

Light

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PRICE TWOPENCE

THE "FLOWER MEDIUM"

TEST SITTINGS MAY BE HELD AT THE INTERNATIONAL INSTITUTE

By DR. NANDOR FODOR, RESEARCH OFFICER

IN view of the publicity given to the fact that the International Institute for Psychical Research failed to expose Miss Hilda Lewis as a fraud, I feel it will be well to explain the position.

At the outset, I wish to make the avowed policy of the Institute quite clear. We realise both the positive and the negative side of research, but at no time do we undertake any investigation with the sole object of detecting fraud. If we started with this bias, we should rightly be accused of inhibiting mediumship, and would arrive nowhere. We, in effect, say to the Medium: "You claim to possess mediumship of such and such a type; come to the Institute in order that we may examine it, and try to understand it." Every Medium comes to the Institute knowing that he or she will receive consideration and courtesy, and a sincere attempt at investigation.

In this particular case, we were kept fully informed of the previous history by our many friends and collaborators; but, while being in complete possession of the records of other "tests," we gave the Medium every possible chance of producing genuine phenomena. In a word, we started again at zero. This meant that we felt obliged to accede to the Medium's request that she should never be touched by searchers or sitters; we also changed the searchers at her request. We had three sittings, arranged hurriedly at the close of the session, and we invited those of our members who had previously expressed a wish to be present at a demonstration of Miss Lewis's mediumship. At none of these sittings were flowers found on the Medium's body.

It is due to our members and other researchers to state that the Institute would never arrive at a decision after only three sittings; at the end of the last sitting, arrangements were made between the Institute and the Medium for a series of six sittings in the autumn session. As Miss Lewis had, during the three sittings, agreed to all my reasonable requests, it was to be expected that at the subsequent sittings she would agree to tighter conditions; at the end of the complete experiment, I should have been prepared to publish my findings, whether positive or negative.

It seems that Miss Lewis is still anxious to prove the genuineness of her mediumship; she will have this opportunity at the Institute. But in view of recent

happenings, she must now agree to conditions without gradual tightening; she must accept the searchers and observers I appoint; and she must consent to a continuation of any photographic, film and other records that I wish to take. I should state that she has never objected to infra-red and ultra-violet photography here, and I have infra-red films taken on two occasions, the result of which is of considerable help in the study of the case.

It is agreed that the whole success of the experiment rests on the preliminary searching. At the International Institute one lady searcher was the same at all three sittings; the other searchers were: a lady doctor, a psycho-analyst, and a member of the Council of the I.I.P.R. They signed a statement that no flowers were found on the Medium's body or in her clothing. However, we were not satisfied with the extent to which the search was permitted (except on the last occasion, but then other disturbing circumstances prevailed), and it now remains for the Medium to avail herself of the opportunity of vindicating her mediumship under conditions that will leave no loophole. She will be assured that this investigation will be continued with the same courtesy that she has hitherto received.

A LAWYER SAYS: SUSPEND JUDGMENT

By T. DUDLEY PARSONS

I was away from England at the time the storm burst over the unsuspecting head of the Flower Medium. I returned last Thursday. This will account for my not having written earlier to point out some serious flaws in the so-called "exposure."

First of all, let every would-be critic please realize that the signed document, which is the foundation of the charge of fraud, is in itself utterly useless to substantiate that charge, without clear evidence of the conditions and circumstances under which it was obtained. I am merely stating a rule of Law which operates effectively in the administration of justice in criminal cases. In some countries, such as India, where the police are not as much above suspicion as they are

here, no statement purporting to be a confession is admissible in evidence where it has been made while the accused was under arrest or to a police officer below the rank of Inspector—even where it appears to be a voluntary confession.

Now, who appointed as investigators the people who obtained this confession from Miss Lewis? What body or society do they represent? Did they or any one of them threaten her with criminal proceedings or say that they would call in the police unless the confession was signed?

Those are definite questions and should be answered before the document is even looked at. If the answer to the last question is in the affirmative, they can take their confession and burn it for all that it is worth in fairness to the Medium. If the answer is in the negative, will they please explain how it came about that the Medium should have *voluntarily* offered to confess?

The matter does not end here. As fraud is alleged, how do these investigators explain how that fraud was to be carried out, even supposing the flowers had been purchased and brought to the seance? Did they discover any apparatus—even a horse hair or a black thread, which would enable the Medium to cause the flowers to travel from under her garments into her lap while she held her hands in a bright light, open to the observation of all the sitters? Was there any contrivance to prevent the flowers from being crushed and to have them bedewed on their appearance? Why were Miss Evans and the Medium separated? Why was the confession obtained in the absence of Miss Evans?

There are many other questions to be asked and I for one—having practised for a lifetime at the Bar—refuse to be dazzled by the waving about of a confession while reticence is maintained on the most material points.

I join with the Viscountess Molesworth in asking that judgment should be suspended. The phenomena exhibited through Miss Lewis are so startling that there is nothing surprising if some should find it impossible to believe the evidence of their own senses. That, however, is no excuse for, *ipso facto*, ascribing them to fraud.

Spiritualists, above all people, should not make the apparent impossibility of any happening the reason for saying that therefore it does not happen. We must leave that type of argument to less enlightened minds.

My present attitude is this:—"I have seen the thing happen. I do not know how it happens. It may be fraud; it may be a working from the other side; it may be the operation of some subtle biological, physiological or psychological law of which we are at present ignorant; it may be that I have not observed closely enough and am self-deceived; it may be some other reason which has not yet occurred to me—but until I do

know I shall not ascribe it to any particular cause or jump to a conclusion—I shall suspend judgment."

That seems to me the only attitude of mind that is fair to the Medium, to myself, to the cause and to truth.

It is all very well to wax pietetically indignant about fraudulent Mediums, but do not let us forget the thousands of genuine Mediums who from the beginning of time have been wrongly judged, condemned and executed by an ignorant and impatient world. An ounce of charity is worth many pounds of such pious indignation. And when we must condemn, let it be not in anger but in sorrow; let there be no jubilation and self-exaltation as "a clever fellow," but a little more of the spirit of that eminent English judge who, whenever he sentenced a criminal, said to himself, "There, but for the Grace of God, go I."

PROFESSOR FRASER-HARRIS AND THE "FLOWER MEDIUM"

Sir,—A mention in Mrs. McKenzie's article (LIGHT, August 22nd) of my alleged "rough usage" of the "Flower Medium" gives me an opportunity to deny this slander, which refers to a seance at the British College on September 22nd, 1934.

While a group of 18 people were waiting in the next room, the Medium undressed as far as a vest which she very gradually lowered while a bathing suit was pulled up underneath it. She then put on the skirt, blouse and jacket ("coatee") and began to walk slowly through the hall to the seance room.

Now, it ought to be known that Mrs. de Crespigny had made it a condition that, during the undressing, the Medium was *not* to be examined by hand, and in trance she was not to be touched "because she would be burned." Seeing that she was not now being examined and was not in trance, as she was walking off I laid my left hand lightly on her left shoulder, but owing to her moving faster than I anticipated, my hand slipped down into the left arm-pit, where I felt some hard, rod-like bodies exactly like flower-stems, whereupon the Medium became rigid, feigned unconsciousness and appeared to be about to fall forward. Giving her the benefit of the doubt, I supported her on my left arm, gently drew her back into the room, laid her down on the floor and proceeded to take the pulse in the right wrist. For some fifteen minutes or so she made no replies to tender enquiries by Mrs. de Crespigny, who gently stroked her face. She then began spitting what I took to be blood, and as she soon used up a handkerchief, I sent for a pillow and a bowl to make her more comfortable. After this had gone on for some time longer, I thought I should like another medical man to see the case. Luckily a medical man was in the waiting group and he kindly came in and felt the pulse in the left wrist. After some more delay, the Medium began to speak, sat up and at once said she would have to wash out her mouth. Mrs. de Crespigny accompanied her upstairs to the lavatory.

On the floor where she had been lying, I noticed two rose-buds without stems and a rose-leaf. On returning from upstairs, the Medium at her *own* (not our) request insisted on going on with the seance and produced flowers as usual.

This, then, is exactly what happened and has been systematically misrepresented by the Flower Medium as "rough" or "injudicious" handling. I quote from a private letter to me by the doctor who helped me that night: "You were most gentle and considerate in your management of Miss Lewis."

Next, in regard to the "psychic burns." No burns were apparent that evening, so that the effects of the "awful treatment" must have been delayed by many hours or even days; for, five days later, I was asked to go to the British College to see the remains of burns

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THE QUEST

ARE YOU WELL-INFORMED ON PSYCHIC MATTERS?

If you are, you will like to meet and converse with others equally or less well-informed: in the one case for interesting discussion or argument; in the other case to lend a guiding hand to enquirers.

