

Light

on

Spiritualism and Psychical Research

Founded in 1881.

No. 2825. VOL. LV.

(Registered as

THURSDAY, FEBRUARY 28, 1935.

a Newspaper)

PRICE TWOPENCE

THE FACE ON THE WALL

STORY OF STRANGE PHENONEMA AT OXFORD AND CARDIFF CATHEDRALS

By DR. NANDOR FODOR

AMONGST things which "just happen" and are, for that reason, allowed to lapse into forgetfulness, few could be of greater interest to Psychical Research than those which have their scene in a Church and disturb the peace of mind of ecclesiastical authorities, though they should verily secure it.

To none can the possibility of a supernormal message be of greater usefulness and significance than to the Church, for which it is apparently meant, and by which, in ancient days, the manifestation would have been jubilantly received. But the Church to-day is shy of miracles; and though Psychical Research is making every effort to explain the supernormal in terms of known and about-to-be-known natural laws, it prefers to ignore the very problems of life after death in which religion should be paramously concerned.

So it happened that the face of Dean Liddell under the Burne-Jones window in Christ Church Cathedral, Oxford, was conveniently hid behind an altar which the authorities chose to build against the wall; and a similar purpose was efficiently served in Llandaff Cathedral, Cardiff, by a notice board which was hung over the face of Dean Vaughan that appeared on the west wall within a fortnight of his death.

The case of Dean Liddell is fairly well known in psychic literature. It was first reported in the London Press in the summer of 1923. On the plaster wall, near the tablets erected to the memory of the Dean and his family a remarkable likeness to the late Dean began to form. When the phenomenon was discussed in the psychic press, Mr. Bligh Bond submitted (*Psychic Science*, Oct., 1923) that "instead of a photographic plate and the chemical changes in salts of silver, there is in the smooth white plaster wall and the mineral salts contained in the plaster a combination susceptible to slow chemical change; and instead of the presence of a physical Medium required in psychic photography, there is the physical atmosphere of a building constantly dedicated to prayer and aspiration, full of spiritual and psychical emanations of countless worshippers, tending to provide the conditions necessary for the accomplishment of a process in which the alchemy of thought may succeed in affecting the grosser particles of matter."

Indeed, it would be difficult to characterise the process thus described as more unlikely than that of "spirit

photography." Supporters of the latter, therefore, should find nothing inherently impossible in the former. Actually, the problem is one of fact and not of possibilities. The face was there, and those who look at the photograph reproduced in *Psychic Science* can have little doubt that the resemblance is too striking for a chance damp mark. In 1931 the face was still visible. Mrs. Hewat McKenzie had seen it and wrote (*Psychic Science*, Oct., 1931) that "the Dean's face is beautifully clear and there certainly seems an emergence of other outlines close by, which bear a resemblance to two human heads."

In 1932, when I visited Christ Church Cathedral, the face was already hidden by the new altar; but I happen to know something of the intimate history of this striking phenomenon. This is that the face of Dean Liddell began to form after a significant family event, a reunion and reconciliation in the Church, after 25 years of, shall we say, aloofness between the two branches of the Dean's family, the Liddells and the Ravenworths, the occasion for which was a marriage celebration. Did Dean Liddell succeed in finding in this newly born atmosphere of love the power to stamp on the wall his smiling face as a seal of approval?

THE DEAN OF LLANDAFF

The case of the Dean of Llandaff was unknown to Psychical Research until quoted last October in *LIGHT* from the *South Wales Echo and Evening Express, Cardiff*. The event took place 37 years ago. Two weeks after his death, the portrait of the Dean appeared, as if produced by supernormal agency, on the west wall of Llandaff Cathedral. Crowds came to see it and "so great was the nuisance that the Chapter ordered an investigation, and it was found that damp working through the stone had caused the phenomenon."

It is, however, rather difficult to explain how—and this was the most baffling part of the phenomenon—damp could have caused the initials of the late Dean's name to appear within the "texture" of the portrait.

As I have been fortunate enough to obtain, from Mr. W. Sharp, of Cardiff, the original plate which he exposed, with excellent results, in the Cathedral 37 years ago, I can definitely affirm that the initials "D.V." are there, that they are not only very plain but form an integral part of the portrait—i.e., they are not superimposed; they have been formed, as if by design, to leave no doubts about the meaning of the

face on the wall, at the same time as the portrait itself.

Mr. Sharp exposed and preserved the plate for simple curiosity. He wrote to me that he was "in no way interested in psychical phenomena." In a letter dated October 16th, 1934, he obliged me with the following particulars:

"Dean Vaughan was attached to Llandaff Cathedral for a great number of years, and shortly after his death, which occurred in October, 1897, a damp stain started to appear on the left-hand side of the main entrance to Llandaff Cathedral. The stain just seemed to grow steadily, until at last it had produced a striking likeness to the late Dean, even the letters D.V. forming on the side of the face. It naturally caused a host of speculation, but the Cathedral authorities themselves had to come to the only conclusion that it had not been worked by any individual, and it was simply a damp stain. After a while, the stain dried back, and a notice board was placed over the spot in question, and the same is there to this day, and no one knows whether the phenomenon occurs or not in the damp season, as the board is there and the authorities say there it has to stay."

HOW THE PHOTOGRAPH WAS TAKEN

Regarding my inquiry for particulars as to how the photograph was taken, Mr. Sharp wrote: "I took the photograph with an ordinary single lens stopped down to F.16, and it was taken in the afternoon with a good light. I also developed the plate with ordinary pyrosoda developer. You have the one and only plate I took of same. I question whether anyone else has a negative besides the one in your possession. I also definitely state that I neither faked the damp stain nor in any way retouched the plate."

I have had the plate examined at the International Institute for Psychical Research by Mr. Leon M. Isaacs, a professional photographer of nineteen years experience. He bears out Mr. Sharp that the plate has not been tampered with and that the photograph is genuine.

There I leave the case as one that should go down in the annals of Psychical Research.

In concluding, I may dwell on a third but private and less evidential face-on-the-wall case, of which notice was given in *LIGHT*, October 25th, 1934, by Mr. William N. Prangnell, of Fulham, London. He found markings working through the wall of his bath-room; they gradually assumed "the distinct outline" of his deceased wife's face. On my request, Mr. Prangnell took a photograph and sent it to me. The "snap" is not as good as it might be, but the outline of a woman's face is there. It is, however, impossible for me to make an identification between the photograph Mr. Prangnell kindly placed at my disposal and this outline. On the other hand, I can make no statement *against* such an identification. Moreover, I am willing to admit that with an ability, owing to intimate relationship, to visualise the face of the deceased, Mr. Prangnell is in a far better position to judge the issue than a stranger could be. To clinch the case, I offered the suggestion that Mr. Prangnell should mentally ask his deceased wife to add her initials to the outline. Whether the suggestion was accepted, and with what result, I have no information.

M.S.A. ANNIVERSARY

In celebration of the sixty-third anniversary of the Marylebone Spiritualist Association, a special service for members and associates is to be held in the Royal Albert Hall, London, on Sunday next (March 3rd), at 6.30 p.m. Mr. George Craze, president, will be in the chair; addresses will be given by Mr. H. Ernest Hunt and Mrs. Barkel (trance); and clairvoyance will be given by Mrs. Helen Spiers, Mrs. Stella Hughes, and Mr. Thomas Wyatt. That the largest hall in London should be required for the service is a remarkable tribute to the vitality of the M.S.A. and to the organising ability of its officers.

A VISITOR'S VISION

MRS. DE CRESPIGNY IN HER USUAL SEAT AT
BRITISH COLLEGE

VARIOUS people have suggested that I should write you regarding my experience during a lecture given at the British College of Psychic Science on Wednesday, February 13th, by Mr. J. Deighton-Patmore, on "Colour-Life and Spiritual Vibrations." (I should mention that I know very little about psychic matters, having been somewhat sceptical of them).

At one stage in his lecture, Mr. Deighton-Patmore asked four members of the audience to sit on the platform, and on a table in front of them he placed what is known as his "Magic Bowl."

The bowl is illuminated from a very small bulb beneath it, and all other lights in the room were turned off. We were asked simply to watch the four people on the platform and note any change, etc.

I first watched the said bowl, and to my amazement it seemed to rise. Thinking my eyes were playing me false I closed them, but on re-opening them, the same thing happened, and it seemed to go towards the chair on which Dr. Coulthard (one of the four people on the platform) sat.

I could no longer see Dr. Coulthard, but in his place was a woman, who appeared to me to be tall, upright, thin, and somewhat elderly. She seemed to have a long thin neck, and I got the impression that she wore a dress with a high lace collar and a band of ribbon or velvet. Her hair was dressed rather high.

I mentioned to my neighbour that I had seen the bowl rise and he said: "Thank God you saw it as well, I thought I was drunk."

I must confess that I was very relieved when the lights were switched on. Before I could recover myself the lecture was at an end, but before I left I mentioned what I had seen to two or three people connected with the College (I believe) who were very interested, especially when they learned that this was my first visit to the College. From the description I gave they told me that I saw Mrs. Champion de Crespigny in her usual seat.

