

Light

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FAMOUS MEDIUM'S SERVICES TO SCIENCE

IN AID OF the Sustentation Fund of LIGHT and under the auspices of the London Psychic Laboratory (the research department of the L.S.A.) a very successful meeting was held last Thursday night (July 19th) at the Chelsea Town Hall, London. An eager audience of about 500 people listened to Dr. Robert Fielding-Ould as he introduced Mrs. Eileen Garrett and paid tribute to her both as one of the world's foremost Mediums and also as the one with the greatest capacity of self-sacrifice in the service of science. This tribute was well-borne out by the account which Mrs. Garrett gave of the scientific experiments in America to which she so readily lent herself.

"We who are interested in Psychical Research," she began, "are always bemoaning the fact that science is not taking a greater interest in us. I am not so sure that the blame should not be laid at our door. Strange stories are current as to what a scientist is likely to do to the poor Sensitive. I want to banish that idea. In the last two years I spent most of my time in scientific experiments. There is no nicer person in the world to work with than the scientist. So much so, that when it comes now to ordinary sittings I feel a little disappointed.

"I want to give you an account of certain experiments in clairvoyance and telepathy in which I took part in the last six months. I will indulge first in a slight retrospect.

In 1932-33 I worked at the John Hopkins University under the auspices of Dr. Adolph Meyer, one of the greatest psychiatrists we have to-day. A series of preliminary experiments was made, mostly under analysis, to find out what causes Mediumship, whether it is a disease which ought to be suppressed, or whether it has any legitimate basis whatever. These experiments have not been concluded. I hope to resume them in the near future.

About two years ago I found out by accident that I was

possessed of a telepathic sense, that I could capture thoughts, and that with good agents I could get very much of what was in their minds. I don't want you to come to the conclusion that all Mediumship is mind-reading. That is exactly what it is not. Without a good agent your mind-reading is a fiasco. On the other hand, if we admit of telepathy we shall not find spirit communication so difficult. In 1932-33 I did a series of experiments with Dr. Anita Muhl of San Diego, a well-known woman psychiatrist. I had never done them before but like the Irishman who knew nothing about music, I was willing

to try. There was a committee of medical men who said that the thing was impossible. The idea was that I should tune in with Dr. Svenson, the head of the Lunacy Commission Board in Iceland. He is very interested in psychic matters and had prepared 24 articles in a room to which he desired to draw my attention from a distance of 6,000 miles.

"I HEARD A VOICE"

I sat down and suddenly became aware of a thin voice speaking to me and saying what I should do. It was found that out of 24 tests I got 22 correct. The voice, which appeared to be Dr. Svenson's, told me, among other things, that he did not think the experiment would be a success as he had an accident to his head and it was bandaged. Dr. Muhl said that was impossible. Dr. Svenson only had an accident

to his knee which sometimes bothered him. Well, she was wrong. Dr. Svenson actually had an accident to his head. There was another incident which Dr. Muhl found some difficulty to fit in with her subconscious explanation. I heard the voice say: Look at Jean's book, p. 63. That was wrong. Dr. Svenson meant page 36. But on p. 63 there was a paragraph relevant to the experiment we were doing. Last May I met Dr. Muhl in New York and we tried to contact Dr. Svenson again. It was very difficult.



Mrs. Eileen Garrett.

I could see the room in which he was writing, but I could get nothing which suggested to me that he was co-operating. Dr. Muhl found out later that Dr. Svenson was thinking of his holidays and had said in a half-hearted way only: "I will sit down to this experiment, you never know."

RESEARCHES OF DR. RHINE

Dr. Muhl wished to prove that time and space were a fallacy. In the experiments which I did at Duke University for Dr. Rhine we came very near to proving it. Dr. Rhine was originally a biologist. Before he undertook his famous experiments in extra-sensorial perception he did not think there was anything in so-called psychic claims. But he was willing to see for himself. He settled, with his wife, who is also a biologist, at Duke University, and as he did not think that such a thing as a Medium existed, he conceived the brilliant idea to train his own sensitives from his old students. He found six in the major psychology class who had heard a little about the subject and were quite interested to try a series of experiments. In Dr. Zener he had a brilliant young German psychologist as an assistant. Dr. Zener's opinion was that the Medium might be honest but one should distrust the sitter. He might set up, in an emotional state of mind, his own conditions and enable an astute Medium, without any clairvoyance or telepathy, to give him what he desired. I believe a good deal of that may happen.

The main idea of the experiments was that a clairvoyant should be able to see inanimate things as well as animate ones. So a pack of 25 cards with certain symbols was prepared and shuffled. I was asked to read the symbols without touching the cards. I thought at first that it was childish, but I quickly saw the utility of the experiment. If I could see things happening thousands of miles away, I ought to be able to see through a pack of cards as easily. I found my own mind was a stumbling block. For two or three days I could not see, I simply guessed. Then I began to see the cards in movement and my difficulties were over. From 25 cards gradually I could read as many as 20.

Prof. Rhine believes that the extra-sensory perception is no miracle, but a faculty innate in every human being. No special gift is required to become a Medium. His best pupil was a Baptist minister. He could read the pack of cards in the next room.

The telepathic experiments were conducted in a similar manner. A card would be held to the agent's vision who would then deliberately try to transmit it. With good agents the success was a 100 per cent. The results were better if the agent was in another room. By the aid of a ticker we would discover the moment when the card was shown to him. At precisely the same moment I got the vision.

This opens up amazing possibilities. If there is any truth in the spirit hypothesis (and it would be too ignorant on our part to deny it), our loved ones must transmit their thought in the same way. The further you are from the agent, the better is the result. Some of the best were obtained between two towns 250 miles distant. It was also found that "Uvani" had greater telepathic range than myself. If someone came into the room, or the telephone rang, I was disturbed and the result became worse. "Uvani" was not affected by such interferences. I, who have always wondered if there were spirits, began to believe in them after these experiments. Next year I shall return to Duke University. Professor McDougall and perhaps Prof. Hans Driesch will be there. They hope to investigate the trance state, which so far they have not done. Prof. Rhine has not yet been interested in survival proper. But he did some experiments which have an important bearing on physical phenomena. He met a gambler who, in a happy, care-free frame of mind, could always foretell what number he was going to throw with the dice. Prof. Rhine and his students grappled with the

(Continued at foot of next column)

THE PEARL TIE-PIN CASE

By E. B. GIBBES

IN the *Sunday Graphic* for June 30th, Sir Oliver Lodge referred to two remarkable cases which seemed to prove survival: one "The Chaffin Will Case," the other "The Pearl Tie-Pin Case." As the latter is less well known than the former, it may be of interest to give some further details concerning it.

The case was reported by Sir William Barrett, one of the founders of the S.P.R. in 1882. The sitters were: Mrs. Dowden (Travers-Smith) and Miss C., to whom Sir William Barrett alludes as "evidently possessing great psychic power." To quote from *On the Threshold of the Unseen*, page 184:

"Miss C, the sitter, had a cousin, an officer with our Army in France, who was killed in battle a month previous to the sitting; this she knew. One day, after the name of her cousin had unexpectedly been spelt out on the ouija board and her name given in answer to her query 'Do you know who I am?' the following message came:—'Tell mother to give my pearl tie-pin to the girl I was going to marry, I think she ought to have it.' When asked what was the name and address of the lady, both were given, the name spelt out included the full christian and surname, the latter being a very unusual one and quite unknown to both the sitters. The address given in London was either fictitious or taken down incorrectly, as a letter sent there was returned and the whole message thought to be fictitious.

"Six months later, however, it was discovered that the officer had been engaged, shortly before he left for the front, to the very lady whose name was given; he had, however, told no one. Neither his cousin nor any of his own family were aware of the fact and had never seen the lady nor heard her name until the War Office sent over the deceased officer's effects. Then they found that he had put this lady's name in his will as his next of kin, both christian and surname being precisely the same as given through the automatist; and what is equally remarkable, a pearl tie-pin was found in his effects.

"Both ladies have signed a document they sent me affirming the accuracy of the above statement. The message was recorded at the time, and not written from memory after verification had been obtained. Here there could be no explanation of the facts by subliminal memory, or telepathy or collusion, and the evidence points unmistakably to a telepathic message from the deceased officer."

RUNNING OVER A GHOST

The story of a ghost that was run over by a car was told in *The People* (July 22nd), by Mr. Colin Bennett, described as a psychical researcher. A North Countryman was motoring through a little village near Bradford at 11.30 at night. Suddenly an old man in high leather thigh-boots jumped into the centre of the road, directly in the path of the vehicle. The horrified motorist pulled up as quickly as possible and rushed round to the front of the car, expecting to see a mangled body beneath the front wheels. But the road was empty—the old man had vanished.

To his bewilderment he was told by a group of villagers that he had run over a ghost.

problem. They found that the thing is possible. But any anxiety or spirit of emulation spoils the result. Non-chalance is very important. The experiments seemed to prove some sort of telekinesis in daylight. That would point to possibilities in the way of psychic phenomena as yet little realised."

After her lecture Mrs. Garrett gave some very successful clairvoyant descriptions and won well-deserved and hearty applause.

