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PRICE TWOPENCE

THE RETURN OF HENRY BOYCE

MESSAGES THAT CANNOT BE EXPLAINED BY TELEPATHY

By E. B. GIBBES

I HAVE been fortunate in being closely associated with the psychic writings of Miss Geraldine Cummins. I use the term fortunate because I believe her powers—in their particular line—to be unique.

As is well known, Miss Cummins is the writer of three published volumes which supplement the Epistles and the Acts of the Apostles. They are called: *The Scripts of Cleophas, Paul in Athens*, and *The Great Days of Ephesus*. In addition to these three books, she is the writer of a series of essays dealing with the after-life, which purport to be communicated by the late F. H. W. Myers. These are published under the title of *The Road to Immortality*.

I shall take you back to a case, very evidential of survival, which occurred as long ago as 1924. A brief summary of this appears in *The Road to Immortality* (pages 163-4).

This record completely eliminates subconscious intervention, mind-reading and telepathy. The information given, and subsequently verified, was certainly not in the minds of anyone present at the time of writing, or even in the minds of anyone known to them, a fact that must always be taken into consideration. Neither can it be attributed to unconscious clairvoyance, for there was no link or influence of any kind whatsoever to draw this entity to Miss Cummins, or to those with her.

Incidentally, this case illustrates how the conscious and not the subconscious mind of the Sensitive intervened and played havoc with what subsequently transpired to be a remarkably evidential case. This intervention turned the communication into what might have been condemned as a false message.

On November 18th, 1924, Miss Cummins and I were invited to the house of Captain and Mrs. R. They were friends of mine; she had not previously met them. They were anxious to see what results would be obtained from her association with them. In order to induce a state of mental tranquility and calmness, Miss Cummins places her left hand over her eyes, resting her elbow on the table. The right hand, holding a pencil, lies on a block of foolscap paper. After a few moments, "Astor" or another of her guides, writes his name and announces the presence of others. On

this occasion "Astor" wrote:—"There is someone here, newly dead I think, anxious to get a message through, he has only just passed over and has still his astral envelope about him."

At this point the writing changed, and after some difficulty the name "Henry Bois" was given and the address "Highfield, Horswich, England."

"Tell my wife I am alive," the message continued, "and will be waiting for her. I am in dimness, but don't tell her that. I feel this is only the beginning, I have faith. I know I shall find heaven and my God eventually."

IMPORTANT MIND CONFLICT

There seemed to be some obstruction in the manner in which the name "Bois" was written. But, as this difficulty is a well-known stumbling block in Psychical Research, I attached no special importance to it. Later, it will be seen that this conflict with the mind played a very important part.

When I told her of the message of "Henry Bois," Miss Cummins at once jumped to the conclusion that the communication emanated from her subconscious mind. She informed me that she had met a Mr. Henry Bois. He is in fact now known to many interested in Psychical Research. Nevertheless, by means of the A.B.C. Timetable, I discovered that there was a town in Cheshire, called Horswich. (I must mention that this name is fictitious.) So far as we could remember, neither she nor I had ever heard of it. I wrote to the Postmaster. On November 28th he replied that "he had made enquiries from all the postmen in the district but he was sorry he could not help me to find Mr. Henry Bois." For the time I let it go at that, believing that dramatisation by the subconscious mind accounted for what had been written.

On December 13th following, Miss Cummins and I were experimenting at the Ouija Board. She was blindfolded, and I was watching and recording the words spelt out. At first the communication consisted of a few disjointed words from "Astor," showing annoyance at the bandage. Then followed the words—"Let me talk. Henry Bois; my wife, help me, write, pencil." E.B.G.: Can you give the name of a place you know? "Horswich." E.B.G.: I want the name of the house or street. "Highfield, message, my wife, love,"

All this was spelled out slowly. I then removed the scarf and the communication proceeded rapidly:—

"Give my wife my love; give it to her, will you, please?" (If I can. Tell me, do you remember when you died?). "November. Will you give my message? My love, and I am alive. Tell her that." (If I can find the right address). "Highfield, Highfield Road." (Is your name really Henry Bois?) "Yes, Bois." (I wrote to Horswich, in Cheshire. Is that right?). "Horswich, Scotland. I am confused. Please find my wife. Let her know I am alive. She thinks I am dead. I am not dead at all. I feel so clear now. My memory is muddled still, but I can think, and I have no pain at all. She may not believe or consider it is really true. How did I succeed in getting back to earth? I don't really grasp what this means. I saw you in a whirl of mist; it is clearer to-night." (You remember speaking to us on a previous occasion?). "A lot of shapes were near me then, but when I saw the light* I went straight for it. I didn't care. I wasn't frightened. I just wanted light to see, to know what had happened."

The word "Scotland" came as a surprise. On referring again to the time-table, I discovered the existence of a town of a similar name, which I had not noticed before. I delayed applying to this district for a few days. Strangely enough, on December 17th, I received voluntary information from the Postmaster at Horswich, in Cheshire. Referring to my enquiry for the name of Bois, he informed me that a Mr. and Mrs. Boyce lived at Heathfield Road, Horswich, Scotland. The name spelt by the Postmaster was *Boyce*.

Subsequent enquiries at Horswich, in Scotland, however, elicited a curt reply to the effect that "their name was not Boyce, but Boyes, and that they had never had a Henry in the family." It appeared that I was once more on a false trail.

So, as Miss Cummins was occupied with other work, I put the whole matter aside. As a result of further study of supernormal writing, it occurred to me, some months later, that, if communications were made to some extent phonetically, a mistake might have occurred in the spelling of this name, owing to Miss Cummins' conscious connection with it. If this were so, it was quite possible that the name should have been spelled "Boyce" and not "Bois," the pronunciation of these two names being the same.

Therefore, on September 13th, 1925, I applied again to the Postmaster at Horswich, in Cheshire, asking if a Mr. Henry Boyce lived in any house or road by name of Highfield. His reply, dated the next day, was to the effect that Mr. H. Boyce lived at 2 Highfield Road,

* It appears that all Sensitives have a psychic "light."

Horswich. It seemed that the mystery was solved. I wrote to that address the following day and received a reply by return from the widow of Henry Boyce, stating that her husband had died on November 13th, 1924.

Two weeks after the incident in question, F. W. H. Myers made a spontaneous allusion to the fact that someone else was trying to speak at the time when he made his first attempt to communicate with us. He stated that this other entity "had failed to get his name through properly." This was strictly against the expressed views of Miss Cummins, who had completely turned down the original message of Henry Bois as being due to the intervention of her subconscious mind. The idea that there had been any mistake regarding the spelling had occurred to neither of us.

THE TELEPATHIC THEORY

In looking back, I blame myself for not following up sooner the hint given by Myers and by the Postmaster. My excuse must be that I was not, then, very experienced in Psychical Research, and I had the tendency to attribute everything to the subconscious or telepathic theory.

I may mention that, after studying psychic phenomena for years, I have come to the conclusion that these theories play a very minor part in communications between the living and the so-called dead. In these records I fail to see any indication of telepathy, thought-reading, or subconscious invention. One can speculate on the possibility of the widow's thoughts being picked up by Miss Cummins while in a condition of semi-trance. But I think, if this case were thoroughly analysed, that would be considered a remote conclusion at which to arrive. It must be remembered that there was no link whatsoever between the widow, Miss Cummins, or myself. It seems, therefore, hardly probable that the mind of the psychic would wander into the mind of a woman unknown to her, and insistently urge that she (the woman) be told of a fact which she herself could not accept. For it transpired that the widow refused to believe in the continued survival of her husband.

It is reasonable to postulate that this case can only be accounted for by the spirit-hypothesis. What is more natural than that a discarnate entity actually saw Miss Cummins' psychic "light" and "went straight for it"? He identified himself as regards his name and address, and what followed seems quite comprehensible. Hearing that his first effort had failed, and in his anxiety to get a message through to his wife, he may have accidentally, as it were, recollected the name of the other town in Scotland. In a flash, this thought was communicated to the brain of the Sensitive. In fact, he would seem to confirm this view when he quickly followed up the word "Scotland" by the remark that he was "confused." Perhaps he realised this slip but was powerless to stop it. This is probably an example of *unintentional thought transference* (from the dead to the living), of a kind that may often account for misrepresentation, for which the Intermediary or Medium gets the blame.

[From a paper read by Miss E. B. Gibbes at the International Institute for Psychical Research, London, on Friday evening of last week, March 8th].

