

# Light:

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## WHAT HAPPENS AT DEATH?

"IT IS BUT A DOOR INTO A  
NEW AND MORE PERFECT EXISTENCE"

ANDREW JACKSON DAVIS TELLS  
WHAT HE SAW

WHAT happens at the time of Death? This is a question which is always thrusting itself upon the attention of men, because Death is always at hand. As Mrs. Hemans wrote:—

*Leaves have their time to fall,  
And flowers to wither at the north wind's breath,  
And stars to set—but all,  
Thou hast all seasons for thine own, oh Death!*

And recently, it would seem, Death has been more than usually active—George V., our beloved King, Rudyard Kipling, the Poet of Empire; Dame Clara Butt, the sweet singer, are amongst those who have been taken. What has happened to them?

It seems improbable that Man will ever be able to answer this question completely on this side of the Veil, but a partial answer is available through the clairvoyant sight of Seers whose vision has been opened. Of these, Andrew Jackson Davis is the most important, not because his faculty was unique, but because his record of what he saw was so complete.

In LIGHT, within recent years, other Seers have described what may be termed the flight of the soul; these descriptions have amplified and confirmed what Andrew Jackson Davis wrote, and therefore make it more credible and more worthy of consideration at a time like the present.

### WHAT ANDREW JACKSON DAVIS SAW

In an essay on "The Philosophy of Death" (Two World's Publishing Company, 1907) Davis relates that, knowing a woman patient was about to die, he arranged to be present and to note what happened. Here is his description:—

"When the hour of her death arrived, I was fortunately in a proper state of body and mind to induce the Superior Condition; but, previous to throwing my spirit into that condition, I sought the most convenient and favourable position, that I might be allowed to make the observations entirely unnoticed and undisturbed. Thus situated and conditioned, I proceeded

to observe and investigate the mysterious processes of dying, and to learn what it is for an individual human spirit to undergo the changes consequent upon physical death or external dissolution. They were these:—

"I saw the physical organisation could no longer subserve the diversified purposes or requirements of the Spiritual Principle. But the various internal organs of the body appeared to resist the withdrawal of the animating soul. The muscular system struggled to retain the element of Motion; the vascular system strove to retain the element of Life; the nervous system put forth all its powers to retain the element of Sensation; and the cerebral system laboured to retain the principle of Intelligence. The body and the soul, like two friends, strongly resisted the various circumstances which rendered their eternal separation imperative and absolute. These internal conflicts gave rise to manifestations of what seemed to be, to the material senses, the most thrilling and painful sensations, but I was unspeakably thankful and delighted when I perceived and realised the fact that those physical manifestations were indications, *not of pain or unhappiness*, but simply that the Spirit was eternally dissolving its co-partnership with the material organism.

"Now the head of the body became suddenly enveloped in a fine, soft, mellow, luminous atmosphere; and, as instantly, I saw the cerebrum and the cerebellum expand their most interior portions; I saw them discontinue their appropriate galvanic functions; and then I saw that they became highly charged with the vital electricity and vital magnetism which permeate subordinate systems and structures. That is to say, the brain, as a whole, suddenly declared itself to be tenfold more positive, over the lesser portions of the body, than it ever was during the period of health. This phenomenon invariably precedes physical dissolution.

### PROCESS OF DYING

"Now the process of dying, or of the spirit's departure from the body, was fully commenced. The brain began to attract the elements of electricity, of magnetism, of motion, of life, and of sensation, into its various and numerous departments. The head became intensely brilliant; and I particularly remarked



that just in the same proportion as the extremities of the organism grew dark and cold, the brain appeared light and glowing.