SIR OLIVER LODGE AND TABLE RAPPING

MESSAGE WHICH RAYMOND SENT TO HIS SCEPTICAL BROTHERS

THE difficulties of table sittings and the evidence they may furnish were described in an important article by Sir Oliver Lodge in the *Sunday Graphic*, July 22nd.

When Sir Oliver received his first messages from Raymond, who was killed in the war, the members of his family were naturally and properly sceptical. So his other sons, in a conclave in their own room, devised a series of questions on trivial holiday matters which they thought would be within Raymond's recollection but unknown to their father. The questions were given to Sir Oliver in a sealed envelope, which he only opened in the train while going to London for a sitting with Mrs. Leonard.

TILTING NOT QUITE NORMAL

This is what Sir Oliver says on table sittings in general: "A table sitting is not good for conversation, but it is useful for getting definite brief answers—such as names and incidents, since it seems to be less interfered with by the mental activity of an intervening medium and to be rather more direct.

"But it has difficulties of its own. The tilting of the table need not be regarded as a "physical phenomenon" in the technical or super-normal sense.

"Yet it does not *appear* to be done by the muscles of those present. The effort required to tilt the table is slight, and evidentially it must, no doubt, be assumed that so far as mechanical force is concerned, it is exerted by muscular action.

"But my impression is that the tilting is an incipient physical phenomenon and that though the energy, of course, comes from the people present, it does not appear to be applied in quite a normal way.

"Many of the answers I had obtained at table sittings were quite outside the knowledge of the Medium, but many were inevitably known to us, and as they were within our knowledge it might be supposed, even by ourselves, that we partially controlled the tilting, though, of course, we were careful to try not to do so.

"Things that came, or the form in which they came, were often quite unexpected and could not consciously have been controlled by us. Moreover, when the sentence spelt out was a long one we lost our way in it and could not tell whether it was sense or nonsense, for the words ran into each other."

UNEXPECTED ANSWERS

When he found that Raymond was "present" he explained the importance of the questions prepared by his brothers and asked:

"Do you remember anything about the Argonauts? Argonauts is the word—does it mean anything to you? 'Yes' came the answer, and then by repeating the alphabet was spelt the word 'telegram.'

"I then said: 'I will go on to the second question: What do you recollect about Dartmoor?'

"The table began to spell the answer: 'COMING DOWN' 'Is that all?'—NO. 'Very well, then, continue.'—HILL FERRY.

"On reporting to my sons the answers given on 'Argonauts' and 'Dartmoor' they were not at all satisfied.

"On the other hand, I found that to the rest of the family the word 'telegram' had a meaning in connection with 'Argonauts,' a meaning quite unknown to me or my wife. It was not, however, the meaning that Raymond's brothers had expected.

"It seems that in a previous year, while my wife and I were away from home, the boys travelled by motor to somewhere in Devonshire and Raymond had gone into

a post office, sent a telegram home to say that they were all right and had signed it 'Argonauts.' My daughters remembered the telegram quite well, but the boys did not specially remember it.

"Concerning the answer to 'Dartmoor,' Raymond's brothers said that 'COMING DOWN HILL' was correct but incomplete and that they didn't remember any ferry."

When, through "Feda" (Mrs. Leonard's control) Raymond was asked for explanation, Feda said: "He says it was exciting—what is that he says? Brake—something about a brake—putting the brake on. Then he says, sudden curve—a curve—he gives Feda a jerk like going around a quick curve."

THE FERRY WHICH WAS NOT A FERRY

At the time Sir Oliver thought that this was padding, but subsequently he learned that it was important and evidential. He then asked about the ferry. He was told: "There is one, but he didn't mean to say anything about it. He says it was a stray thought that he didn't mean to give through the table. He has found one or two things come in like that. You have got what you wanted, he says. 'Hill' he meant to give, but not 'ferry.' They have nothing to do with each other."

On later occasions Raymond insisted that his mention of the ferry was not wrong, only he admitted that "some people wouldn't call it a ferry."

Some time after Sir Oliver Lodge received a note from his son Alec referring to a motor trip in which it occurs: "By the way, on the run to Langland Bay (which is the motor run we all did the year before the run to Newquay) we passed through Briton Ferry and there is precious little 'ferry' about it."

"So you see," concludes Sir Oliver, "this semi-accidental reminiscence turned out not altogether unmeaning, though probably it ought not to have come in answer to 'Dartmoor.'"

MR. J. G. FINDLAY'S BEREAVEMENT

Mr. John Galloway Findlay, the author of *The Unbroken Melody of Life*, has sustained a great loss in the passing of his wife. Mrs. Findlay, who was also a keen Spiritualist, was an interesting case of psychic healing, as four years ago, by some of the leading doctors in the country, she was given only a few months to live on earth. She had developed tuberculosis, and her recovery seemed hopeless. Mr. Findlay then put her case before Dr. Lascelles, Mr. C. A. Simpson's control, and from that time onwards she steadily recovered. Only a few weeks ago, she and her husband spent a holiday in the south of Spain, and the week before last she was out shopping and living a normal life. Her passing occurred after three days illness, unconnected with her old trouble. Mr. Blake of Bournemouth conducted the funeral at Brookwood cemetery on Friday, and a memorial service was held in the Ringwood Spiritualist Church on Monday last. Spiritualists in England will deeply sympathise with Mr. Findlay in these hours of trial.

LETTER OR LITTER?

The Glasgow Evening Times (July 14th) prints a letter from a reader on the "debasing influence of Spiritism." The enlightened writer puts it down as the most baneful of all social evils and even says that its teaching and practice are opposed in every way to the Christian faith. We are certain that the editor of *The Glasgow Evening Times* made a mistake. Instead of letter the screed must have been considered *litter* to the editor. Pity it was put into the wrong basket.

PSYCHIC SCIENCE AS A UNIVERSITY STUDY

By MRS. HEWAT McKENZIE

A UNIVERSITY is too often regarded as a kind of super high-school, chiefly available for the wealthier classes, though our own newer provincial centres, and the widely-used U.S.A. Colleges, with their accessible post-graduate courses, have done much to alter this view.

Prof. McDougall, the distinguished psychologist of Duke University, U.S.A., and formerly of Harvard, has chosen to include in a newly-issued volume reprints of articles on many subjects which have engaged the attention of his mature years, two of which are of special interest to us. In "The Need for Psychical Research" delivered in 1922 to the American S.P.R., he stated that: "Unless Psychical Research can discover facts incompatible with Materialism, Materialism will continue to spread—if that tide continues to rise it will be a destroying tide and it will sweep away all the hard-won gains of humanity," in moral endeavour. Holding such views, it was hard upon Spiritualists to find the Professor giving us more 'kicks than ha'pence' and reserving his praise for Psychical Researchers who had borne but small share of the heat of the fight. The second article, "Psychical Research as a Study," was given in 1927 at Clark University, U.S.A., at the symposium on "The Case for and Against Psychic Belief," in which Spiritualists participated.

It is noteworthy that since these dates Prof. McDougall has not found reason to change his views. He has adopted a new policy of "blunt out-speaking" in face of the great need of humanity for guidance, and tells us in his preface that: "*If, like most of the professed students of the nature of man, I had failed to give any support or co-operation to the small band of earnest 'psychic researchers,' I should hang my head in shame.*"

Prof. Hans Driesch recently struck a similar note in *Psychical Research* when he says: "*The question of personal survival remains the prime problem of all sciences, even though nearly all our official philosophers and psychologists carefully eschew and pretend not to see it.*"

The role of any University which has the courage to include Psychical Research in its studies may be a great one, says Dr. McDougall. The intellectual study alone required is considerable, and the moral discipline involved may rank, "perhaps highest of all possible subjects of university study." This discipline consists in attacking problems of the utmost delicacy dealing with the most complex, highly individualised of all known objects, namely human beings. "No other field makes such large demands on the student," and there is an added discipline of "observing exactly and recording faithfully phenomena presented to our senses." The study, we are told, requires perfectly controlled temper and a large understanding, tolerance of human weaknesses of every kind, intellectual and moral alike; infinite patience in face of renewed disappointments and a moral courage which faces not merely the risk and even the probability of failure but also the risk of loss of reputation for judgment, balance and sanity itself."

Yes, we have faced it all, we Spiritualists, and we will welcome similar courage from new groups who read the words of Dr. McDougall.

The old cry raised so often in this field, "We shall not—cannot know," the writer laughs to scorn and recalls that "the history of science is full of warnings against such dogmatic agnosticism."

One of the greatest functions of a University is the *guidance of public opinion*, and from this point of view the study is urgently needed. The matter affects vitally the moral and intellectual life of men, and cannot any longer be left to the outworn methods of philosophers and theologians. "There is in all lands an immense

Religion and the Sciences of Life. By Prof. Wm. McDougall (Methuen & Co.). 8/6 net.

amount of eager questioning on such matters," (survival, telepathy, mental healing) met only by "a confused welter of amateur investigation obscured by bitter controversies, woeful blindness and wilful deception," and guidance must be given. We acknowledge some truth in this, but the Professor must not think that courage, patience, determination, insight, are not to be found in large measure among amateur investigators. In face of worse treatment than he can realise, Spiritualists have in the last decades put up the most effective answer to Materialism, in face of a helpless Church and a silent Science. They might well have relapsed into an exclusive sect but, instead, have carried a forward banner for all to see, and they welcome every friendly aid, realising only too well the need of the age for this new knowledge.