LAW AND SPIRITUAL HEALING

A deputation from the Spiritualists' National Union, which waited on the Parliamentary Committee of the Medicines and Surgical Appliances (Advertisement) Bill at the House of Commons on Monday this week, was assured that the Bill was not intended to prevent healing as practised by religious organisations.

The Committee promised to consult their lawyers with a view to the preparation of amendments providing for the exemption of properly constituted Spiritualistic Societies from the restrictions proposed in the Bill.

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PHANTOM GUIDES

By H. W. SETON-KARR

I WAS an undergraduate at Oriel College, Oxford. In the summer of 1878, I was staying with my relations at Campfer, in the Engadine, in Switzerland. I had made several mountain ascents, and I determined to tackle the Bernina, the highest mountain of the Rhaetian Alps (13,294 feet). I engaged two of the best guides from Pontresina, named Hans Grass the younger and Michael Coray.

On Thursday, August 1st, we started from Pontresina, and spent the night at the new Boval Shelter of the Swiss Alpine Club, being the first party to use it, and left early the next morning, at 2 a.m., for the difficult ascent.

Passing under the Festung, we arrived at four o'clock on the huge terraces of *névé* which descend from Piz Bellavista. We took the usual route due west to the Crastaguzza saddle, crossed the Pirnkessel and reached the foot of the *arrête* at 6.30, and attained the summit of the Bernina at 9.30.

So far, the weather had been clear. Suddenly, however, dense clouds formed and a storm came up from the south, obscuring everything and almost blowing us off the *arrête* on to the Tschierva Glacier below. I knew by compass the general direction we should take, but the two guides refused to proceed and we dug a hole in the snow, where we spent the next fifteen hours.

The guides had now completely lost their bearings in the raging snowstorm, and thought we were on the south, or Italian side of the mountain. We were in reality, without knowing it, descending the great Morteratch Icefall, considered impassable. At this moment, I saw through the mist and whirling snow two figures like Alpine guides, about one hundred yards distant, who seemed to be beckoning to us, and I called the attention of my two guides to them. My guides made no remark. As I gazed at the figures through the driving snow, they seemed to disappear. We followed in the direction in which we had seen the figures, and ultimately got clear of the *bergshrunds*, and the clouds broke.

Presently, we saw the Boval Hut below us and numerous small fires burning. Nearly all the guides in the Engadine had assembled ready to start at day-break to search for us. Others were ready on the Italian side. A great shout went up, and I was carried into the hut.

At the mouth of the valley, Parnell, the Irish leader, was waiting with a carriage to take me to Pontresina.

My last point is this. The day following our disappearance or non-return, a friend of my family, the late Rev. E. W. Moore, of Wimbledon, caused prayers for us to be said in all the churches and most of the hotels. If this had anything to do with the spectral figures who guided us, I, of course, cannot say, but many people thought it had.

BOOKS FOR BRAZIL

A very interesting letter comes from Mr. H. W. Glanvill, proprietor of *The Times of Brazil*, described as "The newspaper for English-speaking people." He is a reader of *LIGHT* and, as a means of spreading the knowledge that has come to him, he has got together a collection of books on Spiritualism, which he lends out to those who are interested. He is anxious to add to his library, but finds it difficult, in view of present financial restrictions, to make purchases in the ordinary way, and suggests that some kind-hearted readers of *LIGHT* might care to present to him psychic books for which they have no further use. He intends to buy books as and when he can, and says: "Some day I hope to have a really good library." If any reader would care to help, the address is: Mr. H. W. Glanvill, *Times of Brazil*, Sao Paulo, Brazil.

THE INNER VOICE

By M. L. CADELL

THE Direct Voice is much under discussion at the present time. I personally have been fortunate in hearing my communicator's own characteristic voice at my sittings with Mrs. Osborne Leonard, and on one occasion with the Misses Moore. Anyone in the room at the time could hear what I hear.

The Inner Voice I have only heard on two occasions. The first time in May, 1918, while walking through a quiet street. Our son, a young soldier, was in France at this time, in what was supposed to be a quiet sector. Suddenly, inside my head, but quite clearly, I heard my son's voice. "I'm all *right*, Mother, I'm all *right*." The accent was on "*right*." He spoke anxiously, almost scoldingly, much as he used to do when he thought I fussed or was unnecessarily anxious. The same words and tone of expression were repeated at intervals all that day, and more faintly on the next.

Four hours after I first heard the voice, a telegram came: "Wounded and missing." It was eight months before absolutely definite proof reached us of the date and place of his death. For many months the words gave me hope that this was a case of telepathy from the living. Afterwards I saw the true interpretation. All was well with him. I was reminded of this recently by a paragraph in *LIGHT*, where exactly the same words were used to a woman who saw her son during the night following his death in battle.

The second occasion of my hearing the Inner Voice was on the second anniversary of my son's death. It took the form of a little tune. It was clear, and yet seemed to come from very far off. These were the words: "Where all is peace and joy and love." The tune was not unlike one of our ancient Scottish paraphrases in its rhythm; but I have hunted in vain for the tune or words. They were sung over and over at intervals during that day and during the next day, only more faintly. It helped me greatly, as I had dreaded this anniversary.

On no other occasion since have I ever experienced anything of the same nature. I have noticed that the methods of communication have been, in my case, of such varied types that it is unlikely that I shall hear the Inner Voice again.

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THE PRICE WE PAY

"A MESSAGE TO THE NEUROTIC WORLD"

Review by H. F. PREVOST BATTERSBY

THE name of Dr. Francis Völgyesi is known to every clinic in Europe where the malady which is racking Western civilization is studied. He is one of a group of men who have followed the lead of Charles Lafenauer in regarding an ever-increasing neurosis as the profoundest threat to the white man's world-ascendency.

Close on 20,000 "nerve-patients" have passed through his private consulting room, and his aim in the present volume* has been "to extract and condense from the enormous material at my disposal the little I am able to give within the limits of so small a work."

It may seem little, but it is uncommonly definite. "A moderate degree of neurosis," he says, "has got the whole of humanity in its grip. But in its more serious form it is beginning to assume the character of a common destructive disease."

In the course of adaptation to the increasing demands of modern life, the nervous system has had to undergo the biggest strain. "No other organ was compelled to keep pace with evolution at such a speed . . . Neuroses are, therefore, a direct corollary and a natural consequence of spiritual evolution based on the laws of nature."

Hence the inner forces concealed in our nerves are really the most sacred inheritance of the modern man. "Our ancestors survived while the weak perished by the million; peoples, races and empires disappeared from the scene of history because the eternal law of evolution strained their nervous system to breaking-point."

Culture and civilization are thus the cause of neurosis, and, says the author, "It is to reverse cause and effect to maintain that the sufferings provoked by the world war were the cause of this terrible disease of the European spirit . . . It was not the war that caused nervous troubles in general, but vice versa. . . . The world war was an outburst of the European people's morbid nervousness, which developed into collective insanity."

All diseases, he points out, are composed of two parts—an organic and a psychic; and every disease and illness not only attacks the peripheral organs, but leaves ineffaceable traces on "the organs of the soul," the cerebral nervous system; which "with its fourteen billion nerve-cells is a sphere so vast and of such importance to scientific investigation, that the work of generations will be needed to make up for what has so far been neglected in this respect."

"Neuroses," he continues, "form a type of epidemic. They cause more suffering and destruction than the most violent epidemics of olden times. Nervousness is the cancer of the human soul, the ruin of human happiness . . . It is evident that everything depends on our nerves. The problem of human existence is bound up with that of the harmony of souls . . . Therefore, if we wish to attain peace, either in our own souls or in the soul of the world, we must wage war on morbid nervousness."

One striking proof of increasing morbidity is the popularity of self-slaughter.

In Budapest, with an adult population of about 300,000, there were 24,000 suicides or attempted suicides in three years. In the United States, where every twenty-second individual is a subject for mental treatment, there are 150,000 suicides annually.

The "rescue" of suicides, remarks the author, must not start by dragging them out of the water, but

by the remodelling of the mentality of the existing generation, and an entirely different fundamental basis for the training of the future.

And in what direction must be the change? "Psychology," he says, "based on natural science, has only recently begun to progress from the cross-roads of religious contemplation and experimental science. . . . But one thing is obvious even to the layman of to-day: the fact that modern hypnotism and suggestion are the fundamental basis and the axis of all psychology. Without their assistance, it would be impossible to-day to imagine normal psychology, psycho-pathology, or psycho-therapy."

But he is careful to point out that nervousness is an advantage as well as a drawback, and that many a man owes the greatest successes of his life to an inner nervous unrest, or even to a grave nervous disease.

