

Light:

A Journal of Spiritualism, Psychical,
Occult and Mystical Research

Founded in 1881.

No. 2870. VOL. LVI.

(Registered as THURSDAY, JANUARY 9, 1936. a Newspaper)

PRICE TWOPENCE

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Review by H. F. PREVOST BATTERSBY

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His book is especially addressed to those who, studying science, have acquired the materialistic view that the universe consists of nothing but electrons, protons, photons, or light quanta, and that our theories must not postulate nor consider the existence of anything whose presence is not revealed by scientific experiment; and the author hopes to be able to free the minds of such students from "the nightmare of unconceivable conceptions in which their study of Einstein's General Theory of Relativity has probably entangled them," which he regards as "the greatest lapse from common sense on the part of scientific men that has ever occurred," a view which finds support from Bertrand Russell's dictum that "pure mathematics is the science in which we never know what we are talking about, nor whether what we are saying about it is true."

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on those of the other:—"We can hence easily imagine that two totally distinct and independent worlds could exist in the same region of space, and each would not only not interfere with the other in the slightest, but the beings in each would be perfectly unconscious and even incredulous of the existence of the other world."

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The author makes the amusing suggestion of a superman, composed of electrons whose rate of pulsation could be varied and controlled at will, so that he could, without moving, become conscious of one world after another till he had gone through the whole million; being, while in any one world, invisible to dwellers in the other 999,999; and unable to convince them of the reality of the worlds about them, or of his continued existence in the same spot, when, changing his rate, he became invisible.

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EDITOR GEORGE H. LETHAM

As We See It

SURVIVAL AND IMMORTALITY

THERE will be much interest in the coming series of broadcast talks on "The Hope of Immortality" by Dr. W. R. Matthews, Dean of St. Paul's.

Like his famous predecessor, the present Dean is a man of wide learning and liberal Churchmanship; but unlike Dr. Inge he has no bias against Psychical Research and has never been known to speak disparagingly of the efforts to give the world definite evidence of Survival. It may be expected therefore, that, in his broadcast talks, Dr. Matthews will not limit himself to philosophical reasons for the "Hope" of Immortality, but that he will give the case its full strength by showing that evidence does exist for Survival.

As has often been pointed out, *Immortality* cannot be demonstrated—it can only be inferred. But *Survival* can be proved, has been proved and is being proved every day; and upon *proved* Survival a definite and reasonable "Hope of Immortality" may be based. For, if human Individuality survives the shock of physical death, there is reason to hope it will survive any other shock or transition that may come on the road that leads beyond personality as we know it. It is this aspect of the After-Life that is dealt with in the Myers' scripts (received through the hand of Miss Cummins), in the books appropriately named *The Road to Immortality* and *Beyond Human Personality*.

We do not pretend to know, but we think it at least possible that Dr. Matthews has heard of these two books and of the hints they give and the messages they contain; and if—as we hope may be the case—he has been guided to read them, his broadcast talks may be enriched by ideas and arguments not to be found in the books on which Theologians and Philosophers usually rely.

Except occasionally, in discussions such as that which took place recently at the L.S.A. on Miss Cummins' books, Spiritualists do not try to fix public attention on the problem of Immortality, believing as they do that it is more immediately important to demonstrate the certainty of Survival and to obtain acknowledgement of that certainty from Science. But they realise the appeal which the idea of Life Everlasting makes to the minds of thoughtful people; and, whatever line Dr. Matthews may take, it is certain that Spiritualists all over the country will be amongst his most attentive listeners.

PRIZE LETTERS

THE "DEAD" DO COME BACK

IN connection with the *Daily Sketch* vote on "Do the Dead Come Back?" a prize of £25 was awarded to Major J. H. Webster, Danehurst, Alder Road, Folkestone, for the following letter:

"Do the 'Dead' Come Back?' They do. If not, have I been made the subject of a huge hoax by some one or some thing?"

"My 'dead' son and other loved ones have purported to speak to me, not only through an entranced Medium, but direct, their voices coming out of the void, apparently.

"Has my wife been a party to the swindle, or herself been subjected to the deception through some diabolical agency? For it is through her own mediumship that this contact between the quick and the dead has been established.

"I am perfectly certain that she could not, if she would, simulate complete unconsciousness and speak with another's voice with such artifice as to deceive me, her own husband, twice a week for many months, during which period the most searching tests have been applied to satisfy my sceptical mind.

"And—mark this—the same entities who have purported to use my wife's vocal organs during trance have also spoken in the direct voice, both with and without an amplifying trumpet.

"If this speech does not emanate from the sources claimed, then whence does it come?"

"Poor fools that we are, we forget that there are still many wonders of the Universe beyond the comprehension of human beings!"

A RECTOR'S TESTIMONY

A prize of £10 was awarded to the Rev. A. L. Harriss, the Rector, Shoburyness, for the following:

"The Dead, or at least some of them, do 'come back'! The existence of fraudulent Mediums matters not. Every science has in its realm the rogue and impostor, but because of the 'quack' we do not denounce medicine, nor condemn Christianity because of hypocrites and humbugs in religion.

"Spiritualism must be judged by our own experience and by the findings of such eminent men as Lord Rayleigh, Sir Oliver Lodge, Dr. Russel Wallace, Professor Gilbert Murray, and other members of the Psychical Research Society, which takes no notice of any evidence that is not *ten times stronger* than would be sufficient to hang a man!

"Why should communication with the departed be thought impossible? Our grandparents would have deemed it impossible for the King's voice to be heard on Christmas Day throughout the world, and for air-mails to Rome, X-ray, Television and the like. Yet such things are not impossible.

"Besides the evidence of eminent men, we have instances in the Bible of communication with those beyond. Spiritualism, however, is by no means a substitute for Christian religion!"

A PSYCHOLOGICAL PUZZLE

An excellent point is made by Mr. Kenneth Richmond, of the S.P.R., in an article on trance personality in *The Spectator* of January 3rd. Having referred to communications which purport to come from discarnate beings, he writes: "If the communications are *not* what they purport to be, they are to my mind of the greater interest as a psychological puzzle—the problem of a tendency, which must then be assumed, for super-normal faculties regularly to organise themselves into false evidence for a fantasy of personal survival."

Believers in the theory that all psychic evidence for Survival is fabricated by devils will, of course, find an easy solution of the problem; but that is not an explanation which scientists—or even people with a scientific turn of mind—are likely to accept.

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understanding, yet what is there *but* miracle about the origin of life?

Undoubtedly the miracle is clarified by the assumption of a duplicate non-material body, and an etheric duplicate for all forms of life becomes a more reasonable expectation with every advance in knowledge.

THE PSYCHOLOGICAL WORLD

In a chapter on "The Psychological World" the author considers the relation of brain to mind. "If," he says, "such a thing as human immortality, with the persistence of earthly memories is true, as I believe it is, memories *must*, of course, be stamped in something that is quite different from brain cells and nerves," and he urges, with Professor William McDougall, that it is essential to have some rational theory as to the nature of the Substances at the basis of the phenomena of consciousness and mental activity.

McDougall's view was that the mind is composed of something entirely distinct from the physical matter of the brain; and the purport of Sir Charles Sherrington's Rede Lecture seemed to imply that the physical brain *cannot* be much more than the mechanism through which some non-physical entity can manipulate the physical body.

The chapter is full of close reasoning; but, to my thinking, far more impressive than any reasoning is the fact that, when for some cause a man gets outside his body, either in travelling clairvoyance, wittingly or unwittingly, or from desperate illness, he retains *all* his intellectual faculties in an entity which is invisible and immaterial.

RELATIVITY IN THE LISTS

Mr. Eagle warns those whose minds have never been caught up in the tangles of Einsteinism to avoid the chapter which deals with them, but as that would mean missing the most stirring exhibit in the book, one trusts his warning will be disregarded.

The author will have nothing to do with "unconceptionable conceptions," and contends that no phenomena shall be explained in terms of them.

He postulates that a stark void has three dimensions only, and that curved three dimensional space, if it mean anything more than a change of dimensions of bodies in a gravitational field, is an unconceptionable conception.

In his view the old conceptions of space, time and substance "*are a fundamental necessity for the human mind to hold from its very constitution,*" and that until we know enough about the substance which fills space

to feel reasonably sure that gravitation cannot possibly be explained in terms of *its* properties, we have no logical right to entertain such inconceivable conceptions as "curved space."

That sets the scene for a very interesting scramble, and it would be unfair to Mr. Eagle to attempt to compress his vivacious arguments into a review.

