

Light

on

Spiritualism and Psychical Research

Founded in 1881.

No. 2854. VOL. LV.

(Registered as THURSDAY, SEPTEMBER 19, 1935. a Newspaper)

PRICE TWOPENCE

"POWER'S" SOUTH AFRICAN MISSION

INCIDENTS OF A MEMORABLE PILGRIMAGE

By LAURENCE COWEN

ON Monday, September 2nd, we arrived in London, whence we had departed on Saturday, June 1st, the interregnum of exactly three months having been spent in voyaging to and from South Africa and visiting and lecturing in every important place in that great Union of widely separated States. In doing this we had journeyed some 25,000 miles among peoples of different colours, races and creeds.

Consideration of your space apart, one can only give a brief resumé of our pioneering, for the firm of publishers which has to give to the world the book which will contain a detailed record of these happenings has its own views as to what constitutes adequate advance-notice of the article they wish to sell. There is all the commercial difference in the world between whetting the appetite, and satisfying it!

After a cold, uneventful, but comfortable passage on the Ellerman liner, "City of Exeter," we landed in Cape Town under the shadow of Table Mountain, in all its awesome grandeur, on Saturday morning, June 22nd. Representatives of the local newspapers met us, and we awaited, in some anxiety, the result of their interviewing, for we had been informed that these organs of public opinion—and all others of South African inception and operation—were antagonistic to anything savouring of Spiritualism; they either treated it with contemptible notice or contemptuous un-notice.

Awaiting us at the hotel was a representative of the African Broadcasting Company, with an invitation that Meurig Morris should visit the studios and wireless a message to their listeners descriptive of her mission. This was arranged and carried out at night, and as far as its Spiritualistic character was concerned, it had never been done before.

The result of this Press and microphone welcome was a great personal triumph for our lady lecturer. Certainly her career had preceded her, as it has in even more distant lands. The position her work established and the respect-inducing aftermath of her great law action which certified the genuineness of her instrumentality, made all the difference. Not only on this occasion, but throughout the tour, the Press gave an almost unanimous sympathetic and tolerant account of what "Power" gave to them. But above all, was their admiration of his instrument, their admission of

her sincerity and honesty of purpose, the general acknowledgement of the religious nature of her work. This built up a more equitable attitude to what had been hitherto treated as an abnoxious and even dishonest movement.

A PUZZLING PHOTOGRAPH

One of many striking instances of this change of attitude must be spared the space for recording. We held our first meetings in Cape Town; these excelled in total attendance and enthusiasm anything of the sort ever held in the city. At the second of these, the *Cape Times*, on its own initiative, took a still photograph of the platform and its occupants—apparently not for publication, as some days later, when we had left Cape Town, its staff photographer developed it, and, amazed at the result—the platform was enveloped in streams of light (extras)—took it to the Editor. Though careful to dissociate the paper from any suggestion admitting supernormal interference, he had the fairness to reproduce the photograph in the most prominent position of the paper and to ask—could any scientist, chemist, or photographer help to unravel the mystery of this quite unexampled result?

Our meetings were held in the City or Town Halls of each place visited. These are magnificent buildings architecturally; their average capacity is about 2,000, so we were fortunate to have filled them on most occasions.

South Africa is a country of huge distances between places—that is to say, places of consequence. There are really only three towns of size—Cape Town, Johannesburg, and Durban, averaging about a quarter of a million each, of whom only a minority are British, or British in sympathy. The rest are Dutch—or Dutch in sympathy—and this preponderating racial portion is almost entirely in deadly opposition to Spiritualism. Of course, in this connection, the overwhelming native and coloured population is not considered.

The Dutch Reformed Church exercises the most sinister influence in that particular; in its opinion our work is verily of the Devil, and its devotees are his whelps. Its clergy's influence is little short of religious tyranny in its dictated intolerance, enforcing a slavish obedience to its almost mediaeval mandates. "This Meurig Morris was an enemy to be reckoned with, she

must not be spoken to or listened to under the penalty of excommunication." And this sort of theological tosh was actually preached from scores of pulpits throughout the Union!

Religious intolerance in South Africa, as elsewhere, is not a monopoly of any creed; it lifts its poisonous head and spits its unchristian venom from widely-divergent temples erected to the worship of Jesus Christ. A two-column article of panic-stricken antagonism, contributed to a great South African daily, was the work of a prominent Wesleyan minister. It might surprise this disciple of John Wesley to know that in all essentials his great leader was a Spiritualist!

The position of Spiritualism, and Spiritualists, in South Africa is not as favourable as could be desired. In this area, even more than in most places, disunion is rampant, and shakes its gory locks at many would-be communicants. Wherever there are Spiritualists in sufficiency to support one church, there are several churches, and not one can pay its way without difficulty.

South Africa, as a country, is of the world, worldly; even more so than most countries, for it lacks all spiritual tradition and history. The Boer had his Bible—and his gun and his sjambok! His Christian rival has his gold and his diamonds. God has never quite taken their places.

Yet in this darkest land, our tour proved one of the greatest spiritual uplifts of modern times. This was the general admission, not confined to sympathisers, by any means. Its effect will not soon be forgotten. Our welcome was prodigious; it, equally, will not soon be forgotten. It amazed and delighted us to have many instances of the immense distances people travelled to attend these meetings, to see and hear Meurig Morris. Scarcely a place but journeys of hundreds of miles, often over terrible roads, and train journeys through the night, were gladly, joyously accomplished. It was wonderful. People boarded our trains to greet us and to leave their affectionate "God bless you" at stopping places *en route* throughout those thousands of miles of railway travel—I had nearly written travail!

It will interest you, Mr, Editor, to know that this provided practical proof of the good your journal is accomplishing, and incidentally of its wide circulation; for all and sundry gave as their reason for this enthusiasm as having closely followed the career of Meurig Morris in reading the Spiritualist papers!

INVITATION FROM RHODESIAN CHIEF JUSTICE

We had a pressing invitation to visit Rhodesia and give lectures in Bulawayo and Salisbury, from no less a personage than its Chief Justice, the Hon. Mr. Justice

McIlwaine. He wrote from his High Court, Salisbury; here is an extract, as it provides an interesting contrast to the attitude of the Judges in this country who were associated with the Meurig Morris libel action:

"I trust your visit to South Africa will result in much good, and that the trip will be of great benefit to Mrs. Morris. I have followed her career with absorbing interest, and it is gratifying to know that through your wonderful help and patronage such opportunities have been afforded for the exercise of her wonderful gifts. May she and you be long spared to carry on the good work. May I, through you, present my heartfelt greetings and good wishes to Mrs. Morris, and express my regret at not having been able to meet her. I am delighted to see your reception has been so good."

