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PLACE OF SPIRITUALISM IN MODERN THOUGHT

MEETING PLACE OF SCIENCE AND RELIGION

By MISS LIND-AF-HAGEBY

PRESIDENT OF LONDON SPIRITUALIST ALLIANCE

An Address delivered at Caxton Hall,
Westminster, on January 28th

WE have met under the auspices of the Quest Club, the offspring of the London Spiritualist Alliance. The London Spiritualist Alliance was founded in 1884 and is known throughout the world—I say that without any exaggeration—for its work. LIGHT, the paper which has to a very large extent expressed the views of the Alliance, was founded in 1881. Now though these two institutions may be venerable, they are by no means decrepit. The Alliance has been associated, I think I can say with absolute truth, with a great deal of that which is most sincere and most balanced in the investigation of the phenomena of Spiritualism and in the enunciation of the philosophy and knowledge of Spiritualism. I therefore invite all of you to take a practical interest in the London Spiritualist Alliance.

My subject is "The Place of Spiritualism in Modern Thought." We most of us are glad to associate ourselves with modernity, but modernity plays several tricks. The French have a saying "Plus ça change, plus c'est la même chose"—the more diversity, the more things change, the more you come back to the same thing. When we speak of modern thought, we very often speak of the very old, that which has come back in a new form, but which nevertheless is not at all really modern.

I shall begin by stating my thesis.

First, Spiritualism, in the sense of the recognition of the spiritual, the unseen, the intangible, the divine, has existed from the dawn of human thought. To-day it contains the mass feeling, the mass thought reflected in all of religion, literature and art that transcends materialism.

Secondly, Spiritualism in its knowledge of human survival and its personal avowal of the reality of spirit-communication, is no modern event. It is manifest in the utterances and writings of thinkers of all ages and of very many races.

Thirdly, the organised, circumscribed movement known as Modern Spiritualism—which to-day in English-speaking countries is the most vital and rapidly spreading

movement of thought—has always been and is a challenge to mental sloth, to formalism and orthodoxy both in Science and in Religion.

Fourthly, the challenge of Spiritualism has resulted in victory, partial as yet, but nevertheless victory, for the basic principles of Spiritualism, the victory taking the form not only of a measurable growth of adherents, but of a penetrative influence, an infiltration into practically all departments of human thought.

Whether we consider Spiritualism from the points of view of philosophy, religion, science, literature; or in its bearings on the individual and therefore on civilisation as we now see it, it emerges as basic to the human mind and indestructible.

Those are the points that I want to bring to your critical consideration.

SURVIVAL AND COMMUNICATION

Spiritualism states that survival is a fact which has been and can be demonstrated. Further, that communication with the so-called dead is a fact, and is now a matter of common occurrence; that certain individuals possess psychic faculties, which are subject to training and development, which enable them to see, feel, hear, and generally contact beings, events and occurrences outside the realm of the five senses and to produce phenomena which by the ignorant are called "supernatural."

No enlightened Spiritualist speaks or thinks of the supernatural. Everything in the universe is within natural laws, within the operations of Nature. Strictly speaking, there never have been any miracles, for miracles are performed in accordance with higher but generally unknown laws of Nature. In using the word "Nature," I do not envisage only the earth, the rocks, the trees, the plants, the animals and human beings. I include the hidden forces, the powers within the visible which impel and express themselves in natural phenomena and in living creatures.

In its demonstration to the world, the Spiritualist movement has been resented alike by Religion and by Science.

In Religion you have always had and always have the Priest and the Prophet. The Priest is addicted to dogma, to formalism, to stating the creed. The Prophet, on the other hand, is the man who sees, who desires

additions to knowledge, who is capable of vision, who is mobile in his mind, in his whole mental, intuitive and spiritual outlook. The opposition to Spiritualism has not come from the second class; it has come from the first class.

In Science, you have the myopic specialist—he also is a formalist; and you have the other class, the intellectual visionary who is open to the new, to change, who is ready to abandon the theories which he has evolved for better theories in accordance with the knowledge that comes to him.

The birth of the modern Spiritualistic movement is generally put down to the happenings in a little village in New York State, called Hydesville, where certain raps were heard in the year 1848. These raps, and their investigation, led to great publicity, and there was, incidentally, a murder connected with the raps. Somebody had been murdered in that house, and the spirit of that somebody was responsible for the raps, and the raps took place because the daughters of the house were Mediums who had these peculiar powers of communication and of attraction.

THE STORY OF MEDIUMSHIP

Throughout the organised Spiritualistic movement there has been a long story of Mediumship, of investigation, of exposure, of committees that have been formed to find out the truth of reports, and a good deal of sensationalism.

Amongst the earlier Mediums who became famous there were the Fox Sisters, Home, the Davenport Brothers, the Eddy Brothers, Florence and Katie Cook, Slade, Eusapia Paladino, Madame d'Esperance, and many others; and, later on, Eva C., whom I had the pleasure of meeting here in London with Madame Bisson.

To-day, as I throw my mind back to my own sittings with Mediums, there are many who come back to me: Husk, Williams, Craddock. I used to sit with them for Materialisation, and some marvellous things I have seen. Then I come to sittings with Mrs. Wriedt, with Susanna Harris, Miss McCreddie, Vout Peters, Vango, Mrs. Osborne Leonard, and many others. When I think of these, there comes to me a feeling of gratitude for what they did.

In the Spiritualist movement, I think we are too often inclined to forget just that little feeling of gratitude to the Medium. Certainly we have not done sufficient to protect the Medium from abuse and persecution, from the results of misunderstanding and the difficulties of the present law. As Spiritualism, the organised movement, is so largely based on the existence of Mediums, their work and advice—advice that very often entails great drainage of forces—I think that we should

concentrate a little more on obtaining adequate protection for them.

I advise you to study some of the old writings: the writings of Stainton Moses, Andrew Jackson Davis, and Emma Hardinge Britten. Some people are inclined to think that a Medium is an empty vessel—a person without much brains, much balance, much knowledge. They are inclined to think you have got to be empty within in order to be able to commune with and transmit knowledge from others. This I utterly deny.

Somebody has written: "It is to be understood that a pipe can carry no more than its dimension." A Medium is not a pipe; no human being is a pipe. We have elastic minds; the conscious self is but a part of the greater self which is not incarnate. There is the sub-conscious, which is the storehouse of experience; and quite apart from communication, it can accumulate and draw to itself knowledge which will filter through into the conscious. There can, therefore, be no resemblance to a pipe.

I would like to draw your attention for a moment to the wider realms of Mediumship. First of all, let us take one of the most famous of Mediums, Swedenborg. Swedenborg was a marvellous genius, he had an extraordinarily capable brain, he was learned in astronomy, physics, zoology, and political economy.

Take the great intellectual hero of Germany—Goethe. Goethe was a man of immense knowledge and very wide views, yet he confessed to Mediumship. He wrote: "Many times has a sheet of blank paper lain on my desk. I am unconscious that I write until I look down and find it filled with poetry."

There is Tennyson who, in one of his poems, described his passing into the trance state. In the *Memoir* his son quoted: "A kind of waking trance I have frequently had quite up from boyhood when I have been all alone. This has generally come upon me through repeating my own name two or three times to myself silently, till all at once, as it were, out of the intensity of the consciousness of individuality, the individuality itself seemed to dissolve and fade away into boundless being . . ."

In the great literatures of the world, if you have eyes to see and care to look, you will find evidence of Mediumship in the greatest and most powerful intellects that this world has produced. I need only mention Dante, Blake, Strindberg, Schopenhauer, and Shelley.

WRITERS AND ARTISTS

No great writer, no great artist has ever existed who has not to some extent been a Medium, because you cannot possibly transmit all the thoughts that these men have transmitted on the various subjects on which they have written and spoken without getting knowledge from that which we do not contact with our five senses.

Shakespeare presented an interesting problem in this respect. Shakespeare had more knowledge of the diversities and peculiarities of the human character, of the strength and weakness of humanity, than any other writer who has ever lived. Some people put it down to Reincarnation, but that does not help. The Spiritualistic explanation—that contact, seeing into other minds, other souls, other spirits, gave to him the power to depict them as he depicted them—is to my mind a much more acceptable explanation.

I could quote to you modern writers like Edith Wharton, the novelist, who in a book about her life, speaks about the characters that force themselves on her and about which she has to write. She has to describe the characters, and cannot get rid of them until she has written her novel and told her tale. It is a fascinating little corner of Spiritualistic enquiry, the novelist and contact with those on the "other side."

