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PRICE TWOPENCE

DOCTORS AND OBSESSION CURES EFFECTED IN LONDON ON BASIS OF SPIRIT THEORY

A GROUP of four London doctors have decided to test the theory that certain forms of lunacy may be caused by obsessing spirit-beings; and, with the aid of a Medium, have already carried through a series of experiments in which definitely beneficial results have been obtained.

These experiments were described by Dr. Oscar Parkes in a lecture delivered at the L.S.A. on Thursday evening last week (May 16th). Following the precedent set by Dr. Carl Wickland, of Los Angeles, U.S.A., strong charges of static electricity are passed into the body of the patient. This, according to Dr. Wickland's theory has the effect of disturbing or driving out the theory, has the effect of disturbing or driving out the obsessing entity, who can sometimes be spoken to through the Medium.

In two cases described by Dr. Parkes, this procedure had been successful-one after the Medium had been thrown into violent physical convulsions, and the other without physical disturbance. In both cases, the patients had been restored to normal mental health.

Dr. Parkes said there were other cases which he did not describe, and that the experiments were being continued.

DR. PARKES' LECTURE

Dr. Parkes began his lecture by saying the belief that insanity was due to possession dated back to the earliest times. Homer referred repeatedly to demons and said—"A sick man pining away is one upon whom an evil spirit has gazed.

So common was the belief in spirits and spirit obsession in the time of the Apostles that the ability to cast out evil spirits was considered one of the most important signs of genuine discipleship. Indeed it must be admitted that a considerable portion of the work accredited to Jesus was the casting out of demons.

Healing in those days was a definite art and the casting out of obsessing entities one of the forms of what we may call White Magic vested in the privileged.

"Now, either we believe these references in the Scriptures to be a true description of freeing lunatics from the possession of some evil influence," Dr. Parkes continued, "or we do not. If we do, then we accept obsession as one of the causes of lunacy a couple of thousand years ago. If we do not, then let us explain our unbelief as best we can—or, if there is some hesitancy in dismissing the descriptions in Holy Writ as ignorant

superstition, we can trim our sails by supposing that even if evil spirits did fancy human bodies as temporary abodes in the distant past, they have given up the practice in these days of enlightenment and more advanced medical knowledge."

AMERICAN VIEWS

In this country there was little encouragement of the demon belief in medical circles. In American literature a rather wider appreciation of the possibility could be found. Thus Dr. E. N. Webster, of the mental could be found. Thus Dr. E. N. webster, or the memar section of the American Medical Association, writes— "Insane persons who are spoken of as hopelessly insane are frequently lost under the overwhelming control of a spirit or a crowd of spirits. We frequently find by post mortem examinations that no physical disorder with in the brain or nervous system of such persons " exists in the brain or nervous system of such persons."

And Prof. Wm. James wrote: "That the demon theory (not necessarily a devil theory) will again have its innings is to my mind absolutely certain. One has to be 'scientific' indeed to be blind an ignorant enough not to suspect any such possibility.'

Prof. James Hyslop wrote:---" There is growing evidence of the fact of obsession which lies at the basis of much insanity and can be cured. The medical world will have to wake up and give its attention to this problem or materia medica will lose control of the subject."

To the investigator in abnormal psychology on the spiritistic hypothesis, said Dr. Parkes, much of the symptomatology of the war neuroses or shell shock (except in cases of malingering) as recorded by Dr F. E. Williams, acting Medical Director National Commission for Mental Hygiene, N.Y., suggests obsession or possession by spirits of dead soldiers unconscious of their transition, as the exciting cause.

The spirit hypothesis regarding war neuroses was The spirit hypothesis regarding war neuroses was further evidenced by the rapid recovery of patients under severe electric treatment, driving out obsessing entities as instituted by Dr. Vincent, who would cure in a few hours cases which had been in the care of other psychiatrists for months and would have them walking cheut and climbing ladders walking about and climbing ladders.

"Personally," said Dr. Parkes, "I am a believer in obsession, but do not regard it as a common cause of lunacy. I know many people look upon it as the chief reason why over 30,000 patients are under restraint

to-day; indeed, one of my friends is reported to have said that he has the power to half empty all the asylums in the country. I say he is reported to have made this remark, although he has not vouchsafed such a definite opinion to me personally.

"If asked to state what, in my opinion, would be the proportion of mental cases which could be attributable to possession, I should say I do not know and cannot hazard a guess. I am not speaking as an alienist who has made a profound study of the subject, but only as a doctor who has become interested in it, and has had some little practical experience in the treatment of what have been described as cases of possession.

MEDICAL MEN'S ATTITUDE

"Modern medicine definitely does not recognise possession as a cause of insanity. And by possession I mean the condition of a patient whose mind is under the control of an influence or influences which are not of this world. Obsession may be described as partial possession—there is not control to the extent of the entity of the patient being submerged into that of the possessing influence, but only that certain phases of his mentality may be influenced. This, of course, is merely my own conception—to some of you the terms may be synonymous, but I should like you to understand my use of the words on these lines."

Many factors were held responsible for the psychoses —as they termed mental diseases. Shock, syphilis, worry, physical mal-development or injury were recognised as bringing about insanity, and other diseases such as tubercle could also be its basis.

"Some of these showed definite brain lesions in a post-mortem examination," said Dr. Parkes, "but the bulk of the cases do not. And when we have made all allowances for those types of insanity which can be due to disease, damage, shock, etc., there still remain those conditions for which we cannot find a possible or probable cause unless we care to account for them on the lines of the effects of reincarnation or the action of the subconscious mind, especially in those cases we call border line."

Dr. Parkes then gave a vivid description of his own experiences, in association with three other doctors, of the use of a high tension static charge from a Wilmhurst machine to drive out obsessing entities. Why the static electrical shocks should be unbearable for the obsessing entity, he did not profess to know. But he read the following account as given to Dr. Wickland by one of the obsessors after he was dislodged from the body of the patient, and as he came back to tell the story through Mrs. Wickland's mediumship:

"I have been so strange for a long time. What in the world is it. It has been so strange at times. There was lightning and thunder, and it bothered me terribly, I have not been left alone for one minute. It was fierce, that thunder and lightning. The lightning was the worst—the thunder was not so bad. The lightning is so bad that it doesn't seem as if I should really see afterwards. I should say it was coming down in torrents. It seemed as if you got knocked on the head and then got it again and again. It was wonderful how you got it. It was a wonder, for it woke me up. It woke me up good and plenty at times so that I could stand it no longer."

Answering questions, Dr. Parkes said that, in view of the successful results he and his colleagues were obtaining, he hoped the medical profession would be induced to reconsider their attitude to the obsession hypothesis.

Replying to two objectors who claimed that suggestion must needs play the principal part in the treatment outlined, Dr. Parkes said this obvious therapeutical method had failed in all the cases that had come under the observation of his group. These cases had been given up as incurable, and the method of treatment he had described had restored the patients to complete sanity. That, after all, was the supreme test.

SURVIVAL OF ANIMALS

By Dr. R. E. H. WASHBURN, Nelson, N.Z.

THERE have of late been frequent discussions in LIGHT regarding the question of survival of animals. The subject may be approached in two ways.

Firstly, what reasonable inferences may we draw in our present state of knowledge? If we are to accept survival for man we must, I think, accept it, at any rate as a working-hypothesis, for our cousins of the animal kingdom. Why not? Why should they not have undeveloped souls just as we have? I confess that I cannot picture to myself a spiritual-world peopled with animals, but is that any argument? It is difficult enough to form any conception of a future life for ourselves, and are we not attempting the impossible in trying to visualise it at all, with or without animals?

Imagine any genuine lover of animals that you know, endowed with creative power and creating our world or any world. It is quite conceivable that, with a wider knowledge and greater wisdom than we possess, he might see that suffering was an inevitable accompaniment of creation and of progress along certain lines. But can you imagine any lover of animals condoning or being a party to a creative process which involved the suffering that we see in the animal world, unless that suffering carried compensation somehow, somewhere, to the individual who suffered?

To suppose such a thing outrages our sense of justice and decency far more in the case of animals than for ourselves. To me it is simply incredible that any kindly-disposed human being could be guilty of such cruelty. May we not be very sure that justice and mercy and goodwill are behind it all; and, if so, it is difficult to see any alternative to survival for animals as for ourselves, and for the same reasons.

So much for what we may call the prima facie evidence. From the Spiritualistic side, one can only relate, for what it is worth, the teaching one has received. That of my own particular circle has been scrappy, since, except on one or two occasions the question has only arisen incidentally. There is, we have been told, an animal kingdom. Our communicators call it "The Kingdom of the Little Things." It would seem that they are in the care of those who have passed over, or rather of selected individuals of those who have passed over, and we have been led to infer that to be with the " little things " may be one phase of education for all of us. For some it certainly is. The commonly-held belief that the animal soul in general goes back and loses identity in some common reservoir of life, and that only animals which have been pets and had human love and contact preserve their identity for a time, finds no support in anything that we have learned concerning them.

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LIGHT HOW I WAS CONVINCED OF SURVIVAL

By STANLEY DE BRATH

THERE is a story of an American who, when questioned why he should object to be annihilated at death, replied, "I might regret it afterwards."

No such apprehension troubled me when in India. I enjoyed my life there, played polo, shot big game and small, did my work well, became Assistant Secretary to Government, and troubled myself not at all about what might happen after death. I regarded all such enquiries as futile. I was a Darwinian agnostic.

