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AFTER-LIFE RELATIONSHIP OF MARRIED PEOPLE

By REV. G. A. SEXTON

ONE of the questions that inevitably arise, as soon as people understand that the spiritual world is a real place, where we shall meet each other again in real life just as here, is: what will be our relationships to each other in that world? What will be the relationships between parents and children; between brothers and sisters; and between husbands and wives?

The answer in the revelations of those worlds that were given to Swedenborg, is that they will be exactly the same as they would be in this world, if we could continue in this world indefinitely, and if we could acquire here the gift of seeing each other as we really are, as to the innermost feelings and character.

In that world, we are told, we shall meet and know everyone that we really inwardly want to meet. Swedenborg writes in *Arcana Coelestia*, (70): "In order that I might know that men live after death, it has been granted me to speak to and to be in company with, many who had been known to me in the life of the body, and this not merely for a day or a week, but almost for a year, speaking to, and having intercourse with them, just as in the world." This was written early in the period of his experiences. Many of these spiritual world acquaintances continued into many years; and he states later that he had met almost all whom he had known in the life of the body.

From the fact that he knew those whom he had known in the life of the body, it follows that at the beginning the likeness is such that recognition is possible; but, as we advance, and the inner character is more and more expressed in the outward features, the appearance will seem to change. Even in this world it is so. If we met the friends of our childhood after twenty or thirty years, we should not know them even here; and there the changes are more complete, because they are the expression of the inner character.

Therefore we read again in *Heaven and Hell* (457):—"When the spirit of a man first enters the world of spirits . . . he has a face and tone of voice similar to that which he had in the world, because he is in the state of his exteriors, and his interiors are not yet disclosed. This is the first state of man after death; but afterwards the face is changed and becomes entirely different, because it assumes the likeness of the affection, or ruling love, in which the

interiors of his mind were, when in the world, and in which his spirit was while within the body; for the face of the spirit of a man differs exceedingly from that of his body. The face of the body is from the parents, but the face of the spirit is from his affection, of which it is an image. Into this the spirit comes after the life of the body, when the exteriors are removed and the interiors are revealed. This is the third state of man.

HOW APPEARANCES CHANGE

"I have seen some spirits shortly after their arrival from the world, and I knew them by their face, and speech; but I did not recognise them afterwards, when I saw them again. They who were in good affections appeared then with beautiful faces; but the faces of those who were in evil affections were deformed; for the spirit of man viewed in itself is nothing but his affection, the outward form of which is the face. These changes of the face take place because, in the other life, no one is allowed to counterfeit affections which are not properly his own, nor consequently, to put on looks which are contrary to his real love. All who are there are brought into such a state as to speak as they think, and to show by their looks and gestures what is their will. Hence it is that the faces of all spirits become the forms and images of their affections; and therefore, all who knew each other in the world know each other in the world of spirits, but not in Heaven nor in Hell."

To this quotation should be added, by way of explanation derived from other statements, that though all do not know each other in Heaven or in Hell, those who have similar affections, and so wish to remain in friendship with each other, do know each other even there; somewhat in the same way that those who have known each other as children here, but have remained in friendship till adult years, still see in their grown friend the same personality as in the companion of their childhood. Swedenborg here indicates that he knew that these were the same people, though they were changed. Through all changes there still remains a certain sameness, for even here the character shows through the features, for those who are able to see beyond the very external; but what may be called the accidents of earthly conditions are lost.

Consequently, such relationships as the ties of kinship are submerged by the affinities of the soul. There will

be a link between parents and children, and brothers and sisters, to the extent that training under similar Earth conditions has developed a similarity of character; but, so far as the ideals are not similar, they will each go their own way, following their own tastes, seeing each other less and less often, until, after a time, the result will be just the same as it would be in this world, where the son goes off and makes his own home in different society and a distant country.

Life there not being for a few years only, but for eternity, after long ages, the Earthly ties are practically forgotten, except when there is some special reason to recall them, for no memory is absolutely lost; and the spiritual relationships alone are considered.

MARRIED PARTNERS

In the case of married partners, who are truly united in the spiritual sense of the word, the tie that binds is not merely an Earthly one, not the legal ceremony, nor the registration, nor the living together in one house, but an inward agreement of soul quality; and therefore, that union continues, in the cases where it is a true spiritual marriage, and becomes more and more sacred to eternity.

Swedenborg tells us that people are born in pairs. As everything in Creation is produced as the expression of the love and wisdom of the Creator, therefore everything has two qualities, one related to love and the other to wisdom; and the different combinations of these produce the infinite diversity of the things in Creation, from the electron up to the human soul. Everything is in pairs, and these pairs are again in pairs. Thus, every man and woman has in him or her the qualities of affection and understanding; but in some natures the affection rules, and these persons are women; while in others the understanding rules, and these are men. The essential difference between man and woman is one of mind, or soul characteristics, and the bodily differences are the expression of these, as all bodily form is the expression of the life within, which has built it. Consequently, no individual is complete alone, but it needs the two united to make one complete unit; and units so united necessarily remain together.

To express this inner soul union, Swedenborg was caused to give us a new word in our language; that is the word "*conjugal*" to express that absolute spiritual union of minds, which endures into Heaven; as contrasted with the Earthly agreement, or mere outward fascination, called *conjugal* love. Thus in his work on *Conjugal Love* (98) he writes: "The love here described is love truly *conjugal*, and not the common marriage love also called *conjugal*." The word used in the first place in the Latin is *conjugalis*, which implies a union that makes the things united more actually one, than that which is implied by the word *conjugalis*, used in the second place; so that it is impossible to translate this sentence into English without distinguishing the two words."

Of this conjugal love he writes in *Apocalypse Explained* (1,000): "They who are in love truly conjugal, after death, when they become angels, return to their youth and adolescence. The males, however worn out with age, become young men; and the wives, however worn out with age, become young women. Each conjugal partner returns into the prime, and into the joys of the age in which conjugal love begins to heighten life with new delights. . . . Into this state, first exteriorly, afterwards more and more interiorly, to eternity, the man comes, who has shunned adulteries as sins, and was inaugurated by the Lord into conjugal love while in the world."

Again in *Conjugal Love* (321): "Because the sphere of love from the wife, and the sphere of understanding from the man, is constantly flowing forth, and because it perfects the conjunction, and because it is around them and unites them. . . ., by the death of one of them, the two are not separated, because the spirit of the departed one constantly cohabits with the spirit of the one not yet departed; and this even till the death of the other;

when they again meet and reunite themselves and love each other more tenderly than before, because they are in the spiritual world."

Also, in *Heaven and Hell* (372): "Two married partners in Heaven are not called two but one angel. This is what is meant by the Lord's words 'He that made them in the beginning made them male and female, and said, for this cause shall a man leave his father and mother, and cleave to his wife, and they two shall be one flesh. Wherefore they are no more two but one flesh.'"

It must be admitted, however, that many unions on Earth, even some fairly smooth running ones, are not conjugal, but only conjugal. In these cases the same thing happens that does in such cases on Earth when the one partner is removed first by death.

There are many reasons, often beyond our understanding, why people may not be able to meet their own conjugal partner on Earth. Many people's natures are not developed to a stable enough condition on Earth to enter into conjugal union which shall be eternal; some, because of duties and conditions in life here, have to pass their life alone; and, in other cases, one of the partners may have been taken to the other world in childhood, so that they cannot meet on Earth; but, all who reach Heaven, will ultimately find their true other half there if they have not here; and young people, who have gone there early in life will meet their mate there. We are given, by Swedenborg, some very beautiful descriptions of how such young people meet and recognize each other, and two full descriptions of marriage services in Heaven.

THE TEACHING OF JESUS

As Swedenborg's teachings are essentially Christian, the question is sometimes asked, whether this is not a contradiction of the teaching of Jesus who is reported to have said, "In Heaven they neither marry nor are given in marriage."

This difficulty arises from translation, due to the fact that there are not so many words in English to define different sorts of associations between men and women, as there are in the Hebrew. The Gospels, as we have them are written in Greek; but the Jews who were speaking to Jesus, when he said this, were quoting from the Hebrew Scriptures, and so must have been quoting Hebrew. The word used, and quoted by them in the Hebrew, not only does not mean marriage as a spiritual union, but does not mean what we should call a marriage at all. It might be translated a marriage of convenience, but is used particularly to express that sort of union where the man took his deceased brother's wife, probably having a wife of his own at the time, in order to give his brother a legal heir. So what Jesus really said is that they do not do that sort of thing in Heaven; that there is there no marriage of convenience; but, He added, "All are as angels in Heaven," and there all are linked together according to inward spiritual affinities.

AN ABERDONIAN GHOST

In "The New Pepys" Diary in *Truth* of August 15th, there appears the following story of an Aberdonian ghost:—

"Eating lunch with Mr. Hawby at his Clubb, he gave me the story of a ghost that haunted the best bedroom of a certain house in Aberdeen, to the gt disquiet of the tenants. Soe they consulted the Minister thereon. Whose answer was, let him sleep in the haunted room one night and he wd see what he cd do. Presently, in the small hours, ghost, a most dour, forbidding ghost, appeared, scouling at Minister from foot of bedd. But he, nothing daunted, 'Ah! The very ghost I wanted to see!' quoth he, cheerily. 'What may I put you down for to our Kirk Extensioun Fund?' Whereupon this Aberdonian ghost vanisht in the splitt of a twink and never seen again."

HYPNOTISM AND SPIRIT-CONTROL

By HORACE LEAF, F.R.G.S.

THERE still prevails a strong belief that spirit-control is nothing more nor less than hetero- or auto-hypnosis, although a careful consideration of the facts lends no real support to the contention. There are pronounced differences which place them in different categories, notwithstanding the belief, often entertained by Spiritualists, that spirit-control is caused by the controlling spirit or spirits hypnotising the Medium.