Dr. McDougall is to be congratulated in that, at Duke University, Prof. J. B. Rhine and Mrs. Rhine have by laboratory work investigated telepathy and clairvoyance, and have published the results in *Extra Sensory Perception* which for "the first time brings these subjects into the field of recognised and approved experimental science."

Quite recently, our own sensitive, Mrs. Eileen Garrett, took part in experimental work at Duke, and when other Universities extend a hand for such help and will deal with the sensitives fairly and intelligently they will find in Spiritualists their best allies.

INQUIRY INTO THE UNKNOWN

This was the title of a series of broadcast addresses under the auspices of the B.B.C. at the beginning of this year. Under the same title, but in a thoroughly revised and much enlarged form, the symposium of these talks has now been published in a book (Methuen & Co., 3/6). It is edited by Mr. Theodore Besterman and contains the following contributions:

Gerald Heard: Science and Psychical Research; Theodore Besterman: How Psychical Research is done?; Lord Charles Hope: Physical Mediumship; Prof. C. G. Seligman: Primitive Practices and Ideas; Prof. C. G. Seligman: Ritual and Medicine; Mrs. W. H. Salter: Telepathy; Dame Edith Lyttelton: Foreknowledge; Sir Ernest Bennett: Ghosts and Haunted Houses; Sir Oliver Lodge: Do We Survive; Prof. C. D. Broad: Summing Up.

It is stated by the editor that the speakers received between them approximately 300 letters from listeners. Many of these letters contained accounts of well-authenticated experiences of a paranormal kind.

HYPNOTIC CURE OF BLINDNESS

In LIGHT, July 13th, 1934, Dr. Alexander Cannon writes in a letter: "We must always bear in mind that the hypnotised trance subject sees with greater accuracy with his eyelids closed and can at will penetrate all matter both solid and otherwise." I should like to add this: under the suggestion of a powerful hypnotiser, this supernatural sight or *supravision* of the hypnotised blind subject may persist during his waking state, and forever, as witness the facts stated by Mr. Erskine in his *Hypnotist's Case Book*, p. 68.

I have translated and commented upon Erskine's three principal cases in my book, *La Guérison Surnaturelle ou Métiatrie*, p. 2, Ch. 88, viii, "Healing for the Blind and the Deaf." I am surprised that Erskine's methods have not been used by other hypnotisers in England. I affirm that the restoration of sight by hypnosis will be universally adopted as soon as we can confront the scientific societies with two cases of blindness cured by hypnosis, having first obtained a detailed certificate signed by two ophthalmologists (which Erskine did not do).
Lisbon. (DR.) THOMAS BRET.

ELECTRICAL PHOTOGRAPHS

EXPERIMENTS BEARING ON PSYCHIC PHENOMENA

By CAPT. Q. C. A. CRAUFURD

DR. NANDOR FODOR and Mr. W. A. Mitchell have recently given us some illustrations of the manner in which lightning often projects images. These pictures are not, strictly speaking, photographs, though they can be well imitated on the photographic plate. In view of the apparent connection between these so-called electric photographs and psychic photographs, it may be of interest to some readers to quote a few simple experiments in which I have been recently engaged, as they may illustrate the system of projection on which certain Spiritualistic phenomena seem to be based.

I have been doing some very elementary experiments in projected shadowgraphs formed by propelling small particles of matter on to a background protected by a screen. In the early experiments, an ordinary mouth-sprayer was used, such as can be bought at bird-fanciers for a few pence. If this is dipped in ink, it projects a fine spray which clings to the white paper background, forming an even tone or shade according to the amount of spray blown on to the paper in a given time.

Thus, if the paper is pinned to a wall and an object (such as bottle or wine glass or cut-out paper screen) is placed in front of the background, after a sharp blast of spray has been projected, a soft outline will be formed enclosing the white image against a dark background of ink. Some of these images are surprisingly beautiful in their effect, and endless variety can be obtained by altering the distance of the image from the background and varying the force of the beam of spray.

Conversely, by spraying whitewash instead of ink, and using a dark background, the image appears in black on white.

ENLARGEMENT AND REDUCTION

The question of enlargement and reduction was next gone into, for this was the real object of the experiment.

If the discharge takes place from a point at the centre of the object, the image tends to be enlarged, while if the discharge takes place on the outside of the object, the image tends to be reduced. If, therefore, an electric discharge is made to carry particles of metal or soot past a screen, there will be what may be described as an electric photograph.

On a laboratory scale it is possible to project such photographs by wireless waves, but the process is a little too technical to be entered into here.

The matter is well illustrated by an apparatus devised by Sir William Crookes. In its classic form, this consists of a vacuum tube having a little aluminium maltese cross within it to act as a screen. When the electric rays (known generally under the name of Cathode rays) are projected at the maltese cross, a phosphorescent image is photographed upon the background of the glass—the background, being phosphorescent, leaving the maltese cross defined in shade. If a photographic plate formed the background, it is obvious that the phosphorescence would darken the ground and leave a permanent photograph.

Now, in Crookes's tube, the particles which produce this phosphorescence actually penetrate the pores of the glass; pores which retain the particles of air so that a vacuum can be maintained within the glass tube, but which allows electrified particles to pass on the spray of Cathode rays.

How is this? Is there some virtue in an electrified particle which allows it to dodge through the glass, while the unelectrified air particles are searching about for a gateway?

Briefly, there is. I may put it this way: The glass

particles do not want to retain electrified particles, for which they have no attraction; an air particle which has no electric charge on it is good fat meat.

Like and dislike, under other names, rule the atomic world just as rigidly as, in another system, the Universe is made up of love and hate—only the physicist talks about attraction and repulsion and the force of gravity, and the mathematician of modified space. We can best see the matter in our own focus where our gardens illustrate how certain plants "like" certain particles of matter and allow these to penetrate, while other particles of matter are sent about their business.

Let us admit, therefore, that these Cathode rays illustrate to us how inter-atomic barriers may be formed which do not allow an unelectrified particle to pass. These barriers are quite invisible to the eye and impervious to any other human sense, and they exist in the comparatively large interstices between the glass atoms. We may look upon it that inter-atomic space is permeated with an impenetrable cloud for ordinary air, easily riven by matter which is electrified.

ELECTRIFIED STUFF

What is electrified stuff? Nobody yet knows. Electricity is a convenient word to cover a host of unexplained phenomena; and in their own sphere the scientists are just as badly off if you take away their beloved "electric charge" as a name, as the Spiritualist is, if you deny him the term "spiritual phenomena."

But now we are in a position to review the position of psychic photographs. Apparently, in the presence of certain people, particles, charged with their aura, are capable of penetrating dark slides. No magic is needed to explain such things. Sir William Crookes in his purely scientific capacity has left us the key and the symbol of his tube.

Can spirit-beings project a spray of actinic matter, charged, say, with psychic force, against an image which acts as a screen, and is it necessary that this screen should be perceptible to our senses, or is it likely in view of our electrical knowledge?

There are such things as electrical shapes, electric images. Lord Kelvin investigated their nature mathematically. These images cannot be visible to mortal eyes, though they may be materialised in a way by means of dust particles. But then they are no longer electrical, but dust images in the place where the electrical image was. Such electric images must be impenetrable to certain rays which they will readily absorb.

For instance, a temperature image may be created with the flame of a spirit lamp, and if you have the time and patience to explore what may be done with a spray and the invisible column of hot air that rises from it, used in place of a material screen, I think you will be delighted and surprised. It will give you an introduction to electric photographs and, perhaps, to psychic photographs.

MEDIUMS PROSECUTED

Police wardresses who visited a Spiritualist Church in Argyle Street, Birkenhead, testified for the prosecution against two Mediums, Albert Olsen and Edward Byers, whose platform work they described as fortune telling. One of the wardresses had this message: "There are people in stripes around you. I get the impression that you have to do as you are told, but we all have to do that sometimes." The prosecution suggested that the people who visited the Church had been imposed upon. Both defendants were fined 20/-. In a subsequent case, Mrs. Ethel Higginbottom, another visiting Medium to the same Church, was fined 20/- on a similar summons.

THE UNIVERSE OF SPIRIT

MALACHI'S COSMOLOGY

By GODFREY BURCHETT

V.—LIFE IN THE SPHERES

"THE judgment of a human spirit's life is complete when the spirit gravitates to the home which it has made for itself. There can be no error. It is placed by the eternal law of fitness. That judgment is complete, until the spirit is fitted to pass to a higher sphere, when the same process is repeated, and so on and on until the purgatorial spheres of work are done with, and the soul passes within the inner heaven of contemplation." (*S.T.*, p. 227). "Spirit is in itself eternal." (*M.S.T.*, p. 36).