When, in 1890, I returned to England on furlough, a friend told me of Sir William Crookes' investigations, which I received with blank scepticism. He said: "Don't you claim to be a scientific man?" to which I answered, "Well, as an engineer, I think I may." He said, "Is it scientific to deride what you have not examined? " I agreed that it was not. He said, " If you care to examine the matter, I will give you an introduction to a circle which is busy on such investigations." He did so, and promised not to mention my name, or say anything about me.

The following Friday I presented his letter to a Mrs. Campbell at Gipsy Hill, saying that I was a sceptic, but ready to examine the facts. She said that did not matter if I had an open mind, and suggested that I should examine the room where the seances were held. I spent half-an-hour alone in a room on the first floor of the house, and found nothing suspicious.

SITTINGS WITH CECIL HUSK

I take the following from my notes made at the time. There was nothing in the room but a grand piano, a large and heavy round table, and some chairs, one of them an easy chair near the fireplace. Fourteen persons, personal friends of Mrs. Campbell, came to the sitting. The Medium was Cecil Husk, who appeared to be nearly blind and was led about by his wife. He sat in the easy-chair, and the others sat round the table, about a yard or more apart from it. I was close to it. The seance was dark, which I disliked. On the table lay two cards, about twelve inches by ten, covered with luminous paint.

After a few minutes, a prayer being said and a hymn sung, a faintly luminous mist seemed to rise from the Medium, moved across the table, and was perceived to be a head. It went to various sitters, who exclaimed in recognition. I was perfectly passive and somewhat contemptuous, wondering how the trick might be done. Then one such head came to me about two feet distant from my face. It claimed to be a lady whom I had known intimately in India, and I recognised her fully. She smiled and re-appeared three times at this seance, and again at others. Another such head claimed to be a brother who had died about six years before. Both were illuminated by one of the cards. The brother looked about twenty-one; he had died aged fifteen.

I called my wife to the seance, and another brother, then a colonel in the Indian army, who has lately died, Lt.-General Sir Ernest De Brath, K.C.B. Both agreed in all I saw. I shall say no more of the twelve seances at which these figures appeared, at all of which I saw numerous phenomena which I could not explain. "There was something in it !"

I devoted my year's furlough to clearing up the matter, beginning with the study of hypnotism under Dr. Lloyd Tuckey, who practised in London for alcoholism and insomnia. I could tell many interesting stories of that time. On my return to India, I wrote a book—Psychic Philosophy—published in London in 1895, from the Spiritualist point of view, but was by no means convinced of personal survival. It attracted the notice of Alfred Russel Wallace, and that was the beginning of a friendship which lasted to his death and beyond it. I have had many interesting messages from

him since. He taught me much, both then and afterwards.

In 1894, I retired from the Indian Service with a good-service pension. Oscillations on the question of survival followed. I could see that I was in the presence of extraordinary phenomena, but they seemed to me possibly explicable on hypnotic lines.

In 1895 I devoted myself to education and had a successful preparatory school, during which time I studied all the literature that came out on psychic subjects, but abstained from attending any seances, having already all necessary data, which in some cases had convinced me of fraud practised by Mediums and also by " spirits " themselves in private seances where, the mediumship was unexceptionable, delusive " messages " being acknowledged in the end. In 1913 my partner, a lady who was the personal friend of my wife and myself, died; to the intense grief of us both. In April, 1914, I sold the school to two young Oxford graduates, who seemed likely to carry it on under my conditions. In December of that year I applied for and obtained a Captain's commission on the Staff for Royal Engineering Services, and was very busy as Division Officer, R.E.

In 1916, when my first grief had passed away, I began to receive messages from my deceased partner through my own daughter. These messages have continued weekly ever since. I do not care who believes them or who does not. I know they are true because, though I doubted at first, I verified many matters unknown to me, and partly because they have led me to a consistent outlook on the whole problem of Survival. From 1916 onwards I was convinced. Mr. Prevost Battersby's Psychic Certainties (published in 1930) may be taken as summing up my own position.

Drs. GELEY, RICHET AND OSTY

In 1919 I made the acquaintance of Dr. Geley, Director of the Paris International Institute of Metapsychics at 89 Avenue Niel. Paris xv, who became an intimate friend. I translated his books From the Unconscious to the Conscious, and Clairvoyance and Materialisation, and worked in his laboratory for three months. He introduced me to Drs. Richet and Osty. These three men were, and two of them are, devoted to truth and truth alone, absolutely incapable of falsehood in any form; men of science, and inflexible upholders of truths they have verified; absolutely trustworthy, and not to be turned aside by sceptics, ecclesiastics or Spiritualists.

Geley was convinced of Survival; Richet is not; nor, I think, is Osty, though his book, Supernormal Faculties in Man, translated by me, is a most valuable record of one single faculty applied to a human subject. Richet is not, for though he practically admits survival of the soul, he maintains that without the body the man is not the same person. He dedicates his book, to Sir William Crookes and F. W. H. Myers, "who, equally distinguished by their courage and their insight, were the first to trace the outlines of this science." which is a formal scientific treatise on metapsychics,

If enquirers who are new to the subject would read the excellent work done by Crookes, Wallace, Lodge, Geley, Richet, Osty, Schrenck-Notzing, and other reputable men of science, who would never imperil their reputation by testifying to anything unverified by years of close study, readers would gain reliable and well-founded information, and would not imagine that a few seances with an inferior Medium would enable them to make up their minds on highly complex questions.

[From an address delivered at the British College of Psychic Science, South Kensington, on Wednesday evening, May 15th]. 324

LIGHT WHAT IS THE USE OF DOGMA?

By HELEN ALEX: DALLAS

ALL who are Spiritualists in the widest sense of the term-that is to say, all who believe in Spirit, rather than matter, as the supreme factor in life-are now up against a common foe. That statement does not imply any lack of charity towards those who oppose; it simply denotes a fact. Stainton Moses was frequently reminded that there are adversaries in the Unseen World, who oppose the work of Spiritual agents there. In this world, we note a definite anti-God propaganda, the logical outcome of which is a change in moral standards. It challenges the basis of Christian morals. We also observe a Materialist tendency to see in matter "the potency of all phenomena of life," rather than in Spirit the potency of matter.

No one who thinks seriously can fail to see what the effect of these "dogmas" may be on the future generation; and, in view of this, those who believe in the supreme value of spiritual forces should close their ranks and refrain from needlessly antagonising one another.

The terms we use may do this : language is a medium of contact and harmony, but it is often quite the reverse : " By thy words thou shalt be justified and by thy words thou shalt be condemned." This applies not only to the judgment of God, but also to the judgment of men in daily life. Phrases that alienate and cause misunderstanding among those who earnestly desire to keep the unity of spirit in the bond of peace should be carefully avoided as far as possible.

For instance, we often hear it said by Spiritualists, and others : "We want undogmatic Christianity," or, "We hate dogma." What do they mean? Before we can answer that question we should ask, What is the meaning of the word " dogma '

DEFINITION OF DOGMA

Hook's Church Dictionary supplies a very clear definition. We learn from it that the word dogma is of Greek origin, and signifies "that which has seemed good "; and hence it has been used to denote " that which has been resolved and decreed." This word is used in Acts xvi., 4, to denote the resolution formulated at the Council of Jerusalem and circulated for guidance of Gentile Christians. The dictionary further defines the meaning : " Properly speaking, therefore, a dogma is a formal statement of some truth or principle . . . by a representative body as distinct from the opinion of an individual. Every science has its dogmas, which are the results of the past and the starting point of future investigation."

If we accept this definition, it is difficult to see how anyone can entirely dispense with dogma in religion; and if we take careful note of those who object to it, we shall find that all, except those who are wholly agnostic, hold fast to certain dogmas whilst rejecting others.

The person who says, "I believe in God" is professing faith in a dogma; the Spiritualist who insists that survival is a fact, and even the Materialist who affirms that matter is the only reality, are dogmatists.

In fact, what those who protest against dogma really mean is that they object to any dogmatic state-ment which seems to them erroneous. Those who reverently recognise the Infinity of God and the ignorance of man feel that it is presumptuous to proclaim as dogmas a host of propositions which do not rest on evidence and are often quite beyond human comprehension; but generally those same persons are firm believers in a few fundamental principles which

experience has taught them to value highly. What is the use of dogma? It is similar to the use of the shell of an egg. The shell is not the egg, all the nourishment is in the egg, but if you want to pass

an egg to anyone else you must choose one that has a shell, otherwise the contents of the egg will be spilt. So truth is greater than any creed, but the creed is a useful method by which to pass truth on from one generation to another, and if the dogmas in a creed are formulated as "the result of the past and the starting point of future investigations," and are not merely the expression of a single individual judgment, they should be of real value to the human race.

They must, however, be always regarded as a " starting point of future investigation," ' and that implies that they must be interpreted in the light of advancing knowledge. If the contents of a creed are actually the result of experience, its dogmas will be capable of acquiring new significance, and the creed will persist; if its dogmas are not capable of bearing this fresh significance in the light of advancing knowledge, it will be superseded. It should be like a finger-post to guide pilgrims in their search; but never a barrier to shut them out of any avenue to further knowledge nor a hindrance to future investigation. If a creed is too elaborate it will entangle the mind instead of helping it, but if it is simple and based on experience, supported by the testimony of many, humanity will not rashly cast it aside.

A PERSONAL NOTE

May I venture to strike a personal note. I would like very humbly to offer the testimony of a life-time in which I have gradually found out the error of many opinions I had previously held. My testimony is this : I have learned that underlying all the dogmas of all the great religions, and all the main doctrines taught in all sections of the Christian religion, there lie great truths, truths which rest on a basis of experience. In measure as the mind apprehends these basic truths, the interpretations which encrusted them break away, and it is these interpretations that cause division; the truth unites. Of course, we only see the truth partially; no one can claim full apprehension. What Tennyson wrote of a flower might also be applied in this connection :

If I could understand

What you are, root and all, and all in all, I should know what God and man is.

