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THE TRIAL OF JUDGE DAHL'S MEDIUM-DAUGHTER SEQUEL TO A FULFILLED DEATH PREDICTION

The story of the trial of Frau Ingeborg Koeber, on a charge of having caused the death of her father, Judge Dahl, was retold in a paper read before the International Congress for Psychical Research at Oslo, Norway, by Mr. K. E. Bodtker, retired Rector of an Oslo High School.

The paper was written in German; and, through the intermediary of Dr. Nandor Fodor, we have been fortunate enough to secure a copy, from which the following translation of the portion relating to the trial has been made.

Only very brief references to the trial have previously been published in this country, and our readers will no doubt be interested in the comprehensive outline we now present.

By K. E. BODTKER

ON August 8th, 1934, a terrible calamity befell the Dahl family—Judge Dahl was drowned whilst bathing at Hankoe. The only person present was his daughter Ingeborg, who immediately leapt into the water and made frantic efforts to get the heavily-built man to the shore. It was a rocky shore and she could not always keep his head above water.

This disaster had been foretold. Exactly one year previously, on August 8th, 1933, Frau Koeber had been told that a lady of her acquaintance had received a code message from her deceased daughter, with the request that she should not have it opened or decoded until told to do so.

At a sitting on December 3rd, 1933, the control asked everyone to leave the room except the Judge's secretary, Mr. Christian Apeness; whereupon Ragnar Dahl, the deceased younger son, told him, through his sister Ingeborg, that something would bring his father over to their side of life within the coming year. It would not be earlier than June, he said, and it would represent the fulfilment of his father's wish, as he had always maintained that "One should step out while the game is in full swing." The sitter was, moreover, bound over to tell no one what he had been told, as "nothing could prevent it."

Mr. Apeness drew up a detailed report of this sitting from notes made at the time. He informed his mother that same evening that he had received a remarkable announcement and begged her to make a note of the

date; he then sealed up the document and put it carefully away, and it was not re-opened until after the disaster in August, 1934.

In May, 1934, Mr. Apeness was told at a sitting that Ragnar now knew that this information had also been given in code to a certain lady, and immediately after the Judge's death, the Judge's secretary went to this lady and begged her to have her daughter's message decoded and read. This was done in the presence of Mr. Apeness and of the Judge's family. The message ran: "In August, 1934, Judge Dahl will meet with a fatal accident."

THE ACCUSATION

This prophecy, with full details of the occurrence, was transmitted to the Society for Psychical Research and created considerable notice—not always favourable. Professor Vogt, for instance, was of opinion that the late Judge had been cognisant of the prophecy and had brought about his own death by subsequent auto-suggestion.

Worse was to follow. On December 2nd, 1934, a Government Lawyer (Mitglied des Obersten Landesgerichtes), Herr Thomas Bonnevie, published a memorandum of over thirty closely typed pages. This gentleman has written a book in which he declares that belief in God is in contradiction to reason; that if we ceased to believe in a future life, we should devote ourselves whole-heartedly to converting this earthly existence into a Paradise, one means towards which would be to employ the whole of our present missionary funds and efforts to spread amongst civilised and uncivilised races the knowledge and practice of birth-control.

In the memorandum referred to, Mr. Bonnevie endeavoured to sweep on one side all supernormal phenomena which are not in line with these beliefs of his. Then he goes on to say:

"There are strong indications pointing to the fact that the death of Judge Dahl was brought about by actions of his daughter whilst in an unconscious trance condition."

On account of his deafness, Judge Dahl was insured against accident, but this insurance lapsed on his turning 70. Herr Bonnevie is of opinion that there is a causal connection between this insurance, the prophecy of death, and the drowning. He admits that "this

constitutes an ugly suspicion," but affirms that chance brought to his notice a series of circumstances unknown to either the Public Prosecutor or the public—circumstances which had revealed the inner working of Frau Koeber's mediumistic activities in such a way as to fill him with horror and dismay.

Judge Dahl's death, he affirmed, might quite easily have been brought about by direct or indirect suggestion—quite a long while ago his daughter would have been able to instil in him the conviction that he would meet his death in August, 1934. True, his family insist that he had no such conviction, but Herr Bonnevie simply says, "they would not know." His daughter may have instilled this conviction into him when she sat alone with him; his own auto-suggestion thereupon acted so as to bring about the fulfilment of this prophecy.

THE INSURANCE QUESTION

Furthermore, he suggested that, whilst her father was in the water, Frau Koeber may have gone into trance, and pointing to the sky, have made some (magic) sign that brought on a nerve stroke. Admittedly, he adds, in her normal condition Frau Koeber would have recoiled in horror from such an action, but "under trance, a Medium can be influenced by all manner of convictions, motives and desires that would be foreign to her normal way of thinking." The 70th birthday, with the lapse of the insurance policy, would tend to recall her brother's prophecy, and that would immediately supply a motive to make her desire to bring about its sensational and convincing fulfilment. Had it not been for this insurance question, Herr Dahl, he believed, would be alive to-day, and the prophecy would never have been made.

"We are forced to conclude," he wrote, "either that his deceased son's prophecy was responsible for the Judge's death, or else that its fulfilment was brought about by Frau Koeber as accessory to the act."

Herr Bonnevie was convinced that, like so many other Mediums, Ingeborg Dahl yielded to the temptation to meddle with the financial affairs of her admiring followers, and he drew attention to her connection with a certain legacy dispute, and to the fact that she was on one occasion told by the spirit-world of a legacy that was to be bequeathed to a certain Religious Order.

In the course of his investigations, declarations were made to Herr Bonnevie that would have given pause to anyone else; he, however, brushed them on one side as follows: "They may be false, they may have been invented to cover Frau Koeber; others may believe these declarations, I cannot."

He then proceeded to set in motion Par. 39 of the Penal Code, according to which he would have had Frau Koeber placed under the control of an appointed "Watchman" (Aufsichtsmann), to whom she would

have to report herself at stated times. This supervision, he believed, would induce Frau Koeber to accept the following conditions: to give an undertaking that, as far as it lay within her powers, she would never again allow herself to be entranced. A period of probation would have to be granted in order to prove to what extent she was capable of carrying out this undertaking.

When this accusation had been laid, Frau Koeber demanded to be brought before the examining Judge as a witness, thereby forfeiting the advantages to which an accused can lay claim. Two psychiatrists were appointed to give expert opinion—Professor Vogt, and the Head Physician, Dr. Scharfenberg; also Professor Horbitz, who had examined the corpse of the drowned man. The S.P.R. asked that a medical man should be added who had personal knowledge of the technique of mediumistic conditions. This request was passed to and fro, until—only on the day immediately before the trial—the Society was asked to forward a statement of said Doctor's qualifications.

The proceedings were closely followed by the whole country—the Press on the whole siding with the accused. The endless hearings, in camera and in public, were a severe strain on both Frau Dahl and her daughter—the former called upon to defend the memory of her beloved husband from the charge of suicide, whilst the latter stood to answer to the charge of patricide, and it made a deep impression on the mind of the public that not once was a particle of evidence brought forward that required "hushing up."

Furthermore, it had to be conceded that such conflicting evidence as was given was entirely of the nature of the differing testimony familiar to all when various people are put under the fire of cross-examination concerning the details of events to which, at the time of their occurrence, no one attached particular importance.

QUESTIONS TO THE EXPERTS

Finally, the Prosecuting Attorney put three questions to the Experts:

(1) Is it conceivable that a prophecy of death might have the suggestive effect of hastening said death?—The reply was in the affirmative.

(2) How far are we to assume that Judge Dahl met his death in consequence of such a suggestion?—The reply was negative, and the unanimous testimony of both family and outsiders was to the effect that, throughout the summer of 1934, the Judge was in his usual gay and optimistic mood; that there had been no indication whatever that he had thoughts of impending decease. On August 7th, it was stated, the Judge had a private sitting with his daughter, when, contrary to custom, there was absolutely no movement of the planchette; but on coming out of trance, Ingeborg told her father that she had seen him standing amongst friends on the Other Side and had heard him announcing joyfully that his troublesome deafness had gone, that he was hearing perfectly. We need not be Experts to know that a dream such as this would carry no menace to a man who, like Dahl, believed himself to be in constant daily communication with his deceased sons and friends.

(3) Is it to be assumed that a trance experience may remain in the memory of a Medium and influence her actions in her subsequent normal state?—To this question the Experts gave an affirmative reply, though making no deductions from it to the case.

The whole case was then deferred, and a storm of protest arose on all sides. Many well-known men demanded the appointment of a Commission to go over the whole accusation, the evidence, and the implications attached; and it had to be admitted that there was not the very slightest evidence that the Judge was aware of any prophecy of death, nor that he had ever entertained the least thought of suicide.

It was, furthermore, proved that in the instance of the legacy cited above, Frau Ingeborg knew nothing of it until a month after the drawing-up of the Will;

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and that, in the matter of the money to the Religious Order, the whole thing had been purely a business transaction about which she had been consulted as a Medium—and her advice disregarded. As to the question of her father's insurance policy, it was proved that neither Frau Koeber nor her brother knew anything about this until after their Father's death.

Frau Koeber then wrote an open letter to Herr Bonnevie, asking him in simple and dispassionate words to be good enough to make public apology for his unjustified accusations. He replied that he needed time for further examination and consideration.

A NEW ACCUSER

Meanwhile, a new situation had arisen. Dr. Scharfenberg had played an important part in the trial. His attitude throughout, as he repeatedly assured Frau Koeber, was that he and the other examining Experts never for a instant entertained the slightest doubt of the honesty of herself or family; but he maintained that, though taking into consideration the Spiritualistic hypothesis, it was yet his bounden duty in his official capacity to test everything from the scientific point of view, according to which the responsibility lay with the subconscious of the Medium. How could one find any other explanation for the exactitude between the date of the prophecy and that of its fatal fulfilment? To the Judge's Secretary, Herr Apeness, he put the question why the latter had failed to make the fateful prophecy known? Would he not, he asked, have taken any preventive measures if he had been warned that on a certain date the Judge's house would be burnt down? The reply was that a house could not be affected by suggestion; that decease had been foretold, but the word accident had not been mentioned, and that death might come upon a man of Judge Dahl's age at any time.