"Since we last spoke with you a crisis has taken place in the Spheres of Contemplation, and they have now been placed in communication with us. The highest spirits have again undertaken mission work in your world. Be patient, earnest and prayerful, seeking for the Truth, and ever regarding the army of spirits as the messengers of the Supreme, who are now camped around you." (*M.S.T.*, p. 39).

"Not until you hear the music of the spheres will you know the true poetry of sound. Music depends, far more than your wise men have dreamed, on these self-same spiritual conditions of which we say so much." (*S.T.*, p. 210).

Once the spirit body of Stainton Moses was taken by his guides to the second sphere. "The spirit-world extends around and about you, and interpenetrates what you call space. We wished to show you the reality of its existence. The spirits were gathered by Mentor at my request in the second sphere. They came from various spheres and conditions, and were assembled for a special purpose." (*M.S.T.*, p. 95). "Your spirit was separated from its earthly body, connected only by the ray of light. That ray was the vital current." (*M.S.T.*, p. 95). The scene is described fully in *More Spirit Teachings* at pages 93-4-5. Among the spirits assembled were Mentor, Rector, Prudens, Philosophus, Swedenborg, Bishop Wilberforce and Keble.

THE INTERMEDIATE SPHERE

"Many who are withdrawn prematurely, or roughly, are tended by those spirits who devote themselves to the work in a special sphere set apart for them near the earth on which they have been incarnated. This is the intermediate sphere of rest, in which spiritual functions are developed and that which is lacking is supplied. Such a sphere is there near to each world, and into it the weary and suffering, the spiritually famished, the prematurely cut off, are gathered that they may be nourished and tended by ministering angels. There they must needs remain till they are fit to progress. Then they go to their sphere, take up their progress, and are developed by degrees. A harbour of rest after a stormy passage. None from that sphere can be permitted to manifest on your earth. They are housed in the garden of the Lord, and may not be exposed to the rude blasts of your air." (*M.S.T.*, p. 80).

BIRTH OF SPIRITS

"The creation of spirits is perpetually going on, both in your world and the spiritual world. The instinct of reproduction is not confined to your globe only." (*M.S.T.*, p. 26). "The birth of a spirit in the spheres is very like the birth of an infant in the world. The new-born spirit requires care and guidance." (*M.S.T.*, p. 42).

INCARNATION

"The spirit-body is the real individual; and, though for a time it is clothed with fluctuating atoms, its identity

is absolutely the same when these atoms are dispensed with." (*M.S.T.*, p. 84). "The spiritual holds together the corporeal. The fluctuating mass of atoms which form the physical body are kept in place and vitalised by spirit." (*M.S.T.*, p. 82). "Mind is no attribute of matter, but is a separate birth and creation in each case." (*M.S.T.*, p. 26). "The spirit-body has the same faculties as the natural, but, in addition, it has others which do not belong to your earth." (*M.S.T.*, p. 40). "Ye are spirits placed for a while in a garb of flesh to get training for an advanced spirit-life, where the seeds sown in the past bear their fruit, and the spirit reaps the crop which it has prepared." (*S.T.*, p. 77).

"Beneath the most unpromising exterior it" (the resurrection spirit) "sees Divine possibilities. The veriest cumberer it would not cut down, save in so far as pruning may facilitate growth, and the lopping off of dead wood may allow the young and living branches to find place." (*S.T.*, p. 265).

"Every act is registered, every thought recorded, every habit known as a factor in future character." (*S.T.*, p. 276). But there are cases "where hereditary conditions of disease unfit a spirit for judgment and right action." (*S.T.*, p. 273). In these cases "the spirit is not blame-worthy."

"Spirit is individualised when incarnated." (*M.S.T.*, p. 37).

WEAVING THE SOUL'S LIFE

"In your probation sphere the character of the spirit is formed. Every act goes to build up the character that is perpetuated and the home that you are hereafter to inhabit." (*M.S.T.*, p. 40). "Souls have different opportunities, and according as they use them they have increased or diminished capacity for progress in the *after* state for which they have fitted themselves." (*S.T.*, p. 226). "Is it nothing that we teach you that each act in this, the seed-time of your life, will bear its own fruit, that the results of conscious and deliberate sin must be remedied in sorrow and shame at the cost of painful toil in far-distant ages; that the erring spirit must gather up the tangled thread and unravel the evil of which it was long ages ago the perpetrator?" (*S.T.*, pp. 120-1). "People born in poverty and vice, with but few opportunities for good, will have their education in the other world." (*M.S.T.*, p. 41).

"We are not permitted to interfere in the chain of cause and effect, to save man from the consequence of his sin." (*M.S.T.*, p. 66). "The life of grace is threefold: of meditation and prayer; of worship and adoration; and of conflict with the threefold enemy." (*S.T.*, p. 278). "A spirit has three foes—itsself, the external world around it, and the spiritual foes that beset the upward path. These are described as the World, the Flesh, and the Devil." (*S.T.*, p. 257). "Remember that the pursuit of Truth for its own sake as the altogether lovely and desirable end of life is the highest aim of spirit on your plane of being, higher than earth's ambitions, nobler than any work that man can do." (*S.T.*, p. 283). "Let man love Truth as his Deity, to which all else shall bow." (*S.T.*, p. 285). "Yield no obedience to any sectarian dogmas. Give no blind adherence to any teaching that is not commended by reason." (*S.T.*, p. 57). "So far from desiring you to accept what we tell you merely because we are spirit-messengers—the new merely because it is new—we ask you to weigh in the scales of reason, to ponder in the light of intellect, to reject if you be not satisfied, in no case to assent or to act until conviction be thoroughly established." (*S.T.*, p. 88). This precept is again enforced in *Spirit Teachings* on page 192. "Doubt is sin in none. Intellectual inability to accept certain statements is not matter for blame." (*S.T.*, p. 165).

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).

THE WORD "PSYCHOSOPHY"

Sir,—The word "Psychosophy" proposed by T.T. in place of "Spiritualism" is excellently coined. The trouble, however, is that people will inquire what it means. Your answer will have to be that it means "Spiritualism." How would "T.T." get over this difficulty?

OLD READER.

* * *

THE EVERLASTING FLOWER

Sir,—The statements of other groups of guides may perhaps throw some light on the question as to whether "Imperator," or Malachi, can be said to have returned to control other mediums than Stainton Moses. The group "covered" as they express it, by Chuang Tzu, has given several suggestive, though perhaps rather elusive, ideas on the subject. Successive offshoots of this company have controlled me during the last three years. Before leaving, to be replaced by the present aspect or influence, the last one said:

"I speak of our personalities as like a curious flower. In its centre is the living seed, which continues its existence throughout many reincarnations. At its boundaries are the leaves, petals, of a retrogressive order. Retrogressive because these manifold personalities do not learn. They are ephemeral . . . yet they remember much. What you receive is not ourselves; a lost portion retaining temporary connection with reality, and *not* reality as you may think. To reach earth we must descend. I liken myself to a rotting leaf; I die, as you call it, when my use is over; I return to the everlasting sphere. Greet me then as a portion of a greater spirit, not as a kind of man. Alive in successive phases, all of them ephemeral, all of them myself."

I am inclined to believe that the word "reincarnation" used here by Chang Lin merely refers to the return of a guide-spirit to earth. "Incarnation" might mean the necessary adoption of some kind of astral covering for the purpose.

MILDRED H. COLLYER.

Colchester.

* * *

VENTRILOQUISM AND THE DIRECT VOICE

Sir,—It is time that doubters and cynics realised that ventriloquism can have no possible connection with the "Direct Voice."

Mrs. Ch. de Crespigny, Mr. Dennis Bradley, and a gentleman who writes anonymously, amongst others, all state that they "believe" or that "they have been told" that ventriloquism is impossible in the dark. It is.

There is no such thing as "throwing the voice." The voice of the ventriloquist *appears* to come from the figure, or dummy, merely by the movement of the figure's mouth. This, and this only, creates the illusion that the voice is being "thrown."

If a ventriloquist works without his figure, and pretends that a voice is speaking from the roof, or from the cellar, as they sometimes do, he always informs his audience beforehand where the voice is supposed to be coming from, and he looks up or down, as the case may be, so creating the illusion both *before* and *during* this performance. So let the fallacy that ventriloquism is possible in the dark be squashed for all time.

WALTER H. WILSON.

* * *

Owing to printer's error the letter of "Compiler of *More Spirit Teachings*" in last week's LIGHT was entitled *It is Malachi* instead of *Is it Malachi*?

MRS. MEURIG MORRIS

Sir,—Mrs. Morris has this day begun her sojourn in a Religious Retreat, to seek much-needed rest and opportunity for development. I venture to ask your courtesy in making known to that considerable body of friends who have written the joy their letters have afforded their recipient. Will they please, one and all, accept this letter to you as a heart-meant expression of gratitude.

