

Light

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THE QUEST OF THE REAL

WHAT LIES BEHIND SUBSTANCE, LIFE AND CONSCIOUS MIND?

By W. H. EVANS

WHATEVER conceptions men may have of the illusory nature of the universe, all act upon the assumption of its reality. It affects our senses, and we, responding thereto, perceive certain aspects which our minds represent to us as stars, sun, clouds, sky, birds, trees, hills, valleys, etc. Ask the average man what is real and he will probably point to the things around him as indications of reality. And, according to his understanding, the average man is right. Upon its own plane everything is real, for reality means existence, that which affects our senses.

Take a step further and we see that reality is reduced to a bundle of sensations. We then ask, "Who or what experiences the sensations? The answer is—I do, You do." Then who is this I and You? Of what are they composed? Of substances such as iron, sulphur, phosphorous, calcium, salt, of hydrogen, nitrogen, carbon, oxygen, etc? But can these substances feel or experience sensations? Experience says no. Then why should they in certain combinations or forms do so? What endows them with this new quality whereby they are enabled to see, hear, taste, smell, feel? No one knows. We simply accept the fact without bothering to query it.

It is when *mind* acts that all these differences in the degrees of reality are perceived. Upon the surface we can accept the universe for what it is—the collection in space of a number of worlds; its extent measurable in millions of light-years; so much we believe, for science says it is so.

Very well, if all this is reducible to a bundle of sensations, we have to find out who or what it is that experiences them. We pass from the dead to the living and ask: What is Life? Is it more fundamental than what we call the Universe? For it is living organisms which feel, experience sensations. But life of itself is merely receptive, responsive to stimuli. There is something more. Associated with it is some directive power, something which co-ordinates the various sensations so that they become concepts. These give birth to language by which we are able to describe, illustrate, argue and present ideas. We are led to Mind. Is Mind the fundamental Reality? Is it Mind which has marshalled the starry hosts in the night sky?

That we will be told depends upon our point of view.

The man who is sunk in matter, if I may so express it, does not see in the order of the universe, in the birth, growth, and decay of worlds, anything but co-existences and sequences which he calls Law. To him the Universe is not purposive. Law is everywhere; he sees order, harmony, grandeur, and may be awed by the majesty of what he beholds; but he does not see this as a manifestation of Mind, for he has not been able to prove—to his satisfaction—that he himself is anything greater than his body. Thus we are led to another point.

We know there is Mind, because we think. We know that Life is because we are alive. We know there is a Universe because we see it. We cannot deny the whole and give validity to a part. If we are real, then all else is real. If I exist, You do; denying your existence I deny my own. Very well—what am I? What are you? The sum total of bodily functioning? Then how came the body to function at all? Was it an accident due to "a fortuitous concourse of atoms?" What is "a fortuitous concourse of atoms?"

Are we to believe that the Universe, which some reasoners would have us believe has always existed, has been dead in all its parts until in an obscure and tiny planet there happened a "fortuitous concourse of atoms" from which Life developed? Mind became manifest and at last a being arose who could ask innumerable questions, yet who was merely an epiphenomenon due to a chance combination of certain atoms in some primeval sea?

MAN SURVIVES DEATH

Surely a strange idea! The real Universe has given birth to an unreal Life and Mind, and all the questionings of this Mind are a vanity and vexation of spirit which ceases only in the grave! Truly the mountain laboured and brought forth a mouse!

It will be argued that if Mind and Life are not an epiphenomenon, if they are real, they ought to be superior to body and mechanism, and able to survive their wreck. Well, they do, only pride so often blinds men that they will not examine the evidence. Man does survive death and in so doing demonstrates that the Universe is rational and purposive.

Man is not a child of a day; he does not originate in the seen, the roots of his being are struck much deeper.

As we have seen, sensation does not belong to Matter but to Life and Mind. Logically speaking, Life and Mind must be precedent to Matter. Actually Life, Mind and Substance are eternally associated. Substance gives form to the manifestation of Life and Mind. But there are degrees of Substance; what we call matter is its lowest form. We are now told that space is not empty, that it is filled with ether. No one has seen it, no one has as yet been able to demonstrate its existence. But it is accepted; and some say that when man leaves his "coat of skin," he will be clothed upon with a body of ether—that is, he will enter another realm and will be clothed with a body akin to the substance of the realm he enters.

There are still degrees of substance and as man develops so does he become aware of them. The idea of an all-pervading ether corresponds to that of Religion which speaks of God as an all-pervading Presence. Thus we are led to the concept of one reality manifesting in many degrees of substance, all real upon their own level, and only apparently unreal when viewed from a superior degree of development. God is.

INFINITE BEING

To all this it will probably be said, that while it may be reasonable to postulate one All-pervading Substance which is living and conscious, it is another thing to argue that it is self-conscious—which, if we are to accept the idea of Religion, God must be.

Is not the very thought of Self lost in the immensity and vastness of the Universe? How can there be infinite self-consciousness when all experience tells us that before you can have any manifestation of self you must have appropriate mechanism, such as a centralised nervous system?

But what is the Self? It is consciousness individualised. I am! In that phrase is summed up all we mean and practically all we know about Self. But this we are told is the result of evolution. It is argued that there is a development from "the unconscious to the conscious," from the impersonal to the personal. On the finite plane it is so, but is not Infinite Being precedent to all other beings? What is the Universe in its material aspect but a manifestation of Infinite Being? And as life manifests directivity, whence comes it? Who initiates it? To say that it is from the inherent consciousness is merely saying in other words that there is in it the elements of Self-hood.

But if there be only one Substance, Life and Mind, are not all things expressions of it? Instead of regarding ourselves as self-contained units separate and distinct from all other units, are we not manifestations of the One Self, each in his degree revealing something of that Self?

It seems to me there is no escape from some form of Pantheism; that all is God and God is all.

We see that the tendency of life is to express itself in and through form. Form is the mask indicating the qualities and properties which life expresses. It gives direction to the informing life and fixes its individual expression. This tendency for life so to express itself indicates that Individuality is a Principle of Divine Being. There being but one Self, whenever and wherever it manifests it must do so in a *personal manner*. Every degree of life, from monera to man, reveals this attribute of the One Self to express itself personally.

Why then boggle at vastness and bulk? Why deny to the greater that which is revealed in the lesser? Why argue against what is? For, however much it may be denied that God exists, it cannot be denied that Something corresponding to the idea does exist, the very Universe declares it.

What men so often argue against is not the existence of God, but men's conceptions of Him. There is, if one can realise it, no difficulty in thinking of God as Personal when we see there is only One Self who embraces All, and of which finite selves are the manifestation.

We are then presented with the argument—If God

exists, why does He not do this and that? Any such question reveals that what the interrogator has in mind is not the fundamental Reality of which I am speaking, but some idea presented by people who speak of God as separate and distinct from the Universe.

God cannot be separate and distinct from the Universe, which is His material or form aspect. It is the limitation essential for the manifestation of Infinite Being.

If men would divest their minds from the cramping conceptions of limited religious ideas and get to the underlying root, they would not be disturbed with such queries as—Why does God not do this or that?

Let us accept the facts—as we have to do anyway—that there are such things as earthquakes, pestilence, plagues, disease and many other evils as part of the make-up of the Universe, and not argue in a circle as to what we would do if we had the power. Experience proves sadly enough that most people, if they had the power, would use it tyrannically. What we call Evil is a challenge to our intelligence, and the manner in which man has accepted it and worked to overcome it, shows what may yet be done.

But all this deals with the form side of Nature; and while to some extent it satisfies the intelligence of those who seek to support faith by the facts of nature, it does not entirely satisfy those who *feel* there is something beyond. The mystic does not deny the value of facts, but he seeks in the great world of his own soul. To him, God is not a matter for dispute, nor even one for demonstration in the facts of life; it is far deeper, far richer, for he *knows* in his heart that God is.

This certitude is to the Mystic the one great thing of life; he declares it to be a matter of soul experience. It is possible that one may come to this knowledge through an examination of material phenomena and reflection thereon, provided the mind is open above as well as in front. Many who enjoy the mystical vision know the *via dolorosa* of negation and how barren a road it is, void of all heavenly meats. It is in the heart, in the sanctuary of the soul, that God is felt and known. Once experienced, the Divine Presence is a daily companionship.

Is it any wonder that the Mystic does not dispute about such matters? To the merely intellectual man, the silence with which his arguments are often met seems weighted with doubt; but it is knowledge, not doubt, which seals the lips of the Mystic. How can he communicate the incommunicable? One must experience to know, and experience cannot be attained by mere study, or even by initiation into some secret order. All the allegories under which the Presence of God is hidden are of no avail to the unenlightened. The one outstanding fact for the Mystic is his knowledge of God, that he dwells in Him and enjoys the experience of daily communion with the Divine Presence.

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THE "FLOWER MEDIUM'S" CONFESSION

BOUGHT FLOWERS BEFORE THE SEANCE

By F. N. C. BELL, G.S.N.C.

