

Light

on

Spiritualism and Psychical Research

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PRICE TWOPENCE

HOW CAN WE CONVINCE OUR FRIENDS?

DIFFICULTIES TO BE OVERCOME

By W. A. CALL, Monmouth

MOST of us who have already had our experiences of spirit communication—and are thereby convinced of the reality of Survival and of the possibility of getting into contact with those on the “other side”—have at some time or other tried to help our bereaved friends and acquaintances by giving them the benefit of our own evidence. It is quite natural that we should like to share our knowledge with others who are badly in need of similar assurance, but for various reasons have made no efforts to secure it.

I was advised some time ago by friends at the L.S.A. not to discuss my evidence with other people unless they were in sympathy with Spiritualism, as I should no doubt have aspersions cast which might be likely to distress me. This, no doubt, was very sound advice, but is this quite the right attitude to take?

One of the main ethics of Spiritualism consists of trying to help others; and, if the results of our investigations are to stop short at getting messages from a departed relative, however comforting these may be to us personally, it would seem that Psychical Research would hardly be justified except from an entirely selfish point of view.

There are many, of course, who are absolutely hostile, and opposed to Spiritualism in any form. These would flatly refuse to read or listen to any evidence, however convincing it might be, and such people it is hopeless to approach. There are others, again, who are only interested in materialisations, manifestations of physical phenomena, and some only want to have their fortunes told. These are the merely curious, and as such are not worth wasting time or words over.

I soon found, however—no doubt like many hundreds of others who have tried before me—that spreading the good news was, indeed, a sticky business, although I have quite a few amongst my acquaintances who have lately been bereaved, and who I know would benefit tremendously if they could be convinced that their friends are not far removed from them, and that in many cases they are anxiously waiting to be given the opportunity of demonstrating the fact of their survival.

Well, here I was, with sheets of perfectly good evidential notes, and most anxious to give these good people the full benefit of them in order to induce them to get similar first-hand experience for themselves. I

can honestly state that most of those who know me personally will give me the credit for being absolutely sincere in my motives, and to know that I should not be likely to tell untruths about a subject which is of so great importance to me.

Did they jump at it? Well, hardly, but some of their arguments would have been intensely funny, had it not been for the fact that—with one exception, which I allude to further on—they were totally lacking in any logical or solid ground for objection, and there was not a single point which they brought forward which could not easily have been made clear to them had they been willing to go into the matter. But this is just what many of them will not take the trouble to do.

EFFORTS TO EXPLAIN

Some objected on the ground that they could not understand, if the spiritual world is all around us, why we cannot receive these communications ourselves, without having to sit with a Medium. I tried to explain that some people actually can obtain these messages direct, but for those who have not got the gift of being able to do so, it is then necessary to get the help of one who has.

They then bring up the question of so much fraud being usually associated with this, and again I suggested that if intending sitters would only take the trouble of obtaining the help and guidance of one of the acknowledged psychical societies, they would then only be introduced to reputable and tried Mediums, and although this would not entirely guarantee a wholly successful sitting at the first attempt, any question of fraud would at any rate be entirely eliminated.

One lady listened to all my evidence, and was apparently interested. When I thought that I had made an impression she looked far away into the distance and said: “Ah well, I suppose we shall be allowed to know the truth one day.” So this was evidently a misfire.

Another tells me that although she has never had any experience of direct communication, she firmly believes in the spiritual world, that she has frequently felt her husband near her, and is sure that he has helped her in many ways. And yet this same lady has recently erected a tombstone with the inscription that he “fell asleep.” A somnambulist, it would seem.

But the star effort was from a person who was very much interested in my experiences and said that such assurances must be very consoling, but added that

"Surely these constant communications with the dead must be very insanitary?" He obviously had the discarded physical body in mind, but I speedily put him right on that point.

Well, so far I have not got a very big bag, but I have actually converted one whom I hope to send up to London shortly for a sitting, as soon as conditions permit.

But the one objection which was only in part justified was made to me by a lady who stated that she had every belief in Survival, and quite accepted the possibilities of spiritual communication, but nothing would ever induce her to have anything to do with Spiritualism, as "ALL SPIRITUALISTS WERE ALWAYS SO VULGAR." This, I suggested, was a very sweeping statement, and one which I much objected to when she included "ALL SPIRITUALISTS."

There are many of us who are not, and who would much resent such an accusation. At the same time, I must candidly admit that part of her statement had a certain amount of truth in it, and it seems a great pity that this should be the case.

There is no doubt that at some of our public meetings we sometimes get speakers and Mediums whose platform manner leaves much to be desired; and, while the latter frequently give quite wonderful demonstrations of clairvoyance, etc., this is sometimes delivered in such a manner as to cause offence to at least some of those present.

I have myself read a report of a meeting held at one of our largest halls, where the Medium addressed the communicating spirit with "All right, sweetheart," and again, "Wait a bit, ducky, I will attend to you directly," etc. This no doubt might show that the Medium was very much in contact with the communicators, and this method might appeal to a few, but would be utterly repellent to many.

It frequently happens that one of the first steps taken by some in getting an insight into Spiritualism is in attending one of these public meetings. They know nothing about any of it, and may have been induced to accompany a friend. The sort of thing that I have quoted above would in most cases be quite sufficient to stop any further investigation, if they thought that these were the methods usually employed.

Lady Conan Doyle has latterly protested, and quite rightly, too, against the way in which her late husband's name has been misused on public platforms and at private seances. If Sir Arthur's message is of a private nature, he would presumably send this through direct to his family; but why should it be necessary for Mediums to make use of the name of well-known men who have passed over, in order to make their communications more convincing?

I see no reason why we of the general public should

accept without question any platitude that comes from the other side, merely because the name of a celebrity is connected with it, any more than we are bound to accept such statements as "direct proof of Survival is not attainable or desirable," or "experimental proof of Survival is positively undesirable," and again "immortality is not at all a religious interest," just because these words have been uttered by an eminent ecclesiastic of the Christian Church.

I have read many books on Spiritualism giving details of evidence received at private circles, the general style of which would be quite sufficient to deter anyone without any previous knowledge from pursuing the matter any further.

It is certain that those who were of low mentality here on earth cannot be expected to be greatly different on the other side—at any rate not for a very long time. Why, therefore, record their conversation in print? I recently questioned a book of this description on these very grounds, but was assured that it was quite one of the best sellers.

Religion and Spiritualism, which should go hand in hand, can only be effective when they appeal to our higher instincts, and then only when all forms of commercialism and materialism are absent.

Some time ago I was told about a Medium who was controlled by a Cockney costermonger who in life used to sell fruit and vegetables from a barrow. "He keeps us all in roars of laughter at a seance, and delivers his messages in the broadest Cockney," I was informed.

There is no reason at all why this should not be, but at the same time there are many who would prefer to receive messages from their friends through a rather more refined channel, and I should personally be inclined to side with them.

GAINING CONVERTS

In spite of all this, Spiritualism is daily gaining an ever-increasing number of converts, and one can generally open a discussion on these matters without being looked upon as a hopeless lunatic. It is not so much open disbelief that one meets with, but rather mere apathy and indifference to the whole subject. So many simply do not want to hear anything about it.

Only the shock from the loss of some dear friend can break this down, as it is undoubtedly bereavement which leads so many to seek the comfort and assurance which Spiritualism can give if approached in the right manner. Mere evidence of survival of physical death, without proofs of ultimate reunion, would I imagine not greatly appeal to many, and we should be dishonest with ourselves by not admitting the fact that the most trivial message of an evidential nature, received from a little human partner whom we loved on earth, is likely to give us far greater satisfaction than a possibly more enlightened message said to come from a celebrity on one of the higher planes.

Nothing would please us better than to see the higher Spiritualism generally accepted by the Churches and religious bodies of all denominations, as well as by all thinking people in any part of the world. We all have hopes that this may actually come about one day, but this desirable state of affairs would be hastened on, rather than retarded, if some of the rather more undesirable methods of propaganda could be somewhat toned down.

No definite actual proof of Survival can presumably ever be given to the world at large, although many of us consider that proof has already been definitely established without question.

But we can certainly use this knowledge to try to induce others to obtain the same convictions for themselves, and when the facts of continuity of life after physical death, as well as the reality of a Spiritual world all around us, are accepted by the majority, we might perhaps hope to draw a little nearer to this world's peace, which we so ardently desire, but under the existing conditions seem unable to obtain.

THE
QUEST
CLUB

AT
CAXTON HALL
WESTMINSTER
on
THURSDAY, JULY 4th
8 p.m.

Vice-Admiral J. G. ARMSTRONG
on
"Evidence for Survival from Personal Experiences"
Mrs. HELEN HUGHES
Demonstration of Clairaudience
LADY BLOMFIELD
will preside

Admission: Reserved Seats, 2/6; Unreserved, 1/-.
2/6 tickets may be purchased before the Meeting. Apply
for tickets and full particulars of QUEST CLUB to the
Secretary, Mercy Phillimore, 16 Queensberry Place,
London, S.W.7. (two minutes from Sth. Kensington Stn.)

PREDICTION AND FULFILMENT

By H. A. DALLAS

AMONG the supernormal experiences which Prof. Hans Driesch classes as supported by good evidence, Prophecy has a place.

