

# Light

on

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## MESSAGE OF SPIRITUALISM

### ENQUIRERS CONFUSED BY DIVERGENT VIEWS ON INCIDENTAL SUBJECTS

By Mrs. ST. CLAIR STOBART

**I** SOMETIMES think that newcomers to Spiritualism must be a little puzzled, as they go from meeting to meeting and hear the addresses of the various speakers. Not only do these speakers differ from each other in their general outlook on religion and the philosophy of life, but, incidentally, it is sometimes rather hard to see the connection the address has had with Spiritualism. Even from the same platform—the Grottrian Hall, for instance—will be heard opinions on religion utterly at variance one with the other.

In the early days of the renaissance of Spiritualism this was not the case. Speakers spent the time at their disposal in trying to prove the truth of psychic phenomena. To-day, they have most of them drifted quite unconsciously into leaving out Spiritualism and discussing their respective views on social, political and religious problems of the day. I am not lamenting this or complaining about it, for it is inevitable; but I draw attention to the fact, because I want to shew its significance, and also because I want to assure the enquirer into Spiritualism that we Spiritualists are not differing from each other on the subject of Spiritualism but on subjects which are incidental to it.

Let us then deal with the fact that our leading speakers differ materially in their outlook on religion and their general philosophy of life. I am not going to mention names, but I expect you will be able to locate some of them, as they are generally true to type.

First, then, there are speakers who are keen Socialists and Pacifists, who tell us that a Socialist Government is the only possible solution for the country, and that our present disabilities can be traced to our non-Socialist rulers. These speakers are generally also Pacifists who consider that under no provocation should we even defend our own country—or sing the National Anthem.

On the other hand, there are, as we know, equally zealous Spiritualists who believe that Socialism would mean ruination and the end of all things.

Then there are those concerned with the demobilisation of the Churches, who regard Christianity as a fetish and a superstition fitted only for the childhood of the race. For them, the Bible is an unreliable tissue

of fairy tales, of little or no value to mankind. They have no use for Mysticism, or what has hitherto been known under the name of Religion; and they believe that Spiritualism is and will be the only Religion of the future. They are painfully honest and sincere in their belief that in psychic science can be found all the ingredients necessary for the satisfaction of man's desire for spiritual truth. For them, the Rock of Ages, the Rock of Truth, is Spiritualism.

Then, on the other hand, there are those whom we may call super-Christians in belief. They maintain that Jesus was not only all that the Churches claimed for Him. His mission, they say, was not restricted to the traditional three years of His work on this earth; He is still working actively amongst some of them, and He and His Apostles are at the beck and call of favoured ones and act as Controls and inspire them directly in their addresses. For them, the Rock of Truth is Jesus of Nazareth.

Or again, we have those who claim to have discovered a law by means of which we can be satisfied that the real Rock of Truth is the Bible, which should be interpreted literally and be verbally believed, dates and all, in defiance of Egyptian, Hindu or geological evidence to the contrary concerning man's appearance on earth.

And then the puzzled enquirer comes to the Grottrian Hall and perhaps hears me say, in contrast to those who would do away with the Churches, that I should like the Churches to co-opt Spiritualism, lock, stock and barrel; and then he goes to another place and hears the speaker say "down with the Churches."

In face of these directly opposed views of prominent Spiritualists, what is the poor puzzled newcomer into the subject to believe? What does it all mean? He probably goes away in the belief that we are all quarrelling amongst ourselves. He shakes his head and says that Spiritualists are a crack-brained lot of folk, a set of cranks who are all at sixes and sevens with each other and don't know what they believe or disbelieve. And I confess that at first sight the case looks hopeless; but it is not really so bad as it looks. For, as I see it, the position is as follows:—

First of all, we Spiritualists and the world outside our ranks claim too much for Spiritualism. We seem to assume that the word "Spiritualism" covers defined



views on subjects that are, as a matter of fact, external to it. In truth, the title of "Spiritualist" only satisfactorily covers one who believes in Survival and the possibility of communication with the spirit-world. It does not cover the diverse views, to which I have referred, on social, political, and religious questions. If it did, the views of Spiritualists on all these questions would at least approximate; whereas, as we know, our views on any of these subjects are not by any means to be gauged by our belief in psychic phenomena.

All the mental, moral, social, political and religious excursions of speakers are incidental to the individual's mental, moral, social, political and religious reactions to life in general. And the mistake is to suppose that a man or woman who is a Socialist, a Christian, an Iconoclast, or a Fundamentalist, is any of these things *because* he is a Spiritualist. For, as we all know, a man may be a Socialist or a die-hard Christian or a Fundamentalist *without* being a Spiritualist, and, of course, you can be a Spiritualist without being either a Christian, a Socialist, or a Fundamentalist.

#### INCIDENTAL TO SPIRITUALISM

From the fact that Spiritualism holds such divergent views on subjects of social, political and religious interest, it is obvious that a speaker's views on social, political or religious questions are incidental to Spiritualism; for if they were inherent in a belief in Spiritualism, all Spiritualists would be Socialists or Christians or would hold any one of those other diverse beliefs that we hear expounded.

Why, then, do these various views on subjects not really germane to Spiritualism loom so largely in the addresses of our speakers? Surely, it is because an honest man or woman who has found the truth of Spiritualism realises the value of truth; he then becomes sure of himself, his higher self, and his convictions, and he feels it his duty to express those convictions. And the point I want to make is that the fact that the convictions of Spiritualists on subjects not strictly germane to Spiritualism are so diverse and apparently opposed is a proof that it is not as Spiritualists that they differ from each other but as social, political or religious reformers.

On all matters concerning Spiritualism proper, they would, for the most part, be in agreement—on clairvoyance, clairsaudience, materialisation, etc. It is in the deductions they make from the main facts of their psychic knowledge that the differences arise, in accordance with the mental, moral, social, political, or religious make-up of the individual. I stress this point in order that the enquirer may realise that it is not as Spiritualists we differ; it is in the repercussions from our Spiritualism that these differences arise.

#### IS IT DESIRABLE?

But is it desirable that, on our platforms, expression should be given to these diverse subjects that have little, if any, connection with Spiritualism? I have listened on Spiritualist platforms to addresses in which, like the proverbial needle in a haystack, Spiritualism would have been hard to find. And the enquirer may ask: Should our speakers restrict themselves to subjects of strictly psychic interest and import? Well, if that were demanded, we should lose from our platforms almost every speaker worth listening to.

I maintain that liberty of speech in these exoteric directions should and must be permitted, within reasonable limits, to accredited speakers. For this reason—the belief of these speakers in the reality of a spirit-world has put them in touch with eternal verities; and in accordance with their individual interpretation of these verities, and in accordance with their reaction to the social, political, and religious problems of the day, they feel it their duty to proclaim their views. It is often Spiritualism that has brought them to a consideration of problems that affect their fellow-men; they realise, as Spiritualists do realise, that life on the next plane is largely conditioned by our earthly conduct; and with missionary zeal they

seek to point out what seems to them the golden path to the heavenly goal towards which their belief in the spiritual nature of mankind is pointing them.

Besides, Spiritualist speakers cannot go on year after year prating only of psychic phenomena—proving what has been already amply proved; they cannot for ever, to instructed audiences—it is different in a propaganda campaign—be restricted to flogging a dead horse. They must break other ground. The speaker is bound, after a time, to take Spiritualism more or less for granted, and make deductions in accordance with his own individual outlook on problems of the day.

And provided that this outlook has for its aim the elevation of mankind, mentally, morally, socially and spiritually, it seems wise and, I think, profitable to welcome diversity of view.

But you may ask how you are to judge which of these various social, political and religious viewpoints is right, and which is wrong. Are those speakers on the true path who condemn the Churches, the Bible, and Christianity as degenerate and effete, or are they more in touch with truth who would accept these old aids and stimulants to spirituality? On this earth, Right and Wrong are relative terms. Probably no one is entirely right and no one is entirely wrong. What I want specially to bring home is that the enquirer must take care to disassociate Spiritualism as belief from the sentiments which Spiritualist speakers tack on to their addresses. In these days, when all the arguments for and against psychic science have been aired for so many years and are obtainable in books by the thousand, they must not expect speakers to confine themselves to Spiritualism pure and simple. It can't be done.

#### SPIRITUALISM OF THE HIGHEST ORDER

On the other hand, I hold it is essential that a strong flavouring of Spiritualism, of the highest order, should distinguish all our services. What they were not ashamed to do in the early Christian Churches (according to the New Testament record), in Paul's day, we ought not to be ashamed to do to-day.

