

Light

on

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PRICE TWOPENCE

THE GROWTH OF A SOUL

HOW MRS. DE CRESPIGNY BECAME A LEADER OF SPIRITUALISM

Queen's Hall, London, was filled to the topmost gallery on Sunday night (February 17th) when a service in memory of Mrs. Philip Champion de Crespigny, Hon. Principal of the British College of Psychic Science, was held by the Marylebone Spiritualist Association (of which she was a Vice-president) in co-operation with the British College. Mr. George Craze, President of the M.S.A., presided, and the speakers were Mrs. Hewat McKenzie (representing the British College) and Mr. Ernest Hunt.

The seat in the front row of the stalls which Mrs. de Crespigny usually occupied was reserved and decorated with a large bunch of flowers.

MRS. HEWAT MCKENZIE'S TRIBUTE

You must all be born anew ; the wind blows where it chooses and you hear its sound but you do not know where it comes from or where it is going. So is it with everyone who has been born of the Spirit.

—John 3—8 (Weymouth's Translation).

WHEN we meet and recognise great souls, we begin to ponder on the wonder of their being amongst us at all. Had they a pre-existence and an education which fitted them for the unique position they claimed so naturally in their lifetime? Does heredity and environment explain them? Do they justify the theory of Reincarnation, of successive lives on this planet? Amongst Spiritualists who claim communication from another world, there are diversities of view upon the matter; some pin their faith to Reincarnation, others hold that many worlds are open to the progressing soul previous to birth and after death.

Our friend, Mrs. Champion de Crespigny—in whose memory this service is arranged by the kind consideration of the Marylebone Spiritualist Association in co-operation with the British College of Psychic Science, of which she was the honoured Principal, and which I have been asked to represent on this occasion—held a belief in Reincarnation. At one period of her life, previous to her investigation of psychic facts, she was a student of Theosophy, and at that time arrived by conviction at this conclusion, and retained it to the end.

Looking at her life—which reached its three score years and ten—as it was known to her intimate friends

and as recorded in her autobiography, *This World and Beyond*, published as recently as last year, we discover that a Pandora's box filled, not with the fabled ills and vices of legend, but with lovely gifts, was opened at her birth.

She was fortunate in her family and her early environment; the daughter of a distinguished sailor whose duties took him to various countries, giving his family the advantages of foreign travel and perhaps stimulating that adaptability which was a notable feature of Mrs. de Crespigny's character. The exigencies of life and disasters which came to her notice through her environment, early awakened in her mind a query as to what happened after death to those who met untimely ends, and started a train of thought which later became her dominating interest.

Her father, for whom she had the greatest admiration, was also a lover of science, and his family were brought into contact with many distinguished persons of the day in science and letters, and here again was fruitful soil for the intense interest in all scientific achievements which she maintained throughout her career and in the literary pursuits in which she distinguished herself.

MUSIC, ART AND LITERATURE

A member of a happy family circle, she married early in life, keeping her link with the sea in her husband's profession. Transferred by circumstances to a country life in the New Forest, the beauty of the surroundings and her love of Nature continued her development. Here she had all the experiences which gather round wifehood and motherhood and a happy comradeship of thirty years with her husband. A great love of music—she was herself a skilful musician—made new interests, and many years later this interest was the occasion of a psychic message from one who had been helped by her at this time, a fact quite unknown to the mediumistic friend who gave the message, which was confirmed a few days later by the news from abroad of the death of the friend from whom it came.

A passion for painting was in her blood; and in the New Forest, surrounded by trees, she felt herself compelled to draw ships—nothing but ships, recalling memories of her childhood's travels. Later, when she settled in London, she frequented the Port of London in pursuit of these studies, and many charming pictures

came from her brush, which have been shown and valued at many exhibitions. Indeed, one of her last jobs was the superintending of the hanging of some of her pictures in an art group at present exhibiting in London.

The creative urge was now upon her; and partly through this and partly for reasons of necessity, she began to use her pen in writing imaginative fiction. This continued up to her passing, and over a score of novels and detective stories of no mean order stand in her name. Occasionally also the poetic urge appeared, and in a recent Writers' Club Anthology a number of her poems were published.

I mention this progressive development as indicative of the growth of her soul-forces seeking an outlet through many channels.

No woman of her day and social standing could escape being caught up in the discussion that gathered round the status of women and which focussed in the Suffrage Movement, and in 1922 she published *The Mind of a Woman*, in which the history of women through the ages, illustrated from the lives of great women, gave her point of view. In this, she particularly emphasises the intuitive powers of the woman and the great rôle these will play as an asset to humanity when the day of their full recognition dawns.

STUDY OF THEOSOPHY

In the midst of all this growth and busyness, the quest as to the Why and Wherefore of Life and Death proceeded at a deeper level. Orthodox views of religion in which she had been trained left her unsatisfied; science presented her with a materialistic universe which equally repelled her, and we find her reading deeply on many lines to find a solution which would satisfy her inner longings. Part of the answer came through Theosophy, which opened the lore of the East to her, and taught her methods of concentration which revealed the hidden knowledge of powers of the soul beyond the five senses which has never been hidden to those who seek. She gained from this study a rational idea of religion and a conception of the evolution of the soul of man which was invaluable. She mentions particularly in this connection her friendship with Mr. A. P. Sinnett, one of the pioneers of the Theosophical Society, and the influence of his book, *The Growth of the Soul*, upon her mind.

But valuable as this knowledge was and remained to herself, it was of small use to others who were in equal need of help but who were less intellectually equipped and unable to put in the personal labour required for attainment; nor did it bring comfort to the mourner faced with the problem of death and survival, and to whom religion offered no solace; and so the way was opened for first-hand study of psychic facts.

Her widowhood had brought her to London, free to plan her life as she wished, and in 1914, the opening year of the War, we find her attending her first séance for the "direct voice" with Mrs. Etta Wriedt, of Detroit, then on a visit to London. She was introduced anonymously by a Theosophist friend who was also a Spiritualist, Col. Johnson, who, we learn, later returned after his death through another Voice Medium and gave her an indication of a legacy he had left her of which she was quite unaware.

A profound distaste towards professional mediumship had been bred in her through her connection with Theosophy, and it was almost against her own judgment that she agreed to attend this séance.

The evidence on this occasion and what arose out of it proved it to be in her own words "the most marvellous experience of her life."

Now began years of strenuous investigation in all phases of phenomena—physical, trance, psychometry (which was always of the deepest interest to her), and the study of the public demonstration of clairvoyance and clairaudience and trance speaking.

Nor did she keep this knowledge to herself, for

during the trying years of the War, she made many opportunities in her own home for others to gain similar evidence of survival. These activities were not always welcomed by a large circle of friends and relatives, but undeterred she pursued her way. She had found "a pearl of great price."

Her life must have been a very full one at this period. Already more than occupied with her painting and her writing, she became one of the organisers of the great women's club, The Lyceum, and later organised a Psychic Circle there as one of its many activities. She held honorary executive positions in the Writers' Club and in the Authors' Society, and was in demand as a speaker at many social functions in connection with these. As a Chairman, she was particularly happy, her charm and kindness and gift of humour made her welcome on every occasion. Later came public speaking to large audiences—including the Queen's Hall meetings—though she tells us that this always was an effort and only undertaken by the urge to bring to others the illumination which had come to herself.

AT THE BRITISH COLLEGE

One of the earliest members of the British College when it was founded in 1920, she soon became a valued member of its Council under the Presidency of Sir Arthur Conan Doyle, whose friendship and that of Sir Oliver Lodge she cherished. My husband esteemed her highly; and out of her deep regard for him, and as a result of a message she received after his passing, she volunteered in 1930 to undertake the position of Hon. Principal of the College. The reins were in her capable hands when she passed from our visible sight. She pursued her investigations to the very end.

She brought honour and advancement to the work during these five years, introducing through her many social contacts distinguished people from all walks of life—literary, scientific and members of the clergy—to observe and register the value of psychic demonstration.

Only those who are engaged in the work of such Societies know the responsible and onerous nature of the work. Their officers must stand as a buffer between public antagonism to a new subject and the constant demands from others for such knowledge. Sensitives, the only instruments available for demonstration, must be found and cared for lovingly and wisely. They must suffer unflinchingly the weakness and defections of the Sensitive on the one hand and the ignorance of the investigator on the other, and are all the time like a captain on the bridge of a vessel tossing in stormy waters. Mrs. de Crespigny brought the fruits of a life's experience to this task and gave her last ounce of strength and leisure to it. Harmonious in her own nature, she made harmony around her; a courageous nature gave others courage and confidence; and her kindness and social charm made friendship easy.

She was deeply interested in the younger generation and kept herself abreast of all modern developments, and saw in many of these the pointing finger to a more general recognition of the invisible force in the universe.

I do not want it to be thought I am presenting in this brief sketch a paragon of virtue unattainable by others. I but indicate the growth and development of a noble soul, planned on noble lines, who, having found a clue to the meaning of life, fought and energised with her whole being to make this clear to others.