ON her own confession, Miss H. Lewis (the Flower Medium) is a fraud. These are the facts.

Miss Lewis was engaged to give a demonstration in July, in London, and duly appeared with her Secretary (Miss Evans), but no flowers were produced. Nevertheless, on that occasion Miss Lewis had spent two hours in the disrobing room with two lady searchers. Miss Lewis complained of sickness, and finally left without giving a demonstration. However, the searchers had seen sufficient to cause them to doubt Miss Lewis's integrity. They had seen Miss Lewis, by her bending and arm manipulations with a towel, try to work something along the left side of her body into the towel. The towel was apparently being used as a screen to cover her movements. Indeed, the searchers were confident that they saw at least one flower protrude from her clothing; and a bulge, which could hardly be anything but flowers. On this occasion, Miss Lewis indicated that she would prefer other searchers in the future. Both Miss Lewis and her Secretary, Miss Evans, promised that there would not be long to wait for the phenomena at the next demonstration.

Accordingly, Miss Evans arranged another demonstration on Friday, 9th August. It was at this sitting that Miss Lewis made her confession of fraud.

When Miss Lewis and her friend arrived, the latter remained downstairs while Miss Lewis went to the dressing-room on the first floor, with two ladies whom she had not met before. Miss Lewis occasionally feigned sickness, and she made little effort to disrobe herself, but permitted the removal first of her shoes, and then, rather reluctantly, of her jacket.

It should be explained at this point, that on her arrival, Miss Lewis had been met by a lady searcher. When conducting her into the house, this searcher had felt between her left arm and body a soft bulk, which by touch convinced her that Miss Lewis had brought flowers. Accordingly, when the two searchers took Miss Lewis into the dressing-room, one of them asked Miss Lewis how long the flowers took in coming, and Miss Lewis replied: "Sometimes I have to wait two or three hours in intense pain before the flowers come."

THE DISCOVERY

Miss Lewis's subsequent actions strengthened the conviction of the searchers that Miss Lewis had the flowers concealed about her person, and was more determined than ever to hoodwink them. At this stage, therefore, an additional lady searcher was introduced into the dressing-room.

Hereupon, Miss Lewis, at the request of the three ladies, stood up, but with knees bent, in a manner that indicated precisely the position of some flowers between her thighs. As she stood up, a searcher flicked the elastic of her undergarment, and two roses fell to the ground.

Miss Lewis, unaware of what had happened, commenced putting on the bathing costume; but as she did so the searchers moved her clothing so that more of the flowers and heather on her were discovered.

Miss Lewis re-dressed, and thereafter one of the gentleman sitters was called into the room and told what had happened. Miss Lewis was questioned by the principal lady searcher and made a number of declarations and admissions. Miss Lewis stated that she had purchased the flowers in the afternoon at a shop in Edgware Road, and brought them with her concealed on her person.

Photographs were made of her signed confession and of the flowers found.

From the admissions of Miss Lewis, it is clear that she does not go into trance; that she is expert both in simulating sickness and distracting the attention of

searchers. Miss Lewis went as far as to say that Spiritualists are more concerned to get the flowers than to search her properly. Even so, that is not altogether a fair statement for her to make, as the thorough searching of a person of her technique, daring, cunning and long experience is both difficult and distasteful. In all the circumstances, it is not surprising that her deception has for so long remained unexposed.

She is quite frank in stating that her only concern is to make money out of her efforts.

It should be stressed that all the twelve sitters and searchers present at the above "demonstration" are experienced Spiritualists and psychic researchers, drawn from Home Circles, Spiritualist Churches and Societies.

FRANK N. C. BELL.

NOTE:—A print of the photograph of the confession has been received by LIGHT. It is signed by H. Lewis, and reads: "To whom it may concern. I bought the flowers produced by me to-night in a shop in Edgware Road." This confession is countersigned by five witnesses, namely: R. Sproull, M. A. Bennett, D. Evans, J. A. Sproull, E. M. Wakely. It is to be observed that "D. Evans" is Miss Lewis's friend.

The photograph of the flowers shows that bunches of white heather were included—some of the expected sitters being Scots.

The seance was held at North Harrow, and the confession is dated "Friday, 9/8/35."

PSYCHIC CONTESTS AMONG INDIANS

THE strangest fights on earth—knockout contests with no weapon but the mind—are described by Dr. John P. Harrington, Smithsonian Institution ethnologist, as taking place among the Mission Indians of California.

The gladiators are medicine men. Crowds watch the performances with all the breathless interest of spectators watching evenly matched prize fighters.

When a village decides to hold such a fiesta, runners are sent out to the neighbouring rancherias to tell the date of the event and invite the neighbours to be present. An outside medicine man, however, is not accepted as the professional equal of the medicine men of the village holding the fiesta unless he can demonstrate his abilities in one of these psychic contests.

The "home town talent"—usually four or five of them—meet the visitor and invite him to a match. If he agrees, a line is drawn in the centre of the road. The local shamans line up on one side of it. All the visitor needs to do to be accepted as their equal or superior is to walk across that line.

He retires to a ravine, takes off his clothes, adorns himself with feathers, pronounces various magical incantations, and comes striding straight towards the medicine men who are to contest with their power his crossing of the line. As he strides along he goes through the motions of catching invisible balls from the air. He is accumulating the spiritual forces by which he hopes to conquer.

Meanwhile the "home town boys" are doing something—just what, is a dark secret. As the visitor approaches the line, the spectators are breathless. Sometimes he falls, struggles as in an epileptic fit, rises, falls again, and finally struggles over the line. Sometimes he falls in a coma, as from a real knockout. There have been many instances in the past, Mr. Harrington says, of the "knockout" ending in death. Then the man is given an elaborate funeral, which forms part of the festivities of the fiesta.

Sometimes he walks over the line without difficulty, to be received as the champion—(*Berkeley Daily Gazette*, California).

THE SEVEN BOOKS OF WISDOM

A GREAT TRILOGY COMPLETED

Review by H. F. PREVOST BATTERSBY

DR. Evans-Wentz has already put scholars under a deep obligation by his renderings of *The Tibetan Book of the Dead*, and of *Tibet's Great Yogi Milarepa*, and he now completes the trilogy of Tibetan philosophy with the *Seven Books of Wisdom of the Great Path*, as revealed to him by the late Lama Kazi Dawa-Samdup, at whose feet he had sat as a *chela* for three years, after a lengthy pupilage as a *sadhu* in a grass hut in the jungles of the Upper Ganges.

Till those days we had only known of him as a student of the Fairy-Faith; but it was the same search for other Seers of the Unseen which led him eastward.

It would be impossible in a review even to catalogue the precepts, teachings and doctrines in this exposition of the Seven Paths. The book must be regarded rather as an encyclopaedia for those who would study their very complicated ramifications; since, the author tells us, "they represent a more or less comprehensive and unified expression of the most important tenets of Mahāyānic Buddhism, some of which in the form herein presented are as yet unknown to the Occident save for a few fragmentary extracts."

But in a "General Introduction" there is much that should clear various misconceptions as to Buddhism and *Yoga*.

Buddhism, it explains, as a philosophy, a religion, and a science of life is more comprehensive than any philosophical or scientific system that has been developed in the Occident, for it ranges from the lowest of sub-human creatures to beings far in evolutionary advance of man, viewing life as an inseparable whole, beginningless and endless.

In the West, belief in immortality, if it exist at all, is almost wholly founded upon an hereditary pre-disposition to the animistic theory of the soul, which is fundamentally opposed to the Buddhist contention of an eternally enduring personal self for ever separate from all other selves.

Again, despite Christ's reference to the fallen sparrow, there exists throughout Christendom the irrational belief, so peculiarly Occidental, that immortality is limited to man.

Neither could Buddhism conceive the ethical incongruity of an eternal heaven for the elect, and an eternal hell for the damned. Buddhism teaches that all sentient beings are so inseparately parts of a whole, that so long as there is one being, even the lowliest, immersed in suffering and sorrow, or even in ignorance, there can be no true bliss for any. What a contrast to the gloating by so many Christian canons over the eternal torments of the damned!

It is curious that Buddhism should ever have been pictured as pessimistic and nihilistic, seeing that its inspiring altruism and limitless optimism have never been surpassed in any philosophic or religious system in the world.

Man, it sees as under no divine curse, nor as the bearer of any original sin not of his own making. His earth life it regards as a University into which he matriculates at birth, studies for his degrees, and enjoys at death a long vacation; returning for ever higher attainments till he finally "quits Earth's Halls of Learning, prepared to perform his duties in the guidance and government of the Cosmic Whole," having at last achieved that utter freedom, the true "Deliverance of

the Mind," which the Buddha himself emphasized as the purpose of his teaching.

Perhaps the doctrine of Nirvāna has been the most misunderstood in Buddhistic teaching. Nirvāna means literally 'going out,' or 'blowing out,' like the putting out of a flame, and hence the cooling or becoming cool of sensuous existence, of the Three Fires of Desire—Lust, Ill-will and Stupidity, which, when extinguished, or 'become cool,' are transmuted into Purity, Good-will and Wisdom.