"Every valuable individual possessing a hyper-sensitive nervous system is highly-strung. Nervousness is one of the inevitable accessories of spiritual wealth."

Lombroso explained the large number of nervous complaints amongst the Jews as a consequence of their intellectual and material successes.

Therefore, adjures the author: "'Nervous' man, when thou art lamenting over thy trouble, remember that thou art only paying the legitimate tax on thy inheritance, thy great spiritual treasure of an elaborate nervous system."

BASIC SOURCE OF TROUBLE

That is the hopeful key-note of his message, though perhaps hopeful is too elate a word, since he gives these as the basic source of our trouble:

"1. Modern nervous man cannot, does not try or want to adapt himself to the demands of life and common sense."

"2. The soul of modern man has been infected with hatred from childhood, instead of being educated in love and patience."

"3. Apart from his technical knowledge, the modern Westerner is distressingly untutored, uneducated, and uninformed in the sphere of real culture and self-discipline."

One is obliged from lack of space to leave out altogether the closely-reasoned solid centre of the book, with its profound medical knowledge and ardent humanity; it is so varied, so intricate, as to defy any sort of condensation.

Also it is one of the later chapters that has for Spiritualists a more direct appeal, since Dr. Völgyesi turns in despair from European restlessness to the cultured calm of the East. "In the West, there is practically nobody who is not potentially nervous. Among Eastern natives, on the contrary, it is almost impossible to find even one who is nervous in the European sense of the word."

"It is," he says, "an extremely striking fact that the cult of the essence of the human soul, its discipline and cure, which reached such a high degree of development in the East, remained foreign to the West for thousands of years."

We were interested in Eastern mythology and Eastern fables, but the strange and mystic cult of the soul could not take root with us.

It was Deussen who, having studied its ancient philosophical doctrines for thirty-five years, declared that the Veda and its commentaries held the most profound gems of human thought, and a philosophy more enlightened than any Europe had devised.

And there may be truth in Mahatma Arkaya's remark that "much have the Europeans learned from us, but few of them have learned from us how to think," and also in his statement that the European soul is

* A MESSAGE TO THE NEUROTIC WORLD, by Dr. Francis Völgyesi. Translated from the Hungarian by Mr. Barnard Balogh. London. Hutchinson & Co., 1935, 12/6.

Mrs. ESTELLE ROBERTS

INTERESTING information regarding Mrs. Estelle Roberts is given in *Red Cloud's Journal* (March), which is edited by her daughter, Mrs. I. E. Boutcher.

"We have heard it has been rumoured in several quarters," Mrs. Boutcher writes, "that Red Cloud is leaving Mrs. Estelle Roberts. This is not true. When, some months ago, Red Cloud foretold that Delalah would at times control Mrs. Roberts he was asked if that meant he would be leaving us, he emphatically replied he would not, and that the new guide would work in conjunction with him at the Wimbledon house."

During the month of February, it appears Mrs. Roberts contracted a chill which kept her at home for some days and involved the cancellation of some of her engagements, including one for a trance address at Caxton Hall.

In an interesting article headed "I Interview Estelle Roberts," Mrs. Boutcher writes that the chief difficulty in front of those who come seeking an interview with her is "their inability to pin her down to one line of thought for more than a few seconds at a time," which is in strong contrast to the "tenacity with which she holds on to and forces home her points" when she gives platform clairvoyance.

"Having become accustomed to her rapid fire of conversation," Mrs. Boutcher continues, "it soon becomes apparent that at heart Estelle Roberts is a very humble woman. Leaving school at a very early age she has since had little or no time to study. Red Cloud has told us that her first husband, a man of education, has given up his life in the spheres to help his wife in her education and Red Cloud with his English pronunciation. I think the charm of her personality lies in the fact that she is a woman of the people; she has known what it means to feel hungry; she has known the utter despair and hopelessness of widowhood with little children to rear and no income other than that which she could earn. Only such experiences can make such an understanding character. Therein lies her appeal to the masses."

THE FACE ON THE WALL

CONSIDERABLE interest has been aroused by Dr. Nandor Fodor's article, "The Face on the Wall," in *LIGHT*, February 28th. Regarding the portrait of Dean Vaughan on the wall of Llandaff Cathedral, a fortnight after his death, thirty-seven years ago, the *South Wales Echo and Evening Express*, of Cardiff, regretfully find a fly in the ointment. As will be remembered, the strangest feature of the case was the initials D.V. embedded in the "texture" of the design. It is here that the Cardiff paper sees the fault. "Dean Vaughan's initial was not 'D.'," it says, "his name was Charles John. I have seen letters from him, for he was a famous divine, and he always signed himself Chas. J. Vaughan, or just C. J. Vaughan. I am sorry, but these are the facts."

Well, the *South Wales Echo and Evening Express* is very nice about all this (it writes of *LIGHT* that "it is to Spiritualism what NATURE is to science"), but we fail to see how far the statement affects the case. After all, no one said that Dean Vaughan wrote a letter from the dead on the wall. Dr. Fodor's article makes it clear that it appears as if by design an identification mark had been worked into the portrait. To the Church and the church-goers he was *Dean Vaughan* and not Charles John; and "D.V." was therefore more appropriate than "Ch. J.," against which an economy in effort might also well militate.

In *The People* (March 10th), it is stated that Scotland Yard is preparing for a "round-up" of fortune-tellers in the West End of London, who are said to be unusually numerous.

KEY THAT DISAPPEARED

YORKSHIRE DOCTOR'S STORY OF SPIRIT INTERVENTION

DR. JOHN J. BELL, F.R.C.S., of Bradford, in an interview in the *Sunday Sun*, Newcastle, tells the following remarkable story of spirit intervention:

"I have a slender steel key of the kind which locks the motion of a motor car and without which a car cannot be started. It was one a friend of mine used for his car and which he must have used when he left his garage at his home one day to drive down to his business office at Bradford, and which on arrival there he took from its lock and placed in his pocket.

"When time came for him to return he could not find the key, despite the most rigorous search of his clothing, his office, the corridors, and the upholstery of the car itself. An engineer managed to effect the purpose of the key with a penknife, and the owner drove his wife home.

"On their arrival there the wife went upstairs and the first object she saw on the very centre of the bedspread was the missing key, which the motorist most assuredly must have had on his arrival at his office in Bradford, for he could not have started his car from home in the morning without it.

"Their son was at the house with his wife on a visit and had intended using that car that night. He was interested in the matter of the key and went down and made a close inspection of the car. On examining the right front wheel he found that all five studs were unscrewed to the last turn, which meant that if any one of these had given out on the return from the office a serious accident would have occurred.

"A fortnight afterwards at a sitting of the circle of psychic investigation, it was revealed through the Medium that the key had been apported to preserve the owner from danger. Such an accident might have occurred but for the fact that, having his wife with him, he drove more slowly and carefully than usual.

"What is the explanation? It is simply this as I see it: The transmission of material through material by psychic force. I have no doubt about it, but would be pleased to receive any other explanation."

APPORTS RULED OUT OF COURT

AS reported in *LIGHT* last week, judgment in the case of the legal documents apported in a seance with Lajos Pap, the famous Hungarian Medium, was reserved for March 2nd. On that date it was duly delivered by Judge Kartal, ordering Dr. Chengery Pap, in whose laboratory the seance took place, to return the papers to the legitimate owner in fifteen days. No hearings as regards the reality of apports were considered necessary as, according to the ruling, the ownership of the complainant is indisputable. It is admitted that it would be within the rights of the Court to declare the case one in which ownership has lapsed. But no such exception can be granted in favour of a psychic phenomenon. The plaintiff admits that science cannot explain these phenomena. In the circumstances, their occurrence cannot be made a matter of jurisdiction. It would be a rather dangerous experiment to give legal sanction to apports, the ruling says, for "it could undermine private property and it could lead to making someone destitute." It is true that both parties agreed that the matter should be settled by evidence as to the reality of the phenomenon; this, however, cannot be accepted as "legal compromise," for, according to the law, such is only binding on the Court as regards vital aspects of a case. The genuineness of apport phenomena is not a matter for jurisdiction at all.

Dr. Ujlari, on behalf of the defendant, appealed against the verdict. He holds that the very agreement of the parties to settle the dispute by proof should make the question of evidence of vital importance, the ordering of which the Judge should not have shirked.

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).