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FAIRIES AND ANTHROPOLOGISTS

By QUENTIN C. A. CRAUFURD

THE Universe, as it is being gradually disclosed to our senses through the use of scientific methods, grows larger. Microscope and telescope led the way; then came spectrum-analysis and electricity, gradually encroaching upon the void and finding energy and occupied regions of space where it had seemed obvious that emptiness reigned.

That is the position in which scientific workers find themselves at present. Science is a comparatively modern system of thought. Science is now beginning to flirt with the idea of endowing its mechanical Universe with "life."

Sir Oliver Lodge has presented us with a convenient framework under the respectable name of a "Spiritual Hypothesis." Briefly, what he has given us is a sort of garden enriched with scientific soil. It is for us to see whether we can grow in it something rather better than weeds.

Now, let us see what the Anthropologist has given us. He has attempted to clear some of the difficult ground surrounding the origin of man, and he has come up against a "missing link." He is rather in the position of a man who has been called upon to trace the foundations of some ancient house with the injunction that he must find a kind of house which built itself. There is no real reason why life should not have trickled into material out of the vast universe. We know now, after considerable research, that no real reason exists.

Why life should have seized upon carbon, oxygen and hydrogen as essential bricks and mortar wherewith to build its temporary house, is another matter; it may be that at lower temperature and under rather modified conditions, that particular combination of material will be no longer suitable.

Let us take a journey into the past.

Life, we are informed, probably began to appear on this little speck of dust about the beginning of the early Paleozoic Age. It found its possibilities in specks of jelly-like substance.

Now, what do we mean when we imagine that "life began to appear"? We are invited to believe that for eight million years this world continued to circle round a central furnace, from which it was torn off by accident, before certain indefinite structures began to flirt with something called "life."

Surely that, though fashionable at the moment, is a very ridiculous type of thought.

Here are the figures: eight million years of senseless time-wasting, and at the end of it a mere flash of life.

Figures bring no picture of the assertion, but it amounts to this. Supposing a musician spent his life composing harmony out of the void and one little insect (hearing the sound of a single note for the mere fraction of a second) endeavoured to understand it as intelligence, he might build up a theory to prove that all time was concentrated on the production of an instantaneous note. Since it was flattering to his brother-insects, they might easily believe it, but of harmony they would be quite ignorant.

If we are to allow that some sort of harmony may exist, we have to believe that musicians may exist.

I do not say one musician, for our musician owes his particular skill to inspiration from a universe without; some divine voice.

Now, let us come back to Anthropology; it seeks to find a common ancestor in the brute.

What it does find is a miracle! True man, possessing some idea of art, suddenly appears. There is no reason for this, no missing link; and the alternative suggestion may be put forward that, of all the animals capable of receiving inspirational-thought, man won

the race and got into some sort of tune with the universe without.

The suggestion is found in our Bible in words not far different from this. The Sons of the Gods saw the children of men and tried to mix the race. That is not scientific; it is poetic though. It is an attempt to visualise the miracle of man the animal, allied to the race of the gods.

The same idea is at the back of all religion—an attempt to get over the difficult problem of inspiration from without. Fairies, elves, djins and all kinds of little half-human and elusive beings fill the consciousness of men who have to live in the wild by means of their wits.

So we come to be faced with this suggestion: During all those countless ages of time, fairyland (a world unsuitable for dense material beings, yet none the less a phase of our present world) existed.

We, some of the denser savages of the universe, enjoy our period as if we were amphibious descendants of the fairy race, a period all too short reckoned as human life; but destined to return, after our short immersion, with its experiences of pain, remorse and will, as "gods."

Meanwhile, we leave our seal upon the earth. We teach the animal something of kindness and toleration; we teach it self-control and we awaken in it that miracle above all others, self-sacrificing charity.

We are not doing these things in one magnificent flash; we have to reach the stage when we are tolerant among ourselves and war shall cease; but still, our time on earth as "man" has been short.

A few thousand years is nothing to the age since reptiles ruled the earth and had their tens of million years—as little as one day to, say, a thousand years; a single note of a grand symphony.

There are certain little creatures who come to consciousness within the walls of a nut. They are, we know, destined for a further period of life outside the nut, but while they live within they may dream, yet can have no possible conception of the fairy world of sun and air which lies without the nut. Yet these creatures owe their life to parents who pushed eggs down into the nut and then flew away on gauzy wings. One wonders: do these little maggots have their own particular type of anthropology? Do they expect to find, in the previous history of their temporary home, evidence that will show their little nut to be the one great accident which held the secret of life?

If they do, are they not worthy of matching their wit with the conclusions of certain great astronomers?

WHAT HAD THE SWANS TO DO WITH IT?

Miss Mary Clare's (of theatrical fame) loss of her husband, Lt. Lionel Mawhood, has led to curious disclosures by a friend. Quoted in *The Evening News* (August 20th) the friend says:

"Mary has often related how she had been turned down for two film parts in 1930, and had not enough money to buy a cup of tea when she met some people in the West End who claimed to have connections with the spirit world.

"They told her that they would send two guides to look after her house. Later that day, while she was still in the West End, she was called to the telephone by her husband, who told her that she had got one of the film engagements and that two swans had been flying round the house. The next morning she got the second film job.

"Presents from friends and cash began to arrive, and from that time her luck turned! The swans continued to appear every time she was about to hear some good news."

THE COMPANY OF ANGELS

Review by H. F. PREVOST BATTERSBY

OUR sources of information about the Angelic Host have been confusing. A great deal of Bible history is built on Angel information in one form or another, and the confusion is increased by an uncertainty, almost throughout, as to their standing.

Their appearances are indifferently described as divine, human, or angelic. They may begin as one and end as another; they may be, also indifferently, singular or plural. Their most frequent definition is expressed by the word *Mal'akh*, messenger of Jehovah.

The Messenger calls, invisibly, out of heaven to Hagar; appears in triple form to Abraham; wrestles all night with Jacob; speaks to Moses from a burning bush; leads the Israelites in a pillar of cloud and fire.

There is no sense of personality, no individuality of character, no mention of a name, merely a messenger; who is as likely to be mistaken for a man as for a God.

It was once vehemently debated between Jews and Christians, that the Second Person of the Trinity is always indicated by "the Angel of the Lord" as distinguished from created angels—the "Sons of God" (*Bnê Elohim*).

The insistence on a quite ordinary human shape, of course eliminates the painter's feathery embellishments, and its ethereal disappearances suggest the materialised body known to us to-day; indeed, it was often only this disappearance which proclaimed the visitor's unhuman character.

Then there is the Angel only visible to clairvoyant sight, as Balaam's interceptor, and the hosts revealed to Elisha's servant.

ANGELIC PRINCES

The book of Daniel introduces us to angelic Princes in charge of countries; and names them, Michael and Gabriel; to whom are added, elsewhere, Raphael, Phanuel, Uriel and others.

The New Testament is no less confusing. Gabriel reappears, but otherwise the same anonymity and generally unhelpful character is preserved. Their appearance is human, their raiment white and luminous; there is more than a suggestion of angelic guardianship.

St. Paul seems conscious not only of the part played by angels in the past of his people, but of their employment as cosmic forces.

But angels only came into their own with ecclesiastical construction; from Alexandrian reverie, Gnostic speculation, a doctrine of creation by angels, and their division into good and evil. "A chorus of unembodied souls," Philo called them. Theories arose as to their bodies and their birthday; and later came the construction of an angelic hierarchy, which had such an influence on mediaeval theology, and, despite St. Paul and Augustine, their elevation as objects of worship.

And now here is Mr. Geoffrey Hodson, who seems able to speak about them with a familiarity and understanding unimagined even by the Fathers of the Church.

He tells us that "an angel is not a deceased human being, but is a nature spirit which has attained to self-conscious individual existence," and that these nature spirits "belong to a great evolutionary life-wave which is occupying this planet and solar system side by side with that to which humanity belongs . . . They are here and all about us, but out of our perspective. They are bodily material beings, but their bodies are super-physical and therefore emit light, the frequency of which is beyond the physically visible spectrum."

It is rather surprising to learn that creatures of such humble origin—gnomes, sylphs, nereids and salamanders,

should have risen to jobs of such importance, as "the production and evolution of form throughout the whole cosmos," including all the processes of birth, the whole work of healing, the advancement of agriculture, and contrivance of climate.

Said an angel teacher: "When you cease to live so that you create them, storms and cataclysms, gales and hurricanes will disappear."

Without venturing to object to such a statement, one would like to know why Nature's convulsions are not more evenly distributed among the people who appear to have deserved them most. Europe, especially at the moment, seems ripe for a little more angelic inclemency.

"In olden days," we are told, "when an ancient race was born and reached its prime, angels walked with men. When national decay set in, spiritual darkness fell upon the race, men knew us not and we perforce withdrew."

But why, in spite of angelic communion, does national decay set in? "Such," we are told, "is the cyclic law," but that merely substitutes one incomprehensible for another.