Not content with the London work, she extended her activities to assist similar centres in the Provinces, and half-a-dozen centres owe their strength to-day to her personal attention and ministry, involving much time and fatiguing journeys which she could not well stand. Many a platform in the London area will be the poorer for her loss, and many societies in which she held office will miss her wise counsel.

To myself, her unswerving loyalty and dependability were her chief charm, and on many occasions I admired

her tremendous courage in tackling difficult situations. While not claiming any spectacular psychic gifts of her own, she had a certain intuitive perception born of her prolonged exercises in concentration, to which also she attributed the strength required for her heavy and continuous labours. She knew the source of power, and was sustained throughout by a deep religious conviction, born out of inner spiritual experiences which gave direction to her life. On occasions she had correct premonitions regarding her family and friends.

EXAMPLES OF COURAGE

Speaking of her courage, I would mention two instances which are outstanding. On one occasion, she was invited to be present at a séance with a Medium who had the power of handling fire with immunity. This is a rare gift in the West though well verified in the East. The seance was held in full daylight, and a reporter of a daily journal was present who recorded the incident in his paper on the following day. The Medium walked round the circle holding a burning log which had been well-fired by the sitters. She offered it to various sitters, including the journalist, whose hair it sizzled as it came near him, but all refused to handle it except Mrs. de Crespigny, who, confident in a knowledge of the laws of the etheric forces which must be in operation, and denying all fear within herself, had it laid upon her hand, retaining it while the Medium walked away. When it was removed after an interval, there was not even a red mark upon her hand, which in ordinary circumstances would have been burnt to the bone; she was conscious only of a pleasant warmth. This was perhaps her outstanding psychic experience.

Of moral courage, she had an equal endowment; and it is within all our memories how nobly she faced counsel, judge and jury in the Meurig Morris trial, when the strongest legal forces were arrayed against that Medium, and how loyally she comforted and supported her during the trying ordeal. She may have contributed more than we realise to the verdict, which was practically a triumph for the Medium.

The passing of Mrs. de Crespigny leaves a blank we hardly know how to meet; but not one of us would grudge her the promotion so well earned. For long she had been impatient for the moment when the door to the Great Adventure of life out of the body would be opened to her; and we can visualise the welcome that greeted her—not only from her own circle of friends, but from the band of pioneers who had preceded her. They will have offered her the rest and refreshment she needed until her soul demands again opportunity for new activities for its abounding energy.

Only the Spiritualist, convinced scientifically of survival, can take this view of the progressive soul, and it is our joy to declare it anew.

If we wish to thank her for her labours and her love,

(Continued at foot of next column).

Mr. B. M. GODSAL

A NOTICE in *The Times* of February 16th announces the death, at San Diego, California, on February 12th, in his 79th year, of Mr. B. M. Godsall, who was a member of the L.S.A. and a subscriber and contributor to *LIGHT*. Mrs. Hewat McKenzie writes as follows:

"I had the pleasure of meeting Mr. B. M. Godsall during a visit, in 1928, to San Diego, California, where he had been resident for many years, and I remember the interest I felt in contacting an Englishman who kept himself closely abreast with all that was happening in Spiritualistic and Research circles in Britain, and, indeed, throughout the world. Cultured and intelligent, the possessor of an excellent library on psychical subjects, he had pursued practical investigations whenever opportunity offered, and kept in touch with a group of students in the city. He wielded a skilful pen, as his frequent contributions to *LIGHT* indicated, and used it to good effect in regular articles in the chief newspaper in San Diego, whose columns were always open to him, keeping its readers informed as to the chief developments in psychic science. We will miss him as an important outpost worker on the far-away Pacific Coast."

Both the caveats entered—by different firms of solicitors—against the will of the late Lady Caillard, have now been withdrawn. One was entered on behalf of Lady Caillard's son, Commander Guy Maund; the second, on behalf of her daughter, Mrs. Arthur Hulme. Both were the children of a previous marriage.

(Continued from previous column).

we can best do so by renewing our allegiance to these facts and preparing ourselves to do battle for them. In this audience are those who can take up some of her work and fill the gap she has left. I invite you in her name and as a tribute to her arduous labours on behalf of Spiritualism to prepare and offer yourselves for such service.

Rose Champion de Crespigny was a pioneer in a subject which is still fighting its way to recognition. Let us together say to her now—

We take up the task Eternal,
And the burden, and the lesson,
Pioneer! O Pioneer!

Mr. Ernest Hunt, in an eloquent address, paid tribute to the work and character of Mrs. de Crespigny; and, as a sign of their respect, the audience stood in silence.

Miss Lind-af-Hageby, President of the L.S.A., telegraphed from Toulon as follows:—"Please add my tribute of admiration and deepest appreciation to the great work done by Mrs. de Crespigny."

Mr. George Craze, in opening the proceedings, stated that already, at M.S.A. meetings, Mrs. de Crespigny had returned and given several encouraging messages. Mrs. Helen Spiers, giving clairvoyance, said Mrs. de Crespigny was present.

THE FUNERAL SERVICE

The funeral of Mrs. de Crespigny took place at Golders Green Crematorium on Friday morning. The service was conducted by the Rev. C. Drayton Thomas in the presence of relatives and of representatives of most of the Spiritualist organisations in London—including the London Spiritualist Alliance, the British College of Psychic Science, the Marylebone Association, the W. T. Stead Bureau, the Spiritualist Community, the S.N.U., the "Power" Group, and the London Spiritual Mission. Various literary societies with which Mrs. de Crespigny was associated were also represented. Mr. Thomas bore personal testimony to the love and respect which Mrs. de Crespigny inspired in those with whom and for whom she worked.

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THE IMPERIOUS PROBLEM

DR. LINDSAY JOHNSON'S BOOK

Review by H. F. PREVOST BATTERSBY

WHEN, seven years ago, *The Great Problem* was published, it was greeted enthusiastically by Arthur Conan Doyle. All that he wrote in its praise was richly merited, and its appearance at that date must have been very welcome. "Nothing more consoling upon the nature of death has ever appeared," was what he said.

The letters after the author's name show how exceptionally qualified he is for his task; qualified equally by his experience and his academic distinctions. As a man of pure science, a learned physician, a psychic researcher, and an authority on Comparative Religion, he can speak definitely all round his subject and preserve the balance for which one so often looks in vain.

As Conan Doyle put it: "I don't remember in all my reading having encountered so much learning of various sorts converging from different angles upon one subject."

And it is presented with a charm of style and humour which makes the book difficult to lay down.

It is very much enlarged and revised since the first edition—so much has happened in seven years; and contains five new chapters.

REINCARNATION

One of these gives fairly and exhaustively the arguments for and against reincarnation. The author's chief objection lies in the lack of proof "that any personality (or soul) is ever added to the fertilized germ," and in the difficulty in conceiving "by what means this additional soul or spirit can be introduced into the physical organism," or "the necessity of bringing a fresh entity into the body." "In this case," he asks, "do we possess two personalities, unless it can be shown that until this personality is added we do not possess one?"

Prof. J. H. Hyslop once explained this matter from the other side, picturing the soul, one of "a great surge of souls awaiting birth," attracted to the chemical composition of its new dwelling at the moment of conception; a composition responsible for the hereditary factors which it thus acquired, but which were woven into the body only, without impress on the soul.

There is a very valuable chapter on the evidence of a future life from the miracles of the Bible; these being given with, in each case, their modern equivalents.

"Miracles do not happen in contradiction to Nature," said St. Augustine, "but only in contradiction to that which is known to us of Nature."

That was said some fifteen centuries ago, yet, in spite of all we know now that we don't know of Nature, its "Laws" are still thrust in the face of every happening that we can't explain.

Dr. Johnson records some notable instances in the section on healing, and his medical knowledge makes them the more impressive. Yet they all leave one very much in the air as to this healing business. There seem to be all sorts of agencies at work. Do they all work in the same way, by putting the etheric somehow in control? Faith, prayer, spirit influence, magnetic energy, hypnotism, even a false belief. Two cases of that last I could quote from personal knowledge, abandoned by the exploring surgeons as hopelessly inoperable, and with a brief while to live; who, while still fogged by the anaesthetic, were told that all was well; and it was. They are still, years later, in the best of health. Was their etheric or sub-conscious thus put in control, and is that how it is always done?

Dr. Johnson gives a variety of cases where the

THE GREAT PROBLEM, by George Lindsay Johnson, M.A., B.C., M.D. (Cantab.), F.R.C.S. (Eng.), F.R.P.S., F.R.S. (Italy), etc. London. Rider & Co., 1925, 18/6.

miracle has been accepted, as it could not fail to be, by the doctors in charge. One, a suppurating fracture of the leg, the most marvellous to me, which for seven years had refused to unite and had become gangrenous. The patient was taken to Oostakker, sat down, tired, on arrival at the Grotto, felt something happening, rose up, and walked. The bones had united instantaneously without callus, and served him admirably for twenty-three years. His legs were exhumed and showed perfect union and no shortening, though dead bone had been removed just prior to the healing. "It's very funny," said a surgeon, when shown the photographs. It is; and our ignorance about it is still more absurd. In this case, it seems as if one had to look outside the patient. What power provided the phosphate of lime? (some 100 grains were required). What became of the sequestra? Where did the pus go to which had been pouring out of the limb when he arrived? It does give rather a knock to the "Laws of Nature"; but, seeing the rate at which "Science" is revising them, that need not trouble us.