Imperator, the famous control of the Rev. Stainton Moses, pointed out many years ago that whilst these two psychological states are analogous, they are not identical, and my own extensive experience supports this.

As a rule, subjects can be hypnotised according to their degree of subjectivity very easily and quickly. A good hypnotist can often cause his subjects to pass into a state of complete artificial somnambulism in an instant, whilst auto-hypnosis can frequently be almost as quickly induced. The subject usually needs no practice, but responds successfully on the first occasion.

It is seldom, however, that such quick results are obtained by spirit-control. As a rule, the change of personality is slow and progressive and involves a number of mental and physiological reactions which are not to be found in cases of hypnotism. Indeed, hypnotists are so unacquainted with them, that if they occurred they would be perplexed and perhaps not a little nervous.

There is, as far as I know, no record in the history of hypnotism showing that subjects experience, before passing into the hypnotic state, pressure about the frontal lobes of the brain, including intense pressure on both temples. These sensations are so common among developing Mediums that they have become well-recognised indications that "control" is developing. In addition, developing Mediums are subject to gradual and progressive muscular reactions which are foreign to the normal state and to hypnosis. These usually take the form of tremblings of the limbs, especially the hands, coldness up and down the spine, occasional slight biliousness, owing, it seems, to a change taking place in the sympathetic nervous system at the great plexus known as the solar plexus.

CAUSES OF DISCOMFORT

Very often flushes of heat cause discomfort and occasionally perspiration which cannot be attributed to the temperature of the room in which the Medium is sitting. In many instances there may be reverse sensations, experienced at the same time and in the same environment by different would-be Mediums.

There are, however, some reactions similar to those often experienced by hypnotic subjects at the moment of passing under the operator's control. These include loss of muscular tone, giving a pleasant feeling of relaxation, which no doubt largely induces it, as most hypnotic operators request their subject to relax as much as possible. Also, there may supervene a partial somnolence which may deepen into a sleep during which the subject is normally conscious of nothing. At this stage, the sub-consciousness rises above the mental limen and the subject is successfully hypnotised to an excellent degree. Some Mediums experience almost precisely similar reactions; and when unconsciousness occurs, the "control" manifests.

At this point, however, there is a marked divergence between the Medium and the hypnotic subject. Whereas the former claims to be either another person or directly influenced by another person who is said to be a disembodied entity, the hypnotic subject claims to be nothing more than the operator wishes him to be.

Seldom do hypnotic subjects exhibit supernormal

powers, whilst Mediums commence at once either to exhibit them or try to exhibit them. The degree of their success in this respect determines their mediumistic merit.

Controlled Mediums will, furthermore, resent the assertion that they are under the control of a living operator including themselves, and are delighted whenever it is taken for granted that they are under the influence of a disembodied spirit.

SOME MEDIUMS UNHYPNOTISABLE

Equally strong evidence of the difference between these states is the fact that mediumship has no direct relationship to hypnotic response. I have definitely proved this many times. Many good Mediums are unhypnotisable, while many good hypnotic subjects fail to develop mediumship. In some instances the development of mediumship may actually lessen, and even destroy, any tendency to hypnotisation that may have existed previous to the unfoldment of mediumship.

I closely interrogated a most remarkably sensitive hypnotic subject on her mediumistic possibilities, and she positively denied that she had any mediumistic powers, notwithstanding that she was most anxious to become a Medium, and sat for a long period in the vain effort to develop this form of control. Strangely, in the hypnotic state she occasionally became clairvoyant, but always in regard to things existing in this world. Never once did she see anything which might be attributed to a spiritual state.

On the other hand, Mediums who can get excellent clairvoyance pertaining to the Beyond, utterly fail to experience what may be called "planetary clairvoyance."

That the hypnotic consciousness is in some way influenced by the development of spirit-control, I have no doubt, but usually in the direction of negating it. It is as if hypnotic responsiveness is inhibitory to mediumship, so that the unseen operators responsible for the individual's supernormal powers have to check it. However, there is always the "personal equation" which makes it impossible to do more than speak of the subject in terms of principles, not of scientific laws.

I believe that the weakening of hypnotic response in Mediums is necessary for the purpose of insulating them from being unduly influenced by entities, whether in this world or the next, other than those responsible for the spiritual control of their persons and supernormal faculties.

CAN TELEPATHY EXPLAIN?

MISS JULIA M. SMITH, of Sydney Street, Chelsea, sends us the following interesting notes:

"A curious and evidential incident happened in my dining room on Sunday night (August 12th). An unprofessional Medium was dining with me, and between nine and ten p.m. we, with two others, had a quiet sitting. After a trance personality had spoken, the Medium, by normal clairvoyance, described a little old and very excitable foreign lady in a flowing robe with countless hand-bags around her in which she often lost her possessions. She appeared for my recognition, but 'fitted' no one I knew on the other side. Finally, I remembered that Miss C., a new acquaintance of mine from abroad, had spoken to me of her beloved *Grandmere* as small and very excitable. The spirit gave me a message for Miss C. and expressed her disapproval of her new flat.

"On Wednesday (August 15th), I saw Miss C., who recognised the description of the old lady as being exact, especially the many hand-bags, and admitted that the old lady had always expressed disapproval of her flat. She also told me that *Grandmere* always comes to her clair-audiently at 10 p.m. on Sundays and that she (Miss C.) had asked her to send a message through me."

AMONG THE RED INDIANS

SIGNOR BOZZANO and others continually insist on the value to Psychical Research of the study of supernatural phenomena among native races. Those who are that way inclined could not do better than procure a copy of *Long Lance*, a recent publication by Farrar & Rinehart of New York.

The author of this book is *Chief Buffalo Child Long Lance*, of the Northern Blackfoot tribe of the far North West—clearly a remarkable man. Noted for his intelligence at the Mission School, he later on obtained permission (exceptional for one of his race) to enter a Military School. There he rapidly gained promotion to officer's rank, but nevertheless joined up in 1916 as a simple private, to leave the army two years later as Captain of Infantry, "his body covered with wounds and his breast glittering with medals."

His book, depicting the life of a vanishing race, is profoundly moving from cover to cover; but the part which chiefly concerns psychic researchers and Spiritualists is, of course, the section dealing with the religious beliefs and supernatural happenings amongst the Northern Blackfoot; and it is noteworthy how stress is laid by the author on the importance of the part played in this connection by the mothers of the tribe. The fathers train their sons physically, inculcating endurance and courage, by throwing even small boys of five and six into ice-cold water and subjugating them to severe floggings as an early-morning exercise. But it is the mothers, we are told, who foster in the consciousness of each child the awareness of and reverence for the Great Spirit, and who teach the young that to each of them is assigned from the world of spirits a special spirit to be their guide and mentor. From the women, too, came an inexhaustible store of legends, and "We tried hard to remember each legend, and to live out the moral that it taught us."

With the reverence for their mothers went the reverence for the aged, one of whom (instinctively, or otherwise, applying a truth taught by our modern psychologists) was appointed to go round the camp in the very early dawn and waken the young to the sound of a discourse on moral courage, etc. "At that time of the morning," says Long Lance, "just as we awakened from rest, we would lie still and listen intently to every word he said. Those sayings seemed to pierce deep into us; during the ensuing day his advice would keep coming back into our minds."

MEDICINE MEN

Much is said about the Medicine Man—doctor, lawyer, and priest—often more powerful amongst the tribe than the Great Chief himself; and it was the pride and ambition of every family that from amongst their children should be selected the lad to be trained by the Medicine Man to be his pupil and ultimate successor. This training is long and severe. Above all, the young aspirant has to acquire self-discipline and the art of making himself insensible to pain. Even after the first six months, always spent by the child and his teacher in some far-off isolated spot, the boy will, on his return to the settlement, be looked upon both by his parents and his playmates as a being set apart, possessed of some great secret. Later on he must become adept in clairvoyance, incantations, foretelling of the future, intercourse with the spirit-world, and various forms of magic. In all, the aspirants had to graduate through seven "teepees," or tents, one at the close of each year's training; "like the annual examination in the white boy's school," says the author, "though far more weird; for we youngsters used to gather round and listen to the sounds which came from this teepee, and they awed us."

To get in touch with the spirits while on the warpath

the head of a freshly killed buffalo was needed. When no buffalo was in the vicinity, White Dog (the Medicine Man) would retire into his tent, "to have a little nap," after which he would emerge and give the braves minute instructions where they would find the nearest buffalo. In the subsequent ceremony, the severed head of the animal was slung on a pole, and after certain rites and incantations Chief Long Lance, as a lad, on more than one occasion saw the head begin to swing, to pant, and to emit sparks from its nostril in a most terrifying manner.

A SACRED CEREMONY

Frankly acknowledging that he cannot understand or explain how it is done, Long Lance in later pages describes a ceremony which he had often witnessed, and which took place inside a large tribal tent. The Medicine Man is securely bound, hands and feet, with leather thongs; he is then wrapped bodily in a skin, "like a great cigar," says Long Lance, round which again strong leather straps are wound many times and very tightly drawn. "The living parcel is then placed upright on his feet on the outside of a ring of skins, measuring about twelve feet in diameter. Within this circle of skins, the ground has been thickly studded with long nails, point upwards, and only two inches apart, leaving only in the very centre one small uncovered spot just large enough for two feet of a man placed closely side by side. Normally speaking, the man could not have moved a muscle—some of the thongs were pulled so tight as to draw blood. For a few moments he would stand rigidly upright as placed; but presently, to the drum-beat of his assistants, an undulatory movement would take place all through the "living parcel"; this turned into a rotatory movement; the Medicine Man began revolving round and round the circle of outer mats, faster and faster, until the eye could scarcely follow, until suddenly in one great leap, he passed right across the forest of upturned spikes and stood still and rigid in the tiny central open, unspiked spot.