If it were not for the feature of clairvoyance, there would be little to differentiate our services from those of some of the Churches. These Churches have already taken to giving spiritual healing, and I foresee that before long they will take to giving clairvoyance, and then will be fulfilled my hope that the Churches will co-opt Spiritualism in its higher grades. Not to monopolise it—how could they monopolise that which is a universal gift?—but to guide and direct the multitudes who to-day, like sheep without a shepherd, are losing themselves in the quagmires of psychism. We need not fear the undue prevalence of worn-out dogmas and effete doctrines. These would melt away of their own accord as mist before the morning sun, under the light thrown upon those dogmas by a knowledge of the laws controlling psychic phenomena.

All that is incompatible with Spiritualism at its best would be automatically ejected from Church curriculum; and we should be left, in the West, with the beautiful Christianity of the Founder of that religion. Then those of us who appreciate the dignity, mysticism, and symbolism, the aesthetic value of noble architecture, sublime music—those of us who appreciate these things as links with the Divine, will once again, as in the old days, be enabled to enjoy the inspiration to be found in the beautiful cathedrals and churches of our land.

[NOTE. — The above is an address, slightly abbreviated, delivered by Mrs. St. Clair Stobart, leader of the Spiritualist Community, at the morning service at the Grottrian Hall, London, on Sunday last].

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# SOLID EVIDENCE FOR SURVIVAL

By HELEN ALEX. DALLAS

WHEN reading the discussion on Prof. McBride's address (in the *Psychic Science Quarterly*), I realised that certain learned scientific men, who remain sceptical as to the question of survival being proved by psychical experiences, are still unaware of some of the most important kinds of evidence produced.

For instance, the Professor says: "If you can show that knowledge has been received from a Medium which the sitters did not know and which the Medium did not know, but which afterwards turns out to be correct, then I think you have got extremely strong evidence." The editor of *LIGHT* gave him an example of this sort which, strange to say, Prof. McBride appeared to discredit although it rests on the testimony of a Lecturer in the London University; he could hardly have done so if he had been aware that this is not a unique case, but an excellent example of the kind of evidence which has been repeatedly supplied. They may be found in the *Proceedings* of the S.P.R., and in various books by serious students.

I have published several experiences of my own of this kind. Perhaps it is worth while to mention two or three of these here, as readers of this journal may not have already seen them. I must omit details in order not to take up too much space, but I have given full details in the printed pages to which I will refer. Anyone who rejects the testimony of Mr. Soal of London University will not, of course, accept mine; but others may do so.

On one occasion when I visited a Medium he described to me an uncle who had been my guardian. I was at that time anxious to get some evidence of knowledge which could not be explained as due to thought-reading. The Medium proceeded to ask me if this uncle had ever helped me to arrange some papers. I replied that he had helped me to draw up my Will not long before his death. The Medium then said: "I get *incorrect* so strongly." "Does he wish me to alter my Will?" I inquired. "No," replied the Medium, "But I think there is some error, and if you look through it he will impress you with what it is."

I had not looked at my Will for a very long time, and I had to send to a solicitor for it. When I read it I could not detect any error whatsoever; so I wrote to a judge, retired from the Irish Bench, and asked him if he would tell me if my Will was correctly drawn. He replied: "The will as drawn appears to me to contain a bad blunder, which would defeat your intention to some extent." He went on to explain what the blunder was, but as it was of a technical kind I did not fully understand it. If my uncle discovered after his death that he had led me into an error, he would certainly wish to correct it. I can positively affirm that no one was aware of the error until the judge pointed it out. (See *Comrades on the Homeward Way*, pp. 190-191).

In the same book, I quote a letter received from a lady in Australia; as I have not asked her permission to use her name, I have supplied pseudonyms.

"I often think of the wonderful message you got for me from my first husband . . . You had not then met me . . . You only knew me as Mrs. Mathers, and that my husband's name had been C. Mathers. You did not know that I had been married before. At a small private circle you tried to get a message for me, and some one said he had one. You asked the name. 'Martin' was given. He said he had died several years previously in a wild part of India, and asked you to tell me that he was always near me. All this meant nothing to you; but you sent it to me for what it was worth. My first husband's name was Laurence Martin; he died of typhoid up the Khyber Pass . . . There was certainly no thought transference then, as you knew nothing of such a person." (*Ibid*, p. 221).

In an article in the *Journal* of the American Society

for Psychical Research (November, 1933), I have recorded some proxy sittings in which I have obtained information, entirely unknown to me, for a lady in Canada I had never met and concerning whom at that time I knew very little. I have on several occasions with different Mediums had similar experiences.

Another aspect of evidence seems to be quite unknown to Prof. McBride; that is the "book test." These tests have been very striking. I have myself received an excellent test of this sort (recorded in S.P.R. *Proceedings*) and also a "Times" test.

It appears also that Professor McBride is not acquainted with the record of the numerous experiments carried on by Prof. Lombroso over a period of about 20 years, when he, together with other Italian scientific men, held sittings with Eusapia Paladino, under strict test conditions. These finally convinced him of Survival, but not until he had tried every other possible explanation. This record was published in *Annales Psychiques* under Prof. Richet's auspices. Had Prof. McBride studied these records, he could not have spoken as if the physical phenomena of Mediumship had not been examined by men of science under proper test conditions. Presumably he is unacquainted with Dr. Glen Hamilton's careful investigations in Canada.

## MR. and MRS. DE BRATH BEREAVED

Deep sympathy will be extended to Mr. and Mrs. Stanley De Brath, whose only daughter, Mrs. Gladys McSwiney, passed on last Friday (February 8th), at their home at Kew. She was the wife of Lt.-Col. McSwiney, of the 2nd Gurkhas, who came by air from India about a fortnight ago to see her in what proved to be a fatal illness.

Mrs. McSwiney leaves two children—a son and a daughter. The son has been seriously ill recently, but is recovering.

The funeral of Mrs. McSwiney took place at Golders Green on Tuesday and was attended by a large number of friends.

Sir Francis Younghusband presided at a meeting of the Fellowship of Faiths, held at the Grottrian Hall, London, on Monday night, when a Muslim, a Hindu, a Buddhist, and a Jew spoke on "What Jesus Means To Non-Christians." The Hindu caused some remonstrances by an attack on Christianity and Christian missionaries; the other addresses were both interesting and conciliatory, and were heartily applauded. Mrs. St. Clair Stobart presided during the latter part of the proceedings.

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# "LIFE REVIEWING" ON THE OTHER SIDE

By E. B. GIBBES

MR. CHARLES DAVY'S letter in the issue of *LIGHT* for January 31st refers to the fact that, in *The Road to Immortality*, the writer has come across a few references to what he very aptly describes as the "life-reviewing task." This experience we apparently have to undergo soon after death. He asks for further details from readers.

In this connection, I should like to quote another paragraph concerning this process from an unpublished script which also purports to emanate from the late F. W. H. Myers. It runs as follows:

"In the life after death, he enters an intermediate stage, and, in that time, his soul is a spectator and perceives, at intervals, the episodes in the past existence. He dreams; sometimes the dream is a nightmare, sometimes it contains much that is beautiful and fine. The memories of evil must be considerable if these Hades-visions become acutely distressing in character. For actually, imagination in its entirety dwells in a drowsy state during that period of perceptive existence."

## AN INTERESTING ILLUSTRATION

This statement would seem to refer to the first stage mentioned by Mr. Davy. But so far as I am personally concerned, perhaps the most interesting illustration of this life-reviewing task is contained in a script written by Miss Geraldine Cummins as long ago as 1927. Thus a somewhat detailed account of this purgative process was imparted to us before Frederic Myers alluded to it.

The communication came from an elderly friend of mine. She wrote on six occasions only during the two years following her death early in 1925. My friend was an old maid who had led a very easy, complacent, and somewhat selfish life, who had suffered no hardships, experienced no strong or real emotions.

Your correspondent makes the following interesting comments in connection with the "second stage." "While this (the dissolution of the astral body) proceeds, the spirit lives again backwards through its earthly life, which now reveals itself not pictorially but as experience. The first experiences to be re-lived are those immediately before death, and so on back to early childhood. But the spirit, as each situation is recalled, experiences not its own feelings, but the feelings which its actions at that moment caused to others."

He further suggests that this phenomenon is a *task* and that it may be the origin of the Roman Catholic doctrine of purgatory. By a strange coincidence, it will be noted that the communicator refers to this "life-reviewing" as a "task," and that she speculates as to its being the Roman Catholic purgatory.

## EARLY EXPERIENCES AFTER DEATH

Her early experiences after death were that of a dark, dreary condition where she remained for some time, and where she seemed to meet no one she knew. In this script, she spoke of her death and of circumstances leading to it. On the occasion of her second effort to write, four weeks after her death, she remarked that she "had been looking back over her life." On the third occasion, two weeks later, she referred to her memories of youth, giving some of these in detail and stating that she "had begun to see all that she had forgotten." Six weeks after her death, she wrote that her "memories came back in waves as she rested, the early part particularly." Finally, two years later, she put in an unexpected appearance and gave the account of her "task" which follows. It need not, however, be assumed that she had only just undergone this ordeal. Miss Cummins had been engaged in writing *The Scripts of Cleophas, Paul in Athens*, and another unpublished Cleophas volume, so other would-be communicators had been cut off from

speaking through this channel. The script runs as follows:

"Now about myself. I have had the most disturbing experiences. I don't really know how I lived through them. It is not that I suffered [*i.e.*, in the physical sense] in the least, but it lay in the strange variety of them. Why, I feel as if I had lived a thousand lives since I saw you. And you know I always liked to live quietly. I disliked change. Here, there has been constant change, and it doesn't suit me at my age. I can't realise I am young. They all tell me I am the youngest thing here because I have so many recollections of the earth."