Nirvana was translated in Tibetan by the great scholars of Buddhist India as the 'The Sorrowless State.'

But, "unlike the Semitic Heaven, Nirvāna is, however, not a final abode of immortal souls; nor is it even a condition of spiritual finality, or absoluteness. It is a state of Perfect Enlightenment, attainable not merely after death, but here on earth while still incarnate."

Sir James Jeans, in *The New Background of Science*, seems to acknowledge that Western thought has adopted the same view regarding reality which the earlier sages of India reached many centuries ago.

"We have not seen," he says, "the addition of mind to matter so much as the complete disappearance of matter, at least of the kind out of which the older physics constructed the objective universe At the farthest point present-day science has so far reached, much, and possibly all, that was not mental has disappeared, and nothing new has come in that is not mental."

Well, nearly two thousand years ago, Eastern sages had proclaimed that Mind (or Consciousness) is the sole reality, so the West seems to be beginning to make up its spiritual lee-way.

"Materialized thought-forms attach themselves one to another, like drops of water in an ocean, and in their totality constitute external nature. Although existing in the form of appearances, as phenomena, the real essence of all things is thought, as noumena, as Mind. Thus Mind is the Cosmos."

THE YOGA PHILOSOPHY

The means to Right Understanding was supplied by the system of culture known as *Yoga*. *Yoga*, from two Sanskrit roots, means either 'to meditate' or 'to join.' In the latter sense *Yoga* and the English *yoke* are regarded as having a common root, and the word implies the yoking of the unenlightened human nature to the enlightened divine nature.

Its whole aim is to dissipate Ignorance, and free man from his karmical enslavement to the incessant round of deaths and births. Only when the mind is freed from carnal passion can it achieve recollection of its previous incarnations, and attain to that knowledge of self, the whole self, implied by the well-known aphorism of the Greek Mysteries.

The devotee's first objective is to obtain such command of the lower self as will enable him to direct, by power of willing, all the mental processes.

A master of *Yoga* must be able to make his body immune to each of the elements, and to the law of gravitation.

"The great *Yogi*, possessed of clairvoyant vision, is said to be able to observe the life of micro-organisms in a way impossible for a scientist with a microscope; or to study the nature of suns or planets or nebulae the most distant which no telescope could ever reveal." He needs no medicines, nor mechanical devices to traverse air, water or land, can quit his physical body and visit any part of the Earth, or pass to other worlds with a speed greater than light. He can produce food synthetically from the elements of nature (as Jesus is believed by many to have done in feeding the five thousand), or raiment, or any illusory object desired.

"Well authenticated cases are on record of masters of *Haitha Yoga*, who have been able to arrest the vital

(Continued at foot of next column).

MRS. MEURIG MORRIS IN SOUTH AFRICA

GREAT MEETING IN BLOEMFONTEIN TOWN HALL

(From "The Friend," Bloemfontein, July 11th)

AGAINST the drab and colourless background of the Bloemfontein Town Hall, a gentle, slim young woman with nervous eyes and clad in an amethyst gown, held a large audience spellbound at what must have been one of the strangest meetings ever held in the old building.

She was Mrs. Meurig Morris, the Trance Medium, whose physical body, it was claimed, was used by a discarnate entity for communicating with this world. Beside her on the platform were a distinguished soldier, Major-General Sir Pomeroy Holland-Pryor, K.C.B., C.M.G., D.S.O., M.V.O., formerly assistant military-governor of the Orange River Colony, and Mr. Laurence Cowen, author and dramatist.

"O grave where is thy victory, O death where is thy sting?" concluded the singing of the hymn "The world hath felt a quickening breath," when Mrs. Morris rose in an atmosphere of unusual tenseness.

The crowd, in perfect silence, saw her rise seemingly a changed person. Her nervousness had vanished. She stood erect, adopting a masculine attitude, and in a voice more than an octave lower than her usual speaking pitch, she commenced to speak as the trained orator speaks. Her voice carried easily to the farthest corners of the hall and her actions, vigorous and not in keeping with her slight physique, added emphasis to her words.

She spoke of the passing of the old order and the coming of the present period of transition. The audience craned forward as the voice, flowing onward without hesitation, rose and fell, emphasizing, analysing, explaining. The Medium spoke of two classes of human beings, the "religionists" and the "materialists and agnostics," then of the physical, etheric and spiritual conditions in one and the same person.

She pictured the death of a man. What was it that had come about? What was the total sum of this transportation? It was the etheric body which had become separated from the physical being. It was possible for those with extended vision to see this metamorphosis. The "self" of the body, the soul, had merely departed to another existence.

POWER OF MIND

The Medium spoke of the power of the mind—the power of meditation and concentration, which could supersede any obstacle and communicate with the other world where invisible witnesses were watching the efforts of corporate beings.

She finished with a fine peroration, predicting the coming of a time when each man would be his own Medium, and would seek the solution to his problems by communion with those etheric entities of whom she had spoken.

A softly-sounded "Amen" concluded the oration,

(Continued from previous column).

processes of the body to such a degree as to become like unto one dead."

Sadhu Haridās was buried for four months and afterwards dis-interred living; barley having been sown and grown up over the place where he was buried, which was guarded ceaselessly by armed sentinels.

With *Yoga* one does, indeed, enter the labyrinth; for there are twelve varieties; and at that point one must hand the reader over to Dr. Evans-Wentz, for further summary of his valuable work is impossible.

In it may be learnt the training which must precede the almost incredible marvels of psycho-physical control which may be witnessed in Tibet, and of marvels far transcending these, in the realms of Enlightenment.

which was almost an hour of continuous effort. Then, with a convulsive shudder, Mrs. Morris's mind regained possession of her body, and she seated herself, looking weary and over-wrought.

The meeting concluded with the singing of "Abide with Me," and General Sir Pomeroy Holland-Pryor pronounced a benediction.

MR. COWEN'S NEW PLANS

In an interview published in *The Sunday Times*, Johannesburg (July 21st), it was stated that Mr. Cowen has planned a great climax for this modern plan of conversion on a large scale. Bearing in mind his early career, the plan is to use the stage and films.

"For a whole year Mrs. Morris gave up all her other work," he explained, "and was in daily contact with Israel Zangwill and my brother." In her trances, Mrs. Morris, who was under Zangwill's influence, dictated what Mr. Cowen calls "magnificent dramatic stuff."

This material has been used for a novel, a play and a film. It will be called "A Tale of Two Worlds." The two spirit authors have stipulated that whatever interference there might be with their scenes of man's activities on earth, their accounts of the "spirit" world had to be left alone. On that they are the supreme authorities.

The work will probably appear by the end of the year. It is expected that it will be the big sensation of the film and theatre world.

And in this crusade, Mr. Cowen and Mrs. Morris have a devout faith. They are determined to make converts of all mankind—the scoffers, the doubting, and the indifferent.

A WAR RELIC RETURNED

IN the same issue of *The Friend* (July 11th) there is a description of how Sir Pomeroy Holland-Pryor became possessed of the Great Seal of the Orange Free State Republic, and how he returned it, during his visit to Bloemfontein as one of the "Power" mission group, for preservation in the Free State archives.

Interviewed by a representative of *The Friend*, Sir Pomeroy told of the strange way in which the dies had come into his possession. "I came to Bloemfontein," he said, "with Lord Roberts, being a member of his staff. After a while I was appointed assistant military governor with Sir George Prettyman. At the same time I was appointed a justice of the peace and suppose I still am, for the appointment was never cancelled."

"I was in Bloemfontein for six or eight months and had a most interesting time. Great and kindly assistance was given me during that time by Mr. (later Sir) John Fraser; also from his daughter whom I remember as a young lady with a magnificent voice."

"My stay here was a most happy one as regards my dealing with the townsfolk, who were always reasonable and always responded in the right way."

"At the end of the South African War and on my way home, my batman on the troopship came to me saying: 'There is a man here who wants to give you a seal.' Thinking it to be a live seal, I was not interested, but my impression was soon corrected when the man produced the seal, which became my property in return for a sovereign."

"It was packed away in my kit and I forgot all about it until a few years later, when I came across it and examined it carefully. I only then discovered that it was the great seal of the Orange Free State Republic. I was at a loss what to do, but put it away carefully, thinking that the time and opportunity would surely come when I could return it to its lawful owners."

"I have very much pleasure in handing it over to the leading newspaper in the Free State for presentation to the State authorities."

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).

TELEPATHIC EXPERIMENTS— VOLUNTEERS WANTED

Sir,—I have recently carried out a private series of experiments in undifferentiated telepathy and clairvoyance with a simple apparatus designed to provide a quantitative test of telepathy and/or clairvoyance, which should eliminate, as definitely as possible, all alternative explanations. With this apparatus, which also has the advantage of being very expeditious, most interesting results were obtained with one particular subject, the score being far above anything which could possibly be credited to chance. The experiments were witnessed by twelve independent witnesses, and it is pretty safe to conclude that they have demonstrated telepathy or clairvoyance (or both) in a particularly rigid and unassailable form.