During the second phase of this sacred ceremony, the Medicine Man—still tightly bound—began a series of incantations, and very soon the air within the enclosure was full of voices. None could see whence they came, though all could hear. They spoke in many languages unknown to the tribe, and sounded eager to enter into communication. But the Medium (to use our word) sought converse with four only, his familiar spirits, or controls. Sometimes his incantations failed to bring any of these particular spirits; but usually one or all of them would break through sooner or later. Then Medicine Man would demand of them, and obtain, healing for certain of his patients, answers to questions concerning the future, or general directions for the tribe.

The final act was dramatic and terrifying, as the author admits.

A mighty wind swept through the enclosure, the whole tent rocked and swayed, there arose a pandemonium of voices and unexplained noises, and the Medicine Man before their very eyes would be whirled out of sight, to be found an instant later suspended by one foot, stark naked and free of all his wrappings, from the top of the centre-pole of the tent.

"Hurry, hurry!" he would yell frantically, and the men would rush for long poles with which to remove him from his dangerous dangling position. How he got there, no one knows; he said the spirits left him there on their way out."

By these and many other occurrences described, a fundamental agreement is shown with Spiritualistic experience.

M.A.B.

JUDGE DAHL DROWNED FOREMOST NORWEGIAN PROTAGONIST OF SPIRITUALISM

By J. C. GRÖNDAHL, Lecturer in Norwegian at
University College, London

JUDGE LUDVIG DAHL, the foremost Norwegian protagonist of Spiritualism, was drowned (in consequence of heart failure) while bathing near his summer home at Hanko, at the mouth of the Oslofjord, on Wednesday, 8th August.

Ludvig Dahl, who was in his 70th year, had acted as a judge successively in the cities of Troms, Bergen and Oslo, and since 1908 at Fredrikstad in the south-east of Norway.

For many years, he had been actively interested in psychical research. Through regular sittings in his family circle—in which his daughter Ingeborg has proved a remarkably gifted Medium, and at which her two deceased brothers, Ludvig and Ragnar, have been the constant guides—Judge Dahl became convinced of the fact of survival. He intended, after retiring from office next autumn, to give his whole time to the work of demonstrating to his materialistically-sceptical or piously-timid countrymen the truth which he had himself been fortunate enough to realize. His wife, daughter and son, and not a few of their friends joined in this work. And who knows whether he will not now be finding increased opportunities for it?

The leading Oslo newspapers had prominent articles about the dauntless, generous judge and author. His home was open alike to the bereaved and to the psychical investigator, and he placed the records of their seances unstintedly at the disposal of the public in a series of books, among which one is in English: *We Are Here* (Riders, London, 1930). A following book, the Norwegian title of which means "Death! Where is Thy Sting?" is due to appear in English this autumn. The title chosen by the author for this English version was *Life Ahead!* He had seen it and now he has landed.

DR. WALTER FRANKLIN PRINCE

NEWS has been received from America of the passing of Dr. Walter Franklin Prince, founder and research officer of the Boston S.P.R., one of the outstanding figures of modern Psychical Research. He had been gravely ill for more than a year. His brilliant research record, which achieved its peak in the Doris Fisher case of multiple personality, in the study of the Antigonish ghost and in the case of Patience Worth, has been somewhat dimmed by the acrimony with which he warred against the "Margery" mediumship. As a member of the Committee of the *Scientific American* in 1923 he was one of "Margery's" first investigators. After ten sittings, he allied himself with Houdini. Being given further opportunities for study, he witnessed, with Prof. MacDougall, the ringing of an electric contact bell which he held in his lap in daylight. Refusing to commit himself, even in the face of this remarkable phenomenon, an estrangement from Dr. and Mrs. Crandon took place.

Dr. Prince's general attitude might be more understood in the light of a physical infirmity from which he suffered. He was deaf. A feeling of infirmity may have been the main source of the extreme scepticism with which he faced every psychic issue. But not even his critics could question his scientific competence for dealing with the problems of Psychical Research. His wealth of knowledge was almost unequalled, his reasoning lucid, his style vigorous and incisive.

Dr. Prince was an ex-minister of the Episcopal Church. He succeeded Professor Hyslop as Research Officer of the American S.P.R. and held this position from 1920-24 when he resigned and founded the Boston S.P.R. In

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MORE MEMORIES OF TOM TYRRELL

By GEORGE H. LETHEN

DR. F. H. WOOD'S tribute to Tom Tyrrell in last week's issue of *LIGHT* brings back to my mind interesting recollections of that great Medium.

I first heard of Tom Tyrrell in Glasgow, in 1918. I had met Peter Galloway, then President of the Glasgow Association of Spiritualists, and he had told me that if I wished to learn something about Spiritualism, I should hear Tom Tyrrell. I had read much on the subject and made some private inquiries, but at that time had never attended a public Spiritualist meeting.

Taking Mr. Galloway's advice, I went to the Masonic Hall, in Bath Street, Glasgow, and found it crowded. Tom Tyrrell was both speaker and clairvoyant. His address was brief and made no lasting impression on my memory. His clairvoyance was the outstanding feature. It was more detailed than any clairvoyance I have ever heard. He would describe a spirit-being and give a name. When the name and description were recognised, he would go on, reading apparently from a scroll which he said the spirit-being was showing, and give age, residence, date of death and many other details.

On the occasion to which I refer, he gave at least a dozen descriptions of this kind, and they were all accepted as correct by the persons to whom they were directed.

So perfect were the descriptions, that I found myself wondering if they could be explained in any other way than that of collusion between the clairvoyant and the recipients.

At last, one description went wrong. The man to whom it was given was seated behind me, and he said he did not know the name and could not say whether the details were right or wrong. Tyrrell persisted, saying he was sure both name and description were correct.

Then something very interesting happened. Two young men were seated immediately in front of me, and I heard one say to the other: "That should have been given to me—it is all right, every word of it!" "Then get up and say so," said his companion. "No, I won't; I am not a Spiritualist," was the answer, and there the matter ended.

To me, the one apparent "failure" was the best proof of the genuineness of the descriptions, for it disposed of the suggestion of collusion. Afterwards, I heard Tom Tyrrell several times, and always his clairvoyance was wonderful in its detail and accuracy, and in its convincing effects on those who heard it.

Dr. Wood mentions that Tom Tyrrell developed healing powers in the later years of his Mediumship. I had a small—but to me important—demonstration of these powers when, in 1927, I was the speaker at one of the great Manchester propaganda meetings in the Ardwick Picture House and Tom Tyrrell was chairman. In the ante-room, before the meeting, he noticed that my voice was very hoarse as the result of a cold, and at once offered to give me treatment. He passed his fingers lightly over my throat, and made various passes over my head, and assured me I would be all right. I was doubtful, for there was no immediate change. But when I began to speak, some twenty minutes later, I found to my surprise that the hoarseness had gone and that my voice was not only normal, but stronger than usual, and so it continued throughout the whole of a long address.

I have often wondered whether this "cure" was effected by suggestion, or by some power which flowed from Tom Tyrrell's fingers—or possibly both.

1931-32 he was President of the British S.P.R. He wrote: *The Case of Patience Worth, The Psychic in the House, Noted Witnesses for Psychic Occurrences, The Enchanted Boundary* and (in collaboration with Mrs. Allison) *Leonard and Soule Experiments*.

THE UNIVERSE OF SPIRIT

MALACHI'S COSMOLOGY

By GODFREY BURCHETT

IX.—TIME AND SPACE

KANT'S basal doctrine echoes in Malachi's affirmation that time and space, as mankind knows them, are "human inventions." For spirits in the spheres "time and space as you know them, are gone. . . . Will power suffices for our movements. . . . Spirits are not governed by conditions of time and space as ye are. Neither are they confined to one locality." (*M.S.T.*, p. 54). "We are not fettered by space as ye are. We are free as light and air, and our homes are not localised as yours." (*M.S.T.*, p. 55). "Soul can commune with soul independently of time and space, which are your human inventions." (*M.S.T.*, p. 71). "We know no time, no space." (*S.T.*, p. 46). "We are able to influence from a distance—time and space not existing with us." (*M.S.T.*, p. 40).

Space is that property of the universe which makes possible the existence of extended objects and their existence in juxtaposition to and at a distance from one another. Time is that property of the universe which makes possible successive states of the same thing. Manifestly the existence and co-existence of extended things are not possible without space in some form, and change and movement, as successive states of the same things, are not possible without some kind of time.

Very numerous passages in the *Spirit Teachings* show that spirits live in an environment of extended objects. The description of a scene in the second sphere in *More Spirit Teachings*, pp. 93-5, is a striking example. Equally, numerous passages show that spirits live in conditions of change and movement, e.g., "Millions of ages, as you count time, must run their course, and be succeeded by yet again myriads upon myriads, ere the perfected spirit—perfected through suffering and experience—can enter into the inner sanctuary to dwell in the presence of the All-pure, All-holy, All-perfect God." (*S.T.*, p. 152). Mentor "had completed the work of education in which he had been engaged in the fourth sphere." (*M.S.T.*, p. 42).

The record of the scene in the second sphere is throughout an example of the movements of spirits, and references to their movements can be gathered from all parts of the "Teachings." Evidently Malachi's meaning is that spirits are not subject to the limitation of perception and movement that is inherent in the relation of mankind's normal consciousness to time and space.

THE MYSTERY OF EVIL

"You will know one day that evil, as you call it, is but the reverse of good. You can have no unmixed good in your present state. It is an idle dream." (*S.T.*, p. 214). This passage occurs in a message from Prudens (Plotinus). "With the question of evil we have dealt before, and shall deal again; but here we fearlessly say that, save in cases readily discernible, and which bear on their face the marks of their origin, it is not as you fancy. Evil there is enough, alas! nor will it cease till the adversaries be overthrown and the victory be complete." (*S.T.*, p. 126).