I may be permitted to include myself in this inadequate acknowledgment, for I have generally been included in the "God-speeds" of this array of correspondents. In fact, a letter to me from Mr. Frank T. Blake, the distinguished Resident Pastor of the very beneficent Bourne-mouth Church, so sums up the tenor of these many comforting messages that, coming as it does from so notable and representative a member of the Spiritualist Movement, I trust the following quotation from it may be granted the publicity of your columns:

"I am glad that Mrs. Morris is now free to enjoy a well-earned rest; you too must feel the strain of your long and strenuous labour. Still, you both have been amply rewarded in the knowledge that between you you have established a record and given guidance and comfort to thousands. 'God moves in a mysterious way his wonders to perform.' You, a man of the world—in the thick of the drama that is ever being enacted in the life of London, and an unknown little woman from the provinces, brought together that you may between you give to the people a new interpretation of life! You are a dramatist and a playwright—yet in your fondest dreams you never imagined a drama so appealing, so enthralling, as the one in which you and Mrs. Morris have been the central characters during the past few years. Then there is 'Power,' invisible, unknown, a dynamic, impelling voice, heard by thousands, seen by none!

"The Bible itself does not contain a story more enthralling—save one! The artist, the dramatist in me is stirred to its deepest depths when I think of what you three—the one invisible—have done, and I want in my humble way and with deep thanksgiving to say—Thank you!"

And—Thank you, Mr. Editor, for unceasing sympathy and support. May we merit continuance when we resume our work.

LAURENCE COWEN.

* * *

AMALGAMATE AND CO-ORDINATE

Sir,—I have read with considerable interest a letter under the above title which appeared in LIGHT on the 13th July, also your article in the same issue bearing upon this subject.

Within easy distance of my home, there are eight Spiritualist public meeting places: each Society finding it difficult to pay its expenses. For several years I was President of one Society and learned something of its difficulties.

As a Spiritualist and non-professional trance Medium for upwards of forty years, and with many years experience of business as Managing Director of a prosperous London firm, I would suggest that the many Spiritualist Churches within easy distance of each other, would do better service by co-ordinating under *one* roof on Sundays—with one good lecturer (trance or normal) and a good clairvoyant also, if so desired.

The various local Societies could devote their activities during the week as Spiritualist Evidence Societies, each Society being adequately represented on the Council and management of the Central Sunday Church.

I shall be pleased to co-operate in this direction with those in sympathy with the suggestions I have put forward and place at their disposal an independent committee room, free of cost.

W. W. LOVE.

56, Drewstead Road,
Streatham Hill, S.W.16.

Light

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As We See It

DEAD BUT UNAWARE

IF there is one thing of which we may be reasonably certain concerning the next life, it is that multitudes of people pass into the hereafter without being conscious of the fact. It is not an uncommon feature of seance experience to come into contact with spirits who are in a bemused condition, hovering, as it were, between two worlds, and not fully awake in either. They are, in short, dead to this world and not alive to the other—"Borderlanders" to use an appropriate phrase.

Now, that a man may be dead and yet be unaware of it strikes some people as extremely puzzling. "Why," one of these might argue, "if I were suddenly transported from my own country to some other region of the earth, I should know the difference at once." The answer to that would be that everything would depend on the state of one's mind. Sick people, drowsy people, people who were not in their right senses, might not be conscious of the change. Moreover, the transition from material life to a state beyond the material order is far more radical in its effects than a mere transit from one earthly locality to another.

Some minds are so enmeshed in the senses that it is really not surprising if, with their finer faculties of perception still dormant, they find themselves in a kind of mental fog after the passing. "Earth-bound" is the term commonly applied to these folk—"fog-bound" seems to be almost equally applicable. The fog is in themselves, in their minds, for the life beyond in its earlier stages at least, is very much a mental life.

We can see no puzzle in the idea that a man may be dead without knowing it. The argument, as we have often heard it, *viz.*, that he must see that everything is different, has little application. Everything is *not* different. He is a dweller in the interior side of mortal life; he has not travelled beyond it. And if, as often happens, his mental state is that of a sick man, drowsy, bewildered, unaware, he may very well conclude in a dull way that something has happened to him, the nature of which he does not understand. But to suppose that he is dead—certainly *not*, he would tell you. And in one sense he is quite right. He is still living, but not yet in full possession of his faculties—not fully awake. Indeed, he may be said to *exist* rather than to *live*; and in that respect is very much like many of us who are still inhabitants of earth.

SPIRITUAL "GRAVITATION"

By W. R. WOOD, of Austin, Manitoba

NOT anything else in the whole range of psychic thought has made so profound an impression upon me as its interpretation of the basic moral and spiritual issues of life. So far as I am able to judge, modern religion leaves the whole question of the future vague and unsatisfying, and, generally speaking, is making no effort either in its philosophy, its theology, or its ecclesiastical practice to achieve a better position. Its sudden heaven, the soul being immediately 'made perfect in holiness' is inconceivable. Its sudden hell with its eternity of indiscriminate penalty is equally 'impossible.' Its purgatory is only in the faintest degree more logical. The problem is left unsolved.

Psychic study is admitted on all hands to be as yet at a very elementary stage. Its claim to standing as a science is still all but universally denied and scorned. But to me it is a matter of great significance that psychic investigators of all types, from Swedenborg right along to J. Arthur Findlay, while they differ in regard to a hundred details, are yet agreed that the basic teaching as to morality which purports to come from the Unseen is that, on passing out of the body, the human spirit in its 'etheric' body gravitates inevitably to a condition of life which is in full accord with its essential character.

Swedenborg describes the man, after what we call death, as being received by good spirits who do everything possible for him. "But if he has lived such a life in the world as would prevent his enjoying the company of the good, he longs to get away from the good, and this experience is repeated until he comes into association with such as are in entire harmony with his life in the world." Like Judas, he goes 'to his own place.' Findlay puts it: "On arrival in the new environment, I am told that we are irresistibly drawn into that company and condition for which we are fitted by character."

This is indeed in the most exact and vital sense reaping what we have sown, and receiving according to the deeds done in the body whether they be good or bad.

Here there is no spectacular and arbitrary assize, no sudden 'making over' of the human spirit so as to fit it for an ultimate and static 'heaven,' no watchful banishment of sinful men to a fixed and changeless doom. There is given to each as his starting-point in the new life just what he has made of himself—nothing better, nothing worse, nothing other but that he is now living in a spiritual body which expresses and responds to the will of the inner self much more readily than did the physical. That which has come to be the dominant affection of his spirit, whether it be toward things pure and lovely and spiritual and God-like, or towards things impure and earthly and sensual and devilish, constitute for him his environment as he begins the second stage of being.

I am unable to imagine a more tremendously impressive warning than is involved in this view of what lies beyond death, against all earthliness of affection, against all the lusts of the flesh, against all indifference to the interests of others, against all avoidance of the things of God, against selfishness and sin of every kind and form. What lifetimes of gravitation to lower levels, what infinite depths of godlessness and degradation, what ages of evil association and its inevitable accompaniment of heart-break and agony may be involved in lives indifferent to good, lives incessantly choosing self-indulgence, lives that have not begun to be repentant. Not 'Hell' but 'the hells' is the term used by psychics the world over for the hereafter of those who have not chosen the ways of light.

And what superlative encouragement and strengthening comes from this view to all who turn their backs upon self and live for the good they may do in a needy world! What blessed association with those like minded! What sublime stages of progressive ministry and spiritual evolution!

LOOKING ROUND THE WORLD

SCIENTISTS AND MEDIUMS

IT is a pleasure to note the statement in Mrs. Garrett's address that "there is no nicer person in the world to work with than the scientist." We wish to add, there can be no more valued friend to our movement than the scientist. No Medium, with faith and confidence in his or her power, has reason to be nervous on account of science. As Dr. Fielding-Ould said in introducing Mrs. Garrett, Psychical Research has become respectable. It is not enough for scientists to respect it. If Mediums do not show the same respect, we shall not progress. Mrs. Garrett deserves our heartiest congratulation for the example which she has shown. If more Mediums will follow in her footsteps nothing will prevent the universal recognition that, as Gladstone said, Psychical Research is "the most important work which is being done in the world—by far the most important."

VINDICATING SIR WILLIAM CROOKES

It is interesting to note that in his *Summing Up of the Inquiry into the Unknown*, Prof. C. D. Broad has some harsh things to say about Sir William Crookes's scientific contemporaries. He states: "Crookes's account of his researches on Home's mediumship seems to show exactly the same high qualities which characterised all his other scientific work. It is surely unreasonable not to attach very great weight to the remarkable physical phenomena which Crookes claims to have witnessed and recorded in his laboratory under his own conditions in connection with Home. The attitude of the scientific world to Crookes in this matter was characteristic and contemptible. When it was known that he was to undertake this investigation, his colleagues cried: 'Now that a real scientist is on the track, the fraud will soon be exposed.' When he had completed his investigation, and had felt compelled by the evidence to accept the phenomena, they said: 'Poor old Crookes! He has evidently gone off his head.' " It is a pleasure to see that the amazing findings of Sir William Crookes meet with such fairness on the part of a distinguished philosopher.

