast extent, will amply compensate for the evil of having existed." (*M.S.T.*, p. 86).

THE LOWEST

"Of the lower spheres we know little. We only know vaguely that there are separations made between degrees and sorts of vice. They that will not seek for anything that is good, that wallow in impurity and vice, sink lower and lower, until they lose conscious identity, and become practically extinct, so far as personal existence is concerned; so at least we believe." (*S.T.*, p. 28). In the lowest spheres "are the miserable abandoned spirits who sink down deeper and deeper, who become unable to rise, and who gradually lose their personality. . . . Such undergo what your sacred records name the second death. They do not emerge from the hell they have created. They are lost." (*M.S.T.*, p. 78).

ARMAGEDDON

"The history of the world has been the story of the struggle between the evil and the good; between God and goodness on the one side, and ignorance, vice, and evil—spiritual, mental and corporeal—on the other side. At certain times, of which this is one, extraordinary efforts are made. The army of the messengers of God is massed in greater force; men are influenced; knowledge is spread; and the end draws nigh. Fear for the deserters, the half-hearted, the temporisers, the merely curious. Fear for them; but fear not for the cause of God's truth." (*S.T.*, p. 9).

"Armageddon, the mystic conflict between good and evil in the world, is being fought out. And, in your midst, for the eye of faith to see, stands the Risen Christ. It was to prepare His way that we returned and spoke to men. It was to pave the way, not, indeed, for the material manifestation of the arisen Jesus, but for the spiritual return of the Christ, that we came to earth." (*M.S.T.*, p. 76).

IN THE END

"You live in an age of dire disturbance. There are hopes in the future, but between now and then there is the shadow of death. In the far future, the listening ear can catch the notes of the angels, and their hymn is the anthem of peace." (*M.S.T.*, p. 38).

SURVIVAL LEAGUE

The Survival League is to have new headquarters at 85, Lancaster Gate, London, W.2. and Mr. Stephen Foster, of the Friendship Centre, is to act as organising secretary. Under the new arrangement the League, which has been registered as a company of limited liability, is looking forward to increasing activity.

"Oh, my dear Kepler, how I wish that we could have one hearty laugh together. Here, at Padua, is the principal professor of philosophy, whom I have repeatedly and urgently requested to look at the moon and planets through my glass, which he pertinaciously refuses to do. Why are you not here? What shouts of laughter we should have at this glorious folly, and to hear the Professor of Philosophy, at Pisa, labouring before the Grand Duke, with logical arguments, as if with magical incantation, to charm the new planets out of the sky." (*Galileo.*)

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).

AMALGAMATE AND CO-ORDINATE

Sir,—It is not to be expected that all Spiritualists should speak with one voice, but that they should be so dis-united is amazing. Would it not be possible for some of the Societies now overlapping and competing in London to amalgamate, and co-ordinate their activities? This would economise their slender resources and give opportunities for wider and more effective propaganda.

MARY STEPHENSON.

20 Elm Park Gardens, London.

* * *

THE WORD "SPIRITUALISM"

Sir,—It may appear to your correspondent that the word "Psychosophia" contains the meaning, missed in the word "Spiritualism," which he looks for. The derived "Psychosophy" and "Psychosophist" are perhaps not impossible phonetically.

T.T.

* * *

MESMER'S METHODS

Sir,—Readers of the article by Mrs. Hewat McKenzie on Mental Healers in *LIGHT* for June 29 may be interested in the following extracts from the *Lounger*. This magazine was published in London by A. Strahan and I. Cadell in the Strand and in Edinburgh by W. Creech. The number for December 23, 1786, contains a letter signed by "L.F.," who described himself as "Member of Many Academies." He wrote:—

"Of all discoveries ancient or modern, the most useful perhaps, as well as the most wonderful, took its rise in Paris about three years ago; I mean the *Animal Magnetism* of the illustrious Dr. Mesmer. . . .

"You may not have heard of his process of magnetising. The ceremony is simple and beautiful. The company sit in a saloon fitted up in the most elegant style, round a *baquet* or large vessel, forming a figure like the *à-la-ronde* of a cotillon. From the *baquet*, which is covered and ornamented as becomes the altar of Hygeia, rose those enchanted rods, if I may use the expression, by which the magnetic virtue communicated by the artist is transmitted. . . .

"Suffice it to say, that chamber has been witness to the most wonderful effects of the medico-magnetical art that ever astonished man. Such sublime agonies, such beautiful convulsions!"

Dr. L.F. gives a long list of ailments "all of which," he says, "I undertake to cure by magnetism alone," and "without the intervention of any other external application, or the exhibition of any medicine whatever." He took pains to make it understood that his services were not offered to the lower orders but "to the genteeler part of the community."

GODFREY BURCHETT.

* * *

NOVEL CURE FOR BLINDNESS

Sir,—I read with much interest your account of Mr. C. R. Cody's method and would like to record that Mr. Arthur Spray, of 16, Station Road, Bexhill-on-Sea, uses the same and still more amazing methods of cure, of which I was cognisant of in the Far East, and which have their birthright with the Aryan Indoos—for such knowledge has been with these latter adepts more than 3,000 years.

It would, therefore, be of interest to learn how Mr. C. R. Cody came into possession of his knowledge.