In the published *Spirit Teachings* the references to the mystery of evil are not carried further. It is an obvious inference that the truth behind the mystery is among the hidden things.

HAVE WE FREE WILL?

The answer: "Yes."

"The soul is the arbiter of its own destiny; its own judge. This is so in all cases of progress or retrogression." (*S.T.*, p. 228). "This Being, temporarily enshrined in the body of earth, we regard as a conscious, responsible intelligence, with duties to perform, with responsibilities with capacities, with accountability, and with power of

progress or retrogression. The incarnated spirit has its conscience, rude frequently and undeveloped, of inherent right and wrong." (*S.T.*, p. 154). "Man, as a responsible spiritual being, has duties which concern himself, his fellow men, and his God." (*S.T.*, p. 154). "Man makes his own future, stamps his own character, suffers for his own sins, and must work out his own salvation." (*S.T.*, p. 277). "God deals now in no other sort than He has ever dealt with men. He calls them up to fuller light, to higher truth. It is theirs to accept or to reject the heavenly message." (*S.T.*, p. 107). Many passages of similar purport could be quoted from the "Teachings."

The answer: "No."

"You have dimly seen how that lives are moulded by external power, and you have suspected that spirits may influence more than man suspects. So it is." (*M.S.T.*, p. 66). "We almost despair of bringing home to men any knowledge of the way in which affairs in your world are governed by spirits. You have no conception of it, as it does not appeal to your senses, and its workings are not visible." (*M.S.T.*, p. 34). "Advanced spirits influence the thoughts, suggest ideas, furnish means of acquiring knowledge, and of communicating it to mankind. The ways by which spirits influence men are manifold. They have means that you know not of by which events are so arranged as to work out the end they have in view." (*S.T.*, p. 35). "Though you know it not, you are not really free. Your will, as you term it, is always guided by spiritual influences either good or bad." (*M.S.T.*, p. 26).

A POSSIBLE EXPLANATION?

Man, as we have seen, "has within him a standard of right which will direct him to the truth if he will allow himself to be guided to keep it and protect it from injury. If he refuse these helps, he falls into transgression and deterioration. He is thrown back and finds misery in place of joy. His sins punish themselves. Of his duties he knows by the instinct of his spirit, as well as by the teaching of his guardians." (*S.T.*, p. 56). It may be suggested that this passage supplies an explanation of the apparent contradiction of the affirmations cited above. If man chooses to do right, his progress upward after the choice will be helped and made continuous by good spirits, though hindered by bad. If he chooses to do evil, his descent will be hastened and made continuous by evil spirits, though hindered by good. But the explanation is unsatisfying not only because in effect it limits the scope of free will to an initial choice, but also because it leaves untouched the problem whether the initial choice is or is not truly free.

B.B.C. AND SPIRITUALISM

WRITING on the B.B.C. Censorship in *Radio Pictorial*, Mr. Oliver Baldwin says:

"People who are afraid of controversy can never be sure of their own beliefs, and people of that type produce in themselves a negative mind, a mind that is always 'anti' and never 'pro.' We have many of this type in England, and they are well known by the pride they take in the slogan 'We always muddle through.'"

"A year or two ago Spiritualists would never have been allowed to state their beliefs over the air, yet the other day a whole series of talks enabled them to give us points of view that brought great comfort and pleasure to thousands. The banning of the expression of religious opinions is reminiscent of the attitude held not so long ago when Roman Catholics were forbidden to hold certain offices of state, and it was a surprising thing to realise that the B.B.C. held the same sort of attitude with regard to Spiritualism, that numbers so many adherents not only in England but abroad."

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.)

"BEYOND HUMAN UNDERSTANDING"

Sir—Having read with much appreciation the article in the fore front of LIGHT for August 10th, "Can Spiritualism Replace Christianity?" I should like to stress in particular one sentence. With reference to the Divinity of Christ, the writer says: "We are probably attempting to understand mysteries which are beyond human understanding." That wise remark should be constantly borne in mind.

Long ago a reverent inquirer asked: "What is man?" but could not supply an adequate answer. A later seer (Tennyson) holding a flower in his hand, exclaimed: "If I could understand what you are, root and all, and all in all, I should know what God and man is." The same consciousness of a Divine mystery and of human limitation prompted both. If it was fitting in contemplation of the life of God in the flowers of the field and in the souls of men, it is even more so when we are confronted with a supreme example of the presence of God in humanity and recognise One, in the words of Baron von Hügel, who holds "in His human mind and will as much of God as human nature at its best can be made by God to hold."

The intellect is not capable of expressing in poor human words the mystery of this Personality, who can, nevertheless be partially known by His effect, and by some more spiritual and intuitive faculty than intellect. If this partial understanding is attained, the seeker will find significance in the inadequate attempts which have been made to express the inexpressible. Some will feel these to be helpful, and to others they may be a hindrance; but in either case we shall wish to claim for others the liberty we claim for ourselves, and we shall be careful to assume no sort of superiority because we use or do not use such definitions.

HELEN ALEX DALLAS.

(A letter on this subject by Mr. J. B. McIndoe, President of the S.N.U., will appear in next week's issue.)

* * *

REINCARNATION—A QUERY

Sir,—It would be interesting to know whether anyone has received any communication through a Medium giving their previous incarnation as being that of an aborigine, cannibal, black, or even an Eastern or Mongolian. No-one apparently, would like the idea, and it makes one very suspicious of there being any *real* grounds for the theory of Reincarnation when we only hear of people imagining or being told they have been Egyptians or Romans or an equally advanced civilisation. Surely, if it *were* necessary for us to live several lives on this earth, we should have to pass through every experience of every type and nationality in order to get equal experiences.

I.G.A.

* * *

UNIVERSITIES AND PSYCHIC SCIENCE

Sir,—I have read Mrs. McKenzie's article on Psychic Science as a university study (LIGHT, July 27) but, like many other Spiritualists, Mrs. McKenzie does not seem to realise that followers of the "cause" have themselves to blame that Spiritualism has not taken its proper place midst the more material sciences long ago. Theoretically, Spiritualism has a right to demand recognition and take a foremost place in any academic or intellectual precedence, but actually, it is not capable of taking or sustaining a position in any such atmosphere at all. This tragedy is largely due to the fact that a great majority of the exponents of Spiritualism—spiritualistic Mediums—are of that very familiar type, the comfortably built "madam" of uncertain years, who is usually incapable of speaking her native language correctly, and whose education is

neither academic nor intellectual. Many of these good ladies are devout and sincere (God bless them!), and others, not so conscientious, have acquired a veneer which, coupled with their "gift," enables them to pass muster. But, is this the type of Medium on the strength of whose efforts Spiritualism hopes to take its proper place?

When Spiritualists can encourage and present as a predominant type the Medium who is better equipped to approach Spiritualism as a science—the student type, there will be some hope of psychic science taking its true position.

FREDERICK B. RITCHIE.

25, St. James' Square, Edinburgh.

* * *

AN EVIDENTIAL SKOTOGRAPH

Sir,—A year or so ago Mrs. Madge Donohoe forwarded to me a skotograph which she had received in one of her sittings. The entity responsible for the picture claimed that it was my son, who was drowned four years ago in Kentucky. He was nine years of age at the time. There was definite resemblance to my son, but the only picture I had for comparison was taken two years before his passing. A few weeks ago, I was in Kentucky. One of the teachers in the school which he was attending at the time of the tragedy asked me if I would like some snapshots of the boy taken about a week before he was drowned. Among them was one identical in every essential detail to the skotograph from Mrs. Donohoe.

My experience has been that a discarnate being usually shows himself to the Medium as he appeared at the time of death; on the theory, probably, that he will be best remembered as he last looked. The obvious objection on the part of a sceptic would be that, since several photographs of the boy were in existence and the Medium was a friend of mine, it would be possible for her, or her agent, to have seen and duplicated one of these photos. The evidential nature of this particular skotograph is to be found in the fact that when my son appeared on a Donohoe skotograph he revealed himself as he was at the time of death.

ARTHUR FORD.

150 Broadway, New York City.

* * *

A NEW LINE OF RESEARCH

Sir,—I read with great interest (LIGHT, August 10th) the Rev. C. Drayton Thomas's article on this subject, referring especially to Mrs. Leonard's four distinct personalities, and to Mr. Carington's word-reaction tests which were first introduced to us by Jung.

It would appear that Mr. Thomas is not aware of the research which we have been carrying out with the "Psychograph" which I invented and which instrument was financed by the Medical Research Council. In the July number of *Superscience Quarterly* (The Seer Publishing Co., France), on pages 17 to 27 inclusive, Mr. Thomas will see my article on "Measuring Thought" and on page 23 I deal with Jung's word-reaction under heading 11, "Emotional Thought."

The principle upon which the apparatus works (and I believe Mrs. Hewat McKenzie described some details in a previous issue of your Journal) is that minute alterations in respiration and bodily movements are intimately associated with thought and that, by a careful study of these movements, many mental states and thought-processes can be readily interpreted (*vide* article in *Superscience*).

ALEXANDER CANNON.

* * *

MR. J. J. VANGO

Sir,—Would all friends who so kindly responded to Miss Stead's appeal on my behalf please accept my grateful thanks.

J. J. VANGO.

* * *

SISTER CLARE—You are right. The sentence should read "with our eternal hope."