He may claim, indeed, to have scored the first hit, since, just when his book was about to go to press, Dr. Einstein was reported in the *New York Times* to have explained, in answer to a question whether the universe is still finite and curved (that "is still" is delightful), "that it was now impossible to be certain whether space was infinite or finite, with the chance being good that it was infinite."

"It all depends," he said, 'upon the question whether the curvature of space is positive or negative... and experimental evidence is lacking at present to tell whether space has a positive or a negative curvature. If it is positive the universe must be finite. If it is negative then the universe is infinite.'

From which it would seem that the bending of light near the sun, and the rotation of Mercury's orbit are no longer relied on as evidence of "curved space."

Whatever may be the outcome of the contention, Mr. Eagle is doubtless right in urging that "philosophy is no part of the duty of scientific specialists;" people who want to become scientific specialists not having the temperament to make good philosophers, and the intense and one-sided scientific training pursued for many years quite unfitting them for the rôle of philosopher.

"Surely," he concludes, "it is a chief duty of our philosophers to keep our scientific specialists walking in the paths of philosophical common sense."

After his bout with Relativity, the author has a round with the Principle of Indeterminacy, which seems to him conceived with the idea of "needlessly wrapping oneself up in a hopeless mental confusion *just because one enjoys it.*"

Here, at least, he has Professor Max Planck behind him, and Einstein has described it as not merely nonsense, but "objectionable nonsense;" and the author would close the controversy with the reminder that no mortal can really ever get to know anything about the Nature of the Physical World, as that must remain locked in the cognisance of its Creator.

What one has written gives a far from adequate sense of this trenchant book, and one can only trust that the public's welcome to it will reverse that of the publishers.

SPIRITUAL HEALING AT THE L.S.A.—A NEW MEDIUM

IT is very satisfactory to record that during the year just ended, the work of Spiritual healing initiated at the L.S.A. at the close of 1934 has proved entirely successful.

Many patients have attended regularly with varying success, as is natural. Many have received startlingly good results and have passed from our hands. Others suffering from ill-health not so quickly remedied by any form of healing are still attending to receive treatment regularly.

General Kemp has two assistants and has a class for students who, it is believed, will in time add their services to the staff.

Miss Ethel Topcott, who is gifted with trance healing mediumship, attends as often as her domestic responsibilities permit, and she and her control, "Doctor, the Giver," are greatly appreciated by those who receive treatment.

This work just briefly referred to is conducted on a voluntary basis. The healers give their services free, and patients do not pay any fees. In order, however, to meet the overhead expenses in connection with this

work, freewill offering boxes are in existence, and patients may or may not, as they choose, make small or large contributions.

During the course of the year our attention has been drawn by a doctor in practice in the Midlands to a man who has great promise as a healing Medium. In consequence of this introduction, the healer referred to has been brought to London by the Alliance with a view to testing his powers. The Alliance has the advantage of the assistance of a doctor in London, sympathetically interested in psychic science, who is examining this healer's powers.

Before Christmas, a three weeks' visit for preliminary testing was made and the examining doctor was sufficiently interested in the promise of the healer's powers to justify the Alliance arranging for a further period of testing.

We are, therefore, anxious that members interested in healing mediumship, and needing assistance as an adjunct to the medical attention they are already receiving, should know of this opportunity.

For full particulars apply to the Secretary, 16 Queensberry Place, London, S.W.7.

AN OCCULT FORMULA

RUSSIAN PRINCE TELLS OF A STRANGE GIFT

By ISABEL EMERSON

AMONG the Russian exiles living in Florence are Prince and Princess X., both of whom possess the faculty of stopping the flow of blood by means of an occult formula which has been handed down by word of mouth from remote ages. It may only be disclosed to one person, chosen by the possessor, younger than himself and of the opposite sex. Its effect is instantaneous, but the insertion of the sufferer's correct name is necessary to its efficacy, though faith on his part is not. Prince X. has kindly recounted the following cases expressly for LIGHT.

He was watching a man chopping wood, when the hatchet slipped, cutting the man's finger to the bone. Prince X. took his hand, asked his name, and pronounced the formula. The flow of blood ceased instantly, drying up in a circle round the finger and leaving a congealed drop. The wound was completely healed in three days.

In the Prince's household was a page whose name was George, but he was always called Grégoire as there was another George in the house. This boy grew up, and one day, having cut his hand badly, he called the Princess, who said the formula, using the name Grégoire, by which she knew him. But the blood continued to flow. She then called her husband, but he, too, failed to stop it until he remembered that the boy's real name was George; whereupon he repeated the formula, and the blood dried up at once.

On one occasion, Prince X was playing bridge, when a friend rushed in and implored his help for his mother, who had been seized with hæmorrhage of the lungs. The Prince had never used his formula for anything but

accidents, and was not sure if it would work in a case of illness. However, he repeated it, looking at his watch, and then hurried to his friend's house, taking a quarter of an hour to reach it. On arrival he was told that the hæmorrhage had ceased suddenly exactly a quarter of an hour before.

More recently, when Prince X. was travelling third class in France, two sailors entered the compartment. Suddenly the nose of one of them began bleeding violently. The Prince suggested one or two simple remedies, but the man replied that nothing was any use, he was subject to these attacks, which continued for a long time and left him exhausted. Then the Prince used his formula and the blood ceased to flow. But the two sailors, instead of being grateful, looked at him askance as if they feared the "evil eye," and at the next stop they hurriedly left the carriage!

There is one important condition which must be observed by the possessors of this remarkable gift, which, the Prince tells me, was not uncommon in the old Russia. They may not use it for their own benefit. One evening, Prince X. cut himself shaving while dressing for a ball at the Winter Palace. He could not staunch the blood, and as he was in attendance on the Czar, he must on no account arrive late. So he used the formula and healed his cut. But the next time he tried to use it, his power was gone! Again and again he tried to help sufferers, but in vain. At last, alarmed, he went to her who had taught him the formula, and was told that, having used it for himself, he would be powerless for three years, after which time, as he had acted in ignorance, the power would return. But should he ever again use it for his own benefit, he would lose it for ever.

Both Prince and Princess X. have already passed on the formula to their chosen successors.

Under the Auspices of the London Spiritualist Alliance and Quest Club.

In continuation of the Public Meeting held at the
Caxton Hall, Westminster, on December 5th, 1935.

A DISCUSSION

on

"THE CHALLENGE TO MODERN THOUGHT AND ACTION BY THE EVIDENCE FOR SURVIVAL"

will take place at

THE CAXTON HALL, WESTMINSTER,

on

Thursday, January 23rd, at 8.15 p.m.

Amongst the Speakers who will take part in the Discussion, and who will reply to the statements made by Professor A. M. Low, Mr. C. E. M. Joad, Mr. James Laver and Mr. Arnold Lunn, will be

THE DUCHESS OF HAMILTON
MR. H. F. PREVOST BATTERSBY
MR. CYRIL SCOTT

MISS LIND-AF-HAGEBY
MAJOR C. H. MOWBRAY
MR. E. W. JANSON

Some time will be reserved for Questions and Remarks by Members of the Audience.

ADMISSION FREE.

SILVER COLLECTION

Tickets for Reserved Seats : Members 1/6, Non-members 1/6
from the Secretary, 16 Queensberry Place, London, S.W.7 (Kensington 3292/3.)

A SITTING WITH "MARGERY"

By MAJOR C. H. MOWBRAY

READERS can imagine with what delight I opened a letter from Dr. Crandon bearing the Boston postmark, in which he told me that he and "Margery" would be in England shortly and would be giving a few sittings, and asking if I would care to form one of the circle. My pleasure was further increased after the Doctor's arrival in London, when he informed me that he hoped I would be present at all of the sittings.

Actually only three sittings were held in London, at each one of which I formed one of the circle; and as comparatively few people have had the opportunity of being present at a "Margery" seance, I will describe one of them for the benefit of readers of LIGHT.

The circle consisted of some dozen persons and included well-known investigators, Scientists and Medical Men; and as the object of our sittings was for test purposes, every precaution was taken.

After we had all assembled, the first thing we were asked to do was to test the voice "cut-off" machine, which consists of a bent glass tube in the shape of a "U" with a mouth-piece fitted at one end. The tube is half filled with water, with two luminous corks floating on the surface on either side of the tube. Under normal conditions, these corks are, of course, at the same level; but when a person takes the mouth-piece into his mouth and blows, one cork becomes depressed and the other rises to the same extent, remaining in that position until he opens his mouth to speak, when, air entering into the tube, the corks immediately return to their level positions.

We all blew into the apparatus and tried to talk, keeping one cork depressed, but found it quite impossible to do so.