I would mention:—I am not a Spiritualist; it was my first visit to the College; I had not the slightest idea where Mrs. de Crespigny usually sat; I *may* possibly have seen Mrs. de Crespigny *once* before at a public dinner, but her appearance would be entirely different on this occasion.

I make no claim to psychic powers—I am merely setting down what actually happened, thinking it might be of interest to your readers. M.A.G.

[NOTE.—Mrs. de Crespigny passed away on Sunday, February 10th, three days before the incident described by M.A.G.—EDITOR].

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IDENTITY OF COMMUNICATORS

S.P.R.'S NEGATIVE EXPERIMENTS WITH RUDI SCHNEIDER

By MARIE SWEET CARRINGTON of New York

IN reading the report of the S.P.R. on their conclusions as to the lack of supernormality in Rudi Schneider's rapid breathing during his trance, several questions have occurred to me, and one in particular which I feel urged to express through the medium of your very co-operative publication, *LIGHT*.

In the first place, as Lord Charles Hope points out in his "Notes on the Recent Experiments with Rudi Schneider" (*S.P.R. Proceedings*, December, 1934), almost no phenomena of any consequence were reported during these experiments by Besterman and Gatty in the October *Proceedings*. If psychical phenomena were not produced, how could the studies of the accompanying physical (not to mention psychic) states be made, or in any way allowed to form the basis of conclusions—either positive or negative in character? Also, how can any comparisons possibly be made between such limited studies and those of Osty during Rudi's more productive days?

It seems clear, to even a poor, grovelling lay person like myself, that any attempt to negate Osty's extensive studies during the production of physical phenomena by these conclusions, based on experiments during which scarcely any phenomena were secured at all, is by way of "stretching conclusions to cover a multitude of omissions"—to paraphrase the old saying about covering a multitude of sins.

Besides this almost non-existent foundation for the establishment of any negative conclusions in the matter of the alleged (by Dr. Osty) supernormality of Rudi's breathing during the production of his physical phenomena, Besterman and Gatty seem to have overlooked the fact that quantity of air need not necessarily be the object of the rapid breathing, nor even the oxygen consumption. Considering that we know so little about the so-called psychic energy used by Mediums in the production of phenomena, or the ultimate analysis of the possible relationship of the intake of air to this release of psychic energy, it would seem a bit premature to insist that Rudi's breathing has nothing supernormal in its character.

ANOTHER THEORY

May it not be that the occult interpretation of air and breath might have, if true, some bearing on this problem? If there is the element* of the so-called Prana in the air, as this school claims, is it not possible that such intake could not be measured in terms of volume, in litres, or by the rate of oxygen consumption?

Also, since this Prana is supposed to be the source of vital or psychic energy, would it not be likely that from this source the body would take its necessary store to use in the release of force used in producing psychic phenomena? In fact, may not this source be available to us all in revitalizing procedures and, if sufficiently understood, solve the problem of Rudi's breathing and perhaps even some of the problems of all supernormal phenomena?

WORD-ASSOCIATION TESTS

The word-association tests seem to have been equally abortive, since the report states that such procedure was useless, due to Olga's reticence and seemingly limited vocabulary. It is interesting to note that in our tests we were constantly begging the control personalities to try to be brief and to limit their responses to a quick, snappy reaction reply. Of course, as the S.P.R. report states, Rudi's breathing does

interfere with any great loquaciousness on his control's part.

I wonder if in "the successful production of similar effects for similar periods of time," as reported by the investigators to have been accomplished by themselves in a perfectly normal way, they were not able to talk at the same time, so as to prove Olga's perverseness? It seems to me an oversight if they overlooked any such opportunity.

With our word-association experiments we seemed to find that although it may be possible that some, and perhaps all controls (*i.e.*, Olga, Uvani, etc.) may be some sort of secondary personalities and a part of the Medium's total personality; that does not seem to us to solve the problem of the nature of the communicating entities who, in our experiments, seemed to reveal, through word-association procedure, memories and reactions based on their own experiences in life.

It is idle to base any far-reaching conclusions on such comparatively abortive results as seem to have been secured in the Besterman-Gatty series, and the only conclusion I would draw is that much more work should be done on the so-called communicating entities rather than spending so much time and energy on unco-operative controls. The word-association procedure seemed to us to open up new vistas in the solution of the crucial problem of the *establishment of the identity of communicators*. Let us hope that more such constructive work will soon be undertaken by the S.P.R. investigation.

Note by HERWARD CARRINGTON

To the above I should like to add a brief note. In my estimation, Rudi, even at his best, did not (from all accounts) begin to "touch" the phenomena witnessed in the presence of Eusapia Paladino; for, in her case, we witnessed, not one major phenomenon in several seances, but literally *dozens at every seance*. To take, *e.g.*, seance II. of our Naples series, I have counted 53 phenomena. We paid no attention to minor phenomena, deeming them hardly worth while.

It seems to me that, instead of quibbling over the validity of some minor curtain phenomenon, let us find—or cultivate—another Eusapia! If that could be done, the whole problem would immediately be placed upon a very different foundation. *Dum spiro spero!*

THE PHANTOM YACHT

MR. F. W. CLARKE, of 6 Trinity Road, Southend-on-Sea, sent in the following story to the *London Evening News*:

"My brother and I had been fishing from our boat about three miles from Southend pier, towards the Nore lightship.

"It was evening, and as the light was failing we were making all possible speed towards Southend to pick up our moorings; my brother was at the engine and I had the tiller.

"Suddenly, across our bows, but a few feet ahead, there loomed a racing yacht under full sail. Hull, sails, mast, and flag—all were pure white. I shouted to my brother, and, putting the tiller hard over to port, nerved myself for what seemed an inevitable collision. . . It never came.

"It seemed that we cut right through her amidships, and as we did so we felt a cold, damp mist that chilled us to the bone and filled us with awe.

"When I related the incident at the club the following evening, the story was received with 'a grain of salt.'

"And then, three weeks later, whilst we were acting as mark boat for the yacht racing, the bows of our boat were crushed in a collision with the racing yacht *White Swallow*, and my brother sustained a fractured collarbone."

* NOTE.—The terms element, energy, and force are used in the loose, popular term.

THE MYSTERY OF BECOMING

Review by H. F. PREVOST BATTERSBY

I CONFESS to a feeling of apprehension when confronted with each fresh, automatically recorded announcement from the "other side." Even though one knows it is bound to be one-sided, as any account of our world would be viewed from but one corner of it, the jumble of discrepancies is disconcerting, and construction in one's mind of what the real thing may be is made a remove more difficult than it was before.

This account*, recorded and transcribed by Helen Sheppard Plimpton through the mediumship of Mrs. Eileen Garrett, is no more helpful than any that have gone before.

It is something to be able to trust both the Medium and the transcriber; and, curious as the confession may seem, it is most impressive when almost incomprehensible.

That really should not be surprising, since our terrestrial minds are obviously incapable of constructing an environment so unlike our own.

There is an added difficulty here in the style, which occasionally gives what one might describe as too soft an imprint; the picture doesn't come sharply enough through the tangle, often an attractive tangle, of words.

Youvanni, the Medium's control, explains how the "softness" comes about by describing how he is going "to give the thought and the rhythm for someone who does not rhythm, or use the rhythm, of your English tongue."

Also, though the greater part of this volume was transmitted by the author's father, himself a student of Oriental philosophy, three others, a Burmese, Youvanni, and an Arab have had a hand in it.

The transmission was spread over two and a half years, at first through the Medium and later by the Direct Voice, and after the first five sittings was recorded by the dictaphone.

To set out its philosophy in a short review would be a hopeless task. One can only trust by casual quotations to evoke a desire for its serious study.

It is interesting to be told that we are the means through which the animals gain their experience, and that "the good God permits us not to gain our experience from Him, but by the sharpening of ourselves on each other's edges."

That deserves very careful reflection.

"There is no God sitting on high in mighty judgment, but there is a God in all of us—the bits of God, the globules, the pieces passing down the stream of experience are, none the less, God."

"No soul has complete free will . . . for we are already in sympathy with the ones to whom we are born."

That also is an interesting idea; that we have tied our future to the predilections we have acquired in a previous existence; though that, indeed, only puts the problem a life-time further off.

We are told to realise that this earth is a mirroring and interpretation.

"All music, philosophy, all poetry, art, all that is creative, is after all the voice of sex; they talk of sex as if it were one thing—it is actually the whole voice of the living, loving God within us, but we in this life know it in one guise only."

There is a reply to those who object that neither biographically nor chemically is there sign of the appearance of a soul in the process of evolution.

"I am perfectly convinced that you and I and all of us have gone through a chemical process, shall we say, of mineral, of vegetable, of animal, sub-human, and human existences before we reached this stage of process. I do not believe that there ever was a period in the whole history of the process when the soul was not there . . . I believe each and every stage of

matter in and around you is a living, breathing, revolving stage of process of being . . . and that over thousands of years you have been rolling along materially—as from the pebble to the perfected manhood of to-day."