E.B.G.—"What have you been doing, then?"

## LOOKING BACK

"Well, one of the strange *tasks* set me was that of looking back. I have been shown the effect of all my acts upon other people's minds. Their thoughts were shown to me. Do you know, it was the most humiliating and awful experience. I was told I needed this discipline because I had been so self-centred. I can tell you, my dear, I have no centre at all now! I have just realised how very little I meant to people. That was what I minded most. I didn't mind a bit being called a dowdy old thing. I went right back to the early days, and I saw my worst fault was not understanding my mother. She and I didn't get on very well, simply because I was cross-grained. It wasn't her fault at all. She helped me through that difficult time when I read the Book of the Years, when I saw the myriad emotions roused even by my quiet life. Do you know, the maids thought the most awful things of me sometimes? But some of them liked me. I have seen what is called 'the emotional reactions' to my own acts. But once I had snubbed my silly vanity very hard, I really rather enjoyed myself. It was the best play I have ever seen. I only longed to have all the people there and just tell them what I thought of them. R. came out quite well compared with the others; that isn't saying much. I think R. had a kindly contempt for me. I saw her emotional thoughts. She felt I was a rather tiresome person when she was young. Later, she softened rather. I wasn't introduced to the long and deserved periods of indifference on her part. But she will be glad to know that her story had a happy ending. There was a good deal of real pity and sympathy in her last thoughts of me. They came to me like the perfume of flowers in a London street, after my rather humbling experiences. It's the end that matters most in a play and, anyway, I learnt one thing."

"On the whole I deserved what I got. But thank goodness I didn't know the thoughts of some of them when I was alive. There would have been trouble if I had. But I am changed. I am a much softer person now. Perhaps the reading of my life in other people's thoughts has been to me what the Catholics call purgatory."

Here is an illuminating account of the life-reviewing process, spontaneously given by a very mundane human being.

An unknown communicator, who gave his name and address in the North of England, which was subsequently verified in 1925, also referred to having seen his memories of childhood, and he seemed, at the time of writing, to be somewhat mystified by the experience.

Further, a brother of mine who died nearly three years ago and who has occasionally written through Miss Cummins, again reported that he had seen, not only his earth life, but the life or lives in which he and his wife had been connected in previous incarnations.

The late Dr. Rudolf Steiner's comments on the subject of this reviewing of our past history, as summarised in *LIGHT* for above date, are of interest. So far as Miss Cummins and myself are concerned, we have not read his works, so this corroboration is of value and interest to us.



## OUT-OF-THE BODY EXPERIENCES

By MRS. L. HEMINGWAY

YOUR recent article in *LIGHT* regarding Mr. Puckering, who "died" and recovered, and who, during that period, visited, he thought, the spirit-world, recalls a similar experience of mine. I was not "dead," but all hope of life had gone, and during the unconscious state I visited what I thought was a part of the spirit-world, although no one dear to me did I see.

I was simply led along and saw many people, among whom some recognised me whom I had known many years ago. I can well remember that when these people spoke to me I did not remember them until the spirit-person who was leading me told me who they were.

It was all very lovely—beautiful sunshine, and flowers very similar to chrysanthemums; and I knew at the time that I was only being allowed a short glimpse and that I had to return to earth conditions again. Needless to say, I was more than sorry when I found myself back again and on the road to recovery.

An acquaintance of mine had a strange experience in the early twenties of his life, but in this case he did not visit the spirit-world. While living in India with his parents, he became very ill, and the doctors said there was no hope of his recovery. During his unconscious state (which lasted about twenty minutes), his spirit must have left the physical body. This is what he recently told me. He first went to his mother, who was in his bed-room, crying, and could not understand why she was crying and also why she could not see him. Then he moved through the closed door to see his father in another room, and here again he was puzzled as to why his father would not speak to him. Then he thought he would visit his fiancée, who lived many hundreds of miles away. As quickly as he thought it, he arrived at the house, only to find the gates padlocked. This he thought was most unusual, yet he passed through these gates into the bungalow and found the place empty. He thought she has probably gone to stay with General X., several hundred miles away, and with the thought he was at the General's house, where he found his fiancée in great distress, and still he could not understand why they did not speak to him. Then he decided to go to Bombay and take a boat to England. Again, as quickly as he thought, he was on board the S.S. Rewa. He went up to the ship's captain and again wondered why he would not answer. He went to the purser, only to find the same trouble. Then he said he felt something like ropes tug, tug, tugging, and he became conscious and the doctors said with care he would recover.

He told the experiences that had happened during that twenty minutes to the doctor. The latter said it was strange, but the part about the S.S. Rewa was not correct, as that boat was not due in until the following day. However, the doctor came the following day and said the "Rewa" was in a day before she was expected and actually was in the dock at the time of this man's unconscious visit, so it seems his spirit-body must have gone on board.

Also he found out afterwards that his fiancée was staying with General X. and that she was distressed just as he had found her, over the telegram she had received saying there was no hope of his recovery. Also her bungalow gates were padlocked just as he had seen them in his unconscious state, although he knew nothing at all of any of these happenings when he was ill.

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Build on resolve, and not upon regret, the structure of thy future. Do not grope among the shadows of old sins, but let thine own soul's light shine on the path of hope and dissipate the darkness.—(E. W. Wilcox).

## "SURVIVAL IS PROVED"

LEEDS DOCTOR ON "THE SHEER WEIGHT OF PROVED FACTS"

ADDRESSING a large gathering of the Leeds Luncheon Club at the Hotel Metropole on Monday, February 4th, on "Death or Survival?—The Compulsion to Decide," Dr. W. H. Maxwell Telling, the Leeds physician and consultant, said that on this subject the public attitude had changed greatly in the last thirty years. To-day scarcely anyone dared openly to ridicule it.

The Churches were perhaps beginning to recognise that they might have backed the wrong horse in so belittling it. The Press realised that the subject had become news, and scientists had just about destroyed their own materialism. He hoped they did not forget that despised Spiritualists said, many years before they did, that "everything was vibration."

The change had been brought about by Psychical Research from the sheer weight of proved fact, however strange and startling. The facts compelled one to think furiously. Orthodox science had disproved much of its original dogmatism; and where was the materialist? He might be "escaping the Nemesis of a mathematical God in a universe of pure thought."

### MOST CERTAINLY WORTH WHILE

Psychical Research was most certainly worth while, because any fact or law of nature merited study, even if cloaked and corroded by 95 per cent. fraud—which it was not—and Psychical Research had become an integral part of psychology. Again, it was worth while because of its intrinsic importance to philosophy, religion, personal conduct, and sociology.

In this research there were two groups of phenomena—mediumistic, which included physical, with much fraud, and mental, with scarcely any fraud; and non-mediumistic, wherein was the whole subject of "phantasms of the living" and of the dead. Its serious and prolonged study never failed to present some conclusion. It compelled acceptance of one of only two possible alternatives.

He thought it was safe to say that no great scientist who had seriously studied the subject had come out by that same door wherein he went. The small men liked personal experience, but he thought the testimony of the men of great scholarship who had studied the subject should be accepted at least to some extent by the smaller men. But ability to assess facts was not confined to the mind of pure science, the fettered faith of the cleric, or even to the vested interests of the professional conjurer. The average educated and intelligent man, so long as he was not of the over-credulously emotional type, was fully competent to form an opinion.

The survival of personality was the crucial and focalising fact, and that surely was the supreme fact of life, its purpose and meaning. We could not prove God, but we could prove Survival, and then infer God.

"I hold that Survival is proved," added Dr. Telling, "and so do the great majority of persevering Psychical Researchers."—(*Yorkshire Post*).

### LADY CAILLARD'S WILL

Another caveat against the admission to probate of the will of Lady Caillard, who died recently at her home, The Belfry, West Halkin Street, London, has been lodged at Somerset House by a firm of solicitors acting on behalf of an interested party. A previous caveat, entered by Cmdr. Guy Maund (Lady Caillard's son by her first marriage) was withdrawn.

The new caveat has been lodged in the name of Shield and Mackarness, solicitors, of Union-court, E.C. The identity of the interested party has not been disclosed.—(*Daily Telegraph*, February 9th).