Mr. Spray would tell you, I am sure. I have seen the method used on cataract and the lens was quite clear afterwards and the cornea remained clear, whilst yellow crystals formed on the tip of the tongue of the adept within ten minutes: dematerialization and rematerialization would appear to have taken place.

Errors of refraction are also corrected by these "primitive" people by what I could only translate as "depolarization of magnetic currents" in the human body as yet not detected by the ordinary mechanical instruments—other than Dr. Joire's instrument.

We must always bear in mind that the hypnotised trance subject sees with great accuracy with his eyelids closed and can at will penetrate all matter both solid and otherwise.

(Dr.) ALEXANDER CANNON.

MRS. DE CRESPIGNY'S "IMPERATOR" INTERVIEW

TWO interesting questions arise out of the "Imperator" interview described by Mrs. de Crespigny in her book *This World and Beyond* (reviewed in *LIGHT*, June 29). The first is whether this "Imperator" is to be identified with the "Imperator" of the Stainton Moses messages (that is, with Malachi); and whether it can be accepted that Malachi would change his view on the Atonement in the manner suggested in the interview. These questions—raised by readers of *LIGHT*—were submitted to Mr. Godfrey Burchett, who (as his writings show) has given very careful study to Malachi's teaching. Mr. Burchett writes as follows:

"Personally, I do not think that Malachi meant to end his mission when he ended his messages to and through Stainton Moses. What he said at one time and another showed that he could continue his communications without returning as a visitant to earth, and I gathered from his references here and there that he regarded his mission as an *œuvre de longue haleine*.

"But I think it most improbable that he would now show himself ready to contradict, or at least modify, his plain and emphatic teaching about the doctrine of Atonement. The doctrine of the Christian Churches on this head is that the Atonement—the agonising sacrifice of God's own Son—was necessary to appease God the Father, as one inseparable Member of the Trinity, for the offence of Adam. Malachi expressly rejected the story of Adam and Eve in the book of Genesis, together with the story of the Creation, and most of the rest of the book as merely mythical; and he strongly condemned both the doctrine of vicarious guilt and the doctrine of vicarious justification. The former he regarded as dishonouring to God's justice and mercy and the latter as fallacious and dangerous to the spiritual life of mankind.

"Malachi's precepts to Stainton Moses in the matter of credence for spirit messages were that he should be vigilantly alert against personation by deceptive spirits and that he should bring every question to the test of reason.

"I think it rests at present with Mrs. de Crespigny to give a full review of the evidence which has prompted her to believe—if she does so—that Malachi has changed his attitude on a matter of cardinal importance in his mission. It will be remembered that he positively repudiated the orthodox doctrine which represents the crucifixion as ordained by God for His propitiation, and affirmed that the premature close of Christ's mission resulted from human, not Divine, purpose."

* * *

An English translation of Maurice Maeterlinck's new book, *La Grande Loi* (The Great Law) is to be issued by Messrs. Riders on August 31st.

Light

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As We See It

FEAR OF THE UNKNOWN

CAN Fear be conquered? In the "Pilgrim's Way" anthology, broadcast on Sunday evening, R. L. Stevenson was quoted as saying that Fear of Death is Fear of the Unknown; and that, as all Fear is Fear of the Unknown, all Fear is the Fear of Death. If this reasoning be good, then the Spiritualist should be able to conquer Fear, for to him Death has ceased to be the Unknown—he knows it is the Gateway to a fuller life, from which heartening whispers come back to cheer him and to guide his steps. What lies beyond the Gateway has not been fully revealed; but it is as a realm of beckoning mystery that he sees it and not as a place of terror. The whispers that come to him make him understand that, in very truth, "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love Him." Therefore he does not fear Death.

CO-OPERATION AND CO-ORDINATION

IN our correspondence columns to-day we publish a letter of much significance. It has always been a puzzle why the many Spiritualist Societies in London should continue to work ostensibly with the same objective, yet separately and without any attempt at effective co-operation and co-ordination of effort. It is clear that such method, or want of method, leads only to waste of money and to the squandering of energy, whereas every penny and every ounce of power is needed to spread the valuable results already achieved by psychic enquiries.

It would not be an easy matter, possibly, for all the main Societies in London immediately to coalesce, but surely co-ordination and co-operation are the ideals towards which attention ought to be directed. It only requires that men and women of co-operating temper, calm and well-balanced, imbued with the necessary ideals, should subordinate themselves and their personal interests to the common cause, never forgetting that their first duty is to those less fortunate ones to whom Death is an ever-present dread.

Co-ordination and eventual amalgamation of Societies could, we are convinced, be accomplished if obstructive particularism could be done away with.

The London Spiritualist Alliance has, we understand, put forward tentative proposals in certain directions, but, up to the present, has not succeeded in inducing other bodies fully to appreciate the desirability of the suggestions so advanced. Still, we hope that efforts will be continued to achieve success in what should be regarded as a common task.

WHAT IS SPIRITUALISM?

By FRANK T. BLAKE, Vice-President of the S.N.U.

