

# Light:

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## DEVELOPMENT OF THE IDEA OF SURVIVAL

A HELPFUL NEW YEAR STUDY

By STANLEY DE BRATH, M.I.C.E.

THE question put for discussion at the Caxton Hall on December 5th, was—What would be the probable results in Science, Religion and Politics if the evidence for Survival were generally accepted? The opponent speakers made no attempt to keep to the terms of reference. Evidently they could not imagine such a state of things.

It is therefore worth while as a help and preparation for the work that lies before Spiritualists in the New Year to trace the development of this idea, and in doing so, that development may well be based on M. de Vesme's Part I. of the *History of Experimental Spiritualism*, entitled *Primitive Man*.<sup>\*</sup> As this book was laureated by the French Academy of Sciences, it may be taken as an authoritative treatment of the subject.

The author, after a profound study of occultism in Africa, Oceania, North and Latin America, and elsewhere, wherever there are races nearly or quite untouched by European or Asiatic influences, comes to the conclusion that the root-belief of these races is in Mana—a force X—a mysterious power which is called *hasina* in Africa, *masina* in Madagascar, *dzo* on the Gold Coast, *wakan* among the Sioux, *Orenda* among the Iroquois, and *Mana* in Oceania generally.

It is explained by *The American Anthropologist* as "A mysterious power which the savage mind conceives of as inherent in all the bodies which compose his environment . . . This power is regarded by the rudimentary mind as the efficient cause of all phenomena and of all the activities manifest around him." It is the basis of the African witchcraft.

This idea soon developed into a more personal form. M. de Chaillu speaking of the French Congo, says: "These savages think that a dying man leaves behind him a shade which survives him, but only for a short time . . . Ordinarily it is a malevolent shade, but may be avoided by changing one's habitation. The Manes

last just as long as the remembrance of the deceased. For instance, there is no need to worry over the spirit of one's grandfather; it is annihilated."

This idea re-appears in the philosophy of Professors Broad and Joad. The former suggests that what he calls the "psychic factor" alone has been proved to survive death. He describes it as "a certain intangible something which, in conjunction with Matter, constitutes mind, and which when separated from Matter, may preserve certain mental qualities, but remains inferior to mind." His account of the soul after death seems to be described by the phrase, "something pale and negative and fading out."

Professor C. E. M. Joad goes further—"If I were to plump for Survival, it would be in terms of my own dreams of a pale, rather miserable wraith, without proper occupation, with my brain diminished from my present quite satisfactory state. I do not believe in Survival." Well, we do not all survive in the same state, and having in view the persistence of mental ideas, it seems quite possible that both of these distinguished philosophers may have the future they describe, along with the Congo negroes.

As to wish-fulfilment, I may be allowed to state that in my own case it did not operate. In 1890 I was a contented Darwinian agnostic, and it was only an inexplicable spiritualist phenomenon—the appearance of a brother six years "dead," twelve times at different seances, that set me on investigations, experimental and by study, that after twenty years convinced me, as it convinced A. R. Wallace, that human beings do survive, but in very different states. The majority of existent men and women, black, brown, yellow and white, may be in the state described by the professors, but many conserve the affections they had in this life. I cannot for want of space follow out M. de Vesme's argument on the development of the idea of the soul of man. One quotation must here suffice:

"But the mass of observations increases little by little. It happens to one of these men to perceive, in a dream or in the special state into which he had entered when awake, some event which was taking

<sup>\*</sup>Translation published by Rider and Co. in April, 1931, price 12/6.



place at a distance. It never occurred to him to speak of 'telepathy,' 'telesthesia,' 'cryptesthesia' or 'metagnomy,' simple as that explanation would seem to be. But let us not judge our poor ancestors too severely. The harmonious idiom of Hellas was still deep in the designs of Providence: even Sanscrit, the source of Theosophical science, was yet to be born. What could the poor troglodytes do? Their situation, we must admit was difficult. So our imaginary friend of the *Ursus Spelaeus* must be excused for imagining that something invisible had separated itself from his being and had gone to see what was happening at a distance, while his body remained on the spot. Thinking it over with the help of the village sorcerer, who was notably a wise man, he deduced that in himself there were two distinct elements—the body and that invisible something. Not bad for a beginner, especially for one who did not know Greek . . .

Thus the idea of "the soul" was born.

Modern Spiritualism has developed the notion (*vide* Sir Oliver Lodge, *My Philosophy*, pp. 254–258) that the soul is not stuck into the body like a knife into its sheath, but forms the body to express itself. The etheric body stands intermediate between the body and the life-giving spirit. It is cellular, for the aggregate life of all its ultra-material cells is the life of the individual. The cell is the product of Life.

#### MESSAGE FROM THE OTHER SIDE

My own Teacher, with whom I have been in weekly contact for many years, gave me the following message which I reproduce verbatim:

"You will never understand the process of what you call 'death' and we call 'birth,' till you realise that just as your material body is composed of cells, so our etheric bodies (which you perhaps rightly understand as 'the soul') are similarly cellular. Every cell of every organ has its etheric counterpart.

"When a body is formed on earth, as soon as Life is awake and functioning, the etheric body begins to build itself. Its function, in the first place, is to accrete matter on its primary cells. Healthy lives provide the best foundations, and, as I speak, you must visualise the earth-body and the etheric, growing on parallel lines and cell by cell; gathering very little from the body, but gathering some, and, as you have discovered, collecting, absorbing from the surroundings in which it finds itself; but it is attached to, and part of, the human being. It grows parallel with the material body, as I said, but sometimes very slowly when the being is degraded; but when he or she is spiritual, cleanly and abstemious, it develops as did R . . . very quickly; her etheric body was very fully developed when she came over.

"Lower types of men and women who have missed the aim and purpose of life, are born into the future life in a state of all the most miserable. If it were not that some of these acted, or failed to act, from ignorance, it would be appalling. Misshapen, small, and ugly, they have painfully to grow in the new state into what they might have been had they used their opportunities in their earth-lives. The etheric body may sometimes be corrupted or even deformed.

"We use our organs much as you do, on all but excretion—that is different. All your actions in earth-life proceed primarily from the mind, which extends, in its degree, to body, soul, and spirit, but it is only in this last that you can have conscious contact with the Father of all. We take very little solid food. Most of our sustenance is in the air, as it were. Fruits, instead of rotting, disintegrate and diffuse."

The above is the unaltered writing that I received. Only punctuation has been inserted. It does not correspond to Mr. Joad's "wraith with diminished brain."

Could any science have done the work of Religion? It could not, for no science admits the existence of spirit, or even uses the word, whereas Religion is really

concerned with nothing else. The reason for this is manifest: because "God is Spirit"—the Author and Giver of Life—the living force in the evolving world. Life is not a form of Energy, for Energy is interconvertible and finite, whereas Life can communicate itself without loss, and cannot be converted into any other form. It directs Energy, as energy directs Matter.

The African, who developed Professor Broad's philosophy has remained stationary. In 2,000 years of history he has never built a stone city, nor made a code of Law, nor built a ship, nor written a book. He only developed fetish. Modern science has taken the place of the priest among our public, but till science can recognise spirit as the source of life of the soul, and through the soul to the body, it will fail in its mission.

Neither Wallace, nor Crookes, nor Myers, nor Hodgson, nor Hyslop, nor Barrett, nor Lodge, nor Mrs. Verrall, nor Aksakoff, nor Zöllner, nor Flammarion, nor Bozzano were of mystical tendency. They were convinced by the weight of the facts. But the dominant fact is the existence of spirit—the Directing Life: "Life is the popular name for the activity peculiar to protoplasm." This statement I take from the article in the *Encyclopaedia Britannica*, by Professor F. C. Mitchell, M.A., F.R.S., D.Sc., LL.D. on "Life."

The phenomena of Spiritualism show life without protoplasm. Whither does it go? To this question we have a tangible answer—it appears in the next stage of human evolution. When a man dies, his soul takes its character and life away with it, and leaves the body dead. The soul goes on to new and developing life.

This is the philosophy of Survival, which is essentially religious.

## A STRANGE EXPERIMENT

By H. L. WILLIAMS

**A** WHILE back, when residing on Lord Howe Island, Mr. Mark Foy, a well-known Sydney business man, mentioned to the present writer that a leading New York journal had offered a reward of one thousand dollars to any Medium who, if the blade of a knife were inserted between the pages of a book, could give the number of the page on the left-hand side of the knife-blade. No Medium, Mr. Foy added, had succeeded in earning the reward.

As our weekly circle was timed for the evening of that same day, I decided forthwith to try the experiment. Mr. Foy had to attend a bridge party and could not join us, but sent his companion, Mr. Joe Flanagan, in lieu of himself to be a witness. Six persons sat round a table. I enquired the name of the presiding spirit. We got, by tiptology, the name "Swami Ramanand." Mr. Flanagan was highly amused, remarking that it was the most extraordinary name. I then explained to the invisible operators what we proposed to do, and invited their consent, which was granted.

Mr. Flanagan then said, "Hand me a book." One was lying on a side table, which I passed to him, and also a knife. Mr. Flanagan laid the book flat on the table and inserted the knife between the leaves. I asked for the number of the page to be given by raps. We counted forty-two raps. At that number the raps stopped abruptly. Mr. Flanagan opened the book. The number of the page on the left-hand side of the knife was 42. The room was lit by an oil lamp.

