

Light

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PRICE TWOPENCE

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A MISSIONARY'S PSYCHIC PILGRIMAGE

A REMARKABLE story of psychic development was told by Mr. H. S. Vincent, a Presbyterian Missionary and College Professor, in an address delivered before the New York section of the American Society for Psychical Research, the title of which was "Emancipation Through Psychical Contact With the Cosmic Soul."

"In 1903," said Mr. Vincent, "my commission under the Presbyterian Board of Foreign Missions to go to Siam as a Foreign Missionary added to the joy of service that of an opportunity to investigate at first hand in a non-Christian environment, a question that kept burning unanswered in my mind—viz., 'Was Jesus Christ right when he diagnosed epilepsy as demoniacal possession, and treated it successfully as such?' There were three conceivable answers with their three respective implications. First, Christ was right—then the diagnosis is still right and our age is wrong. Second, He was mistaken—then He was ignorant. Third, He connived at human superstition in the training of His leaders in the quest of truth—then He was a charlatan.

"I found by experience in Siam that He was right, and afterward confirmed this in America by further experience. If Christ is right in His teaching and service relative to obsessing spirits in their relation to carnate man (freeing both by His psychic power), His teaching in regard to the service of good spirits and of angels to man may be even more constructive and helpful. This thought has encouraged me to knock at the door of the Life more abundant and to study His technique.

"In this study I was aided by experiences in natural science. In 1928, having completed a special work (eight years' service) in applied science in Yenching University, Peking, China, we returned to America. For two years as visiting professor, I continued my research work in industrial bacteriology in Massachusetts Institute of Technology. In the study of bacteria one uses his imagination (spiritual sense), to stimulate physical sight and to check the observation of his physical eye and to guide his calculations when the object of his observation is too minute to be seen with the most powerful lens. I find this to be very closely akin to the use and development of clairvoyance and clairaudience in the psychic realm.

"Sitting in a section of the American Society for Psychical Research, I saw, heard, and felt genuine psychic phenomena.

This confirmed my reading on the subject and also my observation in Asia, and I accepted and adopted the A.B.C. of Psychic Research as a fact—a fact, however, that must be constantly safeguarded against fraud.

"About that time the simple-hearted missionary received a great shock. I was told by a prominent minister in New England that most of the ministers whom he knew did not believe in the resurrection of Jesus Christ. Upon confirming this estimate, I decided that I no longer was called to work among the so-called heathen of Asia.

"My wife and I began in the fall of 1930 to sit for development of psychic power. We sat alone in our home in New Hampshire twice a week in red light and in the dark, without any earthly guidance. Occasionally our children (when at home), sat with us, and neighbouring clergymen and their wives came frequently to meet with us. We followed as nearly as we knew how the first century Christian Church form of service. We never left one of these services without having observed some form of psychic manifestation. We were not sitting for development of any form of mediumship, although we secured an aluminium trumpet; and our one request was that we be not entranced, wishing to retain all five natural senses for use in scientific observation of phenomena.

"Our development progressed smoothly through the following stages in the order given:—Seeing various forms and colours of lights, both objective and subjective; raps and metallic sounds and water-splash sounds in the room in both red light and dark; answers to questions by independent raps; intelligent code-signalling by the trumpet when gently touched by the tips of the fingers; touches on the head or hands; miniature scenes and faces seen subjectively and objectively; short sentences in the trumpet and clearly made in full male voice; slight levitation; beginning of automatic writing; ectoplasmic cloud filling lower third of room in red light followed by clearly recognized transfigured faces on our faces including hair, beard, neck-wear and cap, as many as six faces appearing on my wife's face in one sitting, some of these repeated by request; shadowy beginnings of independent materialization without cabinet in ruby light, as well as in the dark with no one in trance.

"We calmly observed each phase of development as it unfolded unasked for and unexpected, and permitted our

thyslf in newness of life. Be sure all thy work is His nearest friends to observe them. But this was not our goal.

"Our object was first to observe psychic phenomena under complete control, including the eliminations of all unknowns, persons or apparatus. This was necessary in order to reach our goal which was primary in its nature. We were, without this personal development, convinced of the fact of psychical communication; from our observation of the development in others we could testify to its truth without regard to 'what would people think and what would people say?' But the primary goal that lay before us was of the nature of testing the foundations of the spiritual Cosmos by attempting psychical communication with the Cosmic Soul in accord with known psychic law. It was so much like betting our souls that nothing extraneous could be allowed. *Make no mistake*, our attitude was that of utter humility before that Cosmic Soul Whom we approached—but the attitude was none the less scientific because it was devout. Our observations were scientifically impersonal.

"With such psychical development as I have described above in November 1933, my wife and I received clear directions to go to Philadelphia for further development and service. We went to spend a week-end at the home of some life-long friends who had visited us in the summer and who had seen and entered into our plan of psychical development. During that week-end both we as guests and our hosts were directed to make arrangements for us to continue living in that home for development. This direction came by raps, by inspirational writing, by automatic writing, by independent writing and by direct voice. Although it was contrary to our plans, we arranged to stay as paying guests.

"Then all other forms of psychic phenomena ceased except that of inspirational writing. We gathered a little group of old and tried friends about us; all began to receive messages given one word at a time which were written down—from receiving the one word at a time impressionally, one and another of the group began to receive the words clairaudiently.

THE GREAT EVENT

"On Sunday, December 10th, 1933, the great event happened. I know no other way to describe it but as the tapping of the central wires of communication of Cosmos.

"One of our group attended church, but his wife did not accompany him. She was just too much spent with anxiety and mental suffering; their life's savings were gone and one for whom they had risked and lost all, in utter ingratitude was hounding them to complete despair. While at the communion table, my friend prayed to the Father of All that He would send a ministering angel to comfort his wife at home—'An angel,' he said, 'not some departed relative as formerly, but an angel of God bringing a message of life.' Upon arriving home, his wife met him at the door saying, 'Oh! I have a wonderful message signed by a Spirit of God.'

"Let me testify here that this message and those that followed changed completely the outlook of these two highly educated and greatly respected people. Since December 10, 1933, at least seven earnest educated people in our groups have been receiving noteworthy messages of exceptional literary and religious value, more than 300 messages in all."

Mr. Vincent then read samples of the messages received by himself and others of his group.

One, purporting to be from "Melchizedek, King and High Priest," contained the following passage:

"See that dross is burned out of thy life, my daughter, not some dross but all dross. He is terrible in His demand for perfection. Thou has served well, my beloved, but cleanse thy least thought, watch thy least motive, thy least action. Ask Him to search and know thee, so that the walls of thy inner temple may be dazzlingly beautiful with His Presence. Fear not, child, thy life ahead, forget

(Continued at foot of next column)

HIS UNSEEN COMPANION

AN EVEREST CLIMBER'S EXPERIENCE

THERE is quoted in the *Daily Mail*, from Mr. Hugh Rutledge's book, *Everest*, 1933, the following strange story told by Mr. F. S. Smythe, one of the climbing party:—

"All the time that I was climbing alone, I had a strong feeling that I was accompanied by a second person. This feeling was so strong that it completely eliminated all loneliness I might otherwise have felt. It even seemed that I was tied to my companion by a rope, and that if I slipped he would hold me.

"I remember constantly glancing back over my shoulder and once, when, after reaching my highest point, I stopped to try to eat some mint cake, I carefully divided it and turned with half in my hand. It was almost a shock to find no one to whom to give it. It seemed to me that this presence was a strong, helpful, and friendly one."

There is strong resemblance between Mr. Smythe's experience (says the *Daily Mail*) and the feeling which Sir Ernest Shackleton, the Antarctic explorer recorded.

"I know that during that long and racking march," wrote Shackleton, "over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three."

Shackleton said nothing to his companions but afterwards Worsley, commander of the ships in which Shackleton voyaged to the Antarctic, said to him, "I had a curious feeling on the march that there was another person with us!"

"THE IMMORTAL GARDEN"

Well-deserved success attended the first professional performance of Mr. H. C. G. Stevens's "Immortal Garden" at The Shilling Theatre, Putney, London, on Monday night (October 1st). This is a play similar to "Outward Bound." In answer to his prayer, General Buchan is granted a "job of work." He becomes clairvoyant and acts as a guide to the dead who pass through his garden on their journey to the Beyond. The play should deeply impress that part of the public to which the teachings of Spiritualism are novel. Though himself not a Spiritualist, the author happily blends accuracy of ideas with wisdom and poetry. C. V. France was splendid as General Buchan, Minnie Rayner as Mrs. Perkins. Praise is also due to the rest of the company.

work. Willingness to bend thy will into a woven oneness with His will must be thine, and thou too shalt live unshackled in the freshness of life in that new dawn which shall beautify all life. I love thee, obey my commands, fear not, and life shall be of beauty for thee in His Presence."