# SPHERES OR STATES?

By Dr. FREDERIC H. WOOD

THE excellent article by Mr. W. H. Evans (LIGHT, January 17th), on "Spheres and Progression," once more suggests how important it is to look past Survival into other questions which arise out of it. They belong to what we might call the higher education of Spiritualism. Ordinary proof of Survival is mere elementary education. Those unconvinced, or only half-convinced, may now be regarded as in the elementary class, and helped accordingly. We who are convinced because we know the facts must now push on—as, indeed, we should long since have done—to the study of less-easily established articles of faith. These may also be facts, not less definite than that of Survival. If the proven credentials of teachers like Rosemary's guide "Nona" count for anything, they probably are facts.

Mr. Evans has stated his views so clearly that I can do little more than quote the corroboration of "Nona's" teaching. The only sentence I should qualify is his claim that it is possible for us "to realise, even in the flesh, the highest states of consciousness." It is true that we may reach a very high vibration of consciousness by spiritual effort, but in a boundless universe there may be yet higher states the flesh could neither support nor apprehend. Even Jesus may have found it necessary to lower his state of consciousness to adjust himself to earth-conditions. However, that is a detail.

## HOW "ASTRAL" LIVES ARE SPENT

On April 19th, 1934, the Lady Nona touched on many points similar to those discussed by Mr. Evans. This was during a trance-talk (recorded verbatim) following a simple question I put to her:

F.H.W.: "Could you tell me how 'astral' lives are spent? I mean the lives in the so-called spirit-world which intervene between our normal earth-incarnations?"

NONA: "Some are spent in recreation, rest, or learning; others in development, or growth. There are souls who spend the whole of their first spiritual experience in living a life similar to that they led on earth, but in a more refined form. Then there are those—I dislike the word 'spheres'; 'states' is a better word—in which a spirit, passing from earth, will sometimes spend many years in recuperation. At other times, a spirit will pass away from the state adjoining yours, and journey along through even three or four states with those who can teach him, or with others with whom he can learn, until such time as his next earth-incarnation seems necessary or desirable.

"It is impossible for any spirit to pass at a bound from the lowest to the highest state, or vice versa for that matter. Everyone who passes from your side must rest for a time in the next sphere, or stage, until his etheric body is adjusted. It is a state of waiting. The germ of your old idea of Purgatory is right, though the name is wrong in its application.

"There is another point. One who has been remote from earth for some time finds it necessary to return by stages, when reincarnation again becomes necessary, or is sought by him. All must pass into your physical stage from the stage or sphere next to earth. That is where the etheric body is strengthened sufficiently for incarnation in a physical body. After its incarnation, the outer etheric body is gradually shed as the spirit ascends to higher states."

According to "Nona," therefore, Mr. Evans is right in showing that the spheres are not localities, but rather states of being; and that when guides use spatial terms, they do so by compulsion rather than from choice. It would be interesting to know how far his own guides' teachings agree with the following

statements of the Lady Nona. Towards the end of the same sitting I asked another of the many questions in every student's mind.

F.H.W.: "Who or what decides the moment of reincarnation?"

NONA: "You reach a point in spiritual progress through the spheres beyond which your spirit cannot go. It has some handicap which can only be removed by earth-experience, and so it returns again to incarnate. Each life here should strengthen the spirit. It does not always return to earth by all the successive stages, but it *must* come back to the stage next to earth before reincarnation."

## THE SPIRIT BEFORE BIRTH

F.W.H.: "What happens to the spirit just before birth?"

NONA: "It sinks into a state of unconsciousness, similar to the sleep in which you pass on when you die. The spirit goes to sleep, and awakes to find itself in a physical body. From that moment it is hampered by the flesh. The infant has within itself an awareness of its former spiritual existence, but this it gradually loses. It is better that it should lose it, for many reasons; but I repeat what I have told you before, that there is no accidental birth—none. Every soul is born in its special environment for a definite purpose."

F.H.W.: "Again, who or what decides this environment?"

NONA: "I do not know, Doctor. We are all individual parts of a System so colossal that we cannot know from whom or whence we came. All we can see is just the working of that small part of the System within our own experience."

This answer of "Nona's" suggests that although spirit-guides can tell us much about the "spheres" or "states" through which they have travelled, they can tell us little more than we know about the fundamental facts of life itself.

## THE EARTH IS A SPIRIT-WORLD

I agree with Mr. Evans that *the earth is a spirit-world*. It differs from other worlds in its speed of vibration; a difference which involves not only the invisibility of the other worlds to us (and probably of ours to them), but many fundamental differences which can only be explained by our guides in approximate terms. The wonder is not that we should know so little, but that any sort of contact between the worlds has been achieved.

With patience and proper methods we shall soon learn much more, especially if we do not waste any more time arguing with people who can only reason along physical lines. And this corroboration of Mr. Evans's research from the Rosemary Circle (to whom he is a complete stranger) once more illustrates how consistent are the main points of spirit-teaching; and how foolish are the assumptions of those who imagine physical manifestation to be the sum-total of existence.

## "THEY DID NOT SEE..."

They saw but sun and shadow on the sward,  
While restless roamed the wind through fading  
heather,  
They thought I walked alone beneath the trees,  
Yet you and I were wandering there together.  
They did not see your gentle hand take mine,  
Or hear the words you spoke, so tender—sweet,  
They did not know the flowers I held were yours.  
The angels only heed us when we meet!

MARJORIE COLLINGTON.



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

### THE CAUSE OF PEACE

Sir,—In order to be an ardent advocate for Peace, it is not necessary to vilify the heroes who have died for their countries and for duty. It is quite untrue to say that "war undoubtedly degrades and dehumanises the souls compelled to take part in it." It may do so; so also may trade and even science; but Wordsworth was right when he wrote in his poem, "The Happy Warrior," that he

Doomed to go in company with Pain  
And Fear and Bloodshed, miserable train!  
Turns his necessity to glorious gain;  
In face of these doth exercise a power  
Which is our human nature's highest dower;  
Controls them and subdues; transmutes, bereaves  
Of their bad influence, and their good receives;  
By objects which might force the soul to abate  
Her feeling, rendered more compassionate.

Of such men "the world is not worthy" if it fails to recognise and honour the sublimity of characters evolved in the terrible ordeal of war.

Letters like that signed "John Gray" do not help the cause of Peace; they hinder it, as all mis-statements are liable to do.

HELEN ALEX. DALLAS.

### "UNDER NO CIRCUMSTANCES"

Sir,—I am sorry that Mr. McLintock misses my point. I entirely agree with him on the awful stupidity and worse than stupidity of war. But where is the sense of a resolution by the most pacific nation in the world "under no circumstances" to tolerate even a defensive war, if, or when, other nations attack us, as at least one other nation is likely to do? There is one loss which most Englishmen would think the worst possible—the loss of our dear-bought liberty.

STANLEY DE BRATH.

### STICK TO OUR JOB

Sir,—It is always ill-judged to try to drag any religious body along beside the wobbly wheels of politics. All decent opinion in this country is, whether lay or clerical, keenly alive to the immense importance of Peace, but by no means either united or always well-informed as to the best methods of securing it. To collect the signatures of pledged "conscientious objectors" seems to me to be in no way the business of the clergy, who are, or should be, far better qualified to instruct their people in spiritual principles than to direct their political actions. To many realistic friends of peace, it may seem to be of the utmost importance that pacifically-minded Britain should be able to pull her weight in the councils of the nations in these critical times, unhampered by factional agitation at home.

As to the moral side, I should contend that we have no more "right" to kill and maim thousands of our fellow-creatures yearly on the roads—nor is this any more necessary than war. Yet I have never heard of either Spiritualists or clergy refusing to keep a car for this reason. Whatever may be our individual views on these things, let us, as Spiritualists, keep our heads and stick to our job—that of proving Survival and the reality of communication.

MILDRED H. COLLYER.

### "A PRACTICAL SUGGESTION"

Sir,—I would like to endorse H. A. Dallas's "practical suggestion" which appears in the issue of LIGHT for January 31st, but I would go further and suggest that a fund be started to assist the financial burden

which must necessarily arise owing to the subscription being kept at such a modest sum. There can be no doubt that John Wesley knew what he was doing in proposing that class members should pay a penny a week and a shilling a quarter. If every reader would contribute this amount, it would ease the situation wonderfully. It is now just over a year since I first became a reader of LIGHT, which I consider is excellent reading. As a journalist, I appreciate the tone immensely, while as a Spiritualist it brings me enlightenment and encouragement week by week.

G.B.

[NOTE.—The "practical suggestion" made by Miss Dallas was that "every regular subscriber might try to secure one more subscriber during the first quarter of this year."—EDITOR].