This event took place at Mrs. Kirby's house, "The Pines."

Seizing the book and the knife, we adjourned to the card-room, and, in the presence of a score of people, announced the result. A solicitor present went through the book, page by page, and calculated the mathematical odds. Mr. Foy, Mrs. Kirby and all in the house agreed that it was a remarkable test. The test was successfully repeated a second time.



# EVIDENCE FROM "VOICE" SITTINGS

By MAJOR C. H. MOWBRAY

WHEN my old friend Colonel R. asked me to take him and his wife to a sitting, I arranged for them to come with me to the Misses Moore, the voice Mediums, who work together, each sister apparently being dependent on the other to get the voices. The appointment had to be some time ahead, as they were booked up.

Up to then I had never met Mrs. R., but she kindly asked me to spend the night before the sitting with them, so that I could make her acquaintance. I was delighted to accept her invitation.

When I arrived at their flat the Colonel was out, but Mrs. R. gave me a kind welcome. The first thing I noticed about her was that she was dressed in black, and she immediately told me that her mother had passed over only the week before, and she then asked me if I thought there was any chance of her "coming through" at our sitting. I told her that in all probability the old lady would be still asleep, and that I did not think there would be much chance. Mrs. R. seemed very disappointed, so I said: "If you have something of hers she wore constantly, take it—it might help."

At that moment the Colonel came in and the subject was dropped.

Next evening, the sitting took place; and, soon after the lights had been put out, the Colonel's Uncle James spoke. He gave his name and apologised for dying so suddenly with his affairs in such disorder, and he spoke about the trouble there had been over his insurance policy. Later, they told me that this was quite correct—the insurance policy, being lost, had delayed the probate of the will being granted.

I then heard the feeble voice of an old lady talking in almost a whisper—it was Mrs. R.'s mother, who addressed her by the pet name she used to call her by as a child. The reunion of mother and daughter was most dramatic, but the conversation only lasted a short time. Andrew, the guide, came through and told us that the old lady had gone because she was still too tired to talk very much, but he asked Mrs. R.: "Are you wearing something of hers, because she keeps on pointing to your chest?"

It then transpired that Mrs. R. had slipped on a locket of her mother's which she was wearing under her bodice, suspended round her neck by a thin gold chain. This she had done after the lights had been put out.

After one or two other voices had spoken, the trumpet dropped on to the floor and the Mediums asked me to put up the red light. I did so and then picked up the trumpet, which was lying on the floor at my feet. While I was doing this, I heard a soft voice come out of it saying "Toby." I thought it was my Father, who used to call me by that name as a child. That was the end, except that I distinctly saw a thin wisp of white vapour coming out of the mouth of the trumpet—it looked like smoke from a cigarette and it must have been ectoplasm returning to the Mediums. We immediately linked hands and re-formed circle, but nothing more happened.

The sitting was very impressive and the result was that both the R's are now keen Spiritualists.

At another sitting with the same Mediums, a voice spoke to me. It said his name was Albert and he had been a soldier in my company, but though I clearly recognised the voice I could not place it, and told it so. But it said: "Of course you know me." I tried to soothe him by remarking that so many of my men had been killed that I could not remember them all. "Well, anyway," he replied, "you will remember who I am later." So I said "I hope so, but how are you getting on?" He told me he was all right now. "I have met lots of the old 'H' Company (my old

Company); but do you know, when I died and found myself still alive, you could have knocked me over with a feather. I did not know if I was standing on my head or my heels."

The voice ceased and then I realised that it was Bertie Fraud, my old batman. I tried to get him back, but I could not, and he has never come to me again. Three or four weeks before his passing (the result of injuries while a prisoner of war in Germany), his wife had written to me telling me that his end was very close and that he would so like to see me once again. I drove over and saw him and we spent a very happy afternoon together talking about old times. So his voice was fresh in my memory and this was his voice (I was not suffering from hallucination. Dr. Dingwall, please note!).

## "GEORGE" AND "GEORGINA"

At a third sitting, a cousin of mine, John by name, came through. He was another war casualty, and he asked me to give a certain message to "George." Now, the only George I could think of was another cousin, but I knew these two had scarcely ever met, so I asked him why on earth he wanted to send that message to George. The voice answered "You are Charlie Mowbray, aren't you?" and on my saying "Yes," it said "Well then, please do what I ask you to do."

I gave George the message and he could not understand it; but when some time later my own sister, whom I had told about the message, met John's sister and remarked to her how strange it was sending that message to George, she was surprised to hear her say that the message must have been intended for her. Her second name is "Georgina," and her brother had been in the habit of calling her George in private, unknown to other people.

Naturally, I had not understood whom the message was for, and it is difficult to see why Bertie Fraud gave me the more formal name of Albert, and why the other message should have been for "George" instead of the name by which John's sister was usually called.

The lady in question deeply regrets she did not get the message in time to act upon it. Had she done so she believes it would have saved her from financial loss.

At this sitting, John spoke in his own voice—it used to be somewhat thick and the tones were exact. Later, I took another relative to the Misses Moore. John came through but his voice was not the same. This other person, I suppose, had brought new conditions with her and perhaps slightly upset the balance of psychic forces.

I had other sittings with these gifted Mediums, including one when Penanne said she was teasing me (published in LIGHT 8/8/35) and one when my great uncle William came. The account of this latter sitting will be published later.

## A PARIS SOCIETY'S AIMS

The ideas expressed in the New Year Editorial (December 26th) of LIGHT as to what should be the present aims of our movement, are shared by other groups of Spiritualists, as we see from the last number of *Clartés Nouvelles* (Paris). The Society FIAT-LUX, we are told, has been founded in Nice, "for the experimental study of all those questions that are associated with the survival of the soul after disintegration of the body. Study groups have been formed with the aim of supplying and demonstrating at their meetings all the proofs obtained by their experimentation in favour of immortality; of bringing such proofs to the attention of all scientists whose interest can be aroused; of spreading ideas of justice and goodwill, of charity and forgiveness—in order to advance the progressive evolution of mankind and the perfecting of their moral sense."



# THE GREAT PYRAMID MYSTERY

Review by H. F. PREVOST BATTERSBY

A CALCULATION has been made that, if the stones of the Great Pyramid were divided up into blocks a foot square, and these were laid end to end, they would reach two-thirds round the circumference of the earth at the Equator; and, one suspects, that if the books written about that Pyramid were laid in the same fashion they would more than complete the girdle.

Mr. Basil Stewart has been responsible for four of them in as many years, and still finds something to say in a \*fifth; proof of the perennial stimulus of a mystery, in which are entangled science, religion and chronology.

The variations in chronology are, perhaps, the most surprising; 5600, 4700, 3900, 2600 B.C. being all given as approximate dates for the building of the Pyramid, and this range of 3000 years is the more perplexing, since there is unanimous agreement that the bulk of its construction was achieved in the reign of Khufu, the Cheops of the Greeks.

But though Khufu seems to be a certainty, his character is very much in debate. Herodotus paints him as a merciless tyrant, who closed all the temples in an effort to destroy religion, and made the Pyramid site a shambles, where slaves were driven till they died; a man whose memory was so execrated that secret sepulture had to be found for his body.

Modern investigators have, however, found reason to differ from the Greek historian, despite the corroboration of Diodorus; some even regarding Khufu's massed battalions as an early effort to cope with unemployment, and the Pyramid itself as a religious oblation.

Mr. Stewart explains that his present work is "not intended to press any one particular theory or speculation upon the reader"; but Pyramidologists find it difficult to avoid enforcing their own views or impugning those of others.

He has, for example, no patience with the "tombic theory," seeing in the Pyramid a "purpose different from that of any other structure in Egypt;" and declares, despite his previous disclaimer, that to find out "what was the jealously-guarded secret of this wondrous structure is one of the purposes of these pages."

Indeed, he quotes Dr. Seiss with approval, that:—"It would verily seem as if it were about to prove itself a symbol of the profoundest truths of science and religion, and of all the past and future history of man."

His recognition of the Pyramid as "an unperishable monument to the geometrical and mathematical science of a former civilization . . . built to monumentalise the geometry of the circle . . . and all the other orbital values of the earth," sets him searching for its architect.

With complete agreement, he again quotes Dr. Seiss as asserting: "Never was it in the power of the ancient Egyptians to understand, much less to originate and enunciate the science found in the Great Pyramid."

So he sets out on a search beyond the bounds of Egypt for his architect, and at once comes up against Mr. Kingsland, who, he says, "assumes that, because the Pyramid stands in Egypt, therefore the Egyptians must have conceived and erected it." This he calls begging the question. But Mr. Stewart becomes precisely the same sort of "beggar," when, on the analogy of work done by British engineers in modern Egypt, he declares: "*This is precisely how the Great*

*Pyramid came to be erected*—by highly skilled colonists who organised local labour."

Perhaps it is, but his analogy is no more proof than Mr. Kingsland's assumption.

The architect being thus located among these "highly skilled colonists," the search is enlarged to discover who they were.

The statement of Herodotus, respecting the closing of the temples, is explained as due to the paganism and the polytheism of Egypt being an abomination to the architect of the Pyramid, which was erected to the one true God; which, again, possibly may be true, but remains an assumption.