It is one of the most puzzling problems. A work by Signor Bozzano presents the subject with his usual thoroughness and lucidity and is very convincing, but personal experience carries conviction a step further, and makes it no longer possible to doubt that predictions indicating fore-knowledge of events do actually occur.

In common with many others, I have, in the course of my psychical investigations, received several predictions which have not been fulfilled, but I have had a few which seem to me worth recording. The question naturally arises: among a number of false guesses, may there not be some correct ones which can be easily accounted for as chance coincidences? Readers will form their own opinion on the two or three following instances, which, it seems to me, chance coincidence does not account for.

Some years ago, in August, I formed one of a circle who experimented with a remarkably good clairvoyant, Mr. Otto von Bourg. We agreed each to write a question on a scrap of paper and hand it to him to be answered. He did not ask to see the question, but if he had done so, this would not have affected the value of the experience in my case, for I decided to preclude the possibility of mind reading by a question to which I did not know the reply. I had recently sent the MS. of a book to a publisher, but had not yet heard the result. I asked: "Will the publisher accept the MS. I have sent to him?" Mr. von Bourg held my paper against his forehead and said promptly, "I get *will not*. Do you understand?" I replied, "Yes, unfortunately, I do." He continued, "You will be disappointed, for I feel I go down; but it will be settled by October. (I am not sure of the exact month mentioned). You will have an appointment in about a month; you will be going out of town, but you must put it off for a day or two to keep it; it is important." I made a careful note of this. When the publisher wrote subsequently saying that he would undertake the book if I would pay half the cost, I expected the MS. to be returned, as I was not able to accept the terms. However, the matter was settled soon after, as he undertook to issue it at his own cost. Having noticed that the prediction had so far been fulfilled, I expected the publisher would arrange an appointment for an interview on the subject, but when no such suggestion was made the further prediction passed from my mind.

In September I had arranged to pay a visit to the Midlands, when a letter reached me from a stranger, a Canon of the Church on a visit to England from Canada. He said that he was a friend of my grandfather, who had died many years ago, and that he would like to meet his granddaughter. He asked if he might come to lunch on a certain date, which he named. I replied that I would be pleased to see him, that I was intending to go out of town, but that I would put off doing so for a day or two in order to have this pleasure. I had no *conscious* recollection of the prediction when I wrote. It was not until I received his reply thanking me that it flashed across my mind that this had been predicted. I turned to my notebook and read: "You will be going out of town, but you must put it off for a day or two, it is important." When I saw this I naturally expected some important result from this meeting, but beyond the pleasure of seeing my grandfather's friend I could not discover any importance in his visit.

It was not until some months later that the significance became apparent. On his return to Canada, the Canon wrote to me and put me into correspondence

with a friend of his who had recently suffered a severe bereavement. I was able to help him by bringing to his notice the evidence for Survival supplied by Psychical Research. He was so greatly impressed by this that it made a great difference in his outlook; and he subsequently asked me to try and help a relative of his in a similar way, which I was able to do.

When I decided to postpone leaving London in order to meet the Canon, I had no conscious remembrance of the prediction, but that is no proof that I was not influenced by it.

POWER OF SUGGESTION

Studies in hypnotism show that a suggestion may sink down into the sub-conscious strata of the mind so that a person who has received it may act on it without being aware that he is doing so. I imagine that the suggestion was latent in my mind and influenced my decision. From whence did the suggestion proceed? When I mentioned the incident to the Canon (in a letter) he replied, "Your Grandfather and my wife were great friends, probably they know much about us now..." His opinion was evidently that the suggestion emanated from them.

Prof. Hans Driesch, in his recent book on Psychical Research, endeavoured as far as possible to relate supernormal phenomena to normal occurrences. If we apply this sound method to the above experience we may find the clue. If my Grandfather had not died, he would doubtless have written me that he wished me to meet his friend and I must put off my departure from London for a day or two in order to do so. If we assume that he seized the opportunity to effect this, from the other side of death, this is not an unreasonable application of Prof. Driesch's principle of interpreting the unfamiliar by familiar methods.

The following prediction was made to my sister with whom I was living. She wished to sub-let the house we occupied, and she was told by a clairvoyant that the house would be sub-let in the autumn probably, but that, if this did not occur, her "hand would be forced in March." In the early autumn the arrangements to sub-let were nearly made, but eventually fell through. In March, the landlord died and his widow wrote asking that the house might be given up as she wished to occupy it.

In 1920 I had a very interesting trance sitting with Miss Bacon, whose mediumistic faculty is highly developed. At the close she pointed to her breast and said, "You will be healed of the trouble here." I regretted this apparently meaningless conclusion of an otherwise significant experience. I was not aware of any such "trouble"; but six years later I was hurried into hospital for an operation exactly in the spot indicated. The operation was completely successful and I made a surprisingly good recovery. It is just possible that the cause of the "trouble" had already begun and was perceptible to some super-normal faculty in the Medium; but the result of the operation could not have been within her ken.

I have purposely omitted referring to several other slight predictions, the fulfilments of which were less obviously beyond explaining as chance coincidences.

A SUPERIOR CONSCIOUSNESS

"For my own part, I find in some of these abnormal or supernormal facts the strongest suggestions in favour of a superior consciousness being possible. I doubt whether we shall ever understand some of them without using the very letter of Fechner's conception of a great reservoir in which the memories of earth inhabitants are pooled and preserved, and from which, when the threshold lowers or the valve opens, information ordinarily shut out leaks into the mind of exceptional individuals among us." (William James: *A Pluralistic Universe*).

INSPIRATION OF NOVELIST AND MEDIUM

MRS. HEWAT MCKENZIE

I HAVE frequently discussed with writers of fiction how their inspirations and characters come into being, and whether there is anything analogous in the process to the mediumistic writings of Mrs. Curran, the mouthpiece of *Patience Worth*, who has produced several novels and many sonnets, or to those of Geraldine Cummins, through whose inspired hand has come the richly-embroidered tapestry of early Christian backgrounds.

Authors claim a distinctive creative urge which they follow with full intellectual awareness; while mediumistic writers, also writing under an inward urge, tell us that their own consciousness, and sometimes even their interest, remains quiescent.

But I am sure there are meeting-places between the two inspirations, could we discover them, and the following notes by Edith Wharton, the distinguished American novelist, from her fine autobiography, *A Backward Glance*, gives us a glimpse of how a writer may, in part at least, be used by creative forces outside her conscious volition:

"What I mean to try for is the observation of that strange moment when the vaguely adumbrated characters whose adventures one is preparing to record are suddenly *there*, themselves, in the flesh, in possession of one, and in command of one's voice and hand. It is there that the central mystery lies, and perhaps it is as impossible to fix in words as that other mystery of what happens in the brain at the precise moment when one falls over the edge of consciousness into sleep . . .

"In the birth of fiction, it is sometimes the situation, the 'case' which first presents itself, and sometimes the characters who appear, asking to be fitted into a situation. It is hard to say what conditions are likely to give the priority to one or the other, and I doubt if fiction can be usefully divided into novels of situation and of character, since a novel, if worth anything at all, is always both, in inextricable combination. In my own case, a situation sometimes occurs to me at first, and sometimes a single figure suddenly walks into my mind. If the situation takes the lead, I leave it lying about, as it were, in a quiet place, and wait till the characters creep stealthily up and wriggle themselves into it. All I seem to have done is to say, at the outset: 'This thing happened—but to whom?' Then I wait, holding my breath, and one by one the people appear and take possession of the case. When it happens in the other way, I may be strolling about casually in my mind, and suddenly a character will start up, coming seemingly from nowhere. Again, but more breathlessly, I watch; and presently the character draws nearer, and seems to become aware of me, and to feel the shy but desperate need to unfold his or her tale. I cannot say in which way a subject is most likely to present itself—though perhaps in short stories the situation, in novels one of the characters, generally appears first.

"But this is not the most interesting point of the adventure. Compared with what follows it is not interesting at all, though it has, in my case, one odd feature I have not heard of elsewhere—that is, that my characters always appear with their names. Sometimes these names seem to me affected, sometimes almost ridiculous; but I am obliged to own that they are never fundamentally unsuitable. And the proof that they are not, that they really belong to the people, is the difficulty I have in trying to substitute other names. For many years the attempt always ended fatally; any character I unchristened instantly died on my hands, as if it were some kind of sensitive crustacean, and the name it brought with it were its

shell. Only gradually, and in very few cases, have I gained enough mastery over my creatures to be able to effect the change, and not always successfully . . .

"A still more spectral element in my creative life is the sudden appearance of names without characters. Several times, in this way, a name to which I can attach no known association of ideas has forced itself upon me in a furtive, shadowy way, not succeeding in making its bearer visible, yet hanging about obstinately for years in the background of my thoughts. The Princess Estradina was such a name. I knew nothing of its origin, and still less of the invisible character to whom it presumably belonged. Who was she, what were her nationality, her history, her claims on my attention? She must have been there, lurking and haunting me, for years before she walked into *The Custom of the Country*, in high-coloured flesh and blood, cool, dominant and thoroughly at home.

"Another such character haunts me to-day. Her name is still odder; Laura Testvalley. How I should like to change that name! But it has been attached for some time now to a strongly-outlined material form, the form of a character figuring largely in an adventure I know all about and have long wanted to relate. Several times I have tried to give Miss Testvalley another name, since the one she bears, should it ever appear in print, will be even more troublesome to my readers than to me. But she is strong-willed, and even obstinate, and turns sulky and unmanageable whenever I hint at the advantages of a change; and I foresee that she will eventually force her way into my tale burdened with her impossible patronymic.