"PROFESSOR LOW'S CREED"

Sir,—If Professor Low has "studied acoustics more than any man in this country"—and we have his word for that—he should know that a fiddle-string vibrates simultaneously in halves, thirds, and along its entire length. This analogy should help him to accept other planes, co-existent with this one. Music certainly helps psychic vibrations, as those of us who know most about it have proved. No link is so potent between spirits in the body and those out of it. Professor Low may be "funny," but the statement is not; nor do we use it "to gloss over our mental limitations." It is a fact, and in calling it "funny" our critic reveals his own spiritual limitations, like many scientists whose education has been one-sided. The spirit-guides who endorse the fact may not be wrong just because Professor Low knows nothing of the nature of the vibrations on which they work. He believes that life goes on in another form, and that the man in the street can be convinced of this quite easily. Then why does he not tell him so? Men of his type are making the same mistakes as the clever fellows who built the Tower of Babel, and their efforts will be as fruitless unless they change their outlook. Heaven cannot be reached from earth alone. We have had too much apparatus and not enough spiritual vision.

FREDERIC H. WOOD.

"SPIRITUALISM AND POLITICS"

Sir,—Will you allow me to take part in the controversial subject raised in your recent leader of February 21st and commented upon by Mr. Harold Sharp.

You rightly call Mr. Sharp's letter sarcasm, but whilst I admit the sarcasm I feel Mr. Sharp is expounding the true feelings of very many Spiritualists. Forgive me if I bring in the personal element when I say that your phrase, "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," definitely applies to my own case, and I am sure I do not stand alone.

Previous to my knowledge of psychic matters I was, frankly, an agnostic, who looked upon religion as so much dope, with the result that I was divorced from all spiritual influence to what I believe to be the detriment of my own character. The deductions from the facts of Spiritualism have created in me entirely new values, although I now realise that they are all clearly implied in Christ's teaching. Such knowledge, when it comes, is like a vast spotlight showing a path which had previously been hidden in darkness.

The stage further in this knowledge is how to apply it to everyday life. True it is that no sooner is a label of any sort attached, than at once someone is ready to snipe; and accordingly those who have allied themselves to the cause which is nearer Christian philosophy than that of the older parties—one becomes a target. Let us then forget the particular "ism" and call it a desire to better the spiritual and material conditions of our fellow men, or, in much finer language: "Do unto others as ye would they should do unto us."

Now, the point where cleavage with your own policy must arise is that the older political parties owe their continued existence to a philosophy which is the negative of the one just quoted.

Can it be that my own experience is unique, but I find amongst the majority of my own dear well-nurtured friends a complete misunderstanding of the economic slavery which holds in its thralls millions of our fellow-men and women—not only the unemployed. These conditions are plainly due to a system of usury which, by its existence, must wax fat the few at the expense

of the many, and was plainly condemned by Christ. These same good (but ignorant) people still subscribe to a system which allows a very small percentage to live in comparative luxury whilst actually (not theoretically) millions are short of many of the decencies of life in a world of plenty. The point is that the system in question is accepted as *status quo*.

Is Christ's teaching to be considered as an excellent thing for Sundays (to use the expression of a friend), but kept out of everyday life, in which I include Business (with a capital B), or are we Spiritualists to do our utmost at the sacrifice of our personal interests to carry on till Christ's message is understood? It is not at the moment.

What man, if he is honest with himself, cannot recall daily evidence that the ordinary business world is living apart from spiritual values, and that is why the system is crumbling. Are we to accept the wisdom of Christ's teaching as inspired, or just relegate it to Sunday as advised by my kind but ignorant friend?

I trust this letter will come within the category of your subjects fit for publication. I often meant to write on similar lines, and your leader finally drew me.

J. D. HOSSACK.

[NOTE.—There is no necessary "cleavage" with our policy in what Mr. Hossack writes, our contention being that each individual should apply the implications of proved Survival according to his or her own conscience.—EDITOR].

"HAUNTED WOMAN"

Sir,—Mr. Mott has brought his desire for vindication (LIGHT, February 28th), down to the level of a personal attack, irrelevant of the principle involved. My protest was against the prevalent literary scourge of besmirching the characters of men and women, the "fruits" of whose lives should surely be the arbiters of the good or evil they have done, for "the same fountain does not give forth sweet waters and bitter." Incidentally, Mr. Mott, who has taken his whipping so badly, was the culprit cited in respect of such efforts.

"OMISSION." It is true that, with a small band of earnest workers, I upheld an Association whose prime object was to establish a model form of government, by which co-operative principles would eliminate individual ambition for place and power to the detriment of an organization's objective. With an influx of members, however, this particular Association proved powerless to enforce its co-operative principles, and my connection with it ceased more than ten years ago.

"CO-OPERATION." After my letter appeared in LIGHT, I was told that F. Mott, now blossomed into the publisher, was the same as one of the late members of the Association mentioned. My memory but faintly recalls his person, sorry as I am to appear so unappreciative, and the remembrance of it is more in connection with the optical trifles of his occupation, so often displayed at what, to me, seemed inopportune moments. I may, therefore, be pardoned for the "omission" at this date.

"LEGALLY." Full corroboration of this term can be had at the head-quarters of the Christian Science organization, Dartmouth House, Norfolk Street.

G. C. MACINTYRE.

MRS. EDDY AND QUIMBY

Sir,—In your issue of February 28th there appears a letter by Mr. Francis J. Mott in which he says that Mrs. Eddy admitted that she got Christian Science from Quimby. This statement is not correct. On page 379 of her book, *Miscellaneous Writings*, Mrs. Eddy writes: "It was after Mr. Quimby's death that I discovered, in 1866, the momentous facts relating to Mind and its superiority over matter, and named my discovery Christian Science." Mrs. Eddy's great ambition was to know God aright. Her life work was the demonstration of this knowledge for the benefit of mankind.

CHARLES W. TENNANT,

Christian Science Committee on Publication.

LETTERS TO THE EDITOR

(Continued from page 166)

ROMAN OR JEWISH

Sir,—In your February 28th issue, Mr. Martin Behrens, alluding to the story (Matthew xxvii, 62-66) of a guard at the sepulchre of Jesus, says that the guard consisted not of Roman but of Jewish soldiers. This interpretation cannot be maintained. As a learned critic (W. R. Cassels, *Supernatural Religion*, ed. 1902, p. 828, note) said years ago: "This, however, is opposed to the whole tenour of the story, and the suggestion is generally rejected." The fact is, criticism early perceived that the narrator's account of the action of the guard is opposed to all probability, if the guard was a Roman one; therefore, the reply was suggested that it was Jewish. That suggestion, however, is refuted by Matthew xxviii, 11-15, where it is said that the Jewish priests bribed the soldiers to tell a false story: "and if the Governor shall hear of this, we will persuade him and secure you." Clearly, this can mean only that the soldiers were Roman ones, subject to the discipline of the Roman army, and needing to be saved from its penalties. J. W. POYNTER.
106 Gillespie Rd., Highbury, London, N.5.

THE WATCH AT THE TOMB

Sir,—In your issue of February 28th, Mr. Martin Behrens says that if one reads the Gospels one sees that Pilate refused to give the Pharisees a Roman watch, reminding them that they had their own.

The verses in the old records are as follows (St. Matthew xxvii, 65): "Pilate said unto them, Ye have a watch; go your way, make it as sure as ye can." These are the words of the Authorised Version, translated in the reign of James I. without using any of the Codices since found like the Alexandrine Codex or the Sinaitic Codex.

Dr. James Moffatt, in his up-to-date translation, free of the errors made by the old translators, says: "Pilate said to them, 'Take a guard of soldiers; go and make it as secure as you can'."

In the Gospel of Nicodemus, chapter xiii, it is written: "There came some of the guard whom the Jews had begged of Pilate to guard the tomb of Jesus, that his Disciples might not come and steal Him." Later on, they refer to them as the guard of Pilate. Again, in the fragment of the Gospel of Peter, written in the second century, about the date of 150 A.D., and found in an Egyptian tomb about 1870 A.D., in chapter viii it is written: "The Elders were afraid and came to Pilate, beseeching him and saying, Deliver to us soldiers that we may guard His sepulchre for three days, lest His Disciples come and steal Him away, and the people suppose that he is risen from the dead. So Pilate delivered unto them Petronius, the Centurion, with soldiers to guard the tomb."

The above are extracts from the records handed down to us in the Churches. I could add a further extract, obtained from the testimony of Hermes, a boy companion of Jesus, who actually witnessed the crucifixion. This was given by Hermes through David Duguid on 29th June, 1875, and is to be found in the book called *Hafed*. "The Jews tried to bribe the poor soldiers who had guarded the tomb to say that, while they slept, the body of Jesus was taken away by His Disciples, knowing full well that it was death by the Roman law for a soldier to sleep while on guard." The implication here is that the soldiers were Roman and not a Jewish watch.