But an atmosphere of assumptions seems to surround the Pyramids. F. W. Chapman assumes that "the beauty of the work done assures us that the people were willing, and did enjoy the work of construction," an inference which might be justified in the case of any delicate art, as in the carving of our cathedrals, but no more in the raising of a pyramid than in the building of a dam.

But whether the Great Pyramid was a labour of love or of hate, many Pyramidologists are of opinion that the inspiration for its building was not found in Egypt.

Sir Wallis Budge averred that: "The civilization of the dynastic Egyptians developed out of the primitive culture of the indigenous peoples of Egypt, after it had been modified and improved by the superior intelligence of a race of men, presumably of Asiatic origin, who invaded and conquered Egypt."

"Conquered" seems rather a difficult statement to substantiate, and would suggest a more wide-spread influence than the exquisite but fleeting art of that period seems to warrant.

Sir Flinders Petrie speaks of that art depending "on a few men far above their fellows," and, anent the Pyramid, that "this supreme accuracy was limited to the skill of one man;" a theory borne out by the rapid deterioration of workmanship in its successors.

Mr. Stewart's suggestion of a colonistic filtration seems more likely than conquest to have produced such a brief and circumscribed development.

He believes that the Great Pyramid alone preserves the scientific achievements of the original Adamic civilization, whose monuments and records were swept away in the Deluge, thus putting the world back thousands of years.

Yet, at his lowest estimate, that civilization had a start of at least 300 years of the Flood, during which time it was travelling westward; and he even mentions a curious colony, apparently of that civilization—he calls them Lemurians—which has settled on Mount Shasta, has marvellous temples of marble and onyx, strange powers of control over fire—having mysteriously arrested a forest conflagration—a capacity for becoming invisible at will, and of producing a miraculous and invisible protective boundary to its domain. (See "*Mount Shasta Legend*" on next page).

One would like to hear more of these curious people, who are sufficiently remarkable in having evaded the American reporter.

Mr. Stewart glances at Proctor's "Observatory" conjecture, revived by Mr. Macnaughton, which, based on the southing of Sirius, places the Pyramid's birthday somewhere between 5600 and 5100 B.C., Khufu having completed it to serve as a tomb for himself.

But Marsham Adams' theory is more to his liking; that the Pyramid is, indeed, a tomb, but "the tomb not of a man but of a god . . . It is the tomb of the divine Osiris."

"Herein, then," says the author, "lies the true significance of the Great Pyramid—a monument to the truth of the Resurrection to Life Eternal."

Dr. Albert Churchward tells us that: "The doctrines

(Continued at foot of next column).

\**History and Significance of the Great Pyramid*, by Basil Stewart. London. John Bale, Sons and Danielsson, Ltd. 1935. 6/-.



## MOUNT SHASTA LEGEND

By GEORGE L. SMITH, Berkley, California

I AM in receipt of a clipping from your publication with reference to the late Prof. Edgar Lucien Larkin, which calls for a reply in the interest of truth. The clipping referred to was published in *LIGHT* of July 18, 1935, and gives as authority for its statement one W. G. Hooper, Ph.D.

Behind all this Mount Shasta publicity seems to be a deliberate attempt to foist a fraud upon the Occult and Spiritualist world, and names of prominent men are used in an effort to give a seeming foundation to something which does not exist.

You say: "Lucien Larkin, the late astronomer at Mount Wilson Observatory, California, was a believer in Spiritualism. We know little of his experiences. But there is a highly curious reference to them in *Ether and the Living Universe*, by W. G. Hooper, Ph.D., which reads: 'He stated to me that often he went to the Observatory and, lying down on a couch, left his physical body, and attended lodge meeting of the Order of Melchizedek, which was held on Mount Shasta, in the fourth dimension space and time medium.' What a priceless document a diary of Larkin's would be!"

Now to correct the first mis-statement in the above paragraph: Prof. Larkin's observatory was located on Mount Lowe, and not on Mount Wilson.

But to get to the meat of the story: Some years ago (I think it was in 1925), an alleged Rosicrucian organization published an article in its private publication which was allegedly based on a story published by Prof. Larkin, in which that gentleman claimed that, while at the telescope on Mount Lowe, he was able to see a mysterious people performing mystic rites that were illuminated by mystic fires, these fires disappearing at the close of the initiation period. The purpose of the publication in this private magazine was to give advance notice of a book which purported to tell about this mystic sect that was alleged to exist on Mount Shasta, and allegedly came from Lemuria.

Later, this alleged Rosicrucian organization published a book and in the prospectus advertising its sale, the mysterious lights and the initiation were stated to have moved to a hillside in back of the Mission San Jose, not so very far from this community!

But there never were any mysterious lights on Mount Shasta, nor at Mission San Jose. The whole thing is a figment of the imagination of self-seekers who would exploit an honest seeking people and rake in the shekels in the name of Occult science or Spiritualism or some other form. There is no mysterious Order at Mount Shasta, much less the order of Melchizedek. There was, and possibly still is, an Order using that name located at Applegate, in this State (California), but of its qualifications and rights or rites I know absolutely nothing.

The forest service of the United States informs me that it knows of no lights or Order on or near Mount Shasta. Newspaper people located in various communities around Mount Shasta are most emphatic in denial of knowledge of any mystics located in or near their communities, and the writer, who is thoroughly

(Continued from previous column).

of the Incarnation, the Virgin Birth, the Resurrection, the Father-God and others, believed to be specifically Christian, were Egyptian ages and ages before the present era began;" and Mr. Spence adds that: "In its higher aspects Christianity is actually the restoration and continuation of the Mysteries," the mystery to which, it is suggested, that St. Paul referred, "which was kept secret since the world began, but now made manifest . . . to all nations for the obedience of faith."

But, once embarked on the Pyramid, where may it not land one?

familiar with the neighbourhood, has been unable to locate anyone who can lead him to any of these mystic lights or sects.

But to get back to Prof. Larkin and the story of the telescope. Prof. Larkin is alleged to have pointed his telescope at Mount Shasta and seen the things related. But, to one who knows the topography of the State of California, it is evident that such a feat is impossible. Mount Lowe is located in Southern California and Mount Shasta is in Northern California, something like 400 or more miles separating the two mountains, and a high range of mountains intervenes. Not only is that a fact, but the haze is so strong in the great central valley of California that it is impossible for any telescope lens to penetrate it.

Prof. Larkin is rated as one of the country's foremost scientists of his day. He was a prolific writer, and the Hearst publications published much of his material, this writer having been an avid reader of any of Larkin's material that he could obtain in his younger days. But there came a time in Professor Larkin's life when he suffered a nervous breakdown, according to his brother scientist who was a constant companion. Prof. Larkin, while suffering this breakdown, wrote much that could not be swallowed by his publishers, and he was dropped from the writing field. According to Prof. Larkin's friend, he (Larkin) in a fit of despondency, destroyed a manuscript concerning the continent of Pan (his name for Lemuria)—a manuscript on which he had spent much time and had done a great amount of research work.

What Prof. Larkin's views were on Spiritualism, I do not know. What his Occult knowledge, I have no knowledge; but this much I do know, that Prof. Larkin could not possibly have seen from Mount Lowe the things that are alleged to have been seen by him from that location. I am also positive that there is no mystic organization of any character on or near Mount Shasta. There are no caves on Mount Shasta containing hidden Lemurian gold. And there are no ships with glass bottoms that sail out of the Pacific overland and take seekers to Mount Shasta for initiation into these mystic rites, as has been alleged by some of the "grafters" who are building their organizations up on the Mount Shasta myth and canard.

In the interest of truth, and for the protection of sincere seekers, I ask that you publish this letter, and permit it to be published by any who wish without any copyright privileges.

## "TONGUES" AT A DIRECT VOICE SITTING

We have received from Mrs. Priestley, President of the Cornish Universal Spiritualist Alliance, an account of phenomena that occurred "under strict test conditions" at two seances recently held at their headquarters at Penzance. The Joint-Mediums were Miss Margaret Leyland and Mr. Enoch Jones, who give their services free, the chief Controls being an Indian, Sitting Bull, with a very powerful voice, and Mr. Howell, who gave a spiritual address. In addition to this, there were strong movements of the trumpets, one of which was flung right outside the circle; flowers were distributed and a number of communicators spoke to and were recognised by sitters. One man, it is stated, spoke in fluent French; another announced in German that he had been in attendance at the death of Edith Cavell; Count Blenckendorf and his wife spoke in Russian as well as in English, and thanked Miss Leyland for help received during their last illness. A spirit giving the name of Earl Haig also gave a message. Various children manifested, whose voices were in strong contrast to that of the Indian; as was also that of a Lancashire control, Joe Flintoff, who announced that he should henceforth anchor himself to that circle.



## 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).

### PROJECTING THE DOUBLE

Sir,—With reference to Sir Lawrence Jones' remarks at the L.S.A. on December 12th (LIGHT, December 19th) that Spiritualists should concentrate on proving the existence of the Double, it is a matter of surprise to me, a recent student of psychical research, that so little has been done on these particular lines of research, since the days of Professor Myers and Sir William Barrett.