Only as the truth underlying various dogmas appears through the fog of human understanding, to that extent can souls become united and capable of patiently forbearing with the erroneous interpretations to which men and women are prone to cling so confidently. It is better that they should hold on to these errors rather than that they should lose altogether the fundamental truth which they partly reveal and partly conceal,

" Let both grow together until the harvest," when the husk will fall off inevitably as the vital truth reveals itself to the seeker. That process can be assisted, but it will be hindered by bald denials or by raising barriers which check communion and fellowship between the souls of men.

In connection with the above definition of the term " dogma," it is interesting to note that the Brahmo Somaj (an Indian Theistic Society) began with strong protest against dogma; nevertheless they eventually formulated definite views which they set forth with some show of authority. The following extract from one of their books shows why this change occurred :

"The great and really profound doctrines of religion are never formed by the laboured and artificial processes of self-imposed thought, but deposited within the mind in imperceptible accretions by the deep flow of spiritual impulses.

This writer continues to point out that the doctrines held by the members of the Brahmo Somaj should be " deep internal experiences repeatedly felt, and sanctioned by the concurrence of many souls similarly

(Continued at foot of next column).

MAY 23, 1935

LIGHT "TO THE RESCUE"

By MRS. SAUNDERS KNOX-GORE

FEW people seem to know of the great, far-reaching helping hand which can be held out to so many of our sad, puzzled fellow-spirits who have passed over to the other side of death as a result of their own act or some tragedy or accident, without having the least realisation of what it meant and what conditions they were going to meet with when they had taken the great leap into what was to them the unknown.

So I thought perhaps it would interest others besides ourselves to read a little of the work which is being done by a Rescue Circle which was started about two years ago by Tseling, one of the High Guides of Mr. Collen Smith.

I wonder how many people realise, as they set about their daily life, that there are many millions of people wandering, lost and lonely and terrified, somewhere between the material and spiritual worlds, their minds still tied to earth because of their own violent desire to remain there, or by their lack of realisation even that they have died at all?

So the kind spirit helpers are unable to reach them, owing to this constant urge of their minds downward to earth—and it is here where we on earth can be of service.

I propose to give a series of short accounts of some of the varied cases which have been led to this circle, and hope that any reader who has met with any case of haunting, etc., will let me know, so that we can help them.

These people are led to us in a variety of ways some through one of the circle actually visiting the place where the haunting occurs; some through the guides on the "other side " finding them there in the darkness; some even follow a person who has been staying in the house where their unhappiness lies till they meet one of the workers in the Rescue Circle and so find their chance of understanding and release and advancement.

I am beginning with a case to which I was led myself, last summer, and which is interesting in that it is an example of the fact that hauntings are not, as many people imagine, confined to the days of old, or to ruins, historical buildings, etc.

I was lunching at a house in Kent and was rather oddly impressed, as we left the dining-room, with a singular reluctance to leave that part of the house. So at once I began to wonder what was the cause. I asked my hostess if the house was haunted. She

I.

(Continued from previous column).

circumstanced." "They are the natural fruits of the action of the Spirit of Truth in the human heart."

These considerations should be borne in mind by all who feel they are called to bear witness to new aspects of reality. They should fulfil their mission with due reverence for the views and dogmas held by others, knowing that it is not by denials, but rather by affirmations that truth prevails. The truths universally "deposited within the mind " are liable to be overlaid by *illusions*. We live amid *illusions* both of the senses and of the mentality, but an illusion is not the same as a *delusion*.

We should seek for the underlying reality which takes on an illusive aspect and then by presentation of our message we can become a light-house so that clearer visions of truth will be granted to us and to those to whom we bear witness, provided that they and we are honest seekers after the truth, which in various degrees and different aspects is offered to all, and provided we " speak the truth in love." said : " Oh, yes "; her daughter sometimes woke up screaming that someone was standing beside her bed !

So I went up to that room and was simply horrified as I opened the door, at the wave of misery and terror that greeted me, and I sensed at once a young woman standing in the corner of the room, imploring me to help her. So what was my astonishment, on asking the daughter of the house about it, to hear that her apparition was a man!

I asked the guides about it, and they said that both were there and that the woman was so near earth that she still feared I might tell the police if she told me what she had done, and so punish her by earth means, although she looked on me as a friend. I went again to help her. So she came and faltered out her story of how her husband was coming home from the last war and she found herself with the child of another man and in her frenzy of horror at what she had done to the man she loved, she took the child's life. Gradually we got her to understand that she had really finished with her earth life and that she could learn how to advance and find her husband and child again—and she prayed with us for forgiveness and help.

II.

Another curious case was the gangster from America who had been killed in a raid by a rival gang—shot in five places—and he came through the Medium, covering us all with a revolver and feeling the man next him all over for arms. He said he was being ceaselessly pursued by those other men, and he wanted us to help him to get away. He said he had no time for God, as all his time was spent in running from his pursuers. But gradually we made him realise that his one chance of escape was to turn his mind away from earth and try to learn to rise to the higher planes. He prayed with us to be given peace so that he might be able to learn to advance.

III.

Then the pathetic, terrified man—in terror of a pair of eyes that followed him wherever he went. He had been in a diamond mine and had killed another man for the sake of some diamonds he had found, and then was haunted by the spirit of his victim until he took his own life in the end by poison. Yet still this man haunted him, and he said to me that if I would help him he would lead me to where I would find my fortune.

I tried to make him understand that both he and the man he killed had made and were making the most terrible mistake, and how he could rise out of this horror by asking forgiveness and trying to learn more of the truth, so that he could help others who had made the same sort of mistakes—even as his victim had made the mistake of forcing him to commit suicide in revenge for his own death.

IV.

The man with the banner came through holding his banner firmly before us all, saying he died in 1859, and how he still carried his banner, on which was written : "Wash thyself in the blood of the Lamb." He was terribly unhappy because he said no one would pay any attention to his message, and it took a long time to get him to see how he could learn more of the things of the spirit and so find a greater message to write on his banner, with which he would be able to help many people.

He prayed with us for understanding and, as we finished, he threw out his arms in ecstasy and gasped with joy, till we could almost see the vision and the light which had come to him.

[Note.—Letters for Mrs. Knox-Gore should be addressed to 32 Knightsbridge, London, S.W.1].

LIGHT MAY 23, 1935

PROBLEMS OF MENTAL MEDIUMSHIP

MERGING OF PERSONALITY By Dr. FREDERIC H. WOOD

by Dr. FREDERIC H. WOOD

MENTAL mediumship does not appeal to the average scientist, because it relies on a method at present outside his normal research. He is interested in physical phenomena—ectoplasm, rods, and other tangible things. But the interactions of mind between Guide and Medium have little interest for him, because he has no knowledge of the nature and processes of thought.

If he would leave it at that, we could offer no criticism. But in many cases he continues to deny that the evidence points to separate spirit-intelligence. He suggests Telepathy as a reasonable explanation of all so-called spirit-messages, and ignores the evidence which makes the possibility of Telepathy absurd. He does not see that even Telepathy proves our case. He regards it as a physical faculty, transcending the normal limitations of a physical organism; the truth being that it is a *spirit-faculty* (the normal method of spirit-communication) operating exceptionally on earth.

He will go to any lengths rather than admit and publish the plain fact of mediumship. This fact, so simple and yet so wonderful in its varied possibilities, is not yet recognised either by religion, science, or law. The situation would be intolerable, were it not also ludicrous. The popular idea of mind is still confused with brain, and the operations of mind are still studied, even by university professors, on a nonspiritual basis. Why should the psychologist with this limited outlook be listened to with respect, while the psychic investigator is ignored? It is one of the anomalies of to-day that a field of research of the utmost potential value to religion and science should generally be misunderstood and misrepresented by the one and slighted by the other.

MYSTERY OF THOUGHT

And yet it is through mental mediumship, I think, that we shall ultimately solve the mystery of thought. Logically, if thought is a spiritual process, we shall never find the key to it in physical research. We must co-operate with spiritual beings to whom thoughts are literally "things." Mental mediumship provides the only direct link with these spiritual beings, whose separate existence many of us have proved beyond all question. This link is the key also of life—the "ankh" of the ancient Egyptians—in a modern form.

True, there is "impression"; a kind of mediumship in itself, though the subject is mostly unaware of it. Many ideas on this side are transmitted from spiritual sources. This is no less true of the scientist than of the poet, preacher, artist, or musician. But in recognising and developing proper mediumship, we shall open yet wider a door that has never been quite closed. Hence, the link between Medium and Guide is providing new material for inquiry which neither the preacher nor the scientist can ignore, for it could not have reached human understanding by any other means. Some day they will both appreciate that.

I write with confidence because, during the past seven years, I have carefully studied this link between the Guide, "Lady Nona," and her Medium, Rosemary, and have recorded its results. Certain conclusions are obvious, based partly on Nona's teaching and partly on the co-operation of these two remarkable partners, who have already proved Survival extending to three thousand years, and may eventually prove other theories equally vital to human knowledge.

For example, in support of the theory that mindcontact is independent of space, Nona has explained that, while in writing-mediumship the Guide must be present in some form, in trance-mediumship, on the other hand, the Control may be effected from any distance. In the former, Nona attends the Rosemary circle "not as she really is, but in a specially-prepared form or condition." In trance-control, however, she herself is "often far away, and only her *mind* is present, projected from afar."