THE GIRL WHO MADE RAIN

Those who constantly decry psychic phenomena because they little serve utilitarian ends, should hail with delight the story of Mr. Hesketh J. Bell, F.R.G.S., in *Obeah*, about a little girl in St. Lucia, Windward Islands, who possessed the undesirable power of causing rain to fall within the house. "Umbrellas had to be called into immediate requisition in order to investigate the mystery." It was perfectly fine and dry outside, yet rain was undoubtedly falling in broad daylight in the room occupied by the little girl. We learn that "she was ultimately taken into the garden in the hope that she might water some beds of vegetables which sadly needed irrigation, but, unfortunately, no showers would fall in open air. Perseverance, however, always brings its reward. We are told that "the rain-maker was finely accommodated in the wash house where her watery powers were duly appreciated and turned into profit. Alas, just as things were looking up, the phenomenon ceased as mysteriously as it began. What a glorious chance the prevailing drought could offer to psychic rain-makers!

SIGNOR PIOLI IN LONDON

Signor Giovanni Pioli, of Milan, the well-known Italian psychical researcher and translator of Dr. Osty's work on telepathy into Italian, is in London. He is an indefatigable seeker, who spares neither time nor money in search of genuine phenomena. By profession he is a teacher in a secondary school, and has several University degrees. As an L.L.D. he is specially qualified for weighing evidence; an asset of no mean importance in the arduous life of a psychical researcher.

TRANSFIGURATION AT ITS BEST

THERE seems to be a slight misunderstanding about the meaning of this extraordinary phenomenon. Demonstrations called transfiguration have become fashionable of late, but they are little more than personations. Transfiguration is an ectoplasmic manifestation and should mean not a changing but an entire rebuilding of the Medium's face (or figure). It is materialisation in a lesser form, for greater economy of power. It is well to state this in view of the remarkable group sittings for transfiguration which have been given of late by Mrs. Bullock of Manchester, at the Greater Metropolitan Spiritualist Association, Finsbury Park, London. In the light of a 25 watt red bulb, the lower part of her face appeared to dissolve, and out of a nebulous, moving mass something gradually built up which was entirely different. The transformation of Mrs. Bullock's face into that of her Chinese control was especially striking. No actor could present such a change without considerable make-up and time. In Mrs. Bullock's case the transformation was almost instantaneous. Her voice had also changed. Now and then, suiting the representation, it became the wheezy, broken voice of an old man, about the masculine nature of which there seemed to be no doubt. The demonstration lasted for about two hours, and some of the communicators, coming through for the first time, were highly emotional.

RAYMOND'S GRAVE

In the course of a splendid article on life and death in the July issue of the *Quiver* Sir Oliver Lodge says: "I have never been to see my boy Raymond's grave in France. He has asked me not to. He says: 'I take no interest in that grave. I never was in a grave in my life.'" Could a vital truth ever be expressed with greater force?

VOGUE IN PSYCHIC BOOKS

There seems to be a new vogue in psychic books. The demand for them was never so great as at the present time. We are told by Mr. Clifford Potter, the new manager of Riders, that Reginald Hegy's *Witness Through the Centuries* has attained to the fifth impression within three weeks, and that Paul Brunton's *A Search in Secret India*, a 15/- book, has reached its second impression within three days. We venture to predict that once the public wakes up to the great issues involved in psychic science, our popular books will turn out as the best sellers in the world.

SELFISH CONTROL

Do spirits control Mediums for selfish ends? We take the following answer from an address given by "Guide Patrick" at the Sunlongta Circle which was commenced about thirty years ago by Mr. and Mrs. Harrison, of Wylde Green, Birmingham: "As you may know, there are always those on this side who are on the alert for the possibility of controlling an earth sensitive for their own ends and experience. Therefore no sensitives should sit for control unless they first seek for the power to open and close themselves *at will*—to open only to what is desirable and to shut the door to all but that which will aid spiritual advancement. Unless they do this, and keep strict guard over their thoughts and desires, even their guides and helpers cannot always shield and guard them as they would, when sensitives have supplied certain conditions which have attracted what even they themselves may not have desired.

CONGRATULATION TO DR. F. H. WOOD

Dr. F. H. Wood, of Blackpool has been installed as the President of the Blackpool Rotary Club. We trust that he will do as splendidly for Rotarianism as he is doing (with the Rosemary investigation) for Psychical Research.

LESSON OF THE ANT EVOLUTION IN DANGER, SAYS MRS. ST. CLAIR STOBART

"GO to the ant, thou sluggard, consider her ways and be wise." This is what Mrs. St. Clair Stobart bade her hearers do when she spoke to them at the Grottrian Hall, on Sunday morning (July 22nd). But we were to "consider" them from a very different view-point from the one the Preacher had in mind, and the wisdom we were to acquire from our considering was of an entirely different order.

Quoting largely from Maeterlinck and from Ouspensky, Mrs. Stobart conducted her audience in imagination through the marvellous colonies of the white ants in various Eastern countries. She showed them the amazing superstructures erected by the ants in Australia, where "an average termitary of about four yards in height would correspond, on the human scale, to a skyscraper of 500 or 600 yards high, structures often so compact that they are undamaged by the biggest trees falling on them. She described the marvellously ventilated corridors below-ground, where "under a dome of chewed wood in the centre of the city, there is a round mass, which, if enlarged to human proportions, would be more stupendous and lofty than the dome of St. Peter's at Rome." The termites have their nurseries, their royal boxes, their cemeteries and their special floors for the cultivation of mushrooms;—and *then*, while her hearers were filled with the sense of the marvellous—the speaker drew attention to the other side of the picture!

"What," she asked, "does evolution really stand for? By tacit consent, it stands for *progress*." But listen to Ouspensky: "The original organisation of the bee-hive and the anthill, in the remote Past, undoubtedly required reasoning and logical intelligence of great power" . . . but "the continued existence of both bee-hive and anthill did not require any intelligence at all." Many of the workers are now blind, they have lost wings and sex—they have in fact lost their ability to evolve, simply "because their intelligence went against their evolution . . . because, in thinking they were helping their evolution, they managed somehow to arrest it." "They renounced the idea of higher knowledge, of inspiration from outside, and placed their faith in their own knowledge, their own powers and their own understanding of the aims and purposes of their existence." Ouspensky continues: "They (bees and ants) organised the whole of their life on the principle of a kind of Marxism, which seemed to them very exact and scientific. They realised the socialistic order of things, entirely subjugating the individual to the interests of the community—according to their understanding of these interests. . . . They thwarted the aim of Nature—the development of individuals, on which the possibility of evolution is based. . . . They strove to subjugate Nature. They ceased to express the laws of Nature individually and began to express them only collectively." And it is in this respect that Maeterlinck says of them: "These wretched insects thus become the heralds, perhaps the precursors of our own destiny." . . . The discipline (in their colonies) is more ferocious than that of any Order known to man. . . the voluntary submission to laws or regulations is unparalleled in any human society. . . . The sacrifice and misery of the many for the advantage or happiness of none. . . . Communism pushed to the limits of cannibalism and coprophagy."

"The termite," continued Mrs. Stobart, "is doubtless terribly proud of his exclusiveness and his diabolically successful system of communism; but this success has been acquired at the expense of progress. . . . They have become scornful of an influence from outside the darkness of their own dismal termitary; and so, says Maeterlinck, the species which appear to us the most

highly civilised among insects, seem also the most enslaved and the most pitiable. And he goes on to suggest that we humans are drifting towards this same cruel fatality.

"Evolution means *progress*. The daily death-roll on our roads, the death-dealing power of bombs from the air, poison gases, the Great War—do these really mark advancement? Do we not see around us now examples of the curtailment of liberty for the supposed benefit of the Community? That way leads not to advancement, but to retrogression.

"I suggest," said Mrs. Stobart, "that we to-day are in a similar plight to the ants. Our mechanical inventions are leading us away from the only line of evolution possible for Man—*spiritual evolution*. As I see it, Spiritualism (if properly handled) has as its purpose the salvation of civilisation and of human evolution. . . . It alone affords us an insight into life on a higher plane and reminds us that if we would escape from the stagnatory mechanism of the communistic termitary, we must look outside and beyond our earthly anthill for inspiration. We have the knowledge which could enable us to do this—to wrench that flaming sword of war and wickedness from the hands of those who wield it, to force an entrance, to point mankind not to the Tree of the Knowledge of good and evil, but to the Tree of Life—of everlasting Life. And therefore I remain an ardent Spiritualist."

PORTRAITS OF THE DEAD

Considerable interest was shown last Monday (July 23) evening at the Grottrian Hall, London, in a lantern demonstration by Mr. Frank Leah, the clairvoyant artist of portraits of spirit people he draws for his sitters. His sketches and the photographs which the sitters subsequently unearthed showed a striking identity.

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FOREIGN NOTES

DIRECT WRITING AT ORATINO

SOME remarkable direct writing was obtained at one of the seances at Oratino with the Medium Di Giacomo, and related at length by Dr. Amicarelli in *Ali del Pensiero*.

While the Medium and sitters were holding hands, an object was heard to fall on the centre table and the Control announced that it was the book "Il Convegno Celeste" by N. D. Cambon, which had been brought from a table at the far end of the room. He then asked Dr. Amicarelli to open the book at hazard and place a blank sheet of paper from a block on the table between the pages, saying that he would try to reproduce upon it the last sentence on the page. Dr. Amicarelli did as requested and on asking which had been the page hit upon, the Control replied "Page 138." The Medium's head then touched the book for an instant, his hands being held.