AROUND this question there seems to be an interminable discussion which tends to confuse rather than to elucidate. "I want pure Spiritualism," says one. What is pure Spiritualism? Another will contend that his Spiritualism has no place for Christian theology, while another will exclaim that Spiritualism adds something of value to his Christian faith. "Cut out the Bible," shouts another, while yet another will expound his Spiritualism from its pages. So history repeats itself, and the old schisms that wrecked the early Christian Church have their parallel in our own day. No wonder the man in the street is puzzled, and turns with something of contempt and something of amusement from a contention that is as old as humanity itself.

Now the simple truth is that Spiritualism is only a name given to a natural phenomenon of nature. Like the word "physical," it pertains to all that which comes within the range of our physical senses, but with this difference: it connotes all those things which, though not evidenced in physical matter, may be registered by the mind. The word Spiritualism, therefore, is not a word denoting something that is separate and apart from all things else; it is really only a word coined to denote a natural process in nature. In that sense it differs from all religious designations in common use the world over.

Really, Spiritualism is to man what the telescope or the microscope is to the scientist; it reveals what otherwise would remain obscure. It introduces him to hitherto unknown but quite natural phenomena. In itself Spiritualism is not a science, religion or philosophy; it is purely a means of education. To become a Spiritualist is to become a scholar. What use you make of your education is another matter. Spiritualist Churches are—or should be—colleges of education where those attending may be instructed in the art of living. If they are less than this, they should be closed.

SPIRITUALISM AS A UNIVERSITY

Our public universities train and educate men and women whose later interests are widely different. These universities do not attempt—and could not if they did—the moulding of every student in the likeness of one pattern. So it is with that greater university—Spiritualism. It offers an education that will fit its students to take up every possible human interest with a truer and deeper knowledge of its importance and value in the eternal scheme of things.

Life does not confine itself to the prescribed lines of the dogmatist, or limit its action to conform to the laws laid down by any one man or any one group of men. The primitive savage and the most erudite of human minds are both a part of its cosmic energy.

There is no *my* Spiritualism or *your* Spiritualism. We are both included in its revelation. We may both see what it reveals though we may differ as to how to use its revealing. That is a matter of personal application and responsibility. To the one it may be a guide leading to further cosmic knowledge, to another a spiritual vision giving evidence to support a religious conviction, to yet another a consolation in times of distress and mental anguish. It must follow, then, that Spiritualism is a flood-light making clear what was hitherto unknown. Only those who are being led out from the darkness of ignorance into the full glory of knowledge and understanding have the right to call themselves Spiritualists.

That some will advance more quickly than others is to be expected. Many may cling for a time around the old landmarks. In that they stand in the fuller light of this modern revelation, they are Spiritualists.—(From *Bournemouth Spiritualist Church Magazine*.)

LOOKING ROUND THE WORLD

LORD DONEGALL'S "COINCIDENCE"

LORD DONEGALL has not allowed his unfortunate experience in connection with psychic photography to bring his dealings with Mediums to an end. In the *Sunday Dispatch* (July 8th) he tells how he "went to a clairvoyante who did not know his name, and wrote down on a piece of paper a question about aviation." The paper was folded up and held by the clairvoyante, who, with considerable detail, described a crash and a blaze in "a big green field," where there were thousands of people watching "heaps of aeroplanes." As identification marks, she spoke of "three white feathers," which made Lord Donegall unhappy as he felt it might be connected with himself, "or, worse, with the Prince of Wales."

The sequel came on the following Saturday at the R.A.F. display at Hendon.

"I was present," Lord Donegall writes, "when the tragic accident occurred to Squadron-Leader Collett, and so was the Prince of Wales. There were certainly thousands of people present, the machine caught fire, and there was only one body in it. There were also hundreds of aeroplanes as described. If, indeed, it was a coincidence I consider it a remarkable one."

If he continues his inquiries, Lord Donegall may have even more startling "coincidences" than this.

S.N.U. PRESIDENT AND VICE-PRESIDENT

That Mr. J. B. M'Indoe has been re-elected President of the Spiritualists' National Union is a matter on which both he and the Union are to be congratulated; and the election of Mr. Frank T. Blake as Vice-President marks a worthy successor if and when Mr. M'Indoe seeks to be relieved from the heavy and responsible duties of the office he has occupied so long and with so much appreciation both inside and outside the Spiritualist movement.

The article by Mr. Blake which appears on the adjoining page states admirably the position which Spiritualism occupies in relation to Religion, science and philosophy; and we are glad to note that, in his presidential address, Mr. M'Indoe reiterated the need—which he has frequently emphasised—of securing from science an endorsement of the proofs of Survival, as a necessary preliminary to their general acceptance.

1,250 LETTERS ABOUT GHOSTS

We learn that Sir Ernest Bennett, M.P., the Assistant Postmaster-General, has decided to publish in book form a selection of the 1,250 letters he received in response to his broadcast appeal for descriptions of apparitions seen in circumstances which exclude delusion. Recently, Sir Ernest told a *Western Mail* (Cardiff) reporter that he had read all the letters and was engaged in sifting them. "On inquiry," he added, "it has been found that a number of the statements will need to be modified, but that is only to be expected."

DID HE COME ?