THE ANGELS' TEACHING

The teaching of the angels is altogether admirable. "The cause of all your suffering lies deep *within* yourselves; yourselves, your thoughts, your feelings, and your actions alone produce disease . . . there is but one cure, one sovereign remedy . . . it is that you should realise that Life is one, and live in the light of that essential truth . . . When war, oppression, exploitation, cruelty and selfishness cease upon earth, disease will disappear within one generation, and not before."

"The angels represent the power, the life, and the light of the One Supreme Source of power, life and light throughout the universe." Was that, as Ritschl has suggested, what Paul meant by "the elements of the world?"

We are told that the aeroplane will prove an obstacle to man's realisation of his own innate powers of flight; yet, it is foretold that he will one day fly, unaided and alone, with a swift perfection which will rival the angels' flight.

"The soul of man is lighter than the air and forms a vehicle in which he may safely travel from place to place upon the planet, and eventually from globe to globe."

The instructions given for such an achievement are not very helpful. He must turn his mind away from his body; he must discover and investigate the modes of ingress and egress to and from his body; he must discern the functions of the pituitary and pineal glands, and of the spleen and spinal cord, their functions in sleep, in trance and in death. Rays are to be discovered which render any organ luminous on which they fall.

And these are but superficial matters. Meditation, an austere and ascetic mode of life, a study of the Ancient Wisdom, and much else is required. And yet men get out of their bodies, even unaware of these preliminaries, or the need of a vegetarian diet; and others, who seem to make trial of them all, remain immovably moored to the flesh. Why is it?

We are told that men must study force instead of matter, the nature of vitality and of solar and planetary energies, and that conscious inspiration awaits the scientist who will provide the conditions and opportunities which such inspiration demands.

A god of Ancient Greece tells us that in those days men, living close to Nature, were in touch with dryads, naiads, nereids, wood-nymphs and fauns, and that undesirable relationships were actually established between a certain order of nature spirits and men,

The Coming of the Angels, by Geoffrey Hodson.
London, Rider and Co., 1935, 3/6.

(Continued at foot of next column).

TAKEN BY THE DEVIL

ANCIENT STORIES OF WITCHES AND THEIR ADVENTURES

IT is no use sending someone "to the Devil," as the kind advice is never accepted. Does this specimen of fellow-feeling spring from some dark tradition? Has anyone ever been taken by the Devil?

Since the dawn of history, there are records of prophets "taken up" by the Spirit of the Lord, of heretics wafted away by demons, of people kidnapped by fairies, of witches whisked off by his Satanic Majesty, and of Mediums transported by the spirits of the dead. In the dark ages of mediæval ignorance, the Devil held an undisputed sway.

Aubrey, in *Miscellanea*, notes that a gentleman of his acquaintance was in Portugal in 1655 "when one was burned by the Inquisition for being brought thither from Goa in East India, in the air, in an incredibly short time." Cotton Mather quotes many instances in *The Wonders of the Invisible World*. "Yea, they sometimes drag the poor people out of their chambers, and carry them over trees and hills, for divers miles together." Unless the subject of such experience could make a witch responsible for it, he ran the risk of being burned himself.

The idea of "Witch Sabbath" might have arisen from cases of simultaneous transportation. The "witch ointment" was probably a later development of a Devil-obsessed age. No one will now believe that it was the cause of actual aerial journeys. But it is easy to see why the witches themselves should swear by it if occasionally, while in trance, they had the genuine experience.

CARRIED BODILY AWAY

Dr. John Pordage, a 17th Century physician at

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in consequence of which materialisation was forbidden to the angel evolution.

To this communion much of the beauty of the Grecian race and its art was due.

"In later days the vision was lost," but we are not told why. Even original sin does not explain such lapses. But the ancient gods are again drawing near, and are trying to awaken the memory of those happy days in the reincarnate souls of Grecian men, though the appeal is now to their minds instead of to their emotions.

The Daniel reference to national Princes is confirmed in a chapter describing the ruling Angels of various peoples.

Despite John Ruskin, we appear still to have St. George, though it is not quite clear if a Patron Saint can be an Angel. He works through the King and the Prime Minister, and we can well imagine, judging by results, that his task has lately been one of extreme difficulty, especially as he also seeks to direct the consciousness of the nation away from an almost exclusively commercial ideal towards national and international idealism.

Scotland, Wales and the Isle of Man also have their national Angels, the latter "a god of majestic appearance and mighty power"; and there is a still more mighty being in Ireland.

It is impossible in a short space even to indicate the marvels of Angelic communication which must be now to Mr. Hodson almost a commonplace.

But such books leave the ordinary man with a disgruntled sense of missing so much that matters in a world he had thought almost overloaded with beauty.

His vision stops short at perishable substance, his ears can only discern ephemeral sounds, though the hills may be wreathed with horses and chariots of fire, and the air vibrant with the singing of the Sons of God.

Bradfield, Berks, later a leading member of the Philadelphian Society, positively affirmed:

"If you think it impossible that the witches are bodily carried away and made to fly over houses and spires through the air in a very short space of time, you may attribute your opinion to your own ignorance; because you do not know the nature of the Devil and the power of evil spirits. But whether you doubt it or not, it is nevertheless true that the witch is transported through the air in her corporeal body and clothing not merely as a spirit, leaving the physical body behind. Such things are not fantasies or dreams, but a transfer by magical power."

The statement would rightly provoke a smile, but for two facts: (1) Pordage did not regard the Devil as a personality but as a principle of evil, (2) He himself was a Medium, the subject of strange visitations, and was ejected from his living on charges of heresy and of holding converse with angels and spirits. So he knew of spirits and of their strange inter-action with the material plane from trying personal experiences.

How spirits could whisk away a human body, of that we know nothing. Levitation is sometimes effected by semi-materialised forms. Damodar Ketkar, the Poltergeist-ridden Indian boy (See *Encyclopædia of Psychic Science*, p. 292) was seen to arrive in a posture which suggested physical carrying. But that would not explain the instantaneity of the experience and the penetration of matter.

At any rate, the Devil is now left out of the picture. He made his last bow about a hundred years ago. According to the Rev. F. G. Lee (*Glimpses of the Supernatural*, Chapt. x.):

"In the year 1829, certain daring members of Oxford University formed a secret club called the 'Hell-Fire Club,' which met twice a week at Brasenose College. Those who belonged to this Club vied with each other in rampant blasphemy and sceptical daring; and though the authorities were partially aware of what was going on, they were said to be unable to interfere.

"One evening, one of the Fellows of Brasenose was returning home, when, as he approached the College, he saw a tall man apparently draped in a long cloak, and as he imagined, helping to assist someone to get out of the window. The window—a narrow one, protected both by horizontal as well as perpendicular stanchions—belonged to the rooms of a leading member of the Hell-Fire Club. Being one of the authorities of the College, he instinctively rushed forward to detect what he imagined to be the perpetration of a distinct breach of the rules, when a thrill of horror seized him in a moment, and he felt all at once convinced that it was no human being at whom, appalled and fear-stricken, he looked. As he rushed past he saw the owner of the rooms, as he conceived, being forcibly and strugglingly dragged between the iron stanchions. The form, the features, horribly distorted and stamped with a look of indescribable agony, were vividly before him; and the tall figure seemed to hold the frantic struggler in a strong grasp.

"Just then there rose a cry from the members of the Club rushing out from the room where it was held. It appears that in the middle of a violent speech, as profane as it was blasphemous, the owner of the room had suddenly broken a blood vessel and was then lying dead upon the floor. It is reported that the club in question never met again."

A weird story this. We leave it to our readers' imagination how far the account should be credited as a record of fact.

N.F.

The Caravan Crusade for the propagation of Spiritualism, planned by Mrs. St. Clair Stobart, began this week with meetings at Bedford, Loddington and Caldecott.

VOICE AND TRANCE PHENOMENA

A DESCRIPTION OF THE METHODS USED FROM THE "OTHER SIDE"

By T. A. R. PURCHAS, Johannesburg, South Africa.

SOME introductory explanations may help to make the descriptive matter which follows more easily comprehensible—and acceptable—to readers interested in this most intimate and realistic form of communion between the two worlds of the flesh and the spirit.

The lady referred to throughout as "E." is well-known, by repute, to the Editor of *LIGHT*, so the withholding of her name and personal status should not be allowed to derogate from the value of her work as an exceptionally reliable Medium for the transmission of spirit messages.

It was my privilege to carry on psychic work jointly with her for several years during her residence in Johannesburg; and, since her change of residence to a place some hundreds of miles away, she has carried on her work entirely alone, but is still able to make effective contact with those in the spirit world who desire to send messages to me.

The only difference in the method of communication is that such communicators now have to use her hand to write to me, whereas when we were working together they could use her vocal organs, and carry on, *viva voce*, long conversations with me. Not infrequently these conversations lasted unbrokenly for an hour or more.