Light

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ASSISTANT EDITOR : : : : DR. NANDOR FODOR

As We See It

"HISTORYLESS" SPIRITUALISM

THE REV. HERBERT CRABTREE (Unitarian) has shown in his books and articles—some of which have appeared in *LIGHT*—that he has a very complete knowledge of Psychical Research and also of the importance to religion of the implications of Spiritualistic phenomena and teachings. It is, therefore, not surprising that he thinks it necessary to warn his fellow Unitarians of the danger of divorcing religion from "the supernatural" (supernormal is a better word) and that he makes a plea (in *The Inquirer* for August 18) for psychical investigation by the Churches. "Are we who profess a free religious faith," he asks "to delegate the task of exploration to the experimental *historyless* religions of the modern world—Christian Science, Spiritualism, and the like? Surely not," he answers, "for though we may grant some validity in their witness, it is only too apparent that they tend to drift perilously in the uncharted sea of the spirit."

Mr. Crabtree knows that it is precisely because the Churches—his own and others—refuse to face the "task of exploration" of "the uncharted sea of the spirit" (by which we suppose he means survival and communication and the problems concerning them) that the need arose and remains for Spiritualist activity. In short—whatever may be said about Christian Science—Spiritualists are doing what the Churches *should* be doing: that is, bearing witness to the facts of Survival and communication and to the spiritual and ethical implications of these facts in regard to this life and that which is to come; and something more is due to them than a grudging admission that there is "some validity in their witness." Spiritualism may, in a comparative sense, be "historyless," but we think Mr. Crabtree will agree it is making history very rapidly. That, indeed, as we understand it, is the basis and cause of his warning.

JUDGE DAHL AND DR. PRINCE

WORLD Spiritualism and Psychical Research have suffered a double blow by the almost simultaneous passing (as recorded on page 509) of Judge Ludvig Dahl, of Norway, and Dr. Walter Franklin Prince of Boston, U.S.A.

Judge Dahl was the protagonist of Spiritualism, not only in Norway, but in the whole of Scandinavia; and

(Continued at foot of next column)

THE GREAT PLAN

By W. J. L. HAMILTON, of Fulford Harbour, Canada

SPECULATION amongst Spiritualists as to the nature of God, of the Devil and of the phenomena ordinarily called Miracles, that appear supernormal, seems prevalent. Perhaps in reaching out to the spirit-world, certain physical facts that recent research has established are neglected.

These facts, frequently alluded to by various writers in *LIGHT*, do not happen to have been assembled by them in logical sequence, else a solution of these problems might be found.

The splitting of the atom into its components, electrons and protons, is no secret, nor is the fact that these are energy, not substance. Energy, defined as "a mode of motion," manifests itself as vibrations which are of many recognized oscillatory speeds, each of which produces etheric waves of proportionate length.

Of all these, our imperfect—because dimensional—senses can only tune-in on a very narrow wave band. Seemingly, vibrations range from the infinitely rapid to the infinitely slow. Regarding these as a gigantic keyboard (this simile is by no means new) we might compare the wave band we can pick up to one octave, all the rest being unperceived. All that we can sense is energy, whether mental or material, and whence can this come if not from the Great Ruling Power we have named God?

If we recognize all energy as His one Great Manifestation to us, we at once get a wonderful picture of Him. Evolution is gradual, not sudden, and so must ours be; so our progress as we pass on is surely only a step into the next octave, and, presumably, dimension, the latter giving us an extended horizon. This we gather from those who have already arrived. These have to lower their vibratory rate before they can communicate with us, so what is to hinder them from using the energy given off by a spiritualistic circle and so far lowering its rate that they can manifest it as ectoplasm? For undoubtedly it is energy of certain vibratory speeds that impresses our senses as material. Healing and all such phenomena are also due to the change effected in vibratory speeds by those who know how to do this.

What of the Devil? If we take all vibrations above our own octave as positive and good, and all below us as negative and relatively evil, we resolve this Devil into the urge of our negative propensities, due to our material nature, which is surely at the root of all that is evil.

Another consideration: we regard good and evil from the purely human standpoint, but is this the only one? Perchance as we rise from octave to octave and look back, what seems ideal to us now may have a very different and inferior aspect, since it has become negative to us in our upward progress. If what is jotted down here is proved correct, surely we get a glimpse of "the Great Plan" by which all that is governed.

(Continued from previous column)

the publication in English of his book, *We Are Here*, made his name and his work known throughout the English-speaking world. An outstanding feature of his outspoken witness for Spiritualism was that it was given whilst he was in active service as a Judge, and that, so far as we know, it did not interfere in any way with his professional career. This is a circumstance which redounds to the credit of the Norwegian people.

Dr. Prince was a man of a different type, and—particularly in later years—he was better known as an unsparing critic of psychic experiments and experimenters, than as a constructive investigator. Yet he did good constructive work, as his books—*The Case of Patience Worth* and *Noted Witnesses for Psychic Occurrences*—abundantly prove; and he well deserved the honour of being selected President of the (British) Society for Psychical Research for 1931-2. In American Psychical Research circles, his removal will inevitably lead to important changes.

LOOKING ROUND THE WORLD

LOOK ON THIS—AND THAT

SPIRITUALISM was the subject of articles in two of the illustrated Sunday papers last week (August 19th). In the *Sunday Graphic* it was treated seriously and convincingly by Sir Oliver Lodge; in the *Sunday Pictorial*, it was caricatured and misrepresented by Dr. Harold Dearden.

Sir Oliver retold in outline the story told in his book, *The Bridge*, of "love that survived death" (to quote the appropriate heading used by the *Sunday Graphic*) and finished on a personal note. "Many people," he wrote, "have been offended by my attitude of trying to prove survival scientifically. But I have been working at the subject now for nearly sixty years, my evidence has been cumulative. I know I am helped continually by those on the other side; I am grateful to those higher powers who have led me thus to become convinced of the reality of a spiritual world." Those who read Sir Oliver's article will find in it evidence that will repay careful thought.

Dr. Harold Dearden's article is a glaring example of mis-statement, partisan caricature and misplaced levity. Purporting to write on "Witchcraft," he introduces, amongst others, the Fox Sisters (*Sunday Pictorial*, August 12th) and D. D. Home (August 19th) and holds them up to ridicule as cheats, in spite of the well-authenticated evidence to the contrary. What purpose Dr. Harold Dearden hopes to achieve by this distortion of history is hard to imagine; what object the *Sunday Pictorial* has in printing it can only be guessed—but if the expectation is that the articles will be "circulation-raisers," there is disappointment in store for all concerned.

"PSYCHICAL RICKETS"

Dr. Elizabeth Sloan Chesser has discovered a new disease, to which she gives the alarming name of "Psychical Rickets." It is not (as might at first sight be supposed) a disease to which Psychical Researchers are specially liable. Indeed, it would appear they may be immune, for they are generally people of strong minds and active habits, whereas the symptoms of the disease are described as "weakness of the mind, laziness, and a spineless, helpless fearful attitude to life." On the old principle of taking "a hair of the dog that bit him," as a cure, Dr. Chesser might well prescribe a course of Psychical Research, for the process to be followed and the facts to be learned are such as should prove a powerful tonic to even the most spineless and fearful individual.

SPIRITUALISM AND FLEET STREET

It is but little realised how many prominent men of Fleet Street have played important parts in the spread and growth of Spiritualism. William Howitt and S. C. Hall were the pioneers. William Harrison, the editor of *The Spiritualist*, Dawson-Rogers, one of the founders of the London Spiritualist Alliance and of *LIGHT*, were next in line. W. T. Stead followed in the breach. Robert Blatchford, Hannen Swaffer and Shaw Desmond are the contemporary champions. Many others who are less committal could be mentioned, like Clepham Palmer, whose father was a contributor to *LIGHT* and a convinced Spiritualist. The story of the most romantic Fleet Street representative of Spiritualism remains yet to be told. It was William Eglington, the famous Medium. He retired into private life in 1886 and was lost sight of. He can be discovered in older volumes of the *Who's Who*. There is an additional letter in his name (Eglington), but the date of his birth, the names of his parents, his South African connections all coincide. He shows a distinguished record, "has been editor and proprietor of the *New Age*, the *Tattler* and other publications." Of Spiritualism and mediumship there is not a word. He desired to live it down and, apparently, was very successful in doing so.

CHILDREN AND GHOSTS

TELLING ghost stories to children for the purpose of frightening them is a practice that can never be justified. It is not fair to the ghosts, who usually have no desire to frighten anyone; and it is very unfair to the children, as it gives them altogether wrong ideas about the spirit-world and the beings who inhabit it. Miss Lillias MacKinnon, the educational expert, addressing the Oxford Course in music teaching last Saturday, told how, as a child, she suffered agonies of fear because of ghost stories told by an apparently unimaginative friend; and how ultimately she discovered that by "making friends with the horrors" that haunted her she lost all fear of them. It would have been better if, to begin with, she had been told there was nothing to be afraid of and that ghosts—when they are real—are just men and women or boys and girls, anxious for some reason to make their presence known but handicapped by the want of a physical body. No child taught the rudiments of Spiritualism will ever be afraid of ghosts.

MR. W. H. EVANS

Mr. W. H. Evans is well known to readers of *LIGHT* as author, lecturer and journalist. For nearly three years past, he has been associated with "The Seekers," first as Editor of the monthly *Beyond* (which ceased publication in May last) and then as Editor of *The Christian Mystic* (a fortnightly which has also ceased publication after a brief existence of about six months). Mr. Evans has now parted company with "The Seekers," and is devoting himself for the present to "freelance" work. Those who listened to his lectures on "The Theory and Practice of Spiritualism" at the L.S.A. Tuesday evening public meetings during recent sessions, or read the reports in *LIGHT*, will be glad to know that he is to deliver a new series of ten lectures on the same theme during the coming session.

CUL-DE-SAC

In discussing the subject of clairvoyance, a statement was made in *The Listener* that "the unsatisfactory condition of this and kindred subjects was due to each experimenter exhausting his resources on reconfirming the existence of the phenomena and then dropping his research." That is quite true. Psychical Research has been in a *cul-de-sac* owing to this regrettable tendency. The very reason why the *Encyclopaedia of Psychic Science* was written by Dr. Nandor Fodor, was the recognition of this fact. There is no excuse, since the publication of this volume, to ignore the accumulated experience and knowledge of the past hundred years.