During the sitting, if it is desired to test the Medium, "Walter," the guide, brings her out of trance and she makes the test herself, but the voice goes on talking with renewed energy, thus proving that the Medium herself is not responsible for it. Dr. Crandon told us that several hundreds of people have tried the same test with the same result.

It was a matter of regret that during these sittings there was no time for "Margery" to give us a demonstration of this herself, but one can fully accept the testimony of the many people (with some of whom I am personally acquainted) who have been present at various times when the Medium has undergone this very convincing test.

"Margery" was led into the seance-room by a well-known lady doctor who had previously examined her and satisfied herself that nothing was concealed on her body; she had then dressed her in a one-piece seance garment. The Medium was placed in a chair and secured to it by adhesive tape, bound round her wrists and ankles and marked at the crossings with blue pencil which would indicate the slightest movement on her part. A kind of halter was passed round her waist and secured to the back of the chair. This was all done under the supervision of two medical men who were responsible for guarding against trickery.

Lights were then turned out, and the room was in darkness except for a small red light over the notetaker's desk. The Medium speedily became entranced. "Walter" indicated his presence by giving his usual whistle, and told us that the first thing he wished us to do was to put any objects we liked into a basket which was to be handed round for the purpose and he would then describe them and say to whom they belonged. This was done and the basket placed on a table in front of the Medium. In every case "Margery" correctly described the various objects which at the same time were thrown on to the ground.

What Dr. Crandon called the "luminous doughnut"

was then placed on the table, and after a few moments it started floating round the room. When it came opposite me, I distinctly saw a kind of claw holding it, and, as I was sitting some feet away from the Medium, I was quite satisfied that she could not have been responsible for the movement.

The sitters were all linked up and remained so during the whole of the sitting.

Before the seance had started, two flat dishes had been placed on the table in front of "Margery"—one containing cold water and the other ready to receive hot water (which was being kept at the desired temperature in a kettle under the table), and dental wax on which it was hoped that "Walter" would impress his thumb-mark. This wax had been given to one of the investigating medical men the day before and he had cut a series of notches in it so that he would easily be able to identify it.

"Walter" then instructed the two investigating officers to form a smaller circle by holding hands inside the outer one, which had already been formed in the same way. The inner circle also held the Medium's wrists. Hot water from the kettles was poured into the empty dish and then the marked wax was placed in it to get it soft.

After a minute or so, we all heard a sound of splashing water and then "Walter" ordered the red light to be put up, and it was found that the wax had been transferred from the hot water dish to the cold dish, and on examination it was found that a thumb-print had been impressed upon it. This proved not to be the "Walter" thumb-print, nor the Medium's, nor anyone's in the room. It belonged to some strange person, believed to be a woman, but who has, I believe, not yet been identified.

I should like to emphasise that from the time the marked wax was placed in the first dish until it was taken out of the second one, "Margery's" wrists had been held, in addition to being secured by the surgeon's tape, as already described—which, incidentally, showed no sign of movement at the end of the sitting.

Of course, I was only an observer, and not responsible for the control of the Medium, and have only described what I saw and heard, but if the testers did their work properly (as I have no doubt they did), then the question of fraud could not come in.

After the thumb-print had been made, "Walter" requested us all to leave the room, with the exception of the lady doctor and an assistant; but after a short time we were called back, when the former informed us that while she was bending over the entranced Medium, "Walter" spoke and his voice seemed to come from some six feet above and to the side of "Margery"—this in full red light.

The lady doctor commented upon the unusual physical state of the Medium, which had the greatest significance in proving supernormal activity. The particulars were not permitted to be published, but I can at least say this: that these particulars alone convinced me of the genuineness of the thumb-print.

I also attach the very greatest importance to the fact that the "inner circle" had held the Medium's wrists while the thumb-print was made; and, so that there could be no possible doubt about this matter, I rang up one of these investigators (9.30 a.m., November 22nd) and put the following question to him:

"Did you and the other investigators, or did you not, hold 'Margery's' wrists when you formed the 'inner circle' when the thumb-print was being made?"

The answer he gave me was: "We held 'Margery's' wrists during that time."

In view of this evidence, I fail to see how "Margery" can now be accused of fraud; but as charges are always

(Continued at foot of next column).

AN EXPERIMENT IN PLANCHETTE

"THE MONSTER"

By Capt. Q. CRAUFURD

TURNING over some old notes with a view to destroying rubbish, I came across the following planchette record, which may be of some interest to those who are new to this method of communication.

It was consigned to the rubbish heap for two reasons. First, its purpose, if it had any, has been accomplished. Secondly, at the time it was received, we had very little knowledge of the working of planchette, which seemed to us to be something of a miracle.

The years have passed, and one now knows how and why planchette works as it does; it is no longer a mystery, but the difficulty of keeping out unwanted interference still exists.

At that time I was saturated with the orthodox idea that planchette was an invitation to the devil. It was an inhibition created by silly teaching in the past, and difficult to get free from, though reason dictated that there could be nothing evil in a mere piece of wood on wheels.

Consequently, when the two ladies in the next room called out in distress, I could not help thinking that they had been asking for trouble for some time past, and got just exactly what they deserved, for they did not approach planchette in the serious mood which I thought advisable and which I still think is necessary, if one is to advance.

The trouble was this: Planchette had suddenly been seized, apparently by something powerful. "*I am a monster, a monster, I am a monster,*" it wrote. The first inclination was to put away the board. Reason, fortunately, prevailed. There can be no real evil where evil is not invited. If there is danger, that exists quite independent of a little board on wheels.

So we questioned the "Monster" personality. "Who are you? What do you want with us? Why did you come?" And so on. The account this "Monster" gave of himself was that he was an outcast, rejected by God and Man. We got it in confused outbursts at first. "*Saw a light; pale bluish light; climbed up to it; so got here.*"

He said that he had been pursued by "Nomads" in the Arabian desert, that they had captured him, and mutilated his body in such a fashion that they had defiled the "image of Allah." So by degrees, with careful question and answer, we began to visualise what all the trouble was about. Of course, what we could not understand, if the story had anything in it, was how he was able to use our language, to understand what we said to him and to reply in English. One thing was certain, he was using expressions and ideas which were certainly not our own. He was a genuine personality.

Of course, this difficulty about language has been fully explained during subsequent investigations; but, as I am not now writing for old hands, it is as well to mention it. Our "Monster" friend was under the

(Continued from previous column).

being made against her, I am only too glad to put my conviction into print.

I have only described in part one of the three sittings I attended, but the others were most interesting, and I shall always be grateful to Dr. Crandon and his charming wife for allowing me to see for myself what I had so often read about.

I should just like to add that, after the sitting, one of the investigators distinctly informed me that he could only account for the happenings by inferring that supernormal means were used; but in the cold, grey light of the next morning, I believe, he became more material and changed his mind.

delusion that he was in Arabia and that Allah had rejected him on account of appearance. It was an inhibition, the same paralysing opposition to reason that we ourselves were suffering from in believing that God had a special aversion to planchette!

It seemed to me there was only one remedy, and that was to apply, so to speak, a hair of the dog that had bitten him. It was his reading of his own Scriptures that had put him in a wrong position, for the Koran, like our Bible, can be read in many different ways.

So we said: "Have you not read in your Scriptures how, when Adam was turned out of the Garden, he learned words of prayer? The Prophet tells us that Allah was easy to be reconciled and merciful and found provision for Adam for a season, and a place in which to dwell."

The "Monster" replied that he had so read. "Are you not a true believer?" we asked. He made a very vigorous reply to that. "Hear, then, the words of the Prophet, for he says that Allah will not put upon you sins that are not your fault. Did he not say that if you cannot find water with which to cleanse yourself when you come to prayer, you shall make use of sand, and it shall be sufficient if you shall cleanse yourself only to the elbow instead of washing your whole body with sand." The "Monster" replied that this was true. "Shall not Allah put it upon those who defiled His image rather than holding you accountable for that sin?"

HELP FROM THE KORAN

My knowledge of the Koran is trivial; I have an old Translation somewhere in the house, but beyond an occasional glance at it I have never given it much attention. It is rather troublesome reading for one who is not a student. But, to my surprise, there were coming into my mind passages that I had never tried to commit to memory, and that I should have thought I would have forgotten all about. These seemed to appeal to the "Monster," and we soon had the best of the argument. If, as the Prophet said, Allah was very merciful and very wise, there was hope for him to enter into the garden in spite of his terrible appearance, and we were able to assure him that he did not look terrible to us.

At length the "Monster" said he saw a light, a much brighter light, apparently, than had attracted him to us. He thought he would go to it, and we encouraged him to set out.