"But this is a mere parenthesis: what I want to try to capture is an impression of the elusive moment when these people who haunt my brain actually begin to speak within me with their own voices. The situating of my tale, and its descriptive and narrative portions, I am conscious of conducting, though often unaware of how the story first came to me, pleading to be told; but as soon as the dialogue begins, I become merely a recording instrument, and my hand never hesitates because my mind has not to choose, but only to set down what these stupid or intelligent, lethargic or passionate people say to each other in a language, and with arguments, that appear to be all their own. It is because of this that I attach such importance to dialogue, and yet regard it as an effect to be sparingly used . . .

"The vital dialogue is that exchanged by characters whom their creator has really vitalised, and his instinct will be to record only the significant passages of their talk, in high relief against the narrative, and not uselessly embedded in it.

"These moments of high tension, when the creature lives and its creator listens to it, have nothing in common with the 'walking away with the subject,' the 'settling in their own way,' with which some novelists so oddly charge their characters. It is always a necessity to me that the note of inevitableness should be sounded at the very opening of my tale, and that my characters should go forward to their ineluctable doom like the 'murdered man' in *The Pot of Basil*.

"From the first I know exactly what is going to happen to every one of them; their fate is settled beyond rescue, and I have but to watch and record. When I read that great novelists like Dickens and Trollope 'killed off' a character, or changed the conclusion of a tale, in response to the request or the criticism of a reader, I am dumbfounded. What then was their own relation to their subject? But to show how mysterious and incalculable the whole business is, one has only to remember that Trollope 'went home and killed' Mrs. Proudie because he had overheard some fool at

(Continued at foot of next column).

SOUL TRANSMIGRATION

YOUR Chinese story in *LIGHT* of June 6th recalls to my mind a somewhat similar story which I came across when I was serving as a Naval Lieutenant in Hong Kong.

The so-called ancestor worship of the Chinese is really what we would call "Spiritualism." I was not much acquainted with Spiritualism in those days—in fact I despised it, but I was interested in Chinese folk lore, and in the religious ideas of the common people. Incidentally, I might mention that they taught me not to despise Spiritualism.

So far as I can recollect, the true facts of the story were these: A little child had died, to the intense grief of the parents, who, according to certain customs, put a mark upon its arm so that they might recognise it in the world of spirits. That night, shortly after the death of this child, a baby appeared, the child of parents a few doors down the street, but it bore the Chinese character on its arm which the first parents had put upon the little dead body.

Then ensued a tremendous argument. Parents of No. 1 claimed that the child was theirs, as shown by the mark. Parents No. 2, of course, claimed the child as their own, and local opinions were divided.

It was decided to take the case to the Mandarin, and I was much interested to hear how he would settle the matter. His judgment was surely as much inspired as the famous judgment of Solomon. It was this: The child was to remain in the care of its natural parents, but Father No. 1 was to become its tutor, a sort of god-father.

When the child arrived at years of discretion it was to choose which of the parents it belonged to.

The immediate result of this judgment was that all four parents shared the little visitor to whom they were devoted. What happened eventually I do not know, but from my knowledge of the Chinese, I should think they "lived happily ever after." I personally left Hong-Kong eighteen months later.

My Chinese "boy" seemed to think that this was by no means an amazing incident; it fitted in with much that came perfectly natural in a philosophy where spirit survives so obviously that when work is over and joss sticks lighted, the family can gather and hold intercourse with their departed grandparents.

QUENTIN C. A. CRAUFURD, Capt., R.N. (ret.).

(Continued from previous column).

his club complaining that she had lived long enough; and yet that the death scene thus arbitrarily brought about is one of the greatest pages he ever wrote, and places him momentarily on a level with Balzac and Tolstoy!

"But these people of mine, whose ultimate destiny I know so well, walk to it by ways unrevealed to me beforehand. Not only their speech, but what I might call their subsidiary action, seems to be their very own, and I am sometimes startled at the dramatic effect of a word or gesture which would never have occurred to me if I had been pondering over an abstract 'situation,' as yet uninhabited by its 'characters.'"

"I do not think I can get any nearer than this to the sources of my story-telling; I can only say that the process, though it takes place in some secret region on the sheer edge of consciousness, is always illuminated by the full light of my critical attention. What happens there is as real and tangible as my encounters with my friends and neighbours, often more so, though on an entirely different plane. It produces in me a great emotional excitement, quite unrelated to the joy or sorrow caused by real happenings, but as intense, and with as great an appearance of reality; and my two lives, divided between these equally real yet totally unrelated worlds, have gone on thus, side by side, equally absorbing, but wholly isolated from each other."

PSYCHIC PAINTING

By W. HARRISON

THE psychic paintings of Miss Willis, to which a brief allusion is made in a short paragraph in *LIGHT* (June 6th) are deserving of much more notice than they have as yet received—especially in psychic journals.

The exhibition at the Chesterfield Salon, Mayfair, was open till 11th June. I visited it, and was amazed at the pictures. I have never seen, or even heard of, anything so marvellous and extraordinary in this line. I had only a very little time to spare there, but could have spent hours in gazing wonder.

What will now happen to the pictures I do not know—certainly some of them should be permanent exhibits in the nation's public art galleries, and I should imagine that some private individuals would be prepared to pay a high price for their possession. At what price they are obtainable I do not know, and did not enquire. I would suggest that a most fitting place for some of them would be the rooms of the L.S.A. The colouring, artistic perfection of outlines, figures, etc., and the marvellous fecundity of ideas and subjects crowded on to the huge canvases are all amazing. The paintings were at first done with the fingers, but later on with brushes, as I understand that Miss Willis began to show symptoms of arsenical poisoning.

I think you are rather hard on her in your comments on her remark that she is not a Spiritualist. I think all that she means to convey is that this power came upon her as a bolt from the blue, and that she had no knowledge of Spiritualism and is not an adherent or follower of the movement. She is certainly convinced that the paintings are the work of a spirit utilising her as a Medium. Personally, I think it is a clear case of spirit possession and semi-trance control.

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LETTER FROM MISS WILLIS

To the Editor of *LIGHT*.

Sir.—I have just been shown an article in your paper relating to pictures which were executed by me and signed by a spirit, Lorrie-Mar-Reen.

Your information was obviously obtained from an article which appeared in the *Star*.

To the reporter of that newspaper I did not say that I was not a Spiritualist in the strict sense of the word. What I said was that I had never had any spiritualistic experience before I started painting pictures.

I have, however, always believed in an after-life, and I have always expressed these beliefs.

What I really meant to say to the Press was that I had never been used as a Medium before, and that the work I did was inexplicable as far as ordinary life laws are concerned.

Nor have I attended or in any way played an active part in the spiritualistic movement, but since experiencing this wonderful phenomena I am convinced that the movement is genuine and that in the future I intend to contribute everything possible to help it.

In all fairness to me, I shall be pleased if you would point out to your readers my real attitude towards Spiritualism and explain that I am not a moral coward.

To prove my sincerity I am exhibiting the pictures at the address below free of charge.

5 Wilton Crescent Mews,
Belgrave Square, S.W.1.

M. WILLIS.

WHAT SHOULD BE CONTROLLED?

A writer in the *Bystander* (June 12th) suggests, in referring to the paintings of Miss M. Willis, "special elementary courses for spirit controls at the London School of Economics and the L.C.C. art schools, and any spirits who show average intelligence at grasping things can get a scholarship for higher studies. In the meantime, we don't think the spirits ought to control anything much, except themselves."

And, if we may add: the writers of facetious paragraphs who airily dismiss weighty and perplexing problems.

LETTERS TO THE EDITOR

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

THE BRITISH COLLEGE DINNER

Sir.—Before Mrs. Barbara McKenzie prints a "correction" in *LIGHT* (June 6th) of what appeared in *Psychic News* (surely a very strange practice), she should get her facts right. Perhaps, being a wise woman, she is trying to make the best of "Two Worlds."

Seeing, however, that she has referred to the matter of the College dinner in your journal, all the facts should be stated. When the British College of Psychic Science was telephoned, the day before the dinner, as to whether one of our reporters could be present, or, if they preferred it, whether they would send him a report of the speeches, which they always record verbatim, he was informed that Mrs. McKenzie would have to be consulted and that he would be advised on the following day.

The next day, there was a telephone message from the College to say that no report of the speeches could be sent, the proceedings were private, and the Press was being excluded. There was no suggestion even made of sending a short report. This is quite a different version from the one that Mrs. McKenzie gave in your issue of June 6th.

My protest was made in the interests of psychic journalism, against the idea that its Press representatives should be excluded from a public function that interested our Movement.

Is Mrs. McKenzie implying that I am not telling the truth? All these facts had been communicated to her before she wrote her letter to *LIGHT*.

MAURICE BARBANELL.

MRS. MCKENZIE'S REPLY

Sir.—Mr. Barbanell's rejoinder to my statement is characterised by important omissions. First, that he was invited with other Psychic Press editors to the dinner; second, that the general Press were not *excluded*, they were simply not invited; and third, that he refused to publish my correction in *Psychic News* though he now claims the courtesy of your pages on his own behalf.