As it seemed desirable to extend these trials, I appealed for voluntary subjects, but amongst those who kindly offered, only one or two had reason to suppose that they were endowed with any psychic faculty, and in the net result, we have not been able to repeat the successes obtained with the first subject.

Under these circumstances, I am speaking to readers of *LIGHT* in case there may be volunteers who would be kind enough to co-operate with me. I should particularly like to try with some subjects who possess marked psychic and especially mediumistic faculty. A series of tests, which I am carrying out at the rooms of the Society for Psychical Research (or if preferred, at my private address), occupies about an hour, but it would be desirable for a subject to come at least five or six times to provide sufficient material. Times can be arranged to suit the convenience of subjects.

Of course, it does not follow that a subject possessing the faculty of mediumistic trance would necessarily be successful at this kind of direct, experimental telepathy, and the event of failure in the latter would carry no inference about the former. The faculties may be quite separate, but it would be interesting to try.

G. N. M. TYRRELL.

SURVIVAL OF ANIMALS

Sir,—A friend of mine some months ago asked whether we believed in survival, and, on receiving an answer in the affirmative, said she had never thought about it until the following event took place and asked us to explain it:

She was passionately fond of dogs and, when living abroad (where her husband had an official position), made a point of getting homeless dogs destroyed, so that they should not suffer unnecessarily. One day she came across a miserable little mongrel and took it home, in order to give it one or two good meals before having it shot. The little beast had an asthmatical wheezy yap, once heard never forgotten. The following morning Mrs. Brown [real name submitted to the Editor] took the dog down to the police station and requested that it might be shot twice in order to ensure that it was killed with the utmost dispatch. And, though much disliking the task, she remained whilst it was being done, in order that the little creature might have every support through its last ordeal.

The deed over, she returned home to a very busy day, during which she did not have an opportunity of telling her husband that the dog had been exterminated. That night when both were in bed, with their own dogs lying close at hand, they heard a scuffling sound outside, as though a dog were scratching at the door; then a succession of short little asthmatical yaps. Mrs. Brown's husband, hearing the noise, sat up in bed and

said: "Why, you never got the little dog destroyed after all." The phenomenon occurred for another couple of nights, then ceased.

The most interesting part of the story lies in the fact that the Browns' dogs slumbered peacefully and showed no signs of having heard the phantom barking. One likes to believe that the small creature was endeavouring to express its thanks to the friend who had fed it well and secured its release from a diseased body.

"LOVER OF ANIMALS."

THE DIRECT VOICE

Sir,—Perhaps the most important phenomena encountered in Psychic Research is the so-called "direct voice." I was much interested, therefore, to read in your issue of June 20th, an account of the proposed Garscadden "voice-box," and can prophesy with almost absolute certainty that the use of this apparatus will bring success. My assurance comes from the fact that we of the Margery circle have already used this combination (a) sound-proof voice-box; (b) enclosed microphone; and (c) amplifier in a distant room. The voice of Walter, Margery's control, comes without difficulty from the amplifier, even though there is no sound in the immediate neighbourhood of the distant voice-box. An account of this box was published by Mr. B. K. Thorogood in the transactions of the American Society for Psychic Research, vol. XXII., 1933, p. 6.

Incidentally, I may mention a voice machine devised by myself and described in the *American Journal for Psychic Research*, vol. XIX., Dec., 1925, p. 673. This machine also demonstrated absolutely the independence of Walter's voice.

Boston, Mass., U.S.A.

MARK W. RICHARDS.

SWEDENBORGIAN AND SPIRITUALISM

Sir,—The letter of the Swedenborgian Secretary in your issue of the 8th August, merely emphasises the ignorance of the writer as to the origin and source of inspiration of the movement of Modern Spiritualism.

Even as Swedenborg was chosen and inspired by rulers of the spirit world, so were leading Mediums of modern times. This is made abundantly clear in the account of the life and experiences of Stainton Moses in that standard work *Spirit Teachings*. During his travels on the Continent in early life, he stayed for six months at the old Greek monastery of Mount Athos. Many years later, he learned from Imperator, his controlling spirit, that he had been influenced even then by his unseen guides, who had impressed him to go there as part of his spiritual training. In his introduction to this work, he states: "I never could command the writing. It came unsought usually, and when I did seek it, as often as not I was unable to obtain it."

So, also, is the testimony of F. H. Haines, through whom the revelations contained in *Thus Saith Cephra* and other works were received—"I seem to be the centre of a circle of spiritual entities, who rule me, guide me and guard me. . . I am assured by them that this business has been in hand for some years, and that my present development is only sudden from my aspect."

The revelation vouchsafed to Swedenborg has, in fact, been succeeded by a series of other revelations, addressed to the needs of the present times. That is indeed the great message of Spiritualism—that we are surrounded by a cloud of witnesses, that revelation is progressive and will be divulged to man in measure and degree as he becomes fitted to assimilate it. W.H.

The primary interest in premonitions and predictions is that they cannot possibly be explained by any conceivable form of telepathy, and yet they are constantly connected with both apparitions and mediumistic communications.—Dr. J. H. HYSLOP.

LETTERS TO THE EDITOR

"ABSORBING SPIRITUALISM"

Sir,—There are many Spiritualists of the orthodox mould of mind who look forward to the day when Spiritualism will be absorbed in the Churches. I earnestly hope that this day will never come. Unlike Mrs. St. Clair Stobart, I contend that if Spiritualism is to make any real, permanent progress, then it will have to fight against absorption by the Church or by Science. If it does not wish to lose its potency and value, then it must win by its own initiative.

The main value of Spiritualism is that it is not something of an authoritative nature; something to accept without question. The Spiritualist's religion is an individual thing. He has to find out and think for himself about death and the after-life. Any pontifical statement by a Bishop or an authoritative Scientist will not be proof of survival. It will never be.

The early Christians, I understand, practised something similar to our modern Spiritualism. Spiritualism revives true Christianity. It teaches us that we should call no man Master or Authority; that we should seek for ourselves. Too long has man relied on this or that Authority to do his thinking for him; and to do the things he should do himself.

The proof of spirit communication is offered, not only to the scientific authority and the clerical dignitary, but to the humblest who cares to sit with his friends round the family table. If Spiritualism is absorbed in the Churches, will it not, like early Christianity, lose its identity and become impotent? I think so!

39 Alexandra Park, JAMES M. MCCLINTOCK,
Glasgow, E.1.

[NOTE:—As Mrs. St. Clair Stobart explained in our issue of August 1st, the word "absorb" does not mean "monopolise."—EDITOR.]

"MUSHROOMS AND TOADSTOOLS"

Sir,—After having read a further denouncement of Spiritualism by the Bishop of Winchester, following that of the Bishop of London, the copy of *LIGHT*, dated August 1st, is refreshing indeed. It expresses in an article by Lt.-Col. David L. Smith, and another by Mr. John Butler, something of the freedom for which our pioneers fought, and contains, also, a remarkable statement of the views of one of our leaders to-day on absorption into the Church of Spiritualist beliefs.

What would this imply? Surely not a return to ritual, repetition, reservation and restriction, with an addition, to the sermon only, of teachings as to the truth of after-life states and spirit communication.

Would it include the closing down of our Spiritualist Churches, described by Mrs. Stobart as "mushrooms or toadstools springing up all over the country?" This description, be it noted, was given from the platform of a formidable "fungus," one for which funds were largely subscribed by Sir Arthur Conan Doyle.

It is interesting to look back to the days when the "spawn" of these "mushrooms and toadstools" was being sown.

The M.S.A. held its early meetings in the Cavendish rooms, a rather dreary, dismal setting for many fine speakers, one of whom was Mr. W. T. Stead, who, with the fire of his enthusiasm, made many converts.

Then, I remember the dawn of the beautiful Pembroke Mission Church in a small room in George Street. And a warning was given to me that if I attended such places I would have my pockets picked. Bearing this in mind, I sat near the door with my back to the wall. It was disconcerting when a spirit-uncle was unmistakably described as standing *behind* me. Being a nervous novice, I turned round, wondering how he could have squeezed himself there in spite of my precautions.

Another time I was present when Mr. Hewat McKenzie addressed a somewhat hostile audience at

the Queen's Hall. A clergyman spoke to him from the gallery, saying: "What you say, sir, is true, but if I preached it in my Church I should lose my living." "Dare to be free, my friend," replied Mr. Hewat McKenzie. Poor man! There are many to-day in the same predicament.

Hitherto, Spiritualism has been bound by no creed, religious or political. Hence its service and solidarity in a bewildered world. Let us therefore still keep the flag of truth flying that our pioneers hoisted with sincerity and sacrifice; let it be visible to all men as the emblem of freedom and fraternity.