Now, in Mediumship, do we seek control or co-operation? The word "control" is, as we know, very often used, and there is a good deal of misunderstanding in regard to it. All good, healthy "control"—

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and I maintain that Mediumship is perfectly healthy—passes into co-operation, a friendly working together. There is no question of force, there is no question of the Medium losing individuality, or personality, if you like to put it that way. It is a question of communion, of invitation, of acting together.

I said the Spiritualist movement has been a challenge to the formalist and the orthodox. The opposition of the Church has been the most peculiar, because all the great world religions, not only Christianity, are founded on what we now call Spiritualistic phenomena—they are founded on the hearing of voices, on the seeing of visions, on so-called miracles, on extraordinary powers and phenomena, on an inflow of the superconscious.

Every great founder of religious thought has been one of these peculiarly gifted psychic people. What do all religions talk about? What does every parson preach about? Survival, Spirit. What are all the religious rules and codes of morality given for? They are given to fit us not only for living on this plane, but to fit us for the next life; so that Survival, communion form the very basis of all the great religions. Go to the Babylonian, the old Egyptian religion, to ancient Judaism, Hinduism, Zoroastrianism, you will find that there are the same symbols, to some extent the same legends, the same ideas come through; because, though there are many colours, many races, many human beings, there is but one central light of truth. Some people who take the shallow point of view, when they find this similarity in the different religions, say: "Why, it is all superstition, there is no real revelation; let us throw the whole thing over, let us be rationalistic and let us be modern."

But deeper study from the Spiritualistic point of view leads us along entirely different paths to a greater understanding of these symbols, to a greater interpretation of the similarities which really bind religious truths together instead of separating them.

SPIRITUALISM AND CHRISTIANITY

I say that though there have been a great many bitter attacks on Spiritualism by theologians, and a good many sermons preached against it, that is no reason for throwing over Christianity. You cannot be a Christian without accepting the Spiritualistic basis, for the whole of the Christian religion is founded upon these very things, and there is no denying it. Voices, visions, "miraculous" powers, the story of the Christian faith as it runs through the Church, as it is accepted to-day in the Roman Catholic Church, is the story of Mediumship. Joan of Arc, Catherine of Siena, Mechthild of Magdeburg, St. Teresa are typical examples. Read Evelyn Underhill's enlightening book, *Mysticism*, and you will find that there is very little difference when you study the lives of the Saints from the point of view of the mental phenomena produced, and in many cases physical phenomena, and when you study Mediumship.

Spiritualism, properly understood, does not make for hostility to Religion; it removes the husk and brings us right into the essence of spiritual life.

I come to the opposition from Science. Here there has been clear infiltration all the time. Some have stood aloof, some have persistently asserted that Spiritualistic phenomena are "impossible," but a great many scientists in many countries have studied them, and have come to the conclusion not only that there is Survival, but that communication between the so-called dead and the so-called living can be demonstrated.

The evidence upon which these scientists have based their conclusions—men like Sir Oliver Lodge, Alfred Russel Wallace, and Lombroso—is precisely the same kind of evidence upon which they have come to their conclusions in regard to physics and chemistry and biology. If that evidence is unreliable, then all the

evidence that we obtain through our senses, with or without instruments, is unreliable.

You must either admit that you can obtain scientific proof through your five senses, and admit the Spiritualistic evidence which these men have admitted, or you must reject the whole thing and say that men can know nothing.

We see that Science is becoming more and more volatile, more and more attenuated—I use rather peculiar words—that it is dealing in things that once would have been supposed to be entirely outside its realm. You and I have lived to see inventions which at one time would have been regarded as entirely impossible. I need only draw your attention to wireless, to television, to the perpetual shifting of the barrier between so-called matter and so-called force.

Science is spiritualising itself all the time, dealing with finer and finer forms of matter, widening its circles of interest and speculation, bringing them into practical life, capturing forces for the use of man which are, so to speak, on the borderland of the physical and the etheric. I believe that process will go on steadily.

MEETING PLACE OF SCIENCE AND RELIGION

I believe that Spiritualism, in its scientific aspects, has played and will play an enormous part, breaking down intolerance, opening new vistas, giving men of intellect new visions. I believe that it is the meeting place of Science and Religion—that Religion will become more and more scientific, and Science will become more and more religious.

These things are, after all, only words. We are living spirits, incarnate in bodies, part of a living, dynamic, evolving, changing universe. The little things we know are to give way to greater things, to knowledge which, as yet, we cannot conceive. Anything that this great psychic science—which merges in spiritual science—gives to help us in that great evolution is worth having.

I end by commending you all to read the best that is published on these subjects. There are endless interesting problems, physical, mental, psychological, that come within the purview of this science. Spiritualism is very much to the fore at present in the Press—mostly as something sensational and exciting. There is always the excitement in the public mind of proving somebody to be a fraud, some Medium or psychic investigator to be an idiot.

But beyond and above all that, there is the fact that this most important knowledge is the great life-changer and the great value-changer. It has always seemed so pitiful to me when we are told not to think, not to study, not to go into the past, not to compare, lest spiritual faith may suffer. You can put all your intellect, all your thought-power, all your powers of analysis and comparison, and everything else into this study and into your Spiritualism, and you will find that all that is in you can be used and absorbed in furtherance of the great development that is before us.

"LIFE NOT AN ACCIDENT"

Sir James Jeans's statement in his book, *The Mysterious Universe*, that "life began by a strange accident" was described as "utterly misleading" by the Dean of St. Paul's, Dr. W. R. Matthews, in his sermon at the Cathedral on Sunday night.

"Life is the most real thing that we know," Dr. Matthews said, "and it is surely most absurd to suggest that it came into this universe by accident or chance. Science will never tell us what life is, because life is the reality of the universe."—(*Daily Telegraph*, Monday, February 4th).

INTIMATIONS OF IMMORTALITY

Review by H. F. PREVOST BATTERSBY

"THE centre of gravity of Religion has shifted in our day from authority to experience. To ascribe infallibility to the pronouncements of the institutional Church seems almost monstrous."

That statement of a great Churchman seems appropriate to a consideration of these two small volumes* of speculation as to what awaits us in the Hereafter.

Mr. Ernest R. Sill, whose exposition is commended by the Bishop of Durham, may be accepted as presenting the ecclesiastical expectation, and Mr. Ritherdon Clark (who has "passed on" since his book was published), as representing, with equal reverence, the future as viewed by philosophical mysticism.

It is often argued that, in matters of faith, reason must be in abeyance; but that particular suspension is only practised about the things we ourselves believe. We are ready enough to express astonishment at the unreasonableness of other people's beliefs; and as our reason is the only touch-stone we can apply to the things that are told us, a sense of its unreasonableness can never be a very hopeful foundation for our faith.

We may believe much that is beyond our understanding; it is a different matter to believe things that are *against* our understanding.

For example, Mr. Sill's conception of what happens at death seems to us not the arrangement of a sane man, much less of a sane God. He believes that at death we pass into a place where innumerable myriads of souls are kept in some queer sort of static confinement for hundreds of thousands of years, till, at some far-distant date, they are had up for judgment.

STAGNANT PIT OF SOULS

That, in a universe which moves in an organised progression, there should be somewhere this stagnant pit of souls waiting, millenium after millenium, for something to happen, with, every week, a million or so more of souls being added to them, should surely, by the sheer senseless waste of it, be inconceivable to anyone endowed with reason.

It appals even Mr. Sill, and to tone down its savagery he offers some curious suggestions. There is, he says, ancient, modern and divine evidence for our condition after death.

The ancient is supplied by Egypt and Greece, neither of them, did he but know it, very helpful to his proposition.

The modern is derived from the appearance after death of Lord Brougham's friend and Lady Tyron's husband.

"Perhaps," says Mr. Sill, "some will say this is Spiritualism. It is not Spiritualism. Almighty God has condemned Spiritualism. He has forbidden anyone to have intercourse with spirits . . . It is well known that there are clever conjurers who will produce a *so-called spirit to order* in the same manner that they will a bird from a hat, but they do it to deceive you."

However, to explain away the Brougham and Tyron apparitions, he continues: "In some instances, Almighty God has permitted a mother to see her child, or a husband his wife, or a man his friend, on their passage from this earth to the Intermediate world or Paradise, if such persons have suddenly passed out of the body when they have been away from their relatives or friends."

This curious concession might often leave one in doubt, when meeting a spirit, whether it was there by the Almighty's permission or had been produced by the conjurer out of a hat.

One wonders how Mr. Sill himself would know. It would also be helpful were one told if any of the certified spirits confirmed Mr. Sill's views as to the Hereafter; because I can assure him that the ones out of the hat do not; but then they are not as deeply immersed as he is in Jewish theology.