The very restrained and non-committal verdict of the Examining Experts was signed at the time by Dr. Scharfenberg without any reservations; but soon afterwards this signatory took upon himself the rôle of accuser. Was he alarmed by the storm of interest aroused throughout the land as a result of this enquiry into the Spiritualist view-point? It looked like it, for he presented an enquiry as to whether, in future, judicial procedure in Norway was, as in ancient times, to take into account the Spiritualist hypothesis and the intervention of spirits, or whether its decisions were to be based upon natural causes.

CHARGE OF PATRICIDE

Dr. Scharfenberg (who incidentally occupies himself mainly with the psychiatry of the inmates of the Criminal and Mental Institutions to which he is attached) launched his first attack against Frau Koeber on June 5th. In an article in the Labour Press, he stated that the attention of any intelligent criminologist must be arrested by the synchronisation of the date of the prophecy (August 8th, 1933) and that of the Judge's death, August 8th, 1934. He then referred to the finding of Dr. Harbitz, who testified to a slight fracture at the base of the dead man's skull, which Dr. Scharfenberg declared still awaited explanation. Dr. Harbitz had said that there was no likelihood that this injury had anything to do with the death, but Dr. Scharfenberg bluntly suggested that: "Someone—and it is clear who that someone was—must have suddenly bent back the Judge's head so forcibly that this fracture occurred; then the unconscious man was dragged back into deep water, held down until he died, and then dragged back to the shore."

"One might have assumed," he continues, "that her filial affection would have made such an act impossible; but subconsciously she would desire the prophecy to be fulfilled, and her secondary personality would not hesitate to take the necessary steps to bring this about."

In Frau Koeber, the Doctor concluded, he saw a pitiful human being who was flagrantly misused by her

father's spiritualistic practices; Herr Dahl, he said, called up powers which ended by bringing about his own death.

But Dr. Scharfenberg must account for several discrepancies. In her talking trance state (and the brutal act he describes could not have been carried out in the deep-sleep, "snoring" trance condition), the Medium invariably talks and behaves as a merry young girl of 14 or 15; she chats to her brothers whom she invariably sees close to her. Would she have killed her father with them looking on?

Dr. Scharfenberg during the initial trial repeatedly asserted that he entertained no doubts of the inherent honesty of the entire Dahl family: now he accuses them of the greatest treachery. *Inter alia*, he suggested that the code letter mentioned earlier had been opened and decoded with the assistance of a Herr Lange, who had helped Frau Koeber to decipher it, and then to reseal and replace this letter. Had this been so, it would involve the corollary that the Medium's trance had on several occasions been only simulated, and that the murder of her father was deliberately premeditated.

Everything to Dr. Scharfenberg was suspect: the fact that Frau Koeber had never mentioned that her father had been in the water twice that day; the fact that she told the court her father had nodded in response to her cry, "I am coming," when he was deaf. Would he not have understood her startled leap to her feet and rush down to the water's edge? She had been guilty, he said, of a further inaccuracy in stating that when she reached her father and managed to raise his head from the rock on to which he had fallen, she had seen his eyes "break," which the Doctor said did not happen at the moment of death. But is it not popular usage to speak of the unseeing look that comes over the glazing eyes of the dying in these words?

Dr. Scharfenberg avowed that for some days preceding the accident, Frau Koeber had a nervous scared manner; but her nearest and dearest, amongst whom she lived, unanimously declared that they observed no such thing.

Later on, said this extraordinary man, he intended to publish a book on this Koeber Case "with scientific exactitude and thoroughness." We wonder how he can possibly feel competent to do this, seeing that he has not even witnessed one single trance-sitting with the Medium under discussion? The lady had herself offered to give him a test sitting; but this offer was refused as her accuser considered her to be "a fraudulent Medium."

NEW TRIAL REFUSED

Dr. Scharfenberg's change of front played into the hands of Herr Bonnevie, the first accuser, who demanded that the case be once more brought up for trial; fresh questions, he insisted, must be put before the Experts, and the accused must be subjected to an examination as to her mental stability. The State Prosecutor replied that he saw no purpose in pursuing this investigation "along the path of infinity"; that, in his opinion, Dr. Scharfenberg's document was based upon mere hypotheses and assumptions; and that the examining Experts had never made any suggestion that the accused required to be tested as to her mental responsibility. Nevertheless, the Prosecutor submitted the matter to the Higher Judge (Oberstaatsanwalt), who was in complete agreement with him in finding that there was nothing to justify an Order for re-trial.

Messrs. Bonnevie and Scharfenberg accused Frau Koeber of patricide although there was no material motive, although she was devotedly attached to her father, and although such an act would have been in direct contradiction to her lifelong character. We have been repeatedly taught, too, that hypnotic suggestions towards a course of action opposed to the natural mentality of the subject are always rejected. Frau Ingeborg has been treated with as much cruelty as were the witches of olden days, and her persecutors have displayed a similar callousness.

(Translated from the German text by M.A.B.)

THE MAKING OF A MEDIUM

MR. W. H. EVANS' NEW BOOK

Review by H. F. PREVOST BATTERSBY

THE Spiritualist Movement has been waiting for some time for a manual dealing with the development of Mediumistic powers from a practical point of view, and it could hardly hope for a more comprehensive one than the volume just published by Messrs. Rider, or for an author more competent to treat the problem than Mr. W. H. Evans; a Medium himself, an exponent of the *Harmonial Philosophy*, the writer already of some half-dozen volumes, and a worker in the cause for nearly forty years.

He deals here with the whole process, and something more. He explains why we need a Medium, what a Medium is, the difference between Medium and psychic. Then he describes the right approach, the religious view, and what may happen at a seance.

Dealing with trance consciousness, he suggests that "the reason for deepening the trance is probably from the need of bringing the sensitive's mind into harmony with that of the control." May it not also arise from the need for paralysing resistance or interference, when the Medium is still partially in charge of his mind?

He counsels the opening of all seances with prayer. One would hesitate to suggest that prayer could ever be out of place, but I think its use should depend on the purpose for which the sitting is held. On occasions it is definitely not helpful, and one has the depressing recollection of fraudulent sittings, every one of which opened with a petition for divine guidance.

Mr. Evans wisely counsels leaving the cares of the world outside the seance room, and the keeping of an open mind, but not one which cannot be closed against a foolish message; and he has, doubtless, had ample opportunity to recognise how many of those there are.

SPIRITS MAY BE BORED

Don't think of spirit people as constantly at your side, he says; remember they also may have a capacity for boredom, and be as considerate in keeping punctually your appointments with them as with other of your friends.

He warns us that there are such things as secondary personalities, which even with developed Mediums may occasionally be mistaken for the guide, the control having handed over his work to it. One would like to know more of that.

The sensitive, also, is warned to remain master in his own house; not to be always putting himself at the disposal of the other side, but only to yield his organism on arranged occasions.

He is admonished to avoid thinking himself a very wonderful person, or mistaking the uttering of pious platitudes for divine wisdom.

Would that Mr. Evans' advice were taken by those who burden print with pious platitudes.

He devotes a section to various mental states—ordinary, psychological, sympathetic, transition, somnambule, clairvoyant and spiritual—urging that it is what we believe about things, not the things themselves, which is of importance.

Speaking of the aura, in connection with the sympathetic state, he is, doubtless, right in claiming it as a vehicle for sympathetic or antipathetic emotions, which we find difficult to account for; but one must differ from his description of it as "the basis of telepathic action." Dr. Rhine's experiments, much as they leave in the air, would preclude that as an hypothesis.

And though psychometric power depends, no doubt, on sympathetic contact, it is still too incomprehensible

a mystery to be resolved by any knowledge to which we have yet attained.

To the practical question of development, Mr. Evans brings an aptitude gained from long experience. He is insistent on slowing down the process till the psychic is completely protected, even in the use of the ouija board; cutting down the practice to a maximum of twice a week.

"People," he says, "sometimes seek to force their way into the next life without preparation or trying to understand anything about the matter," and the warning applies with added force to the practice of automatic writing.

"The few cases of obsession that I have met," he tells us, "have been due to the sitters exercising this faculty to excess."

AUTOMATIC AND INSPIRATIONAL WRITING

He explains the difference between automatic and inspirational writing, and adds that "the difference between inspirational and one's normal thinking is known mainly by the spontaneity of inspirational writing and thinking"; but as he also admits that "the thing to be noted in this kind of writing is the tendency to verbosity, and the over-generous use of superlatives," it must be often extremely difficult to decide, especially if one be a verbose person, how abnormal the inspiration is.

Those inclined to inspirational writing should study the teaching of Mrs. Alice Bailey on the subject. "Men and women," she tells us, "are busily writing automatically, inspirationally and prophetically . . . These writings are curiously alike . . . they say no new thing, but repeat what has often been said before." The bulk of them, she explains, are dug out from a forgotten accumulation of acquired knowledge in the subconscious, tapped in moments of meditation, and quite erroneously attributed to a Great Spirit. Automatic writing she unsparingly condemns.

One wonders if Mr. Evans is right in regarding dowsing as a form of psychometry. The wonder of psychometry lies in its perception of the historic concentration of its past in every morsel of matter; whereas dowsing is a reaction to the vibrations produced by present conditions, of metals, moving water, vegetation, disease and so forth.