11 Campden Hill Mansions, (Mrs.) E. M. TAYLOR.
Edge Street, W.8.

CHURCHES AND SPIRITUALISM

Sir,—In Mr. Hodson's reply to my letter on the above subject (*LIGHT*, August 8th), he has almost entirely evaded the question under consideration: co-operation between Spiritualists and the Church.

While Mr. Hodson calls my statement of facts "rhetorical mis-statements and railing accusations," what does he call the attacks made by high dignitaries of the Church on us?

I would draw Mr. Hodson's notice to a spiritual communication made to the Rev. Stainton Moses, M.A., which furnishes the very strongest reason against any co-operation with the orthodox Church. He will find it in *Spirit Teachings*—"We tell you, friend, that the end draws nigh; the night of ignorance is passing fast; the shackles which priestcraft has strung round the struggling souls shall be knocked off, and in place of fanatical folly and ignorant speculation and superstitious belief, ye shall have a reasonable religion and knowledge of the reality of the spirit world and of the ministry of angels with you. Ye shall know that the dead are alive indeed, living as they lived on earth, but more truly."

Contrast this beautiful message of hope with the statement of the Archbishop of York, that it is not desirable that a future existence should be proved. It certainly is not, from the National Church point of view. Perhaps Mr. Hodson will guess why?

DAVID J. SMITH (Lt.-Col.).

GRATEFUL TO MR. HODSON

Sir,—Many readers will be grateful to Mr. Leonard J. Hodson for his letter in *LIGHT* (August 8th), which should, to some extent, neutralize the harm which, to my knowledge, has already been done by the "railing accusations based on imperfect knowledge," which appeared in the previous issue.

HELEN ALEX. DALLAS.

HOW TO SPEND A HAPPY DAY IN HYDE PARK

The Cricklewood Spiritualist Society, London, had their annual outing in Hyde Park on August Bank Holiday. Securing deck-chairs they sat under the trees and had a friendly chat while watching the wonderful world go by. Then a nice tea at a Tea House, and refreshed we walk by the meetings and listen in; this was followed by a trip on the Serpentine. A friendly chat with the boatman on "Treasure in Heaven," and "Do they ever come back to tell us?" The boatman shakes his head.

Another sitting, this time by the water, watching the boating, the ducks, dogs, widgeon, sheldrake, etc.—such an interesting scene. The wondrous beauty of the shade of green foliage. We thank those who secured Hyde Park for us, years gone by.

We secure deck-chairs again and form a circle under the trees, and give psychometry to each other. Dusk comes on, the lights glisten through the trees. Pigeons come home to roost. A ewe trots by with her two lambs. We reluctantly ramble back to Marble Arch; the meetings are still going on; it is 10 p.m. We left for home tired but happy, with the refrain "Rock of Ages" from the meeting crowd ringing in our ears.

HARRY CARTER, Pres.

Light

"IN THE AIR"

By Mrs. FLORENCE HODGKIN

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

WANTED, AN AUTHOR

WHEN that popular preacher and broadcaster, the Rev. Dr. "Dick" Sheppard published his book, *The Impatience of a Parson*, he drew upon himself a very large volume of brotherly remonstrance from his fellow-Churchmen (and especially the Parsons), and a considerable amount of vituperation which was not at all brotherly.

Should any Spiritualist have the audacity to follow Dr. Sheppard's example and write a book entitled *The Impatience of a Spiritualist*, he also would let himself (or herself) in for much criticism and abuse. Yet there is urgent need that such a book should be written and published and widely circulated; for there are many people with whom Spiritualists have a right to be impatient.

There are, first of all, the Parsons, and particularly the Bishops, who persist in a refusal to study Spiritualism and yet think themselves competent to criticise and condemn it. Appeal after appeal has been made to them—by men of their own cloth, by scientists like Sir Oliver Lodge, by poet-scholars like F. W. H. Myers, by journalists like W. T. Stead—to recognise that the fundamental facts of Spiritualism are essential as a basis for a religion which can stand up against scientific examination; but they have blindly refused, and go on condemning for want of understanding, and antagonising for want of the insight which even a little first-hand knowledge would give.

Then there are the Scientists who refuse to admit the possibility that there are any psychic facts which prove Survival, in spite of the personal discoveries of a goodly company of scientists of the first rank. It is rather difficult not to be impatient with some of them.

And, finally, there are the Spiritualists who hold Spiritualism up to ridicule by the crudity of their presentation; others who seek to play the part of Pope, and dictate who are entitled to call themselves Spiritualists and who are not; others whose aim is to secure and maintain positions of authority and financial advantage for themselves; and still others whose actions and manner of life belie their high-sounding claims to spirit-guidance and reforming zeal.

Spiritualism is probably in no worse case than any other similar organised movement; but it does contain within its borders much with which a sincerely altruistic Spiritualist may well be impatient. And just outside its borders there are many people who use its

(Continued at foot of next column).

I REMEMBER reading the summing-up of a learned Judge, who had been hearing an appeal for infringement of patent. He cited cases where it would seem as if an idea were "in the air" having come simultaneously to different people.

Mrs. Hester Dowden's letter in LIGHT (August 1st), is of significant importance, because it follows a communication made to me on the same subject.

Mrs. Dowden treats it from the mental side, whereas I was given the physical; she enlarges on the needs of the sitter; I on those of the Medium and the control.

Now I venture to say this is neither accidental, nor a coincidence, but a deliberate co-operation from the "other side," to stress the importance of the subject, and to give additional guidance. It is too notable; there is too definite a connection for it to be merely haphazard.

I had already given to LIGHT something about providing proper conditions, but there was very much I had omitted. I dislike the "blue pencil" and endeavour to circumvent its use, but I think I ought to make some additions.

Much of the communication was too delicately personal to be published; but, in view of the purpose of the present case, perhaps I ought to say that one of the reasons given for the outstanding quality of the sitting under review was this:

"You did not come with your mind occupied by material things; your desire was solely for spiritual contacts; and as this room and this Medium are also dedicated to this, we can do things."

The Medium's control laid great emphasis on the supreme importance of each Medium having a room set apart and kept sacred, explaining how he, my own guide, and my communicators had all been able to meet, before my arrival, and rehearse the sitting; how he had been made to repeat the names he was to give until they were satisfied with his ability to reproduce them. Here is one instance.

He introduced a presence, pronouncing the name differently. I exclaimed at this, told him how I used it, and asked which was the correct form. He said: "I may not be right, Madam, but certainly you are wrong. Your's is far too harsh a vibration."

As this was important, I brought it up at my next usual monthly sitting (elsewhere, and with a different Medium), asking my guide which of us was right. The answer surprised me: "You were both wrong. The sound is more like the German *umlaut*, but you have nothing like it, so it is not possible to reproduce it correctly."

As a matter of fact, the name is an Atlantean one, and when the bearer of it first came to me, some years ago, she said she could not spell her name correctly as there were "not enough symbols," so she gave me a substitute—and it was this that was under discussion, so even the substitute is not right phonetically.

Many will flout this as trivial, as "straining at a straw." Even so; yet a straw will show the direction of the wind. And until we provide proper conditions for our Mediums, we are being told we cannot get proper results.

This, as I see it, is the object of both Mrs. Hester Dowden's letter and mine. There is a definite purpose behind it all.

(Continued from previous column).

name for practices which no honest Spiritualist would wish to defend.

There is material in plenty for the suggested book. All that is needed is an Author to write and publish it, and then take all the vilification which would follow.

LOOKING ROUND THE WORLD

CHRISTIAN AND SPIRITUALIST TOO

THAT it is possible to combine acceptance of the psychic proofs of survival and communication with belief in Anglican creeds and practices was demonstrated once more when the Ven. A. F. Sharp, Rural Dean of Hampstead, spoke at the mid-day meeting of the Spiritualist Community last week (August 7th). Mr. Sharp spoke unhesitatingly of the reality and value of messages from the other side of death; but he also spoke unhesitatingly of the meaning and value, to him and others who accept them, of Christian doctrines, some of which—such as the Virgin Birth—have been abandoned or explained away by Modernist scholars of his own Church. It has been said, rashly, that a Christian cannot be a Spiritualist and that a Spiritualist cannot be a Christian. Those who make such assertion must be puzzled how to account for Mr. Sharp's position and pronouncements.

THANKS TO THE BISHOPS

It would not be at all unfitting if Spiritualist Churches and Societies all over the land sent votes of thanks to Dr. Garbett, the Bishop of Winchester, for the excellent run of publicity he has given to Spiritualism by his recent episcopal denunciations. Judging by extracts sent to LIGHT, it would appear that almost every newspaper in the land has begun by giving the Bishop's fulminations in whole or part and followed on by publishing a long series of letters which must have had a splendid educative effect. Most of the letters have defended and explained Spiritualism; those attacking it have been, for the most part, weak repetitions of the devil-theory.

It would serve a good purpose if the Bishops would arrange to attack Spiritualism in turn at intervals of, say, three months or perhaps six. Meanwhile, thanks are due to the Bishops of London and Winchester for the excellent advertisements they have been the means of giving.