Yet he makes thereof some curious assertions; as, for instance, that his "Intermediate State" is called indifferently Hades, Abraham's Bosom, and Paradise, and that the Jew would understand it as "the abode of the blessed."

What Jew does he mean? The learned Jew of Christ's time had no belief in the resurrection, and this is what the Jew of the Old Testament thought about it: "Free among the dead, like the slain that lie in the grave, whom thou rememberest no more. Wilt thou show wonders to the dead? Shall the dead arise and praise thee? The dead praise not the Lord, neither any that go down into silence."

"There is one event unto all . . . for a living dog is better than a dead lion. For the living know that they shall die, but the dead know not anything, neither have they any more a reward."

"Live joyfully with the wife whom thou lovest all the days of the life of thy vanity . . . for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest."

That was the philosophy, the expectation of the Law; and not until the Book of Daniel, in the 2nd century before Christ, is there any reference to punishment or reward in the Hereafter.

THE INTERMEDIATE STATE

There is very little suggestion there of blessedness in the "Intermediate State."

One learns later that it has been evolved by Mr. Sill from a fable—the parable of Dives and Lazarus; but even on that it crumbles, unless we consider as "intermediate" the flaming torments which the rich man endured.

Mr. Sill explains that he could not have been in Hell, since "if persons were in Hell now they would be compelled to leave Hell for the Judgment. Can you not see what a farce the Judgment would be under such circumstances?"

One can, indeed! "Almighty God," he continues, "will not judge a man hundreds of years after he has been condemned and suffered part of his punishment. God is a just God."

Mr. Sill seems to have a queer sense of justice; but his parable works the wrong way. What else does it show but that it is a man's self that judges him, and judges him at once? He goes where he belongs; even though it be to what Mr. Sill so soothingly calls "that unhappy part of Hades."

But he feels that even the less unhappy parts need some explaining. He has been asked if there we will recognise those we have known here. Yes, he says, did not Dives recognise Lazarus and Abraham?

A fable seems a somewhat flimsy foundation for so pregnant an assertion; and such a fable!

He is also concerned, as, indeed, he has cause to be, with the case of the myriads hurried into intermediateness, without a chance of acquiring the knowledge essential to immortality.

The Scriptures, knowing nothing of their plight, say, of necessity, nothing about them. So Mr. Sill has to hazard a guess.

Christ, he explains, preached, during the Sabbath he was in the tomb, to the millions who had been for untold ages in the intermediate, "that they might be judged equally with us. If Christ had not done so they would never have had an opportunity of hearing the Gospel . . . Some may have rejected it, but they had the offer. They have had a fair chance."

Well, the few hurried years of our pilgrimage seem a short enough while to learn true wisdom; but these

* WHAT HAPPENS AT DEATH, by Ernest R. Sill. London. Methuen & Co., 1/-.

THE MEANING OF IMMORTALITY, by E. S. Ritherdon Clark, F.Ph.S., F.L.A.S. London. Rider & Co., 2/6.

poor creatures, after perhaps their thousand years of confinement, were granted but a few hours.

Could even earthly justice reckon it a fair chance? And the myriads who since that day have reached the Intermediate, are also to have their chance.

At least, so Mr. Sills hopes. There are, he agrees, no Scriptural grounds for it; but God is a just God!

Yes! but, even more conspicuously, God is a wise God; and he could surely have devised some less congested way than that of Mr. Sill's for the spiritual regeneration of departed humanity.

On a less important problem Mr. Sill explains: "We may reasonably conclude from Holy Scripture, from the probabilities of the case, from the light cast upon the subject by modern science, that the souls in the Unseen World know what is going on here on earth."

"The probabilities of the case" is delightful; but what "the light cast upon the subject by modern science" may be one would give much to know.

MR. RITHERDON CLARK'S BOOK

Unless, indeed, may be reckoned as "modern science" such views as Mr. Ritherdon Clark expresses in our second volume; but they are hardly those which Mr. Sill would endorse.

St. Paul declared that "this mortal must put on immortality." Mr. Clark might rather have phrased it as this immortal putting off mortality, "since as he says, "mere passing of breath from the body does not confer either spirituality or immortality."

"The essence of the universe is reason, and we attain completion in the larger unity by sacrifice of individual desires, thus finding life . . . This realisation of unity gives consciousness of immortality—an assurance concerning the 'external power' which is now realised as an intuition from God . . . In this way a man becomes life and not merely looks upon it as a possession . . . Indeed, until one attains consciousness of oneself as life itself, it is difficult to see what there is in the individual worthy of being eternally preserved. If we cannot attain to that consciousness of God which makes individuality in its truest sense, what is there to survive the body?"

You see, this is a somewhat different outlook from Mr. Sill's. It is inconsistent with the idea of a vast mass of souls stagnating in a sort of semi-consciousness for thousands of years till called up for sentence on sins which long ago they must have forgotten.

To Mr. Clark the continuity with which the whole universe seems compact is also to be looked for in the affairs of humanity. "We have been evolved through countless aeons with infinite care . . . but the process can have no meaning if it is to end with the disintegration of the body . . . In this way immortality is a subject not merely to be considered from emotional or traditional or religious angles, but as a rational outcome of co-operation with the universal mind; that law which 'knows not wrath nor pardon'."

UNION WITH THE INFINITE

It was Emerson who suggested that eternity might be an appalling thought to those whose mortal trouble is to kill time, and Mr. Clark emphasises the necessity of being "completely absorbed, engrossed in an all-comprising conscious realisation of union with the infinite before one can contemplate living in a timeless state . . . we must desire and cultivate things of the spirit here and now if we hope for spiritual continuity later on."

It is, doubtless, the sense that some sort of soul culture is required to achieve permanence, which accounts for the belief of many primitive tribes that only a chief's soul will survive; though Survival for them did not necessarily connote immortality.

The author agrees with Sir Arthur Keith's assertion that "If Churches find they cannot fit their theology in with scientific facts, they must scrap their theology," and since "no blind adherence to any preconceived theories; no acceptance of any system

(Continued at foot of next column).

SLEEP TRAVELLING

By A. HORNGATE

THE story, in your issue of January 24th, of the old lady whose ghost used to be seen about the house she afterwards bought, reminds me of a similar one told by Mrs. Swynnerton, the artist.

Her work as a portrait painter often took her to castles and large country houses, and in one of these she was told that, some years before, the ghost of a quiet, elderly woman had often been seen; her face would look down from the balcony, or her figure be seen slipping noiselessly away. Then a new house-keeper arrived, and they said to each other in astonishment: "She is our ghost!" She was an eccentric woman who used to lock herself into her room when not on duty; and when anyone hinted that she was lazy, would reply darkly: "I go away—but not to sleep." They did not keep her long, and the ghost was never seen there again.

Someone who claimed to understand such things had told them that the woman must have had her psychic body so loosely attached to the physical that it could separate at times, carrying with it so much semi-physical matter (which I suppose is what we now call ectoplasm) that it might be seen by other people.

Some people who have this power of sleep-travelling take it as evidence that they are reincarnations of people who once lived in the scene they recognise. Mrs. Violet Tweedale, in one of her books, accounts in that way for her flashing recognition of new scenes in Greece or elsewhere. But that hardly meets the case of the man who, in a strange town, turned to his companion and said: "I can tell you the names over every shop in the streets before us." The names of shops do not remain the same for many years together.

An odd little experience of my own, a year or two ago, convinced me that we probably travel much more in sleep than we recollect—unless startled awake.

I was attending weekly lectures at the house of friends; and one evening, having had a pleasant time, with tea and buns after the lecture, I said good night as usual and went home to bed. The next thing I experienced was a violent shock! I became aware that I had for some time been sitting with those same friends (their large room being now in order, with all the folding chairs put away), listening to their conversation in a happy way, till a mention of my own name, convincing me that they did not see me or know I was present, gave me a great start! So I had returned uninvited, and was eavesdropping! What a shocking blunder!

Springing up, I cried: "I'm here! I'm so sorry. I didn't mean to come back," and fled between them to the door—waking up in my own bed in the dark.

But the experience had been so vivid that next day I dropped in to see them and asked: "What did you do last night when we were all gone?"

"We tidied the room, first of all, and then sat down and talked."

"And did you happen to mention my name?"

"Perhaps we did. Yes we did, I remember."

"I heard you," was my laughing confession. "I felt so ashamed of myself for intruding again, after having eaten your buns and said good night."

will lead us to a knowledge of reality," he "refuses to accept revealed truth handed down by wise teachers from time immemorial, merely because it has been found acceptable by others . . . Whatever degree of certainty conviction may bring, revelation must be brought to the test of reason."

And so we return to the wise pronouncement of Dean Inge with which this review began, or looking back still further to the words of an even more distinguished Churchman, St. Augustine: "Our concern with any man is not with what eloquence he teaches, but with what evidence."