Under "Ghosts"—another vagrant from the "Laws" and still indifferently catalogued—Dr. Johnson reviews the happenings at Versailles, described in "An Adventure." "I think," he suggests, "the probable explanation is that these phantoms have actually left some sort of exhalation in the form of vibrations, which have persisted in some inconceivable manner."

That might be accepted to explain their appearances so long as those were confined to a repetition of actions previously performed; it entirely fails to account for the excited reaction of the ghosts to living people. The music heard on that occasion, so unexpectedly informative, might have been included by the author under "Transcendental Music," since its source seems somewhat different from that in the examples given.

BACK TO GENESIS

In the light of the "Back to Genesis" campaign, "headed," we are told, "by scientists, business men and clergymen of every denomination," and of the League of Evolutionists which is being formed to combat it, Dr. Johnson's sane handling of Holy Writ should be studied. "The reader," he says, "must ever bear in mind that the Bible must be used as a guide, and not as a guide-book."

He recalls that bitter struggle, some seventy-five years ago, between the guide-book Fundamentalists and the seven courageous authors of "Essays and Reviews." "The seven against Christ," they were nicknamed, and eleven thousand clergy, under Bishop Wilberforce, signed a protest against a judgment of the Court which had acquitted two of them on appeal against their suspension by the Bishop of Salisbury.

The decision (delivered by Baron Westbury, the Lord Chancellor), was one of the most important ever given against the Church, and Dr. Johnson quotes the epitaph on him from Nash's *Life*.

"Richard, Baron Westbury,
Lord High Chancellor of England;

He was an eminent Christian,
An energetic and merciful Statesman,
And a still more eminent and merciful Judge.

During his three years tenure of office
He abolished the ancient method of conveying land,
The time-honoured institution of the Insolvents' Court,
and

The eternity of Punishment.
Towards the close of his earthly career,
In the Judicial Committee of the Privy Council,
He dismissed Hell with costs
And took away from Orthodox Members of the
Church of England

Their last hope of everlasting damnation."
The storm, stayed by that judgment, burst, two
years later, with renewed virulence, on Bishop Colenso,

(Continued at foot of next column).

PYRAMID ENGINEERING

MR. WILLIAM KINGSLAND, in his second volume of *The Great Pyramid*, just issued, quotes a Coptic tradition as to the method of transporting the vast stones which have been used in the Egyptian temples and pyramids. This statement avers that, "in carrying on the work, leaves of papyrus, inscribed with certain characters, were placed under the stones prepared in the quarries; and, upon being struck, the blocks were moved each time the distance of a bowshot (about one hundred and fifty cubits), and so by degrees arrived at the pyramids."

The author states that, when we consider the colossal scale on which these ancient buildings were constructed, it is difficult to resist the conclusion that they must not merely have had tools and appliances of which we are totally ignorant, but may also have employed methods which nowadays would be termed *occult*. This, of course, would be scouted by engineers; but, nevertheless, we have the fact that some of the granite blocks used in the King's Chamber of the Great Pyramid weighed some seventy tons. Furthermore, they were quarried some six hundred miles up the Nile, and on the farther side, necessitating transportation.

The whole question of the building of the Pyramid, quite apart from any meaning attached to it, bristles with problems. It is estimated to contain some 2,300,000 stones, and is said to have been constructed in twenty years. This suggests that the limestone blocks, weighing anything from a ton to fourteen or fifteen tons, would have to be laid at the rate of 26 to the hour during a working day of twelve hours. There was no question of scamping the workmanship, for the accuracy is such that the platform of solid rock on which the Pyramid has been built, though it covers some thirteen acres, is everywhere dead level within seven-eighths of an inch. The limestone blocks also are jointed with such perfection that not even a razor blade could be introduced between them.—H.E.H.

(Continued from previous page).

who was convinced by the Zulus he was trying to convert that the guide-book method could not be applied to the Pentateuch.

The Bishop was debarred entry to the Cathedral of Cape Town, as one handed over to Satan, and at home the Privy Council and the Rolls Court were invoked to excommunicate and unfrock him.

It was the common sense of the people that stayed the persecution, and I trust space can be found for the lines which perfectly phrased and helped to save the situation.

"A Bishop there was of Natal,
Whom a Zulu once had for a pal;
Said the Zulu, 'My dear,
Isn't Genesis queer?'
Which converted my lord of Natal."

One is grateful to Dr. Johnson for recalling those old bad days, with the possibility before us of their repetition.

Darwin may be all wrong, or half-right; what does it matter? If man came from God, what boots it whether he came through *Protopithecus* or *Neanderthalensis*? If we had had the making of man, doubtless we should have done it in the Genesis manner; not having the brains to think out the subtle and prolonged complexities of the evolutionary process.

What does matter is not how we came, but whither we are going; and if the "scientists, business men, and clergymen of every denomination" will only cease worrying about Genesis, and read the Revelation that Dr. Johnson offers them with such skill, equity, and reverence, the cause which no doubt they have at heart would benefit amazingly.

TABLE AND SCOFFER

CHEIRO'S REMINISCENCE OF EUSAPIA PALADINO

IN LIGHT recently we had a note apropos Winifred Graham's experience of telekinetic phenomena, witnessed in broad daylight. In Cheiro's latest book, *Mysteries and Romances of the World's Greatest Occultists* (Herbert Jenkins, Ltd., 3/6), just to hand, we find the description of a remarkable experience of this order. The Medium was Eusapia Paladino; the date between 1903-4; the scene the house of Major Alexander Henry Davis, a rich American. Major Davis was very hard on "the small, timid-looking woman," and greeted her in a rather sneering way:

"Signora, we have heard of your powers as a 'furniture mover,' so I have sent for you to show my guests some of your tricks."

To Cheiro "it seemed a rather cold-blooded ordeal for her to face that brilliantly-lighted room, with Major Davis at the far end, with his piercing eyes, watching every move she made, whilst the smoke from his big cigar seemed to form itself into a huge question mark above his head."

Continuing his graphic description, Cheiro writes: "Paladino came a little nearer the centre of the room; her mouth was slightly open, her lips moving rapidly. To my mind she was silently praying, and perhaps she was. Suddenly, her eyes seemed attracted to a very large marble table that stood right before her. She stretched her hands in its direction. Her whole appearance changed; instead of the timid little woman who had stood irresolute on the top of the steps a moment before, she was now drawn up to her full height, with every member of her frail body at tension."

THE EXTRAORDINARY HAPPENED

"Then the extraordinary happened. In broad daylight, everyone in the room saw two long lines of whitish matter proceed from her stretched-out hands and reach the table . . .

"The moment the lines of whitish force touched the table, it commenced to move. It was an unusually large, weighty table, the entire top being formed of a solid piece of Carrara marble. At first it moved slowly, then more quickly; and to the astonishment of all, it appeared to be impelled by some irresistible force in the direction of where Major Davis stood.

"Paladino did not move from the position she had taken in the centre of the room; she stood still like a statue, her hands outstretched in the direction of the table, but with a vacant expression in her eyes, as if not interested in what was taking place.

"The table was rapidly approaching Major Davis. He was still puffing his enormous cigar with an incredulous expression spreading over his face. The end of the table finally reached his waistline and began steadily pressing him back against the oak table at his back. Major Davis was not a man to give in easily; it was only when he found his will-power was unavailing that at last he cried for help. Sir Fletcher Moulton, the eminent barrister, and I went to his assistance. We endeavoured to force the table back, but our united efforts were useless. We rang for the men-servants, four of them—strong, hefty men; they bent themselves to the task, but the pressure against the Major kept on increasing.

"What might have happened I do not know, if I had not seized Paladino and dragged her frail form in between the end of the table and Major Davis. She appeared to be in a state of trance and did not seem to realize what was taking place, but the moment she put her hands against the table, a reverse action commenced, and it slowly moved back and kept moving until it reached the centre of the room, from where it had started."

PROBLEMS THAT PERPLEX

ANSWERS TO SOME INTERESTING QUESTIONS

A NOVEL feature in the programme of the L.S.A. was initiated, with eminent success, last Thursday (February 14th)—questions and answers taking the place of the fortnightly lecture. The Rev. Charles Drayton Thomas took questions on mental phenomena, Mr. Stanley De Brath on physical phenomena and Dr. Geikie-Cobb on mystical and religious experiences.

The following is a summary of some of the questions and answers.

MR. DRAYTON THOMAS

CHILD CONTROLS

QUESTION: Why is it that child-guides who have been passed on for many years still speak in baby language? Surely, having been interviewed by hundreds of sitters, their phraseology should have improved?