But we know in fact next to nothing about either. The book concludes with many admirably expressed thoughts on "The Meaning of Mediumship;" expressed too, which is so unusual, with a most acceptable economy of words; indeed, the compression of thought throughout makes such a volume exceptional, and fits it for its purpose as a handbook for any anxious to study the subject under expert and sympathetic guidance.

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FRIDAY, OCTOBER 4th The Rev. MAURICE ELLIOTT
FRIDAY, OCTOBER 11th Mr. ERNEST HUNT
FRIDAY, OCTOBER 18th The Ven. A. F. SHARP, M.A.
FRIDAY, OCTOBER 25th Mr. SHAW DESMOND
FRIDAY, NOVEMBER 8th The Rev. S. M. WHITWELL
FRIDAY, NOVEMBER 15th Mr. G. H. LETHAM
The Rev. R. W. MAITLAND
Mr. ARTHUR FINDLAY
The Rev. T. B. CLARK
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Mr. GRAHAM MOFFAT
(The Ven. A. F. Sharp in the Chair.)

Refreshments may be had in the Theatre.

Admission Free. Silver Collection. Doors open at 12 noon

HOW TO BE A MEDIUM, by W. H. Evans. London. Rider and Co., 1935, 5/-.

THE CHILD AND THE FAIRIES

By JAMES McLINTOCK

I WAS pondering over a book I had read on the subject of the little folk, the fairies. That morning, in the daily paper, a very prosaic-minded lady was, in her usual gossip column, bewailing the fact that modern children still were interested in the absurd tales of goblins and all the queer creatures of fairy-land, in preference to real things.

This lady inferred that if it were romance children really wanted, then they could very well find it in the mystery and wonders of the things which lay all around us in the visible world. But of course, she added, human beings were so inconsistent and contradictory, preferring the absurdities of the world of imagination, to the things of the real world.

I began to wonder. Was this belief in goblins, fairies, etc., so absurd as this lady assumed? Why is it that in our folklore and the folklore of other countries, we find such a strong belief in fairies? How did all this come about? Why is it that there is such a similarity in the ideas of fairies among different races in entirely different parts of the world? Why is it fairies so much appeal to children?

As I was pondering over this, I came across a little girl. She was the small daughter of a friend of mine. I thought of getting her opinion on this subject of fairies. I hesitated. It would be no use. Her folks were ardent rationalists. They would be the last to encourage their little girl to take an interest in fairies. Still, I thought, I would sound her about the subject for there would be nothing to lose thereby.

Imagine my astonishment when she began to talk volubly on this, even giving me much more on fairies than I had hitherto heard.

SHE SAW THEM

I wondered why she knew so much. I had fears for her talking in this way in presence of her father and mother. Perhaps they would slap or whip her. I later learned that she talked quite unconcernedly to her folks, volunteering the same information she gave to me. They heard the same thing over and over again. They were used to it, and accepted it good-naturedly, never for one moment making any attempt to discourage her from what they termed her quaint ideas.

I asked her how she could really know all this. Had she been reading it from books? Did she make it up in her own imagination? She firmly denied this. She would take me to see the bright little ladies with wings and the small funny men with long beards, and the large fairy queen with glistening silvery wings.

I went with her to the place she talked about. We waited a while in silence. After a time she got excited and pointed to a certain spot. "Here the funny little men come. Oh look, over there is the big fairy queen." I saw nothing. She pointed to the place more eagerly. Still I did not see. She could not understand why I should not see. It puzzled her. She kept on pointing.

Coming away after this incident, it was forced on me that the real reason why children took so keenly to fairy tales was that fairies were as real to some of them as things of the external world, perhaps more so. Grown-up people have lost the power to see into the fairy realms. They deny its existence. They discourse learnedly on the distribution of race superstition; of the remnants of primitive belief still clinging to the modern mind and to the minds of children through heredity, and so on. Little do they realise that the child is infinitely wiser than they: they play about with theories as to fairies and the belief in them, while children *know*.

The book I had been reading on fairies was Conan Doyle's "The Coming of the Fairies." This book described not only how two girls saw and played with

(Continued at foot of next column).

DREAMING TRUE

PREMONITIONS OF COMING EVENTS

LIKE Dr. Elizabeth Severn, I get prophetic dreams and have had dozens of such dreams ever since I was quite a young child. Any dream that particularly impressed me in my childhood days I always told to my mother, who always listened very kindly, and she found many came true which I told her. At such a tender age it really conveyed nothing to me that any dream of mine came true.

Since reaching womanhood, I still get a great number of dreams that eventually come true in detail. They are a varied assortment. For instance, a year or so ago I dreamt of being in a small Devon market town, where I went to a shop and bought materials, etc. I thought no more about the dream until, about one month later, I was invited to stay with friends in this little town. While there, the remainder of my dream proved true to detail, as I went into the shop, was served by the same young lady and bought exactly the same goods as I had in my dream. I had not the remotest idea I would be asked to this little town at the time of my dream.

Another dream that stands out vividly was just before Christmas last year. This dream was again revealed later in reality, even to meeting the same people, what we ate on the Christmas day; in fact, everything that happened that day I had seen in my dream. Here again I had no idea whatever at the time of my dream that I would be spending Christmas with these people.

Almost always I get in dreams the passing of near relatives and dear friends. Amongst these, I dreamed of my mother's, husband's and brother's passing.

In my husband's case, I was very disturbed, as I had the same dream on two succeeding nights that he would "pass" suddenly, and I told him at the time of my dream and warned him to be careful. However, it did not prevent his passing. Indeed, when I have dreamt of anyone passing it has always occurred, and my dream was not, as in Dr. Elizabeth Severn's case, in connection with an event which I was able to prevent.

I certainly have had "warning" dreams concerning myself and these I have always acted on and found they helped me considerably in many instances.

Usually I get warnings in dreams about one month before the events happen.

(Mrs) L. HEMINGWAY.

If we believe in a fundamentally rational whole, every fact must have its proper relation and proportion in that Wholeness, however inexplicable it may appear to be for the present.—WM. KINGSLAND.

(Continued from previous column).

fairies, but actually how photographs were taken to convince sceptical grown-ups. Yet for all this, many of our so-called wise authorities are still unconcerned. They contend that the photographs have been faked; they have no proof of this, yet they will accept the selfish and cruel idea that the children and those interested in it were frauds sooner than examine further into it.

There is a great deal of truth in the saying, "A little child shall lead them." Children, through their simplicity and their greater knowledge gained through contact with actual reality, shall take the older folk, whose minds are clogged with material things, by the hand, and direct them to the wonderland which lies a little way beyond the vibrations of the physical world, into the invisible kingdom of the fairies, into the realms of romance and beauty.

It is only when men and women realise that there is reality in the romance of the fairy kingdom that they will cease to be pessimistic, cynical and miserable, and become happy and hopeful in the extended possibilities of contact with the fairy and other realms where the finest dreams of the imagination have a reality.

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).

SPIRIT HEALING

Sir,—Dr. E. H. Worth expresses a disbelief in the efficacy of healing through spirit-agency, and asks for proofs of cures effected by means other than those included in general medical practice.

I have, in my possession, over 1,800 proofs that illness or disease, mental or physical, can be, and have been, cured or alleviated by attention and treatment solely through spirit sources.

Since I wrote a book some years ago dealing with the cures of the great Persian physician, Abduhl Latif (who passed over 750 years ago), that work has penetrated into 33 different countries, and I have had appeals for help from sufferers in these countries. I have no knowledge of medicine, and I simply submit the letters to Abduhl Latif, who gives accurate diagnoses and advises treatment that brings about cure or alleviation. In the great majority of cases, the patients write (I scarcely see two patients in a hundred) that they have tried many doctors, or have been discharged from hospitals as incurables, but now gratefully admit cure or ease of suffering.

These cases come from different countries and races of mankind, and it is idle to dispute, in the face of these many hundreds of cases in operation daily, that no proof exists. If an unhappy human being has suffered for years from some complaint, tried many earth-doctors and got no mitigation, but obtains through our wonderful spirit-doctor the comfort of relief, is not this proof of supernormal succour?

For many years Abduhl Latif has manifested through trance mediumship (previously it was through direct voice Mediums), where the Medium is ignorant of any medical knowledge, is in the most profound trance and quite unaware of the import of the letters I bring, which may be from far-away New Zealand; yet which Abduhl Latif, in his utter annihilation of space, visits and returns with the diagnosis in a period of seconds. This diagnosis is subsequently found to be correct, and the treatment effective.

In addition to the cases I submit, Abduhl has dealt with many hundreds brought by doctors and others who have been puzzled by some difficult and obscure disease, and it is for Dr. Worth to test what I have said by speaking face to face with Abduhl Latif, when he can judge of Abduhl's sagacious and comprehensive knowledge of medicine and anatomy. I will, with pleasure, arrange an interview at the British College, and no one shall know the name of the sitter or his object.

Meanwhile, the 1,800 proofs I refer to are at his disposal, or that of anyone interested in the subject.

R. H. SAUNDERS.

"PARANORMAL PERCEPTION"

Sir,—The theory of paranormal perception is interesting, but it cannot be applied to such a case as that presented in *An Adventure*. It is grossly improbable that two persons, and two persons only, will experience the same paranormal perception on the same day at the same hour; but if they did they could not have perception, paranormal or of any other kind, of things that were as non-existent as a mouse that died a thousand years ago, and of whose past-and-gone situation and character the ladies concerned had no inkling whatever.

The only possible non-Spiritualist explanation of the episode is the Relativist explanation that, by some unexplained means and chance, the ladies travelled backward simultaneously to the same point in extended, static time, and found that the extended, static images

of people somehow saw and reacted to the intrusion. But it has been demonstrated, I think, in the last few years in the columns of *LIGHT* that Einstein's theory of static time, which excludes the possibility of change and movement from the physical universe—a point made in advance by Kant and Schopenhauer—can easily be exploded by a person of average intelligence in less than five minutes.