The late Alexander Erskine, a great hypnotist of modern times, told me of some tests on his subjects which clearly proved the existence of the Double of a living person. Other hypnotists have told me of similar experiments that corroborate those of Mr. Erskine.

Before we attempt to prove the existence of personalities on the other side, should we not concentrate on proving the existence of the Double on this side? Attempts to get the Double through ordinary mediumship seem to be too unreliable to be depended on for laboratory purposes; whereas hypnotically controlled experiments can be absolutely accurate.

Here I will only relate what can be done in ordinary uncontrolled conditions by a good subject who is accustomed to projection of the Double.

An acquaintance of mine, who is a powerful hypnotist, was spending the evening with me at my London flat. It so happened that his particular subject had been ill recently and was on holiday, recuperating. That evening she had a pain, so she required the assistance of Mr. X. to remove it; she put herself into trance and went off to find him. She did not know beforehand where he was, but she located him in my flat. She was, however, unable to attract his attention, due, no doubt, to the fact that his mind was concentrated on me, nor did I see her, but I must have sensed her presence, because I remarked to him, "I wonder if 'D' will come up here and find us!" The subject went away disconsolate, for it is her habit to go to Mr. X. in her etheric body whenever she wants him to do something for her, and he can converse with her and also give her "treatment" when she can't sleep or is in pain.

The following week, when Mr. X. next saw his subject, she told him of her fruitless quest. He promptly doubted it, but she was able to confound him by giving a description of my flat, which she had never seen in her normal body; she also told him what we were doing!

This particular subject has done what might be called objective tests, as she has on certain occasions been able to give *objective evidence* of the presence of her Double.

I see no reason why it should not be possible to photograph the Double or to prove its presence by some other recording instrument.

Why not let us concentrate on a School for Doubles? It might be very useful for Scotland Yard and for Government intelligence work! In this manner we might get official recognition for the Double on this side! In which case it might not be so difficult later on to get the scientist to admit the reality of the Double on the other side. I. H. CONYBEARE.

P.S.—Many Mediums seem to object to being controlled by a hypnotist. Personally I would far rather be controlled by a hypnotist than by someone on the other side whom I don't trust and can't identify!—I.H.C.

### SPIRITUAL HEALING

Sir,—Mrs. E. M. Clague propounds the question whether material or spiritual methods of healing are the better. I should say that some form of intelligent co-operation between the two is likely to produce the best results, as there is no reason for supposing that

the vast wealth of knowledge regarding human ailments and bodily irregularities gained by orthodox medical science is ignored or unused on the spirit side of life. After all, what is human life for but for experience? It is significant that some of the most successful healing controls spent their lives when on earth in the study and practice of the healing art.

The last paragraph of Mrs. Clague's letter suggests that the time is ripe for an attempt to formulate a law to cover the *modus operandi* in spiritual healing. Personally, I should hesitate in laying down a formula, as spirit is a fluid and not a static force, but I am inclined to agree with her that the essential condition is the lifting of the conscious self to the divine source of spiritual power.

Nottingham Place,  
London, W.1.

GEORGE NOBLE.

### "HE WHO SEES"

Sir,—On first reading Mr. Prevost Battersby's letter published on the 19th December, I decided to make no reply—but soon it occurred to me that if Mr. Prevost Battersby could so misunderstand the meaning of the book, other readers might also be led into a misapprehension—and accordingly I attempt an answer for their benefit.

The story is narrated by a sceptical "practical" doctor whose doubts and false theories are recounted but completely refuted by the *action*. Mr. Prevost Battersby seems to have noted these sceptical ideas and entirely missed the real sense of the book (most strange in a Spiritualist). Thus, in the point raised by him, Lord Duncan destroys the parchments as a matter of general principal, though aware that *Dr. Savigné*, who still misunderstood, *thought* he could acquire psychic power therefrom.

ROBERT LANCASTER.

### ON GUARDIAN ANGELS

Sir,—The very interesting article by Mr. Edward Langton in LIGHT (December 26th) showing the persistence of the belief in guardian angels throughout past ages, brings to my mind an appropriate quotation from Chaucer which was taught at school more than fifty years ago. I quote from memory:

"And is there power in heaven, is there love  
From heavenly spirits to these creatures base  
That would compassion for their evil move?  
There is, else much more wretched were the case  
Of men than beasts. But oh; the exceeding grace  
Of Highest God, who loves His creatures so,  
And all His works with mercy doth embrace,  
That blessed angels He sends to and fro  
To safeguard man, to serve His wicked foe."

P. MALLINSON.

### PROBLEM FOR PROFESSOR LOW

Sir,—We are all interested in the Caxton Hall debate of December 5th. Professor A. M. Low apparently remarked that it was "probable that personality may persist, but when it comes to proof of Survival—proof—good heavens!"

In one of our ouija-board seances (all sitters being well and truly blindfolded), the following message came from Mrs. G., the mother of Mrs. P., the lady of the house: "The clothes in the cupboard in my room (the room she used to sleep in) are damp."

"That is quite wrong," said Mrs. P. She had put Mrs. G.'s clothes there some time before and had not looked at them later. Two of the ladies at once went up to the room, and they found mildew down one side of an overcoat, and the other things quite damp.

I wonder if Professor Low would like to give some explanation of the above? He may take my word that the facts are as stated, and that none of the other sitters knew anything about them. (Dr.) E. H. WORTH.



## LETTERS TO THE EDITOR

## THEOSOPHY AND SPIRITUALISM

Sir,—It was with pleasure I read the letter of D. Jeffrey Williams. It is good to know that a friendly spirit can be maintained between Theosophists and Spiritualists. There is at times too much hair-splitting between both parties. Those Theosophists who know nothing about Spiritualism and have an overdose of the theoretical side of Theosophy are apt to become intolerant and superior; and Spiritualists who have not troubled to examine Theosophy sneer at the so-called revival of Oriental superstition.

It must, however, be admitted that Spiritualists are not always to blame for obtaining a wrong conception of Theosophy. Not all theosophical leaders and writers are as fair to Spiritualists and Spiritualism as C. W. Leadbeater and A. P. Sinnett. The founders of the Theosophical Society (Madame Blavatsky and Col. Olcott) said many unpleasant things against Spiritualism—the former especially. A Spiritualist reading theosophical works in general is at a loss to find what exactly Theosophists really think of Spiritualism.

I would welcome more friendly relations between Theosophists and Spiritualists. Though a Spiritualist, I am interested in Theosophy, finding much in it of benefit as throwing light on the higher problems of Spiritualism.

Spiritualism has stood the test of time, and can bear all tests on the strictest basis and prove its claim. As long as Theosophy denies the proven facts of spirit-communication and refuses to investigate them because of prejudiced theories of astral shells, elementals and evil entities, it will keep itself from winning the friendship of Spiritualists.

Crossland Road, Glasgow. JAMES M. McLINTOCK.

## "TALKING" ANIMALS

Sir,—The experiments with guinea pigs in the presence of a Medium, recently reported in *LIGHT*, may prove to have an important bearing on the recorded cases of "talking animals." It would be useful if the owners of such animals would experiment to ascertain if the presence of a Medium is necessary to the exhibition of the animal's powers.

HENRY MEULEN.

## A FRIGHTENED HORSE

Sir,—In reading Miss Lind-Af-Hageby's account in *LIGHT* of November 29th of her experience with a horse on the Marne, I am reminded of an experience of my own some years ago.

I was staying near Chagford, and used to ride a friend's hunter, a docile, well-mannered chestnut mare, exploring the beauties of Dartmoor, usually alone. On one of my rides, I came to a high gateway leading to some buildings, and, to my surprise, the mare absolutely refused to pass it. She snorted, reared, plunged, backed into the hedge of the narrow lane, and became so unmanageable that I was at last obliged to ask a man who came by to lead her past the gate. Even so, she went most unwillingly, shrinking and trembling.

I expressed my astonishment at her unusual behaviour, and asked the man casually what the buildings were. He told me they were the kennels, adding that a dead horse had been taken in that morning as food for the hounds, and that doubtless it was the smell of horseflesh which had upset the mare. But, recalling her staring eyes and quivering nostrils, I wonder if she had seen the spirit of the slaughtered horse.

Florence, Italy.

ISABEL EMERSON.

An index for 1935 will be presented with next week's issue of *LIGHT*.

A SUCCESSFUL PROXY SITTING  
WITH MRS. ABBOTT

Sir,—I have been asked to send you a brief account of a sitting with Mrs. Abbott at the L.S.A., as it was a very evidential one.

I was asked to sit as proxy for a friend of a friend of mine, who was hardly known to me, I having met her casually some years ago. She wished to get a message from her husband, who passed over by his own hand very many years ago.

I gave Mrs. Abbott no details. She was controlled by her Guide, "Running Water," and I handed him a letter from Mrs. G—— to hold, to establish a link (a purely formal letter of thanks to me for taking the sitting).

"Running Water" found the person we wanted and allowed him to control the Medium, and the following facts, not one of which was known to me, were given by him direct. (I had not even said that it was a man I wanted to speak with.)

1. That he took his own life by shooting himself. He said something "went click" in his brain, and that, as he could not help it, he had not been punished for it.

2. He described the condition of his wife's health in detail.

3. That she looked continually at his photograph, and that she was with people who were not sympathetic to Spiritualism—who, in fact, thought the belief in it a sign of mental instability.