ANSWER: I suppose that in some cases the child-control has no existence apart from the Medium's imagination. Copying others, the Medium may gain the impression that the thoughts that come to her are assisted by an intermediate soul. Far be it from me to suggest that this is always the case—in fact, I know it is not. I have been sitting for seventeen years with Feda, Mrs. Leonard's child-control, and she has not aged a day. She can be a perfectly charming, irresponsible girl of 17, with a strong Indian flavour; but when she no longer cares to play that part, she is as serious, as intense, and speaks as perfect English as you or I. It is a matter of choice with the real control.

DIFFICULTY OF TESTS

QUESTION: In mental mediumship, why is a test question more difficult to answer than a general communication?

ANSWER: A test usually demands a specific word or words. They may not be readily available in the Medium's brain. My father said to me, communicating: "It would be easier for me to talk to you quite fluently on philosophy than to remark that at breakfast time I saw an apple on your plate."

THE SUB-CONSCIOUS IN MEDIUMSHIP

QUESTION: Is it the sub- or super-consciousness of the Medium that is used for the conveying of spirit messages?

ANSWER: There is a sub-conscious, or dream-mind which may play a part with a Medium in the reception of messages. In the super-conscious, one does not get messages in words as the psychic does. One gets illumination, guidance which religious people throughout the ages have attributed to the Deity. And though we may think in these days that God works through intermediaries, it is clear that those illuminating moments do not come *via* the same route as messages from Aunt Jane (which we are so glad to have but which usually leave us no better than we were before).

AUTOMATIC WRITING

QUESTION: Why is it necessary for some Mediums to be entranced for the purpose of automatic writing, and not necessary for others? Is it known what are the differences that make one individual a mental, another a physical Medium?

ANSWER: Real automatic writing brings its own evidence. The automatist, not entranced, uses his own psychic gifts. The one entranced makes a co-operative effort; he has invisible helpers standing by, whose presence may stir even a feeble gift into activity. The control, getting his information by clairaudience or clairvoyance, may put information through which would not reach the Medium alone.

The differences which make one man a mental, another a physical Medium, are not known, because we do not know what makes anybody a Medium. My

own theory is that a Medium is one whose etheric body is able to exteriorise easily. Putting it in another way: the Medium is gifted with a certain amount of psychic force which can be set free on certain occasions, and is available to the control. On the different forms which this psychic force may take may depend whether one is a physical or a mental Medium.

The sub-conscious takes the same part as the tennis racket to the ball. It receives the message and "hits" it into the conscious mind.

MR. STANLEY DE BRATH

CREMATION

QUESTION: What do spirits think about cremation?

ANSWER: My very dear daughter has just been cremated at Golders Green. My unseen friends tell me that cremation is the best for all, but that really it does not matter. The quick change of the body to innocuous matter is much more agreeable than the idea of slow decay in burial.

SPIRITUALISM AND THE SCIENCES

QUESTION: What relation have the phenomena of Spiritualism to the sciences? Is there any relationship? If so, what branches of science are involved?

ANSWER: The principal science to which phenomena are correlated is psychology. Psychology, at present, is a science of the soul, with the soul itself left out. Indirectly, physical phenomena are connected with every branch of science. Science means a knowledge of energy and matter. If the soul is related, as I believe it to be, to energy, naturally it is connected with all science.

THE DIRECT VOICE

QUESTION: Does the direct voice function through an etheric throat, made possible through ectoplasmic energy?

ANSWER: We do not know, with any assurance, what is the mechanism by which the voices are produced. We know no more than that we hear voices in the accents of the living persons we used to know.

QUESTION: What is the *modus operandi* of apports?

ANSWER: All through the Spiritualist movement we meet with the baffling assertion from the "other side" that not only living bodies but every object has its etheric counterpart. How that fact may relate to apports we have never been intelligibly told. There are 92 forms of chemical substance, and they make an infinite number of compounds. There are about a dozen forms of energy, which do not form compounds, but can be transformed wholly one into another. They have the peculiarity that they completely fill any space available, interpenetrating but not interfering with one another. Above matter and energy stands spirit, which is the directive mind. It links up the whole universe on one side and the creative power on the other. This directive power is just as real, just as comprehensible in science as energy, which is directed, and matter, which is formed. We have to learn these things before we begin to form a theory of apports.

DR. GEIKIE-COBB

MEDIUM AND MYSTIC

QUESTION: Would joy or sorrow be the more powerful factor in bringing a mystic or religious experience to an individual?

ANSWER: There are some people who are educated by joy, others by sorrow. It depends on the individual.

QUESTION: Are the experiences of mystics the same as those of Mediums? If not, what constitutes the difference? Does not the exercise of mental mediumship of the higher type tend to the development of the mystic consciousness? Granting that the mystic's realisation of God is independent of psychic activities as known in mediumship, does it not often

(Continued at foot of next column).

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).

SPIRITUALISTS AND WAR

Sir,—Those who, like your correspondent, Mr. James McLintock, quote Jesus Christ in support of their thesis that we should all refuse to take part in war, appear to me entirely to misread His character. They tell us that He told us to love our enemies, but He certainly did not tell us to stand idly by while innocent and helpless women and children were slaughtered.

It will hardly be denied by anyone that if we had no army in India the Afghans and savage tribes would sweep through India with fire and sword and destruction. The Russians would order us to clear out, and would bomb thousands of villages until we did so. If we all followed Mr. McLintock's advice, we should have no army. What would he suggest, under these circumstances?

F. G. TALBOT, Lt.-Col.

DOING OUR JOB

Sir,—In reply to Mildred Collyer's letter under the heading "Stick to Our Job," may I remind her that the Seven Principles of Spiritualism are all *equally* important if Truth is to be preached.

Who, believing in those principles, can do other than reprove:

- (1) They who, in the interests of material gain, destroy the Father's bountiful supply.
- (2) They who, in the interests of material gain, set brother at his brother's throat in hate, engendering war.
- (3) They who teach that "when we're dead, we're dead."
- (4) They who teach the all-sufficiency of matter and deny the reality of the spirit.
- (5) They who teach that it is not our job to aid in principled progression.
- (6) They who teach that it matters little how much the end is allowed to justify the means.
- (7) They who deny that eternal progress is achieved by Doing.

"Not all who cry Lord, Lord, but he that doeth the will" is a criterion to remember. Matthew xxv, 31-46,

(Continued from previous page).

result from another form of mediumship expressed on a higher plane? Is not clairvoyance, so commonly known amongst Spiritualists, an incipient manifestation of mystical vision which brings realisation of the presence of God?

ANSWER: Mysticism is essentially an individual experience. No two individual experiences are exactly the same. The reason is that all are dealing with the force which lies at the back of all things, which religious people call God. I have no authority to speak on matters of Spiritualism. The mystic is concerned with a search after the possibility of higher and deeper communion with God. The greatest mystics have always been hard thinkers. Unless a person is prepared to go through the mill of hard thinking, he is never likely to get any mystical experience which will be well-based and free from illusion. I don't think there is any necessary connection between Mystic and Medium.

Lady Harris, who presided, read the questions (which were all written), and, at the close, conveyed the thanks of the meeting to the speakers.

It was explained that, at short notice, Mr. Drayton Thomas had agreed to deputise for Miss Geraldine Cummins, who was unable to be present.

There was a large audience, the lecture-room being filled.

contains a story well worth reading, marking, learning and inwardly digesting.

Doing our job! Yes, by all means; but doing the whole job. Not only with kid glove and pretty feather dusting brush, but scrubbing and polishing, and ploughing and sowing, and reaping—for the winnowing.

HAROLD SHARP.

192 Belsize Road, N.W.6.

DOING THEIR REAL JOB

Sir,—I understand Mr. De Brath's point quite clearly. In a Christian civilisation, wars of defence should *not* be necessary. There is something wrong with our so-called Christianity that men—decent, clean-living, and upright, who have no quarrel in the least with each other—should blow each other's brains out, merely because the Governments of their different countries are at war. As for the liberty we have won, surely if this liberty has been won honestly and honourably then we have no need to be afraid. It is only that which has been obtained by might and oppression that needs the mailed fist to protect it.

My conception of Religion differs from that of Mildred H. Collyer. Spiritual principles to me are not something vague, to do with another world, but something to do with our present existence in this world. Clergymen, when they are doing what she condemns, *are* definitely doing their real job. Religion has its ethical side, as Christ himself stressed. No true follower of Christ has the right to take part in war, or to advocate that anyone take part in war. War is wrong. It is *un-Christian*. For this reason it is the duty of every clergyman to work against it, and to get as many as possible to agree to take no part in it.

It is also argued that Spiritualism should only concern itself with proving Survival, etc. After this, may I ask, must it stagnate? Must Spiritualism ignore the evils that surround us in this world because it is too much pre-occupied with the next? No! The evidence of Spiritualism is given to us so that we can do more good in this world.

JAMES M. McLINTOCK.

MADNESS AND ITS CURE

Sir,—Dr. Lloyd H. Werden, of St. Catharines, Canada, would easily understand and solve the problem concerning the suffering "spirit" of Mrs. W. R. Judd visiting his "Circle" while her physical body is still alive and *mad*, if he would read *The Maniac* (Anonymous; published by Watts & Co., of Johnson's Court, Fleet Street, London).

