

Light

on

Spiritualism and Psychical Research

Founded in 1881.

No. 2846. VOL. LV.

(Registered as

THURSDAY, JULY 25, 1935.

a Newspaper)

PRICE TWOPENCE

EARLY DAYS OF SPIRITUALISM IN INDIA

INTERESTING AND COMPREHENSIVE RECORDS

By MRS. HEWAT McKENZIE

THE beginnings of a movement are always interesting ; and, in this volume of early happenings amongst Indian Spiritualists, we have a record of the similar missionary spirit which accompanied the wave of interest aroused in U.S.A. by the Rochester " knockings." The echoes of these epoch-making raps, which stirred science and shook religious dogmas and initiated comfort to millions of souls, were heard as early as 1861 in the East.

Peary Chand Mitter was at that time in correspondence with Judge Edmonds of New York, with James Burns, Editor of the *Medium and Daybreak* in England, J. J. Morse and Emma Hardinge Britten, and all available literature was despatched to him. The news spread ; and when, into the household of the Ghosh family, came a searing bereavement which all the Indian philosophy and their trust in gods and goddesses could not assuage, it was decided in the family council, which included several generations, that one young man, Sisu Kumar Ghosh, should visit Calcutta and make further inquiries. He returned with books and instructions, and forthwith the family in conclave determined to experiment themselves in the time honoured way of " sitting at the table " in circle.

Mother, sisters, brothers, children—all took part, and soon unaccountable tappings held their attention, followed by one of the brothers becoming entranced and controlled by the spirit of the one they grieved for. Writing in trance followed, and another member of the circle, though in a seemingly normal condition, also produced much evidence by automatic writing, messages and instructions compared with those received by Mr. W. T. Stead from " Julia."

Many ups and downs were experienced, but the home circle persisted, and kept their conditions intact and suffered very little from invasions or disturbances. Clairvoyance, clairaudience, healing gifts, hypnotic powers, were shown in one and another of this sensitive group. Soon the news spread, and as the result of an article by the Editor of the *Indian Daily News*, correspondence and requests for help reached them from all parts of India, and these they met loyally to the best of their ability.

Being an intelligent family, the Ghosh group soon began to keep records of their experiences, and it is

from these " family reminiscences " that the author draws, as well as from his personal recollections.

He was a boy of five at the time, and well remembers the loss of his own mother and his grief, and her " return " to him through the mediumship of an aunt which brought the child the comfort he needed. Sisu Kumar Ghosh developed fine hypnotic powers, and was famous for his ability to select and develop suitable Mediums. Some could see and hear at a distance, some could predict coming happenings, some saw apparitions at the moment of death or disaster ; many saw the soul leaving the body at death, described by one as " a sort of vapour oozing out of the body of the sick man, then assuming the shape of the body, and becoming the counterpart of the man."

HEALING STUDIED CAREFULLY

Healing seems to have been carefully studied, and many detailed instances are given of the lame who were made to walk, of severe cholera being instantly checked, of obstinate obsessions being removed. In one case of fits and convulsions, while a medical man was in attendance (the incident is reported by him), an amulet, complete with tape attached, fell from the air on the patient, this was worn by the patient and the fits ceased. Occasionally it mysteriously disappeared and the fits returned ; it would appear again and be worn and health was restored. Perhaps it was apported elsewhere to assist other cases !

Later, Sisu Kumar, who seems to have been the chief pioneer, lost a dear son, and, having heard of the strange paintings produced by the Bangs Sisters in Chicago, sent a portrait of his son to a sceptical friend in that city, who reluctantly agreed to visit the Mediums, carrying the portrait on his person but not showing it to anyone. He and a friend brought their own canvas and it was stretched across the window on a bright sunny day. The Medium first described the dead boy very clearly and soon a smoky or foggy substance was seen floating above the canvas and then disappeared, to be followed by the shadow of a man's face which appeared and disappeared several times and then gradually became fixed in a space of twenty minutes in a fine painting resembling in all respects the dead boy. The painting and the account of its reception and the affidavits of the friend were sent to India and the picture is still in the possession of the family and

* LIFE BEYOND DEATH, by Mrinal Kanti Ghosh. Pub. by Messrs. Ghosh, Calcutta. Price 10/- net.

after twenty-five years the colours are said to be as fresh as when received.

An example of the Bangs sisters' work received by Vice-Admiral Osborne Moore hangs in the rooms of the L.S.A., and it is interesting to find this note of the Indian experiment.

In 1880, the United Association of Spiritualists was formed in Calcutta, and a number of Englishmen and educated Hindus seemed to have worked harmoniously together. Mr. Alex Calder, President of the British Association of Spiritualists, assisted them, and there is mention of the Honourable Bruce of U.S.A., who seems to have had force and knowledge. The Society held meetings for study, arranged lectures, developed Mediums, and investigated gifts, and in 1881 a visit from the English Medium, Eglinton, aroused great interest. He demonstrated slate-writing, levitations, apports, and materialisation at the house of a Col. Gordon, and Harry Kellar, a famous magician, testified in the Press that he was quite unable to explain Eglinton's results by normal means.

HOSPITALS FOR OBSESSION CASES

Dr. Peebles, in his world travels, visited the Society on several occasions, and mentions in his *Five Journeys Round the World* the welcome he received and the regard he had for several of the Hindu leaders, who seemed to him men of exceptional ability and probity. Dr. Peebles made inquiries about hospitals which were specially engaged in treating obsession cases—institutions which we do not yet possess in the West. The Hindus believed that earth-bound men could be liberated by the help of Mediums on the earth.

A record of a visit to one of these in Southern India by a friend of Dr. Peebles appears in his book *Spirit Obsession*. The patients were brought in and sprinkled with holy ashes by the priests. Some swooned, others became entranced; one woman, illiterate and of low caste, began repeating the Vedas, which are only accessible to the highest Brahmins, and never to women of any caste. Another became very violent; the controlling spirit was commanded by the priest to bring the woman to a post near the image of the god. She clung to it as if held, then invisible spirits were commanded to thrash the ghost, and it seemed as if this was done, for shrieks followed from the woman, till her tormentor, through her, prayed for mercy and she was relieved.

These hospitals are said to be in the charge of guardian spirits devoted to the work. So the work of Dr. Wickland, of Dr. Titus Bull, and Dr. Oscar Parkes was foreshadowed long ago in these Indian temples.

Later, the Davenport Brothers visited the Association.

Many of the Yogis in India associated themselves with the experiments, and we hear of fire-walking tests, of strange apport phenomena, of fruits disappearing, and of deep trance phenomena when communications

from advanced spirits were received, which were published and circulated widely.

Strange cases of poltergeist phenomena are also recorded, one in which a house was made uninhabitable by showers of stones and clods of earth continually being flung about, so that the yard and house-floors became knee-deep with them! A great stone weighing a hundred pounds was brought from the bottom of a well and thrown in the yard, to the terror of the onlookers.

A girl in the house was believed to be the Medium, and an investigator of ability took her and another woman to an open field some way from the house. The crop had just been gathered, and loose clods of earth lay on the ground from which those which had been thrown in the house had apparently been taken. They sat down in the field, and soon the clods began to rise about them four and five feet from the ground, and fall again, as if they were dancing in the field! This in broad daylight, and in the presence of many people who watched from a distance. It seemed as if in the field the ghost had not power to throw them any distance.

In a closed room articles were moved about, bowls with their contents spilled on the heads of the investigators, and a bamboo stick walked from a corner and, lifting itself, seemed prepared to strike someone. Everybody was exhausted after the vigil, and next day the girl and her husband fled, as they had been told the police would punish them, and disturbances ceased.

The Haunted Bungalow provides another thriller, the story of one of their members who was warned not to use that particular house, and was driven out of it by the ghosts.

Previously, when Nath. Basu visited London to investigate for himself, and had good evidence from Mrs. Blanche Cooper (the voice Medium at the College when in Holland Park), correct Indian names being freely given. Hazel Ridley also provided help, and Mrs. Estelle Roberts, Thomas Wyatt, and Mrs. Livingstone, and so the fame of our English Mediums was carried back to India and enshrined in the records.

I have dwelt on the more easily related phenomena in these records, but I might have equally occupied my space by detailing the excellent teachings received, and the thoughtful discussions on Reincarnation, which seems to arouse as much divergence of view as in England. These Hindu investigators bristled with questions, and explored every aspect of the spirit-world and its inhabitants. On the whole, the communications agree with our own in all vital aspects, and it is significant to find that to people of other races, and another religion, the spirit-world has unfolded itself in simple universal aspects, which can be received by all, irrespective of race or religion, and that these teachings provide inspirations to right living. This has always been the claim of the Spiritualist, a claim justified by thousands of testimonies in every land.