A story told by Mrs. De Crespigny at the annual dinner of the British College of Psychic Science and reported in *Psychic Science*, the College Quarterly, for July, is worth repeating. "Not long ago," she said, "a woman came to me and said she wanted to sit with a Medium because she wished to get in touch with her husband. I said: 'We will do our best, but you know you can not call people at your will from the other side. They don't come unless they wish to come.' She said, very grimly: 'Well, if my husband doesn't come when I call him, he has altered a lot more than you Spiritualists make out.'" It is a pity that Mrs. De Crespigny did not tell her hearers how the imperious "call" succeeded. Did the obedient husband come?

GALILEO'S TELESCOPE AGAIN

MR. A. J. HOWARD HULME, writing to *Psychic Science* (July), regarding the Egyptian language tests given by "Nona," as recorded in the Rosemary scripts by Dr. F. H. Wood, makes the following prophecy: "That the savants of to-day who ignore this matter will ultimately take their position in the world's estimation alongside those who refused to look through Galileo's telescope."

Certainly these ancient Egyptian language tests provide material to which Egyptologists might well give their attention. In a long and interesting article entitled "Life Eternal" in *Psychic Science*, Dr. Wood says that "Nona has proved her identity by tests as severe as any known to psychic science. Over 200 examples of the old Egyptian tongue have now been spoken through Rosemary. These have been carefully analysed and translated by an expert [Mr. Hulme] and shown to have an intelligent application to the topic under discussion at the time they were given. They are correct speech-idioms of the period 1,380 B.C., the period claimed by Nona as the date of her life on earth as one of the wives of the Pharaoh Amenhotep the Third."

Will Egyptologists please take note—and remember Galileo's telescope.

BREAKING THROUGH

For those who do not sufficiently realise that the best touch with the supernatural is established through emotional contacts and not through the intellect, the columns of the daily press may furnish good evidence. It appears that distress pierces through the cloak of matter and brings about a supernatural awareness. Recently the *Daily Mail* (July 4th) reported the case of a mother who had monitory knowledge that her two missing boys would be found drowned in a reservoir. It happened at Dove Holes, Derbyshire. The water of the particular reservoir was partly run off and the bodies of the two boys were discovered as the mother feared they would.

Still more striking is the experience of a coloured American retainer (*Evening Standard*, July 4th) who, in sleep, heard her mistress screaming for help. When the man-companion who took her mistress on a ride returned alone, and later a telegram came in her name with instructions, the coloured man went to the police. As a result, his mistress's body was found just as it was being buried, and the companion was arrested for murder.

Hardly a week passes without such supernatural happenings. Strangely enough, the press always forget to query what such happenings may indicate.

MRS. EILEEN GARRETT'S MEETING

Mrs. Eileen Garrett has the advantage of being a good speaker as well as one of the world's most reliable trance and clairvoyant Mediums. It is expected, therefore, that when—at Chelsea Town Hall next Thursday (July 19) at 8 p.m.—she relates some of her experiences with scientific experimenters in America, she will not only have a most interesting story to tell, but that she will tell it in a most interesting way. This will be her first public appearance since her return from America, and it is certain there will be a big gathering to welcome her.

The Meeting is being arranged under the auspices of the London Psychical Laboratory and the proceeds are to be devoted to LIGHT Sustentation Fund. LIGHT for July 20th, which will be on sale at the meeting, will contain a long article by Sir Oliver Lodge entitled "Looking Forward." Volunteers are wanted to sell LIGHT outside and inside the hall.

Mrs. Garrett underwent a nasal operation just before leaving New York, and there were alarming rumours as to her health; but she is now well recovered.

SPIRITUALISTS' NATIONAL UNION "MOON TRAIL" MISSION

TOUR OF GREAT BRITAIN BEING PLANNED

MR. J. B. M'INDOE RE-ELECTED PRESIDENT

WHEN the annual general meeting of the Spiritualists' National Union opened at Blackpool on Saturday (July 7th) the 200 delegates were accorded a civic welcome, the Deputy-Mayor attending in the absence of Alderman C. E. Tatham, who was on holiday.

"Your researches into the unknown are compelling attention on the part of all sections of the community," said Alderman Duckworth, J.P., the Deputy-Mayor. He referred to the work of savants like Sir Oliver Lodge, in attempting to solve the great problems introduced by psychical research. It was the wish of the Mayor and the Town Council, he said, that their deliberations might be both harmonious and fruitful.

Mr. J. B. M'Indoe was re-elected President, and Mr. Frank Blake succeeded Mr. A. G. Newton as Vice-President of the Union.

THE PRESIDENTIAL ADDRESS

In his presidential address, Mr. M'Indoe dealt with the Spiritualist movement and its place in national life. There was the difficulty of the movement getting into a groove, and many issues which deserved serious consideration were regarded all too lightly. They were faced with the tremendous problem of unemployment which made it difficult, if not impossible, for individuals to maintain a decent standard of living. Those who were endeavouring to face the situation had announced that at the best we must be prepared to face a more or less permanent condition of unemployment of some magnitude. Spiritualists who realised that the most important thing in the world was human life, must sooner or later come to grips with the social problems facing us, and make their contribution to the arrangement of a society where every one of their brothers would have the fullest opportunity of developing the best that was in them. That, he said, was the great message of Spiritualism. Were their churches delivering it? Were they taking a just part in association with the various ameliorative movements to re-condition human life? It was a question on which he invited discussion.