### R.C. CHURCH AND SPIRITUALISM

Sir,—It has been interesting to read Father Thurston's letters and his critics' responses in LIGHT from time to time, though I have wondered whether the critics realised that their exposures of his "lapses" were really "love's labour lost." That it is futile to advance another viewpoint to the directors of the laity of the Church of Rome must be obvious to anyone who, having average intelligence, has perused three pamphlets (*Modern Spiritualism*, *Spiritualism and the Child*, and *The After Life*), published by the Catholic Truth Society, London. I came across them recently and read them with utter amazement.

In all sincerity, I ask, what hope has anyone of spiritual progress who is bound by the travesties of truth which are published by the Catholic Truth Society? And fifty per cent. of Christendom are so bound. Sacerdotal control evidently requires much propaganda.

A. N. HARPER.

Earlscourt Square, London, S.W.5.

[NOTE.—Our correspondent encloses copies of the three pamphlets.—EDITOR].

### MRS. EDDY

Sir,—In LIGHT of January 10th the Francis Mott Co. are recorded as having printed an apology for publishing *No More Tears*, saying that "The quest for Truth is not in our eyes a matter for taking sides as one does in football; it is a serious and reverent thought and study, as much of the claims of others as of our own pet ideas."

How can the Francis Mott Co. reconcile its published play, dished up on the garbage of gossip long since disposed of *legally*, regarding the venerable leader of a peaceable religious community, with its statement that "the claims of others are a matter of sincere thought and study as much as our own pet ideas."

There appears to be a growing tendency for certain people to endeavour to attract attention to their individual virtues or "pet ideas" by endeavouring to blacken the characters of noble men and women. Gladstone, Haig, Mrs. Eddy, and others have not been spared, but are in good company when we remember that even the character of the purest individual who ever walked this earth was not immune from the scandalmongering of his day. Now I see Madame Blavatsky is again to be given the distinction of contributing to the height of the dunghill from which such people desire to crow. Those they desire to hurt can afford to pity the poor souls, soiling their own wings by beating against the bars of Truth.

G. C. MACINTYRE.

"We think with only a small part of the past, but it is with our entire past, including the original bent of our soul, that we desire, will and act." (Henri Bergson).



## Light

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

## As We See It

### THE MISSION OF SPIRITUALISM

SPIRITUALISM has brought to the world abundant proof of Survival. But the world—as represented by Science, Religion, and the Man-in-the-Street—has as a whole refused to recognise the proof or even to give it serious consideration. Only individuals from these three categories have listened, enquired, and been convinced. In the aggregate, they are a goodly company—probably a million in Great Britain alone—but in proportion to the whole they are few, probably not two per cent.

From its inception, the mission of Modern Spiritualism has been to convince the world that Survival is a fact, that the spirit-world is real, and that communication with the so-called "dead" is a proven possibility. Can it be said, because two per cent. of the population have been convinced, that its mission has been accomplished and that Spiritualists should feel themselves at liberty, as *Spiritualists*, to turn aside from their original purpose and use their platforms for the dissemination of their individual social, political and religious beliefs?

Mrs. St. Clair Stobart, in the article published on another page, says "Yes, within reasonable limits." Usually, we agree with Mrs. Stobart; on this we do not agree. On the contrary, we hold that the mission of Spiritualism is still to bear witness to Survival and that this must remain its mission until the proofs of Survival are generally accepted.

The implications of Spiritualism clearly have a bearing on social, political and religious questions; but, as Mrs. Stobart points out, individual Spiritualists react to these implications in different ways—so that one is a Socialist, another a Conservative; one is a Christian, another is a Jew, another would make Spiritualism his religion. If each is to be encouraged to preach his particular brand of politics or religion or anti-religion from Spiritualist platforms, confusion will reign and enquirers will be repelled—as indeed is the case to-day.

We hold that "reasonable limits" should debar party politics entirely from Spiritualist platforms. The Socialist-Spiritualist and Conservative-Spiritualist can find opportunities for their political activities in the Socialist and Conservative organisations. To preach Socialism from a Spiritualist platform is bound to give offence to non-Socialists, just as the preaching of Conservatism will give offence to non-Conservatives. People—and especially enquirers—do not go to Spiritualist meetings or services to hear about politics; they go to hear about Spiritualism, and they should not have extraneous and unwelcome subjects thrust upon them.

## MRS. DE CRESPIGNY

### TRANSITION OF A LEADER OF SPIRITUALISM

SPIRITUALISM has suffered a great loss—on the earth side of its activities—by the transition of Mrs. Philip Champion de Crespigny, Hon. Principal of the British College of Psychic Science, which took place on Sunday afternoon (February 10th), after a short illness.

The funeral takes place to-morrow (Friday, February 15th), at 11.30 a.m., at Golders Green Crematorium.

On Sunday evening next (February 17th), the Marylebone Spiritualist Association meeting at Queen's Hall, London, will be conducted, in co-operation with the British College, as a memorial service for Mrs. de Crespigny, who was a vice-president of the M.S.A., and a frequent speaker at the Queen's Hall and other meetings. Mr. George Craze, president, will be in the chair, and, with Mr. Ernest Hunt, will speak for the Association; and Mrs. Hewat McKenzie, joint founder (with Mr. Hewat McKenzie) of the British College of Psychic Science, will speak for the College. The meeting begins at 7 o'clock.

Mrs. de Crespigny was an authoress of repute; and, in addition to her Spiritualist activities (which took her all over the country at frequent intervals), she took a very keen interest in literary societies and gatherings. She wrote a number of novels and detective stories which had considerable success. Her latest book was autobiographical and was entitled *This World and Beyond*.

Mrs. de Crespigny was a daughter of Admiral the Rt. Hon. Sir Astley Cooper Key, G.C.B., who was for a period First Sea Lord. She was married whilst still in her 'teens to Lt. Philip de Crespigny, R.N., second son of Sir Claud de Crespigny, the third baronet, but had long been a widow.

She was chairman of the Psychic Research Circle founded by her at the Lyceum Club, and was on the Council of the Authors' Society.

The following appreciation of her work, from the pen of Mrs. Hewat McKenzie, will be read with interest.

### AN APPRECIATION

By MRS. HEWAT MCKENZIE

DEATH has taken a heavy toll of leaders and pioneers of the Spiritualist Movement during the last few months, but to many of us it has dealt its hardest blow in the passing of Rose Champion de Crespigny. It was only in the middle of last week when at the Edinburgh College—to which she was such a good friend and which anticipated a visit from her in a few weeks—that I heard of the severer phase of her illness, followed by more hopeful news, and many throughout the country had not had time even to hear of the illness.

I remember when Mrs. de Crespigny was first introduced to me by my husband, who before I met her remarked: "She strikes me as a very able and charming woman, and I would like you to be friends." The liking was mutual, soon after she joined the College Council, then under Sir Arthur Conan Doyle's chairmanship, and there began a collaboration which has lasted and will endure. Later she was chosen as Hon. Chairman, and it was through her valuable work that the College moved its headquarters from Holland Park to the present desirable premises in Queen's Gate.

Some time before his passing, Mr. Hewat McKenzie had requested her to take my place as Hon. Secretary, to give me a much-needed rest, indicating the high regard he had for her abilities, but she was unable to do so at the time.

Six months after his demise, when I felt the burden of College and private affairs almost too much for one, she voluntarily offered to do so, saying that she felt Mr. McKenzie wished it. I accepted with gratitude, and at Easter, 1930, she took over the duties of Hon. Principal, and has died at her post. It was no light thing for one whose hands were already more than full, to add such Herculean labours, but she practically rearranged her activities so that she might give the time required. As the years passed, she gave more

(Continued on page 108)



# LOOKING ROUND THE WORLD

## AN INTERESTING AVOWAL

DR. W. H. MAXWELL TELLING, of Leeds, has long been known as a deeply-interested student of Psychical Research, but we do not recall that, prior to the recent meeting of the Leeds Luncheon Club at which he was the speaker, he has ever publicly affirmed his conviction, as he then did, that "Survival is proved." It is interesting to read his avowal, reported as an important item of news in *The Yorkshire Post* (which may be regarded as *The Times* of the North Country), and to realise that it was made at a gathering attended by representatives of religion, education, medicine, law, business and industry.

Leeds has never been distinguished as a centre of effectively-aggressive Spiritualist propaganda, although it has many—perhaps too many—small Spiritualist Churches and Societies; but several times of late, meetings of the Luncheon Club have been made the occasion for giving publicity to the importance of the work which is being done by Psychical Researchers and by careful Spiritualist experimenters.

Dr. Maxwell Telling is held in high esteem, professionally and personally, in Leeds and the great West Riding industrial district of which it is the centre; and it is certain that his clear and decisive testimony will carry great weight in circles not likely to be reached in other ways.

## SURVIVAL PROVED—GOD INFERRED

One sentence in Dr. Maxwell Telling's address (see page 101), is specially worthy of attention. "We cannot prove God," he is reported as saying, "but we can prove Survival and then infer God." Theologians generally prefer the opposite course—they begin by inferring God and then go on to infer Survival. They do not attempt proof in either case, and the result is that their reasoning is inconclusive and unconvincing. Spiritualism offers proof of Survival—definite, conclusive proof; and it is then comparatively easy to go on to infer God—for proved Survival involves recognition of the reality and persistence of individualised spirits rising in orderly progression through greater and ever-greater to the one all-embracing spirit who is God.