THE B.B.C. AGAIN

In the news sheet, July 19th, of the Spiritualist National Union we read:

We had fond hopes that after displaying some regard for the religious feelings of Spiritualists by banning references to their religion in vaudeville broadcasts, the British Broadcasting Corporation might also have relented from their refusal to broadcast a Spiritualist Sunday Service. However, the broad-mindedness has not reached the department controlled by the "Religion Director" yet. In response to our latest request for facilities to be offered to Spiritualists to have one of their regular services broadcast we are informed that "I must write that our Central Religious Advisory Committee has recommended that Spiritualist services should not be broadcast on Sundays." Our request has now been sent to Sir John Reith that he will ask the Board of Governors of the Corporation to direct that the Religious Advisory Committee shall consider the matter afresh.

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C L U B

SIR OLIVER LODGE ON THE DAVIDSON MESSAGE REVELATION IN LIGHT DRAWS STRONG NOTE OF CENSURE

IN a note on page 457 in last week's *LIGHT*, we established certain facts about the first "Davidson message," which, after a Direct Voice sitting with Mrs. Perriman on April 27th, was ascribed to the late Archbishop of Canterbury. In reality, the message came from a Rev. Davids, and the suggestion that the speaker was the Rev. Davidson came from the audience. The suggestion, made on the spur of the moment, was, perhaps, excusable, as the voice claimed to have been "once a high dignity (sic!) of the Church." But as no confirmation was forthcoming, *it should not have been given publicity in such positive form.*

In view of intimations received that the Bishop of London's attack on Spiritualism was primarily due to the "Davidson messages," the incident should not be lightly dismissed. This is the view of Sir Oliver Lodge who, on reading our revelation about the true story of the first Davidson message, comments on the case as an offence as serious as forgery. His letter with which we whole-heartedly agree, reads:

"I did not know what was the cause of the Bishop's attack; but I see that he was perfectly justified, in that an utterance from some unknown person was attributed by unwise people to Archbishop Davidson. I wish people were not so hasty; for it is a danger that confronts everybody to have some utterance attributed to them for which they are in no way responsible. This should be regarded as just as serious an offence as forgery; and it is not surprising that the Bishop resents it, and that it should have drawn down an attack instead of, what we might rather have hoped for, a blessing. Folly of that kind has thrown the subject back, and undone a generation of effort."

OLIVER LODGE.

A.E.

LESS than a year ago, at a reception at Dr. Hector Munro's, I met the Irish poet and seer surrounded by friends who loved and honoured him. Psychic students pay their tribute to George Russell with countless others to whom he spoke through his poems and prose writings of the inner life.

When quite a young man, "The Candle of Vision" told of his development of clairvoyance, and the intuitional faculty. Led on to a study of the Vedanta and the teachings of Patanjali, he found in these guidance after his own heart, and in a book of his mature years, "Song and Its Fountains," he reveals how in his dream-states he often entered into a world of super-being, and returned with ideas and inspirations for both life and the poems which made him world-famous.

A.E., with W.B. Yeats and others express to us the soul of Ireland, for which he laboured in practical as well as in literary ways. Those who have true vision find it operates in all fields of labour, and they become unifiers of men. De Valera and Cosgrave could meet at this man's burial and mutually honour his work for Ireland and for humanity.

Once he wrote to a friend, "I think the dead are happier than the living, and I do not fear death for myself or others."

B. McK.

REV. TWEEDALE'S BOOK IN DUTCH

A Dutch edition has just been published of Rev. Charles Tweedale's "Man's Survival after Death." In a fine tribute, a reviewer concludes: "To read Tweedale once, is to begin to understand what Christianity really is." We congratulate Rev. Tweedale on this latest success.

MARION'S SECRET

RESULTS OF THE HARRY PRICE TESTS

NO report has yet been published of the experiments which were conducted with Fred Marion (*i.e.*, Josef Kraus) at Mr. Harry Price's laboratory. We learn, however, from an article of Mr. Price in *The Listener* (July 17th), that the figures of the test sittings are being analysed by Mr. S. G. Soal, lecturer in Mathematics at Queen Mary College, who took charge of the inquiry, and will be published in due course.

The conclusions of this report are anticipated by Mr. Harry Price. They are briefly that "Marion's 'telepathic' faculty is really hyperaesthesia of some of the senses, plus the ability to read and analyse *indicia* unconsciously provided by his audience."

As regards the latter, Mr. Price says: "It is difficult to say exactly how he does this—probably he does not know himself. . . . Whether it was unconscious muscular movements of the body or limbs, some change in the breathing rate, or a different facial expression, it is certain that the experimenters unwillingly informed Marion when he was near the hidden object. Later, we constructed special apparatus which proved that our theory was correct. In his advertisements, Marion claims to be 'clairvoyant,' but we received no proof of this."

The special apparatus consisted of a platform on which was erected a sort of sentry-box, the whole supported by four rubber-tired pentagraph wheels. By means of two handles, the box can be easily pushed about the room. In front of the box can be hung five panels, each panel, when in position, obscuring a fifth part of the body of any person in the box. If all the panels are in position, then the person is wholly obscured.

"As our tests progressed," Mr. Price continues, "we screened various portions of the 'agents' body, and found, generally speaking, that the more he was obscured, the fewer the successes scored by Marion. But the latter was able to acquire helpful *indicia* from even a fifth part of a person's body, if that person could see Marion searching for the object. But when the 'agent's' body was completely hidden from Marion, the latter scored no more successes than chance would account for. The audience on the other side of the curtains, who were 'willing' Marion to seek in the right direction, did not, apparently, help him a bit."

In the tests, playing and other cards entered largely. They were hidden and Marion was asked to find them. Mr. Price says: "Marion's ability to find these hidden cards is due to (a) hyperaesthesia of the sense of sight, or (b) hyperaesthesia of the sense of touch. If Marion feels a card once (back or front) he can often find it again (in the dark) from amongst many others; if he sees the back of a card once, he can often recognise it amongst many others by—according to the theory we have formed—the minute difference in printing, surface, etc., that exist on the backs (supposed to be identical) of a pack of playing cards."

Mr. Price admits that Marion "has almost uncanny powers of finding hidden objects, but those powers," he concludes, "brilliant as they are, are not—so far as we have discovered—of a psychic nature."

NEW CENTRE IN BRIGHTON

A Spiritualist Social Centre has been formed in Brighton at Aqua House (Room 44), 25 Old Stein, Brighton. Lectures, demonstrations and "at homes" for free discussion will be held. Miss Ethel Harris, the Hon. Principal and Secretary, is assisted by Mrs. H. Bartlett, who attends daily to answer inquirers.

APPEAL FOR FLOWERS

Gifts of flowers, also special donations for flowers, will be most gratefully received for the Healing Chapels of the L.S.A.

ON THE NATURE OF ANGELS

By EDWARD LANGTON, B.D., Author of
"Supernatural"

A FULL-ORBED Spiritualism embraces a belief in spirits of all kinds, human and non-human, good and evil. It would not be difficult to prove this from the writings of the most prominent Spiritualists of the last or the present generation.

Spiritualists believe not only in departed spirits, who may reasonably be held to share the imperfections of all human knowledge, even though that knowledge may be largely increased when the spirit is freed from the imprisoning power of man's fleshly nature; they believe also in the existence of a higher order of spirits, which are interested in human affairs, and are divinely commissioned to watch over the lives of men, and to guide and inspire men as they seek to reach the goal of life. All students of the Old and New Testaments will recognise that this belief is in essential agreement with the earliest phases of Jewish and Christian teaching.

With the teaching of the Bible upon this subject we are not here concerned. It is available to all who care to read for themselves. Our present aim is rather to show that this belief in angel-beings who minister to men remained, through all the early Christian centuries, the enthusiastic belief of the most eminent teachers of the Christian Church. We may add also that the belief in such angelic ministries continued to be an element of Christian faith until the beginning of the era of Scientific Materialism in the later part of the 18th century.

As to the nature of angels: it is frequently affirmed in early Christian writings that they are personal spirits, endowed with freewill, and that they were brought into existence by the will and power of God. JUSTIN MARTYR, for example, who lived between 115-165 A.D., speaks of the origin, nature, and functions of angels. He affirms that they were created by God; that they are not merely emanations, as some heretics of his day taught. Nor are they simply manifestations of God's power, as is the opinion held by some modern theologians. There are some angels, at least, Justin says, who always exist, and which are never reduced to the form out of which they sprang. This is evidently an allusion to the Jewish teaching which affirmed that many angels are transitory creatures of a day, created out of the fiery stream which flows from the throne of God, and which return to it again when their brief day of life is over. As opposed to this conception, Justin declares that the angels are personal beings. Even though, as compared with men, they are *spirit* beings, yet they are not absolutely incorporeal. True, their corporeality differs from that of man. Nevertheless, they appear in human form; and they are said to have eaten (Cf. Gen., xviii., 2ff.). They are nourished in the heavens, even though they are not nourished by food similar to that which mortals use. Justin explains that Scripture is not to be understood as meaning that "they ate, masticating with teeth and jaws." On this point, he says, Scripture means the same thing as when we say concerning fire that it devours all things. He remarks that acquaintance with figurative modes of expression resolves the difficulty.