SPIRIT OF MATTER

The following is a paragraph from the book of Chief Buffalo Child Long Lance, reviewed on another page:

"If anyone had died during the Winter his relatives would bring to the War Dance many sacrifices in the form of fine buckskin garments, buffalo robes, blankets and choice breasts of meat, to be burned on the big fire, so that they might be transformed into "spirit matter" and be taken up for use by the spirits of the deceased who were supposed to be present."

There you have a belief in an etheric shape behind all things expressed in a plain and lucid form. Also the idea that by burning the material counterpart the etheric shape would be freed and made available for discarnate use. Who can say that such ancient and wide-spread practices are devoid of occult reason? And would it follow that when objects of sacrifice disappeared from the grave, without being stolen, the acceptance and use by spirits of the etheric shape had a disintegrating effect on the material counterpart? Who can answer with any degree of certitude?

TO HELP INQUIRERS

By H. A. DALLAS

THERE must be not a few persons recently convinced of survival who are appealed to by inquirers for information. These persons may be glad to be guided in their choice of books to recommend. It is always important to discover first the line of approach which is most accessible; books which will appeal to a scientific mind, or a man with a legal training may not be acceptable to a mind of an entirely different trend; but there are some books equally suitable for both these classes.

I often lend Mr. Minot Savage's small book, *Can Telepathy Explain?* to inquirers quite unfamiliar with the subject. It is cogent and arresting and not too elaborate. Mr. J. A. Hill's books are very useful for inquirers of this sort, particularly one of his early books, *New Evidence in Psychical Research*, and *From Agnosticism to Belief*. Signor Bozzano's work, *Animism and Spiritism*, ably translated by Mr. Stanley De Brath, is packed with impressive experiences, illustrative of almost every phase of the subject; but this important work is more suitable for students accustomed to weigh evidence than for ordinary readers; technical terms are employed frequently; the title is not attractive to a beginner, and the acute analysis of cases which constitutes a great part of its value for students, for whom it can hardly fail to be a very convincing book, is likely to deter those who are not accustomed to give minute attention to details of evidence. Sir Oliver Lodge's short book, *Why I Believe In Personal Immortality* is more easily assimilated. *We are Here*, by Judge Dahl, cannot fail to impress both these kind of inquirers, and can be lent at an early stage of inquiry. *Psychical Research, Science and Religion* by Stanley De Brath is also suitable for lending at this stage to intelligent inquirers who are anxious to get an idea of the bearing of the subject on both Science and Religion.

SENSATIONS OF A MEDIUM

Miss Bazett's small books are particularly useful for those who are puzzled by the phenomena of mediumship; the straightforward simplicity with which she states her experience and describes her sensations as a Medium cannot fail to interest readers and to win their confidence: *Some Thoughts on Mediumship*, *Telepathy and Spirit Communication*, *Impressions from the Unseen*.

My own small booklets, *Human Survival and its Implications* and *Objections to Spiritualism Answered* seem to have proved helpful; they can be quickly read. *Life Beyond Death with Evidence* by Rev. C. Drayton Thomas and Rev. C. Tweedale's book *Man's Survival After Death* are packed with evidential matter and deserve to be carefully read. It should always be borne in mind that the result of study largely depends on the attitude of the student. Unless an inquirer brings an open mind and is prepared to take trouble to ascertain the truth, even the best books will be ineffective. Stainton Moses's *Spirit Teachings* and *Spirit Identity* are valuable works, the latter is likely to appeal more directly to those seeking proof of survival and the former to those seeking spiritual teaching.

The five pamphlets issued recently by the L.S.A. present the subject in a compact and forcible manner.

Proof by Rev. V. G. Duncan, and *Death's Door Ajar* are small books of a very convincing quality.

The literature in this field of study is so extensive and so weighty that it is difficult to select a few books for special commendation; but the above suggestions may prove useful to newly convinced readers who desire to help their friends to gain some knowledge of their subject.

I would like to take this opportunity to state my object in writing *Comrades on the Homeward Way*. This was twofold. I discovered that intelligent and highly educated persons are often entirely unaware of the amount of evidence which has accumulated in connection with

(Continued at foot of next column)

BARCELONA CONGRESS

SENOR ESTEVA GRAU, Secretary of the Spanish Organising Committee of the International Spiritualists' Congress at Barcelona, Spain, announces that the times of the first day of the Congress (September 1st) have been altered to meet the requirements of the British party. The Executive Committee is meeting at 3 p.m., the General Committee at 4 p.m. and the General Assembly of the International Spiritualist Federation will meet at 6 p.m. The opening session of the Congress is timed for 10 p.m., as before.

The Executive, General Committee and General Assembly will meet in the offices of the Spanish Spiritualist Federation and the meetings of the Congress at the Palais des Projections.

It is obvious from Senor Esteva Grau's letter (says Mr. Frank Harris, Secretary of the S.N.U.) that the British party's arrival is being anticipated keenly and preparations have been made both by the Spanish Spiritualists and the Catalan Authorities to make their stay a memorable one. During the visit a remembrance service is to be held on the spot where in 1862 the Bishop of Barcelona ordered the burning of the first Spiritualist books which had come to Spain.

On the last day of the Congress a tour of Barcelona and its surroundings has been arranged by the Municipality, who have also arranged other items for the entertainment of the visitors.

One great regret of the Spanish Organising Committee is that no member of the family of the late Sir Arthur Conan Doyle will be with the party.

WHO PUNISHES THE CHILD?

WHY then should we dare to tell you that God is a jealous God, an angry God, and that if you choose to be materialistic he will punish you? Nothing of the sort. But friends, let us give you a little picture—go back to the fire that burns. A law exists, a law which we think your scientists would call Radiation of some kind. The law exists, the fire burns. That law is never waived for prince or peer, peasant or king, rich man or poor man, intelligent man or ignorant man—that law is never suspended. And the child burns itself. The law says that fire shall burn: the little child, in its innocence, burns itself.

There are those loving parents who would desire they could stand between the fire and the child and prevent it from being burned. Who punishes the child? The law? No, surely not. The child punishes itself. You cannot escape the consequences of your own wrong thinking, your wrong doing. You can no more escape from the consequences of inharmonious relationship with the law around you than one of the planets can escape from the pull of its stellar centre, the sun. You can no more break this cosmic universal law than one star could fail to follow its course. If you could break God's law, as we have told you repeatedly, the whole glorious scheme of this universe would crumble in dust at your feet and there would be utter nothingness. (From *Whither Goest Thou*, an address by "Moon Trail," through the mediumship of Horace S. Hambling.)

Communication claiming to come from F. W. H. Myers, and in some cases to assume, erroneously, that he has given us no sign since he passed on. Therefore, my aim has been to simplify some of the records published in S.P.R. *Proceedings* so as to make it clear that the evidence which Myers has given is weighty and characteristic. My other object has been to put into print a few of the personal experiences which I have had in connection with friends and specially in connection with those who passed over as children.

CATCHING A THIEF

THE point of the "novel thief catching" story mentioned in LIGHT of August 10th, was that the headman of the village claimed that his detection of the thief was by magic, and that only on my persuasion did he give me the real secret. The real story is as follows.

The village was a robber village which had lifted some Rs.10,000 during the previous six months from the labourers on the railway of whose construction I had charge. The headman was an old scoundrel who had had his right hand and left foot cut off by the Native Government for robbery under arms. After six months of futile endeavour I had taken on a dozen of the inhabitants as guards of the line.

A sub-engineer camping near the village had his cash-box stolen. I went to the village and summoned the headman. He said, "This has not been done by any of my men, but if you will permit me I will discover the thief."

The sub-engineer's servants were all put in a line and the headman gave them all parched grain to chew. To the one man whose heap was dry he gave an iron rod, bandaged his eyes, and told him to discover the box. The man walked about probing the ground and shortly hit on the box.

I sent everyone away and asked "How did you do this?" He replied, "That is our magic, you would not understand if I told you." I said, "You know we sahibs do not believe in magic, how did you do it?" "You won't tell?" "No, I promise."

"Well," he said, "when the thief sees the magic, fear dries his mouth; his was the only heap that was not wet." "But the blindfolding?" "I took care he could see the ground." "How could you know he had buried it?" "Why Sahib, what else could he do? He is living in a tent with others."

The sub-engineer, whose name was Griffiths, was astounded at the Eastern "magic"! I could tell two other stories of psychological "magic" of the same type. Their point is that they are always claimed to be supernatural.

S. DE BRATH.

A HAYFIELD MYSTERY

There is a field near Cilmelyn Farm, Penrhosgarnedd, where something mysterious disturbed the peace of three people recently (says the *North Wales Chronicle*, Bangor August 3rd). It happened to be a gruelling hot day during the recent heat wave—one of those days when one longed for the shade of a tree or the cool of late evening. And to make matters worse, there was not a hint of breeze as three stalwart Welshmen stood in the field after a strenuous time with the hay harvest. Around them were several small haystacks ready for their final clearance.

Suddenly something happened. The three gazed in amazement and stupefaction at one of the small haystacks rising clear of the ground and "climbing skywards; up and up it went like a miniature balloon until it scattered and came down in sections in another field.

"What about the other haystacks?" asked a *Chronicle* representative when he heard Mr. E. W. Owen, J.P., Cilmelyn, relating the strange incident the other evening.

"They didn't budge; that's the remarkable feature of the whole thing."

"Were you afraid?"

"Well, not exactly afraid, but we were mystified. How would you feel if you saw a haystack disappearing in the sky when there was not a breath of wind?"