NATURE OF THE SPIRIT-WORLD

EXPERIENCES OF SOME WHO HAVE VISITED IT

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

AN immense amount of interest has been aroused by the strange case (recorded in *LIGHT* of January 31st) of John Puckering, who recently "died" but recovered after his heart and respiration had ceased for five minutes. During that period he claims to have visited the spirit-world, and there seen a number of people, including his wife, whom he had known previous to their decease.

An interesting feature of his remarkable experience was that the spirits he saw were dressed in styles similar to those which we wear in England, and apparently they looked just as he had known them, only much happier.

Mr. Puckering laid great stress on the exquisite expressions of happiness of every one of the spirits, and this, coupled with his own feelings, assured him that death was something to be desired rather than avoided.

Furthermore, he noticed that the spirits were together in a large room which, in the absence of any comment to the contrary, seems to have been similar to rooms we have in our houses.

From time to time people have experiences which they interpret as visits to the Beyond, but it is seldom that they are exactly alike. Frequently they differ so much that one may be excused for believing that they have had nothing more startling than a vivid dream or some form of hallucination.

John Puckering's experience, for instance, does not agree with the popular belief that has grown up among Spiritualists, based upon statements made by spirit-controls and humans who have visited the Other World.

THE QUESTION OF AGE

Spiritualists have been led to believe that in the next world the dead return, if they died advanced in years, to an appearance corresponding with the best period of their physical life. This is generally fixed at about twenty-one years of age for women, and about twenty-four for men. This age question, however, must not be regarded too rigidly. Nevertheless, old people grow young-looking again, and children are believed to grow to maturity.

Spiritualists have also concluded, from information derived from the same sources as the above, that spirits do not dress in European clothes, but in "spirit-robos." These approximate in appearance the dresses worn in the East and by the ancient Greeks and Roman patricians.

When they appear to clairvoyants they usually do so in garments corresponding with those that they wore when on earth. The reason for this is obvious: it is to aid in their identification. For the same reason they manifest usually at the age at which they died.

These beliefs do not coincide with what Mr. Puckering claims to have seen, and therefore are apt to give rise to confusion.

I have often spoken to people who maintain that they have visited the spirit-world, and their accounts have almost invariably differed; but these differences can be reconciled, as a rule, by the assumption that they had only partial perception of the spirit-world.

Thus, one of the most famous swimmers in Sydney Harbour, New South Wales, informed me that whilst unconscious he seemed to be surrounded by a beautiful light and heard lovely music, and all the time he was in a state of unspeakable ecstasy. So charmed was he by his experience that, when he recovered, instead of thanking his rescuers for having rendered him a service, he roundly blamed them for

bringing him back to consciousness. This man was in no way interested in Spiritualism, but was just as sure that he had visited the Beyond as was Mr. Puckering. He, too, stated that this event had changed his opinion regarding dying and death, and he appeared, in consequence, more anxious to die than to live.

In 1917, I also had an amazingly beautiful experience, which I am convinced was due to my visiting the spirit-world, but I found it entirely different from anything I had ever imagined. No account I have ever read or heard corresponded with what befell me. Instead of finding the Beyond like earth-life, I discovered that it differed from it to so great a degree that I have hardly been able to find any points of analogy between them. Yet I knew that people in it were exquisitely happy, that they had lived far longer than one earth-life, and actually appeared much older than Spiritualists generally supposed. I would place the age at about forty, when experience and wisdom are much more obvious and impressive than at a younger period.

NEW ZEALAND MAN'S EXPERIENCE

Mr. Emerson, of New Zealand, informed me that his whole outlook on life was changed through an unexpected visit to the spirit-world. At the time he was gold-mining in Ballarat, Australia, and was a non-Spiritualist. Whilst reclining on his bed in his hut he suddenly left his body at the request of the spirit of his sister, who had died several years before, and after travelling upward through space he found himself passing over a strange country, which nevertheless resembled this earth. Suddenly, he became aware of numerous dark objects lying motionless upon the ground and, on approaching them, observed that they were dressed in garbs of various periods—Tudor, Stewart, Georgian, Victorian, and so on. He noticed there were no children amongst them.

Following the floating form of his sister, he descended, and was astonished to find himself standing beside the unconscious form of his cousin, who had died a few months before, a firm believer that the dead slept until the Judgment Day. His sister then said: "He was a good man, but we are unable to waken him. You try." After shaking the recumbent form vigorously for some time, the cousin showed signs of awaking, whereupon Mr. Emerson's sister beckoned him to depart, which he did, finally finding himself lying wide-awake in his hut.

He was absolutely convinced that he had visited the spirit-world. His explanation of the strange experience was that all the sleepers were believers in a Final Judgment Day, and that they would, immediately on dying, sleep until the Last Trumpet sounded to awaken them. Their thoughts were working out in this way. The reason why there were no children among them was, he contended, that children were too young for the belief to set up an illusion strong enough to make them sleep.

According to Spiritualists, there are higher and lower regions of the spirit-world—some of the lower being terrible forms of punishment to deliberate wrong-doers. I can endorse this belief from my own mediumistic experiences. The subject is too unpleasant to talk about.

The simplest solution to John Puckering's experience and those of other people of a similar character is that they were hallucinations. Doubtless most people, especially medical doctors, will accept this solution, but on such matters doctors are the least capable judges. If they were more interested and less sceptical about the wandering of the minds of their patients when ill or under anaesthetics, they might keep careful record of some of their utterances, and thus contribute tremendously to abnormal psychology. Their habit

(Continued on page 94)

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).

POLICE AND MEDIUMS

Sir,—With the spread of Spiritualism throughout the country, there are springing up all round us numberless clairvoyants, astrologers, palmists, *et hoc genus omne*. I am not going to suggest, for a moment, that they are not genuine and honest in their work, but I wish to point out that they are all breaking the law. I have some information which leads me to believe that the police are beginning to "take notice," and we may expect a crop of prosecutions ere long.

In this connection I am very anxious about the legal position of the London Spiritualist Alliance and the Quest Club, so far unregistered, as I think it should be.

We do not want a repetition of the Cantlon case, nor do we wish to see the Secretary again prosecuted and fined for aiding and abetting.

Unless I am very much mistaken, every Medium who gives sittings at Queensberry Place is in legal phrase "a rogue and a vagabond," and liable to summary conviction before a magistrate on the evidence of two informers, who may be private individuals or police spies. The above is the opinion of an eminent King's Counsel, and it behoves us to bear it in mind. My opinion, for what it is worth, is that the whole position could be regularised and our interests safeguarded by registration of the Quest Club as a club, but I am by no means sure. Would it not be well for the Council to take the opinion of some eminent lawyer before any unpleasant happening?

Inner Temple, E.C.4.

R. FIELDING-OULD.

EVOLUTION AND SURVIVAL

Sir,—With reference to your leading article under the above heading in *LIGHT* of January 24th, there are very few modern students of evolution, including Sir Arthur Keith, who do not realise that there is "a psychic factor working towards a definite result," though their views as to its nature and ultimate aim may differ. It is only the Materialists who, with a total misunderstanding of Darwin's real theory, see nothing in it but a blind and brutal struggle for existence. One has only to read such works as Professor Hobhouse's *Development and Purpose*, Professor Osborne's *Creation by Evolution*, and Henri Bergson's *Creative Evolution* to understand how different is the modern standpoint.

I dislike the idea of advertising my own work, but in my *Thirty Years In The Wilderness* you will find the matter fully discussed and will, I think, revise your opinion. To those who have made a special study of the subject, the evidence in support of evolution is overwhelming. Sir Ambrose Fleming is doubtless a great scientist, but he either cannot know much about physiology or biology or is wilfully ignoring the evidence.

P. G. McCULLOCH.

[NOTE.—We did not question the evolutionary hypothesis, but only its Materialistic interpretation.—EDITOR].

SPIRITUALISTS AND WAR

Sir,—It was with much regret I read the letter of your correspondent, Mr. Stanley De Brath. Surely his criticism on the one issue on which the Churches and clergymen are at last making a move is uncalled for? Spiritualists realise the awful stupidity of war. Most of those who have been killed in the last war and who manifest their presence in the seance room plead with

us to do all we can to see that war is done away with. They tell us in no uncertain manner that we have no right to kill our fellow human beings, no matter as to what country or race they belong to.

When clergymen are trying to get the signatures of as many as possible who will refuse to take part in war, they are definitely going about their real business. Did not Christ teach us to love our enemies—to do good to those who hate us?

Mr. De Brath asks what will a mere 100,000 signatures count in a population of 45 millions? He might as well have asked what good Jesus did with a small handful of Disciples.