Then a different influence began to write: "He will return to thank you."

We waited a little space, and sure enough the "Monster" influence returned. He was somewhat changed. He wished to thank us, and would I read to him the thirty-fourth book of the Koran? This was asking rather much. I had no idea where I could put my hand upon the Koran, but as if by inspiration certain words came into my mind.

I replied: "Let us see, O Monster, for I know you by no other name, if Allah will give us wisdom to repeat it: In the name of the Most Merciful God: Praise be to God unto whom belongeth all things in Heaven and earth and unto Him be praise in the world to come, for He is merciful and ready to forgive."

(I afterwards found that this was substantially correct as far as it went.)

"Need we anything more than this, Monster?"—"No."

"Then God speed!" To that he replied: "Al Borak" (probably "Good-bye" in Arabic).

It might all be rubbish, as the psychologists tell us, some drama conjured up by the subconscious mind; but it might not, and it was put aside on a top shelf to stew. Years later, I read of the work of Carl Wickland and other "rescue" circles, and I am inclined to believe that it really was not rubbish at all.

WHAT IS THOUGHT?

By W. D. VERSCHOYLE

IN LIGHT of October 17th (p. 662), an opinion is attributed to Sir Oliver Lodge which opens up questions of great interest to Spiritualists and others: "The brain is a transmissive vehicle, not an originator of thought; it no more originates thought than a piano composes music."

If our brains do not originate thought, where, then, does all new thought originate? Is there a Universal Mind, a Mind of God, in which originate the millions upon millions per second of new thoughts for which the minds of, in that case, irresponsible thinkers throughout the world are usually held responsible? Holding to that belief, surely we lose all power of initiative and we cannot be held responsible for our thoughts nor, hence, our actions—the piano must play the tune tapped out by the master player. We become determinists, the thoughts welling up in our minds being due to causes over which we have no control. We are sinners or saints according to the pick-up, for all are merely thought-receivers. But before we accept this view with all its consequences, it might be well to seek an answer to the question: What is thought? For through finding an answer we may be able to form an idea as to the structural peculiarities of the unknown source of all new thought.

About thought we do already know a little. We know, for instance, that there is something dynamic, something causal, about it. Like a wireless wave when falling on a suitable receiver, it is able to create effects, but the thought-receiver must be infinitely more sensitive than the wireless, and one such receiver is an ultra-sensitive human brain. We have hundreds of well-authenticated instances of telepathy to illustrate this; but does not Prof. Low inquire (p. 661) whether thought may not also effect the "waves of matter"—presumably meaning dead matter?

THOUGHT FORMS

Since we have no certain knowledge respecting the exact nature of thought, it seems permissible to theorise about it, and there is much to be said for the view that thought is of somewhat the same nature as a wireless wave and passes through the ether—if there be an ether—in much the same way. That is to say, a thought-form may be conceived as an intricately-modulated ether wave which travels through space like the wireless, keeping its form indefinitely unless it falls on a suitable receiver, when it is at once transmuted into an idea.

Passing through this room, as I write, are innumerable wireless waves, unseen, unheard, unfelt by any of my senses; yet in the room above they are falling on a tuned receiver, and by it are transmuted into a disturbing jazz cacophony. Perhaps in a few minutes other analogous waves will be transmuted by the same instrument into pleasant music. In each case the effects created are due to the modulations impressed on the waves at the transmission end. Of these modulations we can think quite clearly as wavelets analogous to those impressed on the surface of an ocean swell by local atmospheric conditions or other causes. It is conceivable that, passing with the wireless waves, are other ether waves of different forms and different modulations which I also cannot perceive, but which, if falling on a sufficiently sensitive and well-tuned brain, might be transmuted into the thoughts of the people around me.

Conformable with this supposition we must be able to visualise a thought-generating mechanism having certain characteristics whether functioning in the mind of God, the mind of man, or the mind of a dog, and it is here that the principal difficulties arise in

determining the nature of thought. It is, in fact, only possible to formulate a working theory of this mechanism when it is viewed as a cosmic problem calling for intensive study of both the great and small things of the universe.

Facing the task some years ago, it was finally found necessary to obtain from Mt. Wilson observatory in California photographs taken with its 100-inch reflector of nebulae computed to be over one million light-years (a light-year is approximately 6,000,000,000,000 miles) distant from the earth. Kepler had no more supreme moment when he discovered his great law of planetary motion than was mine when it was found that characteristics were easily discerned in these large photographs which a theory of human thought-generating mechanism had given me reason to expect.

"LIGHT IS THE THOUGHT OF AN ATOM"

It will be appreciated that a complete statement of this theory is much too long and technical to be included here, but the final conclusion reached is very simple: "Light is the thought of an atom; and thought, the light emanating from a living material brain molecule."

No other source of thought is conceivable—at least by me—but this suffices, for it enables us to think of thought as radiant energy whilst passing through space, this energy being transmuted into thought when falling on a receptive brain. One brain may transmit to another this radiant thought-energy, but if it could be seen in the intervening space it would not be recognised as a thought any more than a wireless wave would be recognised as a chord of music or the voice of a singer if it were possible to see it. In each case the receiving mechanism—the commercial receiver or the human brain—transmutes the unrecognisable into the recognisable. Followed to finality, this theory is obviously at variance with the authoritative opinion quoted above, for the origin of that which we call thought can only be in a material brain molecule. The old suggestion that every island universe is a molecule in the brain of God, whilst undoubtedly admitting of thought-origination by this super-brain, yet creates the difficulty that the thought-forms originated would be transmuted into ideas only in a brain of like dimensions, and certainly not in the human.

On this view it is no more difficult for a material brain molecule to originate thought than for an atom to originate light. In fact, it may be said with much reason that it is the special function of one small part of the brain to originate thought, and it is always doing it—sane and logical thoughts and mad thoughts, as in dreams—these being censored in the co-ordinating centres before passing to the action department. Probably much less than one per cent. ever get there, but the thinking mechanism is not discouraged. It keeps on originating thoughts because it cannot do otherwise.

As to Prof. Low's question. It is evident that, since thought is a dynamic energy-form, under some circumstances it must be able to affect dead matter. Unless this be so, it is hard to explain many of the Spiritualist's levitation experiments, or even the simple intelligent movement of a table in response to questions. Evidently there is a thinking brain behind such movements, though whether the actual moving force is that of thought or something else (ectoplasm, for instance), is still, I understand, an open question.

SPIRIT THOUGHT

The theory that thought can only originate in a material brain is clearly at variance with Spiritualistic evidence, since a spirit must then be unable to think. But this difficulty disappears when we go deeply enough into the meaning of "Spirit." What is Spirit? If we say, "Spirit is just spirit," and let it go at that, we get nowhere; but once we allow that spirit is a form of energy, we reach a pregnant conclusion, for we have

(Continued at foot of next column).

[NOTE:—Sir Oliver Lodge's teaching is that it is the individual spirit (or etheric) being that uses the brain for the transmission of thought.—EDITOR.]

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).

UNSEEN LISTENERS

Sir,—A bitterly cold night and a church with many empty pews! Such was the prelude and the scene that greeted me one Sunday night just before Christmas when I visited St. Luke's, Forest Hill.

We filed in, the choir, the Minister—Mr. F. S. Raisin—and myself, and I sat down in my seat by a lectern in the choir. Soon the resonant tones of the Minister inviting us to worship God filled the church with vibrant power. I glanced at the empty pews, but they were no longer empty! My amazed glance saw row after row filled with spirit-people, and, thronging in, as if from afar off, great crowds of men and women mingling with the few faithful who had come in their physical bodies to worship. My opened vision could scarcely take in the concourse that had gathered there, but I looked particularly at some in the nearest row and was struck by their air of distinction and the quality of life that emanated from them.

The service continued, Holy Communion was administered, and spiritual power throbbed in the church.

The time came for me to speak, and I felt no trepidation at speaking to that host of unseen (yet seen by me!) friends, learned and wise as I felt many of them to be. "God the Saviour comes to earth and all things are reconciled in Jesus Christ"—this was the theme of the message that seemed to be spoken through me by messengers of Christ that night. The memorable service to the visible few and the invisible many came to an end, and we felt unutterably thankful for the evening's joys.

So, by God's grace, we find some happiness even in the depths, for, alas! it looks as if St. Luke's—the pioneer *Christian Spiritualist Church*—may have to close. Financial troubles make it seem impossible to continue. Yet Mr. Raisin, the devoted choir, and the organist all feel—and sensing the spiritual power that night I felt it too—that *the work will go on somehow, somewhere.*

FRANK H. WALL.