H. HOWARD HARRIS.

Coleridge Villa, Colyford, Devon.

LABORATORY EXPERIMENTS

Sir,—In LIGHT of February 28th, reference is made to a new departure in Psychic Research, in the opening of a laboratory to film the passing souls of animals and

insects. I cannot believe that Spiritualists wish this new suffering to be added to the defenceless dumb creatures. Cannot you make a protest against it? To film the souls, they must kill the animals, and probably they will kill them slowly. We constantly read in all the psychic papers about the horror surrounding a slaughter-house, and now they propose to start it themselves. After all, we believe that all life goes on. What matter if the individual animals survive or not? Why cause useless suffering? Surely something can be done to prevent it?

I trust you will forgive my troubling you, but I trust your influence will cause the plan to be abandoned. J. FEILDEN.

[NOTE.—We are informed that in the experiments at the International Institute for Psychical Research, insects, mice and frogs are involved, and that in all instances the success of the experiment demands instantaneous killing.—EDITOR].

MRS. M. H. WALLIS

Sir,—It was a special delight to find myself sitting next to Mrs. M. H. Wallis at the remarkable meeting in the Albert Hall, London, in celebration of the 63rd anniversary of the Marylebone Spiritualist Association. Mrs. Wallis, who is now eighty years of age and in fairly good health, her faculties unimpaired by advancing years, is beloved by all who know her. Her services as Medium and speaker to the cause of Spiritualism for 40 years were indeed meritorious; and the Marylebone Association are for ever indebted to her and her equally distinguished husband, Mr. E. W. Wallis, for their splendid co-operation during the early years of the work of the M.S.A., times which will never be forgotten by the few surviving members, including LEIGH HUNT.

COLOUR IN DREAMS

Sir,—In her letter about a new edition of her interesting book, *My Letters from Heaven* (LIGHT, January 24th), Winifred Graham says: "I believe dreams are nearly always quite colourless, like films." Is this so? I always dream in colour. Lately I attended a sort of dream fancy-dress ball. All the people, of every race and complexion, were in gorgeous clothes. If anyone passed behind a pillar or a piece of furniture he came out on the other side in a different colour and costume. The ornaments were fantastic and the jewels brilliant.

I took a great interest in the heavily gold-framed pictures round the hall. They were living; landscapes with cattle and sheep quietly moving about, browsing among waving grass and trees; or a fleet of fishing boats, really tossing on a stormy sea. If one looked a little time the picture gradually changed to a different scene.

Once I woke in consequence of laughing. I had been dreaming I was in a curious valley of stones, where large, handsomely patterned serpents crawled about. They all wore straw hats trimmed with blue ribbon.

In another kind of dream, which seems to be more mundane, I have an uncomfortable habit of attending fires. Not only the glow of the flames, but the firemen, the spectators, the night sky and the stars are all quite realistic. In these dreams I know roughly where the fire is—north, south, east or west of London. If at a distance, I seem to see the fire from a distance. Afterwards I have often found I had, apparently, been at a real fire. I recognise details from the reports and pictures in the papers next day or shortly afterwards. Usually I do not try to verify the dream, as, when awake, I do not care about seeing fires.

If most people dream in black and white it would be interesting to discover, if it were possible, what proportion dream in colour. Highgate.

S. M. BOWLEY.

Light

M.S.A. ANNIVERSARY

By LEIGH HUNT

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

THE ROAD TO CERTAINTY

WHEN (as recorded in LIGHT last week) Professor A. M. Low declared his belief that "life goes on in another form," and that "this the man in the street can believe quite easily," he said something which few scientists would have cared to say even twenty years ago.

We doubt whether, even yet, the "man in the street" can believe in survival "quite easily"; but it is certain that, in these days, science does not bar the way to belief as it did when Materialism was regarded as the scientist's inevitable creed. Even thirty years ago, Haeckel was accepted very generally as the spokesman of science, and he ruled out Survival on the ground that there was nothing in man which could survive. He found his philosophical unity in Matter, with Mind as a dependent emergent. When the body died, according to his melancholy "gospel," the man died, for the body was the man.

To-day the philosophical position has been almost completely reversed. Only a few of the old "die-hards" of Materialism adhere to Haeckel's dreary doctrine. The advance of science has made this well-nigh impossible by proving that Material itself is based on the Immaterial, that the atom—once thought of as an indestructible solid "brick"—can be resolved into invisible energy.

Some of our greatest scientists now say that Mind must be considered as the source, and Matter as being in some mysterious way a manifestation of Mind. Jeans even declares the necessity for postulating a Creator and a Creation. Thus the way has been cleared for a belief in the possibility of Survival—the *a priori* argument, indeed, now favours Survival instead of being against it, for if Mind precedes Matter, Mind can presumably exist apart from Matter.

So far it is possible to progress by studying what Professor Low describes as "the laws of evolution and matter." Philosophy can give Hope of Survival, but not Certainty.

Certainty can be obtained only along the lines of observation and experiment, and these are the lines adopted and commended by modern Spiritualism.

It does not follow, however, as is generally supposed, that the only evidence made available by experimental Spiritualism is that contained in messages purporting to come from the living "dead," who cannot be effectively cross-examined. Evidence can be obtained from living people who are able to

(Continued at foot of next column).

"WHAT an amazing scene! What an enormous assembly! What splendid organisation!" said a distinguished member of the audience to me as she took her seat on the platform of the Albert Hall at the meeting in celebration of the 63rd anniversary of the Marylebone Spiritualist Association.

And then my mind reverted to a small carpenter's shop in Harcourt Street, Marylebone, where, in the year 1887 (fifteen years after the M.S.A. was formed) an audience of forty was a crowded house!

I brushed aside the memories of those days, as the President of the M.S.A. (Mr. George Craze), together with the speakers and Mediums for the evening, were already in their positions, and the vast audience had started singing the opening hymn: "Praise my soul the King of Heaven."

The service (previously reported) then proceeded in unbroken sequence, each speaker and Medium being listened to with the closest attention, listeners manifestly restraining their desire to applaud as a further token of their appreciation of the eloquent speeches and remarkably successful clairvoyance they were privileged to hear and to witness.

As the audience dispersed, I had the opportunity of hearing many remarks, two of which I venture to quote: "What a wonderful gathering! And to think that many other Spiritualist societies were also holding their meetings at the same time." "Surely the daily papers will give a good notice of this meeting."

This last remark caused me to scan the next morning's papers more carefully than usual and, in one or two instances especially, quite a long and fair account of the meeting was given: "Even the ranks of Tuscany could scarce forbear to cheer!"

And yet it was merely a commemorative service of a Spiritualist Society inaugurated by my father and about a dozen friends sixty-three years ago.

This is no place again to recall the years of hard, continued work, carried out in the face of bitter opposition and unyielding prejudice, but I refer to it now in a spirit of great thankfulness that such work has resulted in bringing to the fore the noble truths of Spiritualism in so fitting a manner, and before such vast concourses of people, whose interest and appreciation must give a further zest to the workers in this modern movement which stands for the spiritual upliftment of the race.

(Continued from previous column).

use their consciousness apart from their physical bodies—such people, for instance, as Mr. William Gerhardt, the novelist, who recently described his out-of-the-body experiences.

Here is an "avenue" which scientists might well "explore" to a much greater extent than has yet been attempted and which would lead straight to certainty of Survival by establishing the undoubted fact that Man—the thinking conscious personality—is a spirit-being even while he inhabits the physical body.

AN ATTRACTIVE "BILL"

No stronger or more attractive "bill" for a public meeting could well be imagined than that presented by the Quest Club for the gathering at the Friends' House, Euston Road, London, on Thursday, March 28th—that is, a fortnight to-day. With Miss Lindaf-Hageby in the chair, Mr. Ernest Oaten as the speaker, and Mrs. Helen Hughes as the clairaudient demonstrator, both interest and instruction are assured. Readers who wish to be present should take note of the detailed announcement in this issue.

LOOKING ROUND THE WORLD

GOOD SPIRITUAL DOCTRINE

IF Spiritualists are to be denied the opportunity of sharing in Sunday radio broadcasts, they may at least congratulate themselves that more and more the religious implications of Spiritualism are being proclaimed by popular preachers in preference to the theological doctrines of the Church creeds.