Continuing, Mr. M'Indoe said: "We claim to be a religious organisation arousing the attention of all types of minds, and there are many indications that we are gradually being recognised as an organised religious body. I stress the necessity that we shall ever keep to the front the ideals of what a religious organisation should be. I fear we may be tempted to follow the path which has been that of so many religious organisations, and which resulted some weeks ago in the decision that Unitarians should not be allowed to speak in Anglican cathedrals. The situation had a lesson for Spiritualists, who were faced at that Conference with suggestions which might lead to a restriction of the intellectual freedom which up to now had characterised the movement.

LEGAL RECOGNITION

Concluding, Mr. M'Indoe alluded to the time—not far distant, he believed—when they should be granted legal recognition. The recent broadcast of Mr. Oaten's address was a pointer in this direction. He also emphasised, in contradistinction to the attitude of certain Spiritualist writers, the value of scientific research in respect of mediumship. This was work that ought to be encouraged, and he believed, with Mrs. St. Clair Stobart, that one of the chief obstacles to the universal acceptance of demonstrated survival was that they had not received endorsement of their position from official science.

Resolutions were unanimously carried expressing strong disapproval of the "Incitement to Disaffection"

(Continued at foot of next column)

THE story of the growth of the "Moon Trail" Mission is one of the most interesting in the history of modern Spiritualism.

"Moon Trail's" first trance lecture in London, was delivered as recently as last October to an audience of not more than thirty people in a small upper room at Finsbury Park. On Sundays during the past three months, there has rarely been one vacant seat in a hall accommodating 300 people, whilst, on recent Sundays, despite the heat and discomfort in crowded places, visitors not entitled to members' reserved seats have commenced to queue up outside the hall shortly after 5 o'clock in the evening for the 6.30 service. On the last three Sundays, hot though the weather was, more than 100 people were turned away unable to gain admission.

Nor has the delivery of two trance lectures each Sunday been "Moon Trail's" only activity. He conducts through his Medium, Mr. H. S. Hambling, four developing circles with a total of 40 sitters each week, conducts a group seance every Friday afternoon and, until recently, when a temporary rest was ordered, granted private interviews to an average of two sitters each day excepting Sundays.

In addition to these, he acts in a consultative capacity to home circles affiliated to the "Link" Association of Home Circles and visits one such circle in London or its environs every week. An occasional group seance is given to assist Mrs. Appleby in her efforts on behalf of the "down and outs" in Trafalgar Square; and then, of course, there is the Medium's own home circle.

Mr. Hambling, as secretary, is largely responsible for the organisation of the Great Metropolitan Spiritualist Association's numerous activities and he works, on an average, 14 hours a day. He assists largely in the editorial work of *The Link* now that Mr. Zerdin is out of England, and the bulk of all this work is unpaid. Such is the zeal with which Spiritualists can be fired when the truth of survival comes to them.

There is no doubt that "Moon Trail's" own prophecy—that he will speak to thousands where, up to now, hundreds have heard him—will be fulfilled in the future. A tour of Great Britain is in course of planning, to be followed by a visit to Canada and, perhaps, an eventual world tour.—G.A.P.

HEART-BEAT OF ALL RELIGIONS

A large congregation gave their closest attention to Mr. Shaw Desmond's address at the Marylebone Association Service at the Queen's Hall, London, on Sunday last (July 8th). "Spiritualism as a Religion" was his theme and his remark that "Spiritualism has been the heart-beat of all religions throughout time" will best indicate the trend of his address, which was marked by that facility of expression and impassioned oratory with which Mr. Desmond's utterances are so conspicuously associated.

(Continued from previous column)

and "Medical and Surgical Appliances" Bills, and the Conference reaffirmed its position in regard to peace and its support of the League of Nations in the bid to reduce armaments.

A resolution regarding the acceptance of churches inculcating certain doctrines will not, we understand, become operative unless and until confirmed by a postal ballot vote of the whole Union, which has been called for and will be taken shortly.

FOREIGN NOTES

FAMILY RECONCILIATION AT A
PALADINO SEANCE

COUNT CESAR De VESME, in the June number of *Psychica* (Paris), has translated from the *Mondo Occulto* (Naples) a full account of an hitherto unpublished sitting with Eusapia Paladino. It was written at the time (1896) by M. François L  ti, and the most interesting portion of it is concerned with two of the sitters, Monsieur and Donna Pallotti.

After some powerful telekinetic and other manifestations, the presence was announced of "Rosalie," the recently deceased daughter of these two sitters. M. L  ti describes how the spirit-presence made itself felt to the circle, and how the parents joyfully proclaimed that they could feel the actual weight of their daughter as she sat upon their knees and the kisses she imprinted on their cheeks. The recorder continues:

"By means of raps we then asked Rosalie whether she was happy in her new life, and she replied in Arabic (she knew this language well) that she would indeed be happy if only her father would forgive Maurice. But who was Maurice? Not one of the rest of us knew the name, but we saw Donna Pallotti and her husband rise hurriedly in great agitation from the circle and go to the end of the room, where we could observe a painful scene taking place: the lady was in tears and was obviously imploring her husband to do something which he did not wish to do. Finally, however, they begged us to re-form the circle; we linked up again, and M. Pallotti spoke to the spirit of his daughter and said that he had made up his mind to forgive Maurice (we learnt that this was a son of Donna Pallotti by a former marriage who had quarrelled with his step-father and left the Pallotti home two years previously), but that he could not communicate with the young man, as he had no idea where he was. Thereupon Rosalie, by means of raps, spelt out the address of an illustrated newspaper-office in Paris, after which the sitting soon closed."