Well, that is a sufficiently full-blooded statement to satisfy any evolutionist; though its author adds: "I do not imply that you have lain by the homely fireside in the form of the domestic cat."

He makes rather an interesting point as to astrological theories. Since we share, he says, not only the chemical composition of the heavenly bodies, but also the God force, the God spirit, we have consequently a true affinity with them.

"Why, then, should we be out of sympathy with the very thing of which we are a part? Why should it be possible for them to influence our earth and forget us? How would it be possible for them to influence the waters of the earth and all thereon, every living thing that grows, and yet not take us into consideration?"

Then as to faiths and dogmas, he pleads: "Have your formula, keep your religion, but keep your trust with it; do not take it as a poisoned spear-head and thrust it into the unwilling neck of your neighbour because he does not see eye to eye with you. . . . Thank God that He has permitted you to understand Him at all, and leave the formula of your brother alone."

There is a chapter, by no means easy reading, on the sub-human and animal worlds.

"These fairies, these leprechauns, these jinn, these strange things that are spoken of, all these people are taking their experience, are asking: 'Why and wherefore?' . . . They are part and parcel of our kingdom, they are working on a slower rhythm; that is why we do not see them—that is all."

And he thinks that "in fever, or in drink, or in low sexual vibrations," when tuning back to the low, sullen state we came out of, we may be able to sense the inmates of this other region.

"That is why the drunkard, and the low witch-doctor, and the low man who is interested in magic, can go down, as it were; and that is where all the old ideas come of these dwarfs." Hence the totem pole, and all the "uglies" of religious devising.

"There are around us, I suppose, something like one hundred million stages of evolution, and they are going on around us all the time, and we are aware of none but our own."

These fragments will, I trust, encourage a study of this interesting volume. I should like to close with a quotation which renders well its pervasive flavour.

It is a picture of "Man predominant in this life—with the man's knowledge of his God within himself—his knowledge that he himself is God—God, not victorious, not predominant; not cruel, not unwise, not unjust; but God becoming just—wise—vigorous—doubtless because he has come through the phases of negation."

* * *

The price of *The Great Problem* (Riders), by Dr. George Lindsay Johnson, is 12/6 (not 18/6 as stated by error in LIGHT last week), and the date of publication of the new edition is 1935.

"It is only the vanity of man which leads him to suppose, in general, that he must be the first visitor to Mars. There may already have been callers from other planets, or, indeed, it may be that Martians will visit us before our rockets have risen twenty miles from the earth. It would be difficult to prove that they are not with us already, regarding our efforts with the interest of a bacteriological expert for his latest culture."—(Prof. Low: *Our Wonderful World of To-morrow*).

* MAN'S BECOMING, by Helen Sheppard Plimpton. London. Rider & Co., 1935, 10/6.

"I MEANT NO HARM"

WE presume that students of psychic matters sometimes relax and enjoy a book merely for entertainment. When such a book is written by one well known in the Spiritualist movement, there is an added interest from the authorship alone.

Miss Nellie Tom-Gallon is an active worker for Spiritualism, and many of our readers will recall her contributions to *LIGHT* of some years ago. Miss Tom-Gallon is also a novelist, with a wide public who will enjoy the ingenious construction of her latest book, *I Meant No Harm* (Heath Cranton, 7/6).

To state baldly that the man who "meant no harm" commits two murders and one suicide to ensure the happiness of the man who has befriended him with the woman he himself loves hopelessly, gives a very misleading impression of this very entertaining story. Yet this actually happens, and we will not spoil a good story by revealing the other considerations involved.

The book might be described as a tale of two intersecting "triangles" on a common base, and of a self-abnegating attempt to "square" this complicated geometrical figure. The ultimate result is left in doubt, which is fair enough, as the ultimate consequences of any human action are always incalculable.

In this story a man plunges into eternity with the responsibility for the destruction of three lives upon his soul, and the words "I meant no harm" upon his lips. By his last act he enters a world where many values are different from those on earth. How will he be judged, and what is going to be the effect upon his own spiritual development? How will we all be judged: by our acts, by our motives, or by the results? To what extent will "I meant no harm" mitigate responsibility for unfortunate and unforeseen consequences, and how much will purity of motive weigh against otherwise culpable conduct?

MRS. OSBORNE LEONARD BEREAVED

MANY friends of Mrs. Osborne Leonard will learn with sympathetic interest of the passing of her husband, Mr. Frederick Leonard, on the 18th February, after a long and trying illness. Mr. Leonard was an actor by profession, but a severe illness many years ago incapacitated him from pursuing this, and, incidentally, this circumstance turned Mrs. Leonard's mind more seriously to the thought of professional mediumship. During her years of development, and the subsequent and increasing claims upon her, her husband proved the most loyal comrade, guarding her from annoyance, and making it his boast that no interference or interruption was ever allowed during the lengthy duration of Mrs. Leonard's trance sittings. Mrs. Leonard's large circle of sitters owe him more than can be expressed for this wise care.

He was a genial and intelligent man, and had himself mediumistic powers, although these were only experienced occasionally among personal friends.

The funeral took place at Golder's Green Crematorium on Friday, 22nd inst., when a large company gathered to pay their respects. The Rev. C. Drayton Thomas conducted the service. Our sincerest sympathy is extended to Mrs. Osborne Leonard.

Mrs. Helen MacGregor writes as follows from Florence, Italy:

"Few people realize what a great deal the late Mr. F. Osborne Leonard has done for the cause of Spiritualism. It is largely due to him that Mrs. Osborne Leonard has been able to develop her gift to such a high standard of excellence. When Mrs. Leonard first began to develop her powers she did not show signs of great mediumship, but had a great desire to develop, and in this she was wonderfully helped by her husband. With his consent they refused work in the provinces which was well paid, and remained on in London in great poverty, so that she could continue to sit with the same friends for development. From

(Continued at foot of next column).

AFTER-DEATH EXPERIENCES

By C. J. HANS HAMILTON,
Mauze, Deux Sevres, France.

MR. CHARLES DAVY, in his letter in *LIGHT* for January 31st, says that it would be interesting to compare the evidence collected by Father Thurston for his article in *The Month* on "Memory and Imminent Death" with any similar evidence afforded by spirit-communications. He adds that, if the experience is a common accompaniment of death, one would expect to hear about it regularly.

However, the rarity of these panoramic tableaux may be accounted for by the psycho-physiological conditions accompanying certain dramatic, and generally sudden, forms of death, implying a concentration of nervous fluid in the brain (physical or etheric, according to whether the vision takes place before or after death). In any case, it seems to be a temporary and fleeting phenomenon.

But Mr. Davy then proceeds to quote a very questionable doctrinal assertion of Dr. Rudolph Steiner concerning after-death purgatories. It seems, then, according to Steiner, that we are to wade painfully backwards, in memory experiences, through perhaps seventy or eighty years of life, while our "astral" body is being dissolved, and that this operation lasts "about the time spent by the person in sleep while on earth; that is, about one-third of a normal life-time." (I quote Mr. Davy's letter, but the italics are my own).

Now, we may think that our time (if time there is in the spiritual world, and who can doubt that *succession* exists there in some form), might be better spent in learning to adapt ourselves to a new form of existence than in brooding for, perhaps, *twenty or thirty years* over our terrestrial past (in which, moreover, we have generally been victims of heredity, physical and psychological, of environment, planetary aspects and other astral influences, early education inculcating false beliefs, etc.).

PURGATORIAL THEORY

But my principal objection to this purgatorial theory is that spirit-communicators are not so occupied. Many of them visit the earth, or even make long stays or journeys on it; or look after those they have left behind in the capacity of "guides." Most seem to be very happy and pleased on the "astral" plane so despised by Theosophists, and seem, further, to stay there a long time. (I repeat that *succession*, even subjective, implies some form of "time" or "duration").

Sir Oliver Lodge thinks that we have an etheric body which is indestructible. If such is the case, no doubt our "astral" body, if it exists, will stick still tighter to us. Sir Oliver does not speak of *astral* bodies; but then he is not a Theosophist but a Scientist, and does not, so far as I know, base his observations and hypothesis on Oriental Philosophies or modern Theosophies.

Finally, I note that Mr. Davy says that in his own reading of Spiritualistic literature he has come across a few references to this mental life-reviewing task, but not many. I am not surprised at this, as I believe it to be an exceptional and fleeting phenomenon.

I must also note that Reincarnation, another Theosophist tenet, would abolish any moral effect produced by this supposed form of reversed memory experience, owing to the total lapse of memory on entering a new terrestrial life.

(Continued from previous column).

the time when Mrs. Leonard first began to use her gift, he arranged their lives so that that should be the first consideration. His unselfishness proved him to be a Spiritualist in the highest sense of the word. I should like here to express my heartfelt gratitude to him, and feel sure that many others would like to join with me in doing so. To Mrs. Osborne Leonard we send our deepest sympathy."

WORKING FOR PEACE

COMMUNICATIONS RECEIVED BY A SOUTH AFRICAN MEDIUM

(With notes by T. A. R. PURCHAS)

IN the issue of LIGHT for November 8th, last, is an article by E. B. Gibbes, entitled "Soldiers' Peace Work in the Unseen." That article closed with the words: "It would be of interest to know if other communications have been received recently concerning this matter."