"There is no space," she said, " no here or there. I am, but 1 am not here; yet I am controlling this Medium. Sometimes I establish contact by thought from a distance, but the connection may be just as clear as when you speak to someone miles away on your telephone. At such times I am not near as you understand it, but rather as the sun's rays can be felt on earth, the sun yet being at a distance."

The process of contact between human minds—which our scientists call Telepathy—is a much closer union in mental mediumship, such as Rosemary's, than in the experimental contacts made by the S.P.R. and others between ordinary people who have not developed mediumship. I find it increasingly difficult, during our sittings, to retain an independent line of thought, for she reads my mind so easily.

MARVELS OF PSYCHOMETRY

Again, various theories have been put forward to account for the marvels of Psychometry. 1 do not offer one at the moment, but merely record the facts. Writers of letters—strangers to us both—have many times been described accurately as soon as Rosemary touched the letter and before she had read it. Subsequent corroboration showed that mental characteristics were even more correct than external, personal matters. A correspondent in New Zealand (who had seen my articles in LIGHT) was described as accurately as the wife of a musical friend in London, and both were strangers to us.

This faculty appears to have nothing to do with Survival, but other types of mental phenomena indicate the co-operation of separate intelligence. For example, in repeating the ancient Egyptian language-phrases she receives clairaudiently from Nona, Rosemary finds it "necessary to relax completely." The words come to her lips most easily (and most accurately, as subsequent translations by Mr. Howard Hulme clearly show) when she "does not think at all."

Nona's explanations frequently make use of the modern analogy of radio : "I tune in to her thoughtwaves, superimpose my thoughts, think into her mind, and use her mind to produce the results."

and use her mind to produce the results." Again, "Personality is so much larger than you imagine. There are forces constantly coming from you to us, somewhat like the rays of the sun. Along these forces we connect back to you. The forces radiating from Rosemary are of such clarity and power that we can respond to them easily, and along that line 1 work with her."

Some time ago, the Lady Nona made the interesting experiment of a still closer contact. She "withdrew" for several weeks from direct contact with the Circle, leaving the control in the hands of other Guides. During this time she deliberately merged her personality into Rosemary's. To use her own words afterwards : "Instead of working through her as a channel to give out again—in which there was no personal element— I worked into her personality. My thoughts linked up with hers. She was subconsciously linked up with my thought. I am now using more of the Medium than I did, as a result of my recent contact with her inner life. I approached the Medium through her mind, and discovered quite a lot about her which I did not know before."

During this period, the change in Rosemary was very marked. Her nervous system was toned up and she seemed to gain new strength. Nona told me before and afterwards that this was one of her objects in making the experiment. MAY 23, 1935 -

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).

TRANCE "CONTROLS"

Sir,—With reference to your paragraph, "Trance 'Controls'" in LIGHT of May 2nd :

All conclusions, except those arrived at by sheer guess-work, start by being assumptions (*alias* hypotheses), which are later established with greater or less firmness according to their ability to explain relevant observations.

It does not matter a scrap to me; but I really do feel that it is scarcely legitimate to pick out a word which may be used in two (or more) senses and pretend that I used it in a sense in which I obviously did not!

Rotterdam. WHATLEY CARINGTON.

[Note.—What we wrote was as follows: "Mr. Carington's assumption is that Feda and Uvani are not personalities distinct from the Mediums, as they always assert to be the case. But it is only an assumption, and it should be remembered that other investigators, after similar tests, have arrived at a different conclusion "].

DREAM OR VISION?

Sir,—There has been some discussion lately as to colour in dreams. May I tell you of a rather strange experience I had relative to that subject?

A few years since, I had a most wonderfully realistic dream, in which I found myself, with a friend, wandering about in a sort of fête in our village. Is missed my companion for a while and then found her standing beside me, looking white and thin, but quite happy, and gazing from a great height on a most beautiful landscape, all green and gold, and merging into a dazzling haze of light on the horizon. The landscape was intersected by rippling streams. My friend and I simultaneously exclaimed: "Oh, how beautiful. How I should like to get down there!" Then she immediately vanished, and I set off to look for her again; and, in answer to my question, someone said: "She has managed to get down there." I was told next morning that my friend was dying;

I was told next morning that my friend was dying; and, in fact, she died very soon after. I did not even know she was ill. She came to me through a Medium some months afterwards and she said: "My dear, it was *not* a dream."

What then, is a vision as distinguished from a dream? C.J.

THE RESURRECTION OF JESUS

Sir,—Reading this discussion in your columns, I have a distinct impression that a mistake is being made in building theories on the basis of the New Testament narratives as they stand. Is that not to ignore the results of critical examination of those narratives? The Gospels are of uncertain origin, and contradict each other in many ways. Such contradictions exist as much in the narratives of the Resurrection of Jesus as elsewhere. It is difficult to compose a coherent story out of them.

By the emphasis placed on the setting of a guard at the tomb; of the moving of the stone (evidently taken as evidence of the exit of a material body); and of the absence of Jesus' body from the tomb : it seems clearly implied that what came forth was that material body. On the other hand, the narratives of the meetings of Jesus with the disciples and others after the Resurrection imply that the body was immaterial. It "vanished from their sight"; it passed through a

closed door; and finally, it ascended towards the sky. Thus we have before us several contradictory statements. The common ecclesiastical theory, to reconcile them, is that the body was really Jesus' body, but "glorified." This theory fails to define the word "glorified." Then there is the Spiritualist theory that the body was a materialised semblance.

However, is there not a third theory, more consistent with the nature of the Gospel narratives as found by critical analysis—namely, that these narratives, of uncertain origin, contain very large elements of legendary composition, and therefore are not to be taken as accurate statements of fact? This would account for the presence of the inconsistencies.

Able works to read on the matter are the article "Resurrection Narratives," in the Encyclopaedia Biblica; W. R. Cassels' Supernatural Religion; and G. T. Gorham's The First Easter Dawn.

106 Gillespie Road, J. W. POYNTER. Highbury, N.5.

THE RESURRECTION BODY

Sir,—I read with much interest the admirable article on the Resurrection Body in LIGHT, May 2nd, by H. A. Dallas.

I think it not inapposite to remark that the confusion which exists among clergy and laity alike owes its origin to a too literal interpretation of St. Paul's words, which speak of Christ having been "raised up from the dead" (vide Romans viii, 2). Hence the article in the Latin creed: "Credo resurrectionem carnis." "Flesh" is clearly indicated here, and so it follows that the English translation, "I believe in the resurrection of the flesh" (Baptismal service for those of riper years—Common Prayer) is correctly rendered from the Latin.

Flammarion, in the third part of his great work, entitled "Death and its Mystery," truly remarks that for centuries and centuries this has been an article of faith, and belief was exacted, definite and unquestioning.

It may be interesting to note, here, that the Welsh rendering in the Apostles' Creed (Adgyfodiad y "Crawd") strictly adheres to the Latin, denoting "flesh," but the English word in this Creed (Morning and Evening Prayer) is "body," *i.e.*, of the Body— "corporis" (Lat.). The meaning is ambiguous, unless prefixed by the word "spirit" or "spiritual," owing to the unmistakeable "fleshy" implication of *carnis*.

Miss Dallas refers to Christ's manifestation when He said: "A spirit hath not flesh and bones" (given in the fourteenth chapter of St. Luke, 24). This has led to much confusion through its being loosely translated, the sentence really ending with the word "having" the Greek signifying "at the present moment."

The fact is the "materialisation" was so complete that many were led to believe that Jesus had appeared in His physical body only. The late Sir William Crookes, F.R.S., and Dr. Venzano mention such "solid" manifestations, which they witnessed. Llandrillo, Merioneth. J. W. PARRY.

TRAINING OF MEDIUMS

Sir,—In your issue of May 9th, I read with keen interest the article by the Duchess of Hamilton. Her Grace said: "Other Spiritualists, including Miss Lind-af-Hageby and myself, believe in the need for perfecting and developing the brain of the Medium."

At the S.N.U. meeting, held on 11th May, Mr. F. Harris, Secretary of the S.N.U., was stressing the need for greater intellectual development, when a Medium in the audience interrupted with: "Cut it out." We know that God often uses humble instruments, but is it not deplorable that one who has been gifted with mediumistic faculties should be content to remain at such an elementary stage? Surely, the higher the intelligence and mentality of the Medium, the higher the Guides will he attract!

E. M. KENT.

Light

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ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

SPIRITUALISM AND DOGMA

WE commend to the consideration of our readers the article in this issue by Miss Dallas on "Dogma."

When a cry is raised against the use of dogma in Spiritualism, something impossible is being suggested. As Miss Dallas points out, all considered statements of belief, religious and otherwise, are dogmatic, and "what those who protest against dogma really mean is that they object to any dogmatic statement which seems to them erroneous.'

Take the first of the "Seven Principles" which form the membership basis of the Spiritualists' National Union-" The Fatherhood of God.

The great majority of Spiritualists will agree, as we do, that this is a "Principle" worthy of acceptance. But it is not something which can be proved by psychic investigation or mediumistic communication. It is made up of two dogmas—(1) that God is; (2) that God is our Father.

Every time a Spiritualist proclaims the "Fatherhood of God" he is using dogma—"a formal statement of a truth or principle" adopted by the S.N.U. but not invented by them.

And the same consideration applies to the other "Principles," even, in some degree, to those in support of which definite psychic facts can be adduced.

Dogma cannot be kept out of Spiritualism. It is a necessary means for statement and propaganda. But dogma can, and should, be recognised for what is isan attempt, more or less imperfect, to embody belief in a form of words, which must always be open for revision if and when revision is required by the discovery or revelation of new aspects of truth.