Can any of our readers offer a likely explanation of this strange happening? (the *Chronicle* asks). Was it some atmospheric disturbance owing to the intense heat—a phenomenon common in the East it is understood. Are not incidents of this kind designated "wind devils" in other countries because of their cyclonic appearance? But what causes the whole thing? Not a breath of air and up goes a small haystack into the clouds!

SIMULTANEOUS DIRECT VOICES

By JAS. H. BURN-MURDOCH

ON this subject may I add a few words to the letter you kindly published in LIGHT of 10th inst.

I would do so solely with a view of asking for more accurate *speech* and *observation* on the part of those who publish their experiences in LIGHT, and other psychic papers.

As an example of this, let me mention the celebrated ventriloquist, whom many of your readers must have seen on the London Music Hall stages, drinking water from a glass tumbler while his dummy, sitting on his knees, made sarcastic remarks about greedy thirsts while *apparently* the performer was in the very act of swallowing. Many thousands of people are now quite prepared to swear that the two acts—swallowing by the ventriloquist and talking by his dummy—were simultaneous actions.

They were *not so*. A fraction of a second's gap there was but, with an audience not specially out to detect such trifles, this split second gap was ample for the performer to obtain the simultaneous effect.

Substitute for this brilliantly-lighted stage, and not too critical audience, a pitch dark seance room with one or more rather emotional sitters keyed up to, or wishing fervently to believe, that every one is honest and above board, and where is your impartial Searcher After Truth left? Answer—in the Air. He detects places and times where it would be quite possible for fraud to occur, and while doing this hears the other sitters swearing by all the gods that fraud was impossible.

Can we blame earnest enquirers, then, for being liable to put down all these published experiences as being emotionalists' twaddle. No Sir.

I know for a certain fact that such "emotionalists' twaddle," appearing in various Psychic papers, is responsible for many people ceasing to take in and read such papers, and they are just *the very people whose opinions add so much weight pro or con to the Spiritualist cause*.

I had a solus sitting the other day with a Medium whose name is pretty well known all over the world.

Two men's voices came through (not simultaneously) as clearly and distinctly as possibly could be—in fact, one of the voices, at the instigation of the Medium (who told him I was just a little hard of hearing) replied: "I ken that, *but I see* that he is deaf in one ear only," and thereafter his voice and words could have been easily heard twenty or thirty yards off. The other voices, except just for a second or two now and then, were what one might call full indoors ones.

There is a lot I should like to write about this sitting, but it would be off the target so far as simultaneous voices and ventriloquism are concerned, but I will conclude by saying that I came away from that sitting hating to think that it was anything but genuine; but, spite of my strong desire to believe it was genuine, my experiences of what can be done by ventriloquism and acoustical stunt-shows *compelled* me to think that, given the Medium was a fairly good ventriloquist, the voices *could* all have been faked; and as for all the rest of it—namely the fall of temperature as the spirits arrived and their touching my knees—*could* (mark you, I say *could*) have been fakes, as I could have done all that part myself.

Probably you can guess who was the Medium; and if so, I ask, as a believer in Spiritualism but a rather unsuccessful obtainer of seance proofs: can nothing be done to vindicate this Medium's seances or otherwise? *It could be done so easily and at a trifling cost*. If such an investigating seance could be arranged in a mild subdued red light instead of pitch darkness, I would be only too pleased to make one of the sitters; and if convinced that "my canny Scotch doots" were unwarranted, I would be willing to bet that I could obtain a great many more subscribers to LIGHT.

THE L.S.A., ITS WORK AND HOPES

FOR over sixty years, the London Spiritualist Alliance has carried on its work of giving to the world, through its organisation, proofs of man's survival of bodily death. Through dark days and bright it has hept steadily on its way and its far-reaching influence has brought to its doors people from all over the world. Many a bereaved heart has found comfort, and many scientific minds have discovered new avenues to truth.

Recently, in the hope of finding larger and more convenient premises, an advertisement appeared in the personal column of *The Times*, which brought a reporter from the *Daily Mail* inquiring whether this was to be taken as evidence of the continued growth of Spiritualism. His interview with Miss M. Phillimore appeared in the Irish edition of the *Daily Mail* of the 15th inst. with the following introductory note:

"A striking example of the increasing interest in Spiritualism and psychical research in this country appeared in the prosaic guise of a 'property wanted' advertisement yesterday."

That the public Press is keenly alive to the interest which people are taking in our subject is plainly evidenced by such a statement, and it is hoped that as a result both of the advertisement and the interview, premises suited to the ever-increasing activities of the Alliance will be found. The L.S.A. has the virility of youth united to the wisdom which years are said to give, and it is hoped that before very long the ideal home will be discovered.

In the *Daily Mail* interview, the needs of the Alliance were stated by Miss M. Phillimore thus:

"Our need for larger and more central headquarters has become more and more acute during the past few years owing to our ever-widening activities and the increasing interest in Spiritualism throughout the country. We need a lecture-hall capable of accommodating the hundreds of people anxious to learn what Spiritualism means and offers. We need larger Library space and more rooms suitable for giving private sittings. All these we hope to have in our new headquarters."

We are confident that our many readers will express their good wishes that the quest for suitable premises will soon result in the Alliance getting the place it needs.

The work of the Alliance is no longer that of the pioneer opening up new territory. While providing the facilities for research and giving comfort to those for whom the ordinary forms of religion have lost their meaning, there is quite a lot of work needed in giving forth the teaching which is constantly "coming through" from the other side. This teaching bears out the attitude which the Alliance has always maintained, that "Spiritualism is not antagonistic to the old forms of religion; the Alliance as a body does not look upon psychical phenomena as a religion, but as the preamble to all religion."

There are many scientific, philosophic, and religious questions involved in the study of Spiritualism, and the excellent Library of the Alliance should be an inducement to many to become members. At its many meetings, congenial company can be met, and many interesting talks provide the basis for many new friendships.

W.H.E.

STORY OF AN APPARITION

ABOUT ten or twelve months since, the writer while asleep, or possibly in a partially-awake condition, became impressed with the feeling that his wife, who passed on in 1929, was present. Strangely enough at this time, I was fully conscious of where I was, of the furnishings of my bedroom, the location of the only exit door to the hall, etc. Unable to see her, I asked that if it was possible for her to do so, that she materialize herself to that extent.

LONDON SPIRITUALIST ALLIANCE

16, Queensberry Place, South Kensington, S.W.7.

Established 1884.

Incorporated 1896.

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Inquirers are invited to meet the Secretary who will gladly offer assistance. Appointment by 'phone. Kensington 3758.

Looking toward the door, I distinctly saw her as in life and approaching the bed, she seated herself on its edge. While overjoyed at thus seeing her, I had at the time a feeling that if a dream, I must prove it otherwise, and I stretched forth my arm, asking that she pinch me hard enough to insure by being awake. This she did, and in addition, I struck my chest several good blows with the right hand, as further proof. I recall the satisfaction I had when I continued to see her. Shortly after her form faded away and I found myself thinking, fully conscious, of the joy I had in hearing her voice and seeing her as in life, and with satisfaction of rather an unusual test, under the circumstances.

An experience which follows is an unexpected confirmation of the above. On June 23rd last, I secured a private sitting for independent voice with Mrs. Mary Langley Beattie, a well-known and approved Medium of this locality, in whose presence direct and independent voice, independent writing, and materializations have been observed. The sitting in question was at 1.30 in the afternoon, in a room with full daylight illumination. Several voices preceded that of my wife and she announced herself giving her first name. Among other questions, I asked if she had ever manifested herself to me, and the reply was in the affirmative. She was then asked if she could tell what I had requested her to do the last time she had appeared. Her reply was "I touched you." There is no doubt about my hearing this response. While the action is not strictly described with the verb used, it disproves the telepathic explanation, as with such, one would naturally expect the word "pinched" to be used. Other than the above, a purported maternal grandfather spoke his name—an unusual one of four letters, and stated that he had seen me "in the East." Having been born in the state of Massachusetts, this is quite correct.

I am quite confident that the Medium could not normally have become possessed of the above facts. Whether or not the audible voice is made through some mysterious union of mediumistic powers and the sitter's subconsciousness, in view of the circumstances it is my own belief that some other explanation is more rational.

Cincinnati, Ohio.

CHARLES R. TURNER.

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.

(Telephone: Western 3981)

Hon. Principal: Mrs. CHAMPION DE CRESPIGNY

Secretary: Mrs. M. HANKEY

AUGUST

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

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J. HEWAT MCKENZIE.

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SUNDAY, AUGUST 26th, 1934

11 a.m.—Dr. W. J. Vanstone.

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. Lewis Jefferson.

Clairvoyante: Mrs. Esta Cassel.

Sunday, Sept. 2nd, at 11 a.m.

Mr. G. H. LETHEM

Clairvoyante: Mrs. Hirst.

Sunday, Sept. 2nd, at 6.30 p.m.

Mr. PERCY SCHOLEY

Clairvoyante: Mrs. Helen Spiers.

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Wednesdays, 12.30 p.m.

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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)

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.

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

(Suspended till Sept. 6th)

Wednesday Circles (limited to eight sitters).

Members, 3s.; Non-Members, 4s.

August 29th. 2.30. Mrs. Rose Livingstone.

Sept. 5th. 2.30. Miss Lily Thomas.

6.30. Mrs. Livingstone.

By Appointment:

Mr. Glover Botham

Mrs. Esta Cassel

Mrs. Hirst

Mrs. Annie Johnson

Mr. Horace Leaf

Mrs. Beatrice Wilson

Miss Frances Campbell

Mrs. Fillmore

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Mr. Frank Leah (Portraiture)

Mrs. Rose Livingstone

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Clairvoyante: Mrs. Estelle Roberts. (Trance Address)Sun., Sept. 2nd, at 7 p.m. Speaker: Councillor
Clairvoyante: Mrs. Hirst. ERNEST MARKLEW

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(Marriages Solemnized)

Sunday, Aug. 26th, at 11 a.m. Mr. DAVID BEDBROOK

Sunday, Aug. 26th, at 6.30 p.m. ... Mrs. E. CANNOCK
Address and Clairvoyance.