I am a Medium, receiving spirit-communications, either written or spoken, and for many months have been carrying on a correspondence between an officer in the Army, stationed at Malta, and his father, who is in the spirit-world. Usually, when I have received a letter from the son in Malta, I get into touch with his spirit-father, read his son's letter to him, and receive a "letter" for his son in reply.

[The extracts which follow are taken from the carefully-kept records of this case, and are certified as absolutely correct by the writer of this and any other explanatory notes in brackets. The writer here is T. A. R. Purchas, of Johannesburg, the keeper of the Medium's records, who is also the brother of the communicating spirit and uncle of the son in Malta. His relationship with father and son was responsible for the contact having first been made, as he was, at that time, working regularly with the Medium].

June 24th, 1934, the Medium sitting alone in Pietermaritzburg, Natal, T.A.R.P. being at that time a thousand miles distant in Rhodesia. The letter that follows was received by Miss E. from the father, and forwarded by her to Malta.

"My dear Son,—As this psychic intercourse is still fairly new to you, I will begin by explaining that I am using the Medium as my amanuensis, exactly as though I were dictating to a secretary. I am *not* controlling her hand, for I am too new to the work; but, with her father's help, I am speaking into her brain—which has been put under control, *pro tem*—and she writes just as though she were writing an ordinary letter."

[NOTE.—The Medium's father here referred to is her principal spirit-guide. He superintends all the "service work" done by her, which forms a considerable portion of her psychic work].

"Now as to my work. International disarmament was what I tried to get you to understand, and I knew at the time that to you—a soldier—I should need to explain more fully, when I could do so with a witness to certify to my words.

"I am working with Arthur Conan Doyle, William Crookes, and many quite modern scientists and Army men—Roberts and Kitchener are among them—in a big endeavour to impress the world with the need of making war to cease.

"Many of us hold the opinion that in earlier days war could, for two nations, act as well as a healthy 'scrap' between two schoolboys; but that time is past, never to return. The ghastly business of what you still call 'The Great War' was proof—plain proof—of that.

"On this side of life—for, remember, my boy, that life is continuous; in two parts, earth-life and spirit-life—well, on *this* side of life we come to see with far wider and larger vision than in our earth-life; we gravitate to spirits of like views and thoughts, and use our powers on concentrating upon whatever the work may be we have chosen.

"Now the body of people here concerned with *my* work is a vast one. I have named the leaders under whom I work directly, bringing our influence to bear

on England and the English-speaking peoples; but the body includes scientists and former fighting men—military, naval and air-force—all working together, and of all races. The body having concentrated on a line of work to be carried out, the various groups set to work to impress the people of their own country—what *was* their earthly country."

[The foregoing completed all reference to the subject in the message of June 24th last. The next message from father to son came through the Medium at Pietermaritzburg on August 26th, 1934, I being at that time in Northern Rhodesia. It was a long and essentially personal letter, which had only two short references to the subject under consideration].

"You ask in your letter to me why you had not *seen* me for fully two months at the time you wrote. The reason was this: all of us who are engaged in fighting—or, better perhaps, in using our powers to the utmost—for the prevention of war, had to leave all family interests and gather together to attend to the Middle Europe crisis. We failed, in that we were not able to save the brave little Dollfuss; but we *did* avert trouble which threatened both England and Italy at the same time . . . You ask me for news of your mother. She is working for the same object as that which occupies me; but on different lines. Her work lies among women, using her powers to impress such women as are, in any way, leaders on earth, so that they may teach and inspire those with whom they are associated with the desire for peace."

WAS IT AN ANGEL?

THE following story prefaces the final article on "A Programme for Living" in the London *Evening News* (February 12th), by the Rev. George F. MacLeod, M.C., described as the "most outstanding figure of the new generation of Scots ministers:

"It may sound incredible, but it is said to be quite true—that story of Sir James Parker. A sound sleeper, he was woken one night by what he thought was thunder. He slept again and woke, conscious only that he must get up and dress. Down at his front door he found, to his astonishment, his groom waiting with his horse saddled. 'Who ordered you?' asked Sir James. 'No one,' said the groom. 'I knew you wanted me.'

"Sir James mounted and rode through the night till he arrived at the river. There were the ferrymen with the boat rigged to take him across. 'We expected you, Sir James,' was their only comment to his deepening astonishment.

"Undesignedly, he rode into Bodmin and breakfasted at the local inn. Casually, he was told that the only thing 'on' in Bodmin was a murder trial. Casually, he went there. As he entered the court the prisoner had just been found guilty, and the judge had asked him if he had anything to say. 'I can only say,' said the prisoner, 'that I did not commit the crime. At the hour when it occurred I was two hours' journey away in another village. I remember, because the village clock at midnight struck thirteen, and I remarked on it to a stranger who passed me. That man alone can prove my alibi.'

"At which Sir James Parker rose from his seat in the back of the court and said: '*I am that man.*'"

"But what has all that to do with a programme for living? Well, what effect has that story on you? What first woke Sir James Parker . . . thunder . . . or 'an angel'? Was it just a series of coincidences, or is there, beyond all natural appearances, some plan? I don't think anyone can start a programme for living till, in some measure, they have decided that issue. Personally, I don't think anyone can achieve a satisfying programme till they have plumped for the angel."

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,—May I be allowed a few lines to reply to Miss Dallas' letter regarding mine in your issue of February 7th. I quite agree with her that much that is noble and sublime can be evolved in the terrible ordeal of war; but surely she and Mr. De Brath have missed the point at issue—which is, that it is not wrong but right, for those who believe in survival of personality (including ministers of religion) to endeavour to prevent war. As to the means to be taken towards this end, that is quite another matter upon which we may rightly disagree.

JOHN GRAY.

* * *

THE TEACHING OF JESUS

Sir,—In reference to the letter from Mr. McIntock in LIGHT of February 21st, I think I remember reading in LIGHT a little time ago an article by him in which he was attacking the elder people in Spiritualism, and suggesting they got along and did something. It amused me very much at the time, and I thought here was another young man in a hurry. He says in this last letter: "No true follower of Christ has the right to take part in war." Different people, religions, and sects, have different views about Jesus and His teachings, and Mr. McIntock is at liberty to have his, but he must not be too dogmatic—"A little knowledge is a dangerous thing."

I think I remember a saying of Jesus something like this: "Greater love hath no man than this, that a man should lay down his life for his friends." Many think this can be done in war if a combatant in a righteous cause is willing to sacrifice his life for those he loves or for the weak and the helpless. My view has always been that no true follower of Christ has any right to possess any material means or any property whatever. This may startle my friend, but I believe it true, and I should like to know if he can square this truth with his present position and future prospects.

The late Professor James said it was a very hard thing to move the mass of people upward, but there was nothing to stop anybody beginning with themselves. That, to me, is a great truth. "The Kingdom of God is within you," and as one of our writers also has said: "The only reform needed is the reform of self," so I suggest to Mr. McIntock to get on with his spiritual advancement. He will find, as he fights his way upward, a huge limitless field in front of him, and as he goes higher and higher the less will he (or anybody else) be concerned with cocksure dogmatic opinions. He will find how true are the words: "To know all is to forgive all."

A. R. PRESTON.

* * *

SPIRITUALISM AND POLITICS

Sir,—It is a pity the current issue of LIGHT (February 21st), was not in circulation 1900 years ago. Its leading article might have been of untold value to a young carpenter of vision, who seemed to have a most unhappy flair for saying and doing the wrong thing at the wrong moment. If only He had not caused irritation! If only He had not stirred men's imaginations against injustice and corruption in Church and State. If only He had refrained from denouncing hypocrisy and the whited sepulchres of a pretended righteousness. If only He had fawned upon

the mighty in their seats and had substituted for the slogan "Feed my sheep" one demanding, in the interests of economy, "Reduction of the standards of life." If only He had preached dope instead of dynamite, the rulers would not have been "filled with fury," and He would not have been executed. If his friend, John, the Son of Thunder, had not thundered quite so noisily against those in power, he might have lived longer and enjoyed greater freedom.

If only James had not trounced the conservatives of his day so roundly, he would have died a natural death and have earned the carved epitaph: "He disturbed not our self-satisfaction."

If Saul had remained a thugging defender of the old-world order, his imprisonments and beatings would have been spared him, and he would not have earned for himself the proud title of a "pestilent fellow and mover of insurrection throughout the world."

Without the guiding principles of LIGHT, unfortunately, these misguided individuals were men of action in those days, and the masses—workers and peasants alike—heard them gladly. God's justice was proclaimed, and Religion to them was not a soothing syrup but a tonic that should strengthen men to build upon earth one world-wide Kingdom of Justice, wherein should be created and developed those conditions and that splendour of character that should determine our joyous progression in the Eternal. But that was in the long ago.

And LIGHT now shows a smoother way: "Sleep on and take your rest! We will not disturb you. We will not irritate. Don't change, we will not confuse you. Play your fiddles dreamily and drown the cries of discord and misery . . . until you wake."