After a few seconds the Control announced that the experiment had been successful, even doubly so, for the lines transcribed would also be found underlined in a copy of the same book in Dr. Putaturo's study at Carovilli, 90 kilometres distant.

When the light was turned up the sheet was found inserted at page 138 and the last sentence was written on it in ink.

Dr. Amicarelli observes: (1) The Medium had no pen upon him, nor was there pen or ink on the table. (2) The writing resembled that of the Medium, whose hands, however, had been continuously held, so that he could not even touch the book, which had also been closed by the Doctor after the insertion of the blank sheet. (3) The time occupied was too short to allow of the writing being produced by normal means. (4) In the silence which reigned in the room the scraping of a pen would have been heard. (5) The Doctor had opened the book at hazard in the dark; yet the sentence transcribed and the number of the page were found to be those indicated by the Control.

Two days later the fact of the underlining of the passage in ink at Carovilli was verified, although Dr. Putaturo knew nothing of the seance at Oratino and had never underlined anything in his copy of the book.

A photograph of the written page is reproduced with Dr. Amicarelli's article.

A PHANTOM SHIP

Mondo Occulto relates that a phantom ship is often seen off the coast near Athens. Five hard-bitten fishermen have sworn that every evening they meet a mysterious sailing vessel which vanishes as soon as they approach it. They never see any human being on board, but a woman's melodious voice is heard, and its indescribable charm first drew the fishermen near to the vessel, when to their astonishment it vanished.

The men observed the phenomenon for several evenings before speaking of it on shore, as at first they believed themselves victims of hallucination, but the matter came at last to the ears of the Society of Psychic Sciences, which is investigating it. The president of the Society was inclined at first to attribute it to collective suggestion, but admitted that it might be caused by the spirits of the victims of a shipwreck which took place near the spot.

NEW RESEARCH INSTITUTE

The first number of a new paper, *Il Nuovo*, appeared in Rome on April 21st, the Birthday of Rome. It was issued in connection with the foundation of an Experimental Institute of Ultrapsychic Sciences, to be named "Arnaldo Mussolini," in memory of the Duce's brother, who was deeply interested in these studies.

Many well-known scientists, including Bozzano, Richet, Petrusch, Stoppoloni, were in favour of the foundation of such an Institute, which has now been opened in the Galleria San Marcello, Rome.

A DENTIST IN THE BEYOND

"Trivialities! Has anything worth while ever been given?" If nothing else survives, this question does. P. Voigt, in *Zeitschrift für Seelenleben* (May, Leipzig) reminds his readers of one of many instances of scientific information having been received from the discarnate. Seven years ago a well-known dentist in Chemnitz died without revealing the formula for a most excellent dental filling he had long been using. Nothing relating to it was found amongst his papers, and his partner and successor so regretted being no longer able to use this approved composition, that he and the dentist's widow determined to try and recover the formula by super-normal means. They sent a picture and some intimate personal possessions of the dead man to a well-known Medium—who, however, knew none of the persons concerned, nor what it was they hoped to obtain through her. She had barely opened the small parcel and touched its contents, when a spirit announced itself, gave the name of the late dentist and then proceeded to dictate to her with the utmost exactitude the complete chemical formula for the dental filling.

MEDIUM SHOWERS OATS

Publicity of an unsavoury kind was given a few months ago in the Continental Press to Frau Eira Hellberg, the Secretary of a Swedish organisation for international University investigation of psychic phenomena. It was said that she had kidnapped and kept against his will in Stockholm, Lajos Pap, an apocryphal Medium of Budapest. In answer to these and other charges against Frau Hellberg a script of 30 typewritten pages is now being circulated. It attacks several prominent Continental researchers who chose to keep aloof from Frau Hellberg's organisation and uses language which will shut the few remaining doors that had been left open for the new society. Our interest in this script is due to the account of the six seances with Lajos Pap which it publishes. According to Frau Hellberg the sittings have undoubtedly shown that he was a genuine Medium. In one of these sittings, while Pap was controlled by the wrist, there was a shower of nails, in another a shower of oats. The latter took place in red light "and one could hear the pattering of the seeds not only within the circle but all over the room. When we switched on the light three-quarters of the floor of the big room was covered with oats."

THE EVIL EYE

Dr. Emilio Servadio has recently published an interesting pamphlet (illustrated) entitled "The Fear of the Evil Eye." This fear is widespread in all regions of Italy, especially perhaps in Tuscany and the South and forms an interesting subject for study from various points of view. Dr. Servadio deals with it more especially from the psycho-analytical side and cites many curious examples in support of his theory.

VISITORS FROM ENGLAND

Under this heading *Ali del Pensiero* mentions the recent visit to Rome of Mr. J. A. Findlay and his greatly appreciated lecture in Miss E. Barrett's studio, with Signora Cartacci in the chair and that of Mr. John Lewis, Editor of *The International Psychic Gazette*, to San Remo where he was the guest of Mrs. Hack and gave a largely attended lecture in her villa.

NO POLICE SUPERVISION

An exemption has been granted to psychic societies in Italy by Mussolini of the presence of police at any of their meetings, while it is insisted upon for all other meetings. This statement was made by Mr. E. A. S. Hayward, O.B.E., in a lecture on his world-wide psychic experiences at Edinburgh Psychic College last Friday (July 10th).

SPIRIT GUIDES

By W. H. EVANS

THE doctrine of guardian angels is very comforting to many hearts. It appeals to our affections, giving us a feeling of the protection and care exercised by a higher world. Poets have rhapsodised and artists grown sentimental over the doctrine, and if Spiritualism does no more than restore to its right place this doctrine of the Church, it will deserve our gratitude.

Like many other ideas which a rationalistic age described as mere imagination—though what we should do without imagination it is difficult to know—the conception of “guardian angels,” is now seen to be true. To many they are their own loved ones who have passed “beyond these voices.” One, indeed, feels a kinship with them; the angels are no longer exclusively a special creation, but sometimes men and women who knew the lure of the flesh and the many pitfalls of earthly life. They can guard, because they have passed through earthly experience and learned many lessons.

One cannot take exception to this idea, but there is a danger that, like many other things, it is becoming cheapened and degraded from its proper place.

To-day, there is, amongst Spiritualists, much talk of guides and guidance; and, if one can believe the utterances of some people, the guides have a very onerous task, for they are made responsible for all manner of trivialities. Instead of robust faith, we have a maudlin sentimentality which speaks of “the dear spirit-guides,” whose ardent care is directed to helping one from dropping a teacup; or maybe, if one has made an error in keeping an appointment, one is told that the guides did not wish one to do so. It is a pitiful display of mawkish feeling and abject credulity.

It never seems to occur to these people, good as they wish to be, that spirits have a busy life, and that the great purpose of our earthly existence would be defeated if they acted as buffers between us and the necessary experiences of this world. The sturdy and robust soul revolts at the thought that he is surrounded by guides ever ready to wrap him in a blanket and carry him over the rough places of life. Indeed, if this conception of spirit-guides were right, then they would be very busy making weaklings and defeating the purpose of our earthly pilgrimage. The function of spirit-guides is not to save us from pain and suffering, but to help us develop our inner resources so that we may become morally and spiritually robust.

It is a pity that Spiritualism should, by over eager credulity on the part of many of its followers, tend to degenerate into a superstition. Those who accept any and every phenomenon as the work of spirits, and resent criticism when things happen to go wrong, are doing the cause a grave disservice. It is far easier to acquiesce in a wrong than stoutly to expose it. If our spirit-guides are to be degraded in the manner they are by credulous Spiritualists, it would be better for us to be without their ministrations. Happily, they are better than those they seek to lead. The idea that they are responsible for our petty human failings cannot be too strongly opposed.

Without realising it, many are making spirit-guides the scapegoats for their own shortcomings, and glossing over their lack of development by attributing to spirit-agency what is best explained on ordinary grounds.

A DREAM ESSAY

How an eleven-years-old school girl won, with a dream essay, the silver cup of the Makower essay competition which is open to about 10,000 elementary school children from all over London, was told in the *Daily Mail* (July 18th). Her name is Doreen Peel. At the London Museum she saw a tableau of a Saxon invasion of London. In her dream the tableau came to life. Next day she wrote it all down and to her delight won the prize.

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THE VANGO FUND

Sir,—I would like to thank those who have so kindly responded to my letter appealing for Mr. J. J. Vango. Up-to-date I have received £24 14s. 0d.—nearly enough to assure him an extra 10s. per week for one year. One or two who have contributed have promised to send further sums later on, so I hope we shall be able to continue the weekly payments for a longer period. Further sums will be gratefully acknowledged.

All donations received have been acknowledged excepting the following sent anonymously:—A Postal Order for £1 0s. 0d.; “A.G.” 10s. 0d.; “A Grateful Sitter,” 5s. 0d.; “Anon,” 2s. 0d. E. W. STEAD.

* * *

HAUNTED HOUSES

Several cases of haunting have been reported recently in the Italian newspapers; one in a villa in Via Corredoni at Verona, another in an empty house at Voltone, near Ferrara, and a third at Trave, near Ancona. Here the cords fastening animals in a stable were cut or untied, furniture was moved about, stones were thrown and there was even the apport of a key.