M. L  ti, the recorder, goes on to say that he was with M. Pallotti when directly afterwards he despatched a prepaid telegram to Maurice, at the address indicated, begging him to come at once to meet him at M. L  ti's house. Within a couple of hours the reply arrived, and two days later the reunion and full reconciliation took place.

A HAUNTED WOOD

In two recent issues of *LIGHT* (May 18 and July 6th) Miss H. A. Dallas and Miss E. Gibbes discussed the theory of regarding haunting apparitions as "shadow forms" imprinted on the atmosphere, "ancient garments tossed back to visibility."

In studying the same question, Frau Hedda Wagner, of Linz, Austria, has been making a collection from accredited witnesses and informants of cases of haunted localities; and in the *Zeitschrift f  r Parapsychologie* (Leipzig) for June, she has much to say about a certain haunted wood, lying between a group of villages in a lonely part of her country. She derived her information from a minister working for many years amongst the people there. He was interested both in psychical research and in local history as such, and he made a careful enquiry into, and wherever possible some verification of, the phenomena reported.

Tradition declares that this haunted wood was once the domain of a certain Robber-Baron, who dwelt in a castle in the centre of it; and some excavations recently made have revealed the ruins of old walls, steps, foundations, etc.; and further colour is lent to the rumour by the fact that ancient inhabitants frequently refer to "a big bonfire" which took place long ago, when a great

number of "old men's pictures" were burnt up; probably the Knight's family portraits.

Be that as it may, no one now who can avoid it goes through that wood, especially alone, or after dark; even though to do so would often shorten the distance from village to village by one third or more.

They fear to meet certain apparitions—as others have done before them. Those most frequently seen are three knights riding furiously; but more often troops of riders are heard without being seen. They gallop wildly through the wood with a regular pandemonium of hoof-beats; and it seems as though these galloping steeds, though invisible to human eyes are often seen by those nearer to them in kind: dogs, even large and rather savage ones, have been known to cringe beneath their masters' feet, whimpering with fear; horses have either bolted outright or stood there trembling in every limb, refusing obstinately to go forward.

Then there is a little old woman—some say she has no hands—who will walk along side-by-side with venturesome travellers through the wood, disappearing invariably when the edge of the trees is reached; and a certain "heavy lout" of terrifying appearance, who is sometimes said to show himself minus a head. It is remarkable how closely all the stories agree, though the phenomena were witnessed by a great variety of people, some of them strangers to the neighbourhood, differing in age, class and education, and often with a considerable interval of time between the happenings. Another curious feature emphasised by the investigating minister is that it would almost seem as though the phantoms deliberately sought human companionship—though this could scarcely be made to fit in, one thinks, with the "Shadow" theory alluded to. There is a certain ancient signpost at one point, where a path leads off the high-road into the wood; and natives maintain that it is just here, under this signpost, that you may frequently see either the old woman, the lout, or an elusive snow-white palfrey awaiting your approach and seeking to influence you to turn aside into the haunted wood.

Modern progress has now reached this outlying district, and perhaps when the wood is cleared away, fear too may be lifted from the neighbourhood.

THE VANDERMEULEN "AVERTISSEUR"

The *Bulletin du Conseil de Recherches M  tapsychiques de Belgique* (Brussels) for June, is almost entirely devoted to the "Avertisseur Henri Vandermeulen." This mechanical apparatus for communicating with the discarnate was devised, and is worked, by Henri Vandermeulen, the young deceased son of M. L. Vandermeulen of Loupigne, Belgium. It appears to be a simple combination of glass prisms, wires and an electric bell, and more and more is the transmission of evidential communications being claimed for it by various French and Belgian papers. It has been specially stipulated by the young inventor on the other side that no commercial gain is to be derived from the sale of the Avertisseur; it is only intended to help the world.

NUN'S MIRACULOUS CURE

A case of so-called miraculous cure is reported from Florence by *Il Nuovo Giornale*. It seems that a young nun, Sister Maria, was suffering severely from an attack of appendicitis and had been removed to hospital where an operation was to be performed the next morning. During the night, however, Sister Maria saw the figure of a much older nun (who had recently died at the convent) come to her bedside and lay her hand upon the afflicted part. For a short time the pain was severe, but then the sufferer slept. When the doctors and the surgeon examined her next morning, they were amazed to find that there was no longer the slightest trace of inflammation—the patient was completely cured. It is said that several bloodstains were visible along the line where the cut would normally have been made.

REINCARNATION

By M. CROMPTON-SMITH of Wellington, New Zealand

LIVING as I do beneath your feet—at your Antipodes—it often happens that a subject in which I am interested is dealt with in your columns, but must pass into back numbers long before I can remark upon it—lucky perhaps.