HAROLD SHARP.

[NOTE.—Mr. Sharp cannot have read the article very carefully, as we certainly did not advise what he calls "the smoother way." Amongst other things, we wrote: "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." We give his letter as an example of clever but misdirected sarcasm.—EDITOR].

* * *

SPIRITUALISM AND WAR

Sir,—Christ not only taught that man should not resist the evil of physical force, but He allowed Himself to be slain with forgiveness on His lips for those who were spiritually blind. The time must eventually come when Christians will realise the importance of the Master's law of non-violence. Meantime the world remains oppressed by militarism.

3 Lansdowne Road,

C. A. AESCHIMANN.

Holland Park, W.11.

* * *

WORLD MEDITATION MOVEMENT

Sir,—May we draw attention again to the World Meditation Movement. Groups are being formed all over the world to meet every Thursday, all linked up by the group symbol, a golden star, for half an hour's silent concentration on peace and harmony on all planes of existence. The aim of this mass concentration is to contact evil thought forces, seen and unseen, and turn them into higher channels, freeing the earth from its greatest menace to peace and progress, and paving the way for a new revelation of truth which the world now awaits. For all particulars apply to Hon. Sec., 68 St. Mary's Mansions, London, W.2. Application is only invited from those who have practised meditation and are willing to form a group, however small. Prayer circles could lend themselves for this service perhaps on Thursdays.

CONSTANCE BEACH, Hon. Sec.

(Other letters on page 142).

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3292-3

Subscription Rates (including postage) — 12 months, 10s.6d.; 6 months, 5s.6d., or from Newsagents, 2d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3292-3). Telegrams: "Survival, London."

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879, (Sec. 327 P.L. and R.)

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

As We See It

BY THEIR FRUITS—

IT is customary to suppose that the Roman Catholic Church speaks with one voice on all subjects of importance. However true this may be in regard to other subjects, it is not true in regard to Spiritualism. Judged by statements made by her accredited representatives, the Roman Church speaks not with one but with many voices.

There is, for instance, the showman-priest, Father Knapp, who goes about holding mock-seances and asserting that all Spiritualistic phenomena, without exception, are based on fraudulent trickery and can be imitated by clever conjurers—like himself.

Then there is Father Gregory Raupert, O.P., who, writing in *The Catholic Times* (February 15th) says bluntly—"It is utterly false as well as unscientific to declare that all Spiritualism is fraud." Here we have one reverend Father telling another reverend Father that what he says is both false and unscientific.

Father Raupert further says that "we" (that is, Roman Catholics) "must in justice admit . . . that some of the messages which 'come through' are unquestionably due to 'intelligences' other than those of either the Mediums or the sitters"; but he qualifies this admission by asserting that the "intelligences" are necessarily evil.

Father Raupert offers no reasonable proof in support of this assertion. All he can do is to quote the authority of the Church. "Personal survival is a certainty," he says, *because the Church says so*; but the Church also says that the state of departed souls "is that of either eternal punishment in Hell or eternal happiness in Heaven or temporal punishment in purgatory"; and that it is not departed souls but fallen angels who send messages through Mediums.

Doubtless some of the readers of *The Catholic Times* will believe that all these things must be so *because the Church says so*; but there must surely be some who will ask: "How does the Church know?" and who will insist on getting a rational answer. The fact that many Roman Catholics have become convinced Spiritualists (Dennis Bradley and Arthur Conan Doyle being examples) proves that reason can rise superior even to the voice of authority.

There is a test which Roman Catholics and others can apply—"By their fruits ye shall know them." Can any sane person persuade himself that the messages in *Spirit Teachings* are evil? Or those in *Letters from Julia*? Or in a score of other published books containing messages from Beyond? These messages teach men to love Truth, to uphold Justice, to avoid Selfishness and Cruelty and Uncleaness. How can such teachings come from evil spirits?

A HYPNOTIC HEALER

By THE EDITOR

SOME of the stories told by Arthur Spray about his own hypnotic and healing powers seem just too wonderful to be true. And yet the book in which they are printed, *The Mysterious Cobbler* (3/6), is vouched for in a remarkable preface by the publisher, Mr. Francis Mott, who tells how Mr. Spray cured him instantly of a headache, and how a test in what may be termed hypnotic-telepathy was carried through successfully in his presence for the benefit of certain London journalists.

Arthur Spray tells his own story and, even if some allowance be made for unintentional exaggeration, it is a remarkable story. He is, it appears, a shoemaker by trade and a hypnotist by chance—for it was by chance that he discovered his powers. With the help of an assistant, Alice (one of his earlier patients), who goes easily into a hypnotic sleep, he claims that he has cured not only headaches but all sorts of ailments, including paralysis; and that his magnetic power is so strong that he can "fix" an opponent at will, making him unable to move, or levitate a patient as a demonstration to confound a doubting doctor.

As might be expected, a man so remarkable has his detractors. Some of his own family, he writes, think he is a freak "or a friend of the Devil." To which he replies—"Curing pains, stopping bad habits, putting the fear of God into criminals is surely not Devil's work." In fact, he claims to "have done as much as most cobblers to put a spoke or two in that gentleman's wheel."

"NOT A SPIRITUALIST"

Like some other people who have Spiritualistic experiences, Mr. Spray, says he "is not a Spiritualist." Yet he tells how, when in a hypnotic sleep, his assistant Alice sees and converses with people who are dead; and how on one occasion, at the request of a woman visitor, Alice got into touch with the visitor's deceased husband and conveyed information to the lady so startling that, unable to deny it, she "ran like a hare down the street."

There is also a story (vouched for by Mrs. E. Edey, of 44 St. Mary's Road, Leyton), of how, under hypnosis, Alice projected her consciousness to Australia, got in touch with Mrs. Edey's daughter, traced a money-order which Mrs. Edey had sent to her daughter, and gave the number which Mrs. Edey was able to confirm by the number on the receipt. She also correctly predicted what the daughter was about to do. Later, when Alice met the young woman in this country, she recognised her at once.

Describing the "unseen link" which exists between Alice and himself, Mr. Spray writes that, on one occasion, when Alice was on holiday 250 miles from Bexhill, where he lives and works, he awoke one morning to find her standing at the foot of his bed. She did not speak but something said "send me to sleep" and he did so, telling her to sleep for six hours. The following day he received a letter from Alice saying—"I came to your bedside at about 2.30 and awakened you. I could not sleep but you sent me to sleep and I awoke at 8.30 sharp." Mr. Spray adds that this was not an isolated instance but is one of many in which he has helped Alice by telepathic means.

These stories—if they may be accepted as reliable—are good examples of projection of the consciousness and even, in the second case, of the projection of the astral or etheric body.

Mr. Spray sums up himself and his powers as follows—"I am not a Spiritualist, nor am I a Yogi; I am a shoemaker and I am ready to help any sufferer without money and without price."

It seems certain, in view of the publicity he is now receiving, that he will have opportunities in plenty to exercise his gift and his generosity.

LOOKING ROUND THE WORLD

MRS. EILEEN GARRETT

A RECENT letter from Mrs. Eileen Garrett gives us news of her health and activities. As to the former, she has not been too well since her return to U.S.A., but is undergoing special treatment, from which she hopes to benefit.

It is interesting to hear that, soon after her return, she resumed work at Duke University, of which Prof. Wm. McDougall is the head, working on precognition and getting significant results. Her trance conditions are also being investigated on rather different lines. At previous experiments, the sitter was introduced into the room after the Medium went into trance and sat behind her without speaking. This year the sitter is in another room, and neither Mrs. Garrett nor the secretary who sits with her and takes notes, nor anyone to whom Mrs. Garrett has access, knows who the sitter may be. The sitter also is not chosen until a very short time before the experiment. This is interesting news to investigators in this country, and we congratulate Mrs. Garrett on her courage in agreeing to these rigorous methods.

PREVIOUS EXPERIMENTS

A somewhat similar line was pursued by the late Prof. Hyslop, of the American S.P.R., in a long series of sittings with the trance Medium, Mrs. Chenoweth, of Boston, when the sitter entered the room after the Medium was entranced, and left before she became normal again.

Presumably, Dr. Rhine (whose recent work, *Extra-Sensory Perception*, recording long and exhaustive experiments in successful telepathy and clairvoyance trials with students at Duke's, has roused so much interest), is carrying out the present series. He is contributing a series of articles on *Psychical Research* to a U.S.A. magazine called *The Forum*, and these are being well received, especially amongst educational groups, both in Europe and America.

What future experiments are planned are not yet disclosed, but we wish Mrs. Garrett well in the serious contribution she is making to science through her remarkable mediumistic gift.

FACT OR FICTION?

Things are not always what they seem—not even stories of queer experiences such as have been appearing in the London *Evening News* for some weeks. Some of these stories—perhaps most of them—are genuine; but some, it appears, are works of imagination.

A reader of *LIGHT* wrote to two contributors of these queer stories asking them if the experiences described were real. One replied that his story was genuine; the other replied that, being a free-lance journalist, he had sent in some twenty stories, from different addresses and in different names, and of these twelve had been printed.