BARBARA MCKENZIE,
(Hon. Principal, B.C.P.S. Ltd.).

* * *

FROM THE REV. C. L. TWEEDALE

THE LIFE OF THE AGES

Sir.—Allow me to point out to Canon Sparrow-Simpson that Jesus never mentioned and never promised "Immortality," and that all the Canon's sermon on this subject is beside the mark.

What Jesus talked about was "the life of the age, or ages," and this life He demonstrated by proving His survival after death. It is the only kind of future life connected with Christ's teaching or with Christianity. God alone has "immortality," being without beginning or end, as Paul says in I. Timothy, vi., 13-16. So far from Survival being comparatively unimportant, as the Canon would have us believe, it is the only thing concerning this matter that Jesus demonstrated. He did *not* demonstrate His "immortality," but He did demonstrate His survival, and His participation in the life of the ages, all of which is so vital to Christianity. So that the Canon's attempt to score a point against Survival by saying that it is not "immortality" has no weight. I refer readers to page 71 of *Man's Survival After Death*, where this is threshed out.

"THE CHRISTIAN HERALD"

The contemptible humbug of the *Christian Herald's* attack becomes alarmingly apparent when one reads in its issue for September 8th, 1898, a story of the apparition of two men dressed in white, riding one on either side of, and acting as guardians to, a

clergyman, who was about to be attacked by two footpads and who was praying for protection. The account, which is related with the *Herald's* usual pious unction, ends with the text: "The angel of the Lord encampeth round about them that fear Him."

MRS. DELIUS' PASSING

With reference to the premonition of this event given to us on March 7th last (as mentioned in my article in *LIGHT*, June 6th) to the effect that Mrs. Delius would die before Mrs. Black's book was ready, we have just received from Mrs. Black a letter dated June 8th—twelve days after Mrs. Delius' death—saying that the book was now finished and had been sent to the publishers, thus fulfilling (for the "nth" time) the statement of our Spirit Communicator, with awe-inspiring accuracy.

How wonderful is this fore-knowledge which would time the event with such accuracy.

We have had many instances of this.

Weston Vicarage,

Near Otley, Yorks.

CHARLES L. TWEEDALE.

* * *

PRESERVING PEACE

Sir.—I trust I am not unreasonable in seeking a further opportunity to reply to Mr. Stanley De Brath. I can assure him that it is my inability to dissociate my outlook from facts that causes me to continue to disagree with him. After a war what else can happen than a signature under protest? It would appear that we should placate because Germany has re-armed? Britain certainly never sought to discipline Germany, and when pacifists like Mr. Ramsay MacDonald and Mr. Baldwin confess disappointment at Germany's action, it is permissible to postulate that her methods are at fault.

The letter from Bonn-an-Rhine requests that the "other fellow's" point of view should be suppressed—rather typical! Further, as a Spiritualist, one would have thought that he would have been able to tolerate God's action in permitting Abraham to have been the progenitor of the Jewish nation!!

It looks as though most of us will just have "to agree to differ."

JAMES GRAY.

MAN WITH A BLACK VEIL

Sir.—I am a man with a black veil. Raise it, and you will shrink back in horror and dismay. Sing not of the glory of war, nor gaze upon its glittering pageantry in these fleeting days of treacherous peace. Behind my fearful veil dwells the fiendish infamy of war.

Would that I could lift it up before the terror-stricken eyes of an assembled world, and cry forth: "This is war! Surely, I was not born to become an outcast from men and beasts, and an affrighting horror to the world? Is it not a blasphemy in the sight of my Father-God, and an insult to my mother's breast? Does it not deride all moral codes; and is it not a profane outrage upon all common sense and reason?"

Shall this fell devilment of war curse man's fair earth again? Shall it turn to hate all love and pity, and bury sweet mercy in a deep-dug grave? Shall it dash to pieces that which has been built up, and create a howling wilderness around us all? If so, then the retribution for such colossal crime and transcendent folly will darkly lie at the door of those who raise not a thunderous cry against this foul crucifixion of mankind.

If my feeble voice, aided by the Spirit-World, can reach the ears of this thoughtless and deluded material world, then I shall not have suffered my unutterable anguishes in vain.

JAMES A. CAMPBELL.

RECVLVER LODGE. Private Convalescent Home, Beltinge, Herne Bay

Miss Estelle Stead thoroughly recommends Reculver Lodge for patients recovering from operations, or needing special care and diet and medical nursing. The house is charmingly situated on the cliffs, 150ft. 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.

THE RESURRECTION OF JESUS

Sir.—In your June 6th issue, Mr. G. Cremer, commenting on a letter of mine, propounds the interesting theory that during His life Jesus had an immaterial body, and he quotes various New Testament passages, including that of the raising of Lazarus.

I think Mr. Cremer misses the point. That point is that modern critical study has shown the books of the New Testament to be of so uncertain origin and doubtful evidential character that they cannot be relied on as satisfactory proof of the actual occurrence of the alleged miracles related in them. For example, take that very story of the resurrection of Lazarus (John, chapter xi.). It is distinctly stated that all Jesus' disciples witnessed this miracle: yet it is not even mentioned in the other three Gospels! The narrative in the fourth Gospel is highly artificial, and the words of W. R. Cassels' *Supernormal Religion* (ed. 1902, p. 557) seem justified: "A careful consideration of the narrative and of all the facts of the case must, we think, lead to the conclusion that this miracle is not even an historical tradition of the life of Jesus, but is wholly an ideal composition by the author of the fourth Gospel."

I suggest that in considering the nature of Biblical narratives (including that of the resurrection of Jesus) it is absolutely necessary to take full account of the results of critical study of the authorship and structure of the Biblical books, and not merely to reason from the text of the books as we now have them.

106, Gillespie Road,
Highbury, N.5.

J. W. POYNTER.

ANOTHER THEORY

Sir.—The Body of Jesus—the greatest and most powerful Psychic who ever lived, and the holiest—must have been so impregnated with intensely pure spiritual forces as to empower Him to dissolve or assemble its atoms and electrons at will.

In the tomb, and on the third day, the psychic or "silver cord" connecting the physical with the spiritual body was not yet snapped, and decay not started, so that His powerful spirit could re-assemble in perfect order the physical constituents for temporary use of His earth body, which would, however, be so finely etherealised as not to bear the "touch" of human hands. This would make Him visible (which was His purpose and promise) to all, whether clairvoyant or not. The same conditions would, of course, apply to the garments in which he walked forth.

Sandbanks, Bournemouth.

EVA SHOOSMITH.

* * *

THE PENTECOSTAL WIND

Sir.—In *LIGHT* I have noticed references to the Pentecostal wind as the "psychic breeze," as though they were the same. While admitting the existence of both, I doubt whether they are identical.

Luke's record (Acts 2) describes "a sound as of the rushing of a mighty wind" and "tongues parting asunder, like as of fire." If they were actually wind and fire these phrases would be meaningless. The evangelist's accuracy has been attested in many points, and his language observes the same accuracy. His descriptions of the Pentecostal "sound" and "appearance" could not, I believe, have been expressed more clearly. Had Luke lived to-day he would have used different terms, probably scientific.

Is it not likely that at Pentecost the unseen operators, seizing the opportunity when conditions were just right, tuned-in and so produced the oscillatory shriek of a gale?

I suggest further that the "tongues" were what may be called a "psychic aurora" that appeared when contact was established between the two parties, after which the message in many tongues was transmitted through the human "loudspeakers."

Holbrook Road,

Belper, Derby. (Rev.) G. EUSTACE OWEN, M.A.

A PERSONAL GOD

Sir.—In the interesting talk Dr. Geikie-Cobb recently gave at the L.S.A., he said that his definition of religion assumed a personal God. This is against the teaching of "Imperator." Is it not possible that we confuse personality with individuality, the outer with the inner? The word "personal" ("per sona," that I sound through) implies an outward form, whether a physical or an etheric body, to manifest through.

I once heard a lecture from an advanced Indian Theosophist, in which he stated that the higher spirits are without form, simply a flame, the glow of which they can raise or lower at will, much as we raise or lower a lamp.

"Imperator" speaks of the life of contemplation, "where the spirit is no longer trammelled by form." "Doctor" also writes of purified spirits who "gradually lose their personality when they near the presence of the Supreme." If, therefore, personality and form no longer exist in the higher realms of spirit, is it possible to think of the Almighty as possessing personality? COMPILER OF *More Spirit Teachings*.

ALL-PERVADING SPIRIT

"We would speak of the true conception of God. Not as a personal being, human in His attributes save omnipotence; not as a glorified humanity; but as the All-Pervading Spirit permeating the universe.

"We present to you a Deity, whose Name, as revealed, is Love—Love, confined within no limits. The notion of a personal Deity was the outcome of that idolatry which once pervaded the human race. To correct these errors is part of our mission. God is no Person. He is enthroned in no place, but is all-pervading, ever-existing, guiding and loving all.

"Man in the body pictures a God confined by limits. God, so far as we have known Him, is not a limited personality, nor was He ever enthroned in a human body, or amenable to human influence.

"On the one hand, we have to avoid the fatal error that seeks to reduce God to a Force; and, on the other, to guard against the anthropomorphic delusion which pictures a humanity with man's failings and insatiable craving for power.