Glasgow.

JAMES M. McLINTOCK.

MORE IMPORTANT THAN SURVIVAL

Sir,—May I be allowed to refer to Mr. De Brath's letter in the issue of *LIGHT* for January 24th, condemning the action of certain clergymen who appear to be making efforts to prevent war. It does seem to me that even more important than the mere survival of death is the essential quality of the soul which survives, and as war, undoubtedly, degrades and dehumanises the souls of those compelled to take part in it, I would suggest that we Spiritualists should help rather than hinder those who are endeavouring to prevent mankind's recourse to such folly. If the smallness of the number of people likely to join in such a crusade damns it, surely Spiritualism should have been damned long ago; this, therefore, does not appear to me to be very sound argument.

JOHN GRAY.

"EDIPHONE" AND "DICTAPHONE"

Sir,—Our attention has just been drawn to a paragraph at the end of the article published on page 722 of your issue of November 22nd, 1934. In this paragraph you say: "On December 4th, in a sitting for eighty people, to be given by Mrs. Perriman, an attempt will be made to record the voices on the ediphone, the most sensitive dictaphone up-to-date."

We must take the strongest objection to the Ediphone machine being described as a "Dictaphone." The word "Dictaphone" is the registered trade mark of the dictating machine manufactured by this company, and it is a serious infringement of our copyright to describe any other type of dictating machine as a Dictaphone.

Under the circumstances, we must request you to correct the error to which we have referred, and to note the fact for your future guidance.

THOMAS DIXON.

[NOTE :—We regret the mistake, for which we tender our apology—Editor.]

ANIMAL SURVIVAL

Sir,—At a sitting held about six months ago, the Medium informed me that a valued spirit-friend was present, and that he had a tabby cat with him of which he was very fond; also that he had been to the animal spheres. The cat was standing by his side, looking pleased, with its tail up.

I wondered if the cat referred to was one I possessed a few years ago, and I asked for something evidential to be given to prove his identity. In answer to my question, the communicator merely said: "He was not at all a greedy cat." This was so marked a characteristic of my tabby cat that I had no hesitation in accepting the description as applying to him.

In order to make sure about the demise of the animal, of which I was uncertain, as he had passed into other hands, I made close inquiries into the matter, and found that the cat passed on over a year before I received the message about him from my spirit-friend. Mrs. Stella Hughes was the Medium.

Southport.

(Mrs.) M. THURLOW LAMB.

Light

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EDITOR **GEORGE H. LETHAM**
ASSISTANT EDITOR **DR. NANDOR FODOR**

As We See It

DEFINITE TEACHING

IT is often said, even by friendly critics, that Spiritualism has no definite teaching. That is true only in regard to *beliefs*, it is not true in regard to facts.

It might be said that Christianity has no agreed body of teaching; for, on beliefs that are regarded as essential, Protestant contradicts Catholic, and Protestantism is split into hundreds of sects, each one of which holds that, on some important point, it is right and all the others are wrong. Yet, Christianity has a common basis on which all its divisions are agreed.

So it is with Spiritualism, only in a greater degree. The facts to which Spiritualism testifies are basic not only for Christianity but for *all* the great Religions; and not only Religion, but also for Science and Philosophy. Its teaching is uncompromisingly definite that Survival is a demonstrated fact and that communication with the so-called "dead" is a proved possibility. As Miss Lind-af-Hageby says in her first pronouncement as President of the London Spiritualist Alliance:—

Whether we consider Spiritualism from the point of view of Philosophy, Religion, Science, Literature, or in its bearings on the individual and therefore on civilisation as we now see it, it emerges as basic to the human mind and indestructible.

Spiritualism presents the facts and deductions on which religious beliefs and rules of conduct can be built. It does not—and should not—attempt to formulate compulsory creeds and codes of morals. Individual Spiritualists must be left at liberty to choose the form of religion and the mode of life which will best enable them to develop their character and do their duty in the world—subject always to the knowledge, conveyed with constant emphasis from the "other side" that "as a man soweth so shall he also reap."

In this country—and in most of the other countries where Spiritualism has penetrated—Christianity is the prevailing religion and there is no good reason why Spiritualists should be regarded—or regard themselves—as enemies of Christianity. To quote Miss Lind's pronouncement again:—

You cannot be a Christian without accepting the Spiritualistic basis, for the whole of the Christian religion is founded upon these very things, and there is no denying it.

As with Religion, so with Science. Truth cannot contradict itself; and the facts of Spiritualism, *being facts*, must sooner or later be admitted by Science and also by Philosophy.

MISS LIND-AF-HAGEBY ELECTED PRESIDENT OF THE L.S.A.

MISS LIND-AF-HAGEBY, responding to the unanimous invitation of the Council, has accepted the Presidency of the London Spiritualist Alliance.

Miss Lind-af-Hageby's association with Spiritualism extends over some thirty years. Impelled by personal experience which came early in life and which has influenced her many-sided humanitarian activities, she became a keen student of the intellectual and spiritual aspects of psychic science. She is widely known as an exponent of the philosophy and science of Spiritualism, and her many lectures, in London and the provinces, have covered a wide range of thought. She has maintained close contact with the London Spiritualist Alliance, has been for some years an Honorary Vice-President of the Marylebone Spiritualist Association, and is an Hon. Member of the British College of Psychic Science. She was a member of the Committee of the International Club for Psychic Research.

Her first experimental investigations of Spiritualism were undertaken in 1900, and later, in 1903, she studied its physical phenomena in circles which included Felicia Scatcherd, Sir Alfred Turner, and Gambier Bolton. In 1911, she took part in the seances arranged by W. T. Stead in Cambridge House, and obtained striking evidential messages. She was a delegate to the International Spiritualist Congress in Paris in 1925, when she spoke on the psychology of mediumship and the need for legal recognition and protection. At that time, together with the Duchess of Hamilton and Miss Scatcherd, she gave a reception in Paris which was attended by Sir Arthur Conan Doyle and the delegates to the Congress. Speeches relating personal experiences were given by a number of delegates.

In 1916, at an At Home given by Miss Lind-af-Hageby in London, she expounded the idea of founding an Institute in London which should devote itself to the study of mediumship (then spoken of as a "College of Light"), and Mr. Hewat McKenzie described his advanced plan for the foundation of a new organisation. Mr. A. P. Sinnett and Mrs. McKenzie took part in the discussion.

On many occasions Miss Lind-af-Hageby has given addresses in defence of mediumship, notably in 1917 when she spoke on the Witchcraft and Vagrancy Acts at the South Place Institute. In 1919, she delivered a lecture on "Mediumship, its Nature and Meaning," at the Steinway Hall; and in her addresses in London, Manchester, Glasgow, and other towns she has stressed the need of legislative change.

HUMANITARIAN ACTIVITIES

Her humanitarian activities include work for children, prison reform, women's enfranchisement, peace and animal protection. During the war she founded a hospital in the south of France for wounded French and Serbian soldiers, and three veterinary hospitals for wounded horses of the French Army, working under the authority and with the co-operation of the French War Office. She was awarded the Diplome d'Honneur of the French Red Cross, and the War Medal and Allied Victory Medal. For ten years she maintained a hospital for children, suffering from tuberculous diseases, from the devastated parts of France. The hospital was awarded the Grand Prix and the Diplome d'Honneur of the French Ministry of Health. She founded, in 1928, the International Humanitarian Bureau in Geneva, with which some 1,600 humanitarian societies have associated themselves.

She is the author of *August Strindberg: the Spirit of Revolt*, and *Mountain Meditations*, and numerous publications on humanitarian subjects, and is a member of the P.E.N. Club. She has undertaken four lecture tours in the U.S.A., and has lectured in France,

(Continued at foot of next column).

LOOKING ROUND THE WORLD

THE FEAR OF HELL

HELL does not figure so largely or so fiercely in Christian teaching now as it did forty or fifty years ago. Indeed, most modern Christians are rather ashamed of the "hell fire" doctrines of their ancestors, recognising with Burns that

The fear o' Hell's a Hangman's whip

To hold the wretch in order,

and that Fear can never be a safe or satisfactory basis for Religion. Yet it is recognised that, in some form, Hell must be a reality; and so it comes about that, in *The Christian World*, much space is being given to discussion of what Hell is and what it is not.

And the remarkable thing is that many of the letters (January 31st), might have been written by Spiritualists, who know—on the authority of those who have visited them—that there are many Hells, but that their pains are redemptive. One writer—Percy B. Tanner, of Barry, Glamorgan, says outright that "the teaching of Spiritualism on the question of Heaven and Hell . . . is the most reasonable explanation that has come my way." Another—Hubert Godfrey, of Ealing—writes: "In the Beyond there are no arbitrary rewards or punishment, there are consequences. As we have sown, so shall we reap. We shall go to the place or state for which we have prepared ourselves; nor could we exist in any other."