COSTLY PROPAGANDA

It was not all guilt, nor all ginger-bread. It proved a very costly piece of propaganda, for not only is South Africa a very "dear" country to missionise, we were also a party of four and the victims of inexperienced and extortionate organisation.

We had the good fortune to meet many distinguished and advanced students of psychic matters, but few associated themselves with active Spiritualist bodies. That is the trouble. The movement is under a cloud; it is not "respectable." It does not help business; it still means social ostracism—just as much a deterrent of religious freedom as was the rack in the days that are gone.

Much good work is carried on underground; home circles are everywhere. This is quite understandable, for the Africander is intensely psychic. He will have none of Spiritualism (is it not of the devil?), but he does not gainsay the unseen witnesses!

To conclude on the happiest of notes is to give grateful thanks for the great personal kindness, the open-hearted and hospitable welcome everywhere accorded us, pressed upon us by a host of charming people wherever we went; providing a great accession of well-wishers and, we trust, lasting friendships.

A STRANGE COINCIDENCE

In the year 1909, I was home on leave from Malta, and went down to Messrs. Vickers' works at Erith for a course of Maxim machine-gun. The firm treated me with the greatest courtesy; the course was excellent, and in 1914 I blessed my lucky stars for having gone through it. I used to lunch with the staff each day, generally sitting opposite to Sir Hiram Maxim, who was then a director of the company.

Now, Sir Hiram was much opposed to religion in every way and his favourite topic of conversation used to be against the Bible and the reality of God. At my last lunch, I somehow felt that it was up to me to take up the cudgels against him, with the result that we had a most heated argument and perhaps tempers got a bit frayed. The last thing he said to me was: "Some day something may happen to you—some little thing which will show you what nonsense you have been talking, and then you will be convinced that there isn't a God."

So I said: "Well, you know it is just possible that something may happen to you which will make you realise that there is one." He replied: "If ever I discover there is one, I will let you know."

I never saw him again. He died some time before 1920.

Now for the sequel. About the year 1920, I bought the *Evening Standard*, and a heading read something like this: "Strange Spiritualistic Seance; Sir Hiram Maxim purports to speak; He says: *There is a God.*"

A strange coincidence, no doubt—but I know when I read it I turned cold all over—it seemed exactly like a voice from the dead. Coincidence—Was it?

(Major) C. H. MOWBRAY.

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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BOOK TESTS AND PROXY SITTINGS

WHAT IS THE MEANING, IF—?

One of the most interesting papers read at Oslo International Congress for Psychical Research was that contributed by MR. KENNETH RICHMOND, of the English S.P.R. From the closing part, we are permitted to make the following extracts:

IF we have put aside the idea of communication, a very large and important body of evidence is left; and its meaning is that the paranormal powers of the human mind can be very much wider, and very much more accurate, than anything we can discover by direct experiment. They operate with much greater fullness and clearness under the one condition that they are presented in association with this idea of spiritual existence and spiritual continuity.

Put aside the idea as an illusion, and you find that the illusion is still associated with the strongest facts of paranormal perception. This association must have a meaning. If we explore that meaning we shall find ourselves doing much to distinguish illusion from reality. I find, myself, that the hypothesis of complete illusion, associated with our closest paranormal touch with fact, leads to a conclusion that the human mind and imagination are useless for the pursuit of truth; but that argument is too long to work out here.

I will take as an example of paranormal perception, in association with communicator-personalities, one group of cases which have been very carefully observed and recorded by several practised investigators. They came through the mediumship of Mrs. Osborne Leonard, and are called book-tests.

The communicator describes, with the help of the Medium's control, the place where a certain book can be found. The place has to be one where the Medium has never been, and it must be made clear beyond mistake in the communication. The position of a book-case is described, the number of a shelf in the bookcase, and the place of a book on the shelf—say the fourth book from the right, or the seventh book from the left. One page of this book is then mentioned, and a certain part of the page. The communicator, after describing all this through the control, says that this one passage in the book will be found to correspond with something that he says at the time, or with something that he mentions as being known to the sitter.

SUCCESSFUL CASES

In the opinion of every investigator who has worked upon them, these are successful cases. Different conditions have been brought in: books in foreign languages unknown to the Medium, including ancient Greek; books of which the sitter can have no knowledge; new books of which the pages have not been cut.

This is an example of evidence which must not be put on one side if we do not accept it as evidence of communication. It is not only evidence of very remarkable paranormal perception. It is evidence of greater paranormal perception than we find, except in association with communicators, and we have to find a meaning for the fact.

I will mention one other type of case which I have lately been studying. The investigator, Miss Nea Walker, was able to choose certain letters from bereaved people who had written to Sir Oliver Lodge for advice. Miss Walker did not meet these people, and she chose letters that gave very little information. She then wrote down, and spoke aloud, a "request" to communicators of her own (Miss Walker is not a Medium) that they should bring to Mrs. Leonard the deceased people mentioned in the letters.

Miss Walker then had sittings with Mrs. Leonard, and obtained very interesting evidence from the com-

municators who had been asked for. The evidence did not, of course, mean anything to her until it had been verified by the relations at a distance. These cases will soon be published.

IF THERE IS NO REAL COMMUNICATOR—?

You see that in these sittings any building-up of a communicator-personality by means of anything drawn from the sitter is impossible. Miss Walker knows only just enough to identify the communicator. All the character and all the personal details are unknown to her. If there is no real communicator, the Medium's mind has to build up all that from a very great number of paranormal perceptions, correctly chosen from what is in the minds of unknown people at a distance. There is every chance that the Medium's unconscious imagination will put the details together in a fancy picture of its own, something very different from the real character and the events that are described at the sittings.

What is the meaning, if this extraordinary degree and consistency of paranormal perception are regularly found in association with communicators, and these communicators are fictions of the imagination? I am inclined to think that the question is nonsense. The whole of reality, as we know it, is what our imagination makes of our perceptions. What the imagination makes out of paranormal perceptions is likely to be more indirectly true, more symbolically true, than what it makes out of the ordinary evidence of the senses. So far as I can see, the evidence associated with communication becomes meaningless if we try to imagine it not associated with communication. It becomes a collection of the most brilliant acts of the mind, with no meaning. Or if we assume that the meaning with which they are consistently found is a wholly false meaning, we are saying that these paranormal perceptions have a function quite different from that of our other perceptions, and lead us directly away from reality. And I do not believe that we have evolved perception except in order to lead, however indirectly, to the truth.

PSYCHO-ANALYSIS AND MEDIUMSHIP

Psycho-analysis may ultimately have much light to throw on psychic phenomena, and particularly on the identity of "controls," but as yet it can only make suggestions. This was the view expressed by Dr. Elizabeth Severn in the course of a lecture under the auspices of the International Institute for Psychical Research, at Queen's Gate Hall, London, on Friday evening.