Describing the technique of communication with God through one's Guardian Angel, Mr. Vincent said: "Very naturally the technique of 'talking with God' will resemble that of prayer, and although this technique lies wholly within the implications of prayer on man's side of the talking, in reality it differs vastly from the ordinary 'O God give me' type of prayer so commonly indulged in. When we come to consider God's side of the conversation, we find ourselves in a new field, quite outside of the modern Church's experience, yet quite within the explicit promises of Jesus Christ to his disciples that He would send Holy Spirits of truth to abide with them forever and lead them into all truth.

"This technique," he continued, "has been partially approximated and foreshadowed by that of Psychical Research and also by Spiritualism, and if we fearlessly follow the implications of psychical communication to its ultimate cause and goal, with sufficient humility to fulfill conditions, rather than insist on our own conditions, I am convinced by our findings, especially of the past three months, that we can receive direct speech from God the Father, delivered to us from His mouthpiece, the Guardian Angels."

DEAN INGE'S FAREWELL BOMBSHELLS

CENTRE OF GRAVITY SHIFTED FROM AUTHORITY TO EXPERIENCE

IN his "Farewell to London," a series of articles which appeared in the *Evening Standard* last week, Dean Inge threw a number of bombshells into the ranks of his orthodox friends—Conformist and Nonconformist.

"The religion of authority," he wrote, "was breaking up before the War, which in this as in other fields only speeded up changes which were coming about anyhow. Respect for tradition was waning rapidly. People were thinking for themselves, and that means that they were becoming unorthodox, for *the only way to be perfectly orthodox is not to think at all*. The verbal inspiration of the Bible was seen to be an impossible belief; the sacred writers themselves never claimed infallibility, and were certainly not infallible. The arguments from miracle and prophecy, on which earlier apologists for Christianity relied, were seen to be of very little value.

"It was proved on investigation that for the most part either the prophecies were written after the event, or the event was so described as to fit the prophecies. As for miracles, however well-established they may seem to be, they can prove nothing with which religion is deeply concerned.

"An apparent breach in the laws of nature does not prove that God has intervened, but only that the laws of nature have been imperfectly understood. So at least most of our contemporaries assume.

"Very few educated men would now argue that the divinity of Christ stands or falls with the accuracy of the traditions about His birth and the empty tomb, though we have no right to say dogmatically with Matthew Arnold 'miracles do not happen.'

THE YOUNGER GENERATION

"Nor does the younger generation think that we are bound for all time by the decisions of the contentious Levantines who attended the General Councils. The High Anglican theory is that the pronouncements of the undivided Church are infallible, but that after the disruption of Christendom this inspiration went into abeyance, like an old English peerage when a nobleman leaves more than one daughter and no son.

"That is very much as if no Act of Parliament were valid until it had been ratified at a joint session of the Houses of Parliament and the American Congress. No changes can be authorised except by a Council which can never meet. This theory is too absurd for most of our contemporaries.

"Belief in a local, geographical Heaven and Hell," Dean Inge continues, "was doomed as soon as Copernicus and Galileo discovered the real nature of the physical universe. Thoughtful people now realise that we can know very little about life beyond the grave, and that the necessary symbols, through which alone we can make real and vivid to ourselves things which, as St. Paul says, 'eye hath not seen nor ear heard,' are not of the same nature as scientific discoveries.

"There has been a specially indignant revolt against the doctrine of eternal punishment. Protestants profess to disbelieve in Purgatory, but their Hell is really purgatory; they are shocked by Dante's 'All hope abandon ye who enter here.' The notion that God is a cruel torturer is certainly shocking and belongs to an age when earthly justice was almost equally ferocious; but the good-natured belief that 'all men will be saved at the last' has no warrant either in Scripture or in what we know of human nature. We have met some persons who would be very much out of place in Heaven at any time.

"There are many who, observing these changes, which are indeed serious, think that the whole substance of Christianity has gone and that only the husk remains. Mr. Bernard Shaw says that the Holy Ghost is the only survivor of the Trinity. Personally, I am convinced that

it is the shell that has been broken, and that the kernel remains.

"The spiritual has gained what the supernatural has lost. The centre of gravity in religion has shifted from authority to experience. We have begun to understand the Fourth Gospel and the Christian mystics. The only true apostolic succession is in the lives of the saints."

Dealing with the clergy and Church services, Dean Inge writes:

"I hope that in the future the clergy will regard themselves primarily as physicians of the soul. The proper study of mankind is man; and there is no more fascinating study than the varieties of human nature. The theological colleges ought to give courses on psychology, including the important subjects where some medical knowledge is desirable. Much more is known about these border-line cases than was known fifty years ago. . . .

CHURCH SERVICES PARTLY OBSOLETE

"Our services are also partly obsolete, and much too Jewish. Why should we exhort our congregations to 'think upon Rahab and Babylon,' to exult in the discomfiture of 'Schon King of the Amorites and Og the King of Basan'? Still worse, even when we are in a state of acute war-fever, do we wish to sing 'Blessed is he that taketh thy children and throweth them against the stones'?"

"We often forget how meaningless and worse than meaningless these passages must appear to those who have not been habituated from childhood to hearing them. No doubt the average worshipper takes no harm because he never thinks what the words mean. He is not troubled even by absolute gibberish, as in the verse 'When the company of the spearmen and the multitude of the mighty are scattered abroad among the beasts of the people.'

"I have often smiled to see a congregation of devout and honourable women, loaded with furs and jewels, singing the Magnificat, which is more revolutionary than the 'Red Flag.'

"Christianity when it is faithfully preached has never been popular," he asserts, "and never will be."

Summing up, Dean Inge indulges in some plain speaking to his brother clerics:

"I think," he writes, "the decline of religion has been more apparent than real. Most people are not religious; but they never were. I think it is no accident that the Twelve Apostles chosen by Christ were none of them saints or mystics (and not one priest among them!) but honest, loyal, simple men from the working-class, who often misunderstood their Master's teaching, but were willing to live and die in His service. The cleric cannot remind himself too often that the Gospel was a lay movement from the first."

THE CHRIST

A vision clear and wide be mine,
Beyond the claim of western lands,
A Christ whose light on all doth shine
Far as the sun its rays expands.

Not limited to any clime;
Not even to one world alone;
To any people, any time:
But unto all who live made known.

Made known, not by one only name,
But by the spirit that He breathes
Into each soul, that living flame
Of love which every life enwreathes.

In this full light I fain would grow,
This larger vision of the soul,
The Universal Christ to know;
Lord, not of part, but of the whole.

G. E. WRIGHT.

THE SPIRITS REPLY

USEFUL ANTHOLOGY EDITED BY DAVID GOW

Review by H. F. PREVOST BATTERSBY

ONE does not know if the happy idea of this compilation* originated with Mr. David Gow, who has edited it and writes an introduction; but no more suitable choice of a compiler could possibly have been made.

The men who, towards the end of the Great War, had been fighting through the full four years of it, had a status which was peculiarly their own.

In the long war for spiritual freedom, for recovery of the lost territories of Truth, David Gow is not only one of the surviving veterans, but he is one of the leaders who held on to positions, assailed venomously and unscrupulously by bigoted learning and pretended piety, till the front of incontrovertible fact could be established and the enemy forced to reconsider his tactics.

The wide vision of the old warrior is conspicuous in this introduction of his to the voices of the spirits. "In earlier days," he recalls, "the publication of such a volume as this would have been greeted with a volley of derisive criticisms."

Well, we shall doubtless have, if not a volley, at least a good deal of independent firing; but we have the advantage, recognised to-day, of waging our war from the air, and if some of our premature conclusions are brought down, it will be a small matter.

To this possibility Mr. Gow refers, since "in the tens of thousands of utterances of all kinds which reach us from the Unseen World there are as many differences of view as might happen, and do happen, in the case of the world we now live in"; and, "There is still a vast amount of work to be done before the 'telegraphy of two worlds' can become an every-day matter."

He explains the principle on which this collection has been made. If the ordinary method of literary anthologies had been adopted, "we might have had a dazzling collection of philosophic sayings of much literary beauty"; but the object has been to supply the ordinary enquirer with answers to the questions he is likely to propound when "facing up" to spiritualistic assertions.

THE ONLY REAL AUTHORITIES

The replies must come from the Other Side; since, as he says, "Our communicators are the only real authorities on the next world: they are living in it"; and though new arrivals there are apt to talk, like other globe-trotters, on insufficient acquaintance, "they are all agreed on the main points: survival and communication."

As he truly remarks, "If this modern revelation of a spiritual world and its interaction with this had been something flawless and impeccable, something transcendental in its character, we should be justified in being rather suspicious of it."

It also seems probable that, if our sub-conscious is, as some believe, responsible for the messages we receive, it would be almost certain to reproduce the religious conceptions of Paradise in which it has been steeped for centuries; certainly not the all too human atmosphere and conditions which so exasperate those who for so long have been purveying the splendours and stupors of the New Jerusalem.

Mr. Gow repeats his conviction "that the main purpose to which all psychic phenomena and evidence should be devoted is the accumulation of information regarding our future life," and he emphasises the scrutiny to which that information should be subjected; since, he says, "my

view is that the dead never return in any complete sense of the word. The messages and the phenomenal manifestations are in the nature of signals or projections of force sent, so to speak, across a gulf."