4. He gave his own name for her and said she had "a little one" for him, but he could not remember it. (His own correct name and hers, both of which I knew, he could not give.)

5. I asked him if he had ever got through before, and he said, "No, not really. Once I nearly did. I wanted to take her in my arms and she couldn't feel it, and it all got jumbled, something broke up." (This referred to a seance where the Medium had described to his wife that she saw him, and that he had his arm round her, and Mrs. G. replied, "I can't feel anything.")

6. He referred to the "long journey" on which he had always promised to take her, and said that they would take it when she joined him on the other side.

All these things have been stated to be correct by Mrs. G., even the personal name.

This is a very condensed account of a very long sitting, but I felt that the unusual interest of the case justifies me in sending it to you in the hope that it may comfort others. The sitting took place on November 28th last. (Mrs.) F. M. PREVOST BATTERSBY.

[NOTE:—The details of this very interesting proxy sitting are well worthy of careful study. The successful results cannot reasonably be attributed either to guessing or to telepathy—they are too numerous and too intimate.—EDITOR.]

## THE OLD RECTORY

Amongst a large number of "ghost stories" published recently by the *Daily Mail* was the following, from the Rev. Stanley Harper, Worton Vicarage, Devizes, Wiltshire:

"Having retired for the night at an old rectory in Bedfordshire, I locked the windows and door and placed a candlestick on the dressing-table within easy reach of the bed. I lay restlessly for half an hour, when suddenly the room was lit up and there, standing at my bedside and looking down on me, was a thin-faced man.

"My candlestick was held in his right hand, his left arm was placed behind him, and an old brown coat was buttoned tightly across his chest.

"The shock prompted me to spring out of bed, and at once the room was in darkness. Lighting my candle, which was where it had been placed before I retired, I examined the door and the windows, but neither had been tampered with.

"Next morning, when I related my experience to my host, he informed me that I had accurately described his predecessor, a man I had never known nor even heard of!



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### NEW YEAR RESOLUTIONS

ALL good wishes for the New Year. May 1936— notwithstanding the international storm-clouds which darken its early days—bring us appreciably nearer to the time when

"Man to man, the world o'er  
Shall brothers be."

May it also bring to us individually and collectively the will, not only to make good resolutions but to keep them and put them into practice.

The New Year is notoriously a time when good resolutions are readily made, and as readily forgotten. Yet it is not wise to despise the making of good resolutions—for of such are the beginnings of all good deeds and all good movements. Spiritualists, individually, may well take stock of themselves and their surroundings and decide how they can be improved; collectively, they should consider what can be done to hasten the spread of the knowledge which means so much to them and which they believe to be of such surpassing importance to the family, the town, the nation and the world at large.

There are many indications that interest is growing in the great truths to which Spiritualism witnesses—namely, that Survival is a fact in nature as certain as death, and that communication with the so-called dead is a demonstrated reality. The growing amount of space in the public press given to articles for and against Spiritualism, is one such indication, and a very important one—for it is an axiom of the new journalism to "give the public what it wants." The frequency of sermons on Spiritualism—usually against it—is also a sign of interest, for, naturally, ministers preach about things in which their people are concerned.

But, although there is progress, it is slow compared to what it might be. In particular, it is desirable to attract more scientific men to the study of the subject; and, towards this end, we again commend the suggestion made by Sir Lawrence Jones (an ex-President of the S.P.R.) at a recent L.S.A. meeting, that attention should be concentrated on proving the reality of the Double—or, as perhaps it may be more correctly termed, the etheric body or soul-body, which Spiritualists know to be the abiding vehicle of consciousness, present with the physical body throughout earth life, and continuing unimpaired after separation from the physical body at death. Already there is much good evidence which scientists might study, and many witnesses they could cross-examine—some ready to testify to conscious out-of-the-body experiences which cannot

(Continued at foot of next column).

## JAPANESE DOCTOR'S EXPERIMENT

### ANSWERS THROUGH THREE MEDIUMS

AN experiment in which three Mediums took part, and in which elaborate precautions were taken to exclude the possibility of Telepathy, is described in the latest issue of the *Journal* of the American Society for Psychical Research.

The experimenter was Dr. Wasaburo Asano, of Japan, who, on November 17th, 1928, attended a sitting at Dr. Crandon's house at Boston, at which "Margery" (Mrs. Crandon) and Mr. Valiantine (Voice Medium) were present and a third Medium, Mrs. Litzelmann, of Cambridge (U.S.A.) was linked up by telephone. The description of the sitting was written by Dr. Asano in Japanese and translated for the *Journal* by Shigeto Tsuru as follows:—

"Materials for my experiment consisted of fourteen cards on which were written in Japanese the numbers from one to fourteen, one on each card. I shuffled them and put them in my pocket. The time was November 17th, 8.30 p.m. The Mediums were put into the state of trance, and I took my seat next to Mrs. Crandon.

"As soon as we put the light out, Walter's spirit began to speak out of the dark. 'Mr. Asano, please hand me the cards in your pocket, one by one.'

"I picked one card at random and gave it to him and he returned it to me after ten seconds. We repeated this four times, that is, Walter saw four cards. I asked Dr. Rogers to keep them.

"Walter, then, apparently communicated the numbers by some method to three Mediums, departing from the room for a couple of minutes when he went to communicate to Mrs. Litzelmann.

"When we were told by the spirit of Walter that the communication was completed, we adjourned the meeting into the study downstairs. And then, Mrs. Crandon and Mr. Valiantine wrote automatically at different tables the communication they received from Walter. The answer of Mrs. Litzelmann, who was in Cambridge, was received by Dr. Rogers over telephone.

"The numbers which I picked at random, as we found out later, were: four, ten, thirteen and three. All the Mediums answered them correctly. Mrs. Crandon had translated them and written them in Arabic numbers, whereas two others copied ideographs without knowing their meanings.

"There are four observations that occur to me in connection with the above experiment:—

(1) Since the specific numbers were not known to the proposer himself (in this case, myself), we cannot account for it in terms of telepathy.

(2) Is not Walter alive in the psychic world, inasmuch as his spirit was able to communicate the numbers which were unknown both to the Mediums and to the proposer?

(3) How could Mrs. Crandon, without the knowledge of Japanese characters, understand the meaning of the ideographs?

(4) Will the time come when we will use psychic communication when telegraphs and telephones are not available?

"It is high time for everybody to take up these problems more seriously."

(Continued from previous column).

reasonably be dismissed as dreams, and others ready to testify to having seen the Doubles of friends or acquaintances.

If scientists could be convinced of the reality of the soul-body, they would soon be ready to consider and accept the evidence that the soul—the real man—survives the death of the physical body and can, in favourable circumstances, make its survival known.



# LOOKING ROUND THE WORLD

## SCIENTISTS AND ALCHEMY

WHEN Mr. Harry Price and Mr. C. E. M. Joad climbed a mountain in Germany and went through an elaborate ritual for the express purpose of proving that, even under the spell of occult magic, a goat could not be transformed into a boy, they were subjected to a great deal of chaff, and even ridicule. Nobody in their senses, they were told, could for a moment have supposed that such a thing was possible, and therefore there was no point in disproving it.

But it appears that a number of scientists, headed by a Professor of Chemistry of the University of London, have formed themselves into a society, the purpose of which is similar to Mr. Price's famous goat adventure. Their object is to prove that the ancient alchemists were wrong in supposing that base metal could be turned into gold—"to make it impossible," says a writer in *The Evening Standard*, "for anyone ever to believe even half-heartedly in alchemy." Incidentally, no doubt, they will learn some positive facts; but it seems rather strange that serious scientists should waste their valuable time in exploding what they all regard as an outworn superstition.

We would like to suggest to them that they would be much better employed if they would give their time and attention to the study of the psychic phenomena which are already vouched for by thousands of competent witnesses, and which are crying out for scientific investigation.

## "A CHRISTIAN SEARCHLIGHT ON SPIRITUALISM"

That there is "a definitely Christian side to Spiritualism," and that "it has something to help" Christians, "both in the understanding of the Christian faith and in propagating the same," are views frequently expressed in *LIGHT*, and we are glad to find them put forward after long and careful inquiry by a Christian minister, Rev. D. H. D. Wilkinson, in a booklet entitled *A Christian Searchlight on Spiritualism* (Hillside Press, 2s. 2d. post free). Most of what Mr. Wilkinson writes is already familiar to Spiritualists; but the booklet should be very useful as a means of giving information to those who are afraid that Spiritualism is evil or forbidden or opposed to Christian teaching.

Writing of what Spiritualism means to him, as a Christian, after 20 years of inquiry, Mr. Wilkinson says: "I am bound to acknowledge that it has brought me enrichment of life and help in my ministry; and though at times the perplexities, possible dangers, and difficulties have tempted me to drop the whole subject, yet I am thankful to have been prevented from so doing."