TOO MUCH "GOODNESS"

Sir,—Referring to communications from "the Other Side" about the need of "goodness," it may be

(Continued from previous column).

then a vital connection between two great realms of thought, Spiritualism and Physical Science.

If we accept the modern view that matter is a form of energy, it only remains to define the difference between the energy-form which is matter and that other which is called spirit. To do this presents but little difficulty to the physicist, and it turns out that the highest function of the material energy-form is the generation of a subsidiary form which we call, spirit. The physical universe with its atoms and human beings would be an impossibility if this were not so, for the spiritual energy-form is interposed between the objective world and a universal cataclysm. Sir James Jeans, in *The Universe Around Us*, tells us what would happen but for this interposition: "If no restriction of this kind intervened, the whole material energy of the universe would disappear in the form of radiation in a few thousand-millionth parts of a second."

With but small reservation, matter and spirit are thus found to be interchangeable terms, and the Materialist is a Spiritualist in disguise and vice-versa, for there is no well-marked rift between the so-called material and spiritual worlds.

Matter, spirit, thought, are forms of energy. The material brain originates thought because it is partly spirit; the spiritual, because it is partly matter.

remarked that there are different kinds of goodness; and a man who (making no pretension to philanthropy) has by inventiveness or organising power given work to thousands who would otherwise have been destitute, has done much good, taking "goodness" to mean usefulness. Certainly he does more good than the originators and manipulators of the Inquisition, all of whom were "good," according to their light. They thought that in exterminating heresy they were pleasing God; and the worst evils have been perpetrated with the best intentions.

Rather than mere pietistic "goodness," we need courage, industry and self-control, with justice and an even mental balance. At this very hour "good" people are trying to fan an African quarrel into a general European conflagration, which may cost the lives of millions.

Canterbury.

W. H. ADAMS.

IS THERE CARE IN HEAVEN?

Sir,—The lines concerning "guardian angels" referred to in the issue of your journal of January 2nd, and quoted by your correspondent "from memory," do not derive from Chaucer but from Edmund Spenser, in his *Fairy Queen*. With another equally pertinent stanza added, they should run as follows:—

"And is there care in heaven? And is there love
In heavenly spirits to these creatures base
That may compassion of their evils move?
There is;—else much more wretched were the case
Of man than beasts; but O! the exceeding grace
Of highest God, that loves His creatures so,
And all His works with mercy doth embrace,
That blessed angels He sends to and fro,
To serve to wicked man, to serve His wicked foe.

How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skies, like flying pursuivant
Against foul foes to aid us militant!
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant;
And all for love and nothing for reward.
O, why should Heavenly God to men have such
regard?"

(*Fairy Queen*, canto viii., 1-2.)

I have adopted the modern spelling.

Onslow Village,
Guildford, Surrey.

P. M. HEATH.

THE POWER OF PRAYER

Sir,—I would like to congratulate M. W. Slater, most warmly, on her article published in *LIGHT* on January 2nd, entitled: "How I was able to help earth-bound spirits." Her vision in York Minster was a true spiritual experience, more likely to happen in a Church or Cathedral, where the veil is always thinnest, the vibrations being consecrated and purified by constant prayer.

How few Spiritualists realise that prepared conditions, in their minds, bodies and surroundings make the whole difference between just psychic phenomena and spiritual revelations, such as are often experienced in churches even by totally undeveloped psychics or mystics.

There is no more vitally important work than she is doing at the present time, faced as we are by a crisis between the forces of good and evil. The Spirit-Guides, Tse-Ling and Tamara, have repeatedly taught that the world of undeveloped spirits must be reached, helped and assisted upwards before the evolution of this world can proceed and the light of a new age penetrate the darkness of ignorance in which we all live. Not only are they dependent on us, but we are actually *responsible* for them, and for the animal and the elemental kingdoms also.

C. M. BEACH.

Light

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EDITOR GEORGE H. LETHAM

As We See It

SURVIVAL AND IMMORTALITY

THERE will be much interest in the coming series of broadcast talks on "The Hope of Immortality" by Dr. W. R. Matthews, Dean of St. Paul's.

Like his famous predecessor, the present Dean is a man of wide learning and liberal Churchmanship; but unlike Dr. Inge he has no bias against Psychical Research and has never been known to speak disparagingly of the efforts to give the world definite evidence of Survival. It may be expected therefore, that, in his broadcast talks, Dr. Matthews will not limit himself to philosophical reasons for the "Hope" of Immortality, but that he will give the case its full strength by showing that evidence does exist for Survival.

As has often been pointed out, *Immortality* cannot be demonstrated—it can only be inferred. But *Survival* can be proved, has been proved and is being proved every day; and upon *proved* Survival a definite and reasonable "Hope of Immortality" may be based. For, if human Individuality survives the shock of physical death, there is reason to hope it will survive any other shock or transition that may come on the road that leads beyond personality as we know it. It is this aspect of the After-Life that is dealt with in the Myers' scripts (received through the hand of Miss Cummins), in the books appropriately named *The Road to Immortality* and *Beyond Human Personality*.

We do not pretend to know, but we think it at least possible that Dr. Matthews has heard of these two books and of the hints they give and the messages they contain; and if—as we hope may be the case—he has been guided to read them, his broadcast talks may be enriched by ideas and arguments not to be found in the books on which Theologians and Philosophers usually rely.

Except occasionally, in discussions such as that which took place recently at the L.S.A. on Miss Cummins' books, Spiritualists do not try to fix public attention on the problem of Immortality, believing as they do that it is more immediately important to demonstrate the certainty of Survival and to obtain acknowledgement of that certainty from Science. But they realise the appeal which the idea of Life Everlasting makes to the minds of thoughtful people; and, whatever line Dr. Matthews may take, it is certain that Spiritualists all over the country will be amongst his most attentive listeners.

PRIZE LETTERS

THE "DEAD" DO COME BACK

IN connection with the *Daily Sketch* vote on "Do the Dead Come Back?" a prize of £25 was awarded to Major J. H. Webster, Danehurst, Alder Road, Folkestone, for the following letter:

"Do the 'Dead' Come Back?' They do. If not, have I been made the subject of a huge hoax by some one or some thing?"

"My 'dead' son and other loved ones have purported to speak to me, not only through an entranced Medium, but direct, their voices coming out of the void, apparently.

"Has my wife been a party to the swindle, or herself been subjected to the deception through some diabolical agency? For it is through her own mediumship that this contact between the quick and the dead has been established.

"I am perfectly certain that she could not, if she would, simulate complete unconsciousness and speak with another's voice with such artifice as to deceive me, her own husband, twice a week for many months, during which period the most searching tests have been applied to satisfy my sceptical mind.

"And—mark this—the same entities who have purported to use my wife's vocal organs during trance have also spoken in the direct voice, both with and without an amplifying trumpet.

"If this speech does not emanate from the sources claimed, then whence does it come?"

"Poor fools that we are, we forget that there are still many wonders of the Universe beyond the comprehension of human beings!"

A RECTOR'S TESTIMONY

A prize of £10 was awarded to the Rev. A. L. Harriss, the Rectory, Shoeburyness, for the following:

"The Dead, or at least some of them, do 'come back'! The existence of fraudulent Mediums matters not. Every science has in its realm the rogue and impostor, but because of the 'quack' we do not denounce medicine, nor condemn Christianity because of hypocrites and humbugs in religion.

"Spiritualism must be judged by our own experience and by the findings of such eminent men as Lord Rayleigh, Sir Oliver Lodge, Dr. Russel Wallace, Professor Gilbert Murray, and other members of the Psychical Research Society, which takes no notice of any evidence that is not *ten times stronger* than would be sufficient to hang a man!

"Why should communication with the departed be thought impossible? Our grandparents would have deemed it impossible for the King's voice to be heard on Christmas Day throughout the world, and for air-mails to Rome, X-ray, Television and the like. Yet such things are not impossible.

"Besides the evidence of eminent men, we have instances in the Bible of communication with those beyond. Spiritualism, however, is by no means a substitute for Christian religion!"

A PSYCHOLOGICAL PUZZLE

An excellent point is made by Mr. Kenneth Richmond, of the S.P.R., in an article on trance personality in *The Spectator* of January 3rd. Having referred to communications which purport to come from discarnate beings, he writes: "If the communications are *not* what they purport to be, they are to my mind of the greater interest as a psychological puzzle—the problem of a tendency, which must then be assumed, for super-normal faculties regularly to organise themselves into false evidence for a fantasy of personal survival."

Believers in the theory that all psychic evidence for Survival is fabricated by devils will, of course, find an easy solution of the problem; but that is not an explanation which scientists—or even people with a scientific turn of mind—are likely to accept.