It will be desirable, therefore, before taking any of the stories seriously, to make quite sure whether they are fact or fiction.

"FRAIL GHOST"

Michael Maurice (a *nom de plume* which hides the identity of a most interesting man), has emulated Addison's hero—he has done more than command success, he has deserved it. Several of his works have had strong psychic interest—particularly *Marooned*, which was worthy of a place alongside *Outward Bound* as a drama of the after-life. Now he has written a novel entitled *Frail Ghost* (Sampson Low, 7/6), in which the interest is psychological rather than psychic, for it deals with the tragedy and release of a man fettered by an exaggerated respect for the memory of a deceased wife. The discovery which leads to the release forms the climax of the story, and brings it to a close which most readers will regard as satisfactory.

SCIENTISTS AND SURVIVAL

TO-NIGHT (Thursday, February 28th), Professor A. M. Low, D.Sc., is to lecture to the members of the London Spiritualist Alliance, his subject being announced as "What About the Man in the Street?" It is not known—except by himself—what line Professor Low will take; but the fact that he is to lecture to Spiritualists indicates that he has at least some degree of sympathy with the claims of Spiritualism. That he regards these claims as important, he makes clear in his book, *Our Wonderful World of To-morrow*, for he says: "If there is anything at all in Spiritualism, it is the most important study known to man."

Professor Low is one of a number of the younger scientists who seem to be hovering on the brink of an acknowledged interest in the problems with which Spiritualism deals. Others are mentioned by Lady Rhondda in *Time and Tide* (February 23rd), in a series of Notes By The Way. "Gerald Heard," she writes, "originally appeared to be as frightened as the most orthodox of his elders of being seduced by the Scarlet Woman of Survivalism; to-day, he is obviously open-mindedly interested in the whole question of the possibility of Survival. Aldous Huxley, too, seems to have gradually swung from a position of what amounted to certainty [of non-Survival] to one of uncertainty, and there are many others."

These views of Lady Rhondda are interesting, for she writes with knowledge.

STILL UP-TO-DATE

Miss Cordelia Grylls holds an honoured place amongst the comparatively small band of Spiritualists who have made a long and sustained study of the writings of Stainton Moses, and made it possible for others to benefit by their work. She informs us that *More Spirit Teachings* (a small compilation supplementary to *Spirit Teachings*, but containing much valuable material), has reached its second edition in a slightly enlarged form, and that the fourth thousand copies have been printed. It is a composite collection, selected as a labour of love by Miss Grylls from early issues of *LIGHT*. It contains, in addition to the "Teachings," much personal information about Stainton Moses, to whose memory it is dedicated as "one of the greatest spiritual instruments of all time, to whom the Word of the Lord came abundantly."

Miss Grylls holds—and we agree with her—that the writings of Stainton Moses are not yet out of date. "If people would only study them," she says, "there is hardly a question that arises in these days to which an answer cannot be found." This was abundantly shown by the series of articles by Mr. Godfrey Burchett on the "Teachings," which appeared in *LIGHT* recently.

A VISITOR FROM AMERICA

An interesting visitor from America is Dr. Alexander J. McIvor-Tyndall, president of the New York State Spiritualist Pastors' Alliance, and a Director of the General Assembly of Spiritualists of the United States and Canada. Dr. McIvor-Tyndall is a native of England and spent his boyhood at Market Harborough, which he is now visiting after a long absence. He is a graduate of the medical profession as his father was before him.

Dr. McIvor-Tyndall has lectured in many parts of America, was editor of the *Swastika Magazine* for a number of years, and is author (under the *nom de plume* of "Ali Nomad") of a number of psychic books, including *Proofs of Survival*, *The Dead Speak*, and *Cosmic Consciousness*. We understand that Dr. McIvor Tyndall is to speak in the Assembly Rooms, Market Harborough, on Monday, March 4th.

NEW RESEARCH METHOD

INFRA-RED CINEMA FILM OF MRS. BULLOCK'S
TRANSFIGURATIONS

PSYCHICAL Research history was made last Friday (February 22nd), at the International Institute for Psychical Research, London, by the taking of an infra-red cinema film of the transfigurations of Mrs. Bullock, the Manchester Medium.

In the presence of a small group (a doctor, a physicist, a chemist, the Research Officer and two ladies), the Medium passed into trance. Her face was illuminated by four powerful reflectors enclosed in light-tight metal boxes behind infra-red filters. The visible light, however, was so dim that Mr. Leon Isaacs, the honorary photographer of the Institute, standing two yards away behind the ciné-camera, could only see a red blur and had to be given, for start and stop, signals by the Research Officer, who was peering into the Medium's face. At the rate of 24 exposures per second, the camera recorded the changing of Mrs. Bullock's face into that of a Chinaman.

The Chinaman, apparently, was disconcerted by something. He disappeared soon and "Mooney," an African control, came and asked that the Medium's ear-rings should be removed, as the Chinaman dislikes wearing them. The request was complied with and the Chinaman came back.

There were other unidentified facial representations which are available for study. Two infra-red and two ultra-violet "stills" were also taken.

The only complaint made by "Mooney" was about the whirring of the ciné-camera, which caused the Medium discomfort, but she stood the trying moments with admirable courage.

The end piece of the film was immediately cut off for a trial development. The pictures came up sharp and distinct. Mr. Isaacs had no hesitation in declaring that the cinema record was quite successful. It will stand more than life-size projection, promising thereby an excellent chance for a searching study.

THE CHINAMAN'S "MOUSTACHE"

On the Thursday night previous to the taking of the infra-red ciné-film (which has received unusual publicity in the daily press), Mrs. Bullock gave a demonstration of her powers to a large gathering at the International Institute. The unusual feature of this demonstration was that, after white light had been restored, the Medium stood up and, in full illumination, changed into the same Chinese cast which was seen several times in red light. A distinctive feature of the red-light seance was the appearance of markings on the Medium's face which gave a definite impression of a moustache.

These moustache markings impressed the observers as the result of a supreme mastery over light and shade effect. Actually, they were more. The Research Officer remarked loudly, towards the end of Thursday night's demonstration, that he had seen a shaft of shimmering light cascading down the Medium's face when the moustache of "Conan Doyle" was seen.

There is now definite proof in the possession of the Institute that this light did not spring from the lamp-box. One of the "stills" taken on the following day in infra-red light (while the Medium was sitting without her lamp-box) unexpectedly disclosed, on enlargement, a moustache on the face of a Chinaman, hanging down almost to the bottom of the chin. The moustache is obviously not of hair, and is only seen on the left side of the face. The right side was illuminated direct and the moustache, being apparently transparent, is lost.

The Medium was all the time under the close scrutiny of six pairs of eyes. Only one sitter, a physicist, thought he saw the moustache-markings for a second or two, so it appears that the successful taking of the photograph was entirely due to a fortunate angle of refraction. The photograph is quite clear and unmistakable. The ultra-violet "stills" have also yielded very interesting results.

APPORT MEDIUM

THE coming of Lajos Pap, the famous Hungarian apport Medium, to the International Institute for Psychical Research, early in May, for a period of five weeks, was one of the interesting announcements made last Thursday night (February 21st) at the meeting at 21 Harrington Road, London. Lajos Pap has been developed to sit under rigorous test conditions by Dr. Chengery Pap, the Honorary President of the Budapest Metapsychical Society. He is searched and put into a one-piece robe, and the sitting-room and the sitters are subjected to a similar search, so that all normal introduction of living things and objects should be barred. Lajos Pap sits with his hands held by the wrists in the light of a number of highly luminous slates. From time to time he makes snatching motions in the air, and hands to the sitters beetles, frogs, snakes, tortoises, birds, butterflies, flowers, or liquids, which pour into a bottle held in his hands. He also produces strong telekinetic phenomena and vari-coloured lights, which are suggestive of Greek fire and which occasionally actually set fire to luminous baskets, but go out on a motion from the Medium.

Lajos Pap will be brought to London by his chief experimenter, Dr. Chengery Pap, who is Liaison Officer for Hungary of the International Institute for Psychical Research.

Another announcement of interest, made at the same time, was that the Cloud Chamber, to photograph the etheric body of insects and small animals at the moment of death, is now almost finished. Within a week, the first experiments in cloud-formation will begin, and in about a month a physicist from London University will settle down to start the decisive experiments.

MRS. NASH OF WALSALL

Mr. Stanley Jackson, Hon. Secretary of the Yorkshire Psychic Society (Bradford), writes in highly complimentary terms of the mediumship of Mrs. Nash of Walsall. "Without exception," he says, "the sitters during her six days with our Society gave remarkable testimony to her gift." Mr. Jackson says that he personally received "technical information about a piece of machinery that nobody but one versed in the subject could know."

Prof. E. W. MacBride, F.R.S., speaking recently at the British College of Psychic Science, said that what was wanted in psychical investigation was legal testimony—testimony by men used to weighing up evidence.

You will find this proof in POST-MORTEM TALKS WITH PUBLIC MEN

By A BARRISTER-AT-LAW

The Press Unanimous in its Praise!