## "PILGRIM PROBLEMS"

This is the title of a little book by W. Adair Roberts (2s. 6d. net). It might very aptly have been called "A Guide-book for Pilgrims," for it points the way out of many of the various pitfalls in some or other of which most of us get bogged on our life-journey. There are many City men besides "Mr. Middleton" who feel in middle life that they have failed and need to be reminded that it is not the outward signs of success that count, but the spiritual victories; many business women besides "Miss Clark" who are borne down by their sense of aloneness in the City crowd. And for them all—the woman who dreads her fiftieth birthday, the man who is bowled over by a verdict of incurable disease, the man in doubt as to the allowability of divorce, and other stumbling ones—the author has words of sympathy, of kindly counsel; not always unmixed with stern reminder, but full always of encouragement and uplift. One feels that these letters in the original must have truly acted as "cups of cold water" to thirsty pilgrims, and that therefore others in like predicaments may be equally refreshed and helped by their publication in book-form.

## TEACHINGS OF SPIRITUALISM

TO proclaim and prove Survival must still be the main objective of the Spiritualist movement in its relation to the world at large; but, for those already convinced, no study can be more important than that of the implications of Survival, particularly as they affect conduct in the present life.

Last session, four of the L.S.A. Wednesday (5 p.m.) meetings were devoted to the consideration of this subject, under the title, "The Teachings of Spiritualism as a Guide to Life." In the coming session, this study is to be continued. At the first of the Thursday evening (8.15) lectures, on January 16th, it will be dealt with by Mrs. Farone, who will also introduce it at the first of the Wednesday meetings on January 29th; and at later dates it will form the subject of addresses by Mr. W. H. Evans, Miss Isabel Gerty, and the Rev. C. Drayton Thomas (who delivered the first two lectures of the series during October).

The object in every case will be to show how the implications of proved Survival should be applied to the practical everyday affairs of life. Some critics suppose that Spiritualism is concerned only with the life beyond death, but, as has often been shown—and as will be shown again during these discussions—it has the most direct and practical bearing on the life that now is.

## MRS. STOBART'S AUTOBIOGRAPHY

Mrs. St. Clair Stobart's Autobiography, appropriately entitled *Miracles and Adventures*, is published to-day (January 2nd) by Riders. It is a large book, priced at 18s., and it is safe to predict that the number and variety of the "Miracles and Adventures" described in it will astonish even those who know something of Mrs. Stobart's versatility, resourcefulness and tirelessness. For a frontispiece, there is a reproduction of George Rankin's picture of Mrs. Stobart as "The Lady of the Black Horse" in the Serbian retreat of 1915; and there are also interesting photographs of Mrs. Stobart as she was when condemned by the Germans to be shot as a spy in Belgium in the early days of the Great War, and as she is to-day. For those who know her only as a protagonist of Spiritualism, this book will be a revelation, for it shows that her interests have been, and are, unusually wide and varied.

## A FRENCH SPIRITUALIST'S WORK

The *Revue Spirite* for December (Paris) contains a study by Paul Bodier of the work of a young and brilliant French Spiritualist, Henri Brun, who fell during the first year of the war. The following extract is from one of his writings:

"Spiritualism tells us of the conditions under which those who pass over live in the Beyond and of the *Great Laws* which there govern their ultra-terrestrial existence. *The Law of Conservation*, which causes them to retain all the essential traits and characteristics of their identity—traits of intellect, of feeling and of morality—their form, their character, affections and ideas; *the Law of Action and Reaction*, in accordance with which they are happy or unhappy in the measure of the good or evil they wrought on earth, and the nature of said good or evil; *the Law of Evolution*, that is to say, of progress and progression, by virtue of which they advance slowly by gradual stages to a higher and higher destiny; *the Law*, finally, of *Adaptation*, due to which they pass on, or are successively attracted towards those regions in Space where the modes of existence correspond to their merits, their fluid body, their soul condition, and where they automatically respond to the unfolding forces of the Spiritual plane."

The *Revue* proves, too, that the Confraternity meetings at the Fortune Theatre, London, have attracted attention abroad, a whole page being devoted to them.



# THE POWER OF PRAYER

## HOW I WAS ABLE TO HELP EARTH-BOUND SPIRITS

By MARY WINEFRIDE SLATER

I AM sure that many people visit the spirit world during sleep who are quite unaware of the fact. A short time ago, I had a letter from a friend in London, who told me that she had been suffering from great depression with no apparent cause. At the time, she was having healing treatments from Dr. Price, the Ancient Druid spirit-doctor, through his Medium, Mrs. May Bird, at the Grottrian Hall. He told her that he had been taking her, during sleep, to visit spirits in the lower spheres, and that on her return to the earth plane, she had been unable to shake off the subconscious memory of the misery that she had seen there. He gave her treatment which soon restored her peace of mind.

Some years ago, I had a sitting with my friend, Mrs. Eleanor Taylor, who gives her services at the Stead Bureau. On that occasion she used the ouija board, through which Mr. W. T. Stead communicated with us. I also had been suffering for some time from intense depression when I first awoke from sleep in the morning. Prayers and argument proved unavailing, and I could not understand why I should suffer in this way. Although I had not mentioned my trouble to Mrs. Taylor, the first words that Mr. Stead said to me were: "My child, you are sensitive to all vibrations and always have been, that has been the cause of your suffering. Realisation of what you are and what you will be should explain much in your life. At the moment I see a cloud over you. It is caused partly by world vibrations and partly by over-eagerness to serve us. Marvels you little realise are working for and through you. Take comfort. All is well!"

I could not understand this message at the time, because I had not realised that I had psychic powers. Like my friend, I also sought advice from Dr. Price, who explained to me that Mr. Stead meant that I was a sensitive, and that the "marvels" to which he referred were "working" for me in the spirit world. When I told him that I was disappointed because I hoped that they were "working" for me while I was still on the earth plane, as I might have to wait a long time before I could enjoy them, he laughed and said: "Oh! You will have your share of them while you are here as well, but remember that mediumship always brings suffering as well as joy!"

A few weeks ago I was sitting alone at the back of the nave in York Minster during a rehearsal of music played by the massed regimental bands of the Northern Command for the annual Military Service, which was first instituted in memory of General Gordon. The Minster was dark, save for fitful gleams of sunshine which threw patches of vivid colour upon the stone flags beneath the beautiful old stained-glass windows. The ever-growing roll of drums blended with the reverberating notes of the great organ, as the solemn grandeur of Sibelius' inspiring tone-poem "Finlandia" rose to a climax in a blare of trumpets, until the echoes were caught up and merged into a thunderous roar that seemed to rend the great arched pillars, and was carried upwards into the Great Beyond by angel choristers, whose voices mingled in a pæan of praise and thanksgiving.

As usual, I prayed that all earth-bound spirits who could be helped and comforted might be brought to hear the beautiful music. With closed eyes, I saw clairvoyantly a golden brazier from which spirals of blue smoke ascended. I was impressed that this was a symbol of prayer, and I heard the words, "The graves give up their dead." I was also conscious of

a bright light at my left side, and sensed the presence of a high spirit upon whose glorious majesty I did not dare to look, so blinding was the dazzling radiance that shone around me, and I saw that I was standing on the summit of a high mountain, looking down into a deep valley below, which formed a rocky gorge. The mountain sides were steep and slippery, and were tunnelled with caves. Suddenly, I glimpsed a faint light in the sky, which, growing in intensity, emitted rays that pierced the darkness beneath and revealed a narrow winding road. These beams of light swept higher and higher, ever growing brighter, step by step along the road which ascended the mountain side, until at length the sky became illumined by a soft, pearly glow, which was focussed upon a central fiery cross that stretched across the heavens, and was reflected in the darkest depths below. This cross shed beams of light that penetrated *through* the rocks, and revealed great numbers of spirits who seemed to be struggling forward, stumbling, falling to rise again, each helping the other until at last they reached the winding road, which they ascended slowly and painfully in little groups. I saw many high spirits, who appeared as bright lights among them. They raised the fallen and supported the weak, ever giving encouragement, and pointing upwards, until all had reached the summit of the mountain and were hidden in a haze of luminous radiance.

"Who can all these spirit people be?" I asked mentally; and clairaudiently I heard a voice reply: "These are your friends!"

"I have only a very few friends in the spirit world," I answered, much perplexed, "How can I have so many spirit friends who are unknown to me?" "You have prayed for them," was the reply. "You meet them during sleep. They were drawn to you by your prayers. When you pass over to them at the close of your earthly life, they will greet you on the other side. Then you will recognise them all, and they will welcome you and cheer your passing."

Ever since I became a Spiritualist, I have prayed every night that I might be taken over to the spirit world during sleep, to be healed and instructed, and that in return I might be allowed to heal and help spirits who were wandering in darkness. I have always ended my prayer by these words: "Oh, Loving Father, may this prayer be used to help poor earth-bound spirits to catch a glimmer of Thy glorious light, that they may be inspired to cry to Thee for rescue. May they be lifted up into the arms of angel guides, and carried upwards into spheres of blessed peace by spiritual progression."

When praying thus, I have always tried to visualise spirit forms rising from darkness into light, but I did not realise that *through the power of prayer this was actually taking place*. Clairaudiently, I heard the words: "Would that all the world might know the power of universal prayer. Our task would be much lightened, and knowledge of the truth be brought to spirits now held in the bondage of ignorance. It was to such as these that *Jesus Christ came first*. His spirit liberated from His earthly body on the cross, sped like an arrow *where He knew His help was needed most*, even before He had ascended to the Father. Try to tell others this great truth, then shall the Hells be emptied and the Courts of Heaven filled, and great rejoicing be among the Angel Hosts."