Here, as in many other ways, Spiritualism stands ready to help the theologians if and when they are willing to be helped.

## THE WARNING HAND

Some of the letters in the London *Evening News* series of strange psychic experiences raise intriguing problems. There is, for instance, the story of M. H. Naughton, of 30 Hornsey Lane, Highgate, London. As a boy of twelve, he was saved in his uncle's house from the bite of a cobra by a white hand which he saw waving at him in the darkness as he was descending the stairs. What was this white hand? Was it of the nature of an apparition or the order of materialisation? Was it the subconscious exteriorisation of a warning or was it a monition conveyed by a discarnate intelligence? And if the latter is the true explanation, was the discarnate aware in what form his warning had been conveyed? In other words, was the phantom of the warning hand simply due to intense thought-concentration manifesting in the form of a symbol on the material plane? Or was the symbol exteriorised by the boy himself as a visual equivalent to a warning telegraphed by a discarnate entity to his higher self? Who can definitely answer all these perplexing questions?

The greatest of all lessons—*Know* thyself;  
The greatest of all victories—*Be* thyself;  
The sublimest of all gifts—*Give* thyself.

—(Anon).

## WILL LORD DONEGALL OBLIGE?

FOLLOWING the example of Mr. McCarthy, secretary of the Sheffield S.P.R., Lord Donegall has produced fake "extras" on photographic plates in a manner which must seem very puzzling until it is explained. Mr. Roy Brandon (who describes himself as "Spiritualist and Investigator of Psychic Phenomena"), writing in the *Sunday Dispatch* (February 10th), certifies that "the demonstration, obviously arranged to prove that apparently supernormal results can be obtained by trickery, can be said to have succeeded." He adds that Lord Donegall assured him that "the demonstration must in no way be interpreted as an attack on Spiritualism."

If Lord Donegall will make public the means by which he accomplished the fake results, he might even claim to be friend of Spiritualism, for by so doing he would put investigators on their guard. Mr. McCarthy, who originated this kind of "fake seance," promised to reveal the methods by which he obtained the apparently impossible results, but he has not yet done so. Will Lord Donegall oblige?

## THE WORSHIP OF EVIL

Spiritualists are not deeply interested in Magic, either Black or White, and it is certain that the study of Spiritualism is the least likely of all studies to lead to what is called Satanism, or the worship of Evil. Quite the reverse. Therefore, to the extent that he links Spiritualism with Satanism in his "thrilling romance," *The Devil Rides Out* (Hutchinson, 7/6), Mr. Dennis Wheatley is in error and does Spiritualism an injustice. He may, however, plead with some justice that the links are few and unimportant.

Readers who wish to get a readable outline of the beliefs and practices of Satanists—of whom there are said to be hundreds in London, mostly wealthy men and women—will find Mr. Wheatley's book useful, for the information is conveyed in the course of a story of gripping interest.

Some of the scenes and incidents described are said to be based on actual occurrences; but it is hard to believe that rational beings can take part in such Satanic orgies. The book, we gather, is being widely read, as the publishers announce that the tenth thousand has been printed.

## ARE THE DEAD VINDICTIVE?

Murder is often detected by what is described as chance, an erratic idea, or, at best, a policeman's impulse to look at something which in itself should give rise to no suspicion. None but a Spiritualist would stop to consider the impulse as an inspiration or suggestion, possibly emanating from the spirit of the victim. But once we advance so far, we find the question of the motive staring us in the face. Are the dead vindictive? Do victims of murder yearn to bring the murderer to justice? Is this yearning responsible for "murder will out"?

Possibly, but we must not harshly judge the dead. There need be no passion and revenge behind the act. In the light of after-death teaching, the victim could do no greater service to a murderer than by forcing retribution on him while on the earth. Punishment does not wipe out the deed, but it may be a cleaning process. Perforce, it must be accompanied by repentance if it is to be effectual, and this we find usually brought about by visions of the victim in waking state or dreams.

For all we know, the strength and pillar of our penal code may not be the judge but the forgiving victim.



## A TELEVISION MESSAGE

By SHIRLEY ESHELBY

I HAVE recently spent a few hours daily with a dying man. It was a sad but very interesting experience for me.

A friend (aged 58) who wished to die, without being morbid about it, has had his wish granted. He believed in Survival (but was not a Spiritualist), and wanted to die so that he could be with his friend, "Billy," a boy for whom he had developed a very great, fatherly affection. The boy died eighteen months ago, after an operation for appendicitis. Since the boy's death the man (who was a bachelor) has been grief-stricken and very lonely.

In a material way he had everything to live for, as he was well-endowed with this world's goods, but he was lonely and often said: "I can't live without my boy." Last week he said to me: "Mother (he always called me Mother, although I was only a friend), I wish somebody would hit me on the head and knock me right out."

Three days after uttering these words he had a terrific knock on the head, caused by a fall. This accident was followed by a brief but fatal illness. During his illness he said to me: "Mother, I've seen Billy! He stood by my bed and we had a long talk. I'm happy now! He's coming back soon and we are going away together."

I smiled at him and replied: "How lovely! Where are you going to?" He said: "I don't know; Billy's going to take me. I'll send you a message." Two days later he died!

Five days after his death, on Sunday afternoon, when I was alone in the silence, my husband's voice spoke to me in direct voice without an aid of any kind. He said: "Dear, I have a message for you. Keep still and watch the ceiling."

I obeyed his instructions and was delighted to see the familiar face of my friend appearing on the ceiling with Billy. It was just like a close-up film picture.

The message my friend had promised me had been sent by television from the other side to let me know "he had arrived and was with Billy," and it was put through for him by my husband (Billy's father), who died thirteen years ago.

## METHOD OF COMMUNICATION

A THEORY worth deep consideration was put forward by Mr. Horace Leaf last Friday (February 8th), in an address at the International Institute for Psychical Research on "How Spirits Communicate."

He began with a parable. A woodpecker was asked why he was pecking. He answered: "I could have told you a week ago. I thought I was searching for worms and grubs. But a learned scientist came and said that was an error—I do it for an entirely different reason. I would have believed him, but another scientist advanced another and entirely different theory. There was an awful row. I still do not know which one is right, but I assure you *I find worms and grubs.*"

"Mediums," said Mr. Leaf, "are in a similar position. They do not know (and no one knows) how they get messages, but I assure you they get them. There are two methods to speculate on. One is the telepathic. No one knows how telepathy works. But it supposes two minds apart in space. The second method, towards which I strongly lean, is the direct contact theory: two minds somehow merging into one another. We have proof that the mind need not be where the body is. The body, or material objects in general, have extension, form and colour. Mind cannot be described in any of these terms. It has no relationship with space. There is, therefore, no inherent impossibility in the theory. Indeed, modern science has already definitely moved in the direction that time and space are states of mind and not states of an objective world."

## SPIRITUALISTS' NATIONAL UNION

By FRANK T. HARRIS, General Secretary.

A MISTAKEN idea exists that any odd association of Spiritualists calling itself a Church can affiliate to the Spiritualists' National Union with no enquiries being made as to its *bona fides* or suitability as a unit of the organisation. The form on which application must be made should dispel this idea.

The question uppermost in the minds of many of the potential applicants is: "What advantages shall we secure by affiliation?"

For nearly fifty years after the Hydesville phenomena of 1848, Spiritualism in Great Britain was dependent for its propagation upon the services of a comparatively small band of societies and workers so widely scattered that they had little connection with one another. Such a state of things could not be lasting. There is an instinct in humanity which impels towards fellowship—no man can live to himself alone; he must share with his fellows whatever gifts he has. Here then is the first great advantage—not a material one, but something that belongs fundamentally to human life, the creation of an association of men and women banded together to proclaim a great truth to the world. As the units increase, a necessity arises for a definition of the aims of the new association and for an agreed expression of its ideals and teachings. It is only by preserving this unity that the new association can preserve its identity. The focussing point for unity in the National Union is acceptance of its Seven Principles, and to guard against undue rigidity of thought, its members are granted full liberty of interpretation of them, together with the right of the Churches to adopt additional principles, providing they are in conformity with the Seven Principles.

As a new association grows in numbers, and its units find themselves located in distant areas, this unity of ideals and teaching can be secured only by submission to some form of internal government. The governing body may be self-imposed and rule without right of appeal, or the authority may be vested in an elected body responsible to its units through the medium of annual or other conferences.

The Spiritualists' National Union has chosen the democratic form, and is administered by a Council drawn from its eight Area Councils, with other representatives elected by the Subscribing Members and Churches annually. Its officers are elected every year at the Annual General Meeting, to which every Church having 20 or more members can send delegates. The Union merely comprises the Churches composing it.