Dr. Severn said she was convinced there were avenues of perception other than the physical senses. She herself sometimes had prophetic dreams. On one occasion she dreamed, a week before the event, of the wreck of a train by which her daughter proposed to travel, and was so impressed that she induced her daughter to delay her journey. The train was wrecked by the explosion of a bomb, and many of the passengers were killed.

Trying to explain this prophetic dream-warning by Telepathy, Dr. Severn said that no doubt the wreck had been planned a week before the event; and her consciousness, being anxious about her daughter, picked up the information. In cases of Telepathy, she said, distance did not affect results.

Dr. Severn's view of "word association tests" was that they were not likely to be conclusive in determining whether a "control" is a secondary personality of the Medium or a separate spirit-being. Her experience was that varying results were obtained by tests applied to the same person at different times.

THE GREAT POLTERGEIST MYSTERY

Review by H. F. PREVOST BATTERSBY

IF all the publications of the International Institute for Psychical Research are up to the standard of its first Bulletin,* they will be assured of a warm welcome.

And there is a certain fitness in this selection of Poltergeists for its opening adventure in research, since there is something almost humorous in our attitude, or lack of attitude, to such a common object of the countryside.

Here are over three hundred recorded cases, two hundred and fifty in the last century, and going back some fourteen hundred years; and yet none of our repositories of learning have made up their minds about them, unless one may so describe the conviction of the poet Coleridge that they were produced by "the contagious epidemic hallucination of witnesses."

That curiously-minded man, Mr. Frank Podmore, who studied the subject for some thirteen years, and who had a genius for discarding inconvenient evidence, did, indeed, elaborate the poet's theory, with reliance on some "naughty little girl," as the most readily accountable goddess in the machine.

But Mr. Podmore explained clairvoyance and precognition as mere chimeras, and telepathy as no more than a vestigial faculty; and he once seriously considered the hypothesis that D. D. Home and Mrs. Guppy were were-wolves. Andrew Lang, a more catholic-minded student, considered the most interesting point in the character of poltergeist phenomena was their appearance in the earliest known stages of culture, their wide diffusion and their astonishing uniformity. He expounded no theory on the subject, but declared that "he was not satisfied that 'a naughty little girl' is a uniformly successful solution of the poltergeist problem."

But he does mention with favour, as explaining one class of the phenomena, the Highlander's attribution of them to *tàradh*, "an influence exerted unconsciously by unduly strong wishes on the part of a person at a distance."

"UNEXPLAINED"

Thus the editors of the *Bulletin* are forced to attach to almost every quoted instance the comment "not explained," "Left unexplained," "Never explained," and so forth. It is surely not to the credit of *homo sapiens* that these things have been happening for fourteen hundred, probably for fourteen thousand years, yet we have nothing better than "unexplained" to write after them.

We can map, weigh and analyse worlds in the uttermost depths of space, whose very light has not yet reached us and whose existence concerns us not at all, but we remain psychically incompetent to come to a conclusion about a force so intimate that it can drive us from our fireside and break up our homes. *Homo sapiens*, indeed!

Well, here are Dr. Hereward Carrington and Dr. Nandor Fodor, Research Officers of the American Psychical Institute, and of the International Institute for Psychical Research respectively, with an effort to remove the reproach from us.

Dr. Carrington, in an introduction on "Historic Poltergeists" laughs at the theory of "the naughty little girl," which has arisen from the frequent proximity to these happenings of children at or about the period of puberty.

"An energy seems to be radiated from the body, in such cases," he says, "which induces these pheno-

mena, when the sexual energies are blossoming into maturity within the body."

That such children do provide the energy or the provocation for many of these outbursts is unquestionable, but they have occurred where no alliance of the kind can be suspected, and where only adults are in the picture.

But, whatever the existing cause, it is obvious that we have to deal with a force far more powerful and accomplished than its alleged origin, furnished moreover with memory, intelligence and a somewhat perverse sense of humour.

Its manifestations, too, have distinguishing peculiarities. Stone-throwing, one of the most common, has a real etheric quality. The missiles float languidly through the air, change their direction at will, evade any attempts to capture them, and, even, when projected furiously, will strike without bruising, or fall without a sound. They will penetrate glass without breaking it, follow each other without enlarging the hole made by the first, or systematically demolish every splinter in the frame; and people outside the house, though seeing the stones in flight, fail to see what has projected them.

Stones thus thrown have been marked and flung into a river, but within a moment or two they were tossed back into the room. Frequently they have been found, on arrival, too hot to be handled, even in extremely cold climates; a proclivity which seems to stamp them as apports; indeed, what else can they be when they drop from a ceiling, or arrive through a closed door? They also have the apport quality of concealing whence they come.

"SHOWING OFF"

Poltergeist performances seem to depend largely on an audience; there is a distinct element of "showing off" about them; they are not usually malicious, but serious injuries have been inflicted, and the damage done is often considerable, especially where the mysterious fire-raising powers have been employed.

The actual presence of a Medium does not seem essential, and there appears to be always a larger supply of psychic energy available than is at the command of an ordinary sensitive. The exhibitions are rarely extended over long periods, and in that they differ from classic hauntings. They occur in full daylight, and show a curious liking for the habitations of the clergy. That perhaps, may be credited to their sense of humour.

Very rarely, indeed, are the agents of these adventures visible. Andrew Jackson Davis asserted that he had seen five spirits; but of that one is sure a genuine poltergeist would not have approved; but it is possible that other clairvoyants have shared his experience; if so, it might be very helpful to be told what they saw.

Dr. Carrington gives an interesting epitome of "The Phelps Case," which, though one of the "classical" poltergeist exhibits and impressively documented, is not too well known; and Dr. Nandor Fodor brings the *Bulletin* to a conclusion by a diverting *exposé*, one might call it, of "The Saragossa Ghost," though the exposure is of the Spanish Authorities, who, finding the Ghost becoming unpleasantly satirical, declared it to be a mere case of "unconscious ventriloquism"—whatever that may be—on the part of a servant girl, and begged the Press to let the subject drop, "as a proof of common-sense and love of Saragossa."

The servant girl may, indeed, have had a good deal to do with it, but exactly what, remains the problem.

Does the period of puberty set free a secondary personality to play these pranks, or merely a supply of something which is utilised by those who play them, whoever they may be? If it be merely the personality,

(Continued at foot of next column).

*HISTORIC POLTERGEISTS: by Hereward Carrington, Ph.D. THE SARAGOSSA GHOST by Nandor Fodor, LL.D., London, International Institute for Psychic Research, Ltd., 1935, 2/6.