The introduction is followed by a Spirit Preface from the *Letters to Julia*, which cannot be too carefully studied. There is only room here for some quotations.

BRIDGING THE GULF

The questioner had expressed a keenness to "make a Bridge between the Two Worlds."

"Before you seriously begin to bridge the gulf," is the reply, "I think that it would be only right to point out to you what it will do, or rather what it will bring about. For it will alter the focus of life. . . . You cannot realise how changed a world it will be. . . . No revolution ever was which did not do, incidentally, much evil, and your bridge will not be. . . . an unmixed benefit. . . . The work of the bridge-builder is to cross the abyss. And abysses are abysses. They are not paradises. . . . You will destroy . . . the whole theory of the future life that is conventionally held and believed by the Churches. . . . When you do that you run a great risk. And for this reason: These ideas, crude, raw and false as they are, nevertheless are probably the nearest approximation to the truths that many men can assimilate. That is what makes every transition from lower to high truths so dangerous."

"There will be any number of creeds based upon after-death experiences. . . . We all make what we live in. And as everyone makes a different future life for himself, they will all give you different versions of the life they lead. . . . You will not find from us on this side any authoritative declaration as to any religion that will be recognised as true by all spirits communicating. . . . Continuity of conscious existence and the hollowness of matter they will all tell you are known to them. . . . Where we are there can be no mistakes on these points. . . . What I have said about Love being the breath of our life is true. But what is sad is that there are multitudes here to whom it is as much an unknown thing as it is with you."

With that often much-needed warning, one would commend this *vade mecum* of spirit thought to every seeker.

And if some of the Communicators are discouraging, there are few of them but would endorse the epitaph: "The reality is infinitely more wonderful than our most daring conjectures. Indeed, no conjecture can be sufficiently daring."

"UNDER PSYCHIC GUIDANCE OF THE POETS"

Last week, in *LIGHT* some extracts were given from Mr. Wallis Mansford's book, *Bridging Two Worlds*, in which, amongst other interesting matter, communications purporting to come from the Poets Rupert Brooke and James Elroy Flecker are given. We are informed that Mr. Mansford is now engaged on the preparation of the second volume of his work, in which will be included the account of his spirit-intercourse with Byron and Tennyson and a description of his cruise to Greece "under the psychic guidance of the Poets," when he represented the Poetry Society at the unveiling of the Memorial to "Rupert Brooke and Immortal Poetry" in Scyros Isle, in the Ægean Sea. This cruise, incidentally, formed the subject of an interesting lecture delivered by Mr. Mansford at the British College of Psychic Science, on Wednesday evening this week. We are told that the evidential character of the incidents related in the new volume will be certain to rouse interest in literary circles, as well as amongst the general body of readers.

The training which makes men happiest in themselves also makes them most serviceable to others.—RUSKIN.

*ASK THE SPIRITS. Edited by David Gow. London. Rider & Co. 1934. 5/-.

FATHER THURSTON'S CRITICISMS

SPIRITUALISTS, HE SAYS, ARE MOSTLY SILLY PEOPLE

FATHER THURSTON has had many severe things to say about Spiritualism, as was shown by quotations (LIGHT, September 21st) from his article in the September issue of *The Month* (Roman Catholic). But it appears that he does not go far enough in condemnation to satisfy some of his brother clerics. One of them, Dr. Browne, Professor of Canon Law at Maynooth, for instance, has taken exception to Father Thurston's failure to indicate clearly what he describes as the "intrinsic malice" of Spiritualistic communications—that is, in blunt language, that they are the "work of devils."

In the October issue of *The Month*, Father Thurston defends himself against this charge of leniency. "My purpose," he writes (in an article headed "Spiritualism and the Masses"), "was to satisfy the Catholic layman that the prohibitions imposed by the Church in this matter were reasonable, and such as common sense dictated."

Then, to show that there are limits to his leniency, Father Thurston goes on to quote warnings against the dangers of Spiritualistic practices from many sources—including LIGHT and the *Psychic News*; and his conclusion is that "the rank and file of the Spiritualistic Battalions are, for the most part, silly people, the majority of them ill-educated and absolutely devoid of critical faculty."

But Father Thurston does not even yet commit himself to saying that Spiritualism is all "the work of devils"; and he points out that the Church has not condemned Psychical Research—this being, of course, necessary to explain his own active interest in Psychical Research.

We have received many communications regarding Father Thurston's criticisms of the weaknesses of Spiritualism, including those that follow:

SPIRITUALISM'S WORK

Sir,—The splendid and spirited replies of Mrs. St. Clair Stobart and Mr. H. F. Prevost Battersby to Father Thurston's criticisms on Spiritualism will be welcomed by all earnest Spiritualists in love with their work.

Truly, we are not a wealthy community, nor do we possess elaborate buildings with costly trappings, but we do not work to obtain these things. Our work is not to acquire material encumbrances. Our work is to give comfort, hope, restore friend to friend, lover to lover—to eliminate fear of death and, by the tiny glimpses through the uplifted veil, aid man to turn to his God. Truly this is work becoming those who take the Master Christ for their ideal. Such work sincerely, lovingly, honourably done will lay up treasures in Heaven which no earthly scale can hold.

Father Thurston's criticism will probably cause us to take fresh stock of our spiritual equipment—do some necessary repairs, maybe, and so make us more fit to carry on the work in the Great Cause of Spiritualism.

LUCY SMITH, Vice-President of
Spiritualist Union of South Africa.

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WEAKNESSES IN THE SPIRITUALIST MOVEMENT

Sir,—The view of Spiritualism put forward by Father Herbert Thurston, S.J., in *The Month* is correct (LIGHT September 21st and 28th), but it does not state the whole truth. It is true that we can offer uniform teaching neither from the human nor from the Unseen side, though that from the latter agrees in principle throughout. We cannot offer "salvation" by any beliefs, nor by *confession in articulo mortis* and absolution. We are poor and backward in our subscriptions; and we do not offer any very easy path to bliss.

What we do offer is a definite step towards Truth; and this has never been heartily welcomed by mankind. "Faith," said a schoolboy in answer to a question,

"is believing what you know can't possibly be true"; and such is Father Thurston's contention for the vicarious atonement, the physical Resurrection, and the ascent of Jesus into the sky. These dogmas were credible in pre-Copernican days. They are incredible now.

The success of Mrs. Eddy's Christian Science movement is but a testimony to the value placed on bodily health as compared with spirituality. A more just comparison would be with Early Christianity. For three centuries after the Passion, Christians were a despised and persecuted body. They had no consistent and formal beliefs, except in Truthfulness, Clean Living and Kindliness. Heresies were innumerable. They were poor and had no places of worship except hole-and-corner chapels. But, as St. Paul and Harnack point out, they had supernatural gifts. Not till Constantine opened the door to worldly advancement did they formulate the Nicene Creed. Not till 384 A.D. was harmony introduced into the Canon by Jerome's selection among the different versions of the Gospels. We may anticipate a not dissimilar development in our own day. *Magna est veritas et prevalebit.*

STANLEY DE BRATH.

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SPIRITUALISM'S FINANCIAL POVERTY

To the Editor of LIGHT

Sir,—It is surprising that Father Herbert Thurston should regard the fact that the movement called Spiritualism is financially poor as a proof of its weakness because this shows lack of appreciation among the monied classes. History clearly teaches that the loftiest causes are always "despised and rejected of men," and that those who "make many rich" are those who are themselves poor, "having nothing and yet possessing all things." Riches and popularity are too often accompanied by deterioration. A wise observer once said: "It will be a bad day for Spiritualism when it becomes popular." "God hath chosen the weak things of this world" to be His instruments of strength.

HELEN A. DALLAS.

"LIVING VOICE OF THE CHURCH"

LAST week we published the text of a letter which the Rev. C. L. Tweedale, Vicar of Weston, Yorkshire, had sent to *The Month*, the Roman Catholic Journal in which Father Thurston's criticisms of the Spiritualist movement appeared.

Mr. Tweedale informs us that he has received a letter stating that *The Month* "is not a periodical in which controversies can be conducted," and that, in any case, he (the Vicar) was not mentioned in Father Thurston's article and therefore has no *locus standi*.

In answer to Mr. Tweedale's challenge that "if it is not possible to prove spirit-manifestation and identity to-day, then we can have no proof that it was ever possible" the Editor of *The Month* writes: "Catholics to whom it (the article) is addressed have, in the living voice of The Church, their own basis for their belief in the reality of the spirit manifestations related in the Bible."