The theory of paranormal perception is equally inapplicable to the actual physical transference of apports, necessitating their passage through matter, as in Sir William Crookes's experiments.

19 Dudley Road,
Hastings.

GODFREY BURCHETT.

IS LIFE OF NOTHING WORTH?

Sir,—The letter concerning Life and War under the above heading (*LIGHT*, 29/8/35) seems lacking in consideration of life other than in human form, and the possibility that the average pheasant may approximate nearer to the human standard than does the average human to that of the One who reigneth over all. Do pheasants enjoy being shot? Is it good for them?

Despite the contention of some "peace-at-any-price" Pacifists, the average person does not enjoy War any more than toothache; but not all believe in dilating on the pain of toothache during painless interludes, or in wholesale extraction as the perfect remedy. To some folk, War seems more natural and sometimes justifiable, under present earth conditions, than the shooting of pheasants or wilful destruction of Life in any form.

Many hearts having desired, and some of the best brains of Europe having striven for years to accomplish international peace, is it not fatuous to suggest denunciation by Spiritualists as even a partial remedy?

Yet, if all who believe in the sanctity of human life and desire peace ("eleven millions, in this country alone, signed the Peace Ballot form!") were prepared to strive intelligently, to think and live the individual parts they should towards all whom they contact or affect, we should be much nearer the Universal Peace state.

Seekers in our subject know full well, from credible communications from the "other side," that War is by no means the only thing that needs to be eliminated in order to ensure progress, and those sincere Pacifists, who are not wholly actuated by fear and desire to avoid the personal pain, misery and sorrow that War might bring to themselves or their dear ones, can indeed do much in their own environment by living and being examples to all of that policy given us by the Prince of Peace, even though they cannot hope greatly to influence International State affairs simply by vociferation or pursuance of a negative policy.

Even so, wars are spasmodic and of limited duration, whilst the traffic problem, with its toll of human life on the road, is continuous and represents but one of the many and varied aspects that might claim the attention of those actuated by genuine hopes and motives to alleviate suffering and save people from premature death.

Nobody "wants" war (but wanting other things maybe contributes towards it), but possibly in some universal realm it is recognised as an occasional need for humanity (analogous to our ordinary surgical amputations). If so, is it not good to know that some worthy souls, mindful, perhaps, of the Master, who once thought fit to use a whip, are willing to fight for Peace?

E. P. DAMPIER (Capt.).

SYMPATHY, a sensitive understanding of other people's motives, sufferings and desires, is the secret of all genius and exalted personality, whether of saints or heroes or leaders of men.—PHILIP GIBBS.

LETTERS TO THE EDITOR

"THE BIBLE OF INDIA"

Sir,—I regret having to encroach further on your space to vindicate my reviews, but your readers may wonder, from Mrs. Lotus Dudley's letter, why anyone as ignorant as I should write for *LIGHT*.

She asserts that I have "but a second-hand book-acquaintance with Hindu culture and religion."

What is "a second-hand book-acquaintance?" One writes a book, or one reads it, but how at "second-hand?"

Yet she complains, if I had only done some more reading—Goethe, Voltaire and others—I "would not venture to call the divinities of the Ramayana 'almost purely mythological figures.'"

But it was not I who ventured, but Dr. Julius Eggeling, Professor of Sanskrit and Comparative Philology, Edinburgh University, from whom I quoted; surely a more intimate authority than Voltaire?

Indeed, if Mrs. Dudley had not been too vexed to read to the end of my review, she would have learnt that, on the contrary, I had even ventured to differ from the view of Professor Jacobi "that the background of the poem is purely mythological."

Again, the description of Hanuman as "the monkey general" was once more not mine, but Professor Eggeling's; and why should Mrs. Dudley object to the title, seeing how cherished is the association all over Hindustan?

It is, she says, obvious that I "can never have visited India," and that my "arm-chair prejudices against other religions and races are to be deprecated."

I have spent years in India. I have traversed India from Kachin to Quetta, from Cape Comorin to Kashmir. I have written articles and books on India, and have discussed its religion and politics with distinguished Moslems and Hindus, and, when last I left the country, was garlanded in appreciation of the sympathetic efforts I had made on its behalf.

I hope these dull facts may assure your readers that as a critic I am not without a certain qualification.

H. F. PREVOST BATTERSBY.

HELP FROM SWEDENBORG

Sir,—I was glad to read in your issue of September 12th, Mr. R. V. Sumner's impressions of Mr. Findlay's book *The Unfolding Universe*. I will not trouble you with my own views of the book, but should like to draw attention to the following extract from Swedenborg's book *Heaven and Hell*. Swedenborg conversing with Cicero in spirit records:

"When I read to him something from the Prophets he was exceedingly delighted, and especially with this—that each of the words signified interior things; he was amazed that the learned at this day are not delighted with such study." Cicero, continuing, said: "He knew many things respecting the Lord, and perceived in his own manner that if mankind were to be saved it could not have been effected by any other means."

Mr. Findlay tells his readers that he looks to the denizens of Etheria to "help him to develop in wisdom and understanding." I do trust the foregoing will render some assistance in that direction.

RICHARD HARVEY, *Oxford Spiritualist Society*.

CHURCHES AND SPIRITUALISM

Sir,—I have read with interest your short article of July 25th, in which you touch on Mrs. St. Clair Stobart's idea of the absorption of Spiritualism by the Churches, "lock, stock and barrel"; and also Mrs. Stobart's letter of the 1st August, in which she explains the difference between *absorbing* and *monopolising*.

Surely, Mrs. Stobart must now realise that what she proposes is impossible. Spiritualism is made up of

Spiritualists—that is to say, of individuals, and while it would be a very good thing for the Churches to absorb *the truth of Spiritualism* (which they seem very unwilling to do) the absorption of Spiritualists is quite another matter.

An increasing number of thinkers are being obliged to leave the Churches, and many of these (of whom I am one) are Spiritualists, and we would have insuperable objections to being *absorbed* or to seeing Spiritualist Churches absorbed by any of the orthodox Churches. If Mrs. Stobart's words, "lock, stock and barrel," mean anything, they can mean no less than that.

Mrs. Stobart expresses a wish that the "phantom," the "misunderstanding" of her meaning may be dematerialised "once and forever"; but it is necessary to point out that if there is a "phantom" to be laid it was certainly of her own creation.

Pinckney Street,

Boston, Mass., U.S.A.

J. H. BROWN.

CAN TELEPATHY EXPLAIN THIS CASE?

Sir,—Perhaps one of your readers might help to explain a sitting I once had with Mrs. Garrett.

I had inherited some books from my Father, and these I had placed in a certain shelf in a book-case in the smoking-room in my house at Cambridge. One day, about three months before I moved from there, I had taken these books over to my Mother's house, leaving the shelf completely empty.

In the meantime I had arranged a sitting with Mrs. Garrett, and I sat with her about three weeks after I had moved the books. After a time, Uvani said he would give me a book test. He then described my smoking-room most accurately, giving the exact position of the book-case, and said if I would look on a certain shelf, "Where you keep your Father's books," take the seventh from the left, open it at page so-and-so, and I should then find a certain sentence.

A moment afterwards, he gave me another book-test—this time telling me to look at a certain page in a book with a green cover, which was lying on top of a pile of books on a wooden box near my chair, and on which I was in the habit of placing papers, etc. On my return home I found this test 100% accurate.

Now, I had only been given this second book three or four days before; it had been sent to me by the Infants' Hospital; I had taken it out of the brown paper packing and put it down without, as far as I can remember, opening it.

So my difficulty is this: When Uvani got the impression about my Father's book, it must have been at least three weeks before the sitting; but, when he got impressed with the second one, it could only have been a day or two before. Why did he not make a correction when the book had gone? The whole thing seems very puzzling and I would welcome an explanation.

(Major) C. H. MOWBRAY.

("Flower Medium" letters are on page 622.)

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EDITOR GEORGE H. LETHEM

As We See It

AN INTERESTING EXPERIMENT

THE recent denunciation of Spiritualism by the Bishop of London was no doubt prompted by the knowledge that a considerable number of clergymen in his diocese had frankly admitted the value of so-called "spiritualistic proofs" of Survival as an aid to religion, and that there was reason to believe there were many more who held similar views, although they did not declare them in public. Actually, in one case, an East London clergyman had not only permitted a regular series of Spiritualist meetings to be held in his Church hall, but had presided at them all.

The immediate cause of the Bishop's action was probably the publicity given to the formation of the "Order of the Preparation for the Communion of Souls" under the Presidency of a Rural Dean, and the announcement that the members of this Order were actively engaged in psychic investigation and were prepared to show their approval of the main objects of Spiritualism by appearing on public platforms with avowed Spiritualists.

It was hoped in some quarters—and feared in others—that the Bishop's ban would put an end to a project then in preparation for a series of London meetings to be addressed by Clergymen and Spiritualists; but, as announcements in our columns of to-day indicate (see page 612), these hopes—and fears—have not been realised. The joint gatherings are to be held, not in a Church or in a Spiritualist meeting place, but in a theatre, where Clergymen and Spiritualists will be on neutral ground, and both will be at liberty to make their position clear.

What is the result of this experiment likely to be? Will the public testimony of the Clergymen concerned lead to an awakening of interest in the Churches and a realisation of the value of the help that Spiritualism can offer in support of the essentials of Religion? Or will it lead to the Clergymen being further banned by the Bishop, and perhaps—like Wesley and other innovators—being either reduced to silence or pushed outside the pale as disturbers of ecclesiastical peace?

Although, for the present, confined to London, this experiment in co-operation between Clergy and Spiritualists—for it should be clearly understood that it is *co-operation* and not fusion that is proposed on both sides—is decidedly interesting; and whatever the results, we understand there is a prospect that similar experiments may be made in various parts of the country in the near future—suggestions having come in to the organisers from several towns and villages where sympathetic Clergymen are at work.