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FOREIGN NOTES

A MATTER FOR RESEARCH

IN the *Bulletin du Conseil de Recherches Métapsychiques* (Brussels, January), M. Maurice Schaerer, President, describes a number of experiments with the Medium, M. Wynmalen, of Brussels, but commits himself to no expression of opinion as to whether the results are to be attributed to telepathy, to clairvoyance or cryptæsthesia.

On two separate occasions the Medium was given a picture of King Albert of Belgium—the first time in a plain envelope, the second time in a double covering. On both occasions, Wynmalen almost immediately dramatised an effort at climbing; then a fall, with serious injury to back and head. Finally he described crowds, religious music, the Funeral March, ending with the words: "Terrible, terrible—it is the King!"

A newspaper cutting in an envelope, with a picture of M. Barthou, caused him first to give a good description of the statesman, and to reproduce familiar attitudes and gestures of his; then, with dramatisation of great shock and suffering, to declare: "An accident; sudden death—it is Barthou." Similarly, when given a photograph of the King of Yugoslavia, he re-enacted his death and gave his name.

"It is difficult," says M. Schaerer, "to explain all this wealth of detail as being all due to telepathy. The picture represented the King, together with M. Barthou, when the latter was at Belgrade; but the bust of the King had been cut out, and that alone was in the envelope given to the Medium. The photograph had been taken a considerable time before the assassination, and bore no reference to it."

On being given, in a closed envelope, a copy of the *La Libre Belgique*, that newspaper which was secretly circulated during the war in so reduced a size that the print could only be deciphered by means of a magnifying glass, the Medium said: "I am afraid; I am terribly anxious; it is long ago; something terrible has happened. (The death of Nurse Cavell is recorded in the paper). There are many victims; I can hear them speaking German; I see military doctors and the Red Cross, and nurses."

A little later, the Medium was given a completely blank sheet of paper in the usual covering. This was on January 1st, and he thereupon gave a shuddering description of "Prisoners, prisoners, with their hands tied behind their backs! Oh, it is horrible, horrible—a mass execution. It is a long way from here—some part of Russia." Two days later the papers brought an account of the mass execution in Manchuria of forty Chinese, who were accused of having plotted against Japan. "Had he," asks M. Schaerer, "caught the vibrations of the actual happening, or were they the emotions of horror provoked in the readers of newspapers? It would be difficult to decide. Did what he said actually relate to what was only published two or three days later? I leave this problem with my readers."

CENTRAL ASIAN BELIEFS

Mrs. Alexandra David-Neal, author of *With Mystics and Magicians in Tibet*, and *Initiates and Initiations in Tibet*, and several books in other languages, has recently published two important books in German, dealing, as her other books do, with the beliefs and customs of Central Asia. These two books are reviewed at some length in the current number of the *Zeitschrift für Metapsychische Forschung* (Berlin), and one hopes an English translation may follow. The first is entitled *Saints and Magic Workers* (Heilige und Hexer), and the reviewer says of it that it is of immense value to every student of the supernatural and of mysticism. In Tibet, where the authoress spent many years, all the phenomena are brought about by mental means; they are never regarded by adepts as

(Continued at foot of next column).

THREE VIEWS OF LIFE

By W. H. ADAMS

THERE are three possible views of life. One may regard it as a paradise, a prison or a school.

In order to regard it as a paradise, one must have perfect health, must never have known pain or sorrow, humiliation or disappointment, must be endowed with all the gifts of fortune in the way of rank and wealth, and must be very young; advancing age brings certain disillusion and satiety. It does not seem that we are put here to be comfortable, like well-cared-for animals. It has become the fashion to think otherwise; and that what Providence has not supplied must be provided by the charitable State.

If life is not a paradise, what is it? One religion tells us that life *was* a paradise, and then became a prison. Another religion tells us that life *was* a prison always, and that, even when released by death, we are brought back again and again, until we learn to root out every natural feeling, when we pass into Nirvana, which appears to be a state of consciousness without either will or desire. This doctrine is less rational than the tale of Adam and Eve; it contradicts the scientific truth of evolution; and, although it suits the Asiatic, it repels the active European.

Let us try to think of life as a school. The universal life is ever-working, and it gains experience by incarnation. The embodied life is set to fight with matter in its grossest form, its implement the simplest type of organism, which it gradually improves, until after countless ages it attains the knowledge of its origin and a conception of its destiny. The human organism seems to have reached its full development; but with the assistance of the brain we have acquired the powers of fishes and of birds.

It is quite plain that life is a school for the race; but what about the individual? For those who have learned nothing in their drift to death, I see no view beyond. For those who have learned something, death will mean promotion from the primary school to the secondary school; beyond that to the university, which means universal knowledge. And beyond the university is life in action, the most shining earthly power being like a child's compared with what we may conceive as possible for a highly-developed personality equipped with something better than a body that breaks down in 36 years, as in the case of Byron and Mozart, and after three score years and ten becomes a burden, sometimes hardly to be borne.

The struggle against pain or weakness is a part of our training here; at death, these handicaps (having served their purpose) will be taken away. "We know not what we shall be"; but we may know what we shall not be.

We hear excellent reports of the healing work carried on at Richmond (Surrey) Spiritualist Church by Mrs. Gray, who, with her associates, gives her services voluntarily, all offerings of patients being given for the work of the Church. These healing services are held every Wednesday afternoon.

(Continued from previous column).

miracles in any sense, but merely as expressions of the powers acquired by long training of the mind.

The second book, *Adepts and their Pupils* (Meister und Schüler), describes the training of the would-be initiate, stage by stage, and we read of trepanning done by mental means, of how sleep and dreams are provoked, of the complete technique of the acquisition of these mental powers—powers that enable those that have them to resist exposure of their naked bodies for hours at a time to ice and snow, to fight with and overcome evil spirits and demons, to traverse long distances with an almost total disregard of time, and so on and so on. Every student of Tibet would be interested.

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DIARY OF EVENTS

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

March 5th—Clairvoyance, Mrs. Stella Hughes.
Answers to Questions, Mr. W. H. Evans.

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

March 6th—Mr. T. Austin.

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 29th—Miss Coates.

OTHER ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, 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.

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

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

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

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

L.S.A. AND QUEST CLUB NOTES

BOOK THIS DATE

ON Thursday, March 28th, a meeting will be held at the Friends Meeting House, Euston Road, London, when Mrs. Helen Hughes will again give a demonstration of her fine powers of clairaudience. She will be supported by a prominent speaker, who will shortly be announced. Those who have heard Mrs. Hughes will look forward to a repetition of her former successes. It is by such demonstrations that comfort is brought to the mourner and refreshment to the weary in spirit. *Book this date.*

A PSYCHOMETRIC PROBLEM

Recently, I gave an account of a proxy sitting with Mrs. Vaughan, in which the only means of contact was the name of my friend, written on a piece of paper. As stated, despite the fact that I knew nothing about what was wrong, the diagnosis was remarkably accurate. This arouses one's interest, for, in psychometric work, it is usually necessary to give something to the Sensitive which has not been handled by anyone except the one requiring the reading. Any handling of an article by another introduces an element of confusion and makes it almost impossible for the Medium to give a correct reading.

In this case it was my handwriting, and one would naturally expect that my conditions would be in evidence in the reading; but no, they were not. How were the influences separated so that the line of recognition between Sensitive and the absent patient was clear? The discrimination between the influences is very remarkable.

One of the difficulties in giving successful psychometry is this fine discrimination which enables the Sensitive to disentangle the fundamental influences of a sitter from the surface impressions in his mind. Much of the error in psychometric reading is due to this lack of discrimination, the Sensitive merely reflecting and giving back the secret wishes and desires of his sitter. Many have been led astray and have been on the look-out for happenings which never occur. Getting to the fundamentals of life is indeed the great need in all psychometric work, and when a Sensitive

can, as in the case of Mrs. Vaughan, successfully disentangle the lines of influence and get the right one and follow it, it shows a very fine development. There are many philosophical speculations arising from this, but there is no space for them in these notes.

DEVOTIONAL HEALING GROUPS

Recently we were asked to offer prayer for a dog that was very ill. The appeal set me thinking. Why not a prayer group for animals? All life is one, and God thinks of *all* creation and not merely of a part. It would be of interest to know whether any of our readers would like to make use of this method of help for their dumb friends. Tell me what you think about it.

Healing Groups are held 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. Special Obsession Group, Saturdays, 3-3.30. Sitters for any of these groups are always welcome. Come and pray for the sick and needy. "Inasmuch as ye have done unto the least of these, ye have done unto me." Write for particulars to me at this office. W. H. EVANS.

"ONLY GOD I SAW"

MR. G. KENYON ROGERS, of Letchworth, writes as follows:

I was greatly interested in the article in *LIGHT* of the 3rd January, entitled "Unity of Consciousness," the more so as I am at the moment reading my first book on *Sufism: Omar Khayyām and E. Fitzgerald*, by C. H. A. Bjerregaard.