"SEEKING TO THE DEAD"

Strange how blind the ultra-religious (akin to the "unco guid" described so devastatingly by the poet Burns) can be and how oblivious to teaching they do not approve and therefore do not try to understand. In the *Southern Daily Echo* (Southampton), M. R. Pitt writes that, according to Deuteronomy, xviii., 11, one "who seeks to the dead" is an "abomination to Jehovah." His inference, of course, is that a Spiritualist is "an abomination to Jehovah," whatever that may mean.

But, even according to the Scriptures, he is manifestly wrong. Spiritualists do not "seek to the dead" but to the living—not to the dead bodies (as the necromancers did who were condemned), but to the living souls.

Why does not this text-quoter remember what was said by Jesus regarding Abraham, Isaac and Jacob: "God is not the God of the dead but of the living." Abraham, Isaac and Jacob had long been "dead" so far as their physical bodies were concerned; yet that they (the real beings as distinct from their physical bodies) were alive was vouched for by Jesus.

Spiritualists do not "seek to the DEAD"; their communion is with the LIVING, and so they do not come under the curse of Deuteronomy.

"PEACE SUNDAY"

It is an indication of how the year is speeding that arrangements are being announced for "Peace Sunday," which is to be observed on November 10th, the day before Armistice Day. In a circular to the S.N.U. Churches, the Secretary (Mr. F. Harris) expresses the hope "that every Union Church will make that day one of demonstration against the growing war-spirit."

A POSER FOR THE PRIESTS

THE Roman Catholic Church can—and does—condemn what are known as "Spiritualistic phenomena"—some of its Priests, like Father Knapp, saying they are all fraudulent, and the majority saying they are works of the Devil. But neither the Church nor its Priests can prevent psychic phenomena from happening. For instance, the *Sheffield Daily Independent* (August 5th) relates a story told by a Roman Catholic lady who is vouched for as "an educated woman." About a year ago, a friend of this lady died and, after his burial, she went to take a photograph of his grave. "She told me in all sincerity," says the writer in the *Independent*, "that when she did so she saw him standing at the foot of the grave as she had last seen him in life; and, what is more, when the negative was developed, the outline of the figure was clearly on the negative. She said frankly she could not understand how it happened; nor can I."

It would be interesting to know what Father Thurston thinks about this story. He does admit the possibility of an explanation other than fraud or devil-intervention. What can that possibility be?

"OUR SPIRIT-FRIENDS"

Mr. Chapman Cohen, in *The Freethinker* for August 4th, writes: "Were I a Spiritualist, I should strongly protest against anyone making 'our spirit friends' the subject of their wit." He might, however, be surprised to find that "our spirit friends" might make *him* the subject of *their* wit. Experienced Spiritualists can tell of many seance-room jokes; and it is quite a common thing for clairvoyant descriptions at public meetings to be punctuated with laughter caused by the witty sallies of "our spirit friends." Strangers are often puzzled—as no doubt Mr. Cohen would be—by witticisms and laughter which to them are quite unexpected. The idea that "our spirit friends" are always solemn and that they object to laughter is altogether wrong. But, of course, Mr. Cohen cannot be expected to know that.

"WALTER" THUMB-PRINTS

A surprising anti-climax to the recent development of the "Walter" thumb-print controversy is suggested by Mr. B. T. Thorogood in an article in the July *Journal* of the American S.P.R. It was supposed that the only reasonable deduction from the report of Dr. Harold Cummins on what are known as the "English waxes" was that the prints on these waxes were all identical with those of Dr. X., a living man. Mr. Thorogood analyses Dr. Cummins' report and arrives at the conclusion that it has been misunderstood and that, in fact, it "conclusively establishes the difference between the 'Walter' and Dr. X. prints."

Mr. Thorogood's conclusion is summarised as follows: "If, as Dr. Cummins claims, all the negative waxes which he examined while in London showed a *rod* at the core, it is obvious that the impressing agent must have borne a *staple* at its core. In that case, it could not have been a replica of Dr. X.'s thumb which did the impressing (whether normally or supernormally) since the core of his thumb is a *rod* which in turn would give a *staple* in the negative."

We hope this will finally settle the dispute.

WHEN IN LONDON

Visitors to London should make a point of visiting the Quest Club at 16 Queensberry Place, S.W.7. In the rooms, many interesting things are to be seen—beautiful inspirational pictures of Glastonbury Abbey (as it is believed to have existed), by the late Capt. Bartlett ("John Alleyne" of the Glastonbury Scripts); notebooks containing the originals of the Stainton Moses scripts (from which *Spirit Teachings* were taken); and other treasures of the L.S.A. Also, there is the L.S.A. library, which is of interest to all psychic students.

RELIGION—OLD AND NEW

MRS. STOBART CRITICISES MR. FINDLAY'S CONCLUSIONS

"I want you to realise that we who are living to-day are witnessing the birth of a new religion—a religion born of the union of Spiritualism with the Churches. It is true that in a general sense, as St. Augustine, in the first century, A.D., said, 'there has never been more than one religion in the world, and that the religion which was called Christian in Apostolic times had been in the world from the beginning.' But in a more limited sense, a new religion, which is the old religion rejuvenated, has struggled to the birth, and of this religion the parents are Spiritualism and the Churches."

These were the opening sentences of an address delivered by Mrs. St. Clair Stobart at the service of the Spiritualist Community at Grottrian Hall, London, on Sunday evening last (August 11th). Recently, on a short holiday, she had been reading Mr. Arthur Findlay's last book, *The Unfolding Universe*, and Mr. Findlay had asked her to criticise it. "I propose to do so," she said, "but on Mr. Findlay's head be the consequences."

"A portion of this book," she proceeded, "consists of a reiteration of the denunciations Mr. Findlay poured on the Churches, Christianity and the Clergy in his former book, *The Rock of Truth*; and in view of the lately evolved situation as between Spiritualism and the Clergy, I feel the necessity for the presentation of an antidote to his views, and I shall therefore not hesitate to be outspoken."

After saying that she recognised "the sincerity, ability and devotion with which Mr. Findlay champions the cause of Spiritualism," Mrs. Stobart said that, "so far from setting an example of tolerance, he emulates the bigotry and exclusiveness of those whom he so virulently denounces."

SPIRITUALISM NOT NEW

Commenting on Mr. Findlay's statement that "creeds, dogmas, ceremonials, rites must fade away in the light of the new knowledge," Mrs. Stobart said that, as she was continually pointing out, Spiritualism is not new, but has been the heritage of mankind from the first days of his sojourn on this earth. "We to-day probably know less about Spiritualism," she said, "than did Pythagoras or Moses, and—to come to more recent times—Swedenborg." And with regard to the passing of rites and ceremonies, there is an infallible law by which any cult which acquires the status of a religion—which Mr. Findlay claims for Spiritualism—"is bound eventually to develop on its esoteric side, when (to protect it from the misunderstandings of the vulgar), symbols are resorted to, as in the religion of the Churches; the meaning of the symbols gets lost and the process of re-finding the originals has to begin all over again. And I hold that unless and until the aesthetic sense is utterly annihilated by the crudities of an age of robotism, rites and ceremonies will probably find a place in every religion."

"For what I am now going to confess," Mrs. Stobart proceeded, "I shall be condemned as one of the ignorant and foolish; but when, the other day, I attended a religious service in the Liverpool Cathedral—when the sentiments expressed by the Deans of Manchester and Liverpool, who were officiating, were as generous in outlook as those of any Spiritualist—I acknowledge that the ceremonial, with its glorious music and its delicate appeal to the emotions, stirred me and gave me a spiritual uplift such as the best conducted Home Circle never did."

Mr. Findlay, she continued, was a realist; she was an idealist. He declared that "reason is our only guide," whereas she believed with Benjamin Kidd that the world is governed not by reason but by emotion. By an appeal to emotion, the whole character of Germany

had been transformed within four generations. Mr. Findlay had said that "Christianity and War go together, and if we are to get away from War, we must get away from Christianity."

In Germany, they were getting away from Christianity, but were they simultaneously getting away from war? Was not the whole life of the German nation being shaped and trained for War?

"Mr. Findlay's animus against Christianity and the Churches is repeated *ad nauseam*," said Mrs. Stobart. He had written that "Christianity has been a blight and that the world would have been much better had it never been known." He misled his readers, she said, by insisting on using the word Christianity when he really meant Churchianity. For the religion taught by Jesus, he had no name but that of "Jesusism," but he said that, if asked to give an impartial description of what Jesus was on earth, he would say that "Jesus approached more nearly in His beliefs and teachings to the Seven Principles of Spiritualism" than to anything else he knew.

"Christianity will doubtless be grateful for this patronage," said Mrs. Stobart, "but they may be led to ask: Which came first—the Sermon on the Mount or the Seven Principles, Jesus or the S.N.U.?"