MESSAGE OF THE POET AND ARTIST

By MAY CARTER.

SOME time ago, an address was printed in LIGHT in which Mrs. St. Clair Stobart deplored the dearth of subjects for speakers in Spiritualist organisations. It was difficult, she said, to find something new to say to those who accepted the tenets of Spiritualism, which would, at the same time, engage the attention of those strangers who might be present.

Our leaders continually tell us that Spiritualism is ready to teach us something *beyond* the truth of the survival of personality and of the possibility of communication between the two worlds. Yet I have heard people say: "I need no further study, I have nothing more to learn; I am convinced of survival and I am content."

I feel that the need to-day is to build upon and expand the philosophy of Spiritualism; and unless our knowledge helps us *now*, we are depriving ourselves and others of the chief value of our faith. The word "philosophy" may alarm those of our friends we most wish to help; the definition I would like to emphasise is "practical wisdom." We must learn to cultivate our awareness of the interpenetration of this world and the world of spirit, and to realise that the denizens of "Etheria" are striving to help us here and now; we must all learn to be more "clairvoyant," and to see with our eyes and our intelligence what our friends on the other side are trying to reveal to us.

MEDIUMS NOT THE ONLY SENSITIVES

Mediums are not the only sensitives; artists, sculptors, poets, musicians, authors, all are possessors of the same spiritual gift; they, too, are purveyors of "practical wisdom," unveiling visual and imaginative beauties, widening our capacity for enjoyment, strengthening our sense of brotherhood, and helping to fashion our characters, the individual part of us which we carry over. In this way artists fulfil their mission of preparing us for our forward journey.

Will Mrs. Stobart invite qualified speakers to help us to interpret the artist's message? I am fully convinced that men and women who possess that awareness of spirit see much more in a picture, in a poem, in a melody, in the sculptor's line, than we do. We would be led to see for ourselves how the spirit world is impressing the artist beyond his own knowledge or volition. Some of us have seen reproductions in London of the work of Fritz Hass, a portrait painter of Munich, who was "inspired" to paint a series of imaginative pictures, in which the onlooker can capture the echoes of colour and music hitherto hidden in the recesses of his own soul.

Will someone direct us, for instance, to a particular room in the National or the Tate Galleries, and show us a new meaning he or she has discovered in a picture that has, until now, escaped us? England is notoriously poor in sculpture, but the sculpture room in the Luxembourg in Paris is packed with beauty that can fill one with an extraordinary contentment. The memorial to Chopin in the Parc Monceau needs little interpretation; it makes audible to us the harmonies he can hear from the source of all harmony.

Teach us to read the poets with an awakened mind. Browning says:

For all, love greatens and glorifies
Till God's aglow, to the loving eyes
In what was mere earth before.

and Shelley:

The matin winds from the expanded flowers
Scatter their hoarded incense, and awaken
The earth, until the dewy sleep is shaken
From every living heart which it possesses
Through seas and winds, cities and wildernesses.

LOOKING ROUND THE WORLD

A PLEASANT INTERLUDE

WHAT Mr. William H. Button (President of the American S.P.R.) calls "a pleasant interlude" is described in the August issue of the A.S.P.R. *Journal*. It relates how, with "perfect control of the Medium," two written messages purporting to be from Sir Arthur Conan Doyle were received at "Margery" sittings. The first was playful and puzzling, and was ultimately found to refer to a preface written by Charles Dickens ("C.D.") to *A Christmas Carol*. The second consisted of the words "Good will towards you—A. Conan Doyle" written on the title page of a first edition copy of his book, *The Edge of the Unknown*, on which, at Mr. Button's request, the initials "C.D." were superimposed.

Admitting that the evidential value of the episodes depends on whether the control was adequate, and whether there was present "an expert imitator of Sir Arthur's handwriting," Mr. Button clinches the matter by saying: "As a matter of fact the control was perfect and there was no expert imitator present."

"GUNS STILL SILENT"

Threats of war are "in the air," but fortunately, so far, they remain unfulfilled, and there is still a possibility that peace may be preserved, or that, at the worst, fighting may be strictly localised. Mr. R. H. Naylor, the Astrologer, continues to represent the stars as predicting peace. "War talk will be louder than ever," he writes, "but the guns still silent."

A message given from the "other side" through a "control" whose predictions have often been verified, is that there will be "bubbles of fighting" in Abyssinia and in Austria in the near future, but no great war. Curiously enough, one of Mr. Naylor's predictions in the *Sunday Express* (Sept. 22nd) is that "sensational news" may be expected of or from Austria.

DR. HEGY'S BOOK

Many psychic books are published, but few reach the dignity of a fourth impression. Dr. Reginald Hegy's book, *A Witness Through the Centuries*, is one of the exceptions. It has sold through three impressions, and has now been issued at the reduced price of 2/6 net by Riders. It is an excellent combination of carefully-sifted evidence for survival, and equally carefully-sifted extracts from communications on many topics from the "other side."

BELATED AUTHENTICATION

"One of the most remarkable and carefully-investigated cases of poltergeists" was the description given by Sir William Barrett to a story first published in 1868 in the *Atlantic Monthly*, and quoted by him in the S.P.R. Proceedings (Vol. xxv., 1911). It related to bell-ringing and the throwing about of articles in a house in "one of the larger towns in Massachusetts" in the presence of an Irish servant-girl; and although very rich in detail, it lacked identification of the town and of the writer, H. A. Willis, and this identification Sir William Barrett was unable to obtain, although he tried; and because of this, the value of the case was greatly diminished.

In the August issue of the A.S.P.R. *Journal*, identification is proved conclusively by Dr. Mark W. Richardson. The town was Fitchburg, and Mr. Willis was a man well-known and highly-respected in his day. Dr. Richardson was able to give this information because he is a native of Fitchburg, and, although he did not know Mr. Willis, he has distinct recollections of hearing the case discussed. So that now—67 years after its first publication—the case can be described as well authenticated.

THUMB-PRINTS AGAIN

WHEN last we referred to the "Walter thumb-print" controversy (August 15th), we expressed the hope that it would be finally settled by Mr. B. K. Thorogood's surprising discovery that Dr. Harold Cummins' report had been misunderstood and that it "conclusively establishes the difference between the Walter and Dr. X. prints."

Our hope has not been fulfilled. In a long communication, just to hand, Dr. Cummins says, Mr. Thorogood's "discovery" is the opposite of correct, and that he (Dr. Cummins) is firmly convinced that the Walter and Dr. X. prints are identical.

So, unfortunately, the dispute is just where it was.

As a parting shot, Dr. Cummins asks: "Would the Committee and Thorogood be willing to abide by the verdict of a tribunal of finger-print experts, called together by agreement, and accept their pronouncement as the final word on whether the Walter right thumb (prints) and that of Dr. X. are identical? And if not, why?"

This was the suggestion made some months ago in our columns by Miss May Walker; and, as readers will remember, we commended it as seeming to provide the only way of ending the dispute, which has already lasted far too long.

"FIRE-WALKING" IN SURREY

By walking twice barefoot through 12 feet of fiery trench on a Surrey lawn, without suffering any injury, Kuda Bux, a Kashmiri Muslim, has proved that "fire-walking" is possible, and that those pundits are wrong who declare—as pundits have a habit of doing—that it can't be done without trickery.

That is what Mr. Harry Price and his helpers have achieved by the £40 experiment carried out on Mr. A. L. Dribbel's lawn at Carshalton, on September 17th. The secret of the fire-walker's immunity from injury is still a secret—unless the explanation of Kuda Bux be accepted, namely, that it depends on Faith; and pundits with the doubting complex highly developed do not believe that Faith can stop fire from burning if brought into contact with naked skin.

That the fire at Carshalton *could* burn was demonstrated by the fact that Mr. Digby Moynagh, an onlooker who tried to emulate Kuda Bux, had his feet severely blistered after taking only two steps in the trench. Kuda Bux took five steps on each of his two walks—ten steps in all, and the doctors who examined him afterwards stated that the skin of his feet was not even scorched.

A PSYCHIC SERIAL

Mr. Arthur Findlay's book, *On the Edge of the Etheric*, is to be published as a serial in the *Glasgow Sunday Mail*. Glasgow is particularly interested since Mr. Findlay has many connections with that City, and had the sittings there with Mr. John C. Sloan, the Voice-Medium, the records of which form the basis of the book, which has now, we are informed, reached its thirty-fifth impression.

HELP FOR INQUIRERS

Last week, we drew attention to some of the special features of the L.S.A. and Quest Club winter programme—including the Caxton Hall discussion on "The Evidence for Survival" (Thursday, December 5th). But it is worth while pointing out that old features, like the free public meetings for inquirers (Tuesdays, at 7.30 p.m.), and the demonstrations of clairvoyance and psychometry (Wednesdays, at 3 p.m.) are being continued; and that the provisions for personal investigation are fully up to the old standard—that is, the best available.

New members continue to join the Quest Club, but still there is room for more.

THE CHURCHES AND SPIRITUALISM

By MRS. HEWAT MCKENZIE

MANY of us know the painting of Mrs. St. Clair Stobart, "the lady on the black horse," bravely leading a forlorn remnant of the Serbian army to safety; and now we see her launched on an equally courageous and perilous adventure, offering guidance to a group of Churchmen interested in psychic facts. None who know Mrs. Stobart doubts her courage, but I sometimes wonder whether there are many in the Church who have the stomach for such an adventure. Will the young and agile "David" of new facts succeed in overpowering the overweighted "Goliath" of traditional thought?

In the past, the Church has seldom been able to absorb and retain her enthusiasts; it could not hold the Baptists, nor the Congregationalists, nor the Quakers, nor the Wesleyans, during the last 300 years. Can it hold those to-day who boldly avow themselves as practically interested in psychic facts, or will they be quietly cold-shouldered out, or still more quietly be forced to submit to their bishops? It would take a bold person to prophesy.