In face of writings such as these, who can deny that the Churches are absorbing Spiritualism?

DANGERS EASILY AVOIDED

Lady Bland Sutton (described as "the well-known social worker and wife of the famous surgeon") must have been very unfortunate in her psychic enquiries—if she has ever made any. Writing in the *Nottingham Journal* (January 31st), she presents a terrifying picture of what is likely to happen to any bereaved person who seeks the help of a Medium—deception and blackmail being amongst the probabilities if not the certainties. She does not deny "the possibility of another world or of communication with our loved ones," but says there is "so much opportunity for the crook and the charlatan as to render any dabbling in psychic affairs one of the most alarming of modern menaces."

Inquirers need not be frightened by wild talk of this kind. Assuming—as we fear we must—that there are some crooks and charlatans waiting to deceive and fleece them, they can keep clear of all danger by seeking the help of Societies such as the L.S.A. and others whose announcements appear in *LIGHT*, which exist for the purpose of making psychic inquiry safe and satisfactory. This is a point which cannot be too strongly emphasised.

(Continued from previous page).

Germany, Switzerland, Italy, Austria, and the Scandinavian countries. In the course of lecture tours in recent years with the Duchess of Hamilton, she has been received by Mussolini, President Coolidge, Herr Miklas (President of Austria), the King of Norway, etc.

Of Swedish birth, a member of a noble family, Miss Lind-af-Hageby became a naturalised British subject in 1912. She was educated at Stockholm and at Cheltenham College. In 1913 she conducted in the Law Courts her own case as plaintiff in a libel action. It is recorded that for sixteen days she held her own against some of the ablest counsel at the Bar, and that, although she lost the case on a technical point, "her astonishing ability won her the admiration of the judge, Mr. Justice Bucknill, and of the lawyers, and the case, which excited the greatest interest in the Press, won for her the title of the Modern Portia."

"HAIL AND FAREWELL"

THE B.B.C. tribute, broadcast by Sir John Reith on Sunday evening, on the "passing" of its Chairman, the Rt. Hon. J. H. Whitley (the ex-Speaker of the House of Commons), was almost Spiritualistic in its emphasis on his survival and his continued interest in the great work with which he had been so intimately concerned. The words "Hail and Farewell" with which it closed do not suggest a passage to oblivion, but a passage to a condition in which, though unseen, he could hear and be comforted by the greeting and good wishes of his colleagues. This is as it should be; and Spiritualists will join in the greeting.

DREAMS AND THEIR MEANING

Rev. Leslie Weatherhead—who understands a good deal about Spiritualism and has written about it very sympathetically in some of his books—deals in *The Methodist Times* (January 31st), with the question: "Does God Guide Us In Our Dreams?" His answer is a qualified affirmative. "I could fill the whole of this space," he writes, "with the accounts of the dreams of those who have confided in me and who have found in their dreams a finger pointing them to do this or do that." Explaining his views, Mr. Weatherhead makes the following challenging statement: "It is a fallacy to suppose that our waking life is governed by law and our dream life is a chaos. If the Universe is a Cosmos, it is a Cosmos psychically and spiritually as well as materially and visibly, since it is a universe." This is a conclusion fully borne out by many dream-experiences related from time to time by readers of *LIGHT*.

DEATH-MOMENT EXPERIMENTS

We learn from the fifth monthly Members' Advice Card of the International Institute for Psychical Research that the actual assembling, all the parts being in hand, of the Wilson Cloud Chamber for the death-moment experiment with insects and small animals is now in process, and that taking photographs of the "intra-atomic quantity" escaping from the body is expected in about two months' time. The apparatus at the Institute is built by a Master of Science, and will have several improvements on Dr. Watter's original cloud chamber, the most important of which is a satisfactory solution of the problem of how to make the chamber dust-proof.

NEW AVENUES OF APPROACH

The possibilities of approaching Psychical Research by new avenues are many. One was indicated by the phonetic study of Direct Voice and trance, initiated at the International Institute. Another avenue, so far untrodden, is the inclusion of graphology for the study of automatic writing. Would a change in the handwriting disclose coincidentally a change of personality to the graphologist? Would that change be clear and distinct, or would there be a blending with the personality of the Medium? The study could cover enormous ground, for scripts going back several decades are available. Think of the scripts of Stainton Moses, which are preserved at the L.S.A. At what conclusions would a graphologist arrive from a study of Imperator's writing? The question is fascinating. The study should be taken up.

MRS. CHAMPION DE CRESPIGNY ILL

Readers all over the country will be sorry to learn that Mrs. Champion de Crespigny, Hon. Principal of the British College of Psychic Science, is ill. She was to have lectured to-morrow (Friday) evening, at Caxton Hall, Westminster, for the Survival League, but will be unable to do so. At short notice, her place as lecturer will be taken by Mr. Shaw Desmond, President of the Survival League.

FACTS AND THEORIES

Mr. M'INDOE DISCUSSES SUPERNORMAL PHOTOGRAPHY

MR. J. B. M'INDOE, President of the Spiritualists' National Union, lectured on "Supernormal Photography, Facts and Theories," at Caxton Hall, Westminster, under the auspices of the Survival League, on Friday evening (1st February).

After dealing with the history and problems of psychic photography, Mr. M'Indoe said there was only one theory which claimed to furnish a complete explanation—the crude and easy explanation that all the results suggesting supernormality are produced by trickery. There were innumerable variations in the details of a few methods by which fake psychic photographs could be produced, but most of them necessitated considerable time for successful manipulation, and that factor alone was sufficient to bar them as true explanations of most psychic photographs.

"If only," he said, "the critics who glibly mouth these alleged explanations would have one or two sittings with known psychic photographers, and then attempt to produce similar results under exactly similar conditions, they would cease to bray about fraud and, if really interested, would set about the study of the phenomena."

"Intelligent investigators," he added, "do not waste much time searching for fraud in their experiments. They know the conditions which make fraud possible, and therefore impose those which render it impossible. These are very simple: use your own marked plates and your own apparatus; carry through all the operations yourself, or have them done by some trustworthy and capable person; have a number of sittings under conditions varied in some of their details, but remember that negative results do not necessarily imply fraud on other occasions."

INDIRECT ACTION OF THOUGHT

Personally, he had had sittings with various photographic Mediums, under his own conditions, which he was satisfied ruled out fraud, and in such experiments he did not place any reliance on his own observations, because of his defective eyesight. Others known to him, and on whose testimony he could rely, had obtained similar results.

A large proportion of "extras," he said, seemed to be best explained as due to the direct or indirect action of thought on the plates. By "indirect action" he meant the control and direction of some actinic rays by thought. Of the nature of these rays nothing was known. Some thought they would be located just beyond the ultra-violet region of the spectrum. He used to think so himself, and experimented to try to prove it, but always with negative results.

"Now," he added, "I am convinced that some results are due to rays which lie far out in the unknown vibratory region beyond the X-rays. This conclusion arises from experiments in which the operation of rays with characteristics not found in any known form of radiation is implied. Control by thought is but one of these characteristics."

Psychic photographers were sometimes also clairvoyant. Some clairvoyants could diagnose disease and describe the condition of the internal organs of the body.

"We have only to find a psychic photographer who has this special phase of clairvoyance," said Mr. M'Indoe, "develop him and enlist the co-operation of his spirit-guides so as to secure an imprint on a photographic plate corresponding to his clairvoyant perception of invisible internal organs, and thus give an invaluable aid to medical men. And I believe," he added, "from what I have seen, the man is already in our midst, but his powers await further development."

MIRABELLI'S PHENOMENA

SUPPORTED by the signatures of eight people, an account by Dr. Thaden de A. Medeiros of a sitting with Professor Carmene Mirabelli at the Brazilian Academy of Metapsychics (established June 10th, 1934) is reported in the January *Journal* of the A.S.P.R.

The room was profusely lighted and, we are told, all the sitters "saw a chair going by itself from one corner of the room and then standing over a table." Then Mirabelli, completely transfigured, spoke Dutch to Dr. J. Afdeeling Vlaardingen, and revealed facts which could only have been known to his father whom the Medium resembled. After this, Mirabelli described a phantom whom he clairvoyantly saw at Dr. Medeiros' office, which was that of a recently deceased aunt of the doctor. The party proceeded to the office. The door was locked. On opening it, all saw the apparition. Dr. Alencar Macedo took a photograph. It not only shows a woman, but also a skull which was not visible to the eye. Returning to the seance room, further manifestations were witnessed, notably a shower of roses from the direction of the ceiling. When the light was turned down, the body of the Medium was seen illuminated as by a flash from head to foot, the room itself being also lighted up.