I had expressed a desire that some details might be given to me concerning the manner in which the direct voice had been produced at our sittings, when those conversations took place to which I have just made reference. At a solo sitting by "E." on June 30th last, the message which follows was written through E's hand. It comes from a relative of mine in the spirit world with whom I have had long and intimate contact, the results of which have been of such highly evidential value as to leave no possible room for doubt in my mind as to the identity of the communicator.

VOICE PRODUCTION

After an opening paragraph of a purely personal nature, with which possibly readers would have no concern, what follows was written through the hand of "E." on the evening of June 30th last:

"Now I propose to write a sort of report upon our methods of voice production.

"Of our ways of using a trumpet, you do not need an explanation in detail. You know that we build up an ectoplasmic mouth-piece at our end of the work—ectoplasm being drawn from the Medium who is in trance, and ectoplasmic *power* from suitable persons among the sitters. By this I mean that while *much* is taken—for the time being—from the Medium, each sitter who is favoured with a spoken message is also utilised for our purpose. From him—or her—fine filaments of ectoplasm are drawn which touch the open end of the trumpet for just so long as the conversation with each one lasts. That, in very brief form, tells you what little you do not already know of 'trumpet work.'

[I may comment here on what is written in the immediately preceding lines. I have had some years of experience of "trumpet work" as an active member of a Direct Voice Circle here, in which all voices came through the trumpet; but I did not know of the unconscious part in the process played by recipients of messages, as described here.—T.A.R.P.]

TRANCE MESSAGES

"Now for the *spoken* message through a Medium who is *not* in trance.

"There are, probably, different methods used by different groups of spirit communicators; I write of the way in which *we* work. Our group has in it many more

spirits than you have been told of, as we—and they—are working for others as well as you and "E." Before we begin a sitting at which we intend to *speak*—using the Medium's vocal chords—we prepare ourselves carefully. There is no ectoplasmic mould in this case; the would-be speaker, side by side with the guide of the Medium, stands at her back (I say 'her' because I am writing of 'E.' as the Medium). Her guide takes control of that part of her brain which controls the speech-organs, and is able to remove—or increase—this control as he chooses. *You* know well how swiftly 'E.'s' own voice can answer us, and how swiftly, also, the controls are again able to use the voice."

[Commenting on what is told in that last sentence, it may at once be said that this quick interchange of voices is the remarkable feature of the work here described. The Medium ("E.") being in possession—invariably—of full physical consciousness during the proceedings described, is aware of everything said by her vocal organs while they are under control by the spirit speaker, and—as I have seen many times—can break that control and speak for herself, *instantly*, if occasion arises for her to desire to do so. For example, the communicating spirit is carrying on a conversation with me, but happens to make a remark which calls for an interjection from the Medium herself. At once, "E." breaks in with what she wishes to say, and quick interchanges take place between Medium and spirit communicator in which I may have no concern. As the passive listener I have found these interjected exchanges remarkably interesting in view of the truly startling difference between the *timbre* of the two voices. The spirit whose message is being given here has an exceedingly quiet voice of soprano quality, while the voice of the Medium is a robust contralto—a greater difference than is shown between these two female voices is hardly conceivable! The interchanges are fully as rapid—and as natural—as could possibly be the case between two speakers, both "in the flesh."—T.A.R.P.]

"The communicating spirit then concentrates on the vocal organs of the Medium, and, by a process which I cannot describe, obtains temporary and partial control. That which is the essential point is the position of the speaker behind the Medium; the speaker's mouth must be exactly behind the Medium's head, so that entry is made by the space at the base of the skull."

At this stage the Medium, who was writing, instinctively raised her disengaged left hand and "touched the spot." The communicator at once wrote: "Yes, E., you have touched the right part."

"Most of us find a slight difficulty in the beginning, but it is really far easier than speech with a trumpet—and pleasanter! For myself, there is a certain repugnance to using a trumpet; but the human voice is delightful. Now, my dear Tom, I hope I have made myself clear—I am asking 'E.' to read aloud what has been written, as I want to ensure accuracy."

The reading took place as requested, and no alteration was made in the text.

The ceremonial opening of the new premises of the Reading Psychic College took place yesterday, August 28th, at 3.30 p.m. The opening address was delivered by Mr. Ernest W. Oaten. There was a large attendance from other towns.

Bulletin I. of the International Institute for Psychical Research is now in our hands. It is a nicely printed booklet of 44 pages, quarto-size, entitled *Historic Poltergeists*, by Hereward Carrington, Ph.D., and *The Saragossa Ghost*, by Nandor Fodor, LL.D., published (for non-members) at 2/6.

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).

BEHIND TIME

Sir,—Dr. Hyslop states (LIGHT, August 15th), that premonitions and predictions cannot be explained by any form of telepathy.

As it is obviously impossible to have "peeps" into the future (yet I am constantly having them, and have had them all my life), it would appear that this mystery is bound up with *time*.

I have given a great deal of thought to this matter, and am beginning to wonder whether it is not a problem that should be submitted to Professor Einstein, as he alone would be likely to solve it.

Can it be that the human mind becomes conscious of events, etc., hours, days, or even months after they have taken place; that we live "behind time" so to speak, and that some human beings whose make-up is slightly different from the usual, catch up with *time* for a moment now and then; that this "catching up" is thought to be "seeing into the future," and would also account for premonitions, etc.?

I would be most interested to hear the views of other readers of LIGHT on this subject.

"Portelet," Prestwood, ZELMA BRAMLEY-MOORE.
Gt. Missenden, Bucks.

THE CHURCHES AND SPIRITUALISM

Sir,—Mrs. Stobart's article in LIGHT, 15th August, is a clever masterpiece matching some of the best from counsels for the defence, and her brief is in favour of the Church (doubtless Anglican). But what of the other side? If one might offer a deduction based on history, it would be that if Mrs. St. Clair Stobart's contentions were accomplished, Spiritualism would fare as did original Christianity at Nicaea and at the hand of Constantine, with the added elaborations since to now.

The Church, or Churches, are human institutions run by humans, showing all the vagaries of human mentality, sophistry and expediency, and possibly prejudice. Spiritualism, since its modern advent in '48, has been run by spirits by the aid of human agents, but with no authoritative human dominance such as Bishops and Clergy, but, one would submit, if the Church, or Churches, with their graded dignitaries, etc., held the helm, history would be repeated and Spiritualism degenerate into one of the warring religions.

No need to stress the fate of what was originally Christianity and what it has become, one has but to run and read.

No, let the Church and Churches work out their own salvation, if they can, and Spiritualism keep in the hands of the divine mentors, the spirits; and, as the spirits have overcome practically all deterrents, there is more than a prospect of the desired end, certainty.

W. COOMBE AUSTIN.

ABSORB OR MONOPOLISE?

Sir,—Surely the distinction between "absorb" and "monopolise" is not so "subtle" as Mr. J. M. McLintock would make out. A piece of blotting paper six inches square might absorb water till it was completely saturated, yet it would not have *monopolised* all the water in the world. A man might drink beer till his system had *absorbed* as much as it could possibly hold; but there would still be enough beer left to go round.

Let the Churches *absorb* Spiritualism till every separate congregation has its quota of Mediums and its regular séances and displays of clairvoyance. That

will not prevent Spiritualists who prefer to remain outside the Churches from continuing, as at present, to have their own separate associations and their private circles. No one is going to compel Mr. McLintock to attend a Christian church in order to receive messages from the other side, or to hear other people receiving them.

C.F.

IS LIFE OF NOTHING WORTH?

Sir,—Spiritualists should be united in the denunciation of war; knowing that life does not end all, and that this earthly existence has a mission, a purpose and a aim in connection with the infinite Cosmos, out of which we have all been born.

In the light of modern warfare, one might certainly imagine that the homicidal ending of human life has no more significance than the shooting of pheasants or the destruction of pestering rodents. Surely this is a blatant form of atheism, or a profane insult to The Great Arbiter of Life and Death.

War ruthlessly tramples upon all the orthodox creeds and dogmas of the Christian Churches, and leaves them bereft of every moral standard and spiritual ideal. What we are doing in war, is not only to destroy human bodies, but that which lies within them: noble hearts that might have lived to do noble things, and rendered useful service to their fellow-men. Yes, and there are those evil hearts that might have turned to good, and sought the path of virtue.

This tampering with human life is a fearful thing; and not only a blasphemy against ourselves, but also against the One who reigneth over all. If our lives are of nothing worth except to become the sport of a bursting shell, then the implication is that they never were of any value to us at all. So we have been living in a land of empty dreams.

Let Spiritualism speak out . . . so that the world shall hear!

Ashford Avenue,
Hornsey, N.8.

HENRY HAMMOND.

TO AVERT WAR

Sir,—Many of the liberty-loving British race must have admired the stand taken by the valiant little nation, Abyssinia, and also her simple faith in God's power to protect her.

Seldom has history presented so clear an issue of faith in God versus faith in armaments.