What should be kept out of Spiritualism are dogmas which are obviously untrue—such as the resurrection of the physical body; or unworthy of belief—such as exclusive claims to control the way to God.

One of the great advantages of Experimental Spiritualism is that it provides facts which can be used as standards to test the validity of dogmas put forward by the Religions of the world, including those embodied in the creeds of the various sections of the Christian Church and of various sections of Spiritualism. Some people, using these standards, find themselves able to adapt their beliefs to their knowledge without leaving the religious communities to which they belong; others feel compelled to " come out from among them, and to make new connections.

Unless they wish to imitate the intolerance of which they sometimes complain, Spiritualists must accord each other full liberty to follow the course which their conscience dictates.

TALK OF MANY THINGS

By the EDITOR

UNDER the somewhat strange title They Live and Speak—A Reaping (Hillside Press, 1/6), Miss W. Adair Roberts conveys to her readers the views of her

other-world communicators on many interesting topics. There is, for instance, information regarding the Group for whom she acts as amanuensis.

"We, as a group," she was told, " number many individual souls, but for the purpose of this work which we have been commissioned by God to perform through your hand, we are able to sublimate entirely our individuality and personality, and merge into one, drawing our influence and inspiration from the yet higher source of pure thought which we now name the opulent influence of Faithful . . . Each group draws its inspiration from a different Pool of Truth.

It will be remembered that "Power," who speaks through Mrs. Meurig Morris, has stated that he is the Voice of a group of advanced spirits; and although this communication to Miss Roberts does not remove the mystery surrounding "Power," it may be taken as throwing some light upon it.

There is much about music and musicians in Miss Roberts' book, particularly about Mozart, from whom she says she receives many messages, and with whom she and a mediumistic friend named Violet collaborate in rescue work amongst the " spirits in prison."

HEALING BY COLOUR AND MUSIC.

Writing about " healing by colour and music in the spheres of darkness," a group communicator said : Another method (of influencing the souls in darkness) is by music-not music as you know it upon earth, but music which is the essence of Divine Love. It is not played upon instruments, but it is produced by a group of those who have been specially trained for this manifestation of the power of God. The music produced is a creation of thought of a vast host of musician souls who first put themselves in tune and harmony with each other. Then by deep contemplation of the Name of God each one vibrates to a note or sound-of which, of course, there are myriads more in heaven than upon earth. When all these sounds or notes are vibrating in perfect unison and rhythm, there is created a force which is part of Divine Love, and is used for the redemption of those who linger in the hells of darkness and sadness.'

It would be interesting to know how this strange musical method appeals to musicians on this side. Miss Roberts is careful to state that she is "musical at heart, but no training; cannot read music at all, and knows nothing about it technically."

Being in constant close touch with many spirit-people, Miss Roberts apparently wondered (as others have done) whether she is constantly under their surveillance. "No," came the reply. "Some people look upon us as a glorified spy system, but we are not allowed to know all the details of your daily life—only the Guardians and they are important. Guardians, and they are impartial, but even they do not know *all*. There are certain experiences only known to God and yourself."

This fear, it may be remembered, formed the theme of one of the stanzas of Tennyson's In Memoriam, and his conclusion was expressed in the words :--

Be near us when we climb or fall

Ye watch, like God, the rolling hours

With larger, other eyes than ours,

To make allowance for us all.

Many other subjects are discussed by Miss Roberts' communicators-insanity, spirit-clothes, festivals, rescue work, and the work of Jesus on earth and in the spheres. The book is rather disjointed—jumping from one topic to another and back again-but there is much in it to interest and instruct the reader,

MAY 23, 1935

LIGHT LOOKING ROUND THE WORLD

"TERRIBLE TEACHINGS"

ONCE more Spiritualism is being "exposed "—this time by the Christian Herald, the journal associated with the crudest "hell-fire theology," and with the wierd prophetic vapourings of the "Prophet" Baxter, who repeatedly fixed the day and the hour for the "end of the world"—always wrong but never learning either humility or wisdom. This journal now proposes to expose the "full ignorance, and superstition" of the teachings and practices of Spiritualism. The writer of the first article begins by admitting that "it is impossible for me to deny that some phenomena are produced by Spiritualistic Mediums," but in due course he (or she) will doubtless prove to his (or her) own satisfaction that the Devil himself (who has always been a favourite of the Christian Herald), is responsible.

Amongst the "terrible teachings" of Spiritualism which are quoted is that "little ones who die are received into beautiful homes and cared for and nursed by good, wise men and women, who teach them how to become wise, industrious, good and useful, and willing to help others."

It would be interesting to know what the *Christian Herald* finds "terrible" in such a picture. Does it still teach—as of old—that the majority of little ones who die go straight to Hell?

M.S.A. PROGRESS

Congratulations to Marylebone Spiritualist Association on the continued numerical progress and fine record of work revealed in the report presented at the annual general meeting yesterday (Wednesday, May 22nd). Membership is up by 483 to a total of 3,796 (members, 1,504; associates, 2,292), the highest point yet reached; and " despite the difficulties of the period under review, the financial position has improved."

An interesting fact revealed by the report is that, although the average attendance at the Queen's Hall Sunday Services has increased, there is still " a considerable financial loss" on the services. There is, however, no suggestion of hesitancy as to continuance. On the contrary, the report (signed on behalf of the Council by Mr. George Craze, the President) says the " value and importance" of the services, " both to the Association and to our movement generally is so great" that the Council are convinced that they have the support of the Association " in considering this loss to be justified."

M.S.A. ROYAL ALBERT HALL SERVICES

A news item of general interest contained in the M.S.A. report is that, for the second year in succession, the Royal Albert Hall will not be available for the Armistice Service of Reunion and Remembrance. Last year, when Armistice Day (November 11th) fell on a Sunday, the Hall was occupied by the British Legion; this year, the report states, "precedence is given to the Jewish Ex-Service Men, whose annual service is always held on the Sunday previous to Armistice Day." As was the case last year, the M.S.A. service will be held in the Queen's Hall; but there is a hint that the Association's anniversary service (the 64th) may again be held in the Albert Hall.

"SUPERNATURAL"

"Supernatural" is a word the use of which most Spiritualists avoid, on the perfectly good ground that there can be nothing super-natural in the sense of being superior to or contrary to natural law. "Supernormal" is the word they prefer. Yet in his broadcast lecture on Sunday night, Canon Raven used the word "supernatural" in a way to which even Spiritualists will not take exception—as meaning something beyond our natural power or capacity, something for which we need help or guidance from a spiritual source. The definition is worth remembering.

OBSESSION AS A CAUSE OF INSANITY

WHEN the facts of Spiritualism are recognised by science—as ultimately they must be—there will necessarily be a great re-writing of text-books, and great changes of opinion as to what is possible and what is impossible. One important change will probably be—as Dr. Oscar Parkes suggested in his L.S.A. lecture reported in this issue of LIGHT—that the ancient belief in obsession as a possible cause of mental derangement will be recognised as well-founded, with the result that attention will be turned to the procedure necessary to drive the obsessor away, and so restore the patients to sanity.

The experiments which—as Dr. Parkes revealed are being carried out in London by a group of four medical men (of whom Dr. Parkes is one) may therefore, quite conceivably, prove to be pioneer work of the utmost importance. Already similar experiments have been carried out successfully by Dr. Carl Wickland and Dr. Titus Bull in America—it is, indeed, on the lines laid down by Dr. Wickland that the London group of doctors are acting. Success in London may compel the attention which so far has been refused by the medical profession.

" POSSESSION " VERSUS " OBSESSION "

Confusion may arise in many minds about the right use of these two terms. Dr. Parkes prefers the term "obsession" for partial "possession," meaning the cases in which only certain phases of the patient's mentality may be influenced. This is contrary to the general conception. In Dr. Fodor's *Encyclopaedia of Psychic Science*, "obsession" is defined as "an invasion of the living by a discarnate spirit, tending to a complete displacement of normal personality for purposes of selfish gratification, which is more or less permanent. The difference between mediumship and obsession," the text continues, "is not in principle but in purpose, in duration and in effect. Mediumship—or to be more precise, trance possession—does not interfere with the ordinary course of life, does not bring about a demoralising dissociation or disintegration, it shows consideration for the Medium, and its length is limited. After a certain time it ceases automatically and the Medium's normal self, held in voluntary abeyance for the time being, resumes its sway."

It is certainly desirable that such clear lines of distinction as outlined in the above should not be disregarded in the choice of our terms.

SPIRITUALISM AND RELIGION

The relation of Spiritualism to Religion is one of the thorny problems on which Spiritualists have been arguing—and disagreeing—all through the course of the movement. LIGHT's attitude is that Spiritualism is the basis of all Religion; but many—even amongst the readers of LIGHT—have come to regard Spiritualism, with its implications, as providing all that they need of Religion. In his broadcast address, for instance, Mr. Ernest Oaten said : "Spiritualism is my Religion, my only Religion."

The subject is of great importance, and members of the L.S.A. are looking forward with keen interest to the lecture to be delivered on the evening of Thursday next week (May 30th), by the Rev. Dr. Geikie-Cobb, rector of St. Ethelburga the Virgin, Bishopsgate Within, in the City of London. That Dr. Geikie-Cobb is sympathetic to the work of the L.S.A. has been shown on at least two occasions by his presence—once as lecturer and once as answerer of questions. He may, therefore, be expected to deal with the subject, "Religion," in a way interesting to Spiritualists perhaps to provoke them to lively discussion—and a crowded gathering is expected.