I wish Mrs. Stobart the best of success in her enterprise, but I think, in a recent address given at the Grotrian Hall, she was unduly and surprisingly pessimistic as to Spiritualism and its influence upon the life and thought of to-day. Are Spiritualists not of the same spirit as other men? "We are not a spiritual force," she says. "What is her measuring rod?" I would ask in turn. I view Spiritualism as a powerful leaven, especially since the War years, lightening the doughy lumps of theology offered for our sustenance. "The hungry sheep look up and are not fed," is still true in many parishes where a sharp dividing line is drawn between those within and without the Church. To my thinking, we may discover as many saints outside as in, and as many sinners within as without.

LOVE OF LIBERTY

Amongst Spiritualists, I find a love of liberty of thought, a priceless gift to preserve in a people; a love of progressive knowledge, and growing understanding of what spirit-power means in everyday affairs, which leads to a new considerateness of one's fellows and of the lower creation, and expresses itself through individuals in many social and humanitarian activities. Spiritual perfection has not been their aim as a body, though it is not lost sight of, but there has been a consistent and steady encouragement from leaders towards right thinking and right conduct. Their work has been to find pearls of price neglected by others, kicked into and buried in the mire by those who should have preserved them. If some of the seekers have got stuck in the mud and others emerge with some upon them, do not let us forget the many who have "come clean," they might still have been bogged in ancient theology or held fast by materialistic thought!

If there is a movement to-day among certain individuals in the Church towards an apprehension of psychic facts and the possibility of these providing proof of survival, this has assuredly reached them through Spiritualists and their quiet testimony to such facts. I can think of hundreds who have said to me: "I have told my clergyman what I have experienced," "I have lent him books," "I am bringing him to a seance." That is the labour Spiritualists have assumed, to speak to one and another of their knowledge, as their hearers were able to bear it. Through these workers the voice of God has spoken as truly as through the Seers of old.

It seems a pity not to give full credit for this continuous and conscientious work. Mary, it is said, fled to the disciples with the same kind of message; she could not tell them of a voice from heaven beyond earthly imagining, but of a familiar voice and words which thrilled her heart and renewed her courage. That, we

are told, was the beginning of great things as it is to many to-day.

There have been many courageous men of various Churches amongst us in the past. Rev. Stainton Moses, Rev. Arthur Chambers, the Rev. Haweis, Vale Owen, John Page Hopps; and there are many amongst us now who have borne the heat of the day with the Spiritualists, cheerfully sharing in the opprobrium which descended upon their lay brothers and sisters. Each and all gathered round the seance table in the home circle, nourishing themselves with food they could not find elsewhere, and went out strengthened in their particular calling.

"Our Spiritualism seems to have very little effect upon our lives." Such words from the lips of a leader will be a deep offence to many. *This is not true* for the bulk of Spiritualists. I might just as truly speak of the many spoon-fed Churchmen and forget the earnest and intelligent in their ranks. Spiritualists are drawn from all ranks of life, but, more largely than many communities from the common people, because the facts they were asked to examine were not welcomed by the intellectuals of to-day any more than the teaching of Jesus received the plaudits of the learned of His. It is the common people, unhampered by theories, who are willing to give new truth a hearing, and their intuition makes the foundation for many a later edifice.

SPIRIT-POWER

Mrs. Stobart may thrill when in a great cathedral which appeals to her aesthetic sense, but thousands have equally been "moved" in simple gatherings where spirit-power is truly manifested.

We all admire the brave strenuous years of labour she has given to the Spiritualist Community; there she has been surrounded by devoted workers, and the services have cheered and comforted her own members and many strangers who have passed out to the ends of the earth; it seems a strange commentary after these heroic labours that she now thinks there is little influence brought to bear upon the lives of those who have gathered round her teaching.

Bred in the Church—she even became a sidesman, I believe, in St. Jude's, Hampstead, an unusual honour for a woman—Mrs. Stobart became restless and tired of the inadequacy of the fare provided, and chose to become a light-bearer herself in a group which gladly welcomed the ministry of women for which she has fought. Now she would carry the torch of truth back to the Church. For her the wheel has come full circle, but I cannot but feel that it is a mistake when she belittles, by her words, all that has been learned while the wheel revolved, and the contribution of the humble Spiritualist to her own education. Each growing soul reaches out to the higher aspects of spirit as he is ready, and many Spiritualists are on the march to-day. Others, no less worthy, are necessarily wrestling with the initial facts, which in the opinion of Prof. Hans Driesch, the modern biologist, "are among the most important man can know with regard to our views of reality as a whole." If this be true, how can we say that our Spiritualism has little effect upon our lives at whatever level we feel able to contact the facts which enlighten us?

MR. FRANK SPEAIGHT AT QUEEN'S HALL

Mr. Frank Speaight, known as a talented elocutionist in this and other countries, made his first appearance as a speaker on a London Spiritualist platform at the Marylebone Association's service at Queen's Hall on Sunday evening, when Mr. George Craze presided over a large audience.

Mr. Speaight spoke chiefly of his investigations into Spiritualism in the United States, and related details of some very interesting experiences.

Clairvoyance by Mrs. Stella Hughes produced several messages, which were accepted as highly evidential.

CHILD PRODIGIES

THE Rev. Archibald Jackson, chaplain to the Bishop of Whitby, lectured last Friday evening to a large audience in Edinburgh Psychic College on "The Psychology of Inspiration." The time-honoured view of human nature as soul inhabiting a material body, he said, had in recent years suffered a sort of eclipse. Science had tended to the view that human nature, like all nature, was a mechanical arrangement of atoms, and that life could be explained without reference to God or to the soul. Quoting Professor M'Dougall, he showed how recent psychology was swinging back to the older view, and that animism, or the soul principle, was found after all to be the best explanation of the observed facts of life.

Every human soul had its levels, and the level of ordinary mind was a middle level only. Voices from the higher levels and from the lower broke in upon us. We all had larger faculties than we knew or even used. Now and then these faculties broke into view and we called it genius or inspiration, and were puzzled. It was a phase, or other entity of the personality, breaking into the court-room like an ambassador from a far country.

In this connection the speaker suggested that some explanation might be found of child prodigies. There was the case of calculating children. He mentioned the instance of an Edinburgh boy of six, as recorded by Myers. This boy one day, walking with his father, asked at what hour he had been born, and on being told immediately informed his father of the number of seconds he had lived. The father, on going home, made the calculation, and discovered that his six-year-old child was right.

He believed such prodigies had their calculations done for them, and that one of their psychic entities who was not embarrassed with a material brain thought out the problem in a way more proper to spirits than to men in the flesh.

Much recent psychological thought, Mr. Jackson added, tended to reinforce rather than weaken the Christian belief that inspiration was a far richer and fuller thing than had been supposed. (*Scotsman*, 21st September).

MR. ERNEST VICKERS' STUDY OF MEDIUMSHIP

Mr. Ernest Vickers, A.M.I.M.E., is a man who has had practical and long-continued experiences of non-professional mediumship, both mental and physical; and he is one of a very small band of Mediums—if not the only one—who has made a careful study and kept a careful record of his sensations, and of the reaction of his physical organs and nervous system to the various phases of mediumship.

What he has to say about his experiences must, therefore, be of great interest to students of psychology and physiology; and readers will be interested to know that an opportunity of hearing him is to be provided by a series of four lectures to be delivered at the British College of Psychic Science, Queen's Gate, London, on Monday, October 14th, and the three succeeding Mondays, at 5.30 p.m.

From a synopsis of the lectures, we learn that Mr. Vickers holds definitely that, in mediumship, the mind of the Medium "comes under the power of mind exerted by spirit-guides," and that "actions are produced on the organs and the physiological structures in general by spirit-guides to establish a flow of force and elements for use in psychic productions." He urges, therefore, that "for investigators in psychic research—Mediums, medical men and others—it is essential that a study of psychic physiology be undertaken." Attention has mainly been concentrated upon research in psychic science, but Mr. Vickers claims that scientific study and research in psychic physiology is of equal importance.

"IMMORTAL GARDEN"

A SPIRITUALIST PLAY BY A NON-SPIRITUALIST

THIS Play, in a prologue and three acts, was written by Mr. H. C. G. Stevens, who does not call himself a Spiritualist. But it should have a strong appeal for all Spiritualists, even if it may not on all points represent their generally accepted ideas of what takes place immediately after we pass into the Great Beyond. It is a startlingly simple play, written, its author says, "to comfort people, especially those who are sad; to give them courage to face their Unknown," and surely in this desire Mr. Stevens is wholly at one with those of us who try to induce "those who are sad" to come and hear what Spiritualists have to tell them. There is nothing either high-brow, or sophisticated, or "spooky" about this little story—the story of how an old man asks before his own passing to be granted the privilege of being permitted to make use of his beautiful garden as a means of lessening the shock of those who have just undergone the great Change called Death. Again and again we, in our movement, have had testimony to this shock, and to the difficulty many new arrivals on that side of life have in first of all realising that they have undergone that Change, and then adjusting themselves to the new conditions.

"Let them see the garden," the old General is told in response to his request for one more job of work, "Let them see the garden;" and there, amongst his flowers, the General, who alone of living people can enter it, with the utmost gentleness is able to make things clear to them.