The report in the *Journal* of the A.S.P.R. is accompanied by a copy of the photograph.

TABLE FLOATING IN DAYLIGHT

WINIFRED GRAHAM, the gifted novelist (Mrs. Theodore Cory), in the *Daily Mirror* (January 29th), says her most vivid memory was an experience in table lifting. She writes:

"There was no professional Medium present and we had made the experiment, not very seriously, with a very heavy oaken coffee stool, making a circle round it to see if we could get any raps. It was broad daylight.

"To our astonishment, the stool rose about two feet in the air, remained for several seconds, and then floated down as lightly as a feather. Before we had time to say a word it repeated the performance. It was an amazing experience and one I shall never forget."

The story is worth particular notice, as table levitations in broad daylight are extremely rare. There is, of course, one classical instance. Before the eyes of Professor Richet, at his Chateau de Carqueiranne, Eusapia Paladino made a table rise in the air in the full blaze of sunshine. Another remarkable instance was recorded by Dr. Ochorowitz with Mlle. Tomczik (now Mrs. Everard Fielding). He saw a garden chair rising in the air in full light. Winifred Graham's experience, therefore, is by no means unique, and suggests that one of those present was an exceptionally powerful Medium.

MISS GENE DENNIS

The Hotel Savoy, London, has engaged Miss Gene Dennis, the famous American clairvoyant, for tea-time entertainments. She gives fifteen minutes' clairvoyance and answers to questions every afternoon. They are reported to be remarkably correct. According to the *Daily Sketch* (January 29th), someone asked: "Will I ever find some luggage which I have lost in travelling recently?" Miss Dennis immediately answered: "Your luggage—there were three trunks—will be found. You lost them abroad in the East. It was a sea-voyage, and during the third transshipment the luggage was wrongly assigned. It was not lost or stolen."

FOREIGN NOTES

MASS THINKING

THE February issue of *L'Astrosophie* (Nice) opens with an excellent editorial by F. Rolt-Wheeler on the dangers of collective thinking, which he describes as "a force equally potent for evil as for good." Popular leaders, he says, are well aware of this power; Mussolini, through its use, brought forth an almost miraculous mass-thought of pride in a progressive Italy; Hitler gave it a more vain and fanatical aspect; all of us for some years have been under the domination of collective thinking along materialistic lines.

In general, during the last two decades, mass-thought has assumed two main forms; on the one hand towards the levelling of class distinctions, which Mr. Rolt-Wheeler describes as "favourable to the growth of charity and justice, but subversive of the universal principle that the direction and administration of affairs should remain in the hands of those who have the requisite experience and competence."

The second aspect of collective thinking to-day is towards matters spiritual—of infinite value where this is literally the case, but of small advantage where phenomena are made of first importance; for then thought is still anchored in the material, and things spiritual are conceived of in earthly guise.

"Collective thinking," the Editor concludes, "to be beneficent, must follow the lines of the spiritual evolution of the race. The collective thought of world peace, for instance, would be dangerous rather than of service, if built on the erroneous idea of debasing to a common mediocrity the characteristic gifts and virtues of each country; whereas collective thought on world peace becomes an ennobling force if it tends to develop a reasoned understanding and mutual help between different nationalities.

The mass-thinking which it should be our aim to disseminate to-day is quite simply that of peace within ourselves—the elimination of feverish hurry, the re-establishment of living on a spiritual and no longer a material basis.

ENCHANTED THRESHOLDS

This is the title of another article by the same writer, on the occult, from which the following are extracts:

"What we continually see loses interest for us; what is wholly unknown cannot attract; but the threshold between the known and the unknown casts a spell over us . . . I would define occultism as the philosophy and reasonable study of that mysterious domain lying between the known and the unknown.

"It is absolutely necessary that the study of the occult should be essentially practical and adaptable to use . . . Every true occultist passes on his discoveries to the scientist, that by him they may be turned to practical account.

"Science, however, is apt to take fright at any sudden advance. As pioneers, the occultists will never be wholly understood, for their labours lie beyond the limits of average comprehension. He who thinks in terms of the future ever remains unintelligible to those who think in terms of the past."

Pasteur and other pathologists, the writer considers, owe much to suggestions from the occultists, who, he says: "are now striving to lay bare the exact origin of various diseases whose sphere of action and chemical reactions are to be sought in the etheric or the astral, rather than in the purely physical.

"Social ameliorations which we have regarded as natural are, in actual fact, the results of a subtle occult influence . . . The abolition of religious warfare, the slow spread of the idea of universal peace, the greater human sympathy for suffering—none of these ideas could have taken hold of the world if they had not been secretly and judiciously disseminated by those higher instructors of humanity who dwell upon the threshold."

SHEEP-DOG'S "RETURN"

THE story of how a dead sheep-dog "returned" and saved his master's flock was told in the London *Evening News* by W. R. Watt, Limited Barns, Marham, King's Lynn, Norfolk, as follows:

"A severe north-east storm had been raging all day. The sheep had been gathered in to shelter. Dogs and men had been pushed to the extremity of endurance, but after a "dram" and change of clothing things had not appeared so bad.

"Barely had we settled down to comfort when the howling of a dog from without was heard above the din of the storm. On investigation, no sign of a dog could be seen. Someone remarked that the howl was like that of old 'Corrie,' who had died the previous summer and been buried up the glen. A sudden lull in the storm appeared ominous, and when once more the howl was heard, uneasiness began to be felt.

"It was suddenly realised, when the storm recommenced, that the wind was from a different direction—in fact, from the south-west. On going out we were met by a whirl of driving snow and sleet. This was serious, as the sheep had been left sheltered from the north-east, and the new direction of the wind would drive them into the precipitous banks of a wild, rushing mountain torrent. It was necessary to have the sheep turned from this deadly torrent without a moment's delay. Could it be done? It had to be tried, and men and dogs set off in a blinding blizzard for the head of the glen.

"In the thick falling snow we could only see a yard or so, and went by the hillman's natural guidance, and progress was extremely slow. As the moments slipped by, and the storm increased, hope of saving the flock vanished.

"The storm began to ease up a little as we reached the glen in which we had left the sheep. The moon appeared, but the sheep could not be found where they had been left. Their marks in the snow led to the death-trap in the burn's banks. Following up, we found the marks wheeled sharply to the west, and there, in a sheltered hollow, stood the sheep. On the ridge above them ran a dog; his bark could be heard. Three of us stood and watched him—there was no doubt in our minds that it was the old dog, 'Corrie.' We knew him by his movements, and as he came near the sheep wheeled away from him. He looked our way, barked, and vanished. He had done his job.

"We are religious men, we hillmen, and do not know anything of the occult; but we do know that 'Corrie,' whom we buried in the previous summer, herded and saved our flock on that Perthshire hill on a night that spelt nigh ruin to many a Scottish flock-master."

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

Feb. 12th—Clairvoyance, Mr. B. Camper;
Answers to Questions, Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)

Feb. 13th—Mrs. Stella Hughes.

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.

Feb. 14th—Answers to Written Questions.

(Each Member invited to bring one enquirer).

On Mental Mediumship—Answered by Miss Geraldine Cummins

On Physical Mediumship—Answered by Mr. Stanley de Brath, M.I.C.E.

On Mystical and Religious Experience—Answered by Rev. Dr. Geikie-Cobb
LADY HARRIS will preside.

GROUP SEANCES (Fridays at 7 p.m.), limited to 10.

February 8th—Miss Jacqueline.

OTHER ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbot, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

Slate writing in full light: Sittings may be booked with Mr. Claude Bishop.
For particulars see Secretary.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Thursdays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

L.S.A. AND QUEST CLUB NOTES

QUESTION NIGHT

ON Thursday, February 14th, instead of the usual lecture the time will be devoted to the answering of written questions. Miss Geraldine Cummins, whose "Scripts of Cleophas" are so well known, will deal with questions "On Mental Mediumship," and Mr. Stanley De Brath, M.I.C.E., whose work in psychical research is so highly appreciated, will answer questions "On Physical Mediumship," while questions "On Mystical and Religious Experience" will be dealt with by the Rev. Dr. Geikie-Cobb. This will give an opportunity to those who are interested in one or all of these aspects of Spiritualism to gain information on matters which may be perplexing their minds.