That book—which is a study of the psychology of acute mania—demonstrates plainly that, in madness, a split takes place in the sufferer's constitution, and that an integral part of the personality is abnormally extruded (in ever-varying degrees of completeness), from the physical body, and functions (in varying degrees of consciousness and semi-consciousness) quite separately from the physical body.

The more that abnormal split is accentuated and the extruded section of the constitution is drawn out from the physical body and brain, the worse for the unfortunate patient; for the "cure" of madness consists in *re-unifying the split constitution*.

Madness is a definite *dislocation* of the etheric link connecting the ego with the physical brain—a dislocation as definite as that of any physical joint.

The "cure" of madness is simply the *re-setting* of that dislocation.

This etheric link (which has the appearance of a thick cord of electric light), re-sets in the brain with a "click" quite audible to the patient and exactly resembling the sharp "click" made by a re-setting of a dislocated physical joint.

This re-unifies the split constitution and results in the immediate recovery of "sanity."

"I speak that I do know, and testify that I have seen . . ."

THE AUTHOR OF *The Maniac*.

Light

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

As We See It

SPIRITUALISM AND POLITICS

EXCEPTION has been taken in some quarters to our contention (LIGHT, February 14th) that the main task of Spiritualism is now, as it always has been, to convince the world of the reality of human Survival. Spiritualists, it is said, are already convinced, and should go on to apply the implications of proved survival to social, political and religious problems.

We quite agree. Spiritualists *should*, because of their knowledge, exert a salutary influence in every sphere of life, public as well as personal. At present, all our laws and most of our social and political conventions are based on the materialistic ideal that man's interests and needs are rounded and bounded by the span of his physical life. Spiritualists *know* that this is not the case, and that, on the contrary, man is a spiritual being whose interests extend beyond the grave into a more abundant life. They know, moreover, that only spiritual wealth and qualities can be carried to the "other side," so that a great man here may be a small man there, and an apparently small man here may be a leader there—a millionaire here may be a poor man there, and a man who is poor in worldly goods but well-dowered with spiritual qualities may be a rich man there.

Spiritualism changes—or should change—a man's estimate of the relative values of money and character, and teaches him to understand what Jesus meant when He told His disciples not to lay up treasures for themselves on earth but to "amass wealth" in heaven where it could not be stolen or destroyed.

Spiritualists are in duty bound to do all they can to bring their ideals to bear in practical form on politics, as well as on science and religion. The only question is how they can do so most effectively. Obviously they should not make use of Spiritualist gatherings for party political purposes, for Spiritualists are not, *as Spiritualists*, necessarily in political agreement, and without agreement successful action is not possible. Socialists must work with and through Socialists, striving to make their Spiritualistic ideals effective; Conservatives must seek to influence Conservatives; Pacifists must join with Pacifists.

In that way, efforts—animated in each case by Spiritualist knowledge and ideals—will have a reasonable chance of success; whereas if, using opportunities given them as Spiritualists, speakers try to turn Spiritualism into a party political movement of their own particular colour, as Mrs. St. Clair Stobart says (LIGHT, February 14th) is sometimes done, they will inevitably cause irritation, confusion and discord, and do Spiritualism serious harm.

EFFECTIVE EVIDENCE PLATFORM CLAIRAUDIENCE

TO the advanced psychic student, platform clairvoyance or clairaudience has a tendency to become tiresome, because of the unavoidable iteration and reiteration of names, descriptions and messages. Yet there can be no question that—apart from a reasoned presentation of authenticated evidence by an experienced speaker—such platform demonstrations provide the most effective means of awakening interest in those new to the proofs of Survival, and of encouraging those already interested: that is, when the demonstrator is really successful.

Clairaudience usually goes with clairvoyance, but as a subsidiary—descriptions of spirit-visitors (real or alleged) usually coming first, names and messages following. Yet it is the names and messages which provide effective evidence, and therefore it may be affirmed that clairaudience is even more important than clairvoyance.

This was well illustrated by the platform demonstrations given by Mrs. Helen Hughes recently at the Quest Club meeting at Caxton Hall, Westminster.

In one of the "readings," six names and the respective relationships of the six people concerned—all on the "other side"—were given by Mrs. Hughes to a member of the audience, who acknowledged them all except one, which she did not know.

Assuming that there was no collusion between platform and audience—and collusion may be ruled out—the alternatives by which that "reading" can be explained are (1) guessing, (2) thought-reading, or (3) super-normal awareness.

Guessing may be ruled out, for the chances of getting five names and relationships correct out of six, when none of them are known, are negligible, and Mrs. Hughes got equally good results in all her subsequent "readings," nearly twenty in all.

Thought-reading also can, with considerable certainty, be ruled out, because in several cases names and relationships had to be recalled to the recipient of the "reading" before they were remembered.

SUPERNORMAL AWARENESS

Supernormal awareness on the part of the Medium is the only complete and satisfactory explanation of the "reading" in question and of the others given by Mrs. Hughes that evening—as on other occasions when I have listened to her.

There was, in each of the "readings," evidence additional to the correct names and relationships. In one case, for instance, Mrs. Hughes described an old lady who was showing her (clairvoyantly) a large astrakan coat. The description was recognised by the lady to whom it was addressed, and then Mrs. Hughes added: "And she [the spirit-visitor] says a little coat was made out of it for you." To this the lady answered: "Quite correct."

In another case, Mrs. Hughes described an old woman, Mrs. X., "who worked among children, and whose failing was taking a drop too much." Name and all particulars were acknowledged as correct. Along with this old woman, five other persons were correctly named and described.

Mrs. Helen Hughes, in short, provides effective evidence of Survival and of the readiness of at least some of those on the "other side" to make their presence known. As a platform demonstrator she has several advantages. She has an attractive, womanly personality; her descriptions are "got over" clearly and crisply, without circumlocution or loss of time; and her declamation is effective without being theatrical or exaggerated.

Already there is much interest in the next Quest Club public meeting, at which Mrs. Hughes is to be the chief attraction. It is to be held at the Friends' Meeting House, Euston Road, London, on Thursday, March 28th.

LOOKING ROUND THE WORLD

PICKING PEBBLES

PROBABLY, no two men are better equipped for answering questions arising out of mediumship, psychic phenomena, and psychical experiences than Mr. Stanley De Brath and the Rev. C. Drayton Thomas. Both have made a long, careful, interested study of various branches of the subject—Mr. De Brath specialising on the physical phenomena and Mr. Thomas on the mental; and yet, when they come to answer questions—as they did at the L.S.A. last Thursday evening—they had to admit that, in many cases, all they can truthfully say is “I do not know.” They know that mediumship is real because of mediumistic phenomena, just as they know that electricity is real because of what it does; but they cannot say what mediumship is, any more than a scientist can say what electricity is. And so it is with many of the problems arising out of psychic experiences—the facts are undeniable but the “why” and “wherefore” are yet to be discovered.

THE GREAT OCEAN OF TRUTH

That this is so is no cause for surprise. On any deep subject, the knowledge-yet-to-be-obtained is out of all proportion greater than the knowledge already gathered. Sir Isaac Newton was a very learned and very wise man, yet this was what he said of himself:—

I do not know what I may appear to the world, but to myself I seem to have been only like a boy playing on the sea-shore and diverting myself in now and then finding a smoother pebble, or a prettier shell than ordinary, whilst the great ocean of truth lay all undiscovered before me.

The knowledge already obtained through psychic study is of inestimable value, for it gives certainty of survival and of the reality of spirit and the spirit-world; but there is much yet to be learned: as to the nature of man, the nature of the spirit-world, the conditions of communication with those who have “passed on.” As yet, we are only on the sea-shore picking pebbles, and the ocean of truth lies undiscovered before us. But we have made a beginning and, with patience, growth of knowledge will be given as it is needed. What must be avoided is any idea that psychic students can rest satisfied with what has been achieved. It is good that even advanced students like Mr. De Brath and Mr. Thomas should admit that there are questions they cannot answer except with the words “we do not know.”

CHILD CONTROLS

One of the most interesting questions—though perhaps not the most important—answered by the Rev. C. Drayton Thomas at the L.S.A. “question night” was why “child-controls,” like Peter Pan, show no signs of growing up. They begin as “child-controls,” and so they continue. Mr. Thomas suggested that in some cases—although most certainly not in all—such “controls” may not be real spirit-beings, but only secondary personalities of the Medium. In view of this suggestion, it is of interest to recall that—so far as we know—men Mediums never have “child-controls.” It is women Mediums with whom they are associated, and they are almost invariably girl-controls. Possibly the maternal instinct may have something to do with the illusion when the control is illusory, and also with the continuance of the child-aspects of the control when—as in several cases which could be named—ample proofs have been given of the separate reality of the control. Mr. Thomas mentioned, for instance, that in word-association tests carried out with Mrs. Osborne Leonard and her famous control, “Fedra,” evidences of “Fedra’s” Indian origin had been well maintained.