I have reason for stating that the higher spiritual forces are doing their utmost to avert war.

May I suggest, therefore, that those of us who desire peace, and who possess a similar faith in God, should throw the whole of this psychic force into the scale to help Abyssinia.

252 Hornby Road,
Blackpool.

FREDERIC H. WOOD.

THE BISHOP'S ADVICE

The Bishop of Winchester (Dr. Garbett) who recently criticised Spiritualism, has received many letters on the subject, and in the *Diocesan Chronicle* he gives the same advice to correspondents.

"Don't write an abusive letter," he urges. "It lacks imagination to call a bishop 'an obscurantist,' or 'totally ignorant,' or 'unspiritual,' or 'a blind leader of the blind.' He is so accustomed to these charges that they have not the slightest effect upon him.

"Don't post at once a letter written in anger.

"Don't write anonymously. The writer of an unsigned letter is usually a coward.

"Don't write unless you have something really worth saying. It is not worth while saying you are 'amazed,' 'indignant,' or 'deeply pained.'

"Don't assume your letter will be read because it is marked 'Confidential.' Experience shows that many letters marked 'Confidential' and sent registered are anonymous and abusive."

Light

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

As We See It

AUTHENTICATED "GHOST" STORIES

ONE of the earliest (and still one of the most useful) of the books issued under the auspices of the Society for Psychical Research was *Phantasms of the Living*. In it there was gathered records of authenticated cases of the "double" (or astral body) of living people being seen apart from the physical body; and with it a beginning was made of the study of phenomena which provide definite evidence for the oft-repeated but only dimly understood assertion that "Man is a Spirit."

The Materialist objection to Survival, put crudely, is that it is impossible, as there is nothing in man that can survive—thought and consciousness and all they imply being simply by-products of the chemical action and re-action which accompany life. This objection is effectively met when it is shown that the consciousness of man can function at a distance from the physical body, and that sometimes this functioning is accompanied by the visible presence of the "double." Much additional evidence has been gathered since *Phantasms of the Living* was first issued, and a good purpose would be served if it could be collected, sifted and published in a form which would make it readily available for all who are or should be interested—and particularly for psychologists, whose study of Mind would be revolutionised could they once grasp the fact that Mind is not a by-product of matter.

And now comes the welcome news that a companion volume to *Phantasms of the Living* is being prepared for publication by Sir Ernest Bennett, M.P. (Assistant Postmaster-General), a Member of the Council of the S.P.R. It will be entitled *Phantasms of the Dead*, and will contain authenticated stories sent to Sir Ernest following his memorable broadcast talk on "Ghosts and Haunted Houses." Details of some of these stories were given by Sir Ernest in a lecture at the L.S.A., and a few interesting samples were published in the *Sunday Express* (August 25th), with a request by Sir Ernest that "additional cases of similar character and evidential value" should be sent to him.

With the publication of this promised volume, another step will be taken in the slow process of convincing the reading public that "ghosts" are not always products of a disordered imagination, but that they are sometimes objective proofs of the personal survival of human beings which Spiritualism proclaims as a scientifically established fact. Scientists also should be interested, for Sir Ernest states that the stories have "all been authenticated to meet the scientific requirements."

REVIVAL OF THE ART OF HEALING

By F. S. OAKESHOTT

WITH one sentiment at least, in Dr. Worth's letter of the 25th July, all readers of LIGHT will be in complete accord. "What a lot we have to learn!" he says, and all genuine spiritual healers are with him there.

Nevertheless, something is known, and in this age of investigation and first-hand knowledge anyone interested can readily satisfy himself that in this matter "Truth needs no defender, only an investigator."

Such organisations as the Guild of S. Raphael, The Guild of Health, The Healing Fellowship, and the L.S.A. Healing Group (to mention only four societies well known to the writer) provide ample proof (which is available to enquirers) of cures effected by means other than those included in general medical practice. It can be definitely stated therefore, that cures by spiritual healing are effected.

Further, all accept the fact of the limitations of vision and hearing under which we all labour. Nowadays no one questions the existence of vibrations which may become manifest but which are normally beyond the range of our senses. Increasing knowledge of photography, wireless, television, electricity and magnetism have taught us that. So when such an authority as Sir Oliver Lodge says: "Atoms of matter are never in contact; there is always a sort of elastic cushion of ether that keeps them apart," one sees the possibility at least of a so-called etheric body so completely interpenetrating the physical body as to form a complete counterpart of it.

When again he further states that "the ether is a permanent vehicle probably adapted to the utilisation of something still more beyond our senses than itself . . . It is the transmitter of every kind of force. It is the vehicle of both matter and spirit," the likelihood seems no longer remote that some force "beyond our senses" may be able, under certain conditions, to use the physical body of one person and his hands as a natural channel through which the ether, and thus the physical atoms of another body may be directly affected.

Is it impossible that as a glass can focus the diffused rays of the sun to a point of great heat, so some people may be able to contact this hidden force and concentrate it upon a patient with beneficial results?

Some accept the idea that "all the cells in the body have their centre, their mind; the grey matter of the brain is not the only centre . . . of mind. When ruled by the Christ-mind they are flooded by the great intelligence in every part, each doing its work perfectly." This is healing.

Others hold that the power contacted by the healer and concentrated by his thought is manipulated for the patient's benefit by definite but invisible entities.

Most healers, lacking as they do clairvoyant powers, can only say like the blind man of old: "This one thing I know. Whereas he was sick, now he is healed."

I would state categorically that it is not necessary to "rub" the patient as Dr. Worth suggests, as the force transmitted by the healer seems to be of the nature of rays passing from the fingers and penetrating as readily the etheric of clothing as that of the body itself.

It is not at all surprising that anyone seeing treatment of this kind should imagine the healer to be as one that beateth the air. It is exactly the apparent improbability of any helpful effect, coupled with a quite unexpected and amazing result, that led the present writer to investigate and eventually practise this form of spiritual healing.

Might not the threat: "Until you have found a cure for your various illnesses you must die before your time," rather read: "All diseases are due to wrong ways of living. Learn to avoid what is harmful and you will have no diseases to cure?"

LOOKING ROUND THE WORLD

THE IMMORTAL GARDEN

OF particular interest to readers of *LIGHT* should be the announcement that one of the events of the London West End theatre autumn season will be the promised revival of H. C. G. Stevens' play of the "crossing-over," "Immortal Garden," which was first seen last October at the Shilling Theatre, Fulham, where it ran very successfully for its scheduled week, and then at the Whitehall Theatre, where its run was very short.

Its withdrawal from the Whitehall came as a great surprise, for the play had an extremely encouraging Press, and the question of its revival was immediately discussed—but shelved until now because of such "seasons" as the Royal Wedding and the Silver Jubilee, not regarded as suitable for a play of its special kind, and, later, because of the heat wave and the "slump" in theatre-going generally.

SUBJECT OF SERMONS

Meanwhile, however, the play has been very "active" in other directions. Its prologue has been broadcast to all zones of the British Empire; the entire play was heard on Midland Regional for an hour and a half on a Sunday evening in June; it was notably successful as the Holy Week "attraction" at both the Margate and Worthing Repertory Theatres, and was made the subject of Church sermons in both towns; and arrangements were completed for its production at three other repertory theatres (Hull, Bristol and Southampton) and by the Stockport Garrick Society (probably the best known amateur organisation in the country) during Armistice Week, and by the Sheffield and Northampton Repertory Theatres later.

In the forthcoming West End revival, several of the original cast will, it is expected, be available, headed by Mr. C. V. France, the septuagenarian actor who, as was generally recognised, made, in his rôle of the lonely old clairvoyant General who possesses the garden that gives the play its name, one of the biggest successes of his long and most distinguished stage career.

FLOATING PIANOS

There was a clash between two correspondents in the *Leicester Daily Mercury* (August 17th and 19th) over a claim made on a Leicester Spiritualist platform that a grand piano, by spiritual agency, could be elevated above the heads of people. A challenge was issued by "Acid Test," and was declined by A.E.B., because he "never heard anyone say that spirits have lifted a piano." Well, whether the agency was spiritual or not, there should be no dispute about the claim. On p. 253 in the *Encyclopaedia of Psychic Science* a number of cases are referred to in which heavy tables and pianos were lifted. Some of these testimonies cannot be easily disregarded. Prof. Thury, for instance, in his *Les Tables Tournantes* describes the levitation of two pianos in the presence of an eleven years old child. In D. D. Home's presence the feat was observed by the Master of Lindsay, and Dr. Ashburner thus described his observations with Foster:

"Mr. Foster, who is possessed of a fine voice, was accompanying himself while he sang. Both feet were on the pedals, when the pianoforte rose into the air and was gracefully swung in the air from side to side for at least five or six minutes. During this time the castors were about at the height of a foot from the carpet."