The writer of the *Clementine Recognitions* (about 180-200 A.D.) is very emphatic about the existence and operations of angels upon the human plane. Races of angels and spirits, he affirms, were created by the fiat of God, and with them He peopled the heavens. They are of a fiery substance, and free from old age. Nevertheless, they can be changed into flesh; as, for example, those who received the hospitality of Abraham, whose feet were washed by men. So also it was with the "man" with whom Jacob wrestled. This also was an angel which had been changed into flesh that he might be able to come to close quarters with Jacob.

TERTULLIAN (about 155-230 A.D.), one of the most dominant personalities of the early Church, has much to

say concerning the nature and activities of angels. He lays emphasis upon the fact that angels have at various times assumed human forms, and borne about a veritable human body. Abraham washed their feet; they rescued Lot from the Sodomites; an angel wrestled strenuously with Jacob. Thus, he argues, the angels were not merely phantoms of the flesh. They assumed flesh just as Christ did. They bore a flesh which was not naturally their own. By nature angels are of a spiritual substance, though in some sense peculiar to themselves they are also corporeal. We do not know whence they obtained their flesh; but, he says, "it remains for us not to doubt in our minds that a property of angel power is this: to assume to themselves bodily shape out of no material substance."

EUSEBIUS (about 264-340 A.D.), equally shares the above conceptions of the nature and operations of angels. They are, he affirms, created beings, rational natures and intelligible essences. As to their nature, he points out that though in Psalm 104, 4, they are spoken of as "winds" and "a flaming fire," this does not mean "that the beings here mentioned partake of the nature of this our mortal and earthly fire, nor yet of the winds proceeding from the irrational nature of the air; but just as God Himself, though He is in His nature incorporeal and immaterial, and pure mind, or rather above mind, and above all reason, is yet called in a figurative way wind, and fire, and light, and certain other names adapted to mortal ears; so the divine Scriptures address the intelligent and rational beings, angels, archangels, and spirits, and divine powers, and heavenly hosts . . . as if they were myriads upon myriads of stars and luminaries . . ."

For our fullest account of the early Christian belief as to the nature of angels we turn to AUGUSTINE (about 354-430 A.D.), the most influential of all the formulators of the doctrine of the Church. The doctrine of angels occupies a very large place in the voluminous writings of Augustine. To this great thinker and teacher these heavenly beings were not vague and shadowy creatures of which we can have no certain knowledge. They were living realities which play an active part in the affairs of men. He discusses in great detail the time of their creation, the bodily forms they assume, and their various modes of operation. He is much concerned to know whether angels have bodies, adapted to their duties and swift motions, or are spirits only. In favour of the view that they are spirits without bodies he cites Psalm 104, 4. "He maketh His angels spirits." But this idea, he says, is opposed to a large number of other passages in which they are said to have appeared to the bodily senses of men, accepted offers of hospitality, permitted their feet to be washed, etc. He admits that the nature of the bodies which the angels have assumed is a very difficult question. He cannot decide whether the angels, by a power residing in them, assume somewhat from the inferior and more bodily elements, which, being fitted to themselves, they may change and turn like a garment into any corporeal appearances they will; or whether they transform their own bodies themselves into anything they wish, to accomplish a particular act. He allows that the decision of this question may be beyond our understanding.

Augustine holds that in addition to such visible manifestations, angels also present visions to the spiritual eyes of the mind, and speak within the soul of man. They also appear to men in sleep, and make communications through dreams. These methods imply, he says, that the angels have not tangible bodies. That is, Augustine inclines to the belief that angels have the power to assume bodies as they will, so that they are able to manifest themselves to those to whom they are sent to minister.

The above notes are sufficient to show that for the first five centuries the most eminent Christian teachers

(Continued at foot of page 479)

BETWEEN TELEPATHY AND CLAIRVOYANCE

Review by H. F. PREVOST BATTERSBY

ONE is very glad to welcome an English edition of Dr. J. B. Rhine's *Extra-Sensory Perception* which Messrs. Faber and Faber are bringing out.

The American edition was reviewed in *LIGHT* on January 3rd, and no doubt its reception in the States has made inevitable its appearance in this country; for Dr. Rhine, of Duke University in North Carolina, has such unchallengeable repute as a scientist, who has sacrificed a profitable career for a branch of science which he believes to be of prime importance to a re-adjustment of human knowledge, that even the hardest boiled dogmatists of his kind have been forced to take notice.

Mr. Gerald Heard has described this volume as "far and away the best book on Telepathy and Clairvoyance," and one can accept that eulogy so far as it is understood as referring to the indisputable achievement of its conclusions.

To the Spiritualist, accustomed to performances on a more imposing scale, those conclusions may seem meagre; their importance lies in the fact that they are immune from the pitying patronage of the unbeliever—they *have to be accepted*.

Dr. Rhine's experiments may be said to have knocked away the last scientific obstinacy to confuse clairvoyance with telepathy. The experimental technique which he devised proved that, though we may understand neither of them, we must be forced in future to regard them as only distantly related faculties.

The instability of the views even of the learned on the subject is apparent in their diversity. The Frenchmen, Richet, Osty, and Geley have preferred to think telepathy a special case of a general clairvoyance. In Germany, Professor Oesterreich explained clairvoyant phenomena by telepathy—telepathy expanded to unlimited dimensions.

Barrett and Myers have theories for telepathy, but not for clairvoyance. Myers and Mrs. Sidgwick suggested probable connections between the two, and with that Tischner and Wasielewski are in agreement.

Forel proposed an electron theory; Prof. Ostwald put forward a physical theory for telepathy, but had no evidence to show that "energies" can be projected toward a goal, unless through a material channel. Sir William Barrett disapproved of the physical theory on the ground of the immense increase in the intensity of the transmitted telepathic stimulus with the increase in distance.

Some authorities find it easy to propose brain waves for telepathy, but balk at the idea of such waves emanating from all things clairvoyantly perceptible; others suppose a "magnetic," "telluric," or "rhabdic" emanation, but find a large gap between these forces and the thought images of a telepathic agent's mind.

Hyslop applied to either phenomenon the "spirit hypothesis"; Tischner propounds a theory of a collective mind, which serves as a common reservoir; Hartmann, aligning himself with this view, explains telepathy through "telephonic connection with the Absolute."

Obviously if Dr. Rhine's experiments can make order out of this confusion one cannot call the result meagre.

As to the conditions for those experiments, Dr. Walter Franklin Prince, comparing them with previous "test" treatment of the subject, says to any inclined to believe in some hocus-pocus: "How can he suppose that a group of intelligent men, some of them belonging to a university staff, could, through a period of three years,

all the while intent on sure conditions, where such conditions were so easy to devise and apply, and where the described precautions were so multiplied and diversified, be all the time fooled by each other? Learned men have been obfuscated by tricks played in dark seances, with various crippling conditions prescribed by the Medium. But the Duke University work was done in the light with all conditions under the command of the experimenters.

"If the reader will peruse carefully, he will find that any explanatory suggestion which his imagination can furnish regarding a particular series of tests is effectually demolished by the conditions of many another series."

Dr. Rhine's long, laborious and self-sacrificing endeavour has led us, not indeed to knowledge, but to the disposal of a considerable parcel of ignorance, which for long has lain across our path, and one trusts that, in such light as it lets in, some, at least, of our wild psychological guesses will evaporate.

Spirit brings Alms

MYSTERIOUS PHENOMENA IN AN ITALIAN CONVENT

IT is reported in *The Greater World* (July 20th) that an Ecclesiastical Tribunal, composed of seven prelates, amongst whom was Cardinal Ascalesi, was set up in Italy by the Archbishop of Spoleto, to investigate certain strange phenomena which took place in the Convent of Montefalco, of the Order of The Clarisse Sisters, from September 2nd, 1918, to November 9th, 1919. The Ecclesiastical Tribunal held its sittings from July 27th, to August 8th, 1921, and the documents relating to the case were just published with the permission of the Vicar General of Vatican City.

The phenomena began by the ringing of a bell in the Sacristy. The Abbess, Sister Maria Teresa di Gesù, proceeded immediately to the wheel by which means the Sisters communicate with the outside world. She heard a voice, which seemed to come from a distance, speaking hurriedly but gently, saying: "I must leave this for charity." On turning the wheel, the Abbess found a ten lire note, and on asking the voice who was there, the reply came: "There is no need to know."

The episode was repeated so often that the Sisters became uneasy. The mysterious visitor could call regardless of the fact that the church was locked and the key in the keeping of the nuns. Once the voice asked to be prayed for. The Abbess said a prayer, which was repeated word for word by the spirit. Another time the Abbess refused to take the money, but the spirit begged that it should be taken "to satisfy Divine Justice." Another time, the voice said: "I am a soul in pain; it is now forty years since I have been in purgatory for having wasted the ecclesiastical revenues."

The Rev. Luigi Banchi, S.J., celebrated a Mass at the high altar of the Church of Jesus, in Rome, in favour of the poor tormented soul. The following day, the Abbess heard the voice thanking her and blessing the community. It also announced that it was now free from all pain.