"GREAT LAW" MATHEMATICS

By ERNEST HUNT

INSUFFICIENT attention, it seems to me, has been given to the matter relevant to the world situation to-day afforded by the plan given in the "Great Law." In effect, it establishes the key position of Jesus Christ, with mathematical and geometrical credentials which can scarcely be ignored.

The scope of the "Great Law" embraces the Bible and the great Pyramid, geographical and geodetic measurements, ancient monuments, Hebrew numerology, and even contemporary events.

To take but one striking example, the length of the side of the great Pyramid at Ghizeh measures 9131.416 British inches. Multiplied by 40 this gives 365256.64, a figure which represents the number of days in a thousand solar years. Putting it in another way, this gives 365.25664 days to the year. My encyclopedia gives 365.25636, which is the same within less than half a minute.

Now, extraordinary to relate, the "Great Law" takes this same figure, 365256.64, and turns it into feet. When reduced to British miles, this gives 69.1774, which is the length of one degree at the equator. This value of the degree, multiplied by 360, gives the circumference of the earth at the equator as 24903.864 miles. The encyclopedia gives 24,902.

The circumference divided by 3.1416 (Pi) shows the equatorial diameter of the earth to be 7927.1 British miles. Sir James Jeans quotes the diameter as being 7926.68 miles, which represents a difference of less than half a mile.

It is a truly remarkable scheme which thus links together the Pyramid and the year, and then turning the year-figure into linear measurement, arrives at the earth's diameter with figures which differ by less than half a mile from those given by Jeans.

These calculations are verifiable and yet, apart from the "Great Law," are not known; but it is credentials of this kind which seem to me to make the subject so compelling. They are data revealed and capable of substantiation, and upon a firm basis of this description teaching is put forward which supports the Bible and puts Jesus Christ as the central figure in this hour of the world's need.

Think not so much of what thou hast not, but of the things thou hast—select the best and then reflect how eagerly they would have been sought if thou hadst them not.

—Marcus Aurelius.

(Continued from previous column).

where does all the power come from; and why should exactly the same delight in foolish mischief be common to each of them?

The Saragossa Ghost may not have been of the genuine polter stuff. It spoke, which seems to be against the rules, and in broad daylight, which makes classification still more difficult. One does not wonder that the director of the local lunatic asylum was called on for an opinion.

Of the 318 cases in this Bulletin, 22 were proved fraudulent; 18 were doubtful; which leaves something under 90 per cent. for which no solution has been propounded.

It is surely time something was done about it, seeing that as long ago as 1681, the Rev. Joseph Glanvil, F.R.S., whom Lecky describes as "a man of incomparable ability," met, in his *Sadducimus Triumphatus*, as Sir William Barrett pointed out, every objection raised by modern critics.

I do not think the editors of the *Bulletin* mention if anything on the subject has been tendered from the "other side." That might not be evidence, but it should be helpful.

"GO HOME, UNICORN"

THIS extraordinary title is given to an extraordinary book by Donald Macpherson (*Faber and Faber*, 7/6d.). It is not a function of LIGHT to review "thrillers," but the psychic implications of this book can hardly be ignored.

The existence of a "substance," not mind and hardly matter, which can be manipulated by psychic forces and formed into visible and sometimes tangible shapes, is a familiar postulate in Psychical Research. It may be that this is the elemental something from which all matter is produced, and such appears to be the theory advanced in this book.

Another familiar idea is that of the psychic influence of strong emotional feelings or thoughts, such as love or hate.

Here we have "hate-thoughts" operating in a powerful psychic-cum-physical field, and forming from *ectoplasm* (for want of a better word), visible and tangible forms which annoy or menace the unconscious object of the hate-thoughts. In each case there is a link, if only of propinquity, between the "hater" and the person responsible for the release of this concentrated psychic energy.

A visible hand pesters the driver of a car, causing an accident. A bodiless head appears at a dinner-party and menaces one of the guests. An orchestral conductor is hurled from his rostrum by the collective hate-thoughts of the audience. Stranger still is the appearance of a huge caterpillar-like creature that crawls along the street; and, the height of fantasy, comes the unicorn, very much alive and kicking, and behaving just as that fabulous animal was reputed to have behaved. Why a caterpillar, and why a unicorn, are questions best answered by reading the book.

The scene is laid in Montreal, "that curious mixture of the Old and the New Worlds," and the man who conducts the investigation into these strange phenomena is a scientist at a Biological Research Institute. That he has some acquaintance with psychical research is obvious from numerous passages. Well-known names flit through the pages like *leitmotifs* of psychical research. Osty, Schrenk-Notzing, Crawford, Fraser-Harris; the work of all these is touched upon.

There are many passages which will meet with the approval of Spiritualists. The scientist, Richard Brooks, is speaking of this "substance between thought and matter" when his friend interjects, "Oh, ectoplasm!"

Brooks is annoyed. "Ectoplasm!" he bursts out, "ectoplasm! You think that by calling a thing a word, and adding a sneer, you can explain it away? You are the kind of person who, when Jeans or Einstein was lecturing at Montreal, might get up and shout out: 'Oh, astrology!'"

And again, "The Spiritualists have been telling us of all this for a long time, but we did not believe them."

"Chemistry and psychology and astronomy had their birth when scientists were open-minded enough to recognise facts hitherto lurking in a disreputable borderland of knowledge."

The unicorn seems very far-fetched, but in imaginative fiction of the scientific type, exaggeration often gives emphasis to the direction if not to the actual results of scientific development: witness, Jules Verne.

Mr. Macpherson has a gift of narrative, a sense of dramatic situation, and has humour—and he can write. So many writers of novels touching upon psychic matters are psychicists first and writers a very bad second.

The book is good entertainment, and although in parts it reads like a psychic-researcher's nightmare, the atmosphere of serious psychical research is well-developed and maintained.

But to learn how the unicorn goes home, you must read the book.

H.M.

LETTERS TO THE EDITOR

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

"THE BIBLE OF INDIA"

Sir,—Very many thanks for your kindness in devoting so much space in your interesting paper to the Book of Ram; yours is the first unsympathetic review to appear. It would seem regrettable that the kindly intention of furthering the circulation of Dr. Shastri's book should have been frustrated by Mr. Batterby, who evidences but a second-hand book-acquaintance with Hindu culture and religion and betrays an hostility aroused by virtue of his lack of knowledge.

For example, he appears never to have read or heard of the high opinions of the Hindu belief expressed by the well-known and better-informed writers:—Max Müller, Goethe, Schopenhauer, Voltaire and many others, or he would not venture to call the divinities of the Ramayana "almost purely mythological figures."