To this, Mr. Tweedale informs us, he replied as follows:

"Dear Sir,—Your reply is thoroughly characteristic, and makes me smile. You do well, in your Roman Catholic interests, to say that your paper is not for controversy. If such were allowed, your readers might get a glimpse of the facts and the Truth, and so have their eyes opened; and that, of course, would never do. Neither you, nor Father Thurston, nor what you are pleased to call 'the living voice of The Church' can give a particle of scientific proof of the reality of the Bible psychic phenomena and at the same time deny similar phenomena at the present day, and that you know full well. It is only by thus withholding knowledge from the people and stopping their ears to the living voice of facts and casting dust in their eyes, that you maintain the Roman Catholic hold upon them."

THE PRACTICE OF SPIRITUALISM

MALACHI'S GUIDANCE

By GODFREY BURCHETT

III.—“ORGANISED OPPOSITION”

WARNING Stainton Moses of “the organised opposition from those who are our opponents,” Malachi said, “One special form of attack, which will become more and more frequent, we have not yet dealt with. As objective spiritual manifestations become more and more frequent, and as the inconsiderate craving for them increases, so will it come to pass that powerful instruments will be developed through whom our adversaries may be enabled to produce their frivolous or tricky manifestations, so as to discredit the true spiritual work. This is one of the special forms of opposition, and the most dangerous, for in proportion to the undeveloped character of the spirit will be its power over gross matter, its cunning, and, in some cases, its malignity. Powerful agencies are even now at work, as we are assured, who will seize every opportunity of developing Mediums through whom phenomena the most startling may be produced, so as to convince the inquirers of supernatural power so called. This done, the rest is easy. By degrees, trick and fraud are allowed to creep in, the moral teachings are allowed to appear in their true light, doubt is insinuated, and the uncertainty and suspicion which have become the fixed attitude of the mind regarding phenomena which at first seemed so surely spiritual, gradually extend to all manifestations and teachings.

“No more sure means of discrediting the teaching of those who are sent to instruct, and not merely to astonish or amuse, was ever devised by cunning. For men say: We have tried, we have tested for ourselves, and we have found it out. Either it is connected with fraud, or it teaches base and immoral doctrines, or it is full of falsehood; in short, it is diabolical. It is no use to appeal to such, and tell them that they must discern between the true and the false, for men’s shaken faith will not allow of this. They have proved what they trusted to be false, and the whole edifice of their belief lies in ruins around them.” (*Spirit Teachings.*, pp. 236-7).

“We say again that no more diabolical device for paralysing our work was ever planned. We solemnly warn you of it. . . . Beware of encouraging the promiscuous evolution of violent physical power. Such comes generally from the lower and more undeveloped; and its development is frequently attended by spirits for whose absence you should pray. In the encouragement, especially in newly formed circles, of undue care for physical marvels is a great risk. Such are necessary to the work, and we do not in any degree undervalue their importance to certain minds. We desire to bring home evidence to all; but we do not desire that any should rest in that material form of belief, in an external something which is of little service to any soul.” (*S.T.*, p. 237).

“We urge upon you our solemn warning to beware of the adversaries in the near future. There has been a large access of knowledge in your world, and the philosophy of spirit-intercourse has been advanced. This has irritated the adversaries. The conflict raging amongst you is but the reflex of the conflict that is going on with us. A strife is going on in our world on the subject of the suppression of the fact of spirit-communion. The more darkness, the better it is for the adversaries. By the exercise of will-power, the obstacles to intercourse with your guardians may be overcome.” (*M.S.T.*, p. 38).

DECEPTIVE SPIRITS

“Deceptive spirits exist, and will continue to exist.” (*M.S.T.*, p. 62). “The lowest spirits, hovering near the earth, are the ones that most frequently manifest at circles, and simulate characters that do not belong to them.” (*M.S.T.*, p. 42). “Unfortunately, the lower powers can

counterfeit almost everything we can produce.” (*M.S.T.*, p. 38). Spirits who are bent on deception “are powerful for mischief, and their activity shows itself in evil passions, in imitating our work, and so gaining influence over the deluded, and most of all, in presenting to inquiring souls that which is mean and base, where we would tenderly lead to the noble and refined.” (*S.T.*, p. 13).

“You have heard of the antagonism between the adversaries and the divine work which is in process amongst you. There is direct antagonism between them and us, between the work which is for man’s development and instruction, and men’s efforts to retard and thwart it. It is the old battle between what you call the good and the evil—between the progressive and the retrogressive. Into the ranks of that opposing army gravitate spirits of all degrees of malignity, wickedness, cunning and deceit; those who are actively spurred on by the hatred of light which an unenlightened spirit has, and those who are animated by sportiveness rather than by actual malice. It includes, in short, the undeveloped of every grade and class; spirits who are opposed, for infinitely varying reasons, to the organised attempt to lead men upward from darkness to light, with which we are associated, in company with hosts of others.” (*S.T.*, p. 230).

THE BORDERLAND

Commenting on a case within his own experience, Stainton Moses wrote that it gave “as good evidence as I know of the existence of spirit disembodied, with power of communicating, and, apparently, of reading human thought, and of getting up special facts so as to personate a human being; the calculated falsehood of a personating spirit. Such spirits there seem to be on the confines of the unseen world. Experience abundantly proves that the borderland is haunted by a class of spirit that finds a pleasure in communicating with earth; probably on account of the tie that binds it being unsevered, and because no magnetic attraction upward had yet been established. Such spirits are in a state of desolation, vagrant, homeless, and with the affections (such as they are) still bent earthwards. They find their pleasure in posturing as some great man, or in playing a part that they see to be desired. These are the Shakespeares who cannot spell, etc. Few circles escape torment, and, indeed, risk of being broken up, by their falsehoods and vagaries.” (*M.S.T.*, p. 102).

“There is no simpler way of breaking up a circle where truth is being instilled into receptive minds than to introduce falsehood and fraud. Many are the warnings I have received from those with whom I have been in communication. They have always spoken strongly of the machinations of those they call the adversaries, and warned me their efforts are most vigorous at times of earthly disturbance and unrest.” (*ib.*)

Malachi affirmed that “the unprogressed spirits” are more powerful than the higher spirits in dealing with earthly things. (*M.S.T.*, p. 74). “They who evoke physical marvels to please wonder-seekers are too frequently the sport of spirits intellectually and morally on a low plane. You cannot even rely that you are at different times conversing with the same spirit; for they will assume names and forms, and take pleasure in deceit. . . . It is the attempt to bring spirit down to the plane of matter that we deplore. If you will do that, the spirit you bring will be a curse to you. Rather should you endeavour to rise to the plane of spirit; and then you will gain both proof and truth.” (*M.S.T.*, p. 62).

“There is in Spiritualism a growing and most fatal influence, a spiritual form of materialism which results from the study of phenomena only. Men care only for the force, and refuse to recognise the various forms of intelligence that underlie it. . . . If people rest content with these only, it would have been better to leave the subject alone.” (*M.S.T.*, p. 44).

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).

MEDIUMS' REMUNERATION

Sir,—Following on Mrs. de Crespigny's letter in *LIGHT* (September 28th), no one would wish to reduce any Medium's remuneration however large, their self-sacrificing work fully entitles them to adequate payment. But that Societies, Colleges and Laboratories, who profess high principles, should bid against each other in order to obtain the exclusive use of certain Mediums is disgusting. Yet this is happening to-day in London. It is not only abhorrent to all right-minded people, but a plain negation of every ideal the Spiritualists profess.

Has anything been done to draw the various societies nearer together as has been continually advocated in your columns?

R. FIELDING-OULD.

* * *

A PROBLEM OF PSYCHOMETRY

Sir,—May it not be possible to solve one, if not the greatest, puzzle of modern times, as to whether the boat "Marie Celeste" is still about, or part of her? As of course you know, she was found abandoned on the high seas, with no one aboard, and with evidence of being then very recently abandoned, there being part of a meal quite fresh in the saloon, etc. There have been some astounding things discovered by psychometry; and, if not already attempted, this means might dispose of the many guesses that have been made, none of them satisfactory. There are still many who discredit psychometry, so that if the discovery can be made, with proof of the facts, the super-critics can guess again. I write because one such critic challenges psychometry, and has mentioned the "Marie Celeste" as a case against the faculty.

W. COOMBS AUSTIN.

* * *

HELP AND FREE ADVICE

Sir,—I was very pleased indeed to read about Mr. Arthur Ford giving free service to the poorer enquirers. This is a matter that has been very near to my heart, as it is the poorer people who need so much the proof of survival and all that it implies, and it is just the poorer people who cannot get the help as they cannot afford it. About four weeks ago I met one of the co-editors of *The Greater World* and expressed to him my feelings—viz. that if one day I could be used by the spirit friends as are Estelle Roberts, Stella Hughes and others, it would be my ambition to have a hall somewhere, where the poor people could be given help and advice free. Maybe your letter will set others feeling the same. And I believe if more free mediumship were practised, we should get much more wonderful results, wonderful as are the results so far.

(Mrs.) DOROTHY TURNER.
35 Grove Road, Wanstead, E. 11.

* * *

THE FRIENDSHIP CENTRE

Sir,—You state in your announcement regarding the inauguration of the Quest Club that "in London there is no place where, in the comfort and friendly atmosphere of a Club, during the day's leisure, or at the end of its labours, the seekers can make acquaintance with each other, compare experiences. . . ."