Mr. James Leigh, formerly assistant editor of *The Two Worlds*, is the editor of a new sixpenny monthly, *Prediction*, the first number of which is to be issued on January 10th by Link House Publications. It aims at treating every aspect of psychic and occult fact and theory.



## MORE PROOF

### MR. DAVID BEDBROOK'S EXPERIENCES

MR. DAVID BEDBROOK, the French translation of whose little book, *Gifts of the Spirit*, was mentioned in a recent issue of *LIGHT* (December 5th), has contributed to the autumn number of *Chartés Nouvelles* (Paris) some interesting experiences.

The first of these deals with an elderly colleague of his, with whom he once worked for several years in a large firm. They were both students of Spiritualism, and often spent their evenings together discussing the subject. At the end of the day, Mr. Bedbrook would come upstairs from the vaults, where he had been locking up the safes, invariably to find his elderly friend waiting for him just outside the entrance door. They became very close friends, so that it was a great blow to Mr. Bedbrook when the older man succumbed, after much suffering, to a disease of the throat.

On the evening of the day of his death, Mr. Bedbrook, feeling sad and depressed, emerged as usual from the basement, found his way to the entrance, and opened the outer door. There, to his great amazement and no little shock, he beheld his former colleague standing waiting for him exactly as lifelike and as apparently real as of old. Taken completely aback, Mr. Bedbrook mumbled something about "My God, how you scared me!" whereupon the apparition vanished. "I myself," he says, "went back inside and sank on to a seat. The night-watchman saw me there and exclaimed, 'What on earth has happened, sir?—you look as though you had seen a ghost,' and I only just stopped myself from saying, 'That is just what I have done.'"

A few days later, at a direct voice seance, one of the first persons to manifest was this deceased friend. "He said he knew I had seen him on the evening of the day he passed, and that he had felt bound to show himself immediately in order to give me proof that what we had always talked of together was indeed a reality. 'David,' he added, 'I want you to know that my passing to the spirit-world was one of the most glorious things imaginable! Were I to live 10,000 years, I could never forget it. The instant I realised that I had left my physical body, every trace of suffering was gone.'"

It was likewise at a direct voice sitting that another of Mr. Bedbrook's friends gave an exact account of his passing, which, he declared (possibly in virtue of his very highly developed mediumistic abilities), he had been able to watch in minutest detail.

First, he said, he had become aware of nurse and doctors round his bed, and, standing behind them, the figures of his parents and other loved ones already in the Beyond. "Then these figures appeared to be obliterated, and I became aware of a strong hand that was, so to speak, sustaining me. Then I found myself stretched out exactly in line with, but above my physical body, face to face with it, about three feet above it. I remained floating over it like this, but in some way still attached to it. It did not strike me that I had died—merely that the thing was curious. Then I knew that something had been severed, and I was in an upright position. I was free, a new man in a new body, and I was literally surrounded by friends. Chang was there, and all those I knew and loved. What an awakening! What a glorious and sacred moment! Great indeed is the moment when man is born again. I was born again into spirit. After that, good old Chang came, laid his hand upon my temples, and I was transported to where I had about a week's rest; and there I fully realised this new life which was now to be mine; I grew strong in courage and in absolute contentment. I knew that *all was well*. I had found my *true home*. Tell this to others, David. If you can thereby free them of the fear of death, you will have done a great thing."

Finally Mr. Bedbrook adds: "If there are two things, Reality and Shadow, then certainly it is this present life which is the Shadow, and that which awaits us, the *Great Reality*."

## A VISION OF FRIENDSHIP

THOSE who heard and welcomed the veteran worker,

Dr. Alexander Irvine, during his recent visit to London from the States, will secure and treasure his new brochure, *My Cathedral*, published by the Quota Press, Belfast, at 2s. 6d.

Dr. Irvine describes how, during his war service, he sat and meditated one day in the Cathedral of Amiens, while nearby rolled the tide of war. In reverie, he loses sight of the conflict and the building of stone and of dead memories, and in vision sees it clothed in a livingness which created groupings of all those who had enriched his life by their spoken or written words—the prophets, the poets, the writers and preachers; those who had loved him or who had but touched him in passing by, whose memory he cherished; those whom he had served and who had served his need: a new Cathedral within the old, rich, varied and imperishable.

He recalls the poor lives of many rich, and the rich lives of many poor whom he had met in his long years of social service, and out of his memory comes a recollection of his own poverty-stricken boyhood, when, with scanty garments and bare feet, he sold newspapers one wintry night, and when, almost in despair, he looked up at the star-lit heavens and said: "Jesus, will you take my hand and hold it in yours, and then I won't feel the cold?" "My whole being," he says, "was suffused with warmth, and I sped along like the wind and soon sold all my papers." Now, in the Cathedral, he sees a great Light, instead of the altar—the purified fire that even as a child raised him above the world of sense.

So, in beautiful and tender imagery the writer bids us make for ourselves an inner Cathedral built out of all the beautiful and even sorrowful experiences of life and friendship, which may remain with us and give us the power to help others and be a source of comfort and courage to ourselves amid the storms and disappointments of life.

B. McK.

### REV. EDWARD LANGTON'S DISTINCTION

Rev. Edward Langton, B.D., author of *Supernatural*, and an occasional contributor to *LIGHT*, has been elected a Fellow of the Royal Historical Society, London, a distinction reserved for people of academic distinction who have done original historical work. Mr. Langton's book (which was favourably reviewed in *LIGHT*, January 31st, 1935), dealt comprehensively with "the doctrine of spirits, angels and demons from the Middle Ages until the present time," and involved the study of many documents belonging to the Middle Ages. An article on "Guardian Angels" by Mr. Langton appeared in *LIGHT* of December 26th. He is minister of Higher and Lower Broughton Methodist Churches, Manchester.

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## DIARY OF EVENTS

Tuesday, January 14th, at 7.30 p.m.—

Mrs. GRADON THOMAS. Public Meeting for Enquirers.

Wednesday, January 15th, at 3 p.m.—

Miss EVELINE CANON. Demonstrations of Clairvoyance.

Thursday, January 16th, at 8.15 p.m.—

Mrs. V. V. FARONE  
on "The Teachings of Spiritualism as a Practical Guide to Life."  
(A practical suggestion will be made and members' opinions invited thereon)

### DAILY ACTIVITIES.

**Private Sittings, Trance and Normal**, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, 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.

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

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, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

### 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).

## GETTING TO KNOW ONESELF

By W. H. EVANS

*"Their sound is but their stir; they speak by silences."*—Francis Thompson.

IN a recent broadcast talk, the speaker said that one of the great needs of the age was for places where people could go into retreat and learn to make use of silence.

To-day, we are assailed on all sides by many kinds of noise, physical and mental. The one hits us through our ears; the other through our eyes. It may be said this latter is not noise, but its effect is much the same as noise.

All around us are distractions; life has become one prolonged roar. If it is not the many-tongued roar of the city streets, it is that of the garish and glaring advertisements. They are civilisation's monument to man's colossal greed and stupidity. Rush and roar are mistaken for life; people get into a fret and fever, and think they are living. Is it any wonder the number of suicides increases; that so many find the growing strain of modern life too much for them, and seek the silence of the grave? God help them, they need our pity.

It is difficult to find quiet places in our towns and cities. Even in the country it is not as it was once, for modern means of transport and the coming of the aeroplane all play their part in shattering the healing silences of nature.

Moreover, we have a daily Press that excites, that seeks by all kinds of plausibilities to wheedle us into this or that opinion, shrieking in heavy type and headline some dire calamity or disaster.

From the publishing houses pours a stream of books, the majority of which are useless, nauseating, and destructive of good taste. We skim life, we do not live it. Mentally we exist on snippets, going from book to book, and make reading a dope till we become mentally intoxicated, so that our ideas are a jumbled mass of undigested thought.

Instead of having sound reasons for the beliefs we

may hold, we are filled with perplexities, unable to steer our way amidst the conflicting theories and ideas of other minds.

All that we really need are a few principles by which we can shape our lives, and these may be found in one book—the New Testament. But we are obsessed with the idea that we must be up-to-date. Well, if you read some of the old philosophies you will find that up-to-dateness is an illusion. There is no such thing. Truth is ageless; it is only new to us. What is said to-day has been said a million times before; what we see as new to-day was seen by some mind ages ago. How silly we are.

### THE TRUTHS OF SPIRITUALISM

When I consider the truths of Spiritualism—and by that I mean more than the fact of survival—I see how simple life is. It is we who complicate it by our thinking. Knowledge is of value only when it can be used. A mind may be full of facts, but unless they can be used they are so much lumber. How many sit down and ask: "What does human survival of death really mean?" They can't be bothered. "My aunt Jane, whom I thought dead, is alive on another plane, and so is my uncle Tom. If they have survived death, so shall I, and that's that." An understandable mental attitude in a hurried life.

But pause. Get into the silence of your own soul and ask: "What does my survival of death mean?" And it is borne in upon the mind: "I am a spirit now; and if so, I should endeavour so to live that I shall not feel a stranger when I pass to the next stage." If that thought is digested, a whole volume of philosophy will be found in it.