These phenomena took place regularly for several evenings at 7 p.m. in the presence of the priest and the police, although the premises were thoroughly searched before and after. Finally, the local doctor, remaining alone in the house, the phenomena were repeated before his eyes.

Ali del Pensiero remarks that the strangest phenomenon of all is that the papers attribute all these happenings to the work of one mischievous boy, who is supposed to have “confessed” to the police!

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AUGUST

The College Library and Reading Rooms are open during August. Private appointments may be booked with reliable mediums.

"Psychic Science"

VOL. XIII. No. 2. (Illustrated) JULY, 1934

Editor: STANLEY DE BRATH, M.I.C.E.

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Sun., Aug. 5th, at 7 p.m. Speaker: Mrs. CHAMPION Clairvoyante: Mrs. Helen Spiers. DE CRESPIGNY

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THE HEALTH PRACTITIONERS DEFENCE ASSOCIATION

This Association has been formed by unregistered practitioners of all denominations, for the purpose of opposing the proposed "Medicines and Surgical Appliances (Advertisement) Bill." Applications for membership are invited from anyone practising medicine or healing. Subscription £2 2 0. Donations to the Fighting Fund are also solicited. All subscriptions, donations or communications should be sent to Mr. J. W. SMITH, Secretary, 36, Abington Avenue, Northampton, the only authorised person to receive same.

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SUNDAY, JULY 29th, 1934

11 a.m.—Mr. Lewis Jefferson.

Clairvoyant: Mr. Glover Botham.

6.30 p.m.—Mr. Ernest Hunt.

Clairvoyante: Mrs. Helen Spiers.

Sunday, August 5th, at 11 a.m. Rev. C. DRAYTON THOMAS.

Clairvoyante: Mrs. Stella Hughes.

Sunday, August 5th, at 6.30 p.m. Mr. HORACE LEAF.

Clairvoyant: Mr. Horace Leaf.

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OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, July 30th—Speaker: Major Leith-Hay-Clark.

Clairvoyant: Mr. Thomas Wyatt.

Wednesday, July 25th—Speaker: Rev. C. Drayton Thomas

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Re-commence Monday, Sept. 3rd

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).
(Suspended till Sept. 3rd)

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).
(Suspended till Sept. 3rd)

8 p.m.—Mr. Hendry's class for development of the healing faculty.
(September, date to be announced)

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).
(Suspended till Sept. 6th)

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

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Thursday, August 2nd. 2.30. Mrs. Helen Spiers.

Thursday, August 9th. 2.30. Mrs. Stella Hughes.

Wednesday, August 15th. 2.30. Miss Lily Thomas.

Thursday, August 23rd. 2.30. Mrs. Helen Spiers.

Wednesday, August 29th. 2.30. Mrs. Rose Livingstone.

By Appointment:

Mr. Glover Botham

Miss Frances Campbell

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Sun., July 29th, at 6.30 p.m. Mr. PERCY SCHOLEY

Wednesday, August 1st, at 7.30 p.m. - Clairvoyance

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APPORT FROM THE GRAVE

SOME HIGHLY UNUSUAL STORIES

WHERE do apports come from? It is certain that they come from somewhere, *i.e.*, they are objects that have been in existence as personal or derelict property. In a few instances their source of origin appeared to be rather gruesome. They were claimed to have come from graves.

The controls of Charles Bailey asserted that the Babylonian tablets they apported to Melbourne came from funeral mounds, but the British Museum pronounced them forgeries. Against which Conan Doyle advanced the ingenious explanation that such clay tablets are manufactured by Jews in Bagdad, and an object steeped recently in human magnetism may be more "apportable" than an ancient original one.

Florence Marryat, in *There is No Death*, records an apport from her deceased daughter in a seance with Arthur Colman. It was a chaplet of carved wood and steel, a present from the discarnate girl for her mother's birthday. "Aimée," the control, said that it came from her coffin, that it should not be shown to the Medium as the sight would very much upset him. Many months later, when Colman saw it for the first time, he "immediately recognised it as the one he had himself placed in the hands of 'Aimée' as she lay in her coffin."

The first case of definite evidential value is to be found described by Dr. L. Th. Chazaraïn in a pamphlet, *Scientific Proofs of the Survival of the Soul*. (See *Encyclopædia of Psychic Science*, p. 14). Two chaplets specially marked by him in the presence of a Medium and placed into the screwed-down coffin, floated down two and four days later from the ceiling in a spiral course. The first chaplet was surrounded with a little wadding which smelt of the corpse.

The most astounding of this type of incidents was recorded as follows by Col. H. S. Olcott in *People from the Other World* (p. 355):

"On October 24th, 1874, at the Eddy homestead in Chittenden "in the dark circle, as soon as the light was extinguished, 'George Dix,' addressing Mme. de Blavatsky, said: 'Madame, I am now about to give you a test of the genuineness of the manifestations in this circle, which I think will satisfy not only you, but a sceptical world beside. I shall place in your hands the buckle of a medal of honour worn in life by your brave father, and buried with his body in Russia. This has been brought to you by your uncle, whom you have seen materialised this evening.' Presently I heard the lady utter an exclamation, and, a light being struck, we all saw Mme. de B. holding in her hand a silver buckle of a most curious shape, which she regarded with speechless wonder. When she recovered herself a little, she announced that this buckle had, indeed, been worn by her father, with many other decorations, that she identified this particular article by the fact that the point of the pin had been carelessly broken off by herself many years ago; and that, according to universal custom, this with all his other medals and crosses must have been buried with her father's body. . . . Her father died July 15th, 1873, and she, being in this country (United States) could not attend his obsequies. As to the authenticity of this present so mysteriously received, she possessed ample proof, in a photographic copy of her father's oil portrait, in which this very buckle appears attached to its own ribbon and medal."

It is difficult to see how this famous incident, so often quoted in theosophic literature, can be explained away.

We wish to draw attention to an advertisement on page 453 announcing the formation of The Health Practitioners Defence Association for the purpose of opposing the proposed Medicines and Surgical Appliances Bill. The Bill aims at restricting the freedom of medical consultation to registered practitioners.

THE GARDEN OF WAITING

Sir,—I have for some time conducted scientific experiments on Reincarnation and must therefore openly state that the information stated by Mr. Crompton-Smith of Wellington, New Zealand, is misleading although obviously written in good faith.

For some time I have used *hypnosis in the deep trance state* to ascertain the possibility of proving prophetic dreams, never having believed in such a thing as reincarnation. Nevertheless by my unbiassed investigations, I was shown to be wrong. I would like to recall two sittings which took place during the last fortnight in which the following people were present: Dr. E. T. Jensen, Dr. Radwan, Mrs. Goulding, Miss Goulding, Mrs. Stella Hughes, Mrs. Freeman, Professor Fryberg, Mrs. Erskine, Miss Douglas-Pennant, Lady Stuart-Menteith, and the Mediums used were Miss Canon, and Mrs. King. I had not met with the mediums before, and they were placed in *hypnotic trance* without previous conversation on any matter whatsoever. The witnesses will testify to evidence pointing to the fact that we (1) live more than one life; (2) live on more than one planet; (3) memory persists in the minutest detail from the present day, traced backwards through all our earthly life even to the date of birth, and before that during gestation to conception, and before that to a period of stay (which seems to be constant at two years) in "The Garden of Waiting" protected by the "Blue Sisters" and the "White Brothers", who select our next physical body in accordance with what we deserve from our progression or regression in the past. Previous to having entered "The Garden of Waiting," all my cases have lived for not less than 300 and not more than 2,000 years on another planet, and the favourite planet is Venus. Going still further back, we come to the time when they were last on Earth, most being here during the Roman period, and they describe their lives most accurately on earth during this period B.C.

All my subjects to date (although not specially picked except for their suitability to be placed quickly in a deep trance state) state that they were either murdered, or committed suicide during the last earthly life. As I am only on the edge of this research into this fascinating study, it would be premature to draw any conclusion on this point or put forth any theories based on this information.

(DR.) ALEXANDER CANNON.

THE PHANTOM SLAYER OF MEXICO

A ghost is accused in *Everybody's Weekly*, July 28th, of a series of gruesome murders that had Mexico City for their scene. The belief was that a mad killer of the Jack the Ripper type was abroad until an unidentified man, stabbed mortally through the heart, lived long enough to describe the attack and gasp out: "It was the phantom of Don Juan Manuel that knifed me."

The only solid part of the phantom was a bejewelled dagger whose encrusted rubies and diamonds flashed in the semi-darkness. He drew his own knife but when he plunged it at his assailant the weapon had cut through thin air.

Don Juan Manuel is a legendary figure who lived in Mexico City in 1636. It is said that he got into the clutches of black magicians and committed a series of atrocious murders. Finally, at the sight of a phantom procession of his victims, followed by a coffin containing his own body, he confessed his crimes and was hanged.

The story is well got up but there can be little doubt that if the story of these murders is true at all, a very human fiend is behind them.

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Foreword by J. C. CANNELL.

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