"God is really an informing, energising Spirit. He supplies the light and love that give beauty to all around you. The Divine Life is brought home to you in the life of Christ. God is not a force, nor the impersonal entity you call Nature. Try and regard Him as the Informing Spirit, permeating all. The word Father is the true conception.

[*More Spirit Teachings*, p. 20, new edition.]

SPREADING "LIGHT"

It is reasonable to suppose that every Spiritualist has a number of friends who are not Spiritualists. It is also a reasonable assumption that some of these have a certain amount of interest in the subject because of their friends' beliefs.

LIGHT exists to serve the cause of Spiritualism and Psychical Research, and it stands upon the loyal support of its readers. The more readers we can get, the firmer we stand. But this object is not to be obtained by indiscriminate distribution of large numbers of unwanted copies, nor by expensive methods of advertising. Much may be done, however, to raise the circulation and thus increase the scope of *LIGHT* by private introduction among friends.

We therefore appeal to readers to help us in this way—as many are already doing—either by passing on their own copy or by asking for a specimen copy to be sent to any friend whom they are able to interest in the subject.

If every reader would endeavour to get *one* new subscriber much might be accomplished.

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Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

BACK TO JESUS

WHEN it is said—as it often is—that Spiritualism presents a continual challenge to Christianity, it is desirable to have some clear idea of what is meant. Usually what the speaker or writer has in view is some one of the many organised forms of Christianity with its creeds, doctrines and beliefs. There is no doubt whatever that Spiritualism does present a continual challenge to many of the dogmas and beliefs of the Churches; but it is worthy of note that the dogmas and beliefs which are thus called in question are being gradually abandoned by representative Churchmen (Conformist and Nonconformist) in this country.

There is, for instance, the Rev. Dr. Percy Dearmer, Canon of Westminster, Professor and Fellow of King's College, London, who is popular alike as writer, preacher and broadcaster. Recently (as mentioned in LIGHT last week) he delivered the Essex Hall Lecture in connection with the General Assembly of the Unitarian Churches, his subject being "Christianity as a New Religion." This lecture has now been published as a booklet (Lindsey Press, 1/-). One of the beliefs of the Churches—at one time of practically all the Churches—which Spiritualism has declared to be unfounded, is that known as "eternal punishment." On this subject, Dr. Dearmer appeals from the Churches to Jesus. "If Jesus taught any doctrines of eternal punishment," he says, "His teaching was unethical as well as untrue . . . He did not. The gross legend of Hell was added by editors."

It is a fact that gradually the Anglican, Scottish and Nonconformist Churches are coming into line with the views of Spiritualism as found, say, in books such as *Spirit Teachings*, however much they may condemn or criticise Spiritualism as an organised movement. They are doing what Spiritualism has done—going beyond the dogmas of the Churches, back to the precepts and example of Jesus. This is what Dr. Dearmer insists on. "It would hardly be an exaggeration," he writes, "to say that the one point upon which all the Churches and all the theologies have in the past been agreed is that Christianity must be something other than the religion of our Lord."

Any Christian who is prepared to follow the line taken by Dr. Dearmer will find there is no difficulty in being a Christian and also a Spiritualist, for there is nothing in the religious implications of Spiritualism which challenges or contradicts the authenticated precepts and example of Jesus; where contradiction appears, it will be found that—as in the case of what Dr. Dearmer calls the "gross legend of Hell"—it has been added by pious but mistaken scribes.

HOW THE MIND WORKS

ERNEST HUNT is probably correct when he says that few people know much about the mechanism of their Minds. Many, we imagine, do not even know there is any mechanism. And here in the latest of his long series of books—*How To Use Your Mind* (Riders, 3/6)—he describes the machinery and tells how it can be operated to the best advantage.

"Though minds are built to a general pattern," he writes, "yet each mind has its own individual characteristics which must be studied." Then changing his metaphor, he says—"It is an instrument through which we have to play our part in the great orchestra of life and we must learn its technique. Every man, so far as his mind is concerned, is dowered with almost unlimited capacities, and it should be his life's objective to realise these as far as he may."

There is a trinity or triangle in mind, and on that triangle Mr. Hunt bases his exposition: knowing, feeling, willing; intellect, emotions, will. "It is not sufficient," he says, "that we merely discern a triangle, the triangle must be equilateral with all its sides equal and balanced. Too much of one cannot compensate for too little of another, they must all be equally developed to ensure balance and stability."

And then he proceeds to explain how this development can best be secured. He is quite confident that his advice is good. "Having spent over twenty years," he says, "in lecturing upon the training of mind to adults generally, and to teachers in particular, and having had the benefit of thirty-five years experience in teaching in various schools, I feel that my experience qualifies me to speak upon this particular point."

Having read the book, I find no reason to question this claim. On the contrary, I find the analysis of mind delightfully clear, and the instructions for its development and use intelligible and simple. The only real difficulty lies in facing the task of carrying the instructions into effect; and, in overcoming that difficulty, the chapter on "How to use Will" should be helpful.

"The vital point to remember," says Mr. Hunt, "is that the Will, though working through the body, must have mastery over it. Picture yourself standing up to your difficulties and driving through by sheer force of will and determination."

Then, in the chapter on "How to use Habit" there is more Spartan advice regarding the treatment of "Brother Body."

"Make the body form good habits, of erect carriage and gracious bearing," says Mr. Hunt; "this is just as easy as loafing and becoming a bore. Insist that the body gets up regularly in the morning without grumbling, comes down pleasant to breakfast and leaves the bathroom tidy."

This book is written for the general reader and Spiritualism is not mentioned, but the implications of Spiritualism—of which Mr. Hunt is an able exponent—are duly enforced. "It is impossible adequately to run this business of life in the physical," he writes, "without due regard to the certainties of the future. Two worlds co-exist and interpenetrate, and when we finally lose our hold of the physical, we carry on in that inner world which is the realm of the soul. It is not either heaven or hell, it is just simply an advancing stage of life, the inner and invisible side of our present existence, as natural and normal as when to-morrow follows to-day . . . Our object is, therefore, so to use life that this present stage may be an orderly and logical preparation for the next."

Mr. Hunt is right when he says it is through Mind that success in life is to be attained—using the word "success" in its moral and spiritual as well as its worldly sense; and a careful study of this book should undoubtedly help towards success by giving an understanding of Mind and its methods.—G.H.L.

LOOKING ROUND THE WORLD

THE L.S.A. LECTURES

REINCARNATIONISTS, as a rule, show considerable intolerance towards those whom they cannot bring over to their beliefs. The breadth of view exhibited by Capt. Garstin in his L.S.A. lecture, reported in this issue, should be well worthy of their notice. Capt. Garstin admits that there are no proofs, only a strong probability for reincarnation, and disagrees with those who would chain all of us to the wheel of life for eternities to come. This conception is quite reasonable, and one to which Spiritualists need not object. It does not try to shut us out from life and progress in the spheres, and, by adopting this attitude, we build a bridge between the Theosophic and Spiritualistic conceptions of life and death. In the light of increasing knowledge, efforts at such synthesis are not only commendable but inevitable, and we are glad that a man of Capt. Garstin's learning takes the much-needed initiative.

A feature of the L.S.A. lectures is that they give members an opportunity of hearing criticisms of Spiritualism as well as discourses on its truth and importance. Psycho-analysts generally are supposed to be doubtful of many of Spiritualism's claims; and it will therefore be of particular interest to hear what Dr. Elizabeth Severn has to say next Thursday evening (June 27th), when she is to give "A Psycho-Analyst's View of Spiritualism."

CLERGY AND SPIRITUALISTS

Another step in the "round-table" effort to develop co-operation between Clergy and Spiritualists in London is to be taken on Monday next (June 24th). On that evening at 8.30, a meeting is to be held in the Grottrian Hall, under the chairmanship of Mrs. St. Clair Stobart, when the position of the Clergy-group will be explained by the Ven. A. F. Sharp and Rev. G. Maurice Elliott; and that of the Spiritualist-group by Miss Stead and Mr. Ernest Hunt.

So far, the movement can only claim to represent these two groups—the Clergy who are members of the recently-formed "Order of the Preparation for the Communion of Souls," on the one hand, and a number of Spiritualists who responded to their appeal for a round-table conference. It is hoped that the meeting will give some indication of the extent to which further support may be forthcoming.

We understand that, by way of preparation for the meeting, Mrs. Stobart is to speak on Sunday morning, at the Grottrian Hall service, on "The Case for Co-operation with the Churches."

CAN WE BE MATERIALISTS?

Spiritualists will be specially interested in the new Sunday afternoon series of broadcast talks by Mr. Kenneth Ingram on "Can We Be Materialists?" Already Mr. Ingram has given good reasons why the answer should be in the negative—all of them familiar to Spiritualists, but probably new to thousands of listeners.

At the beginning of his talk on Sunday last, Mr. Ingram said he had received many letters in regard to his assertion that Christianity is the antithesis and alternative to Materialism. He admitted that this assertion required qualification, and he might quite fairly have said that the alternative to Materialism is Spiritualism. In effect he did so; for he pointed out that what Materialism does is to deny the existence of a spiritual world and that man is a spiritual being—and these are the facts which Philosophical Spiritualism asserts and Experimental Spiritualism proves.

If, as Mr. Ingram says, the future of civilisation depends on whether Materialism or its opposite prevails—and surely he is right—then Spiritualism is of vital importance, not only from a religious but also from social and political points of view.