I trust I may be excused—whilst congratulating Mr. Findlay upon this welcome innovation—for reminding your readers that the foregoing statement is erroneous.

The Friendship Centre founded by Stephen Foster at 85 Lancaster Gate—the home of the Conan Doyle Memorial Library, now the headquarters also of the Survival League, to whose directorate, I believe, Mr.

Findlay himself belongs—has for the last five years provided all that is promised by the new Quest.

The need of institutions whose doors are ever open has long been felt; and in expressing the hope that The Quest will attain its objects, it should be admitted to the credit of the Friendship Centre that no club, whether social, political or religious, affords so much in return for subscriptions so trifling.

There is room in London for more and more, but credit should be given where credit is due, especially when an individual accomplishes for the mass what the established societies have never systematically attempted hitherto.

RALPH BARRACLOUGH.

49 Oxford Road, Ealing, W.5.

[NOTE.—We regret that the words to which our correspondent refers should have made it appear that the existence and work of the Friendship Centre had been forgotten.—EDITOR.]

* * *

LADY CAILLARD'S BOOK

Sir,—Having read Lady Caillard's book, *A New Conception of Love*, I agree with Lady Molesworth's letter in your last issue. I was surprised and upset to read the criticism on it. I think it is a beautiful book.

17, Brunswick Street, Liverpool. A. B. PRESTON.

* * *

THE SPIRITUAL BODY

Sir,—When in the silence to-day (September 28th), I asked a question which was immediately answered by a familiar voice. The question was:—"If the spiritual body emanates from the physical body at death, what happens to the spiritual body in the case of sudden death when the physical body is suddenly and completely destroyed by fire or a crash?" The answer came immediately in direct voice: "The spirit leaves the body as the lightning leaves the sky, and the crash comes afterwards."

SHIRLEY ESHELBY.

* * *

SPIRITUALISM AND THE SCRIPTURES

Sir,—There is an account of Ezra the Scribe in the Book of Jeremiah where we find that he read to the children of Israel the Law, "distinctly giving the sense," and "caused to understand the reading."

A knowledge of the Mysteries, the Oracles of God, is essential before it is possible to read with understanding the sense of the Law. The reception of Ezra's reading was by no means happy, for the people "wept when they heard the words of the Law."

There is much in the Scriptures which an acquaintance with Spiritualism prepares the mind to accept. There is, however, a wealth of symbolic writing the meaning of which can only be glimpsed by the student of occult wisdom circumscribed in the true implication of this word.

I. WRIGHT.

CURE FOR WATER FAMINE

The cure for water-famine on farms and in country districts seems to be exceedingly simple. All that is needed, according to Mr. C. A. Batchelor, of Stratford-on-Avon, is that a water diviner should be called in. Mr. Batchelor is himself a water diviner; and it is reported in the *Daily Express* (September 28) that on a Warwickshire farm where drought had prevailed since June, by the use of his hazel-twigs he indicated a spot in the middle of a field where a plentiful supply of water was found only five feet below the surface. Mr. Batchelor asserts that "if every farm and village in the Thames watershed called in water diviners they would get all the water they need."

In view of the repeated success of water diviners it is surprising that their services are not in more general demand.

Light

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EDITOR - - - - - GEORGE H. LETHEM
ASSISTANT EDITOR - - - - - DR. NANDOR FODOR

As We See It

DEAN INGE'S BOMBSHELLS

BEFORE going into retirement, Dean Inge is indeed doing his best (or his worst) to shock his Orthodox fellow-Christians out of any shreds of complacency they may have left. Bluntly he tells them (in a series of articles in the *Evening Standard*) that "the only way to be perfectly orthodox is not to think at all," and that "the verbal inspiration of the Bible was seen to be an impossible belief." To his brother clerics—whom he does not seem to respect over-much—he points out that there was "not one priest" amongst the Twelve Apostles, and he tells them that they "cannot remind themselves too often that the Gospel was a lay movement from the first." With an assurance that has already called forth protests, he asserts that it "was proved on investigation that for the most part either the [Biblical] prophecies were written after the event or the events were described so as to fit the prophecies."

When statements milder than these were published recently in Mr. J. Arthur Findlay's *Rock of Truth*, they were resented as the attacks of a Spiritualist on Christianity. What is to be said about these attacks coming from a dignitary of the Church? Dean Inge's answer probably would be that it is only "the shell" of Christianity that is being broken and "that the kernel remains."

When Dean Inge says that "the centre of gravity in religion has shifted from authority to experience" he is stating a fact on which Spiritualism insists. People "who think for themselves," for instance, find themselves unable to believe in Survival simply because Deans teach it, or because the Creeds speak of the "resurrection of the body." The experimental proofs and information supplied by Spiritualism are needed as a basis for intelligent belief in Survival; without them, Bishops and Deans will find it more and more difficult to persuade people that there is any real foundation for their dogmatic teaching.

Unfortunately, Dean Inge does not realise the full implication of his own words, and he writes lamely that "thoughtful people now realise that we can know *very little* about life beyond the grave." The marvel is that, with his well-known bitter antipathy to Spiritualism, he admits that *anything* can be known at all, for the study of Spiritualistic evidence is the one and only way in which *knowledge* can be obtained. *Belief* may rest on authority; *knowledge* can rest only on proof.

SCIENCE AND SURVIVAL

By THE EDITOR

SCIENCE has moved away from Materialism so steadily during the past twenty years that, without laying any claim to the gift of prophecy, it seems safe to predict that in another twenty years, or less, the spiritual nature of Man and of the Universe will be generally accepted and the way opened for recognition of Survival as a natural fact.

To me, it is interesting to find that these expectations are borne out by one who *does* wear the Prophet's robe and claims the Prophet's fore-knowledge.

Mrs. Alice A. Bailey, of New York, is well-known in this country—I notice that she is to deliver a series of lectures in London during November. She claims to have knowledge of the esoteric side of life and of the plans that are being worked out by the "Hierarchy of Knowers" for the scientific, political and religious progress of mankind; and in a pamphlet entitled "The Next Three Years," which has been sent to me, she describes some of the things she expects to come to pass.

Politically, "the objective of the work planned," she says, "is the development and the establishment of an *international consciousness*; and, notwithstanding the appearance of chaos, she asserts that an advance is being made in that direction. In religion, the aim "is to establish a universal understanding of the nature of reality and to foster the growth of the spiritual consciousness," and in this also, she says, progress is being made.

SCIENTIFIC INVESTIGATION

It is, however, in regard to Science and Survival that her predictions are of most interest to readers of LIGHT.

"Doubt as to the fact of immortality," she writes, "will be solved before long in the realm of science and *as the result of scientific investigation*. Certain scientists will accept the hypothesis of immortality as a working basis upon which to base their search, and they will enter upon that search with a willingness to learn, a readiness to accept and a desire to formulate conclusions which will be based upon reiterated evidence.

"Within the next fifteen years," she adds, "the fact of persistence and of the eternity of existence will have advanced out of the realm of questioning into the realm of certainty. . . . There will be no question in any one's mind that the discarding of the physical body leaves a man still a conscious living entity. . . . He will be known to be alive, awake and aware.

"Through the use of the radio by those who have passed over, communication will be eventually set up and reduced to a true science," she says, so that "death will lose its terrors and the fear of death will come to an end between the years 1936 and 1945."

Although these wonderful results are to be achieved as "the result of scientific investigation," Spiritualists are to give effective help.

"Spiritualists," Mrs. Bailey writes, "will make a discovery whereby the means of contact with those who function out of the physical body will be greatly facilitated, and a group of Mediums will begin to act as intermediaries for a number of scientists on the inner side of life and those who are still in physical bodies."

Summing up her predictions Mrs. Bailey writes:

"The next three years mark an intensive effort on the part of the Knowers of the race and on the part of the New Group of World Workers. There is a term set to their effort; and, after 1936, this type of activity will end and workers will enter into more extensive fields, if the work proves effective."

So run Mrs. Alice Bailey's predictions, based on her claim—which she advances quite seriously—to be acquainted with the plans of the mysterious "Hierarchy of Knowers"; and, so far as they relate to the scientific study and acceptance of the proofs of human Survival, there seems good reason—as I have already pointed out—to believe she may be a true Prophetess.

LOOKING ROUND THE WORLD

QUEST CLUB AND L.S.A.

THE launch of the Quest Club—which was safely and satisfactorily accomplished by Mr. J. Arthur Findlay, President of the L.S.A., on Tuesday evening this week (2nd October)—is an event of importance not only to the Town and Country members of the L.S.A. (in whose premises at South Kensington the Club is housed and who are the foundation members), but to all who are interested in Spiritualism and Psychical Research and who wish for opportunities for reliable inquiry and frank discussion with fellow-students. The attractions of the Club—which include one of the largest and best collections of psychical and mystical books in the world and a fine range of well-appointed rooms—will, it is hoped, bring in many new members.