Until I had read it, I was by no means aware how much it has in common with much of the deeper implications and teachings of Spiritualism.

In addition to the "Unity of Consciousness" mentioned in your article, much is made of the presence of God in everything around us, reminding me of our poet's words, "God is in every mind," the universal, all-pervading Spirit.

As an example of this, I have ventured to send you an extract from a Sufi poet from the book I have before me, thinking that it may be of interest.

A SUFI POEM

In the market, in the cloister—only God I saw.
In the valley and on the mountain—only God I saw.
Him I have seen beside oft in tribulation;
In favour and in fortune—only God I saw.
In prayer and in fasting, in praise and contemplation,
In the religion of the Prophet—only God I saw.
Neither soul nor body, accident nor substance,
Qualities nor causes—only God I saw.
I opened mine eyes, and by the light of His face
around me,
In all the eyes discovered—only God I saw.
Like a candle I was melting in His fire;
Amidst the flames outflashing—only God I saw.
Myself with mine own eyes, I saw most clearly,
But when I looked with God's eyes—only God I saw.
I passed away into nothingness, I vanished,
And lo, I was All-living—and only God I saw.

BABA KUH OF SHIRAZ.

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Friday, March 8th, at 5 p.m.—

Miss JACQUELINE.

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SUNDAY, MARCH 3rd, 1935

11 a.m.—Miss Petronella Nell Clairvoyant: Mr. Thomas Wyatt

6.30 p.m.—Mrs. St. Clair Stobart Clairvoyante: Mrs. Annie Johnson

Sunday, March 10th, at 11 a.m.

Clairvoyant: Mr. R. E. Cockersell

Miss ESTELLE STEAD

Sunday, March 10th, at 6.30 p.m.

Clairvoyante: Mrs. Helen Spiers

Mr. R. Dimsdale Stocker

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OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.

Monday, March 4th—Speaker: Miss Eddison

Clairvoyant: Mr. Thomas Wyatt

Wednesday, March 6th—Speaker: Mr. Harold Sharp

Clairvoyant: Mr. R. E. Cockersell

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.

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Mar. 6th. 2.30. Mr. Wyatt.

6.30. Miss Jacqueline.

Mar. 13th. 2.30. Miss Lily Thomas.

6.30. Mr. R. E. Cockersell

Private Sitzings by Appointment.

Monday, March 4th, at 8.30 p.m.—

Mrs. HELEN SPIERS, Demonstration of Clairvoyance—Silver Collection.

Tuesday, March 5th, at 7.30 p.m.—

Mr. GEORGE DAISLEY, Demonstration of Psychometry—Members, Silver Collection. Non-Members, 1/-

Saturday, March 9th, at 7.15 p.m.—

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Sun., March 10th. Speaker: Mr. FRED MONTAGUE
Clairvoyante: Mrs. STELLA HUGHES.

For particulars of weekday activities at Headquarters,
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FRIDAY, March 1st, at 8 p.m.

Lecture by Mr. HORACE LEAF.

Subject: "The Human Mind, Normal and Supernormal."
(Silver Collection taken on entry)

SUNDAY, March 3rd, 11 a.m.—Mr. T. W. ELLA.

6.30 p.m.—Dr. W. J. VANSTONE.

WEDNESDAY, March 6th, at 7.30 p.m.

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Tuesday, March 5th, at 8 p.m.

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Subject: "The Mental Plane"

Wednesday, March 6th, at 3 p.m. Mrs. GARLAND.

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LETTERS TO THE EDITOR

(Continued from page 135)

"HAUNTED WOMAN," AUTHOR'S REPLY

Sir,—My attention has been drawn to G. C. MacIntyre's letter in your issue of the 14th February. Miss MacIntyre is very obscure in her reference to what I must assume is my play and preface, which were published under the title of *Haunted Woman*. Now, Miss MacIntyre has made two errors in her letter; the first is an error of omission and the second of commission.

Miss MacIntyre omits to state that she at one time co-operated with me in an organisation which was opposed to the claims of Mrs. Eddy's followers. This fact Miss MacIntyre should have stated, because the omission gives a false atmosphere to her whole letter.

Miss MacIntyre's error of commission lies in the statement that "The Francis Mott Company are recorded as having printed an apology for publishing *No More Tears*." This, I am very much afraid, is a mis-statement, which it is difficult to comprehend except as an attempt on Miss MacIntyre's part to curry favour with Spiritualists. My firm certainly did not apologise for publishing a book on Spiritualism, and the reaction of Spiritualists to our foreword to *No More Tears* has been one of sympathetic approval.

The rest of Miss MacIntyre's letter consists of her own opinions, with the exception, perhaps, of the claim that the charges against Mrs. Eddy have been dismissed legally. To my knowledge no action has ever been fought in any court of law to defend Mrs. Eddy's character. Perhaps Miss MacIntyre will give us chapter and verse for her statement.

Mrs. Eddy was a very able woman and a very plausible one, but she was also indisputably a woman with an ambition that overstrained her morality.

Anyone who cares to investigate the facts can find that she plagiarised shamelessly from Carlyle, Ruskin, and others, and that she admitted herself that she "got it from Quimby." In regard to Mrs. Eddy, I reason as follows: If I were ill, and a man gave me a pill which cured me, I should be grateful to that man. But if later on I discovered that my benefactor had really stolen the pill, then I should be justified in unmasking the thief because, should I be ill again, there would be no certainty that the illegitimate purveyor of pills could repeat his dose. I know the world at large loves to be fooled, and prefers to deal with each problem symptomatically, but to my way of thinking such problems can only be dealt with on principle, and that is just how I have dealt with Mrs. Eddy.

FRANCIS J. MOTT.

THE "MARIE CELESTE"

Sir,—In *Chambers's Journal* of July, 1926, there appeared a yarn, "The Truth About 'Marie Celeste'," under the pen name of Lee Kaye. He wrote that an old cook, by the name of Mr. Pemberton, was alive and knew all about the "Marie Celeste" incident, as he was there. But the yarn was so full of false statements that *Lloyd's Shipping List* of the same month came in and blew the story to bits by giving quotations from their shipping reports about the "Marie Celeste." Later on, Mr. Lee Kaye, who appeared as Mr. Laurence Keating, got a book published in London entitled *The Great "Marie Celeste" Hoax*. The material was that of the 1926 *Chambers's Journal*, brought somewhat into line with *Lloyd's* criticisms, but Mr. Pemberton was still "alive."

This being so, the C.I.D. of Scotland Yard got busy, but the author could not produce the cook, and to save his face, inserted dud advertisements in several papers appealing to Mr. Pemberton to come forth. But no

Mr. Pemberton came forth. The publishers withdrew the book, and put the blame on their reader for recommending such dud stuff.

If your readers wish the best book on the matter, *The Rhyme of the "Marie Celeste,"* by Hamish MacHuisdean, is the first, as an appendix gives chunks of official facts. The next best book is *A Great Sea Mystery—the True Story of the "Marie Celeste,"* by J. G. Lockhart (Phillip Allan & Co., Ltd., London); but this work was severely handled in the *Nautical Magazine* of October, 1927. Another good version appeared in the *British Journal of Astrology*, September, 1926.

W. AITCHISON (Col).

West Regent St., Glasgow.

CHAIN OF INTERMEDIARIES

Sir,—In reference to the scripts received by Miss Cummins and Miss Edith Harper's explanation (in *LIGHT*, January 31st) as to how these communications are conveyed through a chain of intermediaries coming down the centuries, I would like to offer an explanation which I received from one of my guides.

"My child, the one you name Azriel will not at this time pour out his influence upon you direct, but upon us who have learnt through many years to dwell in the presence of such beings of holiness as Azriel has become. Upon us will he exert his influence and thought, and we will in turn reflect it upon you. Such wisdom as belongs to Azriel would be incomprehensible to you were you to receive it direct from him, but you will not only understand it, but will find it is already part of your interior knowledge when you receive it in this manner of writing through us. We will, in a sense, filter it for you as the knowledge passes from Azriel to you through minds of varying degrees of comprehension."

W. ADAIR ROBERTS.

"LOVE BEYOND THE VEIL"

Sir,—I have read a book called *Love Beyond The Veil* with very great interest, as I knew the people concerned and can vouch for the truth of it all. The book as been published some time now, but that does not take from its value, psychically. It contains some rather extraordinary evidence and ideas. Our outlook is so narrow that these flashes of light from the Beyond must make one think and realize that the facets of God's diamonds sparkle in colours far beyond our imagination. The book is well worth the small amount it costs, as it adds so very greatly to our understanding of Life and Love.

ETHEL G. RADCLIFFE.

ROMAN OR JEWISH?

Sir,—In your issue of December 13th, on page 764, at the beginning of the third paragraph from the end, the Rev. James Blake states: "For the Roman soldiers on watch." Surely this is a mistake and should be: "For the Jewish soldiers on watch"? For if one reads the Gospels as written in both the Authorised and Revised Versions, one sees that Pilate refused to give the Pharisees a Roman watch, reminding them that they had their own.

MARTIN BEHRENS.

Y.M.C.A., Jerusalem, Palestine.



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