The Ecclesiastical Tribunal confirmed the authenticity of these manifestations. They found that any idea of hallucination, hypnotism, or mediumistic influence could be dismissed, seeing that there was no person with so-called psychic gifts in the community.

On this point, Mrs. Laura M. Parker, the writer of the article, remarks that the Tribunal may have been mistaken as the Abbess alone heard the voice, while the others only heard the bell.

Extra-Sensory Perception, by J. B. Rhine, Ph.D.
London. Faber and Faber. 1935. 12/6.

PSYCHIC SIGNIFICANCE OF THE HAND

By JAMES M. McLINTOCK

THERE are many Spiritualists who believe implicitly in the operation of the psychic faculties through the usual channel of mediumship, but who scout the idea that the psychic faculty can play a part in the divination of the hand. Some go so far as to maintain that palmistry in general is one big jumble of hocus-pocus used by fortune-tellers to fleece unwary people of the credulous type. Undoubtedly, palmistry is used by unscrupulous persons purely as a means to gain easy money, but then it is used only as a lure, not as an end in itself.

There is something in palmistry. If it were used in a proper way, not as a means of fleecing people, but as something to help humanity, I am sure it would be of incalculable value.

One has only to read the well-written thesis of Cheiro to know there must be something in palmistry. It is easy to condemn a thing off-hand, but if we really want to form a worth-while conclusion we must examine the claims of the thing for ourselves. So it is with palmistry.

Let us examine the lines of our own hands and compare them with the hands of others. Let us look at the shape of the hands of different persons. Gradually, without the help of any book, we can make discoveries of our own. We can set ourselves on the track of general laws. If we know the special outstanding qualities of a friend, we can note the shape of his or her hand and the position of the lines. We can search to find someone else, perhaps a total stranger, with a corresponding similarity of shape and lines, then we can find out if this person has the same outstanding qualities. Of course, no two persons have exactly the same type of hands, or exactly the same form of lines. It must be understood that I am only using this in a general way to explain my point.

Where character is concerned, palmistry is more than revealing. A person can delude almost everyone he comes in contact with by placing a cloak or disguise round his real nature, but he cannot do this with those who understand the make-up of a person from the hand. The hand does not lie. No disguise can alter the shape of the hand; it is a clear book to him who takes the trouble to read.

There are many people in this world who are misunderstood. That is why so many fortune-tellers flourish and reap rich harvests at times. These people are willing to pay for a word of advice, help or sympathy. Sometimes they get more, that which they have been told as to the future working out as true. Even the money-grabbing palmists have many times, unknown to themselves, been able to forecast the fortune of their clients with exactitude. Ernest Thessiger, the well-known stage and screen character actor, tells of his experience with a professional palmist. He frankly states that when he was tired, and uncertain, and in need of advice, he went to this palmist. He went pretty often, for he always found that when he came away from the interview he felt better. He did not worry much about the reading—it was the visit itself which mattered. However, on one or two occasions he had cause to take a closer interest in the readings, for they worked out in detail, excluding all possibility of coincidence.

An amusing story is told by Cyril Scott, the composer, of how he paid a visit to a professional palmist. The palmist, a lady, told many interesting things to him, which were remarkably true. The lady did not know who her client was. She ended up by telling him that he had the hand of a musician and composer, and that he had a future where this was concerned. She advised him strongly to avoid coming into contact with or having anything to do with "Cyril Scott and his horrible modern compositions."

Where the reading of a hand is concerned, the psychic element can easily enter. Cheiro himself admits that this is so. Given the lead through, say, seeing a defective health-line or an uncertain fate-line, one can sense many other things. Once given the right key by the proper interpretation of any given line, it is astonishing what one can sense, if one has the necessary psychic or psychometric gift.

In my own experience, I have proved this true. I was sitting beside a total stranger at a meeting. The lecture being of a very dull nature, I began studying the hand of my neighbour, which was turned palm uppermost on his knee. The peculiar position of his hand, palm uppermost, drew my attention to it. I became interested in the lines. The lines of travel were very clear and well-defined. I began to surmise where he might have travelled. I suggested all sorts of places in my mind. Somehow or other as I tossed them over and over in my imagination they became less and less likely. I ultimately thought on America. The more I thought on this the more it seemed likely. After this, to pass the time, I concentrated more on this travel-line of my neighbour's hand. Being so clear and well-defined, I asked myself what this might mean. I did not know sufficient about palmistry then to solve this; I began to guess what might be its significance. It came to my mind that it might mean recent travel.

When the meeting had finished, this neighbour turned to me and made one or two remarks on the lecture. I seized the opportunity to ask him whether he had done any travelling. He told me he had. Eagerly I asked him if he had been to America. He said he had. "Was is recently?" I asked him, still more eagerly. He again replied it was. He asked me how I knew this. I told him that I gained the information from his hand. He looked at me incredulously. He produced his palm, asking me to point it out to him. I showed him the travel-line of his hand. He was not sure whether I was pulling his leg. He could not understand how I, a complete stranger, could tell him this. He had only been back from America the previous week. At any rate, though he found it hard to swallow that I had read this in his palm, he left the hall with a bewildered expression on his face, and from time to time as he went I noticed him glancing at the lines on his hand.

To those who have latent psychic faculties, I have little doubt that the study of palmistry, exercised as a hobby, can develop these faculties and bring them out. A better and easier way would be hard to find in developing the psychometric gift.

There is a tendency to look down upon and sneer at palmistry as if, in its exercise, it was reviving superstition. But nevertheless the superstitions of yesterday may be the facts of to-day and to-morrow. With the advance of psychic knowledge palmistry must eventually come into its own. There is some truth in palmistry, and truth cannot die.

Some day our psychologists will turn to the hand, realising that here lies a true index to the character of any person. People then will be understood, not as they appear, but as they really are, and they will accordingly be more fairly judged. From a very early age children will be taught and trained for the profession best suited for them in later life. Misfits will become a thing of the past. Special qualities in each individual will be noticed long before they show themselves, and they can be encouraged and helped forth.

In our present civilisation, we badly need the help of palmistry as a psychological method to straighten out our many difficulties, where the judgment and treatment of human beings is concerned, especially those who are mentally defective and criminally inclined. If we could detect criminal and mental tendencies from the start we would go far to empty our prisons and asylums. Prevention is far better than cure.

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 NEW TESTAMENT WRITINGS

Sir,—When I read some of the letters in *LIGHT* on the subject of the New Testament, I am often impressed by the fact that the writers seem to be more familiar with the opinion of the modern critics than with the writings of those who have given years of careful study to the question of the authenticity of the records, and who have come to the conclusion that they are in the main reliable in spite of the traces of the errors of copyists and the intrusion of legendary matter.

I do not claim to be a scholar, but careful study of the works of scholars has convinced me that too high a value is often set on the variable opinions of modern critics, which are obviously biased by the pre-supposition that miracles *cannot* happen, and therefore that those who attest such occurrences *must* be unreliable witnesses.

Students of Psychical Research are at least free from that bias. No doubt, none can claim to be free from all bias; the best we can do is to try and ascertain what is the actual evidence for the authenticity and trustworthiness of the writings in the New Testament, and to weigh modern opinions against that evidence. Unfortunately, it is easier to pick up the opinions, which seed themselves widely, than to study the books which deal exhaustively with the question itself.

Those who have neither the time nor the opportunity for such study would find enlightenment in certain books, although, of course, they can only deal with certain limited aspects. *Jesus, by an Eye Witness* (3/6), by Dr. H. D. A. Major, Editor of the *Modern Churchman*; or Professor Burkill's *The Gospel and its Transmission*; or *The Fourth Gospel*, by Lord Charnwood, are three very interesting books by scholars.

HELEN ALEX. DALLAS.

IN AN ICY CAGE

Sir,—With reference to the paragraph on p. 409, *LIGHT*, June 27th, "The Problem of Responsibility," and the answer of the Spanish Inquisitor that he had not suffered at all for his cruelties. I would point out that a different picture is given in "A Wanderer in Spirit Lands," pp. 56-58 (print of 1913, which does not contain the illustrations). There the Grand Inquisitor is depicted as confined in the Frozen Land—in an icy cage at the mercy of the spectres of his victims who are seeking to tear him to pieces, yet cannot penetrate his icy cage. He still has the same craftiness and lack of pity. "Such a man set free to return to earth would be a source of danger far more deadly than the most fierce wild beast, since his powers would be far less limited."

His punishment is to continue as bad as he was, without any shade of repentance.
Monkseaton.

J. W. MACDONALD.

"CONTROL'S" INDECISION

Sir.—I find that the name of the heroine of a story I am in process of getting by means of automatic writing appears as "Eleanor" in the opening page, "Constance" in the second page, and "Muriel" subsequently!

My control explains this as follows: "It was not your fault. The truth is, we had failed to decide as to which of the girl's three names to call her by. I admit that this seems silly, but that is precisely what it is; it is silly. I am sorry, as you will have to alter two and add a footnote."