Nor would he term Holy Hanuman "the monkey-general" and imagine that he was leading a troop of simians in battle. The Hindus termed the aborigines "monkeys" and "bears," just as the English call citizens of America "Yanks." Hanuman and Sugriva were, in fact, mighty chiefs, leading troops of warriors very like the North American Indians of our own day.

Mr. Batterby further states that the term "Bible of India" may perhaps "give a false conception of its usage by a largely illiterate people." Obviously he can never have visited India. Writers acquainted at first hand with actual conditions there, have testified that although the people are less literate than we, they are far more moral and spiritual, gathering in every village to hear the Book of Ram read, so that thousands upon thousands who cannot read themselves know this sacred book by heart from beginning to end.

They can, therefore, hardly be said "to obtain their knowledge of its teachings" solely "from dramatic performances."

Arm-chair prejudices against other religions and races are to be deprecated, and in the interests of the world-peace England is championing, they should never be allowed to go to press.

I should be very pleased if, in fairness, you would publish this letter.

Audrey Road,
Campden Hill, W.8.
(Mrs.) LOTUS DUDLEY.

THE TWO "NONAS"

Sir,—As Dr. Fodor points out in his interesting report of the Oslo Congress (Light, Sept. 12th), the "Nona" control of Mrs. Ignath, of Hungary, is not to be confused with Rosemary's guide of the same name. If, in future, I designate the latter as "Lady Nona" to avoid confusion, I shall merely be using a name given by other Rosemary guides, not by herself. Our "Nona" first contacted on October 19th, 1928, and my first printed reference to her is dated July 19th, 1929. Priority of name, however, is immaterial, as Lady Nona has stated that she does not, and never will, contact through any Medium but her own. The first information I had of the other "Nona" was on the publication of Dr. Fodor's *Encyclopaedia* in January, 1934, giving a brief account of her work through Mrs. Ignath in 1931.

I was also interested in Dr. Cazzamalli's lecture at Oslo on thought-photographs, or records of electro-magnetic radiations of the human brain. His theory that supernormal facts are received and transmitted by

POOLED PUBLICITY FOR PEACE

Sir,—Since I have been so frequently attacked on the score of my publicity methods, it occurs to me that I might "turn the other cheek," and offer a practical and constructive suggestion to "the mighty who look down in scorn."

I am, as is now widely-known, a keen student of modern publicity, and therefore can definitely state that one of the most successful phases of development in modern advertising is that which is known as pooled publicity—a phase which abolishes the one-time competitive spirit for the economically and morally-sound co-operative spirit.

The principle upon which the system works is for a number of individuals in one "trade," or with common interests, to subscribe to the pooled costs of a publicity scheme from which they must all benefit.

A topical example of the system in practice is to be found in the present "milk" press advertisements and 32-sheet posters to be seen everywhere. No single individual dairy or milk vendor is advertised; the public is simply urged to drink more milk, just as, when this phase first dawned, is was persuaded to "eat more fruit" to the collective benefit of all fruit-eaters.

Now, supposing a poster, worded: "The Living Dead Heroes of the Last War ask you to work and pray for Peace," were placarded all over the country, soon the question would arise as to who was responsible for the new peace posters. Follow up with a second poster in the same colour scheme and typography to "tie-up," giving the answer: "The Living Dead say No More War!"—Your Local Spiritualist Organisation can Prove it to you.

What would the cumulative effect of such a campaign be to individual Spiritualist organisations at a time like this when war clouds so darkly threaten?

If the Spiritualist movement is alive to the obvious desirability of giving the lead to a definite and mighty peace move—now—and not wait to fall in behind other religious movements, they should seriously turn their attention to this proposal.

MRS. EILEEN GARRETT

Sir,—I have read in a back issue of Light, forwarded to me via New York, that I have been making a lecture tour of the United States under the auspices of Mr. Arthur Ford.

Whilst Mr. Ford and myself are very good friends, and I have the greatest respect and admiration for him, I must state that I have not worked under the auspices of any person or group since I left England.

Apart from my great desire to see something of this country, my trip to California has been to test the pulse, so to speak, of University groups and scientific bodies, with a view to establishing new areas in scientific research. I have met with nothing but courtesy and great understanding on all sides, and may have more interesting details of the journey to relate to you at a later date.

HOLLYWOOD,
CALIFORNIA.
EILEEN J. GARRETT.

LETTERS TO THE EDITOR

SPIRIT DOCTORING

Sir,—I thank Mrs. Florence Hodgkin for her hastily written but kindly letter. Her first paragraph is not understood by me. I may be poor, but I could never allow a lady to pay for my sittings with "Chang." I believe I was one of the first people in London to interview him some seven or eight years ago, and was favourably impressed—much more so than with an alleged spirit-doctor who diagnosed a case as hernia, and said he would cure it by magnetism, and charged £2 2s. 0d. for the advice and treatment. Two days later, I removed eight ounces of fluid from a "hydro-cile," and cured the patient. I asked him why he went to the man, and his reply was that he thought it nice to be cured by a spirit-doctor.

The spirit-doctor, Dr. Beale, of Hullem House, Exmouth, was quite a nice fellow. I found him trying to cure an early case of cancer by massage; he agreed with me that it ought to be operated upon, but the sister in charge, after we left, persuaded the patient to trust to the spirit-massage. She died two years later. I am sure she could have been cured by proper treatment.

If I wrote you of all the miserable disasters that I have seen after alleged spirit treatment, I should require the whole issue of LIGHT.

In my first letter I stated that spirit doctoring should be drastically controlled, *not ended*. Every one of the numerous little "churches" has a healing circle as described by me. What a pity that the pure subject of life after death should be mixed up with such ignorance, as is displayed in most of them (not in all).

It is similar to the creeds that originated in the third century of Christianity, but more disastrous physically. It is a bit of luck that most of the patients have little or nothing the matter with them.

E. H. WORTH, M.R.C.S., Eng.

SPIRITUAL HEALING

Sir,—The Bishop of Winchester's authoritative letter on spiritual healing in last month's *Diocesan Chronicle* reminds me of a remarkable anecdote related of St. Thomas Aquinas. He called on Pope Innocent IV. when he had a very large sum of money on the table before him, and, on the Pope saying: "You see, Thomas, that the Church cannot now say, as the Primitive Church could, 'Silver and gold have I none.'" "Yes, Holy Father," he replied, "but neither can she say, as did St. Peter to a crippled man, 'Arise and walk.'"

Our Lord's reply to the materialistic Pharisees when He healed the man with the withered hands was: "Is it lawful to do good, or to do evil? To save life, or to destroy it?" (Luke. 6, 9, or Lke. ix., 50). "He that is not against us is for us."