LOOKING ROUND THE WORLD

TWO ELLIOTTS

WHAT'S in a name? Well, there are possibilities of confusion. Recently, two London clergymen named Elliott have been "in the news," and quite a number of people have been mystified by their doings and sayings because they have supposed there was only one.

The Rev. Maurice Elliott, Vicar of St. Peter's, Cricklewood, is an ardent Spiritualist, and is Hon. Secretary of the Order of the Preparation for the Communion of Souls, which has played so prominent a part in the recent "Confraternity" meetings in the Fortune Theatre, London, and about which a good deal more will yet be heard.

The Rev. W. H. Elliott is Vicar of St. Michael's, Chester Square, London, and is deservedly famous as a broadcast preacher—his mid-week services each Thursday evening at 10 o'clock being amongst the most popular of the B.B.C. regular features. And, as we have had occasion to point out, he delivers discourses which include most of the implications of Spiritualism, but without reference to the possibility of communication or to the definite evidence of Survival presented by Spiritualism.

The confusion arises because many people suppose these two Elliotts to be one and the same.

THE "OTHER FELLOW'S" VIEW

In the most recent of his broadcast addresses—that on the second evening of 1936—W. H. Elliott delivered a New Year message which might be taken to heart by Spiritualists—and also by the detractors of Spiritualism who are, unfortunately, still so numerous in the various Christian Churches. It was that each one should be willing and anxious, not only to understand the "other fellow's point of view, but to allow that the "other fellow" might be—and probably is—as conscientious and as devoted to truth as those who disagree with him. If Christian preachers generally took up that attitude, there would be an end to the wild and foolish accusations against Spiritualists and Spiritualism which are now so much in evidence, and there would be a better chance that Christians of all denominations would realise that Spiritualism is their potential ally in the common fight against Materialism, which is the real enemy.

Until this desirable state of affairs is brought about, Spiritualists must realise, as best they may, that their detractors may be honest, even if they are often badly-informed, and sometimes mistake bigotry for religious zeal. Even Father Knapp may think he is fulfilling his mission as a Roman Catholic priest when he is slandering Spiritualism.

ANIMAL MIND

Dr. David Katz, of the University of Rostock, Mecklenburg, who delivered the first of the Dr. Mann Juvenile Lectures at the Royal Society of Arts, London, on New Year's Day, told his young hearers about the calculating horses of Elberfeld—how they could work out square roots and do sums before which the ordinary boy or girl would quail. Apparently, therefore, the doings of these famous horses—and, by implication, of other "talking" and calculating animals—are being accepted by scientific men as authenticated, although Dr. Katz did tell of a "charlatan" horse that was caught cheating.

The problem still remains how these "prodigy" animals perform their wonders of thinking and calculating—whether it is by means of their own intelligence, by telepathy from their trainers, or by mediumistic control (direct or through a human Medium). Whatever the explanation may be, the fact that such prodigies exist suggests that there are possibilities in animal mind of which most men and women are quite unaware.

"DAILY SKETCH" POLL

SPIRITUALISTS will be interested, but not unduly elated, by the fact that the *Daily Sketch* poll on the question, "Do the Dead Come Back?" has resulted in 52.75 per cent. of the votes being cast for the affirmative, 46.33 for the negative, and .92 doubtful.

The result is interesting, because it indicates that Spiritualism is a big subject to a larger number of newspaper readers than the Editors and Directors of newspapers generally recognise, and that acceptance of evidence for Survival is also more general than is usually supposed.

But Spiritualists will not fall into the mistake of supposing that the *Daily Sketch* ballot is in any but a very limited sense a "victory" for Spiritualism, or that it indicates any reduction of the forces against which Spiritualism contends, amongst which is to be reckoned ignorance of psychic facts and their implications on the part of many writers for the Press.

EXCELLENT PROPAGANDA

The *Daily Mail* is distinctly "among the prophets"—at present. Realising the value at this season of the year of what are vaguely described as "ghost stories," the *Mail* has been publishing a series of authenticated incidents, many of which supply excellent evidence of Survival, and of the active life beyond the Veil to which Spiritualism bears witness. This is propaganda of the most effective kind, for it reaches people who cannot be reached by *LIGHT* or any other Spiritualist journal, and will carry more weight than avowed propaganda.

Some of the incidents are pathetic—and even distressing—as well as evidential. Such, for instance, is the story of the jealous wife who, on her death-bed, said that if her husband re-married she would return and "scratch out" her successor's eyes—and kept her word only too successfully.

WILL THE GHOST OBLIGE?

The B.B.C. are credited (according to *Popular Wireless* and other journals) with the desire to arrange a broadcast from a haunted house including, if possible, a performance by the ghost. Mr. Harry Price, it is stated, is to make the arrangements; and, since it is well-known that all self-respecting ghosts give him a wide berth, that seems equivalent to deciding in advance that the broadcast will be a failure, so far as ghostly manifestations are concerned. Perhaps it will be found possible to save the proceedings from utter dullness by describing what the investigators suppose ought to happen if a ghost should obligingly come along.

MR. JOAD'S PROGRESS

Mr. C. E. M. Joad is weakening in his opposition to acceptance of the psychic evidence for Survival. At the L.S.A. discussion in Caxton Hall on December 5th, he announced boldly that he did not believe in Survival; now, in an article on "Do we Survive Death?" in the *Sunday Dispatch* of January 5th, he writes: "The issue is one upon which each must make up his mind for himself. I have not made up mine; I can only say that I think the claim to Survival unproven."

With more investigation and more consideration—for is not Mr. Joad a philosopher?—he will yet arrive at the conclusion reached by the great majority of careful and patient inquirers, namely, that the cumulative weight of the evidence puts the fact of Survival beyond reasonable doubt.

Should Mr. Joad wish to hasten his progress, he should attend the L.S.A. meeting at Caxton Hall on January 23rd, for then he would hear very effective answers to the criticisms he advanced in his address on December 5th. An announcement regarding this meeting will be found on page 19.

GUARDIAN ANGELS

By MRS. FLORENCE HODGKIN

WHATEVER may be the general attitude towards belief in guardian angels to-day, I can testify, from personal knowledge, that some individuals have undoubtedly specially appointed angel-guardians; moreover, that these are specifically trained for their duties, and carefully chosen.

One of my grandchildren had been christened in the Temple Church, and a few days later I attended a sitting. The Medium's Control at once introduced the subject, described the interior of the church, with its recumbent figures of the Knights Templars, and convinced me that he had indeed, as he said, been present at our ceremony.

I was then informed that a dual service had taken place, and, simultaneously with the dedication of the infant, the child's guardian angel had also been initiated and installed into her duties with considerable pomp and ceremony.

The angel-choir officiating, and linking-up the two ordinations, was fully described, much regret being expressed at my inability to see for myself what actually had been taking place in the Temple Church itself.

Further, I was told that the intensive training of the guardian angel had started with the inception of the child; that the responsibilities of this office were great, and neither entrusted nor accepted lightly.

For five years I have been kept informed and in close touch, through this guardian angel, with the child's physical and spiritual progress.

To give but a single instance of the value of this, I may say that on one occasion, when there was some little difficulty connected with the child's walking, it was "arranged" that the child spent a month here in my house; at stated periods (as instructed) I anointed the legs with oil, and special treatment was "given."

When, two years later, a second child was born to this family, the guardian angel was given an assistant much as we provide an under-nurse—one of the functions being to serve as a safeguarding playmate to the elder child, as well as to receive training. Both are known to me by name and nationality—the guardian angel is English, the assistant an Ethiopian child—and they are as definitely distinct individuals and personalities as are the two children themselves over whom they keep watch and guard.

Our detractors continue to scoff and to demand concrete instances of definitely helpful guidance from those on the other side. This help could be boundless were it not for the limitations we, ourselves, impose. As it is, "they" have to do what "they" can. But, alas! how little this is, compared with what it might be, if only those most intimately concerned would accept the source of enlightenment and knowledge and act upon it.

MEDIUM AND MATERIALISED FIGURE SEEN AT THE SAME TIME

Captain H. W. Seton-Karr related the following remarkable experience at a recent meeting of the International Institute, London, and subsequently wrote it out so that it could be preserved.

ONE of the greatest Mediums I met and observed was William Eglinton. He later changed his name to "Eglinton," gave up sittings, I believe, and died not long ago at a very advanced age.