Wednesday, August 29th, at 6.30 p.m. ... Clairvoyance

Mrs. HELEN SPIERS

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RESUMPTION OF THE

MOON TRAIL

TRANCE
LECTURES

On Sunday Next, August 26th, at 11 a.m. and 6.30 p.m.

Clairvoyance: MR. GEORGE DAISLEY.

'Phone: ARChway 3996

PROBLEMS OF PSYCHIC COMMUNICATION

LIGHT has received the following letter, which states a difficulty that many investigators into Spiritualism experience:

"Sir,—We have 'sat' with two friends one evening a week, at the same time, and in the same room for over six months. We have used a Psychograph and latterly an Ouija Board. The sittings are reverently conducted, and we have a gramophone playing hymns or suitable music.

"Messages have purported to come from relations and friends, but nothing evidential or that could be verified—until latterly, when a relative (passed over about two years) gave messages about some papers, which on enquiry proved to be *fairly* correct, but the names given were absolutely wrong. As this has happened twice, we have ceased to 'sit,' as we feel the 'messages' cannot be genuine.

"What is wrong with our sittings, and what is the best method of sitting in one's own home? Is it necessary to employ a Medium? It was so disappointing when something came through which *could* be verified and it was found to be incorrect.

"Strangely enough, at sittings we have had with three well-known Mediums in London, the controls have mentioned our 'writing board' although of course the Mediums have known nothing about it.

"My husband and I would be most grateful for any advice on the matter.

"10 Stoneygate Avenue,
Leicester."

"MAUDE MARTIN.

COMMENTS BY MR. W. H. EVANS

In considering this letter, one notes that these familiar pieces of apparatus, the *Psychograph* or *Ouija* board, were used, and the same difficulties often present themselves when a table is the means of communication. For some reason not yet fully understood, when these means are used, an element creeps in which distorts the messages, for it is a curious fact that if one gets messages through some mechanical means *without personal contact*, they are usually evidential and correct. That the intelligence in touch with this circle was striving to give evidence is seen in that in one message enquiry proved it to be fairly correct.

We do not know the difficulties which those who strive to communicate have to deal with when they approach us, but it is clear that in some way the power is deflected, with results that are often disturbing. For this reason, Spiritualists often say that one can place no reliance on table-tilting; yet highly evidential matter has been obtained in that way.

It is, I think, a mistake to stop the sittings because wrong names have come through, for names are often difficult to obtain. If part of the matter given was correct, then some allowance should be made for any errors that might creep in and one should not jump to hasty conclusions. Our friends, when they approach us, have to come within the borderland conditions—a state which is between sleeping and waking. They often tell us, even through well-developed Mediums, how hard it is for them to "get across" just what they wish. Also, it is possible for two, or even more spirits, to be trying to communicate without either being aware of the presence of the other. In such circumstances it is often a wonder that anything at all comes through clearly.

Messages are often conveyed in the form of symbols which we misunderstand; and even when direct statements are made, if we have no key to the knowledge, we turn it down as of no value. Later, we find that the thing we thought wrong was right, and the name we could not recognise was correct.

One can only feel a profound sympathy with those who are threading their way through the mazes of psychical

research, but one must have patience, and if only a small scrap of evidence comes through, one should continue. If possible, try some other form of communication, such as sitting for the development of other psychic faculties, preferably with a well-developed Medium to guide and help.

The fact that the communications were referred to by Mediums who knew nothing about them should be encouraging, as indicating that good effort was being made by those unseen to pierce the veil.

Another thing to be borne in mind is that six months is not very long to give to any subject. Big trees grow from small seeds, and the fabric of science is built up from small facts, often considered by the uninitiated as of no value. Perseverence and patience are needed in the psychic field as in all others. If the pioneers of science gave up at the end of six months because of the paucity of results, ~~there would have been no sciences such as we have to-day.~~

SIR VINCENT CAILLARD'S MESSAGES

What the *Sunday Chronicle* describes as "Sir Vincent Caillard's amazing spirit messages" are to be published by that journal. The permission of Sir Vincent, it is stated, was sought and obtained at a seance held last Saturday at the home of Lady Caillard. Referring to this seance, Lady Caillard said:

"I spoke to my husband . . . I saw him. So strong is the bond between us that there is a materialisation every time he communicates with me. Lady Molesworth was also present, and there were two other people at the sitting. I got in touch with Sir Vincent almost immediately and discussed the question with him. He agreed that his messages to me should be published in the *Sunday Chronicle* so that they should reach a wide public and help towards the understanding of the real meaning of Spiritualism."

DIRECT EVIDENCE

"It is one of the chief advantages of the assertors of a future life, that they can bring forward direct evidence in its favour, whereas the doubts of their opponents must be inferential, and there can be no such thing as direct evidence against it. The ghost of Lord Lyttelton, in the famous story, might admonish his friend that his doubts were unfounded, but not even an Irishman could return to us with the assurance that there was no future life. If, therefore, the allegations that the dead do return are worthy of belief; if we can regard the tales of ghosts and spirits as scientifically adequate; they evidently settle the question." (Dr. F. C. S. Schiller: *The Riddle of the Sphinx*.)

CURES AT AN ENGLISHMAN'S GRAVE

The *Madras Mail* (India) makes the following comment regarding the grave of Harry Scott Taylor, who was killed in a machinery accident in 1891 when acting as superintending engineer of the Periyar project in South India:

"Loving hands tend his grave—the cemetery is Mr. Freeman's special care. . . . But Mr. Taylor's influence has not ceased with his death. To-day the sick, the sad, and the possessed make pilgrimage to his grave, there to burn a candle. Explain it as you will, they come back cured, their distempers ended. The candles stand there, mute witnesses to their faith. Mr. Freeman avows that the cemetery garden itself is watched by guardian spirits. 'If anyone plucks a flower here and takes it home,' he says, 'he falls sick that evening. I have known many cases.'"

WINIFRED GRAHAM'S

moving and significant book
My Letters from Heaven

Eveleen Myers, wife of the late F. W. H. Myers, writes of "My Letters from Heaven:"

"It is so profoundly absorbing, I could not put it down, but read it into the night. There is something to me so arresting, wonderful and unusual in the thoughts. It must help and comfort thousands. I am sending copies to people in great sorrow. This book both rested and refreshed me." 4/6

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A really outstanding novel

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A tale of the occult and of love on both sides of the grave

MORNING POST says:

"A study of the occult with a convincing atmosphere of horror that owes nothing to cheap and superficial effects. The foundation of the book is a love story and the psychic accompaniments have an authentic ring about them that holds the reader's interest very powerfully. A highly original story in its treatment."

A DISTINGUISHED AUTHOR writes:

"It is not for those Spiritualists whose thoughts run in conventional grooves, nor is it for materialists who keep their brains in a box. The message of the book is for the uncounted thousands who feel that they have a seventh sense, but don't always know how to direct it."

This story is quite as sensational as "Dracula" and is of thrilling and absorbing interest.

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"ENJOYING A FUNERAL"

I WAS interested to read in your issue of June 15th (which of course reached me one month later) of the unusual experience of 'enjoying a funeral,' as described by Sir Percival Phillips.

As the English wife of a high-caste Brahmin, I am frequently coming up against customs of this kind which seem unusual to us . . . but they are always explained to me by my husband.

May I be permitted to add the full explanation why there are no expressions of grief at the death of an old man? It is that, having been granted by God the full term of life and opportunity on this earth he is again free to enter upon a fuller life of service in his attempt to gain his ultimate goal—Nirvana. In the case of a young man, the mourning is excessive; but when an old man dies it is rather a cause for rejoicing.

Srinagar, Kashmir,
India.

LILIAN PURBI.

Thy voice is like to music heard ere birth,
Some spirit lute touched on a spirit sea;
Thy face remembered is from other worlds.
It has been died for, though I know not when,
It has been sung of, though I know not where.
It has the strangeness of the luring West,
And of sad sea-horizons; beside thee
I am aware of other times and lands,
Of birth far back, of lives in many stars.

(STEPHEN PHILLIPS: *Marpessa*).

"Obsession is rare because spirit control can only be induced when the aura and mental qualities of the sensitive blend with those of the spirit who desires to control." (From *Psychic Healing*, by Harry Boddington).

STORY OF A STARLING

THE interesting account given in LIGHT for August 17th by Capt. Quentin Craufurd, of what seemed to be the return of a pet starling in another body, ten years after its death and burial, is surely best explained as a simple and natural example of *Necromancy*.

It is a known scientific fact that a corpse just vacated by its tenant, before it becomes cold and stiff, can be "controlled" by another spirit in the same way that an entranced Medium is controlled—and ordinary hypnotism is probably a partial control on the same lines.

When opponents of Spiritualism accuse us of Necromancy, they only expose their ignorance, as of course we have no dealings with dead bodies. But the scientific fact itself is as innocent as the facts of birth and all other natural phenomena, and from the account of the brief visit to the Craufurds of which a second "new addition" of their old pet, this appears the most likely hypothesis. For years after its death, Capt. and Mrs. Craufurd had kept it in mind and suspected it of using a new nestling as a Medium; and at last the untimely death of a starling seems to have given it an opportunity for complete possession of the discarded body for a few brief hours, enabling the bird's spirit to re-enact all its former little loving tricks—though it could not eat, nor keep its hold on the body when the time came for sleep.

Capt. Craufurd writes: "He had gone to sleep before supper with his head tucked away; and when I came out again, he was stretched stiff on the floor of his sleeping box—or rather, the feathered cloak was."

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