I remember some two years ago, I met a lady who had had asthma for some twenty years; but she was healed by a well-known clergyman who has this spiritual gift. He has, to my belief, full sanction to conduct healing services in the Diocese of Lichfield, and I have been struck with the devotion in which the service was carried out.

Minstead.

M. H. GRIFFITHS.

Mr. D. John Thomas, of Pontardawe, Glamorgan, writes describing how, through "Chang's" help, he was completely cured of serious skin trouble.

WARNINGS OF A WORLD CATASTROPHE

Sir,—Miss M. Willis, whose psychic paintings recently astounded scientists and art critics, has just completed a huge canvas on which are depicted warnings of a world catastrophe.

The picture is dominated by the huge figure of an Abyssinian warrior. Opposite to this figure stands a

smaller figure which bears a strong resemblance to the King of Kings. He stands resolutely facing a beam of light which comes from the sky. Over his head there is an artist's palette at the end of which there is an eye. From this hangs an olive leaf. In the middle of the picture there is a sentry-box, and a figure of a naked Christ and a soldier. Under His feet there are a multitude of tiny figures in confusion. From these, there is a vaporous curl in which the figures are carried upward like specks in a cloud of smoke.

Miss Willis contends that the spirit, Lorrie-Marreen, who uses her as a Medium, is warning the world of an impending catastrophe. The trouble will obviously begin in Abyssinia, but it will, according to the opinion of Spiritualists who have studied the picture, spread first to Egypt and then to Austria. After that there will be a general confusion with the most disastrous results.

Whether this gloomy future for the world can be prevented is not certain. As far as the picture itself is concerned, the only way of hope is symbolised in the olive leaf which, as stated above, hangs from the artist's palette. This probably means that the powers of the world still have it within their grasp to prevent disaster. Whether they will utilize this, however, is another matter.

52 Brixton Road, S.W.9.

H. HAVORD.

"SPIRITUALISTS AND JESUS"

Sir,—Regarding S. V. Sumner's quotation from *Thy Kingdom Come*, which appears in your issue for September the 12th, is he (or she?) aware that, in a letter published in the *Evening Star* of Ipswich, on July the 13th last, Lady Conan Doyle wrote: "With regard to the book *Thy Kingdom Come*, only a certain amount of the matter contained in it has been corroborated by my husband. The remainder still awaits his corroboration."

Is the quotation included in "the certain amount," or in that which "still awaits?" Upon the answer to the riddle depends the value of the quotation!

JOHN R. BENNETT, Hon. Secretary,
Flamma-Orion Psychical Research Society, Ipswich.

THE MYSTERY OF THE RESURRECTION

Sir,—"Imperator" distinctly taught that the body in which Jesus re-appeared was a "materialised spirit body" (See *More Spirit Teachings*, p. 29, new edition). In no other way can his vanishing out of the disciples' sight be explained. With regard to the disposal of his mortal body, "Doctor" wrote: "The three arch-angels who were concerned in governing the life removed the body—Gabriel, who announced the birth, and Michael and Raphael, aided by spiritual power, removed the body, even as before they had removed the body of Moses"—(M.S.T., p. 95).

CORDELIA GRYLLS.

"Flower Medium" Letters are on Page 606

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THE EXAMPLE OF JOHN WESLEY

MRS. ST. CLAIR STOBART ON THE CARAVAN MISSION

"THE fact stands forth plainly, that in the first three centuries A.D., Spiritualism was part and parcel of the Church curriculum; and the Clergy who are now espousing the movement inaugurated by the Confraternity of Clergy and Spiritualists, are promoting a return to the original Christian movement. When this is understood, the choice for the Clergy will be between Christianity or Churchianity, and it must be clearly understood that this, and this alone, is the choice the Clergy will have to make."

This was one of many striking passages in an address delivered by Mrs. St. Clair Stobart at the service of the Spiritualist Community in the Grottrian Hall, London, on Sunday evening.

There had been a report current in certain journals, she said, that she regarded herself as the John Wesley of Spiritualism. She disclaimed such arrogance; but there was an interesting analogy between the revolution in religion effected by John Wesley and the religious revolution now taking place. After recalling the outstanding incidents in the life of Wesley, she said he would probably not have understood the value of inspiration had it not been for the influence of the spiritualistic occurrences in his father's rectory at Epworth when he was a boy. Wesley was a zealous minister of the Anglican Church, and did not wish to form a new Church; but he and his brother, Charles, and their great contemporary, Whitfield, were driven out of the Church. History was repeating itself to-day, for the clergymen who had recognised the truths of Spiritualism had been forbidden to preach these truths in their churches or church halls.

THE EXAMPLE OF WESLEY

"Like Wesley," said Mrs. Stobart, "we do not wish to dissociate ourselves from the Established Church, or any other Churches to which we may belong. We have no desire to be a party distinct from the Churches, those institutions around which have centred the religious sentiments of a lifetime. We desire, as John Wesley desired, that our spiritual knowledge shall permeate the Churches—all Churches, all religions—and enable the various Churches and religions to make their various appeals to the various grades of thought and feeling and nationality, with belief in survival as the least common denominator of them all."

"We say, let Wesleyans continue to worship in Wesleyan Chapels, Church of England folk in the Church of England Churches, Muslims in their Mosques, and so on, *ad infinitum*. All we pray for is that all Churches and all religions may welcome the new-old inspiration, the new-old knowledge provided by the study of the newest science, the inspiration which alone can restore to the various religions their ancient Pentecostal Power."

"We pray most earnestly that history will *not* repeat itself, and that the Churches will not reject the new inspiration which is being wafted to them. But in the meantime, whatever may eventually be the attitude of the Churches, those who believe they have a wider truth to reveal, will take, as Wesley took, all risks in revealing it."

"The movement of Confraternity between Clergy and Spiritualists," she continued, "is not merely an efflorescent outbreak on the part of one or two individual Clergy. Hundreds of their fellows all over the country are to-day interested in Spiritualism, and—possibly waiting for a lead—will be ready to acknowledge the new-old truths which will reinstate their influence as teachers of religion. Will they be innovators preaching some new-fangled and unorthodox cult of 20th century origin? On the contrary, those who now interpret the

Gospel story by the light of modern psychic knowledge, will be returning to the original religion of Jesus, the Apostles, and the Church of the first three centuries A.D. It is they, the Confraternity Clergy, who will in reality represent orthodox Christianity, as distinguished from those who adopted the teachings of the Churches after the original Christian teaching was lost."