The L.S.A. autumn lectures—which will be open to members of the Club—promise to be unusually interesting. They were begun last night (Thursday) with a lecture on "The Science of Dreams," by Dr. W. B. Crow, D.Sc., Ph.D., head of the Department of Biology at Huddersfield Technical College; and the next on the list (Thursday, October 18th, at 8.15 p.m.) is a lecture on "Man's Latent Forces" by Mr. Dudley d'Auvergne Wright, F.R.C.S.

"WE ARE NOT OUR BODIES"

If Mr. Gerald Heard can be regarded as a safe guide to the trend of Science—and in that role he comes before the public in the Press and on the Radio—it would appear that the recognition of a soul which acts through the body, but is separable from it, is near at hand. Writing in the *Sunday Express* (September 30th) on "What Happens After Death," Mr. Heard describes the increased powers of perception sometimes observed under hypnotism or anaesthetics, showing that "the senses are only conductors: they are not the only channels through which knowledge can reach us." Then, very significantly, he declares: "In short, *we are not our bodies*, but we use them and their senses for our everyday communications with the ordinary world." And again: "It seems increasingly clear that though we use our bodies, we are not our bodies, and *even while in them* . . . we can notice in quite a different way, a much keener way, and one which does not seem to depend on our senses."

Although he does not say so in so many words, the implication of what Mr. Heard does say is that man can function apart from his body and does so continue to function after the death of the body. He speaks as an exponent of Science, and what he says agrees with the discoveries and teaching of Spiritualism.

CANON "DICK" SHEPPARD

The announcement that the Very Rev. "Dick" Sheppard is to be Canon and Precentor of St. Paul's Cathedral (in succession to Canon Quick) will interest Spiritualists; for, though he disclaims sympathy with Spiritualism, his attitude to religious problems and his ethical teachings are thoroughly in keeping with Spiritualistic knowledge, and the sermons he delivers at St. Martin's might with equal acceptance be delivered at a service of the Spiritualist Community in the Grottrian Hall or of the Marylebone Spiritualist Association in the Queen's Hall. Prior to taking up his appointment at St. Paul's, Dr. Sheppard has gone for a holiday trip to Egypt.

RESUMPTION OF THE "BANNER OF LIFE"

After a lapse of about 20 months, the *Banner of Life*, of Boston, U.S.A., resumed publication on September 22nd. Running since 1912, this weekly was the successor of the *Banner of Light*, the oldest American Spiritualist journal. It is ably edited by Mr. T. A. Scott, and is the only psychic paper which publishes political news. We extend our cordial felicitations to our American contemporary.

MRS. OSBORNE LEONARD'S VENTURE

TANKERTON, near Whitstable, Kent, is famous in the annals of Spiritualism as the residence of Mrs. Osborne Leonard, whose record of continuous private mediumship covers a score of years and the results of which both in personal and scientific investigation have gained her a world renown.

It is not so generally known that Mrs. Leonard has excellent business abilities, which she is constantly using on behalf of the Cause in personal ways and by an extensive correspondence with inquirers all over the world. Within the last two years, she has, with the assistance of some excellent helpers, organised the Tankerton Hall Lecture Society, which, beginning in a Garden-Room, soon demanded larger premises; to meet this need Mrs. Leonard has built a commodious and charming hall in Tankerton Road, which is used twice weekly for Lectures on all phases of liberal and progressive thought, and also for demonstrations of clairvoyance.

The hall is comfortably seated for 200 persons, and many friends have contributed to its furnishing, as a tribute to Mrs. Leonard's work and enterprise.

MRS. HEWAT MCKENZIE'S VISIT

Mrs. Hewat McKenzie informs us that she had the pleasure of speaking at Tankerton on Monday, 23rd September, to an intelligent audience, and that she realised that a far-reaching work had been set on foot in this corner of Kent. In addition to the meetings, a bookshop, with a lending library with new books on psychical subjects, has been set going in one of the shops under the hall and is doing very useful work, and we understand that any gifts to or purchases from this will be a help.

The Rev. G. Cuthbert Batten, M.A., of Whitstable, is President of the Society, and has given valuable lectures, and Mr. Lewis Jefferson's courses have been greatly appreciated. A Healing Group under a local helper is at work, and any visitors will have most hospitable attention at the Restaurant, "The Gay Adventure," which under Mrs. Lynch Staunton's care has been of the greatest service during the initial period.

In such ways are men and women endeavouring to tell the world what Spiritualism has meant to them, and we wish our friends at Tankerton increasing encouragement in this brave work.

ANTIQUITY OF SPIRITUALISM

Mrs. St. Clair Stobart will not admit that *Spiritualism* is new. The movement, Yes; the thing-in-itself, No. In her lectures on the Historical Background of Spiritualism (reported from time to time in *LIGHT*) and in her writings (particularly in that wonderfully instructive book, *Torchbearers of Spiritualism*), she has given good reasons for her insistence on the antiquity of Spiritualism, showing that it was known and practised by great Teachers in ancient times. But at a recent speech at the Grottrian Hall, she carried its origin further back still—as far back, indeed as it is possible to go, by pointing out that Adam and Eve must have been Spiritualists, as they were familiar with the "direct voice"—a reference presumably to the "Voice of the Lord God walking in the Garden in the cool of the evening," described in Genesis iii.

ANOTHER "VOICE"

We have heard opponents of Spiritualism go quite as far back by claiming that the Serpent (also described in Genesis) was the first Spiritualist—and of course, the suggestion is that the Serpent was the Devil in disguise and that therefore the origin of Spiritualism is diabolical. It may perhaps not be quite safe to take the Genesis story too literally, either as regards the "Voice of the Lord God" or the voice of the Serpent; but, to use Mrs. Stobart's argument—whether true or not true, the story does show that the writers were acquainted with the idea of supernatural "voices."

THE FIFTH WOMAN

STRANGE REFLECTIONS IN A RAILWAY CARRIAGE WINDOW

Miss H. M. Fawcett, of Thurlow Park Road, Dulwich, London, sends us the following very interesting story of a strange personal experience.

I SHOULD be glad to know your opinion about a strange experience I have just had, and if you have ever heard of a similar one.

Last night (Sunday, September 23rd) I was returning to London by rail from Stroud. I looked out of the window for some time, trying to penetrate the darkness, but could only see the reflections of four women sitting opposite to me. Presently and gradually I realized that there was the reflection of a fifth woman, between two of the others, and I gazed intently at her for several minutes in a cool and collected attitude of mind, trying to account for her and her reflection.

I was so puzzled that I went into the corridor and looked into the compartment in front and the one behind, looking deliberately at all the occupants, but there was no one at all resembling the extra person. I again looked attentively at all the four women opposite me, and then at the reflection in the window of the *five*, and then I saw that the fifth appeared to come out of the shoulder of the woman she was closest to, and I watched her narrowly. She was asleep and occasionally moved her head from side to side, and her lips moved sometimes. She was of an old-fashioned style. I took in every detail, but it is not necessary to describe it all here, though I can still recall it vividly.

I then asked my niece, a girl of 16, to say if she saw what I did, but she did not and only laughed at me. Then I asked my sister to come and look, and she saw it at once, and agreed to every detail as I described it.

I then felt compelled to explain to the four women opposite to us what we were seeing; they looked incredulous, and one of them laughed. When I looked again, the figure had vanished. I had seen it for several minutes.

Neither my sister nor I have ever had such an experience, and we have nothing to do with Spiritualism, but we both realized at once that we have psychic gifts.

What I would like to know is—was that form, one of a dead or of a living woman? And had she anything to do with the woman she appeared to be closest to? I should be grateful for your opinion.

* * *

NOTE BY THE EDITOR

Miss Fawcett's experience is uncommon, but not unprecedented. In some little understood cases, images are seen instead of life-like apparitions. These images are usually reflected from shining surfaces, this suggesting a relationship with crystal-gazing. But there is a suggestion of something more, as these images may be seen by several people. The image of Captain Towns (*Phantasms of the Living*, Vol. II) was seen on the polished surface of a wardrobe six weeks after his death by eight people.

To quote further from *The Encyclopædia of Psychic Science* (page 6): "Miss Annie Blackwell testified to such an experience before the Dialectical Committee. The daguerrotype appeared on a window-pane of the house opposite to her window. It faded away several times, and appeared again. There seemed to be upon the pane a sort of dark iridescence out of which the face evolved, each appearance lasting about eight seconds, and each being darker and fainter than the preceding one. She also quoted the case of Mrs. M. G. who, in the tortoise-shell handle of a new parasol, saw the face of Charles Dickens soon after his death. The face was small, but with every feature perfectly distinct; and as she gazed upon it in utter amazement, the eyes moved and the mouth smiled."

We suggest that Miss Fawcett should try the crystal and see if she has powers of vision.