Most of the action takes place in the room opening on to the garden; and when this play ran last year, it was pointed out in *LIGHT* that many people, especially those among the audience who were wholly unfamiliar with any thoughts of the after-life, or those who thought only of it in the old-fashioned terms of harps and white-robed figures, found it difficult to distinguish during the performance between those players who represented people still on earth, and such as took the part of persons temporarily or permanently functioning out of the body. When asked how he proposed to overcome this technical difficulty in this revival of the play, Mr. Leslie said words to this effect: "I have given this question an immense amount of thought. I felt it could not be done from outside, so to speak, by throwing a different light on some of the actors, for instance; that would have been far too crude. I have tried to let the difference indicate itself from within: by means of the very softest music when the discarnate are on the stage; by the slightly different way in which they move and speak, in contrast to the more robust speech and movements of the still living. Then, I have done my best to let the garden itself indicate the difference. I always believe that a garden, and that trees have their own way of speaking to us, and I have tried to make the audience aware of that."

It is to be hoped that the audience will continually have its receptivity to such awareness heightened by the presence among them of a large number of those who have long been accustomed to "think on these things;" for a play of such delicate conception ought not to be allowed to come short of appreciation.

The part of the kindly old General is being taken for the third time in London by C. V. France, whose name is in itself a guarantee. By the courtesy of the Gaumont-British Film Corporation, Peggy Simpson is playing the part of the granddaughter, Betty; and by that of Richard Rose and Ivor Novello, we are able to see Yollande Terrell for the third time taking the role of Margaret. For the rest—go and see it—you will not be sorry.

LONDON SPIRITUALIST ALLIANCE LTD.

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DIARY OF EVENTS

Friday, October 4th, at 7 p.m. **Group Seance—Mrs. Livingstone.**

Monday, October 7th, at 8.15 p.m. **Party at CAXTON HALL, Westminster.**
Mediums Associated with the L.S.A. Guests of Honour. Clairaudience:
Mrs. Helen Hughes. Evening Dress Optional. Tickets, including refreshments, 3/-.
Wednesday, October 9th, at 5.0 p.m. First of a Series of Addresses:—
"The Teachings of Spiritualism as a Guide to Life."—**The Rev. C. Drayton Thomas.** Admission, including tea (3.30 to 4.45 p.m.) 1/-.

Friday, October 11th, at 7 p.m. **Group Seance—Miss Jacqueline.**

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 da
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—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).

L.S.A. AND QUEST CLUB NOTES

THE PARTY

OUR readers will have read the summary of the events of the forthcoming session, and will, no doubt, look forward to a happy and instructive time. On Monday week, October 7th, members and friends will foregather at the Caxton Hall, Westminster, for the party which will inaugurate the session's work. There, with our President, Miss Lind-af-Hageby, as hostess, we are sure an enjoyable evening will be spent. Old friends will meet and exchange experiences, and new friends will find themselves in a congenial and companionable atmosphere.

The guests of the evening will be the Mediums who do such splendid work at our headquarters. Only those closely associated with our work know the vast amount of good they do in comforting the sorrowing and encouraging those who find the path of life heavy going. Mrs. Helen Hughes will give a demonstration of her fine powers of clairaudience, and we are sure this will be one of the great features of the evening. Members and friends should note this evening and make a special effort to attend.

Note the date: Monday, October 7th, at 8.15 p.m. Tickets, 3/- (Refreshments included).

"VERY WONDERFUL"

The following interesting incident occurred during a sitting with Mrs. Abbott, which was held on 9th September by Mr. Skeate. Mr. Skeate, an old member of the Alliance, aged 84, was receiving communications from his wife, who recently passed over after their sixty years of married happiness. During the sitting "Running Water," Mrs. Abbott's control, gave a piece of information which afterwards proved to be true. Mr. Skeate writes as follows:

"I would like to say that Mrs. Abbott's control asked me if I had a relation in Canada. I said, 'Yes.' 'Well,' he said, 'she have fall down and injured leg.'"

That was on Monday, and on Wednesday we had a letter to say that my sister (82) had fallen and fractured her leg. I, with others, consider it very wonderful."

DIAGNOSIS CONFIRMED

Mr. W., writing from Hamburg, gives us the information that a health diagnosis concerning his wife which he received through Mrs. Vaughan's mediumship eighteen months ago, when in London, now proves to be accurate. Mrs. W.'s own physician has recently made a similar pronouncement of a state of health not before discovered by orthodox means of diagnosis.

HEALING MEDIUMSHIP

A Member, resident near Guildford, is desirous of finding a lady willing to assist in the development of healing mediumship. Anyone interested is invited to call upon, or communicate with, the Secretary, who will be pleased to give information.

OUR HEALING WORK

For some weeks no special reference has been made to this branch of our work. Both the Direct and Absent Healing Departments continue to grow steadily, and patients regularly report progress.

Anyone in ill health may at any time telephone, call, or write to make an appointment with the Secretary in order to have treatment from one of the Staff Healers.

Those desirous of making use of the Devotional Groups for Absent Treatment, and help in distress, should write to Mr. W. H. Evans.

Patients at home and abroad can equally avail themselves of this means of help.

The many letters which come are most encouraging, revealing, as they do, that sufferers are helped in many ways. Pain is eased, peace of mind established.

The power of concerted prayer is a dynamic force. We welcome all who will give time to sit in these Groups.

For cases of obsession and hauntings we have a special Group, which is held on Saturday afternoons.

THE MEETINGS FOR CLAIRVOYANCE

Many are looking forward to the resumption of the weekly meetings for the demonstrations of clairvoyance on Tuesday evenings and Wednesday afternoons, and also to the Group Seances on Friday evenings.

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.

W. H. EVANS.

LOOKING AHEAD

In view of the renewed efforts now being made in this country to find "oil," it is interesting to recall a declaration made by a body of United States citizens at the time when boring for petrol was first undertaken in America. As quoted recently by a speaker at Edinburgh Psychic College, this declaration protested against interference with the petrol stored underground, which had manifestly been placed there by the Almighty for the purpose of bringing the world to a flaming termination when the proper time arrived!

British College of Psychic Science, Ltd.
15 QUEEN'S GATE, LONDON, S.W.7.
(Telephone: WESTERN 3981)
Hon. Principal: Mrs. HEWAT McKENZIE
Secretary: Mrs. M. HANKEY

CLAIRVOYANCE.
(Visitors 2/-)
WEDNESDAY, OCTOBER 2nd at 8.15 p.m.—
Mrs. STELLA HUGHES.

GROUP CLAIRVOYANCE
(Limited to eight sitters. Seats must be booked).
(Members, 2/6; Non-members, 4/-).
FRIDAY, SEPTEMBER 27th, at 5 p.m.—Miss JACQUELINE.
MONDAY, SEPTEMBER 30th, at 3 p.m.—Mrs. F. C. MORRIS.
FRIDAY, OCTOBER 4th, at 5 p.m.—Mrs. FRANCIS TYLER.

Private appointments may be booked with—
Miss Francis, Miss Bacon, Mrs. Vaughan, Mrs. Fairclough,
Mr. Sharplin, Miss Jacqueline and other Mediums.

SYLLABUS ON APPLICATION.

Marylebone Spiritualist Association.
LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at
QUEEN'S HALL
LANGHAM PLACE, W.1.
Sun., Sept. 29th. Speaker: Miss ESTELLE STEAD.
Clairvoyante: Mrs. Barkel.
Sun., October 6th. Speaker: Mr. FRANK T. BLAKE.
Clairvoyante: Mrs. Helen Hughes.

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

The London Spiritual Mission
13 PEMBRIDGE PLACE, BAYSWATER, W.2.
(Marriages Solemnised)

SUNDAY, SEPTEMBER 29th.
11 a.m.—Mr. H. ERNEST HUNT.
6.30 p.m.—Mr. LEWIS JEFFERSON.
WEDNESDAY, OCTOBER 2nd, at 7.30 p.m.
Mrs. HELEN SPIERS, Clairvoyance.
(Silver Collection).
FRIDAY, OCTOBER 4th, at 8 p.m.
Mr. WALLIS MANSFORD, Lecture.
"A Cruise to Greece under Psychic Guidance of the Poets."

The 'W. T. Stead' Bureau and Library
5 SMITH SQUARE, WESTMINSTER Telephone: Vic. 0567
Hon. Principal: MISS ESTELLE STEAD.

"AT HOME"—FRIDAY, SEPTEMBER 27th, at 3.30 p.m.—
MR. ROBERT KING.
Subject: "The Mystery of Pain."
WEDNESDAY, OCTOBER 2nd, at 3 p.m.—
Mrs. BENNISON
Circle for Clairvoyance (Members 3/; Associates and Visitors 4/-).
HEALING—Mondays, 2.30 to 4.30 p.m.; Wednesdays, 5 to 7 p.m.
Tuesdays, 3 p.m.—OPEN CLAIRVOYANCE (Silver Collection).
Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.
(Members, 1/-; Associates and Visitors, 1/6)

Special visit of Rev. A. F. SHARP
Dean of Hampstead
Friday, October 4th, at 3.30 p.m.
Subject—"The Church in Relation to Spiritualism."
For further particulars write for Syllabus.

SPIRITUALIST COMMUNITY
GROTRIAN HALL
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President Chairman and Leader Hon. Treasurer
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SUNDAY, SEPTEMBER 29th, 1935.
11 a.m.—Mr. FRANK H. WALL
Clairvoyante: Miss Lily Thomas.
6.30 p.m.—Mr. ERNEST HUNT.
Clairvoyant: Mr. R. E. Cocksell.
Sunday, October 6th, at 11 a.m. ... Mr. G. H. LETHEN
Clairvoyante: Mrs. Helen Hughes.
Sunday, October 6th, at 6.30 p.m. ... Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Annie Johnson.

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 30th.—Speaker: Miss Eddison.
Clairvoyante: Mrs. Dolores Smith.
Wednesday, October 2nd.—Speaker: Mr. C. Glover Botham.
Clairvoyante: Mrs. Rose Livingstone.

WEEKDAY ACTIVITIES
Monday.
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 writ
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.
Oct. 2nd. 2.30 p.m. Mr. Glover Botham. 6.30 Mrs. Fillmore.
Oct. 9th. 2.30 p.m. Miss Jacqueline. 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).