But I am risking that for the perennial subject of Reincarnation (upon which a proposed debate is referred to in *LIGHT* of 8th December, just received). It never seems settled; but it can only be true or not true, not a subject for opinion or debate.

In view of the puzzle that it is so often denied in English Circles and affirmed in Continental ones, I asked for an authoritative statement at my own Circle for a second time. On the first occasion, the controls had said that, while they had never known of a case of Reincarnation and did not believe it occurred, they could not pose as authorities, but would try to ascertain for us.

On the second occasion of asking as to Reincarnation, again a high spirit came and answered of his actual knowledge of the subject, and I give question and answer from my practically verbatim notes made at the time (January 15th, 1934).

For me, having learned the character of our communicators, this settles the question *ex Cathedra*, pace the "recollections" of some people of their previous lives. As to these, I would draw attention to R. G. Lees's statement that the idea of Reincarnation arises from our travelling in sleep to the spheres appropriate to our state, where we meet and converse with other spirits who lived in other days, and we bring back to Earth-life, as our own, confused memories of conversations and things seen on the "other side."

It will be noticed that the communicator refers the assertions of Reincarnation made in some circles or communications to spirits who, having believed in Reincarnation in Earth-life have not yet progressed so far on the other side as to divest themselves of dominant beliefs.

This is the communication, question and answer:—

QUESTION.—There is the subject of Reincarnation on which communications from your side seem to differ, English Circles chiefly learning that it never occurs, while Continental circles hear that it does. Could we now hear anything authoritative about it? You promised something of the sort on a previous occasion.

ANSWER.—My friend, you were asking if your souls come again upon earth into an earthly body, after they have once left it for the Beyond. I wish to say this—that under no circumstances whatever does the soul come again to Earth. Some think that at times some do; others that it is the regular procedure. But you must know—you who have studied this subject (of communication) as much as you have—that when we pass over at first our knowledge is not much greater than when we left the earth, and if such an one comes to a circle he will give his own thoughts back, as on Earth, not having learned sufficient to realise what he is doing. I do think that probably when people appear to get messages that Reincarnation is a fact, it is because they have made contact with those whose idea it was when on Earth.

"But I have knowledge, and, do not doubt my word—your life, when once lived on earth, is all that is required of you by the Father, and all the rest of it is carried out in the Spheres and not on Earth. I who speak *know* what I say, and before I leave you again I wish to say: seek always for truth and fear not to speak the truth when opportunity comes. Seek truth perseveringly, patiently, in all things and your reward will be great, here and on Earth. Farewell my friends, my blessing rest on you and on your seeking."

"A presumptuous scepticism that rejects facts without examination of their truth, is, in some respects, more injurious than unquestioning credulity." (*Humboldt*.)

CHELSEA TOWN HALL

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L.S.A. FREE PUBLIC MEETINGS

The L.S.A. Free Public Meetings, which are now ended, have been exceedingly well attended. Week after week the ministry has gone on, and the excellent standard reached by those who gave clairvoyance has been very encouraging. The consistent attendance and the keen interest displayed by many in the addresses was a welcome and heartening sign, and we believe the promise for further work on new lines in the forthcoming session will be fully justified.

The last meeting of the session was one of the best, and both speaker and clairvoyant had a most enthusiastic reception. Many expressed regret that the meetings had come to an end and are looking forward to their resumption with pleasurable anticipation. We are sure that the further work which will be done will meet a very definite need. Announcements of forthcoming sessions will be made in due course.

SNAKE APPORTS

According to a note received from Dr. Elmer Chengery Pap (President of the Budapest Society for Metapsychical Research), Lajos Pap, the Hungarian apport Medium, has now recovered from the shock of his forcible stay in Sweden. Sittings have been resumed. On June 22nd, it is stated, two snakes were apported. They were both harmless. The first weighed 88 grams and its length was 75 centimetres. The second, a water snake, weighed 2 grams and its length was 20 centimetres. Both snakes were moulting and in 12 and 24 hours respectively shed their skins. At the time when Dr. Pap wrote, the snakes were still alive.

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Sun., July 22nd, at 7 p.m. Speaker: Mr. R. DIMSDALE

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Wednesday, July 18th, at 3 p.m. Mrs. Duncan.

Circle for Clairvoyance. (Limited to 8)

Thursdays: 3 p.m. Instruction Class for Development.

Miss EARLE and Mrs. LIVINGSTONE

Thursdays: 5.30 p.m. Devotional Group (Absent Healing)

Miss STEAD

Friday, July 13th, at 3.30 p.m. Discussion Tea

Subject: "Underlying Unity of all the Aspects of Spiritualism."

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The Library will be closed from July 30th, to August 20th. No

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SUNDAY, JULY 15th, 1934

11 a.m.—Rev. R. Hart-Davies.

Clairvoyante: Mrs. Esta Cassel.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyant: Mr. Thomas Wyatt.

Sunday, July 22nd, at 11 a.m. .. Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Helen Spiers.

Sunday, July 22nd, at 6.30 p.m. .. Mr. HAROLD CARPENTER

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Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, July 16th—Speaker: Mrs. Champion de Crespigny.

Clairvoyante: Mrs. Stella Hughes.