CROSS CORRESPONDENCE

Mr. Findlay thought to belittle Christianity by saying it is a medley of Judaic, Babylonian, Egyptian and Mythraic Mythology, which became crystallised at Alexandria. But was not the phenomenon of cross-correspondence familiar to him? In the World Fellowship of Faiths they had learned that the fundamentals of every religion under the sun were akin—and this, not because they had copied from each other but because they were each and all inspired from the same source and the same fountain head of wisdom.

"When Mr. Findlay assumed that the intellect of mankind is developing towards more infinite understanding of the Universe, and when he further claimed that it was the philosophy of Spiritualism which was conducting to this intellectual expansion, I affirm," said Mrs. Stobart, "that he claims too much for Spiritualism. The fact is that he, together with the rest of us living in this age, has come into a certain heritage of ideas, accumulated through the centuries, and from these ideas he has evolved for himself an interesting philosophy, no doubt lofty and inspiring, but the responsibility for this philosophy lies not with Spiritualism but with the inherited culture of his age, the *Zeitgeist*."

Mr. Findlay had asserted that the Christianity Faith and all the other world-religion, were based on error. "But in my reading of the history of religions," said Mrs. Stobart, "I have found that they were all based on Spiritualism as he would see for himself if he would read *The Torchbearers of Spiritualism*. They were all based upon the faculties of their Founders, who received their mandates direct from the spirit-world through clairvoyance, clairaudience, etc. In every case, it was through the psychic phenomena that the teachers were inspired and the multitudes were attracted. Virtue alone cuts no ice; and but for the psychic accompaniments, the authors of the various religions would never have been heard of beyond the boundaries of their own locality and day. Thus, the religions were not founded on error—unless Spiritualism is an error. They were founded on psychic facts. The errors crept in after the death of the Founders, for reasons which Spiritualists to-day can well understand."

Commenting on Mr. Findlay's assertions that "No Spiritualist can be a Christian," and that "those who call themselves Christian Spiritualists have adopted the name but they are not Spiritualists," Mrs. Stobart said she was "amazed at the way in which Mr. Findlay's one-eyed infatuation for the Spiritualism which has

(Continued at foot of next column).

FOREIGN NOTES

HINTS TO SITTERS

A CONTRIBUTOR to the May-July quarterly *Clartés Nouvelles* (Paris) describes at some length how one night he became aware of a presence in his room behind his back, as he lay in bed. Under the impression that it was someone intent on evil doing, he decided to turn suddenly round and confront the intruder. He did so, and was dumbfounded to see the figure of his deceased father bending over him, only to fade slowly away as he gazed at him. The writer says: "Later on, he informed me that he had come with the express purpose of helping me out of my difficulties, but that in consequence of my sudden movement and my transition from a passive to a nervous state, he had been unable to maintain his materialised condition."

On another occasion the same writer, Mr. Bedbrook, enquired of a guide what his nationality was, and received the reply "Iroquois." Not long afterwards at a sitting with friends, the same guide was asked to what tribe he belonged, and replied "Onendaga." Disturbed by this apparent contradiction, Mr. Bedbrook subsequently reported the occurrence to a living Red Indian, who told him that both replies were correct: the man's nationality had been Iroquois, of which people the Onendaga were one of its component five tribes. The communicator was justified—Mr. Bedbrook's doubts were not.

WILL-O'-THE-WISPS

The Oxford Pocket Dictionary defines a will-o'-the-wisp as "ignis fatuus; elusive person," and ignis fatuus as "phosphorescent light seen on marshy ground; delusive hope or aim." But in the *Zeitschrift für Seelenleben* (Leipzig) for June, Herr Johannes Illig, who declares that he has made a close study of the phenomenon for 20 years, adduces reasons why he considers that very often a psychic explanation is the only one tenable.

Most of the cases quoted by him have certain characteristics in common: the dancing lights are observed usually on dark nights in autumn; they are "cold" flames, never igniting any vegetation with which they come in contact; they appear to hover over the ground at a height of about three to four feet, unaccountably appearing and disappearing; they are accompanied by neither sound nor odour of any kind, and are usually of a somewhat triangular shape, broad at the base and tapering off indefinitely at the apex. These lights move with incredible swiftness, passing across fields and up and down the hillsides almost more rapidly than eye can follow.

On one occasion a shepherd, well-known to the writer

(Continued from previous column).

developed since the year 1848, has blinded him to all which, in the past, links up the present with facts which should be of service and a warning to us to-day."

Concluding, Mrs. Stobart said that within the last month Mr. Findlay had made a gesture of sympathy with the movement for co-operation with the Clergy, by appearing on the platform at the inaugural meeting at the Grotian Hall. "I have every hope," she said, "that the lion may be going to lie down with the lamb; I have every hope that our modern, bigoted and dictatorial Saul, persecutor of the Christian Churches, may be transformed into the liberal-minded Paul, who included both Jews and Gentiles within the scope of his missionary efforts and his gospel of Survival."

"Those clergy who are now courageously and openly acknowledging the phenomena of Spiritualism," she said, "are, as I see it, the guardians of those embedded truths which they will once more be privileged to discover to the world when their new knowledge enables them to gain access, as of yore, to the Holy of Holies, and the Ark of the Eternal Covenant—the Covenant of Eternal Life."

of the article in question, saw a large coloured globe of fire rapidly approaching from the direction of a neighbouring cemetery, moving at a height of from four to six feet above the ground. His flock were badly scared when it came near; they huddled together in terror, and finally the shepherd was only just able to prevent them from stampeding altogether.

In another district, Herr Illig frequently observed what the natives there refer to as the "Advent Lights"—luminous globes of light never seen except at that season, sometimes hovering slowly to and fro above the tree-tops, at others darting with incredible swiftness from point to point.

His last account comes from a civil servant "of unimpeachable honesty," who frequently testified to an experience he met with when passing along a dark country road in pursuit of his duties. At a distance of sixty feet he suddenly saw a bright light coming towards him, which he took to emanate from a lantern carried by an approaching wayfarer. When within ten feet from him, however, it suddenly went out, immediately to re-appear twenty feet behind him. His first impression was that someone was playing some foolish joke upon him, but when—without a sound of footsteps or of movement, the mysterious light continued again and again to appear now in front, now behind, first on one side and then on the other, the man realised that something uncanny was afoot and made all haste to reach the nearest habitation. He was at the time wide awake and perfectly sober—a man of known integrity and good reasoning powers, and he concludes his account with the positive assertion that no human ingenuity could possibly have staged this weird dance of lights.

A STUDY OF PSYCHOMETRY

In the same number of the *Zeitschrift*, Dr. Peter Fischer, of Cologne, appeals to his readers to send him any direct observations they may have made on the technique of the psychometric faculty. After a prolonged study of a Cologne Psychometrist, Heinz Sangermann, he still feels unable to do more than vouch for certain features in the work of this psychic; perhaps the only definite conclusion he has arrived at being, that his results are due neither to influence from the discarnate, nor to telepathy from the living.

Sangermann, who started as a graphologist, when confronted with a person's signature, is able to read from it such things as, for instance, an exact description of the writer's place of work, the position of the windows in it, the arrangement of the desks and so on; he accurately describes other members of the family, previous happenings, their hopes and fears, and so forth.

Herr Illig has satisfied himself that:

- (1) the Medium's powers are variable.
- (2) he is at once in rapport with some signatures and can then give a full reading; with others he makes little contact.
- (3) the rapport is invariably better when the writer of the signature, or at any rate someone who knows the writer, is present.
- (4) the Medium can seldom answer questions put to him in connection with the writers; though his spontaneous communications about them are strikingly accurate.

When asked how he himself explains how he obtains such information, Sangermann declares that he sees what he describes as rather faint black and white etchings.

Herr Illig is anxious to compare his observations with those of other students of this subject.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists.....

See Page 527

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LADY'S PUZZLING EXPERIENCE

MR. ELLIOTT O'DONNELL'S experience, reported in your issue of the 1st of August (quoted from *Ideas and Town Talk*), interests me particularly.

On the 24th of June, 1915, I sailed from Southampton to Le Havre on my way from London to Paris. All travellers were at that period carefully scrutinised. When I passed through the gate leading to the dock, one of the two policemen who stood on each side and examined passports, etc., looked at me searchingly and said:

"What are you doing here again so soon!"

"Again!" I asked, "I have never travelled by this route before."

He looked at me even more searchingly and said with great decision: "You passed here exactly a week ago."

"I did not," I replied with equal decision.

He looked at my passport again and let me pass with obvious reluctance.

On the boat, the stewardess, as soon as she saw me, exclaimed brightly: "Oh, here you are again, Madame."

"Again?" I repeated, thoroughly puzzled by this time, "I have never travelled this way before."

She seemed baffled, "But, surely," she insisted, "you were here a week ago?"

"I was not. The policeman at the gate made the same statement, but you are both wrong. I was not here a week ago. I have never been here before."

She believed me but was nonplussed.

"It's extraordinary," she murmured, looking at me, "it isn't only your face, but your clothes."

I vouch for the veracity of these details.