Friday, September 27th, at 7.30 p.m.
Mrs. HELEN SPIERS,
Demonstration of Psychometry.
Members, Silver Collection; Non-members, 1/-.

Friday, October 4th, at 7.30 p.m.
Mr. R. E. COCKERSELL,
Demonstration of Clairvoyance, with accompanying
Psychic Sketches.
Members, Silver Collection; Non-members, 1/-.

PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY
(Saturdays excepted) 11 a.m. to 6 p.m.

CONFRATERNITY LUNCHEON-HOUR MEETINGS
at
THE FORTUNE THEATRE.
Commencing Friday, October 4th, 12.30—1.30
Addresses by representatives of the Churches and by
Spiritualists.
Clairvoyance - Mrs. ESTELLE ROBERTS
For further particulars see page 612.

PSYCHIC DEVELOPMENT
Let us teach you to unfold your latent psychic powers
The Psychosensic Correspondence system is meeting with world-
wide success. Why should not YOU benefit by it also? YOU
possess inherent powers, why not cultivate them at home? We
are constantly receiving letters such as these:—
R. 1431 "May I say, upon finishing my last paper, how very
pleased I have been with the course. Not only have I
been shown the way to psychic development, but my
physical health has benefited and my sense of personal
power increased. I consider my money well spent."
S. 1049 "This course is wonderful and has been a great consolation
to me. The books are charged with a force one cannot
fail to receive great benefit from."
Send 1½d. stamp for full particulars of the Course to the Secretary.
Mrs. ANNIE BRITTAIN
attends daily for Private Sittings by appointment.
Also Group Seances every Wednesday at 3.30 p.m.
Limited to 8 sitters, 5/- (must be booked in advance).
Developing class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m., 2/6.
THE PSYCHOSENSIC INSTITUTE,
28 St. Stephen's Road, Bayswater, London, W.2.
Phone—Bayswater 2790.

THE "FLOWER MEDIUM"

MISS MAY WALKER, a Psychical Researcher of great experience, retains her belief in the genuineness of the phenomena produced in the presence of the "Flower Medium," who has recently—under Miss Walker's patronage—been in Budapest giving sittings to gatherings of very distinguished people. Later, Miss Walker proposes to take the "Flower Medium" to New York.

In a long communication—which, for various reasons, we are unable to give in full as she desires—Miss Walker states that: "Professor McDougall, a sceptic all his life regarding physical phenomena, was so interested in what he saw when I took Miss Lewis down to his country house in early August, that he has authorised me to make public the fact that he personally went to the trouble, just before sailing for U.S.A., to arrange test sittings in the Laboratory of Mr. Cecil Maby, at Oxford, in which I am invited to take part."

This arrangement—of which we had heard before receiving Miss Walker's letter—was made *before* the publication of Miss Lewis's "confession," and it remains to be seen whether, in view of that "confession," Professor McDougall will go on with the sittings.

A QUESTION OF FACT

To the Editor of "Light"

Sir,—Mr. Sproull, in his letter in LIGHT (Sept. 19th), states that it is absolutely untrue to say that Miss Lewis was threatened with criminal proceedings and the calling of the police, and that her "exposure" was a question of facts, which have been clearly and fairly set forth.

It is, however, a question of facts (which have not yet been published) that while I, with other sitters, sat in the seance-room, waiting for the Medium, I heard sounds of scuffling upstairs, as though fighting were going on. I thought I heard cries, but when I asked for the door to be kept open I was told it was too draughty for the sitters, though the evening was a warm one. Presently, Mrs. Sproull, who was one of the investigators, broke into the room where we sat. In her hand she carried a telephone book. She accused me of being an accomplice in fraud, said flowers had been found on the Medium, and that unless she confessed the police would be sent for. She then left the room, presumably to telephone to the police, but later returned to say that the Medium had "confessed."

In justice to Miss Lewis and to Mr. Dudley Parsons, I shall be glad if you will, by printing these facts, show that there is another aspect to the "exposure."

D. B. EVANS.

"FRAUD-PROOF CONDITIONS"

Sir,—Dr. Fodor is not generous in his letter to LIGHT (Sept. 19th). The sittings arranged for Miss Lewis with him were postponed, not cancelled. Had he not been so eager to rush into print, and been content to wait a little longer, he might have found that arrangements could have been made to continue those sittings.

Miss Lewis has already had three test sittings at the

International Institute. Dr. Fodor, during this period, himself wrote to Miss Lewis, enthusiastically, that her mediumship was reaching heights seldom achieved. On July 9th, he informed me gratuitously (as I did not know the Medium then), that her mediumship was absolutely genuine, and that she had produced roses at the Institute on July 8th, under the strictest fraud-proof conditions. He was very emphatic, as I had been considerably biased against her. Yet he did not see his way to take up her defence when friends were most needed. He knows that Miss Lewis is anxious to vindicate her mediumship, and she now has certain invitations from Oxford, Cambridge, Paris and American men of science with that end in view. She has recently returned from Budapest, where she gave a series of remarkable sittings to eminent people, including the French Ambassador, in spite of the precarious state of her health, as a result of the recent shocks to her system. These were given under strict fraud-proof conditions. It is hoped that her health will permit her to undergo more experiments of the same kind this autumn, with scientists who have her interests at heart and are anxious to vindicate her.

Latymer Court,
London, W.

I. H. CONYBEARE.

MR. DE BRATH'S PROPOSAL

Sir,—I observe that Mr. Sproull now states (LIGHT, Sept. 19th) that Hilda Lewis's confession "was voluntary. This does not agree with Miss Evans' account, nor with her exclusion from the room, nor does he say how this "voluntary" confession was obtained. He also writes to me suggesting that a meeting of the "searchers" of Miss Lewis should be arranged, and for information of what, in my opinion, would be a valid proof or disproof of the mediumship. I think that a meeting of two groups, each convinced of opposite views, without any neutral person in authority over them, could only result in an inconclusive wrangle.

The facts, irrespective of the Medium's character, could be settled under the conditions here following:—

1. A neutral committee of scientific men. Mr. A. N. Harper's suggestion for a strong Committee could be met either at the I.I.P.R., or by the Oxford Biological Laboratory.
2. Prior examination by not less than three ladies behind a screen in the same room as the committee. Medium to be stripped nude.
3. No departure from the room to be allowed, nor any approach of a possible confederate.
4. Seating the Medium in an examined chair in full view of the committee, with reliable observers on either side of her.

As I have seen a successful seance under these conditions, I naturally regard any "confession" as obtained by duress and as null and void. Mr. Parsons sends me the report of a seance which is substantially the same.

STANLEY DE BRATH.

"THE SEEKERS"

29 Queen's Gate
London, S.W.7

DR. LASCELLES SUNDAY ADDRESSES will
commence at 6.30 p.m. (instead of 8 p.m.) on and after SUNDAY,
OCTOBER 6th.

MOST SUCCESSFUL METHOD OF
DEVELOPING CLAIRVOYANCE

The following extract is of great value to investigators.

"We used 'Kilnascrene' in full light and saw the aura distinctly. We all thought it an optical illusion until we found we could make the 'lines of force' slant in every direction for about twenty inches, by merely pointing our fingers at each other.

"We then laid our hands on a black tablecloth and saw the auras blend. I could only see faint steam-like effects, but two of us saw beautiful colours form a whirling mass in the centre of the table. This slowly drifted towards Mrs. N., whose vision suddenly opened so that she saw right into the spirit world and gave us some wonderful illustrations of spirit life and activity.

"We then lowered the light and took the glasses off, and were very surprised, to find that several of us could now see clairvoyantly. Each was able to confirm what the others saw.

"My friend is making rapid progress, and sees the perfume of flowers when the sunlight is good. We are hoping, in due course, to diagnose exactly as Dr. Kilner and many sensitives do."

Note: The above extract follows very closely the method adopted in the public demonstrations of "Kilnascrene." In LIGHT, of July 12th, fifteen societies reported the results of their public tests. Out of 427 people tested, only 72 failed to see the aura at first trial. These magnificent results prove that Kilnascrene is the best mechanical method of stimulating the clairvoyant faculty yet discovered. They are sent post free from the London Psychic Educational Centre, 17 Ashmere Grove, London, S.W.2, on receipt of 10/-, with full directions for use.

The following books are extracts from the L.P.E.C. Three Guinea Course on Psychic Development. All at One Shilling each, postage extra.

TRANCE STATES explains all that is known of Spirit Control. PSYCHIC HEALING deals with obsession and all phases of healing. AURA: KILNER SCREENS AND ALL ABOUT THEM, proves the reality of the aura, the foundation of all psychic phenomena.

The next book we are printing is "PROPHECY, DIRECT AND AUTOMATIC WRITING." Societies ordering 100 advance copies can have their name, address and announcements printed free on the cover. Trade terms—12 for 9/-.

Mr. ROBERT KING at FRIEND'S HOUSE
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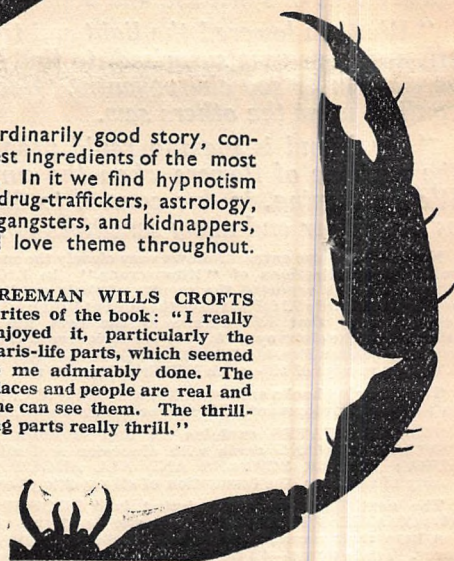
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