## SOURCES OF INSPIRATION

SPEAKING of "Mediumship" at the Edinburgh Psychic College last Friday night (February 8th), Mrs. Hewat McKenzie referred to the remarkable growth in the psychic faculty which resulted when care and attention were bestowed upon it. The tapping of levels of consciousness, varying from those exercised by the sensitive when only slightly abstracted, to those attained under semi or deep trance conditions, yielded supernormal information of a surprising kind. She instanced development of the faculty in many well-known Mediums—not attained at a bound, but by well-discerned successive stages.

After dealing at length with the literary work of Miss Geraldine Cummins and of Mrs. Curran, of St. Louis, U.S.A., Mrs. McKenzie said these instances raised the question of whether real inspiration has ceased, or whether there are treasures of the past locked in the ether, for which we have found no key, or alternatively, whether those who transmit these teachings through a suitable and prepared sensitive are surviving personalities eager to revive ancient knowledge for the comfort and encouragement of a modern world which has lost faith in the soul.—(*Scotsman*, February 9th).



## FOREIGN NOTES

## CRIME DETECTION

THE idea of resorting to psychic means for the detection of crime is evidently spreading among the Greeks; and Dr. A. Tanagras, of the S.P.R. in Athens, ensures that a careful record is kept of all such cases. He quotes several of them in their monthly *Revue* for January.

A certain Mme. Bossli was robbed of an extremely valuable ring whilst staying at the Tourist Hotel in Athens. The police were completely baffled, whereupon she applied to the S.P.R. Under hypnosis, their Medium, E. Kassandre, minutely described how the theft had been executed by means of a passe-partout key by one of the hotel chambermaids, who had hidden it in a flower-pot in the corridor of the hotel. The account was so circumstantial that the police were induced to interview the woman. Not the ring itself was discovered in the flower-pot indicated, but the key of the chambermaid's rooms, in which she had concealed a large number of articles stolen from various guests. The valuable ring was also recovered.

In another case, M. Venetis, an artist, had several articles of clothing stolen from his trunk on board ship. After waiting in vain for the police to trace the thief, he too appealed to the S.P.R., with the result that the Medium, Hélène Zakynthinou, under hypnosis, accurately described the two guilty men, and the house to which they had taken the clothing. Dr. Tanagras accounts for both these cases as "long-distance telepathy between Medium and thieves."

## THE SUBCONSCIOUS

A bank director in Athens was frequently helped, so Dr. Tanagras explains, by "the work of his subconsciousness." A mathematical problem baffled him; he obtained the solution in a dream. He misplaced certain papers, and was shown during sleep where he had put them. A friend wrote to him in considerable distress, saying that he had lost certain legal documents confided to him by the bank manager; the following day the latter was able to inform his friend that he would find the papers in a certain chest, where they had been shown to him during sleep, and where they were actually discovered.

## AUTO-SUGGESTION

This is the explanation of Dr. Tanagras for a case where a dog arrived in the middle of the night, baying disconsolately at the door of two ladies, and thereby causing them to feel greatly disturbed. Next day their brother died of syncope, brought on, the Doctor thinks, by the suggestion that the behaviour of the dog foretold a death in the family.

## CHANGING MENTALITY

Monsieur Volguine, in the February number of *L'Astrosophie* (Nice) writes as follows:

"When we compare the literature of the different centuries we cannot help observing the gradual but perpetual changes that are continually taking place in the consciousness and the mentality of the human race. The writings of the Middle Ages appear to us complicated and difficult to understand, not because they are written in an obscure fashion, but simply because human mentality is continually changing, and our awareness is not the same as, for instance, that of the thirteenth century. The scholiasts of the Middle Ages were as clear to their contemporaries as Bergson and Maeterlinck are to us. But assuredly, seeing that our consciousness, our mode of comprehension, is ceaselessly evolving, within two or three centuries each writer of to-day will become more and more difficult to follow. Our mode of thought is no longer what it was five centuries ago; and if we wish to understand the science of the ancients, we must step outside our modern modes of thinking."

## PSYCHIC FORCE

## IS "SPEED" THE FOURTH DIMENSION?

By TUDOR A. MORGAN

THE reality of psychic force in general, of telekinesis in particular, was proven by our grandfathers. Ours is not the task of proving and demonstrating it again, but of explaining it. When we have formulated a sound working hypothesis, then the phenomena can be demonstrated again and science can be asked to examine it in the light of our hypothesis.

The trouble with Spiritualism is that we are resting on our laurels. We re-establish what the pioneers had already established. We fondly imagine we are aeons in advance of science. Science is catching us up. Orthodox religion is fast absorbing our teachings. Must we be pushed?

Here is an attempt to explain psychic force. Criticism is welcomed.

In *LIGHT*, and in other of our papers, I have often suggested that the understanding of these problems is entirely dependent upon our conception of substance. In the descriptions of the spiritual world by Swedenborg, Andrew Jackson Davies, Vale Owen, and the many others received through spiritual channels, the important point which emerges is the great similarity between the spiritual and physical landscapes and conditions. The only difference seems to be one of refinement.

Our train of thought leads us to two books: *Natural Law in the Spiritual World*, by Drummond, and *The Unseen Universe*, by Stewart and Tait. These works indicate that the spirit-world must be as orderly as the physical; and, secondly, that the very nature of physical phenomena and the laws governing them necessitates their projection and continuance into a more refined degree of substance.

Refinement is expressed physically as increased speed of motion of the particles composing the forms of refined substance. No sudden line of demarcation exists between coarseness and refinement. As the refining process proceeds, more and more coarse cells fall out of harmony and are expelled from the constitution of the refined object.

Although the spiritual and physical degrees are discrete, the refinement is of continuous gradations. Between them is another discrete degree, *viz.*, ectoplasm. The photographs taken by Dr. Crawford show, amongst other things, a table lifted through the instrumentality of psychic rods: rods of ectoplasm.

As ectoplasm is of greater refinement than matter, it would seem, at first thought, that matter would easily be able to resist the thrust of a psychic rod. But when it is recalled that refinement is speed and that speed is power, a different viewpoint is gained. When we realise what added power, strength and resistance speed gives in merely physical matters, we can then more easily understand how much more can be expected of ectoplasm and spirit-substance.

Speed is the most likely candidate for the position of "fourth dimension." Speed will keep a heavy body afloat in air or water. Speed defies gravity. Speed is the factor which makes most psychic phenomena possible.

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### DIARY OF EVENTS

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

Feb. 19th—Clairvoyance, Mrs. Livingstone  
Answers to Questions, Mr. W. H. Evans.

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

Feb. 20th—Mrs. Brittain.

**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 15th—Mr. B. Camper.

#### 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.

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

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nothing of Spiritualism, except that it seems very mysterious, to those who are well acquainted with the many phases of our subject. At one part of the evening one is explaining the elementary principles to some enquirer, at another discussing abstruse subjects of psychological interest. It is a delight to note the keenness of the many enquirers, and a joy to be of service. As the days go on there will be an increase in the numbers of people seeking light, help, or advice on some aspect of psychic investigation.

#### DEVOTIONAL HEALING GROUP TIMES

Groups are held on Mondays, 2.15-2.45, 6.30-7. Wednesdays, 3.30-4. Thursdays, 7.45-8.15. Fridays, 7.30-8. Obsession Group, Saturdays, 3-3.30. Sitters are urgently needed for these Groups, especially the Mondays, 6.30-7, and the Saturdays, 3-3.30. You can help the sick and afflicted in this way. Come!

W. H. EVANS.

### MRS. MCKENZIE'S TRIBUTE TO MRS. DE CRESPIGNY

(Continued from page 104)

than ever, and found the work making increasing demands upon time and strength. The College recognised her valuable services in a personal gift last year, and her friends hoped she would make an opportunity to have one winter out of England for her health's sake. Instead, her labours were increased. She took under her care the new centres associated with the College in Yorkshire, in Reading, in Ipswich, in Edinburgh, advising and corresponding and visiting and lecturing at these centres on many occasions, and arranging for useful visits from College Mediums. She passed out in harness, as she would have wished, leaving with us the memory of a good and great woman, of a loyal friend, and of one who brought to our movement gifts of various orders from her many literary and artistic interests.

She had the gift of making friends in many walks of life, and her supreme contribution to the College was the variety of persons of social standing and of literary and scientific fame that she introduced to the subject. Keenly interested in science herself, she felt a particular call to bring psychic facts to its notice, and the College annual dinners of the last four years were distinguished by the guests who came willingly at her invitation to grace the occasion—Sir William Bragg, Prof. McBride, Prof. Fraser-Harris, and others; only within the last few months she had interested many distinguished persons in the Church, and had addressed gatherings of Clergy on psychic phenomena. Nor did she lack courage in public aspects, and we all remember with gratitude her affectionate care and support of Mrs. Meurig Morris during the days of the famous trial, and her ability when placed in the witness box.