MRS. HEWAT MCKENZIE

AMONGST the leaders of British Spiritualism, no name is held in higher respect than that of Mrs. Hewat McKenzie, who, with her husband, the late Mr. Hewat McKenzie, founded the British College of Psychic Science, and guided it through long years of arduous and self-sacrificing work to a position of great usefulness in the movement. It will, therefore, be welcome news that, in the emergency caused by the death of Mrs. Philip Champion de Crespigny, the Hon. Principal, Mrs. McKenzie has consented, in response to the invitation of the Council, to resume her old place at the head of the College, and carry on until the general meeting of members next October.

Although for some years Mrs. McKenzie has been nominally out of office, she has never allowed her active interest in Spiritualism to wane. Periodically, she has gone on lecturing tours in the country, and only recently she took temporary charge of the Edinburgh Psychic College whilst Mrs. Miller had a much-needed rest. Also, as readers of LIGHT are aware, she is ever ready with her pen to champion the cause of Spiritualism, to elucidate its problems, and to point the way to success.

S.P.R.—PAST AND FUTURE

We understand that the Hon. Mrs. Alfred Lyttelton has consented to accept a second year of office as President of the Society for Psychical Research, and that, following the resignation of Mr. Theodore Besterman, steps are being taken to secure the appointment of a new salaried Investigation Officer.

We are not amongst those who think that the S.P.R. has outlived its usefulness. On the contrary, we believe that, because of the great names associated with it and the facilities it has for serious study, it has the possibility of securing the practical interest of learned men and women—scientists and others—who would fight shy of any less conservative organisation. The S.P.R. has a splendid record of work already done, and there is work in plenty waiting for it to do. Let us hope that the rearrangement now in progress will prove effective and introduce a new era of useful service.

“TUNING IN TO HELL”

This phrase sums up the theme of *Hallowmas Abbey* (Hutchinson, 7/6), a sixty-third novel by Miss Winifred Graham, who is known to Spiritualists as the author of *My Letters From Heaven*, and *More Letters from Heaven*. A country residence, that was once an Abbey of ill-fame, and is haunted by the ghosts of a notorious Abbot and his monks, who practised Black Magic within its walls; an attempt by the present owner to call up these spirits by employing a professional Medium, who loses his life in the attempt; the coming of a young girl who brings the “white light” into the Abbey, and keeps the dark forces at bay; the tragic end of a too curious but untrained occultist: all these go to make up a story that should be of interest to those who like their psychics flavoured with a little of the more lurid occultism. The book is perhaps intended as a warning against the dangers of untrained sensitives sitting for control, “unless they have the power to shut the door on what is undesirable and dangerous.”

We understand that *Hallowmas Abbey* is fast becoming a best seller, so it seems that people like books about black magic. The authoress informs us that the book went through some strange vicissitudes before it was published. The entire script was destroyed in a fire—rather a strange coincidence, as *Hallowmas Abbey* is destroyed by fire at the end of the novel. Also, the friend of the authoress, to whom the book is dedicated, had a serious accident, so that some people say this is a sign that it is unlucky to write about black magic.

S.N.U. PRESIDENTS

By FRANK T. HARRIS, General Secretary of the S.N.U.

IT is interesting to review the personalities who have occupied the chief office of the Spiritualists' National Union.

There have been twelve Presidents since 1902, when J. J. Parr was elected first President at Bootle. He held the reins for three years, and was succeeded in 1905 by John Adams. Two years later, in 1907, George P. Young was installed as President, to be followed in 1909 by Frank Hepworth, and A. W. Wilkinson in 1910. The next year George Young was again elected, but did not complete his term of office, having gone to build a new home in British Columbia.

The annual conference of 1912, at Liverpool, is memorable for the organising of an International Conference in conjunction with the annual general meeting. George T. Gwinn was elected President on this occasion and held office for three years. By this time the Great War was in progress, and only *pro forma* conferences were possible. In 1915, E. W. Oaten took office, and had the honour of creating a record of five years continuous service. In 1920 G. F. Berry succeeded Mr. Oaten. He was re-elected in 1921 and 1922, but relinquished his office on his appointment as General Secretary at the October Council meeting, when Mr. Oaten stepped into the breach.

The 1922 conference was held in London. Like the Liverpool conference of 1912, it is notable because again a further International Spiritualist Conference was organised in conjunction with the A.G.M. It has a greater claim on our memory, since the convening of the first International Conference was among the first, if not actually the very first step taken by an Association in Great Britain to attempt to overcome the animosities and hatreds of the war years, and bring together in fraternal association delegates from the countries who had so lately been at deadly grips in war. It may be remembered, too, for the establishment of a provisional committee, charged with the duty of framing a constitution for and convening the conference in 1923, which saw the foundation of the present International Spiritualists' Federation.

In 1923 the conference elected its first lady President in the person of Mrs. Jessie Greenwood, of Hebden Bridge. In these days of woman's emancipation, it is quite surprising that there should have been no other feminine aspirants for the highest office in the Union. In 1925 she was succeeded by Mr. R. A. Owen, who held the office for three years. In 1928, E. A. Keeling took the chair, holding it with great ability till 1930, when J. B. M'Indoe, the present occupant, was elected.

LEEDS PSYCHIC RESEARCH SOCIETY

MR. L. ALLISON, hon. secretary of Leeds Psychic Research Society, writes taking exception to our statement (LIGHT, February 14th), that "Leeds has never been distinguished as a centre of effectively-aggressive Spiritualist propaganda."

What we had in mind was not the lack of enthusiasm or service, but the absence of combination on the part of the various Societies—as, say, is the case in Manchester—for propaganda work on a large and effective scale.

Mr. Allison, with justification, claims that the record of the Leeds Psychic Research Society is good and encouraging; for although just over a year old, it has a membership of over eighty, with additions coming in every week. It is affiliated to the British College of Psychic Science, and Mrs. de Crespigny was President. Dr. W. H. Maxwell Telling, of Leeds, is a Vice-President. An excellent programme of lectures and demonstrations has been arranged for the Spring Session of the Society.

STRANGE PSYCHIC PHOTOGRAPH

A PROFESSIONAL photographer, who signs N.M., Sunderland, relates the following experience in the *Sunday Sun*, Newcastle-on-Tyne (February 10th).

"I am a keen photographer, and some years ago I was developing the plates in an improvised room, the only illuminant being a small red lamp. The plate I was busy with at the time was a snapshot of an old lady friend, and the image was just appearing when, to my horror, the little room seemed to be full of light, and a very old man appeared at my elbow.

"Uttering a cry I dashed out of the room, and my brother jokingly remarked: 'Have you seen a ghost?' When I recovered sufficiently to tell him what I had seen he laughed aloud and said he would finish my developing for me.

"The negative I had been busy with was cracked right across, but imprinted on the plate was a ghostly figure of the old man who had appeared beside me. On taking a print of the negative we were surprised to learn that it was an image of an old man who formerly used the dark room as a store room for his tools.

"Showing the snapshot to the old lady, without mentioning any of the strange experiences I had in the dark room, she quietly remarked: 'That is a photograph of me, certainly, but it is more than that, for beside it is the spirit of the only sweetheart I ever had, and when he died, years and years later, the doctor said he had died from a broken heart'."

LORD DONEGALL'S "FAKE" SEANCE

LORD DONEGALL has obligingly explained (*Sunday Dispatch*, February 17th) how he produced the "fake" photographic "extras" to which reference was made in LIGHT last week. We said then that the results must seem very puzzling until they were explained. As explained by Lord Donegall, the procedure is crude rather than puzzling—consisting of nothing more occult than the use of a packet of plates which had previously been "doctored," left with a shopkeeper who was apparently in the plot, and "sold" by him as if they were new and untouched.

"After all," Lord Donegall writes, "there are only two simple ways of producing fake 'extras.' One is to take plates with 'extras' on them out of your pocket in the dark-room. This has the disadvantage that if the investigators have marked their plates you are sunk, and there is cast-iron proof of your duplicity. The other method is to plant the plates in a shop and hope to make your victim think that he has chosen the shop himself."

In this case, the "victim" was Mr. Maurice Barbanell, but he speedily detected the trick and exposed it before Lord Donegall's explanation appeared.

BRADFORD DOCTOR'S TESTIMONY

Dr. J. J. Bell, a member of Bradford City Council, speaking at a meeting of Bowling Park Veterans, said he was charged by his father, before he died, with the conduct of a certain matter—the protection of an ancient family heritage. No one else knew about the matter. Dr. Bell said that years after his father's death he received through a Medium a message from his father about the matter.

He had at that moment a message in his pocket from his dead son. "He referred," said Dr. Bell, "to the fact that he is no longer in the dust in the Bradford Crematorium—that he is living, and living more in touch with us than he would had he been on this earth. 'Mother,' he says, 'do not worry; I am preparing a glorious place for you to come to.'"—(*Leeds Mercury*).

All the officials of Glasgow Spiritualist Association were re-elected at the annual meeting. The membership, at 440, showed an increase of 106 on the year. The balance sheet indicated that the funds remain in a healthy condition.