On Sunday evening (March 10th), for instance, the Rev. Pat McCormick, of St. Martin-in-the-Fields, broadcast an address which would have been acceptable at any Spiritualist service—and admitted, incidentally, that some of the views he expressed might not be regarded as theologically sound. He protested against the “selfishly sane” Materialism which governs the policy of nations and individuals, leading them to strive always for gain for themselves; and exhorted his hearers “to go stark, staring, gloriously mad” for God and love of their fellows. Selfishness, he argued, was at the root of all evil and discord, individual and national, and deliverance from the present world-muddle was to be obtained only by a “change of outlook” which would recognise the futility of selfishness and replace it by unselfishness.

All Spiritualists, without exception, accept this as sound doctrine, basing it, as they do, on the fact that Man—whether he recognise it or not—is primarily a spirit-being whose only abiding wealth is not material but spiritual.

SPONTANEOUS EVIDENCE

Spontaneous evidence of Survival and of the spirit-nature of man is more acceptable and more convincing to certain types of mind than evidence obtained through the usual mediumistic channels. Of this, Camille Flammarion, the French astronomer, was an outstanding example. He could scarcely be called a Spiritualist in the commonly-accepted sense of the term, yet he collected and analysed and published a long series of authenticated stories of psychic happenings—visions and appearances and messages before death, at the moment of death, and after death—which in themselves provide abundant evidence (1) that man is a spirit-being whose consciousness can act apart from the physical body, and (2) that man's consciousness survives death and can on occasion make this fact known.

It is not many years yet since Flammarion joined the “great majority” on the “other side,” yet his work for experimental Spiritualism is in danger of being forgotten in this country; and we are glad to notice in *Everyman* (March 8th), an article by W. Dewar drawing attention to it and quoting a few of the best of his evidential stories.

Flammarion was a scientist of world-wide repute, but it may be that his collected evidences of Survival will be remembered and valued when his contributions to orthodox science have been forgotten.

YORKSHIRE RESEARCH SOCIETIES

Quiet but effective educational work is being done in Yorkshire by three psychic research societies, which, although independent, group together for the engagement of Mediums and for securing speakers from a distance. The oldest of the three is the Sheffield Society for Psychical Research, of which the Rev. Alfred Hall, M.A., B.D. (a past-president of the Unitarian Conference) is president. The two younger bodies are the Yorkshire Psychic Society, Bradford, and the Leeds Psychic Research Society, both of which have influential local support.

To-morrow (Friday) evening, the Sheffield Society is holding a great public meeting in the City Memorial Hall, with the Rev. Alfred Hall as chairman, Mrs. Hewat McKenzie as speaker, and Mrs. Helen Hughes as clairaudient demonstrator. We notice that each of the three societies announce visits from Mrs. Hughes during this month (March).

BISHOP ON SPIRITUALIST PLATFORM

THE announcement that a “Right Rev. Bishop” is to speak at the Spiritualist Community service on Sunday evening may be regarded as startling. Vicars are fairly frequent visitors to Spiritualist platforms, and at least one Archdeacon (Dr. Colley) has taken a prominent part in the movement. But Bishops have so far been conspicuous only by their absence. Even yet, it would seem as if we would have to wait some time before we can have the satisfaction of hearing an Anglican or a Roman Catholic Bishop giving his blessing to a Spiritualist gathering.

Bishop Wedgwood, who is to speak at the Grottrian Hall, is a pastor of the body known as the Liberal Catholic Church, which originated amongst the members of the Theosophical Society as an offshoot from the Old Catholic Church—a body which must not be confused with the Roman Catholic Church. Bishop Wedgwood's pastoral charge was in Holland, but for some years he has been living in Surrey. As a Theosophist, he should, of course, be well acquainted with the history and aims of Spiritualism, and may be depended on to give a very interesting address.

DEVIL THEORY AGAIN

Father Gregory Raupert, O.P., must have a very poor opinion of the reasoning faculties of the people for whom he is writing a series of articles on Spiritualism in the *Catholic Times*. He admits that so-called Spiritualistic phenomena may be genuine, but sets them all down to “fallen angels” whose purpose it is to deceive. His *proof* is that Cardinal L'Epicier (whoever he may be) wrote that good angels “would, strictly speaking, be capable of producing such marvellous effects, but as ministers of God's justice and holiness they cannot be conceived to be co-operating in practices opposed to these attributes.”

Roman Catholics are taught to have faith in their priests—who are often their masters as well as their pastors—but surely there cannot be many of them simple enough to be satisfied by “proof” of this quality. They might well ask how the Cardinal got his information about angels. Did they speak to him or did he just imagine he knew?

No one who has given calm study to the subject can do other than smile at Father Raupert's oft-exploded devil theory.

WHAT THE DOCTOR SAW

There are on record a fair number of cases in which doctors and nurses have declared that they saw the soul-body detach itself from the physical body at the moment of death. Another case is mentioned by Dr. J. J. Bell, of Bradford, in an interview with a representative of the *Sunday Sun*, Newcastle. “I had,” he writes, “the assistance of a colleague, a very brilliant man, who was attending the case of a boy dying from kidney disease. While he was present, the boy died, and he reported to me that he had actually seen the spirit or astral body of the boy separate itself from the physical body at the time of death.” The evidence would have been more effective had the name of the colleague been given, but doubtless Dr. Bell could supply the name if required.

Authenticated evidence of this kind is of great importance, as it effectively counters the materialist argument that there is nothing in man which can survive the death of the body.

He prayeth best who loveth best
All things both great and small;
For the dear Lord who loveth us,
He made and loveth all.—S. T. COLERIDGE.

TRANSFIGURATION

RESULTS OF THE INVESTIGATION AT THE INTERNATIONAL INSTITUTE

IN an address to the Manchester Central Spiritualist Church last Sunday (March 10th), at the Deansgate Picture Theatre, Dr. Nandor Fodor, Hon. Research Officer of the International Institute for Psychical Research, gave a summary of the results so far arrived at in the study of Mrs. Bullock's transfigurations. The summary was cautiously worded, but it contains some important admissions.

"Does Mrs. Bullock's face change," Dr. Fodor queried, "while she is in trance, or do the onlookers suffer from an illusion due to the deceptive nature of red light? The answer is that while the sitters certainly may suffer from illusions in making observations in red light, Mrs. Bullock's face unquestionably changes. There is 200 feet of infra-red cinema film still waiting for a close examination, square by square, and a number of infra-red and ultra-violet flashlight photographs to prove it.

"The onlookers, however, are often quite positive that they see a moustache, or a beard, a ring in the nose or a wound on the forehead. I must confess that I, myself, sitting quite close and having the best possible chances of observation, have repeatedly rubbed my eyes. I saw things which I put down as impossible. I saw the moustache and beard; I saw the ring in the nose and the wound on the forehead; yet I knew they were not real, as they could not be. In bewilderment I fell back on the only possible explanation—a supreme mastery over light and shade effects.

SHAFT OF SHIMMERING LIGHT

"At the meeting at the International Institute, on February 21st, I progressed a step further. I saw a shaft of shimmering light appear on her face and form into the transparent drooping moustache of someone claimed to be Conan Doyle. Was this light, cascading down at the side of the Medium's face, ectoplasm—that mysterious protoplasmic substance which, as the Medium claims, issues from her body and moulds earthly likenesses of the dead over her face?

"There is not much what I can definitely say. Certain it is that on one of the earlier infra-red flashlight photographs, taken at the time of Mrs. Bullock's first visit to the Institute, there is a white cloud streaming up towards her face, an effect which is due to no fault in the plate or development (the Institute has a professional photographer of 19 years' experience on its staff) and which is entirely absent from the black background of the other photograph taken at the same time.

"The ultra-violet plates exposed on February 22nd also reveal what I am tempted to describe as masses of alien matter over certain parts of her face. The representation was said to be a Zulu. The alien matter may be construed as two tufts of hair beside the lower lip and an irregular growth on the chin. The investigation is, therefore, promising, and worth pursuing, particularly as regards the purely physiological aspect of her transformations. The two Chinese faces obtained by infra-red are remarkable. But not until we have obtained cumulative and improved evidence of the presence of ectoplasm can, for science, the question of their supernormality be definitely established.

"I wish to add that Mrs. Bullock deserves the highest commendation for the courage and splendid spirit displayed in the sittings given at the International Institute. She realises the necessity of exact tests if the demonstrations of her psychic powers are to be of any use to Psychical Research. She is convinced that she will emerge with a case proven to the hilt. If that be the case, she will have done a signal service to science."