GROUP WORK

EVER-INCREASING ACTIVITY OF HOME CIRCLES

SOME of us who sit faithfully week after week in our little private Home Circles, with perhaps nothing very sensational to show for it, may occasionally be tempted to ask whether it is worth while. If that is so, we would have taken courage when listening to Mrs. Hewat McKenzie's words at the Spiritualist Community Service at the Grottrian Hall, London, on Sunday evening last.

"Group Work in Spiritualism" was the title of her address; and she attached no mean value to the work done, not only in this country, but all over the Empire, by these small inconspicuous home circles. Not only she herself, she said, but others such as Mrs. Osborne Leonard, were continually receiving from such groups copies of faithfully kept records, proving that wonderful work and wonderful results were being obtained all over the world in this quiet way; results that were spreading the Truth ever further and further afield, bringing comfort and uplift to untold thousands, and enlightening troubled minds.

"When Father Thurston wrote about the weaknesses of Spiritualism," said Mrs. McKenzie, "what he did not say was that he was really afraid of this ever-increasing activity of our home groups."—M.A.B.

THE MYSTERY OF LIFE

Mr. W. G. Hibbins, B.Sc., B.Eng., of Sheffield University, in a lecture on "Some Mysteries of Human Existence" at the Edinburgh Psychic College, last Friday night (September 28), said that in the case of the living organism it was maintained that it involved a mass of vitalised ether and ether that was unvitalised. When the organism was said to die, it was the unvitalised portion which decayed, and there was no reason for supposing that the vitalised ether perished. The etheric organism survived, carrying with it those attributes of man which were non-physical—such as consciousness, memory, intelligence, the affections, and the emotions.

UNUSUAL SERMON ON SPIRITUALISM

An example in courage and enlightened attitude to Ministers of the Church has been set by the Rev. Page Smith in Pretoria, South Africa. On September 2nd, delivering a sermon on Dr. Reginald Hegy's *Witness Through the Centuries*, he said:

"I want you to know that I am not a Spiritualist, but I can no longer ignore the evidence of men of high character, men who have nothing to gain but all to lose in exchange for the truth which they so painstakingly give to the world. You and I (here he pointed to the congregation and himself) cannot afford, cannot risk to ignore, to push on one side evidence of the same nature coming from the four corners of the world. *Until we can prove these people wrong, it is our duty to believe the Spiritualists' claim.* They say we know that what we are telling you is the truth.

"Is it likely, then, that millions of people, Spiritualists by name, are out to defraud the rest of humanity? No, I tell you it is not so. The evidence which has come through is too weighty, too marvellous to be thrown aside with the snap of the fingers." (From a South African correspondent.)

That we are drawing towards the end of 1934 is indicated by the arrival of the Spiritualists' National Union Diary for 1935. It contains (as a new feature) an engagement list for 1935 and 1936, and much information of use to Spiritualists, in addition to all the ordinary features of a useful diary. The prices are 1/6 and 2/6 according to binding.

SPIRIT MESSAGE FROM LIVING MAN

DR. REGINALD HEGY'S REMARKABLE STORY

DR. REGINALD HEGY'S *Witness Through the Centuries* is one of the really successful psychic books of the year. It is now in its seventh impression, and arrangements have been concluded for an early American publication.

The author, a South African medical practitioner with many degrees, is in London. In a talk for LIGHT, he revealed, for the first time, the startling result of an investigation which he had undertaken to verify a communication received in his own home circle in Johannesburg, a year ago.

He had inquired from the Guides if it were possible to bring the spirits of living people to communicate. The Guides answered in the affirmative and, at the next sitting, the presence of two such people was announced. They spelt their messages through a sliding glass. One was a prisoner "doing time" in Glasgow. He gave his name, in full, age, the charge, sentence and other particulars. This communication is in course of verification.

The second communication came from B.S., an unemployed London bricklayer. He had to be cross-examined in a hurry as the Guides were anxious to get him back. He revealed his name, his address and his full medical history. He had a broken leg and walked with a limp; he had gone blind in his left eye; he told the story of the treatment which he received in the hospital, the result of an analysis which he did not disclose to his wife and asked Dr. Hegy's advice. Dr. Hegy thought that the trouble with the eye was purely functional and said so.

Altogether three pages of information were noted down. Then the Guide came through and advised Dr. Hegy to write to the address given and ascertain whether the facts were correct.

"I took good care," said Dr. Hegy, "to put my name and address conspicuously on the back of the envelope so that it should come back if the addressee could not be found. Many months passed. There was no reply. Nor did the letter come back.

"When I arrived in London early this year I found myself, on a Sunday afternoon, at a loose end. I decided to make a personal inquiry at the address, which I well remembered.

"I was almost fainting with cold when I arrived at the suburban home. In answer to my knocking, a woman came to the door. 'Can I see Mr. B.S.?' I asked. She looked at me. 'Certainly, would you come inside?'

"There was a man sitting in the room. The first thing I noticed as he stood up was the limp. I introduced myself. He got a shock. 'Are you the gentleman who wrote me a letter?' 'Yes, and I came to ask you why you did not answer it.'

"The man apologised, saying that he was too startled, that he did not know what the whole thing meant and left it at that. His wife got my letter out of a drawer and I cross-questioned him with regard to every point.

"There was not one piece of information that was wrong. Moreover, in the message received in Johannesburg, two words were peculiarly spelt. They were: 'fascinated' and 'shon' (shone). Before going any further I gave him a pencil and asked him to write down these two words. He laughed and said 'at that time I used to spell them wrong.'

"Then I asked both Mr. S. and his wife if the message which we received at Johannesburg was written in the way he expresses himself. They both answered in the affirmative, the husband saying: 'That is the way I speak in every particular and that is the way I would have written.'

"I do not know," concluded Dr. Hegy, "if a similarly striking case of verified communication from the living has been recorded before."

FOREIGN NOTES

SPIRITUALISM IN ROUMANIA

IN Roumania there is considerable Spiritualist activity. There are two or three journals appearing regularly, and quite a large number of regular circles that are conducted by experienced Spiritualists. Perhaps the most powerful is that under the leadership of Mme. Petruscu, widow of the celebrated actor of that name. She has gathered round her a large following, especially of younger students, who have affectionately named her the "Grandmother of Spiritualists." So concerned is she that the cause she has at heart shall continue to grow and prosper after her death, that she has expressed her intention of leaving to the Roumanian Spiritualist Society her own spacious premises. Another ardent worker in that country is M. Stefanescu, former Director of the National Bank.

THE LINDBERGH BABY

It is a quaint American habit to arrest, in want of or with the criminal, the witness to a crime lest he should disappear in the vast spaces of the American continent. Apparently, Seers run the same risk if they have a vision of the crime. According to a report from New York, Mrs. Helen Crist has been "detained" at Atlantic City to be questioned about a vision she claims she had at the same hour as the Lindbergh baby was kidnapped two and a half years ago. Mrs. Crist stated that she saw a group of underworld characters discussing the crime and the police want to know whether she could identify Hauptman, the arrested German carpenter, as one of them. In the report, Mrs. Crist is described as a "commercial clairvoyant." The term savours too much of business spirit. We prefer "professional."

SPIRITUALISM'S MARCH IN AMERICA

The following paragraph in the *Banner of Life* is hopeful for the future of Psychical Research in America: "From a literary viewpoint the interest in Spiritualism and Psychic Research has increased to such an extent that it has almost become a popular subject for fiction writers in the various magazines and Sunday newspapers." The Editor believes that the American Press sees the handwriting on the wall. There are, of course, newspapers that refuse to wake up. Such appears to be the *Boston Transcript*. As they still go in for Medium-baiting, the Editor recalls the visit of Mr. Arthur Ford to Boston a few years ago. At a seance under the auspices of Unity Church one of the sub-editors of the *Transcript* accepted a remarkable message. Yet he frankly admitted to Mr. Scott: 'We never give Spiritualism a break.' In other words, they never print anything favourable to Spiritualism.

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ADVICE ON PSYCHIC DEVELOPMENT

TO gain psychic experience it is above all things necessary at all times to adopt a mental attitude of Aspiration which means reaching out to the Highest and Noblest we can conceive. At no time should the aspirant be tempted by ideas of personal vanity or self-aggrandisement.

Progress in psychic development may be seriously retarded if too much self-examination is indulged in or too much attention be paid to the psychic powers as they gradually develop.

No two persons develop their powers in the same way or at the same speed, therefore to compare one's developing powers with those of others is a vain thing and may cause delay and disappointment.

It is undesirable that people who have *recently* suffered bereavement should attempt to develop psychic powers.

To acquire psychic powers is laudable, but it is at all times necessary to maintain a firm mental balance, so that clairaudience, clairvoyance or the trance condition may be shut off at will. It is only by maintaining control and balance that psychic powers will become of real value to us. There is every reason to believe that those who are earnestly endeavouring to develop their psychic powers receive valuable assistance from their guides and spirit friends.

In the early stages of development, psychic experiences may be faint and there may be doubt as to their reality, but it is a good practice to express in words the experiences, however shadowy, as thereby it is possible to test them and gradually, as the psychic faculties open up, it will be possible to hear or to see with greater accuracy and confidence.