FOREIGN NOTES

CRITICISM—A DEAD END

PROFESSOR DR. C. BLACHER, of Riga, in the February number of the *Zeitschrift für Metapsychische Forschung*, tells us that after ten years of intensive experimenting, study and close observation, he has tried in vain to enlist the sympathy and co-operation of the unbiassed critics. "The reply of one of my colleagues," he writes, "a Doctor of Philosophy, was to the effect that I ought to adopt the standpoint that the onus of proof lay with my opponents; whilst another colleague counselled agreement upon a basis of common-sense principles. As to my controversy with my sternest critic on the results obtained by the Prague investigator, his final verdict was simply that he (the critic) felt himself compelled without the slightest doubt to regard the experimenter in question as suffering from partial mental unbalance. Seeing that I wholly agreed with the findings of this investigator, I enquired whether he would apply the same verdict to me; and he replied that this must be admitted, but that he conceded me the right to hold the same opinion of himself. We were therefore agreed, and there was no more to be said. It must, however, be clear to all that under such circumstances agreement on principles of pure reason is still far to seek."

ATTACKS ON JUDGE DAHL'S DAUGHTER

"We all know," writes Professor Schröder, in the same number of the *Zeitschrift*, "that no war has ever been waged more ruthlessly, or with more unclean weapons, than the war now being waged by the materialistic philosophy upon its death-bed. . . Inspired by boundless and fanatical hatred for everything that opposes its power, the materialism of Mammon recognises no law but that of overwhelming its opponent with mud and then drawing the attention of the world to this very mud." This strong censure was provoked by the bitter attacks that have been made both in the Norwegian Press and in certain of the anti-Spiritualist Psychic Research Societies against the daughter of the late Judge Dahl. This lady, while in trance, had foretold her father's approaching death, of which she normally knew nothing; but certain calumniators have not hesitated to imply that upon this very devoted daughter there now lies at least partial responsibility for the death of her father, "than which," says Professor Schröder, "one can hardly imagine a more vile and brutal accusation."

"NOT SCEPTICAL, ONLY IGNORANT"

This is what Herr General Josef Peters, of Berlin, says of the general public to-day, in regard to matters supernatural; and it is for this reason that another investigator, Herr Konrad Schuppe, of the same town, continues to publish his accounts of sittings with Frau Helga Hagen. He considers that the mind of the public is ready for information and should be supplied with it in a reliable and non-sensational form.

"Phenomena," he says, "objectify laws; laws are unknown to us at present as are the laws that govern our spiritual development, and the knowledge and understanding of which would greatly facilitate that development."

"Never," he continues, "since the history of the world began, did a new fact force its way to public acceptance without a struggle and without encountering passionate opposition. Public opinion, hopelessly enmeshed in materialism, fights desperately against the acceptance of facts which, in the words of one of our university authorities, would make science stand upon its head. Another university professor of my personal acquaintance has told me how he once lived in haunted rooms, where locked and bolted doors were mysteriously opened, and other strange things occurred. These, he declared, he could not deny, but neither could he accept them, as they would 'make science stand upon its head.'"

VIEWS OF DEATH

AS INDICATED BY ROMAN AND GREEK BURIAL CUSTOMS

By W. H. HOWARD NASH

READING Mr. W. H. Adams' article in your issue of January 17th, I have been surprised by his third paragraph, which runs thus: "The Greeks and Romans put their tombs at the sides of roads; they thought of life as a journey. We hide ours in churches or cemeteries."

Mr. Adams does not, unfortunately, specify the periods which answer to the above description, nor does he discriminate between the various modes of burial adopted within the periods. Like all things human, there was evolution, though not always progressive, and the Romans—my remarks are here limited to them—did not escape its impress.

A salient statement in the above quotation is the "Romans put their tombs at the sides of roads," so indicative of a "journey." Now, we learn from the classical remains that one of the oldest customs was interment in the very houses in which they lived. As late as the Laws of the Twelve Tables, the Romans' burial-ground was his courtyard, and those of very tender age were placed in niches in the over-hanging eaves of the yard. The Cult of the Lares seems to identify itself with this disposal of the dead, for ancestors found their last resting-place in the family dwelling. As time passed, such practice fell into a wise desuetude. The dead were "laid in graves beside roads, or paths, or crossways. The roads served as boundaries between families and clans; and where the departed were placed on the edge of the estate, they protected it from intrusion by outsiders."

The tombs which belonged to the rich were handsomely built and enclosed by wall or rail, well surrounded by trees. Another "God's acre," but mostly for the great and rich, was the Campus Martius, a widely-extending plain on the banks of the Tiber. It was a common burial ground for Rome's aristocracy for centuries. A very different sepulture was accorded to the "common people." Their last resting-place, among others, was the Campus Esquilinus, a section of which bore the significant word "Puticulae"—perhaps derived from *putesco*, putrify. Needless to say, no funeral-pyre reduced their bodies to ashes and preserved them in "sacred urn." If a pyre were lighted, it was to keep the city from the stench of corrupting flesh.

The picture would, however, be incomplete were it left at this stage. Not all the dregs of Rome, nor her slaves, were thus treated. Many of both classes slept side by side in the Lapidarian Gallery of the Catacombs. There the cut-out puzzolana entombed an entire body or a part-filled urn; whilst from an occasional luminaria cryptae (shafts) rays of light played upon recumbent form and human ash.

From what has preceded, certain conclusions follow. Not all Romans had their tombs by the roadside; not all pointed to a "journey"; not all were intended for the eye of the passer-by; not all marked "mortalis" or "immortalis"; not all figured death, or pre-figured Charon's soul-conveying barque o'er Stygian Styx. The marked disparities between the foregoing and Mr. Adams' statement are evident; they need no enlargement.

One other claim of Mr. Adams deserves attention. A comparison is made of the Greek and Christian conception of "mortality." The Greek has a "beautiful representation of 'mortality'"; the Christian expresses it by a "skeleton and cross-bones," a "skeleton wielding a scythe," and so on. Such horrific symbology belongs to comparatively late centuries. The earliest centuries portray something very different. Moreover, from both the Greek and Christian conception of "mortality," there emerged "immortality." A brief appeal to epigraphy reveals

(Continued on next page)

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DIARY OF EVENTS

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Feb. 26th—Clairvoyance, Mrs. F. Kingstone.
Answers to Questions, Mr. W. H. Evans.

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

Feb. 27th—Mr. T. Wyatt.

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

February 28th—Prof. A. M. LOW on "What about the Man in the Street?"
Chairman: Mr. Frank Romer, F.R.C.S.

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

February 22nd—Miss Lily Thomas.

OTHER ACTIVITIES.

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L.S.A. AND QUEST CLUB NOTES

"THE MAN IN THE STREET"

WHO is this fellow of whom we hear about from time to time? He seems to be an important individual, for the definite article informs us he is a particular man; he is "the man in the street." What is he in the street for? What is he interested in? What does he think? Ah! that is the problem, what does he think? If we knew, we might hold the key to many a mystery, and find ourselves ushered into a world as fantastic as that of dream. Though the theme of many conversations, he has never been seen; has never been heard; yet he echoes in a million voices. He must be the "ghost" of the man in us, the being who is as close to us as our shadow, who glides with us in our goings and comings and whispers in our ears all manner of wisdom and foolishness! A curious, ubiquitous phantom, of whom Prof. Low will inform us in his lecture on the 28th inst.

We shall all be delighted to hear Prof. Low tell us something about this elusive fellow, who persists in intruding himself upon our notice, and forcing us to speak of him. Prof. Low will be supported by Mr. Frank Romer, F.R.C.S., who takes the chair, and who talked to us last session about the kind of evidence necessary to convince "the man in the street." We are all interested, for we are all—at times—"in the street," and, oddly enough, often "at sea!"

HAUNTED HOUSES

"All houses wherein men have lived and died are haunted houses," sang Longfellow. We leave traces of ourselves on everything we touch, and the psychometrist will tell us from mere contact with an article we have handled, a letter we have written, or a lock of hair, a great deal about ourselves. In some curious way he is able to "sense" the psychic atmosphere of things—the ghosts of personality, so to speak, that cling to objects. Sometimes the ghosts are more than mere influences; they are real people, bound in some mysterious manner to certain places, and, at times, causing unrest by disturbing the inmates of houses. The world professes to laugh at these matters, but its laughter is a hollow pretence; there is the secret belief in the thing scorned.

Recently we were appealed to: could we do something to clear a house that is haunted? We decided to

form a special group as part of our Devotional Healing work to deal with obsessions and haunted houses. This group meets on Saturdays, 3—3.30, and is already doing good work.

The writer of the appeal, to which we responded, has written to say that during the time of linking a glorious quietude came over her. The ghost was that of a woman who once lived in the house, and she could frequently be seen and heard sobbing in the house. Her influence upon the inmates was to make them despondent and also irritable. Now the sobbing has ceased, the atmosphere of gloom is being dispersed, and the sense of irritation is vanishing away. This is indeed good news, and we are hopeful of helping many who may be experiencing unpleasant happenings in their homes. In a talk with Miss Topcott's control, "Doctor the Giver," he informed me that a special guide has come to help in this work; one who is an expert and knows the many conditions appertaining to obsessions and hauntings. This group promises to be fruitful of results.