Now, the difficulty with many of us is that we do not really know ourselves. If we are alone in a quiet place without any means of external enjoyment or pleasure, we are filled with fear. We are afraid to face the reality of our own being. There should be a portion of every day set aside for the use of Silence. We should seek some quiet spot, and meditate upon some simple thought.

One of the characteristics of great souls is this practice of meditation. Jesus sought the solitude of the mountains. He went to the mountain to pray; to commune with God. That is where He found His strength and renewed His spiritual forces. As He did, so many others have done. There is no more refreshing experience than this getting away to some quiet place and discovering the great Silence within one's soul.

All that the universe contains is within our being. The great world without calls to the greater world within. Deep calls unto deep, silence to silence, and the great light shines in strength and power in the heart that finds the centre of silence.

### PLACES OF RETREAT

One can only echo the plea of the speaker for places of retreat where people may go and learn to know themselves—places where the silences of Nature will reveal her hidden sounds, and sweep the soul out into the depths of Being.

Our way of keeping holiday is all wrong. We go from excitement to excitement, living even more strenuously than when at work. What should be a refreshing and strengthening experience becomes a

(Continued on page 14)



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Hon. Treasurer H. B. SIMPSON**SUNDAY, JANUARY 5th, 1936.**

11 a.m.—Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. G. H. LETHAM

Clairvoyante: Miss Lily Thomas.

Sunday, January 12th, at 11 a.m.

Mr. JAMES LEIGH

Clairvoyante: Miss Eveline Canon.

Sunday, January 12th, at 6.30 p.m.

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Clairvoyante: Mrs. Evelyn Thomas

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**OPEN MEETINGS**

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, January 6th.—Speaker: Rev. A. F. Sharp

Clairvoyante: Mrs. Dolores Smith

Wednesday, January 8th.—Speaker: Dr. H. P. Shastri

Clairvoyant: Mr. R. E. Cockersell.

**Monday.****WEEKDAY ACTIVITIES**

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

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

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

7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction of potential healers.

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.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Mitchell (Hon. Secretary).

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

**WEDNESDAY CIRCLES (limited to eight sitters)**

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

Jan. 8th 2.30 Mrs. Evelyn Thomas. 6.30 Mrs. Bateman.

Jan. 15th 2.30 Mrs. Livingstone. 6.30 Mrs. Fillmore.

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).

Saturday, January 11th, 7.30—11 p.m.—

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6.30 p.m. Dr. W. J. VANSTONE

WEDNESDAY, January 8th, at 7.30 p.m.—

Mrs. S. D. KENT, Clairvoyance.

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WRITE FOR PARTICULARS AND SYLLABUS.



## GETTING TO KNOW ONESELF

(Continued from page 12)

nerve-racking orgy of noise. When shall we learn our lessons and try to know ourselves?

We are constantly seeking in outward things to distract our minds from the essential realities of life. We want to be amused, entertained, and we make a business of pleasure when it should be a pure joy. I suppose it is a matter of spiritual perception and unfoldment. As we grow older we change. Not that one seeks the life of a recluse and loses touch with his fellows, but one sees with clearer vision, and strives for those hidden things of the spirit which can only be found in the Silence.

We must not confound Silence with solitude. One can enter into the Silence of the soul in any condition of life. When Sâdhu Sundar Singh was imprisoned in a well of corpses, he experienced the most intense joy of the spirit, and declared he had the companionship of the Christ.

But it is best for our spiritual health when the inner silence of the soul can be matched with the calm of solitude. We should go into retreat for spiritual refreshment; to take a draught from the well of life, so that we can come back into the world with new vision, a deeper understanding and a more appreciative sympathy.

Spiritualists, who are more or less in touch with the finer "elements of life" should strive for this; should learn to make more use of silent meditation so that their life of action may be fertile and more helpful. At present, our minds are absorbed with the many sordid details of this or that "exposure." Is it necessary to make such a noise over these "exposures?" Perhaps so, but not all-important.

Life is more than mediumship and psychic phenomena; it should be ample and spacious, and full of generous feeling. Even in these undesirable matters, we might glean some wisdom if we had our silent times before pronouncing judgment. But perhaps this is a counsel of perfection, though any who realise the power of silence, and the peace of solitude, are ever wishful that others might share.

Then there is the healing power of Silence—the quiet uplift of the heart to God; the realisation that we are in the presence of One who completely understands; the relief of letting go of life, and realising that a greater life is taking possession of us—that is perhaps one of the most delightful experiences which the soul can have.

One can hear the divine voice declaring the perfect unity of life: "I and the Father are One." How true, how precious, how rich and rare a knowledge is this. In the Silence one discovers this; and, so doing, goes forth into the world knowing that forevermore he has the companionship of One who shares his burden, and ever gives a "more abundant life."

## INVESTIGATING PLATFORM CLAIRVOYANCE

We learn that an investigation of platform clairvoyance and clairaudience has been initiated at the International Institute for Psychical Research. Sound records are taken of the descriptions and the recipients are afterwards invited for questioning, and rehearsing the record. Mr. Ronald E. Cockersell was the first clairvoyant, and the evidence in his messages, we understand, is found to be quite impressive. Mr. Horace Leaf will follow on January 22nd, and thereafter every month a different Medium. The result of the investigation will finally be published in a bulletin. Incidentally, light is expected on the subjective side of the problem on January 17th, when Mrs. Marjorie Livingston will address the Institute on "Clairaudience as I know it."

The mediumship of Carlos Mirabelli, of Brazil, was the subject of a very interesting lecture delivered by Miss May Walker at the International Institute, London, on December 17th.

## CHRISTMAS TREE

By R. H. SAUNDERS

IN 1922 our little group instituted a function that has since become very popular. At the request of our spirit-friends we dressed a Christmas Tree for the spirit-children, and afterwards sent it to a Children's Hospital. The little ones in the spheres had never been given such an opportunity of attending a ceremony especially for them; and, in reporting it, LIGHT termed it a "Christmas Tree for the children of two worlds." It has proved the parent of many such trees.

Mrs. Blanche Cooper was the Medium for the first few years, and when she retired into private life Mrs. Roberts Johnson gave her services. Owing to the illness of one of our circle, and the removal of another, I had given up the idea of holding the sitting this year, but when Mrs. Cooper heard of this she offered her services quite free, and so for the thirteenth year the little ceremony was observed.

For some time before the sitting, the tree with its ornaments and toys was left illuminated with coloured electric lights, and formed quite a resplendent object, and we were told that thousands of spirit-children were spectators. Walls, doors and roofs are no barriers to them, and the tree was as an illuminated monument in a vast plain.

Directly the light was extinguished we heard the bustle and the voices of many children, talking with each other whilst examining the toys.

An incident that would confound any sceptic was that, during a dispute between two little ones about a toy (so precisely like two earth-children claiming the same toy), with quite different voices overlapping, and so homely that we all laughed, Mrs. Cooper most heartily, and at the *same instant of time* we got three distinct voices. Names came in quick succession—Amy, Cissie, Doreen, Robbie, Isobel, Florrie, and a sweet little voice said: "They call me Prue, but my name is Prudence, and my brother is Davy. My darling mummie and daddie sent a book for each of us—we are reading them—Oh! do tell them how happy we are together."

An adult and cultured voice broke in: "Dear friends, I greet you from our beautiful home here, where exists no pain, sorrow, or suffering, where there is only peace and harmony, and where the golden light of God's spheres floods this wonderful land with its beautiful trees and flowers and crystal streams. And you (addressing a sitter who was in trouble) dear friend, grieve not; your cross will be made up to you a thousand-fold."

The tree was often shaken and the "wind bells" rattled. Once a child could not get a toy off alone, and called for help, and four childish hands, together with one adult's, managed it.

Nada, the Hindu Guide, ended the sitting. She said: "There are thousands of little ones here, and they wish me to thank you for the toys and trouble taken. They will help you to take the toys off before going to the Hospital, they would not like to see them broken."

An hour of wonder and beauty!

## LIFE ON THE "OTHER SIDE"

Some time ago, we received from Mrs. M. L. Smith some letters in which her daughter on the "other side" spoke on the technique of automatic writing. Further letters from the same source speak of homes in the Beyond. The building of such homes, the communicator says, demands "the time, energy, and labour of hundreds, nay, millions of builders, either by request of the individuals themselves who wish to live in them, or else by order of higher spirits who ask it for the sake of one of their charges." For this there is "endless space—but all over the world. Many prefer to make their homes in countries where they have always longed to be . . . for many desire to continue to live amongst their own people . . . but that is usually only for a time."



# SCARED INVESTIGATORS

We must issue a warning to investigators. We are not responsible for normal seance room effects. "Kilnascrenes" merely assist you to see what is happening. A purchaser writes that four sitters saw the aura from each hand meet in the centre of the table. It formed a sort of luminous fluff which presently settled on a sitter's hand. The hand became spasmodic and darted about the table as if writing. They got scared and gave up the seance. If they had placed a pencil in the hand they might have received an evidential message. In any case there is no need to be afraid. Our 1/- book on "Psychic Healing" tells how to remove all unwanted effects. If there are symptoms of entrancement, get "Trance States" for 1/- from your librarian, or we will send them post free for 1/1.

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