"Furthermore—and this fact seems generally ignored—even if every Church in the land became a channel for the teaching of Spiritualism (as we hope it will one day) this would not deprive individuals outside the Church of their opportunities of pursuing and practising Spiritualism in their own way. The people are no longer, and never will be again, under the dominance of the Churches. And when Spiritualism is authorised by the Churches and acknowledged by Science, the people at large will be as free to pursue their psychic investigations as they are to-day."

Referring to the recent "Caravan Mission" (see LIGHT, September 5th) in which she and certain Clergymen took part, Mrs. Stobart said: "There was little to differentiate the meetings from some of those to which Spiritualists are accustomed, but there was an atmosphere of reverence and devotion which seemed to place the subject on a loftier plane. The spiritual element prevailed over the psychic," she said, "I was confirmed in my belief that if Spiritualism is to be more than an opportunity for psychic experiences, if it is to be an influence for spiritual uplift, it must have guidance—such guidance must at least be available—guidance by those whose lives are dedicated to the service of God and of mankind."

PSYCHISM AND SPIRITUALISM

"It was brought home to me, most plainly, that psychism is one thing—a very good thing in its way—but Spiritualism, in the true meaning of the word, is something different. And I say: Let those who are content with psychism proceed upon their way, but let them not deride those who feel that religion, the religion of Jesus and the early Church, offers opportunities of contact with spheres other than those within the reach of the ordinary seance room."

"There are, of course, within the Spiritualist movement, those who can provide this atmosphere, but in the Clergy we have already established a body of men who—trained and disciplined in spiritual things, are amongst us as potential teachers and leaders. Why reject their co-operation, *because* they have a spiritual background, or *because* of the shortcomings of those for whom they were not responsible in the past?"

"It is with individuals that we of the Confraternity are working, not with the organisation of the Church as a whole. The Church as a whole can only be transformed through its individual Clergy. But a little leaven has been known to work miracles in many other spheres, and in the meantime, we prefer to judge individuals by their potentiality of good for the future, rather than by mistakes or crimes committed in the past by those for whom these individuals can in no way be held responsible."

"What was it in early Wesleyanism that was one of the chief forces, which according to Lecky, saved England from disaster and was the redeeming factor saving it from revolution? Just this, that the conviction of the immanence of God within, the conviction of the reality of the world of spirit—personal experience of spirit, coupled with the teachings of One who had Himself set an example of spiritual living—effected a complete change of heart and mind within the hundreds and thousands of those who came under its influence; all those who had their personal experience of the Divine."

"And I ask myself—I ask you," said Mrs. Stobart in concluding, "can we Spiritualists flatter ourselves

(Continued at foot of next column).

UNSCIENTIFIC SCIENTISTS

IN the course of an address and discussion at Edinburgh Psychic College, on Friday evening last, on the subject of "Psychic Phenomena," reference was made to the discussion on Mediums at the recent British Association meeting.

The speaker, Mr. J. W. Herries, introducing the subject, said some of the statements at the British Association were anything but scientific. Hysteria and emotional excitement were mentioned as characterising the condition of Mediums and sitters. Anyone with experience knew that nothing spoilt psychic phenomena like emotional excitement or hysteria, while Mediums were generally amongst the most calm and collected individuals in any gathering. Observations at the British Association discussion seemed to be merely of the trite and tiresome kind which came from those who knew nothing or little on the subject, and were founded on little more than ignorant prejudice. It was greatly to be regretted that a pseudo-scientific appearance should be given to irresponsible statements by those whose knowledge, on their own showing seemed to be limited to a very slight investigation with what they termed "fraudulent Mediums." The only thing certain that seemed to emerge from the discussion at the British Association gathering was the complete want of qualification in mental outlook and experience of most of the persons taking part.

It was not adequately recognised that the world of science was limited to the physical world. The scientist had nothing to say about the power of fine poetry to induce emotion, of literature generally, or of religious experience. All these things were potent elements in the history of the world in the past and to-day, and yet science would probably describe these as evidence of "hysteria." Science could say very little about the mind or consciousness, and the higher attributes which distinguished mankind from the animals. All the evidence in Biblical times and since then, in all the countries of the world, savage and civilised, seemed to point to an order of existence out-with and beyond the physical, but apparently closely related to it. Psychic phenomena were the means by which efforts were being made to bridge the gulf that separated the two existences. —(*The Scotsman*, Saturday, September 14th).

(Continued from previous column).

that our Spiritualism is bringing about a more general spiritual atmosphere? In honesty, we must confess that it is not; and that neither as a body nor as individuals, are we more spiritually minded than non-Spiritualists. Our numbers are rapidly extending, but we are not a spiritual force. Our Spiritualism seems to have very little effect upon our lives.

"It is not the Spiritualism of the seance room, or of the mixed circle, that will save the world. That is psychism—only the useful preliminary to the Spiritualism which comes from contact with Those with whom is no variableness, neither shadow of turning. It is the Voice, not of Aunt Maria—bless her soul—but the Voice of God that we must hear; that Voice alone will be the Trumpet Call to the salvation of the world, and that Voice must be sought elsewhere than in the seance room, and under conditions that prevail not in the seance room.

"Wesley effected a mighty revolution in the hearts of his compatriots. How was this effected? Might we not give his method a chance, and combine our Spiritualism with the teaching of Jesus, the Apostles, and the early Church and await the result? Wesley was only one man, but he effected a spiritual revolution. We are starting with only one caravan, but who knows if under the guidance, possibly of Wesley himself, we—you and I and the Clergy—may not one day be members of a spiritual caravanserai, which will extend from John-o-Groats to the Land's End?"

MY FIRST SITTING

By LEIGH HUNT

MAJOR MOWBRAY'S interesting account of his first sitting (*LIGHT*, September 5th), emboldens me to write the following account of my first sitting, of which—although it took place fifty years ago—I still have a record. Apart from that written record however, I retain a vivid memory of its chief details.

I had suffered a chilling rebuke from my father because of my attitude towards psychic phenomena; so, when my sisters asked me to sit at a table and see if anything happened, I did so, though in a decidedly light mood. (My father termed it a spirit of "ignorant frivolity.")

The table started moving almost immediately. I said: "Tell me where my mother is," and by the usual mode of procedure the words "Outside the door" were spelt out. I smiled at that, for my mother had always told me never to "eavesdrop," as she called it, and I knew it was "taboo" with her. Nothing else of much moment—at least to my idea—was spelt out during the half hour we spent on that occasion.

I knew my mother was specially engaged in the kitchen during our sitting, so I went down to her as soon as we had finished, and, rather reluctantly, she confessed that, wishing to get an article from an upper room, she had stopped on her way, outside our door, listening, for a few moments, just after we had started.

The above will, of course, appear to readers as a very simple thing, but it set me thinking; and, to make a long story short, from that time I pursued my investigations in all seriousness, and, availing myself of good opportunities afforded by my father, I became convinced of the truth of spirit return.