The humour latent in this otherwise trivial episode must be my excuse for this letter.

CHARLES THORNTON.

REVIVAL OF ART OF HEALING

Sir,—It seems to me urgently necessary that this alleged "healing" that is so popular among a certain class of not very well educated Spiritualists should be drastically controlled. I see no evidence that the "spirit people" can do anything for us in the way of actual cure of disease.

Thirty years ago the people, victims of the three diseases, diabetes, pernicious anaemia, and myxoedema, were destined to die in a short time; now, since we have discovered the cure, they can live their natural length of life.

Twenty-five years ago, Malta Fever ravaged the troops; it is now never heard of.

The Panama Canal could not be built for years, because of the yellow fever among the workers.

The west coast of Africa was called the "White Man's Grave." Now both these places are almost health resorts.

In the old South African War the death rate from enteric fever was 14.6 per thousand; then we learnt how to control it, and in the Great War the death rate was 0.139.

All of this has been done by increased medical knowledge, and not by alleged Red Indians—passed on.

In fact, Almighty God seems to say, until you have found out a cure for your various illnesses you must "die" before your time.

It all sounds rather terrible, but there it is. In our meetings, a clairvoyant will point to a man and say, do you know you are a healer; and forthwith he blossoms into one, and starts flicking his hands and rubbing the patient (usually a woman) in the manner approved by these societies.

What a lot we have to learn.

2 Aldington Road,

Streatham, London.

E. M. WORTH, M.D.

WHAT BROKE THE GLASS?

Sir.—Your reference to the explosion and (apparent) levitation of a glass tumbler in the presence of Dr. Karl Fischer implies the probability that supernormal agencies were involved, which, of course, no one is competent to deny. The report, however, should serve to remind us once again that we *may be prone to err too frequently on the side of the spirits*. In this instance the only feature in the report supporting the spirit hypothesis appears in the statement that the incident happened "during a lecture on Survival."

This phenomenon occurs so often in my presence, and in the presence of others well known to me, that I think I can with confidence undertake to repeat it "during a lecture on Survival."

A certain known defect in the process of glass manufacture which seldom, if ever, reveals itself in the appearance of the finished article (except in that way), usually accounts for the apparent jump and the unquestioned crack and explosion. The fragments are often so minute that they would pass muster in a not unpalatable sandwich, and these occurrences are as common to glass technologists as its appearance and causes are transparent.

Any improperly annealed glass vessel is liable to explode with a jump at any moment, and I can well imagine an audience engrossed in psychic discussions lending a little colour to their impressions of such an incident. I have been startled just the same whilst lecturing on glass.

Doubtless, you know I am not seeking to discredit Spiritualism. Of this I am as firmly convinced as anyone, but upon evidences even more crucial, and I do think the spirit world should be exonerated whenever possible, or at least given the benefit of the doubt.

Oxford Road, Ealing,

RALPH BARRACLOUGH.

Light

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

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

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

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

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

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

EDITOR ASSISTANT EDITOR ... GEORGE H. LETHEM DR. NANDOR FODOR

As We See It

TO WHAT "END"?

MISS LIND-AF-HAGEBY wants to see Spiritualism win over the Churches, the scientists, the philosophers, in fact "all that remains of opposition." On the other hand, Mrs. St. Clair Stobart suggests that what we should aim at is the complete absorption of Spiritualism by the Churches.

The former seems the more ambitious aim, yet it may be the one more possible of achievement.

We may win over the Churches to the acceptance of the teachings of Spiritualism, but we cannot disregard the fact that both among convinced Spiritualists and among potential converts, there are a great many individuals who are not likely to be absorbed by any Church. It therefore seems impossible that the Churches can ever completely absorb the whole Spiritualist movement.

If survival is a scientifically demonstrable truth—as we know it is—sooner or later we must convince authoritative Science. When the Churches are convinced that survival is a matter of proven fact rather than a matter of faith, this truth will be taught to children with their earliest religious instruction. It will also be taught in schools as a scientific fact.

When the movement has progressed so far, will its work then be done? Hardly, for there still remains that important individual, the Man in the Street.

The fact of survival is of such intimate relation to him that it differs greatly from many other scientific truths that he accepts but cannot personally prove. In this matter he will want to know for himself, and here is where he must turn to Spiritualism.

The aim of Spiritualism, being true, must therefore be for a universal acceptance of its truth. Then only can it be absorbed, and then it will be absorbed into universal knowledge.

Thus we might say that the aim of Spiritualism is the end of "Spiritualism," as a distinguishing appellation.

There was a time when Christianity numbered fewer adherents than does Spiritualism now. Nearly two thousand years have passed, and we still distinguish ourselves with the name of Christians, because Christianity, though world-wide, is not universal.

There still exists a group of people known as "Flat-Earth-ers," but we do not call ourselves "Round-Earth-ers."

We have, however, a long, long road to travel before Spiritualism submerges its identity in the universal acceptance of its truth: a long road, maybe a rough road; but, we may hope, not altogether a weary road.

SOME REFLECTIONS ON OBSESSION

By HELEN ALEX. DALLAS

WE find in F. W. H. Myers' *Human Personality* a most important chapter dealing with what is called "secondary personality," and in this chapter there is a long record of a remarkable case called the "Watseka Wonder." It occurred in the middle of the last century, but it rests on very good evidence, and this was carefully investigated by Dr. Richard Hodgson, who was one of the S.P.R.'s most competent researchers. F. W. H. Myers' comment on this extraordinary case was cautious and non-committal, but he realised that further experience and study might lead to important further conclusions. He wrote: "At a later stage, and when some other wonders have become to us more familiar—not less wonderful—than now, we may perhaps consider once more what further lessons this singular narration may have to teach us" (vol. I., p. 65B).

The case deserves to be re-studied and compared with modern cases such as Dr. Parkes refers to, and also with the "Rosemary" experiences and the "Lady Nona's" assertions. What is called secondary personality can be better understood if it is considered in the light of "Lady Nona's" statement: "I worked into her personality, my thoughts linked up with hers." This deliberate merging of her personality with "Rosemary's" was for a definite purpose; and there was a definite and good purpose also in this case of contact between a discarnate and incarnate persons recorded in Myers' book (vol. I., p. 360). In the later case the merging seems to have evolved into a substitution of one entity for another; but in both cases the same principle of interaction is involved.

Obsession, even when it is unhealthy and mischievous, is surely the perversion of a principle of the Universe which is in itself good. What we need to understand is the principle in order that we may discover the way in which perversion can be avoided, and how best to promote the healthy and right use of what is a natural law of the spiritual Universe. In one of his pregnant sentences Myers wrote: "For science . . . the continuity of this Universe is in fact its key." That implies that we must always seek to correlate experiences; for until we can apprehend them in relation to one another we shall not find the key to their significance.

In this connection I wish to draw attention to an important sentence in the May issue of S.P.R. *Proceedings* which has just appeared. In the summing up of his conclusions the Earl of Balfour says:

"I have tried to find a place for the principle of telepathy within the structure of human personality, and convinced as I am that the true explanation of the lower is to be sought in the higher, and not of the higher in the lower, I am not without hope that the same principle in a modified form may ultimately be found applicable to the relation of mind to body also" (vol. XLIII., p. 313).

The whole of chap. II., vol. I. of *Human Personality* will be of great value to students not yet familiar with this classical work of Psychical Research. It gives many instances of invasion of one personality by another. In normal life we are acquainted with cases in which this sort of invasion occurs in an unhealthy degree. May it not be an instance of this sort which caused the tragedy lately recorded in the Press when two sisters committed suicide from an aeroplane? The only explanation of the action of the elder sister seems to have been that she was always dominated by the strong influence of the younger; if that is so, in that case, it must have been an obsessing influence.

This is one of the possible dangers of mediumship, but evidently it is not a danger which exclusively besets Mediums. The peril in normal life, as also in the life of a Medium, can be avoided by a firm sense of personal

(Continued on Page 474)

LOOKING ROUND THE WORLD

A PHOTOGRAPHIC TRIUMPH

Perfection of photography by ultra-violet light has been one of the chief aims in the research work undertaken at the International Institute for Psychical Research. In other branches of science people do not wish to take photographs in total darkness. So it happened that very few data were available. Gradually, the duration of the illumination has been reduced to about a quarter of a second. There it stopped. The full solution of the problem of instantaneous exposures without visible light eluded grasp until a few days ago. By a new method, the Institute found it possible to take a perfectly sharp and well exposed picture by ultra-violet flashlight in the fifteenth of a second. Moreover, means have been devised to make exposures by a double flash: one infra-red, one ultra-violet, registering simultaneously on an infra-red and on an ultra-violet plate in the same camera. It means that the ideal solution of the problem of dark photography has been found. By taking photographs simultaneously in both invisible ends of the spectrum, a valuable field for comparative study arises. The apparatus is simple, cheap and portable. A mechanical device enables the taking of a dozen photographs by successive flashes with stops of half a second in between. As the flash is too fast and too dim to have a disturbing effect on the Medium or to light up the room, seance room photography has entered a new era.