PHYSICAL MEDIUMSHIP

MR. ERNEST VICKERS, A.M.I.M.E., was the lecturer at the British College of Psychic Science, South Kensington, on March 6th. With gifts ranging from clairvoyance—objective and subjective—clair-audience and auric sight, to indications of physical mediumship, Mr. Vickers is giving close attention to the last-named, reserving all his time and strength for this with a selected group. Retaining full consciousness during the experiments, he is able to make a very full record of his mental and physical reactions, which should be invaluable in any later study of physical mediumship.

He emphasized the suffering endured by a Medium in the process of drawing out the etheric force from practically every organ of the body—heart, lungs, limbs, bones, blood, brain, etc. Usually such sensitives are entranced and suffer less, and this is perhaps the first time we have a record by a Medium himself of such experiences. Cold winds, many varieties of scents and smells, and the sensation by the sitters of masses of nebulous substance, is the present extent of the phenomena. Several charts exhibited by the lecturer gave an idea as to the various methods used in collecting the psychic force from sitters and concentrating it on the Medium, and excellent advice was given as to the necessity of quiet and repose of mind and limitation of sittings if such work was to be successful.

A large audience appreciated Mr. Vickers' confidence in giving these details, and a good discussion followed. Mrs. Hewat McKenzie occupied the chair.

INTEREST IN PSYCHIC STUDY

MRS. HEWAT MCKENZIE lectured to a large audience at the Sesame Imperial Club, London, on the afternoon of Wednesday, March 6th, on "Psychism in the 20th Century." Passing in review the chief lines of investigation during that period, at home, on the continent, and in the U.S.A., the speaker emphasized the continuous and ever-growing volume of interest in psychic facts, not only among the general public, but also in scientific and psychological circles. The study, she claimed, was a worthy one, and promised light on hidden aspects of man's being and on the constitution of matter.

Miss Lilian Henderson ably occupied the chair, and in thanking the speaker, spoke of the two classes of investigators—those who could be called Survivalists, looking only for personal conviction and comfort, and those Spiritualists whom Mrs. McKenzie represented who were interested in the larger issues and welcomed the co-operation of others in research on the processes involved in communications and manifestations.

SOUND RECORDING

The equipment of the International Institute for Psychical Research, we learn, is to be completed by noiseless sound-recording. The acquisition of expensive apparatus has been rendered possible by the gift of a generous member. It will serve the purpose of making full and phonetic records of the Direct Voice, trance addresses, clairvoyant descriptions from the platform, etc. The voices will be picked up by a microphone and will be recorded in an adjoining room in soft wax. After two or three hours baking in a gas oven, the record will become permanent and, through an amplifier, which is part of the equipment, will become audible to a full audience.

Spiritualism: Its temple is all space; its shrine the good heart; its creed all truth; its ritual works of love and utility; its profession of faith a divine life. —(Theodore Parker).

FOREIGN NOTES

HEALING BY SUGGESTION

THE *Revue Spirite* for February (Paris), has a very interesting article on this subject by Jean Booss, his main thesis being that "thought and imagination are ideoplastic forces with powerful effect upon our bodily organs."

The Russian physiologist, Pavlow, demonstrated many years ago that the sight of a plate of meat to a hungry dog immediately caused its gastric juices to flow; and that if a tuning-fork was regularly struck when the animal was fed, the same effect could be produced by the mere striking of the note without the sight of food. Further, he proved that the sight of different foods set in action the particular chemical juices necessary for their special digestion.

Soon afterwards a group of doctors, led by Feré and Gabritcherwsky, proved that if a bunch of rabbits was suddenly frightened, it immediately lowered their powers of resistance to infection. The Viennese Professor Deutsch carried out similar experiments on human beings, showing by means of X-ray plates that the powerful suggestion of a good meal caused the stomach to empty its contents in readiness to receive the fresh meal; furthermore, that where the meal suggested was described as of a fatty nature, for instance, this automatically brought about the commencement of a flow of bile for its conversion. "The influence of our minds," states Professor Deutsch, "during the digestive process, produces constant organic transformations."

Applying this to healing purposes, Monsieur Booss says: "Every suggestion of an action implanted in the subconscious psychism of an individual has the natural tendency towards automatic realisation, towards transformation into a real action. As the suggestion sinks in, it imprints upon the subconscious the image of perfect organic action, and spontaneously the subconscious finds the means of realising this physiologically."

HEALING SUBCONSCIOUS ACTION

The French Schools at Nancy and elsewhere have made it abundantly clear that this healing subconscious action takes place most easily and successfully in a condition of dissociation—that is to say, when the conscious mentality is either completely at rest, as during sleep or under hypnosis, or at any rate in a condition of relaxation, or passivity, such as when we are just about to fall asleep. And this is where the writer is not wholly in accord with Coué in his methods. The latter always maintained that the action of the will interfered rather than helped the suggestion; and M. Booss points out the difficulty of being perfectly passive and relaxed, and at the same time being able to make a powerful mental suggestion. He therefore strongly advocates hetero- rather than auto-suggestion—the would-be healer being powerfully active, mentally, but the patient wholly quiescent and passive.

In addition to this, the patient himself, says the writer, is seldom as well equipped as is the outsider to administer in some way the *choc émotif*—the emotional dynamism which lies at the base of every miracle. He declares, as a result of long experimentation on these lines, that the miraculous cures of functional and organic diseases are just as frequent as the cures of nervous trouble.

As Dr. Eugene Osty said in one of his lectures: "Sooner or later, man will exploit this source of the miraculous that exists within himself. To those external sources of physical and chemical energy to which he has for ages turned in search of healing, he will then add that internal psychic supply of energy; probably a far stronger source of supply, seeing that it is an intelligent source, placed at the very centre of action; a source of energy that is, perhaps, *life itself*."

"LIFE-REVIEWING"

By MILDRED H. COLLYER

IT is important, I think, from an evidential point of view, that we should collect all we can of independent corroboration regarding the accounts which reach us as to the states or spheres Beyond. Miss Gibbes' admirable article on "Life-Reviewing" (February 14th), confirms much that I, in different language and with far less skill as a receiving-agent, have been able to learn.

Quite at the beginning, when automatic writing—spelling itself out laboriously word by word—first came to me, I heard of my departed friends as engaged in "making memories," a phrase which conveyed little or nothing to me then. Later, when a certain Hades-soul was pestering me with tiresome intrusions, it was stated that if he would not stop it he would be confronted with the opening, or re-opening, of the Book of Memory. This was evidently to be looked on, in his case, as a painful punishment, though one may assume that the same pages contain many pleasant reminiscences for happier souls.

About eighteen months ago, there came a fuller account of this reviewing process, which appears to consist partly of a revival of actual earth-memories and partly of the fulfilment of unrealised desires brought over. This fulfilment may be illusory in a measure, but it seems to be real enough to those who are going through this stage, which probably belongs to the lower regions of the third, or astral, sphere. The symbol used was the Wheel. I give it in Chang Li's words, and I believe he was using a very ancient piece of Eastern imagery—

"A wheel, turning towards a sort of magnetic point, of which the soul can obtain a glimpse now and then. The spokes are the resources the soul brought over. All have to be used, if useful, or destroyed if useless. The framework, I have called the wheel. The revolutions get slower or faster, as the remaining steps to free the soul are presented easily or with difficulty. When a fault is deeply rooted, the result is the stopping of the movement for a space . . . So the lower spheres are static in a sense; portions (of the wheel) may get reversed."

Six months later, another guide resumed the subject as follows:—

"When the time comes for expecting a revaluation of life, then the practical repetition of earth's experience is undergone, and the spirit lives again its earth of soul; the declaring of its values to the spirit collecting its parts together, as a prelude to entering greater experiences. This Chang Li called the wheel; the occasion of turning over; the extending one by one of the portions of earth-life which are in abeyance, in a great movement towards freedom . . . Spirits of the fourth sphere dread no reversal of the wheel. That stage is over."

This freedom is elsewhere explained as release from the illusion of matter, which persists in greater or less degree throughout third sphere life.

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DIARY OF EVENTS

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

March 19th—Clairvoyance, Miss Jacqueline.

Answers to Questions, Mr. W. H. Evans.

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

March 20th—Mrs. Kingstone.

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

March 14th—Mr. J. D. BERESFORD on

"Spiritual Law in the Natural World"

Chairman: Mr. H. F. Prevost Battersby.

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

March 15th—Mrs. Evelyn Thomas.

OTHER ACTIVITIES.

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QUEST CLUB MEETING.

Friends' House, Euston Road N.W.1.

Thursday, March 28th, at 8 p.m.

Speaker: Mr. ERNEST OATEN on "With What Body Do They Come?"