Of course, "Acid Test" would not understand that such phenomena are exceptional in the careers of exceptional Mediums, and the investigator who observes it once in a lifetime can call himself fortunate indeed.

PSYCHIC TREASURES

NO man testified to more astonishing spiritualistic phenomena than Archdeacon Colley. His account of the materialisations, which he witnessed with F. W. Monck, stands unique. He had the courage to stand up for his convictions and lectured on his startling experiences before the Weymouth Church Congress in 1905. The lecture was reprinted in Professor Henslow's *Proof of the Truths of Spiritualism*. But that book has long been out of print. It is, therefore, welcome news to know that Major C. C. Colley, of Chestnut Bank, Bank Lane, Kingston-on-Thames, the late Archdeacon's son, discovered a number of copies of this lecture, in pamphlet form, amongst his father's assets, and many other interesting papers, which Spiritualist societies and collectors would treasure. He found a large number of Archdeacon Colley's excellent sermons on Spiritualism neatly bound. These sermons are the result of long-meditated convictions, and of particular value now when a new attempt is being made to bring Spiritualism into the Church. Then there are the original psychic plates and lantern slides, numbering about 200, which Archdeacon Colley collected, many of them famous in the literature of spirit photography. We understand that Major Colley is willing to donate some of them to societies on application. It was Archdeacon Colley who discovered Hope, and it was his gift-camera which Hope used throughout his psychic career. For a psychic museum, here would be a unique chance of acquiring irreplaceable historic treasures.

THE OSLO CONGRESS

The Fifth International Psychical Research Congress is now in session in Oslo. It was opened last Sunday night (August 25th), and will last until the end of the week (August 30th). Representatives were sent from England by the S.P.R. and by the International Institute. The latter is represented by Dr. Nandor Fodor, who is to deliver a lantern lecture on the Physical Aspects of a Case of Transfiguration Mediumship. He will also show 400 feet of infra-red film showing Mrs. Bullock's transfigurations.

HOW TO TEST APPARITIONS

The great question when an apparition is seen is whether it is objective, something standing in space, or subjective, *i.e.*, a mental impression conveyed by the optic nerve from the visual centre of the brain to the retina and thus exteriorised by habit. Of course, the question is easy to settle if the apparition actually interacts with material objects. As Andrew Lang says in *Cock Lane and Common Sense*: "Hallucinations cannot draw curtains or open doors, or pick up boots, or tuck in bedclothes, or cause thumps." If, however, the apparition does neither of these things, and you cannot test its solidity otherwise, what are you to do? Apply the Brewster test. Sir David Brewster, in his *Letters on Natural Magic*, suggests a pressing of one of the eye-balls. If then the apparition is seen double, it is objective. If it remains single, it is subjective. By pressing the eyeball we disincorporate the two pictures formed by our eyes. No such coincidence can take place if the origin of the picture is solely in the brain.

DR. NANDOR FODOR

Desiring to devote his full time to the International Institute for Psychical Research, Dr. Nandor Fodor has resigned from his post as Assistant Editor to *LIGHT*, which he has held for two years. We are glad to state, however, that Dr. Fodor will remain a contributor to *LIGHT*, readers of which so much appreciate his valuable articles. The resignation takes effect on September 1st.

SPIRIT, SOUL AND BODY

AT the M.S.A. service at Queen's Hall, London, on Sunday evening, Mrs. Hewat McKenzie spoke to a large audience on "Spirit, Soul and Body."

Body and Soul were frequent words on our lips, she said, but New Testament writers referred to spirit, soul and body, and it was in this order that Spiritualists chose to study man. Confusion sometimes arose through the interchangeable use of the words spirit and soul set against the antithesis of the body. To the Spiritualist with his knowledge of psychic facts had been given the work of clarification of terms. All men are ignorant of the essential nature of spirit. A First Cause, God, a Breath, a Flaming Fire, a Wind, only hint at activity of a force, but do not reveal it. Yet the word spirit signifies to man his highest aspirations incorporating the idea of dynamic force, of wisdom, purity, strength. Personality as we understand it cannot be attached to the idea, and yet man shrinks from the thought of a blind impersonal force; we ascribe to it intelligence and wisdom, and trust the laws at work in the universe.

Our limited minds can study Spirit through its manifestations alone, in Nature and in the Body and Soul of all living creatures. But Nature, in spite of all that science has revealed, awes us by its often incalculable manifestations, and between man and the lower animal creation stands a great barrier, only partly broken in rare instances where communion with some of the higher animals has been established. And yet, according to the Master, the fall of a sparrow is noted, and science tells us that no lightest vibration goes unrecorded in the distant spaces, while a poet blames our own "estranged faces" for missing the interplay of created things in the universe.

Man arrogates to himself knowledge of his world through his consciousness. His body and brain, however, even in their magnificent co-ordination when in health, tell us nothing of how he thinks, or the nature of the life force which animates him. To-day the body is cared for, cleansed, exercised, dieted, as never before, an all-round gain; the brain is stimulated excessively, only a seeming gain, for in doing so we are erecting barriers against subtle intuitive powers which could help us, and opening the way to an invasion of neurotic diseases which are a menace to Western civilisation. The voice, the eye, the atmosphere of a person may pass on hints to us of a something more than flesh and blood can account for, but materialists, who acknowledge no survival, are still left desolate for the sound of a voice that is still.

We must seek further, and to me the unique contribution of Spiritualism to this generation is that it provides both facts and a philosophy which help to bridge the gap between spirit and body. This knowledge, hardly won, man can only secure to the race by continuous and individual vigilance. By some manipulation of the intangible ether the intelligence of spirit has secured a foothold in matter called etheric, has strengthened that hold and has moulded out of it life forms, according with some underlying idea hidden from us. The result of this operation we call the psyche, or soul. The vital energising part and idea are imperishable, the moulds enshrining this may change their appearance at advanced stages, but when contact is made with our physical matter they remain more or less stable and impress that form on the flesh. "The soul hath form and doth the body make" expresses the idea poetically. How this final contact is made is again a mystery, but that men can postulate questions regarding the process indicates that there is an answer to these in the universe.

The vital force and the intangible ether expands and fills the whole physical organism, like a yeast or ferment, and is invisible to the ordinary eye. The body may obscure all definite manifestations, but in all living creatures it works through the mind and emotions. The

function of religion is to tell us something of the soul; it is its lasting disgrace, that it has left us so ignorant. Primitive man understands more than civilised man, but for lack of brain development cannot pass his knowledge to others. Gleams have reached us from older civilisations, but the day has yet to come when man's brain will not obscure the functionings of the soul and its intuitive knowledge, but will assist us by wise analysis of the results.

It is because the soul cannot be completely obscured, but insists on spontaneous manifestation whenever conditions are provided, that we know anything about it. The first hints of spiritualistic activity were spontaneous apparitions which evaded all known natural laws, aroused the attention of Myers and Sidgwick and led to the founding of the Society for Psychical Research; voices which gave intelligent information and yet belonged to no living person; and the movement of material objects without contact which defied the law of gravitation, aroused attention; these were gifts freely offered to man, beckoning him on to further exploration, and made possible the study of the soul through modern mediumship. Sensitive persons whose etheric bodies are easily dissociated from the physical were discovered and became bridges, go-betweens who could make contact occasionally with intelligences using similar bodies belonging to those said to be dead, leading to definite proof of survival.

Materialists and Churchmen sneered at the crudeness of the manifestations which in all essentials corresponded with those recorded in the Scriptures and in folk lore, but the advance went on, and only those who have studied closely realise the delicacy of the operation and the difficulties to be faced. But if a single track is laid over what was considered an unfathomable abyss, the effort has been fully justified.

The bridge holders are human, imperfect, and the communications are often mixed with their own ideas and emotions; the surviving souls are imperfect also and cause limitation in the contacts. False prophets or Mediums beset the way, as all through the ages, when they were given short shrift, but the golden thread of new knowledge holds, and given the time and attention devoted to other exploration the undergrowth will be cleared and the instruments improved.

The ladder of the soul stretches from the hells to the heavens, on it there is room and opportunity for all at whatever stage is desired, depending on attention and self-control, and willingness to make use of the knowledge in loving service to others. Much of the knowledge given may be found in the old philosophies, but it was hidden from the people and its virtue lies in that they have re-discovered the facts and the teaching for themselves.

In the right use of the knowledge lies the hope of the future of mankind. Why starve or destroy, or make fellow spirits unhappy for a little extra pelf or power if we are immortals who have to answer to ourselves for our actions and work out our own destiny? The Creeds have tended to obscure this by promising various ways of escape, but Man's only escape is in his intelligent use and understanding of his soul and its functions, it is the only link with spirit which is offered to him and he rejects it at his peril.

TRIBUTE TO MRS. BARBARA LETHEM

Prior to Mrs. McKenzie's address, Mr. George Craze, who presided, referred in feeling terms to the passing of Mrs. Lethem, and to her unselfish labours for Spiritualism and for the "Down and Outs." At the conclusion of Mr. Craze's remarks the whole assembly stood for a few moments in silent sympathy with Mr. George Lethem (Editor of *LIGHT*) and his family.