MRS. MEURIG MORRIS AT BOURNEMOUTH

THE Bath Road Church, Bournemouth, was crowded, and a large number turned away, on the occasion of the visit of Mrs. Meurig Morris on Sunday evening (May 12th).

The visit was the redeeming of a promise kindly made by Mr. Laurence Cowen, during a previous visit of Mrs. Meurig Morris, to conduct a large propaganda meeting at the Winter Gardens, that he would bring Mrs. Morris down to conduct a Sunday evening service on some future date at his own expense.

Mrs. Meurig Morris, who was supported by Mr. Laurence Cowen and Major General Sir P. Holland-Pryor, very generously broke her rule of not conducting ordinary church services, and paid this flying visit to Bournemouth before her departure for an extensive propaganda tour abroad. "Power" discoursed eloquently and convincingly on

"Power" discoursed eloquently and convincingly on "The Science of Religion," paying tribute to physical science for its great service in revealing the laws operating through the phenomenon of matter, thus making man aware of, and in a position to appreciate, the underlying principles governing the processes of Nature. "Power" suggested that a similar method of scientific enquiry is necessary if man is to discover and make known to himself the infinite spiritual kingdom of life and his relation thereto.

The address was a masterly survey of man's evolution from the dark ages of ignorance and superstition to the knowledge and understanding of to-day, and a prophetic vision of man's greater knowledge and power as he advanced in knowledge of himself as a spiritual being with a consciousness of his cosmic relationship.

At the close of the service, the large congregation stood and sang with fervent emotion, "God be with you till we meet again," while Mrs. Morris, with a tenderness that was like a breath of Heaven, gave a smile of farewell. FRANK BLAKE.

SEEKERS' ANNIVERSARY

THE "Seekers" celebrated the second anniversary of the opening of Addington Park, the "City of Prayer," on Saturday, May 11th. It was a most beautiful day, and the ceremony was very impressive. The healers and harmony prayer circle sitters formed up in the large panelled hall of the house and marched in pairs (carrying the flags of all the nations where the prayers are being said) to the Cloister Garden. A halt was called at the Gothic doorway leading into the garden, and the Rt. Rev. Pigott, in his Bishop's robes, passed between them, leading the way to the head of the Cross, cut in the grass, shining like gold in the sunshine.

The crowds of visitors were lined up on the paved walk by the Chapels. After the Lord's Prayer, a hymn was sung; then the Bishop blessed the Cross and gave an inspiring address. After the service ended, they filed out of the Cloister Garden forming a circle round a selected position, where two trees were planted by Mr. and Mrs. Simpson, in memory of Doctor "Lascelles" and "Mary," a spirit to whom one of the chapels is dedicated.

Three hundred people sat down to tea in the dining room of the house. An address, entitled "Addington —a Triumph of Prayer," was given in the large hall by Mr. Simpson, giving a resumé of past activities, emphasising how wonderfully the Seekers' prayers had been answered. They were still paying their way, as the forthcoming balance sheet would demonstrate, and looking forward, with assurance, to still greater development during the coming year.

development during the coming year. The guests then wandered in the grounds, revelling in their Springtime beauty, many visiting the woods carpeted with bluebells, and going away with their arms filled. (From a Correspondent).

MARE'S S.O.S. CALL TO HER MASTER

THE description in LIGHT, April 25th, of the Pekingese dog calling telepathically to his mistress when in dire distress (page 259, in an article by Mrs. Glen Hamilton), recalls to Mrs. M. Thurlow Lamb a similar event which happened to a friend of hers, the late Mr. E. R. Calthrop.

He kept a large stud of horses, and amongst them was a favourite mare named "Windermere." In his book, *The Horse as Comrade and Friend*, he describes this strange experience in the following words:

"In the early morning of the 18th March, 1913, at 3.20 a.m., I was awakened from the most dense sleep, not by any noise or neighing, but by a call conveyed to me—I know not how—from 'Windermere.' I could hear nothing, not a sound outside, although it was a perfectly still night, but as I became fully conscious I *felt* the call in my brain and nerves, and I knew that 'Windermere ' was in direst extremity, and was entreating me to come instantly to her aid.

"I threw on a coat over my pyjamas, pulled on my boots, and ran across the garden for all I was worth. There was no cry, but in some extraordinary way I could tell exactly from what direction this soundless S.O.S. call was coming, although it was perceptibly feebler than when it awoke me. As soon as I left the house I realised, to my horror, that the call came from the direction of the pond. I ran on, but the S.O.S. became fainter and fainter, and had ceased altogether before I could get to the pond. As I came near, I could just make out the surface of the water covered with ripples, which had not yet subsided, and, in the centre, a dark mass silhouetted against the reflection of the dim light of the sky. I knew it was the body of poor ' Windermere ' and that she was dead.

"The poor mare was not got out until midday, and it was not till then that we understood exactly what had happened. That she had evidently gone for a drink from the steep side of the dam and had slipped in, we already knew from the marks on the grass, which were plain to see; but we could not understand why she had not been able to swim ashore. In the water, which was very deep, she had struck out to swim and in some way had thrown her right foot through her head-stall. She had made a most gallant struggle to free her leg, as the condition of the headstall showed. She had broken part, and the rest was nearly broken through—a little more and she would have been free. In her death agony she slipped a filly foal by Rohan, and its poor little body was found beside its mother's.

"I can only relate the facts. I cannot explain them. Call it, if you please, a case of mental telepathy, but it does not get one very much nearer. One deduction does, however, emerge with clarity—the receiving and transmitting apparatus must have been very closely attuned. I loved the mare, and the circumstances of her death made the most profound impression upon me."

A STRANGE MAN

"Lawrence of Arabia" survived the myriad dangers of desert war to die of injuries received in a peaceful English country lane as a result of a motor-cycle smash. Strange irony of fate! He was a strange man—and one of the strangest things about him was that he refused to accept any honours for his war services or to benefit financially by the fame they had brought him. There have been few like him in that respect; and those of us who hate war may suspect that he also hated it, although he was drawn into it by what seemed the force of circumstances. Now, from the inner, hidden side of life, he may, we hope, be able more effectively to serve the cause of peace.

ITALIAN NOTES By ISABEL EMERSON

SPIRIT IDENTIFICATION

The following spontaneous manifestation was communicated to Mondo Occulto by Signor A. Boccardi. He was preparing a lecture on rhabdomancy which he had been unexpectedly asked to give that evening, and was deeply absorbed in his work, when his wife, who had been resting in her room, came in and said : "I want you to go to Signor Giuseppe Muda and tell him that Teresina thanks him for all he did for her during her last illness."

Signor Boccardi, annoved at the interruption, asked his wife to leave him in peace, but she insisted that he should give the message, adding that Teresina was an artist who had died of consumption ; she had appeared to Signora Boccardi when she was between sleep and waking. Immediately after Signora Boccardi had urged her husband to give the message, the bell of a Vandermeulen instrument installed in his room began ringing, and she declared that it must be Teresina !

Next day Signor Boccardi mentioned the incident to Signor Muda, who confirmed the fact that he had helped a certain Teresina Musso who died six years

ago. He was astonished at receiving the message. In a recent seance with the Medium Signora Valbonesi, a communicator gave the following particulars. He was Don Pecorini, a priest of the Sistine Chapel, who spent his later years at Formia. In the last year of his life he had a serious illness and was not expected to live. One night, however, he had a vision of a luminous being who touched his eyes and said: "Be sure, Pecorini, that you will not die now. Your death will be caused by a fall." Don Pecorini felt so convinced by the vision that he

refused to take any more medicine and soon completely recovered. Some time afterwards, when the matter had passed from his mind, he slipped and fell on the stairs of his house, and died shortly afterwards from his injuries. He was buried in Formia cemetery. He gave the year of his death as 1922, adding that his name would be found in the register of the Commune of Formia.

Count Bragadin, who was one of the three sitters, vouches for the fact that none of them had any previous knowledge of these matters, and the Medium had never been at Formia. He wrote to a Dr. A. d'A. in Formia, with whom he had never before corresponded, and asked him to make enquiries.

Dr. A. d'A. replied that all the statements were correct and that he himself had attended Don Pecorini in his illness in 1921. (Ali del Pensiero).

APPORTED SCRIPT

In October, 1933, a curious case of apport during one of a series of seances with the Medium Forletta was described in *Ali del Pensiero*. An entity manifested speaking a language unknown to those present, but believed to be oriental. Another communicator who spoke English explained that the first speaker was asking if the sitters desired him to bring them some-thing. Signor B. replied : "Let him bring us a souvenir from his country.

He had hardly finished when a rustling was heard near the ceiling, which was a plain and very lofty one, and an object fell on to Signor B.'s knees and then to the ground. When the light was turned on, a grass case of typically oriental make and perfume was found. It contained a sheet of paper, charred at the edges, covered on both sides with writing in pencil, in oriental characters. (A photograph was reproduced).

Only lately has the translation been obtained. The paper was sent to the Indian Academy of Philosophy and Religion at Poona, but no one there could translate it. It was then forwarded to the orientalist, Professor B. D. Verma, teacher of Persian and Urdu at Fergusson College, Poona, who stated that it was a poem written

in a Turkish-Arabic dialect, but he was only able to translate three lines. More recently another orientalist confirmed that it was a poem of invocation in obsolete Arabic

All this increases the value of the apport, since it is inconceivable that Forletta, who is a simple electrician, could have produced such a document. The fact that apports are often hot to the touch would perhaps account for the burnt edges of the paper.