THE BOGUS MEDIUM

MARGARET LANE'S article on the Scandal of the Bogus Medium (*Daily Mail*, June 10) opens up questions of great importance. It is only natural that "the various institutes and societies for the investigation of psychic phenomena" cannot issue "figures on the fraud menace." The societies have no jurisdiction and powers of compulsory investigation over people who practise as Mediums. They only can endorse or drop those who voluntarily ask for recommendation or desire to sit at their premises. The complaint that the societies simply stop at ceasing to recommend certain Mediums, "which leaves them gloriously free to practise their vicious trade" and do not publicly denounce them, is not justified.

HOW ENQUIRERS MAY SAFEGUARD THEMSELVES

The claims of Mediums may be dismissed for reasons other than fraud. They may be found undeveloped, badly developed, or suffering from a temporary loss of power. They may deteriorate after they pass the tests, or they may gain power after they fail to pass them. Mediums need constant critical supervision, and unless they elect to subject themselves to it, all that anyone can do is to judge whether a certain single sitting offers a presumption or proof for the genuineness of the Medium or the reverse.

Margaret Lane admits: "Spiritualism is a subject which no one in his senses approaches lightly. The faith which upholds it is a serious one. Conversion to it implies a vital change in mind and heart." It is for this reason that people should not throw themselves haphazard into psychic inquiries. They should ask for the guidance of established societies and experienced workers. There is no need for anyone to come to grief. There are excellent Mediums, for instance, on the register of the L.S.A. to prove the basic claims of Spiritualism to the novice's satisfaction. If he chooses the byways instead of the highways of investigation, he has only himself to blame for disappointment.

THE GARSCLADDEN VOICE BOX

We learn that the International Institute for Psychical Research has added another important apparatus to its equipment. It is the Garscladden Voice Box, to prove the independence of the Direct Voice. The box has been built on particulars furnished by Mr. G. H. Lethem in an article in the *London Magazine* in 1920. Mr. Garscladden was a Glasgow business man who became a Spiritualist, and had many interesting experiences with Mr. Andrew McCreadie. To test the independence of McCreadie's voices, he constructed a soundproof box with a microphone and battery inside and leads passing outside to telephone receivers. The sitters surrounded the box. Through the receivers they heard whispers which could only originate in the box, and which could not be heard without the receivers.

The apparatus built at the Institute closely follows Garscladden's design. The only improvement upon it is that the microphone can be connected to an amplifier as well, so that the voices in the box could be heard through a loudspeaker by a roomful of people. If successfully worked, this apparatus will provide unquestionable proof of the independence of the Voices.

VICE-ADMIRAL ARMSTRONG'S EXPERIENCES

"Evidences for Survival from Personal Experiences" is to be Vice-Admiral Armstrong's subject at the Quest Club meeting at Caxton Hall, Westminster, on Thursday, July 4th, and as he has had some wonderful experiences, a very interesting address is certain. Other evidences of Survival will be provided by Mrs. Helen Hughes, whose demonstrations of clairaudience abound in convincing detail; and Lady Blomfield is to preside. (See page 386 for particulars.)

REINCARNATION

CAPT. GARSTIN SEES NO PROOF, BUT A STRONG PROBABILITY

REFRESHING ideas on an old and oft-discussed subject were put forward by Captain Langford Garstin in an address on Reincarnation at the L.S.A. last Thursday (June 13th).

Introduced by Mrs. Marjorie Livingston, who was in the chair, Captain Garstin discussed his subject under (1) moral, (2) philosophical, and (3) scientific headings.

(1) If we believe in reincarnation, he said, we cannot pass on responsibility for evil to God. It rests on our own shoulders. Taking a series of lives as a chain, one sees complete justice adequately meted out. Evil is the outcome of our antecedent acts. There is a credit and debit account which we have to square.

(2) We suffer from sin on a purely natural principle as an ignorant child who puts his fingers in the fire. There is no retributive justice in this universe except in isolated cases of people who have a clear understanding of right and wrong and deliberately do wrong. Most of us do not know how to sin. If we saw the full implication of what we believe to be wrong, it would be impossible for us to sin. There is no hard and fast rule between good and evil.

Reincarnation does not require belief in a personal Deity. God progresses through the experiences of His creatures. It would be difficult to imagine any reason for creation were this not a fact. The theory of reincarnation supports very strongly the theory of evolution in its widest and most philosophical aspects.

(3) "I do not know of any scientific law," the lecturer continued, "with which the theory of reincarnation is in disagreement. No item of human knowledge can be said to disprove it. That is something. Proof of reincarnation there is none. There is merely a strong probability. For the doctrine of reincarnation supplies the key to many unknown factors in evolution that heredity and environment do not explain.

"In every human being we find certain innate ideas and faculties which cannot be traced to the parents. There is often an extraordinary psychic and mental inequality between parents and offspring, even between twins."

Dealing with the objections to reincarnation, one of which is the apparent lack of progress in the world, Captain Garstin said:

"We should not look for astounding spiritual progress in this world, but for limited perfection. It is never likely to exceed a certain mark because, after a period, the soul's achievements are sufficient to go and continue development elsewhere. I put this forward as a possibility. I would be very sorry if I myself should have to come back again and again."

Finally, Capt. Garstin advanced an interesting idea on vicarious atonement. He said that if the doctrine of reincarnation is true, Christ could have taken on Himself the debts of the world. We owed our debts to Him and not to one another. That is, He broke the old law of Karma, which was growing so complicated and so retarding progress that man would never have achieved his own salvation. This is the reconciliation of the doctrine of atonement, of the salvation of mankind and of the sacrifice on Calvary, with the doctrine of reincarnation.

To a question whether this view does not imply an admission of failure on the part of God of the original evolutionary conception, Capt. Garstin replied that Christianity has discarded the Gnosis, according to which the creation of the world was not the work of God but of a minor Deity.

Knowledge is proud that he has learn'd so much;
Wisdom is humble that he knows no more.
(Cowper).

WHAT SPIRITUALISM DOES

AN OBSERVER'S INTERESTING TESTIMONY

HOW Spiritualism appears to an observer who is "Neither a Spiritualist, Christian Scientist nor a Churchgoer" is described as follows in the *Surrey Herald*, Chertsey, by Ralph Grenside:

"While recognising the dangers of experimenting with psychic phenomena without sufficient knowledge of their laws, anyone who has studied the literature of Spiritualism must admit that it gives practical evidence and proof of certain truths concerning which the Church offers very little more than pious hope and vague generalities. One has only to read the Burial Service to discover how vague and indefinite is the Church's teaching on Eschatology.

"The reason that Spiritualism has such an enormous and ever-increasing number of adherents is because (a) it gives proof of survival after death; (b) it gives considerable information as to the after-death conditions and the variation of experience in the next world; (c) it gives back a belief in the Bible, as the almost continuous spiritualistic manifestations related therein have their counterparts in modern spiritualistic phenomena and thus become credible; (d) it proves that the character, acts and motives of the deceased person determine his conditions in the next world, and that his special form of belief has little influence on his after-death state, and thus a Spiritualist rises above petty sectarian strife.

"One outstanding trait of Spiritualists is that they have lost all fear of death, which is more than can be claimed for the average Churchman, who often exhibits a pathetic fear of this natural change. To the former, death is emigration without change of character to a happier country and a fuller and more interesting life—to the other it only often conveys a fear of the unknown, and its discussion is avoided as a morbid subject.

"It is significant that those clergymen who have studied the literature of Spiritualism and incorporate its teachings in their sermons invariably fill their churches."

ACCURATE CLAIRVOYANCE

MR. HORACE LEAF, F.R.G.S., recently gave a most convincing demonstration of clairvoyance from the platform of Charminster Road Spiritualist Mission, Bournemouth. During the nineteen years that Mr. Leaf has served this Mission he has frequently shown outstanding mediumistic ability.

In one instance, Mr. Leaf described to a woman a vision of a motor accident caused by the right front wheel of the car coming off. Standing beside it he saw a man named Arthur of about forty-five years of age. This man he described in detail, evidently under the impression that he had been killed in the accident.

The woman acknowledged the accuracy of the "test" in every respect except one—Arthur was not dead. "He is my husband," she explained. "The accident happened fifteen years ago on the London-Worthing Road. My husband is now forty-five years old."

Later the husband came forward and confirmed his wife's statement. Neither husband nor wife was thinking of the accident at the time of the "test." One could hardly attribute Mr. Leaf's vision to telepathy as the man was only thirty years of age at the time of the mishap. The clairvoyant saw him at his present age.

To another woman Mr. Leaf described the apparition of a tall, handsome, bearded man, well-tanned. "He carries a double-barrelled gun and says he had been a big game hunter in Africa before he died. His Christian name was Henry. The correct age at the time of this man's death was given. The recipient of this "test" was most impressed by the accuracy of this description.

H. HISCOCK,
President, Charminster Road Spiritualist
Mission, Bournemouth.

PASSING OF TOM SCOTT

Tribute by DR. L. R. G. CRANDON

THIS note is to record the passing of T. A. Scott, of Boston, Massachusetts, known as "Tom" Scott to his friends.

Mr. Scott had a career typical of Americans. He was born of good stock, Irish ancestry, but he began almost at the lowest rung of the ladder. With practically no education except that obtained as a result of tireless ambition, he started as a driver of a cart and a farmer besides. He then grew along to a motor truck, but loved his flowers and garden products between times.