Wednesday, July 18th—Speaker: Mrs. St. Clair Stobart.

Clairvoyante: Mr. Thomas Wyatt.

Admission Free.

Monday.

WEEKDAY ACTIVITIES

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

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

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

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

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

8 p.m.—Mr. Hendry's class for development of the healing faculty.

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

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

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

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

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

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July 18th 2.30—Mr. Glover Botham.

6.30—Mrs. Rose Livingstone.

July 25th 2.30—Mrs. Helen Spiers.

6.30—Miss Lily Thomas.

Monday, July 16th, at 8.30 p.m.

Mrs. Helen Spiers will give a Demonstration of Clairvoyance. Silver Collection.

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MEDIUMS AS CRIME DETECTORS

SHOULD the police call in Mediums to help in the solution of murder mysteries such as the Brighton "trunk" crime? Lady Conan Doyle is quoted by the *Sunday Referee* (July 8th) as saying that they should.

"It seems to me," Lady Conan Doyle is reported to have said, "that the police are very unwise, to say the least of it, not to make use of psychic powers which are in the possession of certain people.

"There are those on the other side with the extra knowledge and the extra sight which in all probability would point the way to the truth; and if there are those who are known as Mediums who can obtain this knowledge and thus bring solution to a riddle that would otherwise never be solved—well, surely pure common sense dictates the step that should be taken.

"There have been many cases in recent years where the powers possessed by Mediums have been used in this manner with every success.

"Police authorities on the Continent and, I believe, in the United States have not hesitated to avail themselves of this special avenue of knowledge and have by this means obtained information of a vital character that would otherwise have been denied to them.

"Sometimes this information is obtained from the victims themselves, sometimes from other people who have passed over. But there have again and again been instances," Lady Conan Doyle declared, "where, once a vital clue has been placed in police hands as a result of such 'mediumistic' aid, it has been found immediately possible to solve the mystery almost down to the last detail.

"I know of cases myself, here in England, where seemingly impenetrable mysteries have been solved by information obtained by Mediums from the other side—information which has afterwards proved to be entirely accurate from start to finish."

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A STRANGE DREAM HOW A RING WAS LOST AND FOUND AGAIN

A DREAM, with many of the characteristics of an out-of-the-body experience, is related in *John o' London's Weekly*. The writer, a lady resident in Florence, lost a valuable ring and had lost hope of recovering it, when she dreamed it had been restored to her, and this induced her to renew a search which led to its recovery.

Her "dream" began when, having gone to bed, "a most unusual sensation" came over her. She felt herself rising "as a bubble rises in clear transparent water," and then found herself standing with bare feet on soft, dewy grass. Here she was joined by a man who had died many years before and together they walked forward and saw the forms of a number of beautiful girls tending roses. Then her companion spoke:

"'When you go back,' he said, 'I want you to find Violet. Tell her you have seen me, that I am happy and that I am waiting for her. I see her sometimes, but she cannot see me. She has been near, but not near enough to reach me. She cannot rise as you have done, so you must help her. Take her this ring.'

"He took from his finger a ring, a plain gold wedding ring and placed it on the third finger of my right hand. It was too large and it slipped off. He went towards the pergola, and from a piece of gauze tore a strip which he wound round the ring, again replacing it on my finger. Then we turned and began walking back in the opposite direction, towards the spot where we had met. With my left hand I clasped the ring on my right for fear of losing it. In this position, with hands still clasped, I gradually became conscious of the fact that I was lying in my own bed in the little room high up in the tower overlooking the Arno. A faint light was coming through the open window; the dawn was breaking. Vaguely I could distinguish various familiar objects around me, which proved that I was back in the waking world, although I still seemed to be enveloped in the atmosphere of the dream, still clear and vivid.

"It had been so beautiful, that in the hope that I might slip back into it again I closed my eyes and lay quite still. My left hand still clasped my right, and at first it did not seem to me strange that a ring was on my finger. The first surprise was when I realised it was not the plain gold wedding ring of my dream, for there were stones on the one I was fingering, seven stones; I counted them—seven—and in the peculiar old Indian setting of my lucky ring. I knew the feel of it too well to be mistaken.

"Soon afterwards I must have fallen into a sound sleep, for when I awoke some hours later the sun was shining brightly into my room, but on the third finger of my right hand there was no ring!"

Three days later, however, she saw her ring in a shop window and in due course recovered it.

STUDY OF POLTERGEISTS

Bulletin II. of the American Psychical Institute and Laboratory, of which Dr. Hereward Carrington is the Director, is to be a monograph on Poltergeists. Hundreds of cases have been collected for analysis. Stone throwing is perhaps the most mysterious phase of Poltergeist manifestations. It is to be hoped that Dr. Carrington's study may shed some new light on this intriguing phenomenon.

* * *

NEW PSYCHIC QUARTERLY

Superscience is a new psychic quarterly published by the Seer Publishing Co. and edited by Capt. C. K. Shepherd, at Cannes, South of France. The first issue contains 136 pages of reading matter, Dr. Alexander Cannon being featured with an article on Measuring Thought. The new periodical is a melting pot for all departments of occult thought and the price of a single issue is 5/-. Our cordial good wishes to the new enterprise.

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