It is important that the ordinary life of the psychic student should be well regulated and as normal as possible. Before sitting, however, it is well to fast or to have a very light meal. But if fasting leads to over-fatigue, irritability, or headache it should not be practised.

The best protection a developing Medium can have against undesirable influences is the well-balanced exercise of his own will-power. It is possible for anyone to protect himself from undesirable pressure by visualising himself as surrounded by an external hard transparent shell about three feet from his body. Through this shell, if strongly visualised, it is impossible for the psychic's forces to be drawn upon, and external antagonistic forces cannot penetrate. On the other hand, it will be found that beneficial forces are not debarred from producing their appropriate influence. This protective shell or envelope can be created by thought and equally can it be destroyed by doubts and fears. It is one of those intangible realities which prove the truth of their intrinsic being if they are used with confidence and understanding.

[Further instructions will be found in convenient form in *Psychic Faculties and their Development*, by Helen MacGregor and Margaret V. Underhill, procurable from L.S.A. Publications, Ltd., 16, Queensberry Place, S.W.7. Price 1/-, —1/2 post free.

THEORY AND PRACTICE OF SPIRITUALISM

ON Wednesday (October 3rd), Mr. W. H. Evans commenced a new series of lectures at the L.S.A. Free Public Meetings. These meetings will in future be held on Tuesdays, as formerly, and *not* on Wednesdays.

The present course has been specially prepared by Mr. Evans, and it is hoped, if circumstances permit, that after the course is ended they will be available to a larger public.

Dealing with the term Spiritualism, the speaker said that in these days the word has come to have meanings wider and in many respects different from its original meaning, when it was held to indicate some form of

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Healing Mediumship and Diagnosis : Mrs. Ruth Vaughan, Monday, Wednesday morning, Thursday. Miss Ethel Topcott, Wednesdays 6—9.30 p.m. (Particulars from Secretary).

Home Circles : Apply to Secretary for information.

Development of Psychic Faculties.

Circles conducted by Mr. Leigh Hunt and Mr. Abbott.

Demonstration of Clairvoyance to Circle.

Wednesday, October 10th at 3 p.m. Mrs. Brittain. Places limited to 10, to be booked in advance.

Demonstrations of Clairvoyance to Meeting.

Wednesday, October 17th at 3 p.m. Mrs. Grace Cooke.

Lectures.

Thursday, October 18th, at 8.15 p.m. "Man's Latent Forces," by Mr. Dudley d'Auvergne Wright, F.R.C.S. with lantern illustrations. Chairman : Mrs. Violet Forman.

Free Public Classes. For Demonstrations and Training of Psychic Faculties. Beginning Wednesday, October 3rd at 7.30 p.m. and subsequently Tuesday at 7.30 p.m. Speaker : Mr. W. H. Evans. Demonstrator : Mr. Leigh Hunt.

SYLLABUS ON APPLICATION

Idealism. He suggested that much of the confusion that exists in the minds of some Spiritualists would disappear if they could agree upon some definition of the term. If one section calls it a science and another a religion, or still another a philosophy, we shall continue to flounder in the morass of misunderstanding. With the existing organisations it ought to be possible to come to an agreed definition satisfactory to all parties. Putting forward a definition given some years ago by one of the Guides of a well-known trance Medium, the speaker considered it was wide enough to satisfy all parties. The definition given was : "Spiritualism is the science, philosophy, and religion of spirit in all its modes of manifestation here and hereafter." And that is what Spiritualism really is, it covers all life.

Going on to a discussion of the facts, Mr. Evans gave a descriptive account of the varying forms of psychic phenomena. This account was illustrated by records of various manifestations of scientific authority. The greater part of the lecture was taken up with a discussion of the meaning of the facts and the many theories were considered and dealt with with sympathy and insight.

The lecture was followed by an interesting discussion, and effort was made to discover the reactions of those present to psychic influence. In this part of the meeting the psychic abilities of Mr. Leigh Hunt, were of very great service.

The subject of next Tuesday's lecture will be "Mediums and Mediumship," and Mr. Evans will deal with the need for Mediums and the distinction between Medium and Psychic.

"Before experience itself can be used with advantage, there is one preliminary step to make which depends wholly on ourselves : it is the absolute dismissal and clearing the mind of all prejudice, and the determination to stand or fall by the result of a direct appeal to facts in the first instance, and of strict logical deduction from them afterwards." (Sir John Herschell.)

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Appointments can also be booked with: Mrs. Barkel, Mrs. Corelli
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Tuesdays, 3 p.m. Open Circle. Admission 1/-.

Wednesday, October 10th, at 3 p.m. Mrs. Grace Cooke.

Circle for Clairvoyance. (Limited to 8).

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

Miss EARLE and Mrs. LIVINGSTONE.

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

LIBRARY "AT HOME"—Friday, October 5th, 3 to 5.30 p.m.

Mrs. Sharplin. (Trance Address). Chair: Mrs. Paley.

Friday, Oct. 12th, 3 to 5.30 p.m. Mr. Ernest Hunt

Subject: "The Great Law." Chair: Miss Estelle Stead.

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Clairvoyante: Mrs. Estelle Roberts. THOMAS

Sun., Oct. 14th, at 7 p.m. Speaker: Mr. J. B.

Clairvoyante: Miss Lily Thomas. M'INDOE

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PAGANS AND HEATHEN

A pagan is simply a countryman—just as a heathen is a heath-man. Christianity was for long a religion of cities, the country folks being outside the pale. In one sense Christianity is still a religion of cities—of walls and barriers, with a God who has favourites on whom he bestows special gifts. And we need a revival of true paganism—the religion of the open country. We need the faith of the heathen—the heath-men.

Brother John in *The Inquirer*, (Sept. 22nd).

(British College of Psychic Science Announcements
on next page).

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SUNDAY, OCTOBER 7th, 1934

11 a.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. R. Dimsdale Stocker.

Clairvoyante: Mrs. Stella Hughes.

Sunday, October 14th, at 11 a.m. ... Mr. J. B. M'INDOE

Clairvoyante: Mrs. Helen Spiers.

Sunday, October 14th, at 6.30 p.m. ... Mr. HANNEN SWAFFER

Clairvoyante: Mrs. Estelle Roberts.

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance.

Admission Free.

Monday, Oct. 8th—Speaker: Miss Estelle Stead.

Clairvoyante: Mrs. Fillmore.

Wednesday, Oct. 10th—Speaker: Mrs. Champion de Crespigny

Clairvoyant: Mr. Thomas Wyatt.

Monday.

WEEKDAY ACTIVITIES

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

2.30 p.m.—Mrs. Bird's Ladies' Healing Circle. For appoint-

ments write to Mrs. Moysey (Hon. Secretary).

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

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

7 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments

write to Miss Robertson (Hon. Secretary).

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

Tuesday. Mrs. Livingstone, by appointment.

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

write to Mrs. Gray.

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

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

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments,

write to Miss Michell (Hon. Secretary).

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

WEDNESDAY CIRCLES (limited to eight sitters)

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

Oct. 10th. 2.30. Mr. Thomas Wyatt.

6.30. Mrs. Rose Livingstone.

Oct. 17th. 2.30. Mrs. Cannock.

6.30. Mr. Glover Botham.

Private Sitzings by Appointment.

NUMEROLOGY

Major Leith-Hay-Clark will give a course of four lectures on

Tuesdays, Oct. 9th, 16th, 23rd and 30th at 6.30 p.m.

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Monday, Oct. 8th, at 8.30 p.m. Mr. THOMAS WYATT will give a

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Wednesday, October 24th, at 8.15 p.m.

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.. Mr. J. B. M'INDOE
Chairman: Mrs. CHAMPION DE CRESPIGNY

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—Miss L. THOMAS Friday, Oct. 12th, at 5 p.m.—Mrs. F. C. MORRIS

"PSYCHIC SCIENCE"

(Quarterly Transactions of the British College of Psychic Science)

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

VOLUME XIII. No. 3

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OCTOBER, 1934

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"We are quite satisfied that in the future, Spiritualism and Christianity will be *the same thing*. Neither will supersede the other, both will be modified, purified and strengthened. Dogmas and ritual will take less and less place, the Christ teaching from the Spirit World will become of ever growing importance to each, while the demonstrations both of the continuity of Life and the consequences of an ill-spent earth life will be more and more valued. Christianity will learn much from true Spiritualism. 'Churchianity' will disappear, and every true, sincere Spiritualist will unfailingly and universally seek to follow the leadership and the teaching of Jesus the Christ Spirit." (P. B. BEDDOW in *Spiritual Truth*, August.)

JOHN WESLEY SAID:

Whenever evil spirits assail us in soul or in body the good are at least equally strong, equally wise and equally vigilant, and God has in all ages used the ministry, not alone of men, but of angels, defeating the rage, the malice, the subtlety of evil spirits. They may assist us in our search after truth, remove many doubts and difficulties, throw light on what was before dark and obscure and confirm us in the truth that is after godliness.

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