When, many years ago, the *Banner of Light* in Boston went out of existence, Tom Scott took it on under the name of *Banner of Life*.

It was hard work to revive the paper, but he did so at practically no profit. He has often told me that for years he not only went out to get his spiritualistic news, but also took it to some garret where he had a hand press, set up his news, and then delivered his papers by hand to subscribers and members of the spiritualistic colony here in Boston. Every year or two he would get a better, though still second-hand, press, finally reaching a power press.

When the end came he had *The Banner* at last able to pay expenses, and he was planning this month to get married and retire to his garden of growing things.

Tom Scott was a rugged individual, a straight shooter, ever ready to defend the cause of Spiritualism, and afraid of no man. Of such men there are too few. To know Tom Scott was to love him and admire him. I have little doubt that he knows more about things now

"BOOTLEGGERS" CREATE LEGEND OF HAUNTED CASTLE

HOW what was believed to be the restless spirit of Jacques Lebaudy, one-time "Emperor of the Sahara," was laid by Federal Agents at Westbury, Long Island, is told in a colourful story by the New York correspondent of the *News Chronicle* (June 12th).

Travellers passing by Phoenix Lodge, the dead "Emperor's" palace, late at night shuddered, the correspondent reports, as they saw through the screen of trees strange lights moving in its untenanted salons. Sometimes eerie laughter was heard, sometimes strains of music as though its spectral host were entertaining spirits and spooks to ghostly revels. Children playing by daytime in the 250 acre estate surrounding the mansion screamed and ran away as they caught sight of white faces staring at them from the upper windows.

Police were appealed to, but they scratched their heads and said that the exorcising of spooks was not exactly constabulary duty.

At last, Federal Agents raided Phoenix Lodge and solved the mystery of these supernatural events. Their flashlights revealed room after room left exactly as on the day the "Emperor" was murdered. Dust lay thick on the gorgeous furniture, and spiders had webbed magnificent hangings.

But at the heart of the palace, contrasting weirdly with its faded glories, they discovered an illicit liquor still, described by them as "One of the most modern and elaborate outfits" yet seized.

This still was provided with four 5,000 gallon vats and a high pressure boiler of a type unmatched for efficiency by any apparatus yet unearthed.

This bootleggers' treasure was technically so effective that one man could turn out a supply of liquor which ordinarily would require at least a dozen hands.

The still had apparently been operating since the repeal of Prohibition 18 months ago, and had been turning out 1,000 gallons daily.

Bootleggers had created the legend of the haunted house in order to conceal their operations.

SEANCE HOAX

HUNGARIAN PUBLICIST COMES TO GRIEF

A RUEFUL story of how a well-known Hungarian publicist came to grief in his psychic investigations is told by himself in two amazing articles of the Budapest daily paper, *Ujsag*.

In the first (May 19th), Mr. Eugen Wallesz begins: "So they have received as apports a pebble of half-an-ounce weight and a lifeless snake of three-quarters of a yard length in a séance with a Hungarian Medium at the International Institute of Psychical Research in London. I do not doubt the adequacy of control, nor do I gape as if confronted by a miracle. I have seen far greater marvels, and I really do not understand why these Hungarians should go to London if that is all they can do. I am also baffled by the lack of confidence. Are they still in doubt that there are spirits who, linking up with Mediums, can produce supernormal phenomena? Where diffidence is so rampant that even the sitters are searched to bar mischief, and where the Medium is dressed in a one-piece pocketless prison garb, the spirits have to show a great deal of self-abnegation to put in an appearance. One either believes or one does not. He who believes will not cavil at these things, and any self-respecting spirit should object to tests behind which an offensive suspicion lurks. I am firmly convinced and declare on my conscience that the thing is true."

After these introductory notes, Mr. Wallesz tells the story of four séances, replete with marvels: apports, flowers and a boxful of old coins, bell-ringing from the direction of the ceiling at precise times announced by raps, the transportation of a letter from the closed room to the Vice-President of the Hungarian Metapsychical Society, and the disappearance of wine from a glass.

He sums up with the triumphant note that Hungarian Mediums have no equal in the world.

Two weeks later on the same paper, in a three-column article, Mr. Wallesz confesses that he has been the victim of an elaborate conspiracy, which included his own wife, his own daughter, and several other members of the circle.

There were new miracles. The electric light flickered without the switch being touched, a spirit drew his portrait, a member of the circle fell in trance and spoke perfect English, a green light flared up, and there was an apport of a live pigeon.

The first disconcerting thing occurred when, some days later, Mr. Wallesz paid a visit to his larder. He found bird's feathers on the shelves and on the floor. As he is a vegetarian, he demanded from the cook to know the meaning of the feathers. The cook promptly "spilled the beans." On the day of the sitting a member of the circle brought a live pigeon with him and had it shut in the pantry. The bird flew about and dropped the feathers. The cook seemed to know a lot more about the sitting, and, his suspicions aroused, Mr. Wallesz went into the matter of the miracles with a thoroughness that should have been displayed right at the beginning.

He found that two alarm clocks were hidden, set in the garret above the séance room, that the pigeon was smuggled in after a sitter felt unwell and left the séance room for half-an-hour, that the green light was caused by depressing the burning end of a cigarette in chemicals poured into the ashtray, that the sitter who spoke perfect English in trance knew the language well, and that the flickers of the electric lights were theatrically contrived between his wife and daughter. His wife screamed in the neighbouring room at a pre-arranged time. Everybody turned his head. Whereupon his daughter quickly flashed with an electric torch.

Having made a clean breast of how he has been duped, Mr. Wallesz proceeds to say that his belief in survival remains unshaken. In fact, it will be stronger now that the trappings of cheap phenomena have been torn off. Henceforth he will have nothing to do with spirits which stoop to a circus show to prove their existence.

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DIARY OF EVENTS

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

June 25th—Clairvoyance—Mr. B. Camper.

Answers to Questions—Mr. W. H. Evans.

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

June 26th—Mrs. Evelyn Thomas.

LECTURE (Thursday, June 27th, at 8.15 p.m.)

Dr. ELIZABETH SEVERN on "A Psycho-Analyst's View of Spiritualism."

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

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L.S.A. AND QUEST CLUB NOTES

PSYCHO-ANALYSIS AND SPIRITUALISM

ON Thursday, June 27th, Dr. Elizabeth Severn will lecture on "A Psycho-Analyst's View of Spiritualism." This should prove a very interesting topic for discussion. Anything that will throw light on the problems of mediumship will be welcome. Whether anyone taking an outside view of the working of the mediumistic faculty can discover the springs of its action is a debatable point. The Medium may not always understand his powers, but he has one advantage, and that is, he knows about them from inside, and, after all, this is the most important point of view.

Doubtless, the ideal would be for the Medium to combine a knowledge of psycho-analysis with the exercise of his mediumistic powers; we should then get an enlightening statement upon them, possibly an unique one. Anyway, whatever light can be thrown upon Mediumship and Spiritualism from whatever angle is all to the good. If there should be no agreement, we yet gain something by the comparison of views.

Spiritualism, *per se*, is much greater than Mediumship, though it is this which is the foundation of Modern Spiritualism. The tendency of thought to-day is towards a spiritualistic and away from a materialistic view of the universe. Probably a combination of the best of Spiritualism and Materialism would give us the truest view, for even such a thinker as Haeckel declared: "You cannot have spirit without matter nor matter without spirit." One is the dynamic power, the other is the substance which is moved by it, and while spirit may shape form, form in turn conditions spirit. But this is probably altogether apart from psycho-analysis, about which we shall delight to hear in connection with Spiritualism.

THE CAXTON HALL MEETING

May I again draw attention to the forthcoming meeting to be held on July 4th under the auspices of the Quest Club. As we announced last week, Vice-Admiral J. C. Armstrong will be the speaker on that

occasion. Vice-Admiral Armstrong is very busy these days spreading the gospel of Survival, and what he has to say on July 4th will be worth listening to. Mrs. Helen Hughes will cap any theory with fact, demonstrating by her powers of clairaudience the proofs of human survival of bodily death. Lady Blomfield is to preside. Keep this date open. Tickets may now be had.

IS GOD PERSONAL?

The recent lecture by Dr. Geikie-Cobb, in which he declared his belief that God is personal, has resulted in some discussion in the Library at nights. This is a question which agitates the minds of many people. The declarations of Science about the vastness of the universe makes it impossible for many to think of God as personal. Thoughts of a universe millions of light-years in extent appals, and the idea of limitation which personality implies seems out of the question. But vastness and bulk are physical; in the realm of mind we have another set of values. Personality, for instance, is infinitely greater in value than fields of space strewn with worlds. Personality is living, thinking, questioning. Whence is it derived? From something totally unlike itself? But even that must have the qualities of personality or they could not have emerged. "I am, therefore I think"; that is a reversal of Descartes' famous saying. I am is primary, thought is secondary. I am is eternal; if the lesser finite I am is derived, then it must be from that like unto itself. I don't suppose we shall ever—at least for a long time—get any solution that will completely satisfy, but it seems to me that Infinite Self must be a fundamental postulate Being, and its manifestation its personality. That Infinite Self wells up in all forms, is in me, in you, for we are all parts of It. To the deeply religious the imminence of God is a fact that gives wondrous comfort. After all, these matters pertain as much to the heart as the head; indeed, the head with its doubts often shuts off the vivifying power of the Spirit. Those who have learned the lesson of surrender know what God can do through them. Recently a lady said to me that, feeling very tired and having a lot of work to do, she surrendered her weariness to God, and she added, "I got through the work in record time." To that one, God is Personal and can help in a very practical manner. It's worth having.