JINN OF AMARA

The story told in last week's *LIGHT* of the Jinn of Amara demands an answer to the question how can the camera record a ghost which is invisible to the human eye? The answer is important, as it hangs together with the researches of the International Institute. Of the two invisible ends of the spectrum, the ordinary plate is only sensitive to the ultra-violet. It follows that whenever a genuine ghost photograph is obtained something must intercept the ultra-violet rays of the light by which the exposure is made. As our eyes notice nothing, and as the sensitivity of the ordinary plate to ultra-violet rays is limited, that something must be just beyond the range of visibility. Further, it need not be solid substance, in a material sense, at all. Ultra-violet rays may be reflected similarly to the reflection of visible light by water vapour. The angle, or tricks of reflection may explain why, sometimes, only a head or a pair of legs is photographed. Photography in haunted houses, therefore, should not be left to chance reflection. If the presence of something invisible is suspected, the room should be flooded with ultra-violet light and an instantaneous exposure should be made. If the ghost obliges by stepping into focus, a good, clear photograph may be the result.

SPIRITUAL HEALING

At the annual Methodist Conference at Bristol, for the first time in the history of Methodism, the question of spiritual healing was raised. A resolution, moved by the Rev. Leslie C. Weatherhead, of Leeds, was accepted and a special committee will be set up of doctors, ministers and laymen to consider the whole problem of spiritual healing, "to find out what methods are sound, and to see if any valuable rapprochement is possible between our profession and the medical profession."

PREVISION OR PREMONITION

A young boy of Sheffield, as reported in the *Daily Mail* (July 23rd), dreamed on Saturday night that he and his father were involved in a motoring smash. Next day, he excused himself from a motor-cycling trip with his father. His brother went instead. Both father and son were killed. The tragedy raises the question what would have happened had he tried to stop them? Could they have been saved! In other words, was the dream a premonition only, or prevision of the future?

HOMELESS GHOSTS

According to the *Sunday Graphic* (July 14th) the ghosts of Dutton Hall, Runcorn, Cheshire, have been rendered homeless by the dismantling and removing of the old Tudor Mansion to East Grinstead in Sussex. It now forms the new east wing of Holmstall, the late Lord Dewar's residence. The ghosts, a Roman soldier and a wraith-like being, have not been seen at Holmstall. From which it is inferred that they were left behind. Quite probable, too. The dismantling of the old house may have given just the shock to the ghosts, if they persisted somewhere in the precincts, which wakened them, the first step to a deliverance from an earth-bound condition. Instead of being rendered homeless, the ghosts may have been given the very home which is their rightful inheritance.

LAYING OF SIR TRISTRAM

Incidentally, the fate of the homeless ghost is the subject of the first film which René Clair, the French film-producer is shooting for London Film Corporation. The title has been decided upon as *The Laying of the Glourie Ghost*, but whereas originally the ghost was meant to be the central figure in the story he is now pushed into the background. "You cannot make a ghost into the central figure of a full-length picture," René Clair said. "After all, he cannot love, or eat, or make plots. He can only glide. And that is very monotonous for an actor." The story is written in a humorous vein, and it deals with the discomfiture of the ghost of Sir Tristram when he suddenly finds his ancestral castle transported brick-by-brick to America.

SWEDENBORG'S REVELATIONS

It is a strange thing that Swedenborgians should denounce spirit-communion, seeing that the whole of Swedenborg's revelations were the result of such communion. "As a means of seeking information about the spiritual world," writes J. A. Craigie, of the New Church Evidence Society (in the Glasgow *Evening Citizen*) "Spiritualism is disorderly and evil, and is condemned as such throughout the Bible." If that be so, then the New Church (Swedenborgian) revelation is "disorderly and evil," for it was obtained through Swedenborg's powers as a Seer (that is, a Medium).

Mr. Craigie says, "there is no necessity for all this Spiritualism"—as "Emmanuel Swedenborg gave to the world more reliable information regarding the spiritual life than Spiritualism has ever or can ever give." Actually, Swedenborg's messages were and are part of the modern Spiritualist revelations—but they were the beginning, not the end. Moreover, the argument of the orthodox Churchman is that "there is no necessity for all this Swedenborgianism" as revelation ceased with the closing book in the New Testament.

MISSIONARY TOURS

London keeps up its reputation as a source of Spiritualist missionary enthusiasm and enterprise. At present, two missionary tours are in progress. Mrs. Meurig Morris (accompanied by Mr. Laurence Cowen and General Sir P. Holland-Pryor), is carrying the message of "Power" to the cities of South Africa; and Mr. and Mrs. E. A. S. Hayward are in the middle of an extensive lecturing tour in Canada and the United States.

Now we learn that Mr. G. E. Wright (whose poetic contributions to *LIGHT* are well-known) and Mrs. Wright are about to set out on a missionary trip which will take them first to South Africa then to Australia and New Zealand, and so on to Canada and the United States. This world-tour follows a mission trip in Canada and U.S.A. last year, many of the Societies having asked for a return visit. Mr. and Mrs. Wright sail for South Africa from Liverpool on August 24th, on the *Ceramic*. The good wishes of *LIGHT* and its readers will go with them.

MRS. MEURIG MORRIS' CONFESSIONS

WILL RETURN TO CONVENT AFTER SOUTH AFRICAN TOUR

A TRAIL is being blazed by Mrs. Meurig Morris across South Africa. Newspaper cuttings in our hands show a splendid reception by press and public in Port Elizabeth, Bloemfontein, and East London.

In an interesting statement to the Port Elizabeth *Eastern Province Herald* (July 3rd), Mrs. Meurig Morris revealed her future plans.

"I have always seen other forms of life," she said, "forms of life that ordinary people could not see, but it was not till 1923 that I was used in the way I am now. I have never seen the influence that is using me, whatever it might be, but I have no doubt at all that it is a good influence. The only thing I see is a huge yellow light that comes over my head and seems to encase it. When this happens the hall is a mass of colour—blue, mauve, green. I feel that it has depth—that I can get hold of it, and the faces of the people begin to fade—to recede, but while that is happening I seem to be getting tremendously big. I go on to the platform feeling nervous, but after a while I lose myself, and my whole body seems to get big, just as if I am beginning to float. I feel that I am another personality, as if I am no longer physical, and that I have come for a definite message. I lose myself in that bigness.

TO BRIDGE THE GAP

"I would much prefer to be used in a normal way. At present I am not conscious of what I am saying when this force takes hold of me. I went away for seven months to a convent in England, which I have left for the first time in my life to come to South Africa. I went to this convent in the hope that I would be able to bridge the physical mind with the higher mind so that I would be normal . . . but after seven months, I made great progress in the sense that I saw and explored a great deal of the invisible world, I did not accomplish what I hoped to do.

"After my South African tour there is some talk that we should go to America, and I shall go to a convent again in the hope that I shall be able to accomplish what I set out to do in England. I can't be always appearing in public. I have to get away."

A PHOTOGRAPHIC MYSTERY

Evidence that Mrs. Meurig Morris' sensation of a mass of colour enveloping the hall in which she speaks, may not be entirely subjective is furnished by the *Cape Times* (July 3rd).

A photograph was taken by a *Cape Times* staff photographer in the City Hall during Mrs. Meurig Morris' trance address. It reveals curious loops of light, resembling the folds of a curtain in front of the ordinary City Hall platform drapery.

"The film," writes the *Cape Times*, "has not been interfered with and was developed in the ordinary way. So far, no explanation whatever of what looks like a curtain of light in front of the platform has been given. The *Cape Times* has taken hundreds of photographs in the City Hall in the past, but this is the first occasion on which a film has shown markings."

MR. COLLEN-SMITH

Mr. Collen-Smith has been chosen to give the lecture on Psychology to the "Health for All" Summer School at Eastbourne on August 7th, at 8 p.m. The subject of his lecture will be Psychology and Natural Healing.

DR. W. G. HOOPER'S "SOUL TRAVEL"

DR. W. G. HOOPER, in his new book, *Ether and the Living Universe*, tells the following remarkable stories of his out-of-the-body experiences:

"Here is one of my own experiences which happened to me and a lady friend while playing golf on a course in Bournemouth years ago. The day had been very hot, and half-way round, about twelve, we sat down to rest, and began talking of our various spiritual experiences. Then I said, 'We will lie down and rest.' This we did.

"Suddenly, to my intense amazement, I found myself outside my physical body, which was lying on the ground, in another body, i.e., the etheric form, which was a perfect and complete form, and even more real than the physical body was. My friend was there also, and we both were amazed at the experience, and continued our conversation on the inner plane of Soul and Spirit.

"We were just ourselves, with hands and eyes, and all organs, which perfectly duplicated the physical form we had just left. Soon after we returned to our physical bodies, and I waited to see if she remembered the experience. We both did, and discussed the very remarkable incident.