So, when people talk to me of the trivialities of communication I—recalling the above triviality—remind them that "great events from little causes spring," and Spiritualism has proved one of the greatest "events" in my life.

THE HALL OF REMEMBRANCE

by the hand of

PAT CANDLER

Illustrated by E. A. Weir.

This book was received by psychic means. It contains much evidence. There are many references to events at a distance and to matters of which the writer was unaware. The book comprises three sections, covering:

1. Life immediately after passing.
2. Memories of previous lives on earth.
3. An indication of the evolutionary trend in spheres beyond normal imagination.

RIDER

7/6

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DIARY OF EVENTS

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

Note—Two Series of Lectures:—

1. "The Challenge to Modern Thought and Action by the Evidence for Survival."
2. "The Teachings of Spiritualism as a Guide to Life."

APPLY FOR SYLLABUS.

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, Mr. Leigh Hunt, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Ruth Vaughan.

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

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans. Sitters invited.

Special Assistance to Enquirers:

Vice Admiral Armstrong: Tuesdays, 3.30—5.30;

Mr. Stanley De Brath: Fridays, 3—5 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.

AN ATTRACTIVE AUTUMN SESSION

OUR syllabus for the Autumn Session is now in the hands of members. It will interest them, perhaps astonish them, for its outstanding note is Novelty.

The L.S.A. is an old Society—one of the oldest and deservedly one of the best-known and most highly respected in the world. The Quest Club, on the other hand, is young and full of the ideas peculiar to youth. It is, no doubt, the combination of these two—the old and the young—that is responsible for the new syllabus; for here we are presented with all that has been found helpful and useful in former sessions, together with new features which should prove interesting and attractive not only to members but to many at present outside any organisation for the study of things psychic.

The newest of the new features is a short series of meetings to be held in the Caxton Hall, Westminster, for the consideration and discussion of "The Challenge to Modern Thought and Action by the Evidence for Survival." On Thursday, November 7th, at 8.15, this subject will be introduced in an address by the President, Miss Lind-af-Hageby, and it is certain to be an address worth listening to and thinking over. On Thursday, December 5th, the subject thus introduced is to be discussed from many angles by a number of eminent people—including Mr. J. D. Beresford, novelist and mystic; Mr. Arnold Lunn, a well-known Roman Catholic writer and speaker; Mr. C. E. M. Joad, author and lecturer, who provisionally accepts the theory that spirit-communications arise out of a fleeting combination of a temporary "psychic factor" left by deceased human beings and the mind of the Medium; Professor A. M. Low, who recently told a L.S.A. audience that he believed in Survival on scientific grounds but was very critical of alleged evidence obtained through

Mediums; Mr. Harold Speed, portrait painter; and Mr. James Laver, author. This combination should produce a symposium of much interest and value.

Then, to round off a great evening, Miss Nancy Price, the popular actress, will recite Browning's Epilogue to "Assolando."

Another novelty is a series of addresses to be given at L.S.A. headquarters on Wednesday afternoons at 5 p.m. (October 9th and 23rd; November 13th and 27th) on "The Teachings of Spiritualism as a Guide to Life." Two of the addresses will be given by the Rev. S. Cruwys Sharland (Nos. 1 and 3) and two by the Rev. C. Drayton Thomas (Nos. 2 and 4). For those who can attend, this series should be deeply interesting and instructive.

For the regular Thursday evening lectures, very attractive fare is offered. The first is on October 17th, when Major C. H. Mowbray (a regular contributor to LIGHT and a highly-successful Researcher) will describe "Some Experiences in Physical Phenomena." On October 31st, Mr. R. C. Cammell (who will be heartily welcomed on his first appearance before a London audience) will speak on "The Mystic Way," a subject of which he has made a deep study; and on November 21st, Dr. Neville Whymant will lecture on "Psychic Experiments under Valiantine's Mediumship, with special reference to Chinese Communications" regarding which he has written the much discussed book, *Psychic Adventures in New York*.

On December 12th, in place of a lecture there will be a discussion on Miss Geraldine Cummins' forthcoming new book, to be published on October 17th, under the title, *Beyond Human Personality*. This book is based on communications purporting to come from F. W. H. Myers through the hand of Miss Cummins, and will be a continuation and sequel to *The Road to Immortality*, in which the higher aspects of the Future Life are discussed. Miss Cummins will preside and answer questions; and the speakers (all of whom will have made themselves acquainted with the contents of the book) will include Sir Lawrence Jones, Bart., Mr. H. F. Prevost-Battersby and the Rev. Dr. Geikie-Cobb.

As a preliminary and introduction to all these events, the Session will be opened on Monday, October 7th, with a Party at Caxton Hall, when Miss Lind-af-Hageby will be the Hostess, and the Mediums associated with the L.S.A. will be Guests of Honour. There will be many attractions at this Party, including Clairaudient descriptions by Mrs. Helen Hughes, whose gift of clear-hearing is proving of very great service to the movement throughout the country and who has previously appeared with great acceptance at L.S.A. and Quest Club meetings.

In addition to the meetings above referred to, full facilities are being given all the time for sittings with highly-gifted and well-trained Mediums. This individual work is the foundation of our activities; and, as many problems arise in connection with it, sitters are always invited to seek information and help from members of the staff capable and willing to assist.

The free service of Spiritual Healing is available every day. This department is growing and we have verbal and written testimony to its success.

G.H.L.

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Mr. Sharplin, Miss Jacqueline and other Mediums.

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Mr. C. GLOVER BOTHAM.
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SUNDAY, SEPTEMBER 22nd, 1935.

11 a.m.—Miss ESTELLE STEAD.
Clairvoyant: Mr. George Daisley.
6.30 p.m.—Mr. HAROLD CARPENTER.
Clairvoyante: Mrs. Helen Spiers.
Sunday, September 29th, at 11 a.m. ... Mr. FRANK H. WALL
Clairvoyante: Miss Lily Thomas.
Sunday, September 29th, at 6.30 p.m. ... Mr. ERNEST HUNT
Clairvoyant: Mr. R. E. Cockerell.
Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.
Monday, September 23rd.—Speaker: Mr. G. H. Lethem.
Clairvoyante: Mrs. Eveline Canon.
Wednesday, September 25th.—Speaker: Capt. H. W. Muirson Blake.
Clairvoyante: Miss Lily Thomas

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)

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Sept. 25th. 2.30 p.m. Miss Lily Thomas. 6.30 Mrs. Livingstone
Oct. 2nd. 2.30 p.m. Mr. Glover Botham. 6.30 Mrs. Fillmore.
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Friday, September 20th, at 7.30 p.m.

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