Claudiaudience: Mrs. HELEN HUGHES

Miss LIND-AF-HAGEBY will preside. Reserved Seats 2/6, Unreserved 1/-

L.S.A. AND QUEST CLUB NOTES

MARCH 28th

AS already announced, Mr. Ernest Oaten, editor of *The Two Worlds*, will be the speaker at the meeting to be held on the 28th inst. at the Friends' Meeting House, Euston Road, London. Mr. Oaten is one of the outstanding personalities of the Spiritualist Movement, and has a world-wide reputation. Many will remember his excellent broadcast talk in the series "What I Believe." He has a thorough grasp of his subject, while his experience of the practical side of the movement is probably unique. With his wealth of knowledge and fluent delivery, those who attend will be sure of an instructive and enjoyable evening.

He will be splendidly seconded by Mrs. Helen Hughes, whose fine clairaudient powers are now well known to London audiences. What Mr. Oaten will give in theory, she will back up with demonstrated fact.

The chair will be taken by Miss Lind-af-Hageby, President of the L.S.A. and Quest Club. Such a combination will be sure to attract a large audience. Tickets for reserved seats (2/6) are now ready; admittance to the rest of the hall is a shilling. Tell your friends, bring along enquirers, and help to make this meeting the success it deserves to be.

SOME RESULTS

In my notes last week, I asked (in reference to the improvement of the dog for which our prayers were requested) was it coincidence? I remarked that if the case stood alone one might say it was. Since writing, I have checked the reports received to date. We commenced this work last November, and have received requests for help from over 200 people. I have on my file 101 reports; 70 announce improvement, 25 no change, 2 not so well, and 4 have passed over.

In these last four cases, the names were sent that our prayers might help them in their passing to the

next stage, and it is a pleasure to record that, after the names were placed on our lists, pain eased and calmness of spirit was noticeable. By this means they were prepared for entry into the higher life.

Even if we make allowance for the enthusiasm of some, it will be seen that the percentage of improvements is very high. I am sure that those who come to our groups to help in this work must feel encouraged at such splendid testimony. Moreover, the effect upon those who help in this way is highly beneficial. Some of our sitters have affirmed that they feel an access of health and vigour since helping in this work. It is, of course, what one should expect. They cannot help in the distribution of the healing power without themselves being benefited. Speaking for myself, the privilege of helping in this way has made life a perpetual joy and I am anxious that all who can should share the blessings of helping the sick and needy.

A point worthy of consideration in regard to those who report no change is that, while the physical man may not record improvement, it does not mean they have not benefited spiritually. From what I can gather by contact with those in the higher life, the work of the group does not cease when those who link with prayer groups show no actual benefit. Often, they are helped in ways which, though not revealed to the outer mind, become clear to them on entry into the next stage of existence. Indeed, everyone receives some help, though, for the time, it might not rise into the domain of the conscious mind.

Another evidence that good is achieved came to me when a friend said she had been asked by her husband in spirit-life to thank me and the members of my group for the help given to her little girl. Coming through a reliable Medium, it was another testimony to the value of this work.

TIMES OF GROUPS

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. Obsession and haunted houses group, Saturdays, 3—3.30. Several friends have expressed the hope that a group will be formed specially for our little brothers, the animals.

Come and help the sick and needy by attending any of these groups. W. H. EVANS.

ANNIVERSARY MEETING AT OTFORD

The first anniversary of the Otford branch of the L.S.A. was celebrated last Wednesday (March 6th) at the house of Mr. and Mrs. Foote. Dr. Nandor Fodor delivered a lecture on his recent psychic adventures, embracing the experiences gained at the International Institute in the study of transfigurations. There was a lively discussion, followed by a party, which added in no small way to the success of the evening.

I feel in myself the future life. When I go down to the grave I can say, like many others, "I have finished my day's work," but I cannot say "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn.—(Victor Hugo).

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Friday, March 22nd, at 5 p.m.—
Mrs. FRANCIS WRIGHT

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Clairvoyante: Miss LILY THOMAS
Sun., March 24th. Speaker: Mr. SHAW DESMOND.
Clairvoyant: Mr. THOMAS WYATT.

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6.30 p.m.—Mr. C. GLOVER BOTHAM.
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Sunday, 24th March. Mr. GEORGE H. LETHEM.
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11 a.m.—Mr. Percy Scholey Clairvoyante: Mrs. Helen Spiers
6.30 p.m.—Rt. Rev. Bishop Wedgwood
Clairvoyant: Mr. Thomas Wyatt

Sunday, March 24th, at 11 a.m. Dr. H. P. SHASTRI
Clairvoyante: Mrs. Esta Cassel
Sunday, March 24th, at 6.30 p.m. Mr. HAROLD CARPENTER
Clairvoyante: Mrs. Helen Spiers

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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 18th—Speaker: Mr. John Findlay
Clairvoyant: Mr. Thomas Wyatt
Wednesday, March 20th—Speaker: Mr. H. W. Muirson Blake
Clairvoyant: Mr. Thomas Wyatt

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 inquiries.

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Mar. 20th. 2.30. Mrs. Fillmore 6.30. Miss Lily Thomas
Mar. 27th. 2.30. Mrs. Evelyn Thomas. 6.30. Mr. Thomas Wyatt
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Tuesday, March 19th, at 7.30 p.m.—
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Tuesday, March 19th, at 8 p.m.
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THE PRICE WE PAY

(Continued from page 164)

incapable of submitting to the Indian mentality and of comprehending the real essence of Indian sciences.

None the less, it is to the East that Dr. Völgyesi would bid us look for the cure of our diseases.

He points out that the psychological problems which we are only just beginning to investigate have for thousands of years past been elucidated and grouped in the Raja Yoga, "which contains psychological and psychiatric facts of such sensational importance that they far surpass all that the West knows in this respect"; indeed, he thinks that it is not too much to say that, as regards its knowledge and application of hypnotism, which constitutes the basis of all psychotherapeutics, the East has outstripped the West by at least three thousand years.

As an instance he points out that the West is but beginning to recognize what has been known to the Mahatmas for thousands of years, "that the technique of breathing is the most suitable mechanism, or means, by which human consciousness can penetrate into the world of sub-conscious reflexes," and he believes that even the Western mind, which aims at precision, cannot shut itself off from the doctrine long preached by the East that breathing is a veritable mystery, which considerably affects our whole life.

And, quite apart from spiritual values, he points out that it is of practical importance for the West to acquire the psychic armoury of the East, since she has equipped herself with our technical weapons.

"Soon the white man will realize the tremendous powers contained in Eastern spiritual culture. What will happen if the East acquires the weapons of European civilization, and turns them against the white man? . . . In these circumstances it is imperative for the white man, in exchange for his own civilization, to acquire, at no matter what price, the cultural values and psychological knowledge which are the most effective weapons of the East in the battle against nerves."

Was it not old Hindenburg who declared: "A war is always won by the side with the better nerves"?

But it must be realized that we cannot just snatch at a technique to cure our neuroses. The methods and processes of Yoga are woven into a highly complex system, which comprises the whole psychological complex. And, most significant of all, they are based on a recognition of the soul, an entity little considered in our medical practice.

Yoga metaphysics are based on the opposition of the pure, individual soul to primitive nature, and its training considers no man normal who has not caught

a glimpse of the life of his soul and recognized in its previous existences the deficiencies caused by his own frailty.

Of that, Dr. Völgyesi is well aware, yet he still looks East for the sun of righteousness and right thinking to bring a new day to our neurotic anarchy.

Till that arrives, this is the counsel that he offers to those broken and lost by the way: "Hypnotism is the only head-light in life which illuminates the dark road at our feet. Hypnotism alone can give us the means by which to conquer our morbid nervousness and strength to put up a fight against the whole outside world for the sake of our happiness."

And remember he has only known ten happy people among the thousands who have come to him for help.

SPIRITUAL HEALING

Mr. W. S. Hendry, of London, spoke on "Spiritual Healing" at Edinburgh Psychic College on Friday, last week (March 8th). Christ taught, he said, that the Kingdom of Heaven was in our very midst—in the innermost centre of consciousness. Christ's Gospel was essentially a healing gospel, and the works that followed were a natural result. What took place in ancient Galilee could take place now. The Churches had done wonders in church-building, but little in following the Master's injunction to "heal the sick." Spiritual healing began in the spirit, and only in its outflow was the body healed. Such was the stress of modern living that it would take the clergy and the medical men and all persons of goodwill to cope with the situation. There was a large audience. Dr. Barker presided.

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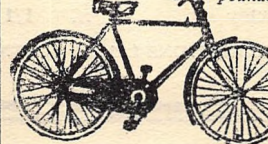
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