On many occasions she told me how closely she felt the presence and inspiration of Mr. Hewat McKenzie in all her work, and was the means again and again of passing on to me personal messages from him.

I can visualize a host of friends ready to greet her "over there," and with them she will band herself to continue her untiring efforts to further the work to which she had given her heart and her whole self.

Hail and farewell, dear friend; your name "liveth for ever" in the annals of Psychic Science.

### L.S.A. AND QUEST CLUB NOTES

#### MEMBERS' GROWING INTEREST

THE continued increase in the membership of the Quest Club is very satisfactory. More members are making use of the rooms, and on the occasion of any meeting it is a pleasure to note how friends foregather and discuss those matters which are of such interest to all concerned. As the amenities of the Club become more widely known, it is certain that it will increase in vigour, and its activities in number.

The weekly meetings are well attended. The Tuesday evenings are more popular than ever. The Wednesday afternoon meetings for clairvoyance are always well attended, while the group seances are giving satisfaction. The healing work grows. Brig.-General Kemp finds that the demand for his services is increasing, while Miss Ethel Topcott's time is always fully occupied. There is pervading the whole building an atmosphere of quiet enthusiasm, and of warm and understanding sympathy.

The Library is in great demand, indicating that there is a large public interested in the deeper aspects of Spiritualism.

If any who read these notes are thinking of joining the Club, translate the thought into action and join now. The session is in full swing, and, for the small fee, the amenities offered are many. A fine library, lectures, a fine room to meet friends and have a chat over the ever-friendly cup that cheers, with the current psychic journals to dip into or discuss, and the advantage of reduced fees for sittings with the best Mediums; surely a good deal for the modest membership fee of one guinea a year.

#### EVENINGS IN THE LIBRARY

Time flies in the Library during the evenings. With the departure of the staff, who have been working so busily all through the day, a time of comparative quiet descends upon the building. Friends and enquirers drop in, and many interesting topics come up for discussion. It is rare to have an evening all to oneself, and it is a great pleasure to meet the enquirers who come along. They range from those who know



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**SUNDAY, FEBRUARY 17th, 1935**

11 a.m.—Mr. Horace Leaf

Clairvoyant: Mr. Horace Leaf

6.30 p.m.—Dr. H. P. Shastri

Clairvoyante: Miss Lily Thomas

Sunday, February 24th, at 11 a.m. ... Rev. C. DRAYTON THOMAS

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Clairvoyant: Mr. R. E. Cockersell

Wednesday, Feb. 20th—Speaker: Mr. Ernest Hunt

Clairvoyante: Miss Lily Thomas

*Monday.***WEEKDAY ACTIVITIES**

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write 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 appointments write 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. 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 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. 20th. 2.30. Mr. R. E. Cockersell. 6.30. Mrs. Fillmore.

Feb. 27th. 2.30. Mrs. Livingstone. 6.30. Miss Lily Thomas.

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Subject: "The Power of Thought."

Friday, Feb. 22nd. Mr. SHAW DESMOND.

Tuesday, Feb. 19th, at 8 p.m.

Members 1/-, Visitors 1/6.

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Mrs. BARKEL. Address by "WHITEHAWK."

Subject: "The White Brotherhood and its Lodges."

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## PSYCHOTHERAPY

By C. S. COLLEN-SMITH, N.D., F.B.C.P.

ONE branch of healing which is still in its infancy is psychotherapy. Much has been said about the undesirability of psychoanalysis; there are still many who hold the opinion that Prof. Freud and all psychoanalysts "are not nice to know."

In discussing problems of psychoneurosis with medical friends, I find one of the chief objections raised to psychoanalysis is that it "stirs up much mud which would be best left undisturbed." The purpose of this article is to deal with this objection, at the same time to answer critics of psychic science who dogmatically state that "discarnate entities never help this world."

Much of my success as a practicing psychotherapist is attributable to help from what is popularly termed the "other side." "A psychologist works with me, and his help is invaluable in diagnosis" (see my book, *Youth and Survival*). "Neurotic patients are given bottles of medicine (by their doctors), which will never cure their mental illnesses. They become worse, their misery increases; they feel they are doomed to go through their lives misunderstood or shunned by their fellow men." Instead of entering upon a lengthy and, incidentally, costly course of treatment, the cause of the neurosis is found frequently at their first visit.

The following is one of the more simple examples from my case book:

C.E. (male), age 26. Traveller and partner in father's engineering firm, clever and successful with work, no worries, financial or otherwise, except that when in public or at home, when offered a cup of tea or glass of wine, the right wrist gives a spasmodic jerk, and he spills the liquid. When offered wine, however, the "jerk" is not so pronounced. Has had "tonics"; result, nil. Becoming more and more worried, now refusing to go out to parties or have tea at restaurants, etc.

The cause of the wrist-jerk was given at his first visit. The patient was passionately fond of his mother, could never bear to see her in pain, and he was always desperately worried when his mother was ill. The psychologist on the "other side" gave me a psychic picture of the patient, aged six years, sitting by the fire, watching his mother take off the fire a large saucepan of boiling water; the hand slipped on the handle of the saucepan, the water was spilt on her foot; the mother cried out in great agony, and was ill for some time after. The patient remembered this incident perfectly, and after three treatments he was declared cured. He came to me some time after "feeling a different person"; he laughingly told me he had purposely accepted every invitation to go out (and, incidentally, had drunk much more tea than was good for him!) to see whether the cure "worked." I am glad to say that he is now engaged, leading a thoroughly happy life, and as a result of my telling him about the help from the "dead" psychologist, they are both interesting themselves in Spiritualism.

### A COMPLICATED CASE

A more complicated case (see *Youth and Survival*, p. 57), is the following:

Female, age 32. A doctor; has been on staff of hospital for some years. Had to resign owing to facial contortions. Has become worse, and now feels hopeless. Said that if I were unable to cure her there was only one thing to do—suicide. The facial contortions consisted of spasmodic rolling of the eyes, a constant twitching of the mouth when talking, a constant look of fear, and when speaking the jaw seemed unwilling to operate, and the mouth scarcely opened.

Described psychically: "Parent dying of internal trouble." (Correct. Mother died when patient aged

14; d. cancer. Patient saw mother in agony, watched her for long periods; has rolled her eyes since, gradually getting worse). Rolling of eyes stopped at third treatment.

Described: "Fire in shop when patient very young, with another person;; attempted to hide face from spectacle; happened by a seaside town." (Patient remembered perfectly, look of fear increased. Fire was in an oilshop at seaside town, when patient, aged 11, hid face in terror behind nurse. Patient said: "The fire has always been in my mind; at the time made a great impression). Look of fear disappeared after second treatment.

Described: "Patient fought against medicines which were forced down patient's throat when young." (Patient was made to take castor oil when small child, which she hated, and attempted to avoid by keeping mouth closed and jaw set). Started to talk with mouth well opened after first treatment. The other symptom I did not perceive psychically, but was caused by watching her father reading to her when a child. He had peculiar habit of twitching mouth. Altogether the patient received six treatments.

Sent a letter a week later; just been before Army Medical Board, has been accepted, and starting work immediately.

Space will not permit further examples, but I hope that I have shown how invaluable psychic help has been in the cases quoted. Instead of "stirring up mud," the causes of the neuroses are given and explained, followed by a short psychological treatment, and the patient is cured.

Just as I wrote that "the ideal state would be for medical men themselves to be psychics" (see article, "Doctors and Psychic Healing," *LIGHT*, December 13th, 1934), so do I assert that the successful psychotherapist of the future will work hand in hand with a psychologist on the "other side." Indeed, in the distant future, it will be a common thing for psychologists to be employed in treating cases on the "other side." I may quote the ghost, the obsession, and earthbound spirits as examples of the work to be done.

## HAUNTED

IT sounds gruesome and unnerving, a phantom prowling about your house! Yet, in the great majority of such visitations, the percipients agree that the ghost is inoffensive, and they often grow quite used to it. The resulting complacency is as near as it could be to the ghost's own point of view, if he has one. That is, if the visitation is not explainable by psychometry or by televised emotions or dreams of the dead. After all, why should not a ghost revisit his favourite haunt as often as he likes? It is no use to consider him a trespasser.

Human legislation is based on the assumption that death is the end. Ghosts have no place in our laws; they are outcasts which, for all mundane purposes, is as it should be, but regarding which every self-respecting ghost must beg to differ. If not hospitality, at least tolerance should be shown towards the well-meaning ghost. After all, the time may come when, due to increasing understanding of psychic phenomena, the ghost, instead of depreciating the value of the house, may prove an asset to it.

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THE STORY OF A  
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- BY -

BERNARD M. L. ERNST and HERWARD CARRINGTON

Foreword by J. C. CANNELL

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