"I have since received corroborative evidence of similar experiences from a number of persons across the world. Lecturing in Southport, I told this experience to a group there, and one lady publicly challenged the veracity of the statement. Such is the Faith some people have in their own Bible. I told this same incident in Manchester the same week, when about thirty people were present. At the end of the lecture a young lady got up and said, 'Mr. H., may I tell a similar experience?' 'Certainly,' I replied.

"She told how, listening to a lecture, with an empty chair next to her, she suddenly found herself sitting on the empty chair, in another body looking at her physical body on the next chair. She remarked, 'I have never dared to tell this experience lest people should think me mad; now you come and tell of a similar experience.' This can be borne out by those people who were present.

(Continued from page 472)

responsibility and self-control. Those who possess these qualities will make the best channels as Mediums for higher intelligences, and they will pass safely through the manifold influences which impinge on us all in daily life.

In his noble "Epilogue," in the second volume of his work, Myers wrote of the "kinship of souls" which is the secret of what is called telepathy, and of profounder spiritual experiences. Dr. Wood in his article points out that the avenue between the world above and the world below has never been closed. The artist, the poet, the inventor, the great teacher, the "holy and humble men of heart" have been recipients, sometimes unconsciously and sometimes consciously of guidance and inspiration from the Great Company who have attained fuller wisdom and love. Mediumship (as we know it now) opens the door wider, but it has never been closed, except to those who themselves wilfully closed it. It is for this reason that we owe so much reverence to the past. It is our privilege to learn through mediumship, and to gain fresh light on the problems of life, but we must ever bear in mind that principle of continuity which Myers laid stress upon, and remember his plea that we should recognise that "the process which we observe to-day has been operating for ages between this world and the next," with a "growth of wisdom in those who send . . . and in us who receive."

So much depends on the recipient, if the recipient lacks spiritual purpose the wider opening of the door will not be for true progress in wisdom.

FOREIGN NOTES

THE TRAINING OF THE EMOTIONS

IN an article on the double aspect of the human make-up, the rational and the emotional, F. Rolt-Wheeler writes in *L'Astrosophie* for July (Nice):

"We unhesitatingly admit the fact that the value of the study of mathematics and of the classics largely consists in their tendency to develop thought and sharpen the reasoning powers. But in spite of this insistence on the necessity for developing the rational faculties, the general opinion prevails that the emotions require no training, no schooling whatever. In this deplorable omission lies one of the causes of the low spiritual development of mankind . . .

"It is utterly untrue to imagine that the emotions will be automatically developed by the experiences of life, any more than one's intellect would be. Neither maternal love, filial love, romantic love, conjugal love, nor the love of municipality or country are bestowed upon us fully developed in our cradle. On the contrary, how frequently do we not see parents without any understanding of their children, children with no love for their parents, a lessening of true romance, the increase of divorce; and there are few countries which could point with real pride to either their municipal or their national politics. On turning to the higher planes, we observe this same lack of emotional training—for what is more common than to see religious fervour accompanied by intolerance, by bigotry, narrowness and the spirit of persecution. Moreover, it would be altogether erroneous to attribute this state of affairs either to the person in question or to some fault in religion itself; it is purely and simply the consequence of the complete absence of any systematic attempt to train and develop the human emotions along harmonious lines . . .

"How many crimes are committed under the impulse of irregular emotion—love which has degenerated into hate, desire which has become envy. How many families live in misery because each of its members thinks he or she should be ruled by their feelings instead of being the ruler of their feelings. To be the slave of one's emotions is a sign of primitivity, of ignorance and lack of equilibrium . . . Our wars are all of them brought about by greed, by envy, by hatred—all of which are emotions—whereas the desire for peace is born of reason.

"Our intuitions need training equally with our emotions. This is done by means of prayer and meditation—neither of which come to us ready-made . . .

"The one and only justification for the 'hommes de tête' (the men of the head) to despise, as they so often do, the men of heart, lies in the fact that the former do work strenuously to develop their minds, whilst the emotional type seldom, if ever, take any steps to regulate and develop their hearts systematically. Nonetheless, it cannot be definitely proved that Reason has done more for the world than Faith, nor that Logic has contributed more to the advancement of mankind than Intuition."

THE HAUNTED TOMB

The same Journal (*L'Astrosophie* for July) reproduces a very full account of the "Haunted Tomb" of Barbados in the West Indies. Every time this sepulchre was opened to receive a fresh coffin, it was found that those already there had been not only removed from the shelves on which they lay, but had been tossed around, up-ended, and generally knocked about. The thing became such a scandal that finally the then Governor of the Island, in order to stop the panic among the native population, himself saw to the closing of the tomb, and affixed his seal upon the stone over the entrance. A week later, almost the entire population, white and coloured, were present to watch the re-opening. For some considerable time neither

(Continued at foot of next column).

ABYSSINIAN SPIRITUALISTS

By Dr. K. H. E. de JONG, The Hague

THE Abyssinian people, who, at the present moment, have to pass through such a dangerous crisis, merit for more than one reason our interest and our sympathy.

Courage, hospitality, a sense of right and justice, characterise the Abyssinians to a high degree. With them the women are better treated than with the other African peoples.

The intellectual powers of this people are remarkable, and it is a universally known fact that they have produced great rulers, such as Menelek II.

The prevailing religion in those parts has since the sixth century been a peculiar form of Christianity, mixed up with all sorts of ideas and customs which one is apt to call superstition.

"Parapsychology" has, however, proved that what is depreciatingly pronounced to be superstition, is partly at least founded on a basis of fact. It used to be the custom in Abyssinia—and is perhaps so still—to trace thieves by means of a "leva schah," i.e., what we would call a hypnotised young man. We need not consider such procedure exclusively as fraud, since we may consider clairvoyance as having been acknowledged.

The Abyssinians are fully convinced of the continuity of the soul, as well as of the possibility of getting into contact with the deceased.

Let me add an example of practical "superstition": An Italian, who had been taken prisoner in the war of 1896, received a letter from his mother, in which she told him that she daily burned a candle to the Holy Virgin, praying that he might be spared. The Emperor Menelek, having been told about this, summoned the soldier and said: "I will not have your mother weep any longer; her faith shall be rewarded. You are free, and you may return home."

(Continued from previous column).

grave-diggers nor military escort were able to stir the stone in its grooves. When at last the united efforts of ten men succeeded in affecting an opening of not more than a couple of inches, those present—so the records of the Island maintain—distinctly saw a black shadow moving inside the mausoleum. Then spirals of black smoke came out through the gap and gradually dissolved in the tropical sunshine; after which the stone slid along the grooves with its usual ease. Again the coffins, including one of very heavy lead, were found scattered around and disordered, though the fine white sand that had been carefully spread over the floor seven days earlier showed no marks whatever upon its surface. After this official investigation, the coffins were removed by the family to whom the burial-place belonged, and the tomb was abandoned.

TO DISCREDIT SPIRITUALISM

Any means to an end, declares the *Revue Spirite* when that end is to discredit Spiritualism; and it points out that recently various newspapers, which are mentioned by name, did not hesitate to announce as a special feature of news that a certain murderer in Switzerland and a forger in France had both been Spiritualists—"As though," says the *Revue*, either murderer or forger could possibly have had the remotest real rapport with Spiritualism." "Crimes," it goes on to say, "are committed every day, by Roman Catholics, by Protestants, Atheists, Marxists, Jews and others, but the Press does not make use of this fact to launch attacks upon their creeds."

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists

See Page 479

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DIARY OF EVENTS

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THE AUTUMN SESSION. Particulars of Opening Meeting will be announced shortly.

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WHY WORRY?

By W. H. EVANS

ONE of the difficulties people have, is to realise that there is only one life. Circumscribed by the material aspect of the Spirit of God, we speak of passing from one *state* to another as from one *place* to another. This view is often accentuated by people who speak as if this world were the worst that could be and that no other realm could be so unendurable.

All this depends upon our attitude of mind; on our ability to see that it is not the circumstances of life which have the power to elate or depress, but merely that we *think* they have. When Epictetus was told he would be killed he retorted: "My body you mean, not *me*." And he points out that there is wisdom in knowing those things over which we have power and those over which we have not, arguing that if we have no power over things it is useless and unwise to fret because we cannot alter them. So long as our consciousness is centred in externals, so long shall we feel unrest and disquiet. There can be no peace in the shifting circumstances of life; peace belongs to mind, not to matter or even to spirit in the sense of *substance*. But most of us are under the dominion of matter; we dwell amidst illusions, mainly of our own creation, and do not see that happiness or unhappiness are conditions of mind and not of circumstances.