SPIRITUAL HEALING

May I again make it clear that both the direct and absent healing is free to all, whether members of the L.S.A. and Quest Club or not. Brig.-Gen. Kemp, C.B., C.M.G., will be pleased to interview any who are in need of direct treatment. Miss Topcott is in attendance two days a week. Appointments must be made.

Devotional Healing Groups meet on Mondays, 2.15—2.45, 6.30—7; Tuesdays, 6.45—7.15; Wednesdays, 3.30—4; Thursdays, 7.45—8.15; Fridays, 7.30—8; and Saturdays, 3—3.30. More groups will be formed shortly. Information about this work will be given to any who write to me at this office. Free-will offerings towards expenses will be gratefully acknowledged.

W. H. EVANS.

VIEWS OF DEATH

(Continued from page 123)

the stated divergence of the one, and by no means inferiority of the Christian to the Greek conception of "immortality." Among the many inscriptions we find the fish, the dove, the palm leaf; ship, anchor and other symbols. Nowhere, as far as I have seen, is there the ghastly delineations mentioned by Mr. Adams. The "fear of death" is swallowed up in the "assurance of life."

I end with a comparison; it indicates a contrast between non-Christian and Christian. The former expresses himself in the following words: "I, Procope, lift up my hands against God, who snatched me away innocent." And again: "O relentless fortune, who delightest in cruel death, why is Maximus so suddenly taken from me?" The latter, in fragmentary form, runs: "Who gave and hath taken . . . blessed . . . of the Lord."

Filling the lacunae, we have the well-known verse: "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

And again: "In this place I lay my bones; spare your tears, dear husband and daughters, and believe that it is forbidden to weep for one who lives in God."

The above are taken from the slabs of the Lapidarian Gallery of the Catacombs. In this gallery, "Pagan" and Christian were interred.

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Monday.

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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 inquiries.

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 inquiries.

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SPIRITUAL HEALING AND SCIENCE

By F. E. OAKESHOTT

IT has long been common knowledge that disease can be and often is cured by certain people, usually said to be "psychic" or "mediumistic"; but in general, healing has neither been practised nor believed attainable by those not thought to possess special healing "gifts."

But the term "Medium" needs clear definition. What, actually, is a "Medium" or a "mediumistic" or "psychic" person? "A Medium," says Sir Oliver Lodge, "is a person who possesses, to a more or less developed extent, a faculty which, though it probably exists in germ, has not risen to any considerable or useful magnitude in the average of mankind . . . Like the musical, artistic or mathematical faculty . . . it may be cultivated."

If, then, as Dr. Hyslop says, "our normal isolation from the transcendental world is only our inability to be stimulated by it," it follows that to the extent to which one with keen desire to heal seeks and *cultivates* a closer touch with the Unseen healing powers, in that degree will he become a healer, too.

For healing powers lie all unsuspected within the reach of man—the power to pray, whereby the channel is opened up and cleared between the Unseen and the Seen; the power to concentrate, whereby the forces are held in readiness; and the power of his hands, whereby these can be directed for the benefit of the patient.

Like sunlight, the healing rays are omnipresent; and, just as a magnifying glass focusses the sunbeam to a point of great intensity, so may the spirit of man gather into itself the healing power, store it by concentration, and direct it by his thought.

Consider these powers a moment, and see what modern Science can say concerning the *means* whereby such results may be achieved. The physical body, even in its specialised organs of sight and sound, is limited in its ability to respond to, or to be aware of vibrations beyond certain limits. Thus, for instance, the infra red rays, now so useful in photography for penetrating fog and darkness, are imperceptible to the eye, although the sensitised photographic plate can turn them to good account.

So, also, sounds both above and below certain well-defined limits, are imperceptible to the human ear. Even with animals, whose range of perception is so much greater than our own, the limits are soon reached, and vibrations beyond these pass by unobserved. *But beyond the range of vibrations manifesting on the physical plane lie hidden far greater forces—those of thought and desire.*

Nothing exists that was not first an idea in the mind of some thinker, and his desire gave it form and substance.

In prayer, these two mighty powers unite; for prayer is thought winged by desire, and is "as real and living a force in the world as any of the great forces revealed to us by natural science. It is the most powerful force that exists." (*Prayer as Force*, by A. Maude Royden).

Each can prove for himself that to-day, as in St. Paul's time, "the prayer of faith shall save the sick" and bring relief to those in need, by investigating and helping in the healing work carried on by such bodies as the Devotional Healing Groups of the L.S.A., The Guild of St. Raphael, The Guild of Health, the Rev. John Maillard's Healing Fellowship, and others.

Thus, prayer *can* and *does* draw in a flow of power from the Unseen, which may be directed like a shaft of light by the thought of those who pray, so that the sufferer is surrounded by healing power working through him and round him and in him to restore the diminished vitality and cast out disease.

In his *Light Invisible*, R. H. Benson sees this, as a Mystic, in the vision described in "In a Convent Chapel."

In so-called "direct healing," this power, called in by prayer and stored by concentration, is directed by the healer's hands in accordance with his thought as he makes passes over the body. Disease, broadly speaking, is due either to weakness or to the presence of poison; often to both. It follows, therefore, that if strength can be supplied and poison removed, a cure results. *This can be done because the right hand is positive and the left negative, so that the right hand gives strength and the left withdraws poisons.* By suitable passes, therefore, most remarkable results may often be obtained.

It is, however, the *etheric body* which such passes affect, and it brings the physical body into line by reinforcing its vitality and removing obstacles to the free and healthy activity of its organs. These facts are an interesting illustration of statements made by Sir Oliver Lodge in *Ether and Reality*. "The atoms of matter," he says, "are never in contact; there is always a sort of elastic cushion (of ether) which keeps them apart."

Thus the etheric body, interpenetrating the physical, is no fanciful notion of Occultism or Spiritualism, but a scientific fact.

Again: "The ether is a permanent vehicle probably adapted to the utilisation of something still more beyond our senses than itself. Ether is a transmitter of every kind of force. It is the vehicle of both matter and spirit."

Thus it "transmits" to the physical body the finer spiritual vibrations "still more beyond our senses," and is able to "utilise" these for its benefit. The all-pervasiveness of the ether and its work as the vehicle of spirit as well as of matter have a very important bearing on the results of spiritual healing, because so often long-standing and obscure troubles of mind as well as of body yield in time to this form of treatment when all other efforts have failed to touch them.

In conclusion, it may be definitely stated that in this kind of spiritual healing, neither hypnotism nor personal magnetism have place, nor is it Coué-ism nor faith healing in the usual acceptation of the term, for the attitude required in the patient is not one of *belief* but of *receptivity*.

The *healer* has faith and the confidence born of knowledge and of experience. Though he may not be "psychic" at all as that much-abused term is usually understood, and neither "feel" nor "see" anything as he passes his hands over the fully-clad patient, he knows by experience that, as Sir Oliver Lodge says, "the atoms of matter [including those of clothing] are never in contact; there is always a sort of elastic cushion of ether which keeps them apart," and therefore the invisible rays are all the time passing through that ether, carrying on their beneficent work unseen, like rays of radium or the X-ray.

Here, then, in the co-operative work of the Devotional Healing Groups of all denominations, we call to our aid "the most powerful force that exists," and in healing by the hands we make use of a "transmitter of every kind of force," a "vehicle of both matter and spirit."

It is clear that we are touching the borders of a region the very outermost fringes of which have scarcely been explored. What its resources and possibilities are we do not know, nor can we even guess

. . . to what majesty of stars I hold
My little candle of experience.

[*Enquiries and questions arising from the foregoing article will be welcomed and will be answered by Mr. W. H. Evans (Devotional Healing Groups), and by Brig.-Gen. Kemp, practising spiritual healer, both to be addressed at the L.S.A., 16 Queensberry Place, S.W.7.*]

MAN'S BECOMING?

by

HELEN SHEPPARD PLIMPTON

This book should command the interest of all thinking people, whether they be believers in psychic phenomena or not. It gives a sane and rational explanation of life and living which can be understood by anyone, and may readily be applied to the individual, picturing clearly phases of life after death.

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THERESE NEUMANN AND NAZI RULE

Strange news comes from Vienna regarding Therese Neumann, the "miracle girl" of Konnersreuth. It is reported in the *Neuigkeits Weltblatt* that Baron Kunzendorf, a Bavarian writer, stated in a lecture that Therese had prophesied that the Nazi rule in Germany would come to an end in eight years. When the news of this prophecy spread, an order was issued for her arrest, and she was taken to a concentration camp and kept there for five days.

Baron Kunzendorf also stated that it is now ten years since Therese had taken solid food. She is said to be incapable of swallowing food as her throat is closed. How her body is nourished, said the Baron, is one of the strange phenomena that group around the "stigmatic girl."

BOOKS

ON SPIRITUALISM

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