In the course of her address, Mrs. McKenzie also made reference to Mrs. Lethem's unostentatious work for Spiritualism

L.H.

FOREIGN NOTES

LOVE OF DOGS

"I DOES recollect a text as says 'God is Love,' and I knows if you spells 'God' back'ards it reads 'Dog'—That's good enough for me." So said the Yorkshireman in Mrs. Slater's dog story (LIGHT, August 22nd).

Monsieur C. de Vesme, from the study of supernormal faculties in children, has been led (see *Psychica* for August, Paris) to devote some considerable time and thought to the study of the same thing in dogs. We have all read many wonderful stories of dogs, especially of their often blind devotion to their owners; and the question which neither the zoologists nor the physicists have as yet decided is whether, when these outstanding acts of loyalty occur, the animals act merely under the impulse of instinct, of long established habit, of reasoning powers equal to those of many humans, or whether on such occasions they are guided by some sixth sense, some supernormal awareness.

From Japan, M. de Vesme gives us a well authenticated case of a dog, Hachigo, who for years accompanied his master, Dr. Nêno, to the train in the early morning, and returned to the station to fetch him each evening. Eleven years ago, Dr. Nêno died; but from that day onwards, Hachigo never failed to go to the station evening after evening, hoping to meet the master who never came. Now Hachigo has himself gone to meet him in another world, and the Japanese have erected a statue to the faithful dog, next to the grave of his master.

An old volume published as early as 1548, declares that: "Quod animalia bruta saepe ratione utuntur melius homine" (animals often make better use of reason than men do); better, perhaps, because when reason bids them take a certain course of action, they never count the cost to themselves; in witness whereof M. de Vesme quotes a long story from the *Ricerca Psychica*, relating how a dog braved the hardships and difficulties innumerable in its search for one it loved. This dog's young mistress made a runaway match with a wounded French officer, in days when travelling was a far more hazardous and complicated business than it is to-day. They got across the Italian frontier, spent considerable time evading pursuit in Spain, and finally safely reached the officer's home in Bologna. It was there that one evening, in response to a scratching at the door, they opened it to find the utterly exhausted, bedraggled and famished dog, who had followed his beloved mistress in this normally incomprehensible way, to die at her feet when his search was ended.

The same Italian journal tells of another dog whose master left by train for Milan. The dog ran desperately behind the train until he was outdistanced. Nevertheless, two weeks later, that dog was found outside the door of his master's apartment in Milan—a town to which the dog had never been. Was it instinct that led him to the right town, the right house, the right room?

It would indeed be difficult to convince anyone that it was "merely instinct" that taught a small mother dog in Toulouse, not only how to find the master who had gone off to Aix-la-Chapelle, but how to take along with her two very small puppies. They were too young to be left and too helpless to walk. Yet one day this little mother arrived, tired but overjoyed, at the house where her master was staying, carrying in her mouth one tiny puppy. With intense excitement, after depositing her offering at the feet of her adored master, she persuaded him to accompany her a couple of miles back along the road she had come; and there, in a safe hiding place, was the second puppy ready for transport. The only conclusion to be arrived at was that this little dog had done the entire journey twice—that is to say, she must have regularly carried the first baby a stretch

along the way, fed and hidden it, and then gone back to fetch the other. This all the way from Toulouse to Aix—roughly 300 kilometres as the crow flies.

Can one wonder that Walt Whitman wrote of animals:

"I think that I could turn and live with animals,
They are so placid and so self-contained;
I stand and look at them long and long.
They do not sweat and whine about their condition,
They do not lie awake in the dark and weep for their sins,
They do not make me sick discussing their duty to God.
Not one is dissatisfied,
Not one is demented with the mania of owning things,
Not one kneels to another,
Nor to his kind that lived thousands of years ago;
Not one is respectable, or unhappy over the whole earth."

THESE DIFFERENCES

IN the July number of *Psychica* (Paris), a contributor, M. A. Foulon, writes:

"Dr. Jaworski, writing of Swedenborg, says: 'He is a man who explored the other world; but others—for instance, the saints—were in communication with angels, and Swedenborg's spiritual world does not correspond with the spiritual world of the ecstasies. Which are we to believe—what are we to think?'

"And Dr. Jaworski might have cited the Theosophists—Mme. Blavatsky, Annie Besant, Leadbeater, They claimed to have been informed down to the minutest details not only as to all that had occurred from the beginning, but as to what happens down to the end of all things. It takes one's breath away to read of all that was revealed to these people, and yet it differs altogether from what other visionaries saw, to say nothing of what has been revealed to Mediums by communicating spirits, with the result, for instance, that in France we all believe in reincarnation, whereas in the United States they do not. Amongst all these revelations, which is true? Probably none. All of which goes to prove that the Mediums reflect the beliefs of the ambience within which they work."

SORCERY SURVIVES

In the same paper, there is an account of what reads like the practice of very ancient Black Magic. A certain couple of aged farm-folk in a country district of France found their one and only calf dead from no visible cause. Then their poultry took to drooping, swelling up, and dying one after the other. The local veterinary surgeon could not account for it nor stop it, and finally the aid of the priest was invoked. The Curé examined the hen-runs and saw the hens dying before his eyes. He thereupon instituted a thorough search of the premises, and soon they came upon a strange find under the flooring of the doorway: various little pieces of coarse packing paper, containing odd grains of powder; several of them had rude drawings sketched on them, and all were fastened up by two pins placed crosswise. On the largest piece of paper in which all the rest were wrapped, was scrawled roughly the number 27, and it was subsequently ascertained that it was exactly 27 hens that had mysteriously died.

From then onwards pins became the curse of the little house: A loaf was cut open and found to be full of pins; on taking out a coat from the cupboard it bristled with pins. There were pins in the cheese, pins in the roof, pins under the carpet, in the coffee-pot, the pillows and the flourbin. The aid of the priest was again besought; he came, sprinkled the whole house with Holy Water and placed Easter candles in various places, and it is stated that the troublesome phenomena have now ceased.

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DIARY OF EVENTS

THE AUTUMN SESSION opens on Monday, October 7th, with a Party at Caxton Hall, Westminster.

SYLLABUS READY SHORTLY.

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Miss Frances Campbell, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Miss Ruth Vaughan.

Physical and Psychological Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

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Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.

Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

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Special Assistance to Enquirers: Vice Admiral Armstrong: Tuesdays, 3.30—5.30; Mr. Stanley De Brath: Fridays, 8—6 p.m.; The Secretary: Every day (Except Saturdays), 10.30—12.30 and 2.30—5.30, and during Evenings when Meetings are held, (it is advisable that appointments be made).

TIMES OF HEALING GROUPS

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession Group, Saturdays, 3—3.30.

WHO KNOCKED?

A FRIEND from Germany, the wife of a Rhineland pastor, has just been staying with me. She knows little or nothing about Spiritualism, but told me the following experience:

"During the post-war years, our Rhineland was torn asunder and quiet people often in gravest trouble and danger. At one time a band of 'Wilde Gesellen' (wild fellows) came to our town, went into every house and took every bit of food and molested the inmates. I was quite alone, my husband away, and beside my four children I had two of my sister's children with me. Food for them was a daily problem. I dreaded the visit of these Wilde Gesellen. Then the wife of our postman did me a great service, for when she saw them making for the vicarage she said to them, 'quite useless your going there, there are six children in that house, you'll find nothing.' They went past. For this I always felt deeply grateful to her."

"Later on, she fell ill and, though a Protestant, could only find room in the Roman Catholic hospital. Visits of Protestant pastors' wives are not specially welcomed, but I visited her once. Her bed was surrounded by her own relations, and I could get no private word with her. I thought she looked at me longingly; her illness was serious. One night I was awakened from sleep by loud knocks. I looked into the adjoining room where my husband slept—he was fast asleep. I went on to the children's rooms, they too, were peaceful and quiet. I returned to bed, when the knocks began again. This time I went downstairs, no one in any room, or at any window, nor at the front nor at the back door. I returned to bed. Again the loud knocks. I felt rather frightened. Suddenly, it dropped into my mind: dress, and go to the Catholic hospital. Very amazed, I did so. Arrived there, and knocking rather timidly the door was opened by the Catholic Sister, who knew me and said: 'Oh, frightened."

CLERGYMAN'S SPIRIT VISITOR

MR. FRED TURNER, of Umuambi, contributes the following story to the *Natal Mercury* of July 5th: Sir,—The following may interest readers of your paper who are Spiritually inclined.

A few months ago a very old friend of mine named Nelson met his death through being knocked down by a train. He owned and lived in a trim little cottage on the South Coast. After his death the cottage was sold to a woman who had never met the former owner. The time came when she had guests staying with her, and among them a clergyman from Johannesburg who likewise had no conception of the personality of the departed. The clergyman was given the room that Mr. Nelson formerly occupied.