The sitting I refer to was held at the rooms of the British National Association of Spiritualists in Great Russell Street, London. There were about sixty people present, and the large room was lit by three or four gas jets. A small curtain was suspended on a rod across one corner farthest from the door, and Mr. Eglinton's feet were visible under the lower edge as he sat behind it, breathing heavily in trance.

VOICE EXPERIMENTS

MR. GEORGE GARSCADDEN'S SUGGESTIONS

SOME years ago, Mr. George Garscadden (who, round about the year 1919, was a Vice-President of the Glasgow Association of Spiritualists), constructed a very ingenious voice box, intended to eliminate possibility of fraud in the production of Direct Voice. The voices were to be produced inside this dark—and sound-proof—box, with a microphone inside it; nothing could be heard outside this apparatus except by means of ear-phones connected with this microphone.

Dr. Nandor Fodor has installed one of these voice-boxes at the International Institute for Psychical Research (based on a detailed description by Mr. G. H. Lethem in a *London Magazine* article), and he has received a letter written by Mr. Garscadden from Australia, in which the inventor says:

"I hope you will succeed in getting some good results. It may interest you to know that the Postmaster-General gave me a special licence on a very short wave, or, rather, radius, to enable me to experiment in the getting of spirit voices—I suppose the first and only such licence ever given by the Postmaster-General.

"We did get the Voice, but only in whispers when communicating entities were talking; but occasionally when someone sang, we got 'tone,' as if the singing caused higher vibrations, which naturally it would do. An interesting point is that the small transmitter had ceased to function, and yet the whispers continued, so that it seemed as if only the receiver was needed."

Mr. Garscadden had the further idea of adding to the power of the voices, and at the same time enabling the sittings to be held in full light, by placing a canvas cover over the Medium, except for his head, and it is in reference to this that he says in his letter:

"I feel sure that a wonderful seance could be carried on with a circle behind a screen in a large hall, with the bell part of the trumpet coming through an aperture in the screen; the eight sitters, including the Medium, with their heads protruding through the canvas, would not then be seen by the audience. They certainly would look very funny; but if it would not appear *too* ludicrous to the audience, the circle could be on an open platform, and the amusing element would conduce to better voice conditions, as the minds of the people would rise accordingly. At all events, the one evening at which we succeeded at getting the voice under these conditions was a revelation as to the strength of the voice that came through in a 200 half watt light."

Referring to his own experiments with the Garscadden box, Dr. Fodor says: "In one instance, with a rapping Medium, we have heard characteristic 'rolling' raps come through the loud-speaker which was joined up with the mike in the box, when not a sound could be heard outside the box around which, at the other end of the room, we were sitting."

I was seated in the front row and about one yard from the opening. A good many figures built up and came out—some being children, but, if I remember rightly, one at a time. The last one was a tall black man, clothed in loose white robes. To show how strong he was he raised a chimney-guard that was close by, and when waving it above his head, accidentally touched the curtain rod, which fell, together with the curtain, leaving Mr. Eglinton completely exposed in the gas-light, lying back in his chair in an unconscious condition.

I was, as I have said, only a yard away, and, as I gazed, the figure melted into a white cloud which slowly entered Mr. Eglinton's body.

The Medium slowly recovered consciousness, but staggered a little when he walked, and I followed him part of the way home, to see that no harm came to him.

FOREIGN NOTES

SEEING THE FUTURE

IN the *Zeitschrift fuer metapsychische Forschung* (Berlin) for December, Professor Dr. Alfred von Winterstein, of Vienna, comments on the difficulty of finding a satisfactory explanation of clairvoyance of the future. He gives some impressive instances of such foreseeing taken from Dr. Osty's book, *La Connaissance Supra-normale*, all of them relating to the French Medium, Mme. Peyroutet, with whom at one time Dr. Osty made regular experiments. To bring about her state of "seeing," this lady used either ordinary playing cards—or more often the white of an egg, which she dropped into a glass of water.

When he first met this Medium, the French scientist was still living in the country; she assured him he would shortly take up permanent residence in Paris. This decision being not long afterwards arrived at, Dr. Osty spent considerable time vainly endeavouring to find a suitable house. Mme. Peyroutet definitely stated that he would not obtain the only one for which he was then negotiating, but described to him in full detail the house he would (and subsequently did) take, the person through whose assistance he would hear about it, and the initial of the street in which it was situated. All of this was literally fulfilled.

Dr. Osty had moved to Paris, and was expecting his two sons to spend their Christmas holidays there. The Medium told him that she "saw" the two boys spending the time with him in the country, as one of them would be ill in bed. Nothing sounded less likely; but the elder boy suddenly developed an abscess on his leg, and the holiday was spent as and where described.

Dr. Osty had not owned a dog for over 15 years, when Mme. Peyroutet told him a dog was "coming to him." It did—a stray dog that crept into their garden and was kept at the entreaty of the boys. An indisposition of this little creature was accurately foretold, a name suggested for her to which she showed herself ready to respond, and, considerably later, the Medium declared she could no longer "see" the dog in the doctor's surroundings. The dog disappeared and was never seen again.

SUPERNORMAL PERCEPTION

Following this article in the *Zeitschrift*, there is a commentary by Herbert Frische on an article written by Dr. Hans Bender, of Bonn University, on Super-sensory Perception; and it is of significance to learn that this scientist has been enabled to pursue his research work as the result of financial grants made to him for this purpose by the Society for the Support of German Scientists—proving that in Germany Psychical Research has won its recognition as a branch of accepted official science.

Dr. Bender, in his opening remarks, greatly laments the prejudice that still obtains as to the honesty of those who venture to experiment in Psychical Research. "Is there anyone," he rightly asks, "who would wilfully sacrifice years of time, his means and his intellectual ability merely in order to devise the most intricate methods of deceiving his scientific colleagues?"

The lady who has collaborated with Dr. Bender in his experiments is a young student of philosophy who has devoted herself wholeheartedly to the work, and who says of it: "During the experiments, I always have the sensation that I am actively co-operating. Not only is it working through me, but I myself am strenuously participating in working at some difficult task that has been presented to me. There is no question of a passively receptive Medium in the ordinary sense. I am convinced that work of this sort demands, on the part of the subject being tested, the very strictest discipline as well as the highest integrity."

The objects used to test supernormal perception are cards on one side of which there are letters. These cards are presented to the student under cover of a heavy

cloth. The thickness of the covering is steadily increased, finally they are presented from behind a thick screen to which she has her back turned; they are almost invariably correctly read. Dr. Bender, however, presents his conclusions mainly in the form of questions awaiting solution, rather than as over hasty and didactic assertions.

SPIRIT MANIFESTATION

HAVING heard a speaker express the opinion (1) that only a portion of the spirit manifests through the physical organism, and (2) that spirit communicators do not readily see in physical surroundings, Mrs. H. Drew, of Worthing, questioned her son, who is on the "other side," and received from him the following answers:

Question.—Is it true that only a part of our spirit manifests through us? If so, how much?

Answer.—Yes, it is only a part, because if all the spirit manifested, you would be too spiritual to live on your plane. It is about a quarter of the spirit's power that manifests, but in some people it is more, according to their evolution and environment. All do not have the same quality of spiritual power.

Question.—Do you actually see us and our surroundings?

Answer.—We can, and do, see you and your surroundings when we want. We bring ourselves to the earthly vibrations. We cannot always do this, as it requires a lot of physical power. We more often see your spirit bodies than your physical bodies, because we can see you then without effort. For men's thoughts are in the spiritual, and things are built in the spiritual first. Sometimes we contact you without seeing you—it is just the thought passing from you to us, and *vice versa*. If you send a thought we contact at once.

(Through M. and H. D.)

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Any way, those who speak will know their subject, which is more than can be said of many of the critics of Spiritualism.

OUR HEALING WORK

It was very pleasant to meet the few friends who came along during the Christmas holidays to help in our

coral thanks. Speaking personally, I found the time devoted to it fraught with a special peace and blessing, and I hope our many patients were helped. I am

confident that the unseen friends did their best, and many patients must have been aware of the waves of power sent to them. This part of our work grows

steadily. Our little chapel has become a sanctuary which some have found most helpful. It is a delight to be there and dwell in its atmosphere of healing peace.

W. H. H. EVANS.

MR. JOAD'S ARGUMENTS

An echo of the discussion at the Caxton Hall on December 5th last reached the Secretary on New Year's Day in a letter from a witty member. Referring to the

discussion, the writer said that Mr. C. E. M. Joad's arguments reminded her of what Lewis Carroll said of his own bowling at cricket: "That ball would have

been a wide if it had reached the wicket."