A SUCCESSFUL PROXY SITTING

A few weeks ago a friend rang me up and enquired if a proxy sitting for diagnosis could be arranged with Mrs. Ruth Vaughan, and if so, would I act as proxy for her. I agreed to do so and asked that a letter should be sent to me so that Mrs. Vaughan could contact her conditions. This was promised, but owing to the Christmas holidays the letter did not arrive. Mrs. Vaughan very kindly offered to do what she could, and suggested that I write down the name of my friend, and that I should visualise her presence. This I did. She then proceeded to give me a diagnosis, and after a while her "medical guide" came and carried it further. I sent the diagnosis to my friend, who wrote expressing delighted surprise that it was possible to get such an accurate diagnosis under such difficult conditions. The symptoms were described and advice given as to the best mode of treatment. Through this diagnosis she has been spared a lot of trouble. Since, she has received treatment from Mrs. Ethel Topcott's control, "Doctor the Giver," and has made excellent progress towards establishing good health. It is a

splendid testimony to the wonderful power of Mrs. Vaughan's mediumship and the insight of her control.

DEVOTIONAL HEALING GROUPS

May I again plead for sitters for these Groups? Sitters are specially needed for the Monday, 6.30—7 Group, and for the Obsession Group, which meets on Saturdays, 3—3.30. Other Groups meet on Monday, 2.15—2.45, and Wednesdays 3.30—4 p.m. We would also welcome the privilege of being able to help a larger number of people who may be in need of this ministry. May I take this opportunity of thanking those friends who so faithfully attend our Groups to help us in this Christ service. W. H. EVANS.

HEALING WORKS OF JESUS

"AS a healer, Jesus was doing nothing that could not be done, at least in part, by all of us,"—this was the keynote of an address by Capt. C. S. Gillon, founder and leader of The Sanctuary, Ealing, at the L.S.A., Thursday last (January 31st). Himself a healer, Capt. Gillon deliberately spoke of healing "works," and not "miracles." Jesus was not intent, he said, on showing us what a God could do. He had to show us what men could do. The imperfect record of his healing works had been left to us as demonstrations how we should set about to help and heal our fellow men. The same thing has been done before Jesus, since Jesus, and is being done to-day. "The works that I do shall he do also; and greater works than these shall he do." Analysing the healing works of Jesus, Capt. Gillon pointed to the link of love and faith which Jesus used in healing. He said that faith (the result of knowledge acquired on the inner planes), is the instrument which God gives to the healer.

The lecture was well received. Brigadier General Kemp, C.B., C.M.G., was in the chair.

A HOME CIRCLE PROBLEM

DR. Lloyd H. Werden, of St. Catharines, Canada, sends us details of a series of messages received by his home circle which present an unusual problem.

One of the circle, a clairvoyant, saw the Guide ("Blue Mountain") carry in a woman who appeared to be in terror and intense suffering.

On being questioned, subsequently "Blue Mountain" said the woman was in a terrible state, "thinking that death was yet to come." She had been executed, he said, for a crime committed two or three years before. Ultimately, the woman's name was given as Mrs. Winifred Ruth Judd.

On inquiry being made, it was ascertained that Mrs. Winnie Ruth Judd had been sentenced to be hanged for the murder of a Mrs. Leroi on October 16th, 1931, but that she had been allowed a new trial, and the last record stated that she was insane and that possibly she was in a hospital for the insane.

On being further questioned, "Blue Mountain" said "that there is such a person or fraction of a personality over here there is not the slightest doubt," but he added that he did not understand the problem associated with human personality much better than the members of the circle themselves.

Dr. Werden says "these communications suggest several problems upon which our circle would welcome any light."

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Thursday, Feb. 14th, at 4 p.m.—

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SUNDAY, February 10th. 11 a.m.—**Mr. W. H. EVANS.**6.30 p.m.—**Mr. GEORGE H. LETHAM.** Address.**Mrs. HELEN SPIERS.** Clairvoyance.

WEDNESDAY, February 13th, at 7.30 p.m.

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H. B. SIMPSON.**Secretary: Miss F. V. GREGORY, M.B.E.****Telephone: 6814 WELBECK****SUNDAY, FEBRUARY 10th, 1935**11 a.m.—**Mrs. St. Clair Stobart**Clairvoyante: **Mrs. Helen Spiers.**6.30 p.m.—**Mr. Hannen Swaffer**Clairvoyante: **Mrs. Stella Hughes**

Sunday, February 17th, at 11 a.m.

Clairvoyant: **Mr. Horace Leaf****Mr. HORACE LEAF**

Sunday, February 17th, at 6.30 p.m.

Clairvoyante: **Miss Lily Thomas****Dr. H. P. SHASTRI****Silver Collection on entry.****OPEN MEETINGS**

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.Monday, Feb. 11th—Speaker: **Mr. R. Dimsdale Stocker**Clairvoyante: **Mrs. Helen Spiers**Wednesday, Feb. 13th—Speaker: **Mr. Horace Leaf**Clairvoyant: **Mr. Horace Leaf**

Monday.

WEEKDAY ACTIVITIES2.30—4 p.m. **Mrs. Livingstone**, by appointment.2.30—**Mrs. Bird's Ladies' Healing Circle.** For appointmentswrite to **Mrs. Moysey** (Hon. Secretary).3—4 p.m.—**Mrs. St. Clair Stobart** welcomes inquiries.

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

6 p.m.—**Mrs. Bird's Ladies' Healing Circle.** For appointmentswrite to **Miss Robertson** (Hon. Secretary).8 p.m.—**Mr. Hendry and Mrs. Gray**; Class for development of

the healing faculty.

Tuesday. **Mrs. Livingstone**, by appointment.2 p.m.—**Mrs. Gray's Private Healing Treatment.** Forparticulars 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 appointmentswrite to **Miss Mitchell** (Hon. Secretary).Friday. 3—4 p.m.—**Mrs. St. Clair Stobart** welcomes inquirers.**WEDNESDAY CIRCLES (limited to eight sitters)**

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

Feb. 13th. 2.30. **Mrs. Jacqueline.** 6.30. **Mr. J. Hutchings.**Feb. 20th. 2.30. **Mr. R. E. Cocksell.** 6.30. **Mrs. Fillmore.**

Private Sittings by Appointment.

INSTRUCTIONAL COURSE.**A Series of Graduated Studies in Spiritualism, Twelve Classes held by**
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Subject—"Psychic Powers and Spiritual Living."

EVENING MEETINGS.Tues., Feb. 12th, at 8 p.m. Public Clairvoyance: **Mrs. Hirst.**

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VISITS TO THE SPIRIT WORLD

(Continued from page 86)

has always been to ignore such utterances on the ground that they are meaningless.

Evidence goes to show that the spirit-world is no more a simple single state than this world of ours. There are as many, if not more, differences between its states as there are between the manners and customs of the numerous races on earth. The differences, however, fall into somewhat different categories, those of the Beyond being far more qualitative. There also appears to be decided personal equations in the Beyond, so that much depends upon the reactions of the individuals privileged, during life on earth, to invade it.

I do not believe that John Puckering entered the spirit-world proper, but into a state intermediate between it and earth. This will explain the peculiarities of the people that he saw. An experiment was being conducted on him by experts on the other side in the extrusion of the psychic body. The people he saw in the large room were those admitted to observe the experiment, in the same way that science students are admitted to the experiments of professors.

This necessitated the observers approaching nearer to the earth condition, in the same way that spirits appearing to clairvoyants approach; and they were perforce compelled to adopt an appearance corresponding with their earthly appearance. I say perforce, as there is overwhelming evidence to the student of supernatural phenomena that, when contacting the earth in any way, spirits are compelled by natural law to make temporary forms of some subtle matter, and these forms resemble, not their spiritual bodies, but their earthly.

It is intensely gratifying to know that this modification of themselves could not eliminate the expressions of goodness and happiness which, we have been told by spirits, characterise the average man and woman who passes through the Valley of the Shadow of Death. It was, of course, natural that among the students permitted to observe the experiment should be the subject's wife and some of his departed friends.

There is nothing far-fetched in this explanation. It is, indeed, in strict accordance with what psychical researchers have admitted: that whoever is responsible for supernatural phenomena, proceed in their production in much the same way that experimenters do in material investigations. They adopt the scientific method and proceed by trial and error.

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HEALERS AND HEELERS

It happened in Glasgow at the Spiritualist Association. Miss Jacqueline was speaking on healing and desired to give a demonstration. So she asked the audience for healers to come up on the platform. Several came. One, a burly man, had a very diffident look. He did not seem quite comfortable. So Miss Jacqueline asked him, "Are you normal or trance?" "What do you mean?" the man replied. "I am a healer of shoes."

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Subject—"The After-Life, according to Modern Spiritualism."

Chairman—Edmund Watson, Esq.

Friday, February 15th, at 8 p.m.

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