It will be argued that we cannot help but be influenced by circumstances, which, of course, is true. Our life is a constant response to the call of environment, and no one can be indifferent to it. The main thing is to have the right attitude, to see that environment *per se* is helpless, even as we would be without it. The mistake so often made is that we allow our environment to use us instead of using our environment. The person who is always bewailing his lot and grumbling at circumstances is wasting his time. What he should do is to try and discover what lessons the things he deplores may have for him. If we rise high enough we can take a wide survey of life and realise that the point of stability is our own centre around which all else revolves. We then see that the constant movement of externals is temporary, as all change must be, that we are the eternal units around which these things

move. Seeing that, we can understand that our work is to bring the inner and outer aspects of life into right relations. By so doing we gradually realise the possibility of rising *above* circumstances, of enjoying higher states of consciousness and seeing our present state of life for what it really is, a spiritual one.

This may be expressed symbolically thus: Consciousness may be likened to a mountain. At first we are in the valley and our view is limited to our immediate surroundings. As we climb we gain more extensive views, and, when we reach the summit, can gaze over a wide territory. Is it any wonder that those who habitually dwell on the uplands of life look with compassion on the fret and worry of the average person, knowing as they do how needless much of it is? Climb to the summit, and one sees the glory of the light and knows a little of the wide spaces of God.

Now apply this and see how needless much of life's worry really is. What we need instead of worrying is a healthy endeavour to help, and where that is not possible, to have patience to await the time when one can be of service. It is futile to fret and fume because someone we love cannot see as we do. Each has to learn his own lessons, and one of the things to learn in life is when to act, and when to refrain, not only from acting, but from speaking. If we get to the highest point of consciousness possible to us we shall be able to see our problems in a clearer light, and be able to penetrate the husk of those whom we desire to help. We shall learn to *know* our brother; often we are only acquainted even with those we love. We have to learn that souls cannot be coerced into our way, they must go their own. If we have faith in the laws of God we shall be serene under all circumstances. Someone may say, "Ought we not to act when our loved ones are going wrong?" Yes, if by so doing you do not infringe their right. One must be sure that one's standards *are* right.

What matters is value, and the soul who goes wrong is finding his way to right values. It is natural and right to protect and care for those we love, but it is wrong so to interfere with their development that they lose robustness of moral fibre. When we elected to come into this state we came to learn, grow, and expand our life, and God has left us very much alone to our own devices, knowing that by and by we shall develop a robust spirituality. "Be strong. Quit ye like men," said the Apostle, and Paul did not complain because of his many trials; he made the best of them and went on his way, and if stripes fell on his back, there was a song in his heart. We only need to read the lives of great men to see how little power external circumstances had over them. They knew the resources of their own minds, and while life may have frustrated their schemes, it did not hinder the progress of their inner life. Often it was accelerated by the very frustrations they experienced. So it might be with us; we too can win from the adversities of life strength and power to overcome. Then why worry?

TIMES OF HEALING GROUPS

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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, JULY 28th, 1935**

11 a.m.—Mr. ERNEST HUNT

Clairvoyante: Miss Lily Thomas.

6.30 p.m.—Mr. G. H. LETHAM.

Clairvoyante: Mrs. Helen Spiers.

Sunday, August 4th at 11 a.m. ... Mr. HAROLD SHARP.

Clairvoyante: Mrs. Helen Spiers

Sunday, August 4th, at 6.30 p.m. ... Rev. C. DRAYTON THOMAS.

Clairvoyant: Mr. R. E. Cockersell.

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Clairvoyante: Mrs. Dolores Smith.Wednesday, July 31st—Speaker: Rev. G. Maurice Elliott.
Clairvoyante: Mrs. Helen Spiers**Monday.****WEEKDAY ACTIVITIES**

2.30—4 p.m. Mrs. Livingstone, by appointment.

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

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6.30 p.m.—Open Meeting in the Grotrian Hall.

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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.

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

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WHAT SPIRITUALISM OFFERS

PROOF OF WHAT THE CHURCH ASSERTS

By ERNEST HUNT

Notes of an address delivered at the Grotrian Hall, London, at the inaugural meeting for co-operation between Clergy and Spiritualists. The subject was the second of the agreed points: "We believe that in our day Survival has been proved to many people by psychic evidence."

I ONLY have ten minutes, but I am going to devote one minute of that time to expressing my great appreciation of being given the honour of addressing an historic meeting like this. I hope it is only the first of many more, and I venture to hope too that the co-operation between the members of the Spiritualist movement and the Church will grow closer as we grow to understand each other better, and may redound to the progress and happiness of the world.

I am asked to advance the proposition that Spiritualists believe that survival has been proved by psychic evidence. We are definitely emphatic upon that point. There is no beating about the bush, no half measures. We definitely assert our belief that we have been logically satisfied as to the survival of those who have passed from this physical sphere.

H. G. Wells wrote: "I do not believe at all in the survival of the individual. A man can be said to survive his death only to the extent to which he has made a contribution to the mind of the race."

Dr. Broad, author of "The Mind and its place in Nature," in the B.B.C. enquiry into the unknown, summed up and said: "My own position at present might be explained as follows: As a result of my study of psychic research, I shall be slightly more annoyed than surprised if I should find myself surviving the death of my present body."

BACKING OF PROOF NEEDED

Those two people are among those who are leading the thought of the younger generation. It shows how necessary it is that there should be provided some backing of proof for what the Church has asserted all down the ages.

We Spiritualists provide that backing of proof, and, against the rejection and the annoyance of those two writers, we put forward what we believe to be not only proof presumptive, but proof positive of the fact of survival after death.

We believe that that fact is not essentially a religious one at all—that it is simply a fact of nature that man survives the change of death because of what he is now. We believe that man is a spirit, and that the spirit has the soul for its body; while spirit and soul are incorporated in the physical frame, and the physical frame is the form and organism necessary for spirit and soul to come in contact with the physical environment and to learn the lessons that the physical world alone can teach.

The trinity which we see in an egg may be taken as an allegory. There is the shell composed of matter. That you find in the physical body. The shell hides the white—the silver white likened to the soul, which is

for the purpose of serving the spirit. The spirit is represented by the golden yoke. The object of the egg is the production of new life, and for the purpose of incubating it has to be provided with a shell.

We are essentially spirits clad in the garment of the soul, and with the shell which is necessary for our period of incubation, which roughly may be estimated at three score years and ten.

The production of new life is the aim of our existence here—life on a higher plane.

When incubation of the egg has taken place, the shell is broken, the new life emerges into an environment new to it, through one which already existed; and in that new environment it carries on a life inconceivable to it in its previous existence.

So when you and I are fully incubated, and this body, this machinery, may be worn out with disease, or broken by accident, or in failing health due to old age, we go away to enable life to emerge into a new environment. When that happens, man is essentially the man he was before, only minus his body, his instrument. A man is not his instrument but his soul. He is still active after death. He retains his emotions and affections, and all those ties he formed on earth. So naturally he thinks back, he tries to communicate back.

And I would have you notice that Spiritualism was not inaugurated from this side, but from the spirits of the dead trying to communicate with us and succeeding.

The scientists are opening the door to-day, and they are astonished. And I am glad to say the Clergy are opening the door too, and the truth will pass through. It will enable them to go out into the world and tackle all the H. G. Wells's that were ever in existence, and prove that what they are telling the youth of this nation is entirely inadequate.

We have nations building themselves up on these fallacies. We need proof of survival, and we say that Spiritualism provides that proof. We have had our personal and individual proofs. We have heard many thousands of demonstrations, and we know that in the aggregate, if anyone examines the data and eliminates every hypothesis, he is left with the fact that survival has been proved by Spiritualists, and by the phenomena that are demonstrated upon our platforms.

Those who have gone on are still continuing the same people—wiser we hope, nearer to God we believe, and with the opportunity of demonstrating proof that God is revealing Himself in fuller measure day by day if only we will seek after it, if only we will knock, and pray, and ask.

A WHO IS WHO IN SPIRITUALISM

The publication of a Who is Who in Spiritualism, including an outline of Spiritualism, hints to investigators, and a complete index of all Spiritualistic and Psychical Research Organisations is promised by The Francis Mott Co. Ltd. at a near date. Mr. James Leigh, of *The Two Worlds*, is the Editor. The choice is reassuring. Both the Editor and the Publishers request the co-operation of the psychic public and will gladly send questionnaires on application.

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ON THE NATURE OF ANGELS

(Continued from Page 468)

maintained a strong and enthusiastic belief in the real existence of good spirit beings, which have often been manifested to men, and which were believed to guide, protect, and control the lives and destinies of men.

The study of these early beliefs concerning angels cannot but provoke questions as to why the ministry of angels has so slight a place in the thought and teaching of Christian people to-day. Is it, as some one has suggested, that angels have gone out of business so far as the modern world is concerned? Or have such beliefs been eliminated from the body of Christian doctrine because they have been labelled "superstitious" by a materialistic science? Or is it possible that there is some truth in the very numerous reports which have come down to us from past centuries concerning celestial beings which have appeared upon the earthly scene? Or, again, may it not be that there is some connection between the belief in angels and the modern belief in spirit-guides which is so prominent a feature of modern Spiritualism?

Such questions cannot be discussed here and now. But we suggest that there is manifestly a call for a re-consideration of the ancient Christian belief in the ministry of angels—a belief which has almost disappeared from the body of Christian doctrine.

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