"CRUSADE"

Messrs. Jarrolds, Publishers, in sending us for review a book by Rupert Croft-Cooke, called *Crusade* (7/6)

have asked us to regard it not as fiction, but as a piece of contemporary religious thought. And it is as such

that we would draw attention to it. Simply but beautifully written, it portrays the spiritual pilgrimage of a young railway clerk. Brought up as an

Agnostic, never having even been inside a church, living very aloof from his fellows, this young man is moved by curiosity to read the New Testament. He reads it and

re-reads it, and we are shown the effect it has on an unconventional, unspoilt and wholly unsophisticated

mind. As children will do when things are beyond their comprehension, Harry Wheelen seizes upon the

fundamentals, dropping aside what he cannot explain. "I can't argue or understand things," he says, "but I know what I have got to do." For, as he interprets

the message of Jesus Christ, it amounts to "quite simply" one with even the so-called lowest; to "sell all that we

have," to "take no thought" for the treasures of this world, culminating in an utter readiness to die for

Christ. But Harry never preaches this to others, he only sees his own duty. He throws up his job, gives

away his meagre possessions, and tramps the country in company with the worldly-wise "Bert."

Even as with Him Whom he attempted to follow, the end of his story (as far as it is given us) may have an appearance of failure. But when Bert—the Materialist,

the sensualist, the happy-go-lucky companion of the road—and not Harry is the one to give his life in defence of an ideal, one remembers how the apparent failure of the crucifixion between two malefactors

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)
DISCUSSION AT CAXTON HALL
(See special announcement page 19.)
DAILY ACTIVITIES.
Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Miss Clifton Allen, Miss Naomi Bacon, Mrs. Brittain, Miss Frances Campbell, Mr. Leigh Hunt, Miss Jaqueline, 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., and Assistants, every day. Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.
Devotional Groups for Absent Healing: Conducted by Mr. W. H. Evans; Sitters invited.
Mondays, 2.15—2.45; Tuesdays, 6.45—7.15. Wednesdays, 3.30—4.00. Animal group, 4.30—5. Thursdays, 8.45—9.15. Fridays, 2.30—3.00. 7.30—8.00. Obsession group, Saturdays, 3—3.30.
Special Assistance to Enquirers: Vice-Admiral Armstrong: Tuesdays, 3.30—5.30 p.m.; 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 NEW SESSION

NOW that the holidays are over, we are looking forward with keen anticipation to the work of the

new session. The first meeting will be on Tuesday next, at 7.30, when Mrs. Gradon Thomas will be the

clairvoyant. On Wednesday, January 15th, at 3, Miss Eveline Canon will be the demonstrator, and on

Thursday, January 16th, at 8.15, Mrs. V. V. Farone will be the speaker. She will deal with the subject of

"The Teachings of Spiritualism as a Practical Guide to Life." This will also be the subject of a series of

addresses to be given on alternate Wednesdays at 5 p.m., when Mrs. Farone, the Rev. C. Drayton Thomas,

and myself, will be the speakers. These meetings should prove of great interest to those seeking to know

where the teachings of Spiritualism agree with or differ from popular religious views. That Spiritualism has a

message for the world we know; the fact of Survival is merely its starting point. This effort to co-ordinate its

message should prove helpful to those seeking a knowledge of the larger Spiritualism.

ANOTHER CAXTON HALL MEETING

The discussion on "The Challenge to Modern Thought and Action by the Evidence for Survival," which was introduced by our President, Miss Lind-Af-Hageby, will be continued at the Caxton Hall, Westminster, on the 23rd inst., when replies to the criticisms of Professor Low, Mr. C. E. M. Joad, Mr. James Laver, and Mr. Arnold Lunn, will be given by Miss Lind, the Duchess of Hamilton, Mr. H. F. Prevost Batterby, Major Mowbray, and Mr. E. W. Janson. After the speeches some time will be given for questions and comments by the audience. This should prove a very interesting evening, and the case for Spiritualism will, no doubt, be ably put.

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FRIDAY, JANUARY 17th, at 5 p.m.—
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SUNDAY, JANUARY 12th, 1936.
11 a.m.—Mr. JAMES LEIGH
Clairvoyante: Miss Eveline Canon.
6.30 p.m.—Rt. Rev. BISHOP WEDGWOOD
Clairvoyante: Mrs. Evelyn Thomas
(Subject of Address: "Psychic Faculties: their development and use")
Sunday, January 19th, at 11 a.m. ... Mrs. ST. CLAIR STOBART
Clairvoyant: Mr. Thomas Wyatt.
Sunday, January 19th, at 6.30 p.m. ... Mr. SHAW DESMOND
Clairvoyante: Mrs. Helen Spiers.
(Subject of Address: "The Cosmic Christ.")
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, January 13th.—Speaker: Mr. Horace Leaf
Clairvoyant: Mr. Horace Leaf
Wednesday, January 15th.—Speaker: Major Leith-Hay-Clark
Clairvoyante: Mrs. Evelyn Thomas

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Clairvoyant: Mr. THOMAS WYATT
Sun., January 19th. Speaker: Mr. H. ERNEST HUNT
Clairvoyante: Mrs. STELLA HUGHES
For particulars of weekday activities at Headquarters,
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SUNDAY, JANUARY 12th—
11 a.m. Mr. ERNEST MEADS.
6.30 p.m. Mr. JAMES LEIGH, Address.
Mrs. HELEN SPIERS, Clairvoyance.
TUESDAY, January 14th, at 8 p.m.—
Miss LILY FORD'S "Know Thyself" Meeting
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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)
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Jan. 22nd 2.30 Miss Lily Thomas. 6.30 Mrs. Dolores Smith
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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.—
CHRISTMAS PARTY
Variety Programme. Light Refreshments.
Admission: Members, 1/-; Non-members, 1/6 to defray expenses.
Thursday, January 16th at 7.30 p.m.—
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LONDON NEW YEAR MEETINGS

THE Royal Albert Hall, London, which provides accommodation for 7,000 people, was filled to its topmost gallery on Sunday evening, when a "mammoth Spiritualist meeting" was held under the auspices of the House of Red Cloud. The special attraction was Mrs. Estelle Roberts' clairvoyant descriptions and messages, which were unusually evidential and convincing. Mr. Shaw Desmond presided, and addresses were delivered by Mrs. St. Clair Stobart, Rev. Maurice Elliott, and Mr. Maurice Barbanell.

Under the heading, "Modern Prophetess," the *Daily Telegraph* (January 6th) had the following report:

"Mrs. Estelle Roberts, a Spiritualist Medium, gave a demonstration of clairvoyance last night to a crowded Albert Hall. Men and women in the audience, who said they were complete strangers, were named by her, and she gave them messages which she said were from relatives who had 'passed over.' She said it had been suggested that she could 'plant' people in the audience. If that were true, she would have to pay out a large amount of money for blackmail.

"Mrs. Roberts named a married couple in the audience and told them that the spirit of their three-year-old boy was sitting on her shoulder. She informed the parents that the boy 'passed over' about Christmas time and that they put a bunch of flowers in his coffin. The parents were understood to confirm Mrs. Roberts's statements."

At Queen's Hall, an audience of nearly 2,000 gathered for the Marylebone Spiritualist Association's special New Year Service. Mr. George Craze presided, and a trance address by "White Hawk" was given through Mrs. Barkel. Clairvoyant descriptions and messages were given with great success by Mrs. Helen Spiers and Mr. Thomas Wyatt.

At the Grotian Hall, also, there were large and interested audiences for the New Year services. The speakers were—at the morning service, Rev. C. Drayton Thomas, and at the evening service Mr. G. H. Lethem. The clairvoyantes were Mrs. Helen Spiers and Miss Lily Thomas.

WHAT DID THE MARE KNOW?

Writing to the *Daily Mail* (January 1st), the Rev. M. Eland, St. Helen's Vicarage, Brewster Gardens, London, W.10, tells the following story:

"During the Great War in France, our division had come out of the trenches for a 'rest.'

"One morning the medical officer and I decided to ride out to scattered units. We came to two roads, both of which led to a regimental aid post at which we wished to call; one was shorter, but was thought to be more under enemy observation.

"As all was quiet, I suggested taking the shorter route, but my mare definitely refused.

"She appeared suddenly to tremble, and to shy at some obstruction, although we could see nothing; so we started along the other road.

"We had not gone 200 yards when a terrific explosion occurred. An ammunition dump by the side of the shorter route had received a direct hit from a stray shell.

"Had we taken the shorter route we should have been just passing the ammunition dump at the time of the explosion."

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About a fortnight later, Bell was arrested without cause shown, and committed to the Gate House, Westminster, where he remained ten whole years a close prisoner and where he spent five years translating the said book.

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