In the early hours one morning the "shade" of Mr. Nelson entered as he appeared in life—old, slightly stooping, with long white beard (as described by the clergyman the next morning, and true to life). The "shade" woke the clergyman up. "I'm C. E. Nelson (be it noted that the clergyman was unaware of Mr. Nelson's initials) and I want you to thank Mrs. — for the splendid way she had looked after my garden; it never looked so beautiful in my life-time as it does now. But I have a complaint to make, that old Panama hat of mine that I wore when working in the garden should not be hanging behind the door in the bathroom, it should be kept in the tool-shed (note: Mr. Nelson was very particular about details, and everything had to be kept in its proper place). Will you please see to it in the morning?"

The clergyman said: "But you are dead and in your grave. This is not right. Come, friend, return to it." Nelson: "I am not dead. There is no death. I am here to prove it. Give me your hand" (the clergyman was given the Masonic grip).

The clergyman cannot state definitely whether he was awake or dreaming, but believes he was awake. Finally, Nelson said: "I wish you a happy holiday. Please do not forget about the hat." Sceptics will of course say this was a dream. Maybe, but the clergyman did not know Mr. Nelson's initials, nor was his hostess sure of them until verification the hat hung behind the bathroom door. The hat now hangs in its rightful place. The garden is attended to with redoubled vigour and I trust Mr. Nelson rests in peace.

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AUGUST.

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SUNDAY, SEPTEMBER 1st, 1935.

11 a.m.—Rev. C. DRAYTON THOMAS.
Clairvoyante: Mrs. Rose Livingstone.
6.30 p.m.—Mr. GRAHAM MOFFATT
Clairvoyant: Mr. Thomas Wyatt.
Sunday, September 8th, at 11 a.m. ... Captain H. W. MUIRSON BLAKE.
Clairvoyant: Mr. Thomas Wyatt.
Sunday, September 8th, at 6.30 p.m. ... Mr. PERCY SCHOLEY.
Clairvoyante: Mrs. Helen Spiers.

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OPEN MEETINGS

Mondays, 6.30 p.m. **Wednesdays, 12.30 p.m.**
Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free.*
Monday, September 2nd.—Speaker: **Mr. Harold Sharp.**
Clairvoyante: Mrs. Evelyn Thomas.
Wednesday, September 4th.—Speaker: **Mrs. St. Clair Stobart.**
Clairvoyant: Mr. R. E. Cockersell.

Monday.**WEEKDAY ACTIVITIES**

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).
Tuesday. Mrs. Livingstone, 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).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

Sept. 4th. 2.30 p.m. Mrs. Livingstone. 6.30 Miss Lily Thomas.
Sept. 11th. 2.30 p.m. Mr. Glover Botham. 6.30 Mrs. Bateman.

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

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Clairvoyante: Mrs. Helen Spiers.

Sun., Sept. 8th. Speaker: Mrs. EMMET FOX
Clairvoyante: Miss Lily Thomas

For particulars of weekday activities at Headquarters, Marylebone House,
42 Russell Square, W.C.1. Apply Secretary: MUSEUM 0676

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SUNDAY, SEPTEMBER 1st.

11 a.m.—Mr. W. H. EVANS.
6.30 p.m.—Dr. W. J. VANSTONE.

WEDNESDAY, SEPTEMBER 4th, at 7.30 p.m.

Miss EVELINE CANON, Clairvoyance.
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OPEN DEVELOPING CLASS. Thursday, Sept. 5th, at 3 p.m.
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PROFESSOR FRASER-HARRIS AND THE "FLOWER MEDIUM"

(Continued from page 546)

which had been "very extensive," and I was told that ever since September 22nd the Medium "had been sore all over." At one o'clock on September 27th I was shown, (a) on her back at the level of the shoulder-blades an irregular red patch (about 6 by 3 inches), and (b) on her right wrist three parallel red streaks where I had felt the pulse. These were the "dreadful psychic burns" as the result of rough handling!!

Several things should be noted—(1) The "burns" were superficial erythemata which disappeared on pressure and could easily have been made by a mustard plaster. (2) No burns were made where Mrs. de Crespigny or the other doctor touched her. (3) The burn on the back was made through clothes.

The burns would seem therefore to have been not only "psychic" but of a highly discriminating nature!

But additional untruths have been told regarding that notable evening. The Medium has stated that I made her "desperately ill" or "seriously affected" her health for three months subsequent to September 22nd. It is a matter of common knowledge among her sitters that between September 22nd and December 22nd the Medium gave numerous sittings and was in her usual health all the time.

May I take this opportunity of clearing up a misstatement which has been widely and designedly circulated concerning Professor Huxley? After having witnessed the "miracle" he is reported to have said: "I shall now have to unlearn everything I have learnt and begin all over again." His qualifying clause, "If these things are so" was carefully omitted. One is glad to think that so busy a man as Professor Huxley will be saved this immense trouble.

Chiswick, W.4.

D. FRASER-HARRIS.

THE SOCIETIES AND THE "FLOWER MEDIUM"

Sir,—Those who have the welfare of the movement really at heart must have been considerably disturbed by at least one aspect of the Flower Medium case—i.e., that it has been left to a small group of earnest workers at considerable trouble and expense to expose Miss Lewis!

The natural query arises:—Why have not the various Societies and Associations taken more adequate steps to have this Medium thoroughly and scientifically tested before permitting her to give sittings to their members?

Well-known names appear on the list of Committees and Councils of the various Associations. Were there none with suitable qualifications for sitting in a test group?

Furthermore, Mrs. McKenzie in her contribution to *LIGHT* (22/8/35) admits that Miss Lewis was *suspect*

(Continued at foot of next column).

A PSYCHIC BUTLER

MISS Winifred Graham, author of *My Letters from Heaven* and *More Letters from Heaven*, is also one of our most prolific writers of fiction. Her latest novel, *The Man Behind The Chair* (Hutchinson, 7/6d.), is strongly coloured by the author's interest in and knowledge of psychic matters. The central character is an English butler, who, however, has Oriental blood in his veins, and who has acquired a considerable practical knowledge of some form of Yoga.

He exerts over his mistress, and over almost all with whom he comes into contact, a wonderfully benign and uplifting influence that would seem incredible to the uninitiated. He exhales a tremendous atmosphere of serenity and calm self-control, which permeates not only the pages of the book, but reaches out to envelope the reader.

Between him and his mistress, a *grande dame* of Victorian regality, there grows up a deep bond of affection and understanding. When, later, she offers to make him her heir, he gently declines, preferring still to serve. As he says in one place:

"A sense of inferiority is merely an illusion, and holds no truth when the Life Principle in one human being comes up against the Life Principle in another."

The publishers describe the book as "weird and exciting." Exciting it often is, but not weird to anyone with a knowledge of the psychic element in mankind.

A critic might complain that in conceiving and portraying the character of John Brooke, the author has reduced the other characters to stock puppets from the store-room of fiction, but perhaps the contrast is deliberate.—H.M.

WEEK-END IN A HAUNTED HOUSE

Who wants to spend a week-end in a haunted house? The house is in Surbiton, Surrey, and is called the Ghost House because of eerie noises, the shattering of glass and children's screams heard at night. The house is boarded up, it is either to let or for sale. It belongs to Mrs. George Marvin, of yacht builder fame, well-known in the Isle of Wight. Permission by Mrs. Marvin, and a camping outfit seem to be the only necessities for an exciting week-end.

(Continued from previous column).

before the passing of Mrs. de Crespigny and then goes on to state "the pressing need for a strong Central Council" to deal with such matters. Is this not remarkably like shutting the stable door . . . etc.?

The whole business leaves an unpleasant taste in one's mouth and does much harm to a movement which is undoubtedly passing through a critical transition period.

"CRUSADER."

(NOTE.—The "Flower Medium's" recent sittings have not been given under the auspices of any of the recognised Societies.—EDITOR).

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MISS JACQUELINE AND DR. BRAUN will open a centre for Cheirotherapy, Radiesthesia, Relaxation and Auric Treatment on Friday, 27th September, 1935, at 2 Gloucester Terrace, Onslow Gardens, S.W.7. Further particulars later.

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Sunday, September 1st,

11 a.m. **MOON TRAIL.**

6.30 p.m. Address by Mr. C. S. Collen-Smith, N.D., Ps.D.

Clairvoyance: Mrs. Mary Lilly.

Moon Trail is available for private sittings.

Terms on application to the Secretary.

TO THE POINT

We read in the *Freethinker* (August 18th):
"One of the Spiritualist papers has an article with the title 'Spirits who do not know they are Dead.' We have come across large numbers of people on this side of 'Summerland,' who are in exactly the same state. On the other side we should say that there must be a great many who wonder what on earth is the use of their being alive."

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