A PREMONITORY DREAM

Amalia Burzio, a peasant woman of Passignana (Valenza) dreamed of the death of her mother who lived near Novara. On awaking she told her husband of the dream, and he tried in vain to calm her distress. The following afternoon she received a telegram informing her that her mother had died suddenly in the night, exactly at the hour of her dream.

A NEW "ALFA" PUBLICATION The "Alfa" Association for Psychic Studies (Rome), whose president is Signora Laura D. Legrange Bussolini, has just published an attractive brochure containing the messages received by Professor Peitro Ubaldi from the entity who signs himself "La Sua Voce," and those received from "Il Veltro" by the late Giona Ricci, which coincide with the former in a remarkable manner. The tone of both communicators is highly spiritual and they predict that a new era will arise on the ruins of the present civilisation.

APOLOGY TO SPIRITUALISTS MR. BEVERLEY NICHOLS, in the Sunday Chronicle (May 19th) writes : "I am a little ashamed of myself. I want to make

a public apology to the Spiritualists. I made the foolish mistake of condemning a whole community by the evidence of only a single individual. Admittedly, the evidence of that individual was pretty damning, for the 'spirit-book' which aroused my ire was washy nonsense.

"What has made me want to apologise is the quite remarkable tone of the many letters I have received from Spiritualists. These letters are entirely different from the usual controversial letter. In not one of them is there a word of anger. None is abusive; all they express is regret and a fervent hope that perhaps

I may change my mind. "I was deeply impressed by these letters. People who write like that must have 'something.' It is not merely a vague, sentimental ' something '; it seems to have a very wide and firm basis. "I did not realise that Spiritualists were so broad-

minded . .

" I am deeply pained if I have foolishly wounded them. There is not so much comfort and gentleness in the world that we can dispense with any of it."

"MOON TRAIL'S" ALBERT HALL MEETING

On Sunday next, May 26th, at 7.30 p.m., "Moon Trail," the eloquent control of Mr. H. S. Hambling, will be making history by giving a trance lecture on "Hail! This Age of Supermen" at the Royal Albert Hall, London. The chairman will be Mr. Graham Moffat, and Mr. Arthur Findlay and Mr. Shaw Desmond will be supporting the speaker.

In order to provide ideal conditions for the trance, there will be an organ recital and negro spirituels sung by the Harmony Kings and John Payne, the well-known coloured American singers. (Particulars in advertisement on page 335).



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NEW SYLLABUS ON APPLICATION.

DAILY ACTIVITIES, Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas. Medical 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 (Trance), Tuesday, Wednesday and Thursday.
 Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

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

L.S.A. AND QUEST CLUB NOTES RELIGION

ON Thursday, the 30th inst., the Rev. Dr. Geikie-Cobb will lecture on "Religion" in our hall. Dr. Cobb is well-known to Alliance audiences and is sure of a warm welcome. As an expert, he will be able to tell us much about his subject. Strangely enough, although the word " religion " is in such frequent use, few people seem really to know what it is. Not a few are shy of it, thinking that a life of religion must be very dull. That it deals with high and weighty matters, everyone concedes, though why it should be considered dull is difficult to understand.

Most people infer that if one strives to live according to religion, it means the relinquishment of pleasure. It certainly does demand that we should relinquish certain kinds of pleasures, but in place of mere gratification of the senses, which are transient, religion offers us the joys of the spirit, which are lasting. Any who read the lives of the Saints and Mystics know that they count their trials and sufferings as worth while, and no one who has in the slightest degree experienced the joys of the spirit, can return again to the plane of mere sensuous gratification. We are sure Dr. Cobb will give us light and show that the lack of religion to-day lies at the root of much of the world's trouble. It is not less but more religion that we need. Religion should not be confused with mawkish sentimentality; it is of such robust fibre that it demands strength of character to be lived. Few of us are willing to accept the logic of our religious beliefs; we hedge them about with so many reservations that what passes for religion is but a pale ghost of the reality.

THE QUEST CLUB

It is a delight to see the steady influx of members to the Club. Every week brings its quota, and the members' room is often a-buzz with conversation. It is a pleasant thing that there is a place where so many can gather together to discuss the various aspects of Spiritualism, or pass the time in lighter conversation. Now that the light evenings are here, we look forward to the members coming along in good numbers to make use of their room. Intending members should write for particulars to our secretary or, better still, when in the to be seen exchanging books is Mr. J. Harington Bird, the well-known painter of horses. Next month, Mr. Bird will complete his 89th year, and he is still delving into the mysteries of Spiritualism-not, however, without a firmly rooted belief in human survival. Congratulations and good wishes.

A "MARVELLOUS SITTING " WITH MISS NAOMI BACON

A distinguished scientist recently introduced a lady who in the course of a series of anonymous sittings received excellent evidence. This lady in turn introduced a friend who recently sat anonymously with Miss Naomi Bacon. While collecting evidence, the sitter will, of course, disclose no facts, but in a letter, dated May 15th, addressed to the Secretary, and signed by our identification letters, she says :-

"I had a marvellous sitting with Miss Bacon last evening. I was in touch with just those who were necessary to my happiness and consolation, and received a full measure of both these attributes. I was happier than I have been for months, and shall most certainly come again."

MRS. LIVINGSTONE'S CLAIRVOYANCE

On Wednesday, May 15th, owing to the regrettable illness of Miss Jacqueline, Mrs. Livingstone kindly deputised, and gave public clairvoyance. Mrs. Livingstone, herself recently recovered from illness, was in excellent form. Short readings were given to 14 people. The first contained six correct names and six items of correct information. The next reading was given to two friends who recognised six names, three anniversary dates, and quite a picture of circumstances and events.

Mrs. Livingstone continued with various descriptions of departed friends and the sitters' circumstances of the moment, with helpful and encouraging messages, and finished up with particulars given to a new member seeking evidence. He was told that his mother referred to the atmosphere of a cathedral town in his childhood. The gentleman explained that his mother died in Rouen when he was three years of age.

OUR HEALING WORK

This continues to grow steadily. Brig.-Gen. Kemp, C.B., C.M.G., has his time fully occupied treating patients, and Miss Raikes, who comes on Wednesdays, also has her time fully taken up. Miss Ethel Topcott, who comes twice a week, does some very fine work through the instrumentality of her guides. All of our healers are doing well, and if the work is not spectacular, it is solid and enduring. Our animal group, too, has its successes, for which we are deeply grateful.

DEVOTIONAL HEALING GROUPS

Mondays, 2.15-2.45; 6.30-7. Tuesdays, 6.45-7.15. Wednesdays, 3.30-4; Animal Group, 5-5.30. Thursdays, 3.45–4.15; 7.45–8.15. Fridays, 7.30–8. Obsession Group, Saturdays, 3–3.30. Sitters are always welcomed to these groups. Enquiries should be addressed to W. H. EVANS.

SOCIETY ANNOUNCEMENTS

MAY 23, 1935



SPIRITUALIST COMMUNITY GROTRIAN HALL 115 WIGMORE STREET, W.I.

President Chairman and Leader Hon. Treasurer HANNEN SWAFFER. MRS. ST. CLAIR STOBART. H. B. SIMPSON. Secretary : MISS F. V. GREGORY, M.B.E. Telephone : 6814 WELBECK

SUNDAY, MAY 25th, 1935

11 a.m.—Mr. ERNEST HUNT. Clairvoyante : Mrs. Evelyn Thomas. 6.30 p.m.—Mr. MAURICE BARBANELL. Clairvoyante : Mrs. HIRST. Sunday, June 2nd, at 11 a.m. Dr. W. J. VANSTONE.

Sunday, June 2nd, at 11 a.m. Clairvoyante: Miss Lily Thomas. Sunday, June 2nd, at 6.30 p.m. Clairvoyant: Mr. R. DIMSDALE STOCKER Clairvoyant: Mr. Thomas Wyatt.

OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m. Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free Monday, May 27th-Speaker : Mr. Harold Sharp Clairvoyante : Mrs. Stella Hughes

Wednesday, May 29th-Speaker : Mr. Horace Leaf Clairvoyant : Mr. Horace Leaf

WEEKDAY ACTIVITIES Monday.

Monday. WEENDAT 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).
2.30-4 p.m.-Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.-Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
8 p.m.-Mr. Hendry; Class for development of the healing faculty. *Tuesday*. Mrs. Livingstone, by appointment.
2.30-4.30 p.m.-Mrs. Matson, the "Landscape " Medium by appoint-ment.

ment.

ment. Wednesday. 12.30-1.30 p.m.-Open Meeting in Grotrian Hall. 2 p.m.-Spiritualist Community Public Healing Service. 2.30-4 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 Michell (Hon. Secretary). Friday. 2.30-4 p.m.-Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters) Members, 3s.; Non-Members, 4s. May 29th. 2.30. Mrs. Evelyn Thomas. 6.30 Mrs. Livingstone June 5th. 2.30 p.m. Mrs. Fillmore. 6.30 Miss Lily Thomas

Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Monday, June 3rd, at 8.30 p.m.

Mrs. HELEN SPIERS

Demonstration of Clairvoyance. SILVER COLLECTION

PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY (Saturdays excepted) 11 a.m. to 6 p.m.

> Enlarged Edition SPIRITUAL SONGS SPIRITUAL SONGS

for congregational singing and home circles. By M. A. ST. CLAIR STOBART. Words only, 1/-, with music, 2/6. Reduction for quantities.

The 'W. T. Stead' Bureau and Library 5 SMITH SQUARE, WESTMINSTER Telephone: Vic. 0567 Hon. Principal: MISS ESTELLE STEAD. Hours: MONDAY to FRIDAY, 11 a.m. to 6 p.m.