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. Obsessions and Haunted Houses Group, Saturdays, 3—3.30. Sitters needed. Please come.

W. H. EVANS.

BACK TO ENGLAND

Miss May Walker, after an absence of more than a year in America, returned on Wednesday last week to England.

Dr. Elizabeth Severn, the psycho-analyst who is to address the L.S.A. on Thursday, June 27th, is also back from her half-yearly visit to the United States.

There is no news yet of the return of Mrs. Eileen Garrett. But, we learn, she made a public speech at a benefit meeting in New York on behalf of Mr. Bligh Bond, which followed his dismissal as editor of the *Journal of the A.S.P.R.*

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Wednesday, June 26th, at 8.15 p.m.—
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GROUP CLAIRVOYANCE
(Members, 2/6; Non-members, 4/-)
Friday, June 21st, at 5 p.m. Miss JACQUELINE.
Monday, June 24th, at 3 p.m. Mr. T. AUSTIN.
Friday, June 28th, at 5 p.m. Miss LILY THOMAS.

WRITE FOR SYLLABUS

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SUNDAY, JUNE 23rd, 1935
11 a.m.—Mrs. ST. CLAIR STOBART.
Clairvoyant: Mr. R. E. COCKERSELL.
6.30 p.m.—Miss ESTELLE STEAD. Clairvoyante: Mrs. HELEN SPIERS.
Sunday, June 30th, at 11 a.m. ... Mr. HAROLD CARPENTER.
Clairvoyante: Mrs. Stella Hughes.
Sunday, June 30th, at 6.30 p.m. ... Mr. ERNEST HUNT
Clairvoyant: Mr. Thomas Wyatt.
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Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
Monday, June 24th—Speaker: Mr. R. Dimsdale Stocker.
Clairvoyante: Miss Lily Thomas.
Wednesday, June 26th—Speaker: Mr. H. W. Muirson Blake.
Clairvoyante: Mrs. Rose Livingstone.

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Sun., June 30th. Speaker: Mr. ERNEST OATEN.
Clairvoyante: Mrs. HELEN SPIERS.
For particulars of weekday activities at Headquarters,
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Monday. WEEKDAY ACTIVITIES
2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
to Miss Robertson (Hon. Secretary).
8 p.m.—Mr. Hendry; 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.
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 enquirers.
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 enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)
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June 26th. 2.30 p.m. Miss Lily Thomas 6.30 Mr. R. E. Cockerell
July 3rd. 2.30 p.m. Mrs. Livingstone 6.30 Mrs. Fillmore.
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Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn
Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).
Friday, June 21st, at 7.30 p.m.
Mrs. Helen Spiers—Demonstration of Psychometry.
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DR. ISADORE KOSMINSKY

By HORACE LEAF, F.R.G.S.

ON July 1st there will arrive in London one of the greatest authorities on certain phases of occultism in the world.

I first met Dr. Isadore Kosminsky during my tour of Australasia in 1922-23, and was charmed by his personality and culture. As a rule we regard numerologists as casual students of a little-known aspect of mathematics in relation to human life and activity. Since the time of Pythagorus there has been much effort to recover what that master of mysteries and numbers discovered; but on the whole we have made only slight advancement on the fragments of his philosophy revealed by Plato.

The average student of the subject seems to aim at little more than a simple manipulation of figures derived from birth dates, without due regard to the quantities and qualities which characterised the system of the first and greatest master of this form of occultism.

It is safe to say that what Isadore Kosminsky does not know about the subject is not worth knowing.

He has brought a fine mind and profound knowledge to the matter and won a name for proving the grounds of his deductions. England can well do with this master and it is to be hoped that he will remain long enough among us to impart a clear idea of his original research.

In common with all truly learned occultists, Dr. Kosminsky is universal in his sympathies, and Spiritualism has for many years gained much by his sane advocacy. We shall certainly welcome him in our midst and listen earnestly to his teachings.

He has, however, not restricted his activities to these subjects, but has won recognition in other fields of enquiry. The humanities have been his main interest, and the fact that he has become a jewel expert means much more than a mere matter of judging the value and purity of precious stones. These also he has studied in connection with human nature, and no one knows more than he why some people are under the occult influence of diamonds whilst others are spiritually related to rubies.

Here is another reason why his visit will be welcome to Spiritualists. We hear much about the occult significance of precious stones to human evolution, but nothing very convincing has been said. Dr. Isadore Kosminsky will be able to inform us as no one else can.

He has, I understand, definite psychic powers. As a rule they are exercised in secret, as becomes the true occultist who aims at the spiritual elevation of his fellows.

Dr. Kosminsky has played a large part in the Antipodes in connection with archaeology and the "Science of Man." He was for some time editor of the *Journal of the Royal Anthropological Society* as well as of the *Antiquarian Gazette*. Several valuable works on such subjects as the Science of Jewels and Stones, Zodiacal Symbolism and its Planetary Power, have come from his pen. These are, perhaps, not well known in Great Britain, although they have won much appreciation in Australia, New Zealand, Tasmania and the United States of America.

British Spiritualists will welcome him with open arms as one who, with them, is working for the spiritual upliftment of the human race.

DIVINING FROM MAPS

Of the story of this extraordinary phase of dowsing, very little is known. There are but very few dowsers who can find water, etc., from maps alone. One of the best known is Miss E. N. Penrose, who was, for a considerable time, official water diviner to the Government of British Columbia. She is now visiting in England and will tell, we learn, the story of her gifts at a meeting of the International Institute to-night (June 20th).

STRANGE DREAMS

THE subject of dreams is perennial. Recently, the daily Press has contributed to it some extraordinary stories.

The Manchester *Daily Dispatch* (June 10th) writes of a woman who was reunited, as a result of a dream, with her only brother, to whom she had not spoken for years after a quarrel. Her mother appeared to her in a dream and begged her to visit her grave in Bebington. "I travelled down from Birmingham"—the lady stated—"and on arriving at the grave to-day I saw my brother gazing on the mound. He has only recently returned home from New Zealand, and I had no idea where he was."

The story is a good one, as it makes the request of the dream-apparition to visit the grave very reasonable.

The next dream experience is that of a Spiritualist, Mrs. Turnbull, of East Ord, Berwick. It is a travelling dream on the astral. She appeared, she says, to be in an open space, and heard the engine of an aeroplane. On looking up she beheld an aeroplane go into a spin and nosedive towards the ground. It crashed, and as she ran towards it she saw a woman climb out of the pilot's seat and come towards her. On approaching, the woman said, "We are both all right." On looking at the aeroplane again Mrs. Turnbull says she saw a man climb from the aeroplane. In a daily newspaper she read an account of the fatal crash, near Melbourne, of Mr. G. F. Fairbairn, a former Cambridge man, and his wife, formerly Miss Mary Murray, and the account of the crash tallied with her dream. She calculated out the difference of time between England and Australia, and she reckons she must have had her dream about the time of the crash, and the woman must have been conversing with her after she had passed over. [*Berwick Journal*, June 6th.]

The third story is told by Mrs. H. Berne, St. Mary's, Bedford, in the *Sunday Chronicle* (June 9th). Recovering from a broken leg, she was sleeping in a bathchair on the beach while her son, aged 17, had gone for a swim. "The next thing I remember," she says, "was running towards the sea and plunging in, dressed as I was, and with one leg in splints, to the rescue of my boy, who was drowning. He had been attacked with cramp. I got to him just in time, but what woke me up to warn me of my son's dire need? How did I, unable to walk for months, run down to the sea?"

A little psychic education makes the mother's dream more rational than it appears to her.

A MEDICAL DIVINER

Speaking on "The Forces at Work in Psychic Phenomena" at Edinburgh Psychic College last Friday evening, Mr. J. B. M'Indoe (President, S.N.U.) said that recently he had come across a new phase of divining. A medical man used the dowsing rod as an aid to prescribing remedies for disease. He used a bent whalebone rod, and, having made contact with the patient physically, he passed the free end of his instrument over a series of small phials containing different homeopathic remedies.

It was astonishing, said Mr. M'Indoe, to watch the sudden jerk downwards of the rod as it came over certain phials. If there was any doubt as to which was indicated, two or three were separated and tested individually, leaving no room for doubt in this second test which was the suitable remedy. Be it noted, pointed out the speaker, that this was a medical man of long experience, and the efficiency of his method was sufficiently indicated by the large number of his patients. It sounded like quackery or charlatanry, but, assuming the soundness of his premises, the method was certainly a scientific one. They could not assume any special virtue in the whalebone. It must have been some effect on this particular doctor, a psychic effect producing a physical manifestation. [From *The Scotsman*.]

Red Cloud's Journal

June contents:

"THE LAW OF ENVIRONMENT"

by J. A. Douglas Parker

STRANGE STORIES—No. 1, by Ivy Boutcher

"THE MOULDING OF MAN" by Red Cloud

EVIDENCE GIVEN DURING THE MONTH

by Estelle Roberts

AN ADDRESS by Shaw Desmond

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H. ERNEST HUNT

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