The rational and probably true interpretation of the occurrence is obvious enough, but this is not the whole tale. My husband, ordered to the front, had travelled from Southampton on the 17th June, exactly a week previously, on the passenger-boat in question. I had wished to travel on that date by the boat, but had not

been permitted to do so. I was allowed to travel later, on the 24th of June, when the boat carried officers who were other women's husbands.

A psychic interpretation of this experience may not be justified by the evidence, which lacks independent corroboration, but a questioning note may be forgiven to those who realise the human significance behind the facts.

To help appreciate the case, it is not irrelevant to give an example of the astonishing memory for faces and facts acquired by trained detectives. The example is taken from the same journey. At Le Havre, the French detectives who examined my papers asked why I was going to Paris. "To see my mother who lives there and is unwell," was the truthful reply. On the return journey, a fortnight later, the same man examined me again; he looked at my passport, looked up at me, and said briefly: "How is your mother?" J.F.

THE PROFESSOR'S VISION

Writing on the "sixth sense" (under which clairvoyance, clairaudience and telepathy are included) in the *Daily Sketch* (August 7th), George Godwin tells the following story regarding Professor D. Fraser-Harris.

"Prevented from returning to London by business, Professor Fraser-Harris decided to spend the Sunday at Matlock. He went to a small family hotel in that place. It was January, and very cold. That afternoon, sitting before a large fire, he found himself gazing, not at it, but at a presentation of his own front door. He saw his wife standing on the doorstep talking to a workman, and she seemed to be distressed. He felt that his wife was being asked to help a man in dire distress and felt her emotional reactions to the appeal.

"So convinced was Professor Fraser-Harris that what he had seen was the operation of his mind working at a distance, that he wrote then and there to his wife, asking her to find out about the begging man. When he returned home he found that the incident projected before his eyes in the Matlock hotel had been as true and accurate a picture as any thrown on a screen in a film picture."

GHOSTS " AT MIDNIGHT

It was the good fortune of some of us to be invited last week by Miss Nancy Price, to see a midnight performance of Ibsen's famous play, "Ghosts." One may assume that those who are not acquainted with this work might associate it with Spiritualism; but they would, of course, be wrong. Ibsen's "Ghosts" are psychological phantoms, which are grisly indeed. There is no exaggeration in saying that the spectres roused by Miss Price and her supporting cast are haunting in the extreme, but the "ghosts" of Ibsen are based on the hard experiences of the material world.

The plot itself is too well known for description. Let it suffice that the small cast of this exceptional play must have been selected with equally exceptional knowledge of the author's intentions.

I have seen the play in the past, and it would be hard to imagine a more convincing "Mrs. Alving" than Nancy Price, a more successfully tragic "Oswald" than Glen Byam Shaw, and a more sinister "carpenter" than Morris Harvey.—M.M.L.

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SUNDAY, AUGUST 18th, 1935.

11 a.m.—Dr. H. P. SHASTRI.

Clairvoyant: Mr. R. E. Cockersell.

6.30 p.m.—Mr. HORACE LEAF.

Clairvoyant: Mr. Horace Leaf.

Sunday, August 25th, at 11 a.m. ...

Mr. G. H. LETHAM

Clairvoyante: Mrs. Helen Spiers.

Sunday, August 25th, at 6.30 p.m. ...

Mr. H. ERNEST HUNT.

Clairvoyante: Mrs. Hirst.

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Wednesdays, 12.30 p.m.

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Monday, August 19th—Speaker: Mr. Frank Wall.

Clairvoyante: Mrs. Livingstone.

Wednesday, August 21st—Speaker: Dr. H. H. P. SHASTRI.

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 Mrs. Moysey (Hon. Secretary). (Suspended during August, recommence September 2nd).

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). (Suspended during August, recommence September 2nd).

Tuesday. Mrs. Livingstone, by appointment.

2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

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 Mitchell (Hon. Secretary). (Suspended during August, recommence September 5th).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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Aug. 28th. 2.30 p.m. Miss Eveline Canon. 6.30 Mrs. Evelyn Thomas

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Sun., Aug. 25th. Speaker: Mrs. B. MCKENZIE.

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11 a.m.—Mr. ERNEST MEADS.

6.30 p.m.—Mr. GEORGE PRIOR, Address.

Clairvoyance: Mr. GEORGE DAISLEY.

WEDNESDAY, AUGUST 21st, at 7.30 p.m.

Mrs. E. CANNOCK, Clairvoyance.

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RECOGNITION IN PSYCHIC PHOTOGRAPHS

By C. J. HANS HAMILTON

WITH regard to the Rev. Charles Tweedale's letter in LIGHT of July 11th, and also with regard to the experiments carried out in connection with the question of fraud in psychic photography, by Mr. C. P. MacCarthy, Hon. Secretary of the Sheffield Society for Psychical Research (see LIGHT of July 4th, page 421), I would like to say a few words concerning the vexed question of *recognition* of physiognomies (faces and attitudes) by sitters.

Certainly I may commence by admitting that a large, very large number of these recognitions are without the smallest value, apart from the fact that very many persons are lamentable physiognomists, and are *incapable of seeing resemblances, as others are incapable of seeing differences*.

For either of these operations require certain artistic or aesthetic qualities of appreciation, as well as a certain faculty of *synthesis* of an artistic nature.

I appeal to portrait artists for the confirmation of these remarks.

But apart from doubtful cases, I think there are a large number of these photographic "recognitions" where there can not be the smallest doubt in the minds of persons of good faith, and where all, portrait artists, friends, relatives, would be of the same united opinion.

During the short, too short, existence of the Society for the Study of Supernormal Pictures (S.S.S.P.), of which I had the honour of being one of the two continental corresponding members, we received a set of postcard reproductions of psychic photographs obtained with William Hope and other Mediums, the same card having the reproduction of the same person during life. The members of the Society could therefore compare the two portraits and judge for themselves.

I bear witness, for my part, that most of these "extras," circulated by the care of the Secretary, Mr. Fred Barlow, were good portraits of the deceased persons in question.

It may be said that I am a bad physiognomist. This may be so, and I therefore suggest that this vexed question of "recognitions" should be settled once for all by submitting a selection of these cards, of which the originals are in possession of Mr. Fred Barlow, to an eminent and impartial portrait artist, for his opinion.

I add that if only one of these portraits of deceased persons unknown to William Hope and produced in his presence, were pronounced unmistakable by this eminent artist, the case is proved to the confusion of the enemies, of more or less good faith, of psychic photography.

The question of the psychic origin of these portraits would remain open, but the question of fraud would be closed.

As regards Mr. MacCarthy's experimental induction of "recognitions," they are not, here, to the point, for where could Hope "search for old photographs bearing some resemblance to certain members of the committee" (report of Mr. MacCarthy's methods, in LIGHT of July 4th).

I emphasise the importance of this question of

"recognitions," for it is one of the chief war-horses of the adversaries of the reality of psychic photography. The only person who can settle it is, evidently, a competent portrait artist in the presence of a couple of dozen comparative prints, such as I have proposed to have submitted to such a person.

But let them be *the best obtainable*, and not a selection of the worst.

As regards the ultra-violet projector, an analogous method was explained some years ago in a report by the Society for Psychical Research, and I am therefore surprised that the members of the Sheffield Society's committee did not have Mr. MacCarthy's hands examined before and after handcuffing him. An apparatus "about the size of a little finger" could hardly have escaped discovery. Even without that, the presence of a ring on the finger of the handcuffed man should have awakened suspicion, since the question of microscopic luminous projectors has been publicly ventilated and is public property.

A ring on one of the fingers should be visible, even in the dark room, to persons with sharp eyes; but it should have been detected previously to this.

And how about those cases mentioned by the Rev. Tweedale in his letter in LIGHT of July 11th (page 439), and in which Hope did not enter the dark room at all?

Mr. MacCarthy says that the most common method of fraud is that of changing the plates. But if the plates are signed or secretly marked in the corner by the experimenter when placing them in the slide, as is commonly done since sitters have naturally become so suspicious, this changing of plates can be at once detected on development of the same.

Frequent examination of the hands of the Medium for rings or other appendices to his fingers is far from being an impossible operation. Mr. MacCarthy's experiments should make sitters sharper than ever.

A PHANTOM FUNERAL

Under the heading of "Phantom Funerals" (LIGHT, August 1st), the writer says: "It would be interesting to know if . . . phantom funerals are still seen . . ."

The landlady of the house in which I resided some years ago told me the following experience. She was one of two servants at a Vicarage. One evening, when the Vicar's daughter was practising on the organ, accompanied by a friend, the two servants sat in the church to listen—as they often did. At the close, and on coming out of the church, these two maids saw four men carrying a coffin on their shoulders across the churchyard until they came to the wall which was the boundary of the churchyard. On arriving at the wall, the procession disappeared. The scene was so real and had such an effect on the maid, who was with my landlady, that she swooned.

It appeared that the former Vicar—living in retirement in another parish—had died that day, and that he had expressed a wish to be buried in the churchyard of his late parish of which he was Vicar.

J. W. TURNER.

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