Tuesday, May 28th, at 8 p.m.—LANTERN TALK Miss Stead—"My Palestine Experiences." Members, 1/-. Associates and Visitors, 1/6.

Wednesday, May 29th, at 3 p.m.— "WHITE EAGLE" through Mrs. Grace Cooke, will answer Questions, give Instruction and Advice. Members 2/-, Associates and Visitors 2/6

Wednesday, May 29th, at 3 p.m.— Mrs. BARTLETT Demonstration of Hand-reading (Limited to Members, 3;-, Associates and Visitors, 4/-.

"AT HOME '' Friday, May 31st, at 3.30 p.m. Miss Jacqueline will give a Talk on "Your Birthday and Destiny" with Examples.

HEALING .- Mondays, 2.30 to 5 p.m. Wednesdays, 5 to 7 p.m. OPEN CLASS FOR INSTRUCTION AND DEVELOPMENT. Thursdays, 3 p.m. Members, 1/-, Associates and Visitors, 1/6.

Tuesday, June 4th, 7 to 10 p.m. SOCIAL. Tickets (including refreshments) 2/-; to be purchased in ad-vance. Palmistry, Card-reading, Competitions, Games, etc.

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MAY 23, 1935



M.A., M.D., B.Sc., F.R.G.S., brings almost encyclopædic knowledge, experience and information to bear on the subject. Personal experience is given, and also a mass of independent evidence. This book is, in fact, the most courageous and determined effort yet made to establish without a shadow of doubt that Survival is proven and that communication with the so-called dead is possible.

RIDER

12/6

COMMUNION OF SOULS

TO Mr. Wallis Mansford's new book, Bridging Two Worlds (vol. 2), recently reviewed in these columns, Mrs. Hewat McKenzie wrote a Foreword which is worthy of separate notice.

"None more than the great poets," she says, "have been true to the conviction of Man's immortal nature, and the superiority of his spirit to its physical vehicle," and she goes on to draw a parallel between F. W. H. Myers' account, in *The Road to Immortality*, of his belonging to a group for carrying out a particular service, and Wallis Mansford's group of poets "banded together in the service of truth, and beauty, and freedom."

We call the work of the great poets immortal, " an imperishable thing and significant of a reality which could survive the death of the body." " But," asks Mrs. McKenzie, " what if they themselves are immortal?"

She suggests that one who is already aware of Survival as a demonstrable fact may, when there is affinity and comprehension, be drawn towards great souls, and thus provide a channel through which they may come again to say "we live," and "to revive again in men's hearts, in a day which needs the message of the poets, the belief that man is not wholly left to himself, and that the heavens are not as brass to their need."

May not one purpose of such a book as this be to remind us that, in the case of the great creative artists, the means of communion lies not only in the seance room? These men were poets, and these poets were men; theirs is a dual immortality. Perhaps the greatest message they can now give us is to " revive in men's hearts " the message they so splendidly gave us while on earth.



BERNARD M. L. ERNST and HEREWARD CARRINGTON Foreword by J. C. CANNELL

FIRST REVIEWS.

"This very readable study . . . has an interest not only for psychic researchers but also for the general public." -Times.

"From beginning to end it is intensely interesting." -Light.

"All students of psychic research will find interest in this chronicle . . . Mr. Ernst and Mr. Carrington have done their work well."

-Yorks Post.

"A book which will appeal equally to spiritualists and sceptics." -S. Dispatch.

Illustrated, 12/6.

HUTCHINSON

GHOST OF A PRIEST

EVEN the Catholic Church recognises the reality of certain remarkable apparitions (says a writer in the Sunday Mercury, Birmingham, 5th May).

Witness the remarkable case at Eccles not long back. Apparitions and noises had terrified the occupants of a certain house. For five years, so they declared, they had been visited at intervals by a figure in priest's clothes who, on being seen, would disappear through a wall.

Sleepers would wake up at night to find their beds moved from the position in which they were when they went to sleep. Nocturnal noises added to the terrors. And the queer fact is that Father Sharrock, a priest at a Roman Catholic Church in the neighbourhood, lived in the house and died there thirty-eight years ago.

The occupants of the house could bear the eerie happenings no longer. The aid of the present parish priest was sought, he in his turn visited the house and carried out the ceremonial of blessing in the rooms and since then the spirit has given no further trouble.

MUSIC AND THE FLOWERS

A Danish Researcher, Mr. Heriveck, so the April *Psychica* informs us, declares that flowers are extremely sensitive to musical vibrations. Carnations and cyclamens cannot endure them. When a certain volume of sound continues near them, these flowers will bend away in the opposite direction. Floral decorations round a concert platform are affected to an amazing degree, and will, after several hours of music, be found to have most of them turned their heads towards the source of the sound.

The contributor suggests that if these observations can be scientifically proved, a border of floral decorations round the platform might serve as automatic musical critics to our new modern composers.

LIGHT



Four Lectures on "Constructive Thought in Daily Life." Wednesdays, June 5th, 12th, 19th and 26th. 8 p.m. At the Studio. Tickets 2/- each. Public Speaking, Fridays. Other lectures, consultations, treatment and advice.— The Studio, 20 Woodstock Road, Bedford Park, W.4 Write Secretary or Phone Chiswick 2446



WIGMORE PSYCHIC CENTRE Grotrian Hall (Studio No. 3) 115 Wigmore Street, London, W.I. (Telephone: Welbeck 7382.) Demonstrator and Instructor: HORACE LEAF.

Private Interviews Daily...-10.30 a.m..-5.30 p.m., or by appointment. Tuesdays, 8.—Open Developing Circle, 2/-. Wednesdays, 3 p.m..-Psycho-metry, 2/-. Every Friday, 3 p.m. and 8 p.m..-Clairvoyance Seance (Trance), 3/6.

Psycho-therapeuties. Psychic Development Postal Course. For particulars apply Hon. Secretary :-- Miss C. GUILLOT.



Leader : Mrs. GRACE COOKE.



Syllabus on application. Visitors welcome.

Love is indestructible; Its holy flame for ever burneth; From Heaven it came, to Heaven returneth. (Robert Southey).

Classified Advertisements.

Advertisements in LIGHT reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—24 words, 2/-, mini-mum 2/-; every additional 6 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queens-berry Place, London, S.W. 7. Telephone: Kensington 3292-3 (Advertisements given over the 'phone must be verified in writing).

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 8, Phenomena. At 8, Educative lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

HEALING

C. S. COLLEN-SMITH, N.D., Ps.D., F.B.C.P., M.N-T.P.S Psychotherapy, psychic healing; Mental and Nervous Disorders, Neuroses, morbid fears, etc. Also children. Available for Spiritualist Propaganda Meetings, public or private, Lectures, etc. 27 Manchester Street, W.1. (Welbeck 9449).

WIMBLEDON. Healing, private and public, with X-Ray-sight diagnosis; manipulative and other cases. Private appointments: Apply Mr. or Mrs. Hurst, 20a Worple Road, S.W. 19. Public Healing at "Purple Cross" Circle, Mondays Thursdays, 2.30 to 5, or from 7.30, 25 Worple Road, S.W. 19., 1st floor, room 7.

LONDON & COUNTRY HOTELS, etc.

SUSSEX. "YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff-Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton. (24) CLIFTONVILLE, MARGATE.

is the New Holiday HOLMDAKOPIN GUEST HOUSE AT Cliftonville, Margate, where delightful health: giving meatless meals are provided by expert dicticians. Many sensitive people of refined taste—like yourself, for instance—would enjoy the pleasant adventure of a food reform holiday—and improved health is almost inevitable. Only life-giving foods of integrity are provided—attractive savouries, vegetables, salads, sweets, cakes and pastry, fruit, cereals, dairy produce, etc., etc. (and tea of course !). You would be surprised how tasty and attractive the meals are. And Dudley Croft Goode, M.N.C.A. (Naturopath, Osteopath and Psychotherapist), who runs the place, is a keen beginner in Spiritualism, and would love to exchange ideas with you. Weekly Group. And if you are not feeling thoroughly fit, he would be delighted to guide you back to vigorous health again. The house is a pleasant one, near sea and shops. It would be a pleasure to hear from you. Dudley Croft Goode, M.N.C.A., "Holmdakopin," 7 Northdown Avenue, Cliftonvile, Margate.

MISCELLANEOUS

WITHOUT MONETARY CONSIDERATION. Gentleman, Non-professional Medium, with forty years' experience of Spirit manifestation and Angel guidance, will give advice on Mediumship, Spiritism and Christian Spiritualism, also interviews to bereaved by appointment. Entirely gratis. Psychic Bureau for scientific investigations for Members only. Enclose stamped addressed envelope for reply if needed. Mr. W. W. LOVE, F.R.S.A., 56 Drewstead Road, Streatham Hill, London, S.W.

RECULVER LODGE. Private Convalescent Home, Beltinge, Herne Bay. Miss Estelle Stead thoroughly recommends Reculver Lodge for patients re-covering from operations, or needing special care and diet and medical nursing. The house is charmingly situated on the cliffs, 150 ft. above sea level, 200 yards from the sea. The air is the finest in England. Fees from £4 4s. per week. No Extras. Phone: Herne Bay 750.

Reader "Light " thoroughly recommends Lady Owner Driver. Sunshine saloon car. Careful, experienced, good knowledge London and country. Full particulars, Cropley, 4 Cannon Place, N.W.3. or phone Hampstead 6233.





LIGHT

PROFESSOR BOZZANO says:

MAY 23, 1935

London, E.C.4

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34 Paternoster Row THE HOUSE OF RIDER

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