"Now I saw, in the mellow, spiritual atmosphere, which emanated from, and encircled, her head, the indistinct outlines of the *formation* of another head! The reader should remember that *these super-sensuous processes are not visible to anyone except the spiritual perceptions be unfolded; for material eyes can only behold material things, and spiritual eyes can only behold spiritual things*: this is a law of Nature. This new head unfolded more and more distinctly; and so indescribably compact and intensely brilliant did it become, that I could neither see through it nor gaze upon it as steadily as I desired. While this spiritual head was being eliminated and organised from out of, and above, the material head, I saw that the surrounding aroal atmosphere, which had emanated from the material head, was in great commotion; but, as the new head became more distinct and perfect, this brilliant atmosphere gradually disappeared. This taught me that those aroal elements, which were, in the beginning of the metamorphosis, attracted from the system into the brain, and thence eliminated in the form of an atmosphere, were indissolubly united in accordance with the divine principle of affinity in the universe, which pervades and destines every particle of matter, and developed the spiritual head which I beheld.

"With inexpressible wonder, and with a heavenly and unutterable reverence, I gazed upon the holy and harmonious processes that were going on before me.

"In the identical manner in which the spiritual head was eliminated and unchangeably organised, I saw, unfolding in their natural, progressive order, the harmonious development of the neck, the shoulders, the breast, and the entire spiritual organisation.

"While this spiritual formation was going on, which was perfectly visible to my spiritual perceptions, the material body manifested to the outer vision of observing individuals in the room many symptoms of uneasiness and pain; but these indications were totally deceptive: they were wholly caused by the departure of the vital or spiritual forces from the extremities and viscera into the brain, and thence into the ascending organism.

#### THE SPIRIT AROSE

"The spirit arose at a right angle over the head or brain of the deserted body. But immediately previous

to the final dissolution of the relationship which had for so many years subsisted between the spiritual and material bodies, I saw—playing energetically between the feet of the elevated spiritual body and the head of the prostrate physical form—a bright stream or current of vital electricity.

"This taught me that what is customarily termed *Death* is but a *Birth* of the spirit from a lower into a higher state; that an inferior body and mode of existence are exchanged for a superior body and corresponding endowments and capabilities of happiness. I learned that the correspondence between the birth of a child into this world, and the birth of the spirit from the material body into a higher world, is absolute and complete—even to the *umbilical* cord, which was represented by the thread of vital electricity, which for a few minutes subsisted between and connected the two organisms together.

"As soon as the spirit, whose departing hour I thus watched, was wholly disengaged from the tenacious physical body, I directed my attention to the movements and emotions of the former; and I saw her begin to breathe the most interior or spiritual portions of the surrounding terrestrial atmosphere. At first it seemed with difficulty that she could breathe the new medium; but, in a few seconds, she inhaled and exhaled the spiritual elements of nature with the greatest possible ease and delight.

"And now I saw that she was in the possession of exterior and physical proportions which were identical in every possible particular—improved and beautified—with those proportions which characterised her earthly organisation.

#### THE NEW-BORN SPIRIT

"The period required to accomplish the entire *change*, which I saw, was not far from two hours and a half; but this furnishes no rule as to the time required for *every* spirit to elevate and re-organise itself above the head of the outer form.

"Without changing my position, or spiritual perceptions, I continued to observe the movements of her new-born spirit. As soon as she became accustomed to the new elements which surrounded her, she descended from her elevated position, which was immediately over the body, by an effort of the will-power, and directly passed out of the door of the bedroom, in which she had lain (in the material form) prostrated with disease for several weeks. It being in a summer month, the doors were all open, and her egress from the house was attended with no obstructions. I saw her pass through the adjoining room, out of the door, and step from the house into the atmosphere!

"I was overwhelmed with delight and astonishment when, for the first time, I realised the universal truth, that the spiritual organisation can tread the atmosphere which, while in the coarser earthly form, we breathe—so much more refined is man's spiritual condition. She walked in the atmosphere as easily, and in the same manner, as we tread this earth and ascend an eminence. Immediately upon her emergence from the house, *she was joined by two friendly spirits from the spiritual country*; and, after tenderly recognising and communing with each other, the three, in the most graceful manner, began ascending obliquely through the ethereal envelopment of our globe. They walked so naturally and fraternally together, that I could scarcely realise the fact that they trod the air—they seemed to be walking upon the side of a glorious but familiar mountain! I continued to gaze upon them until the distance shut them from my view; whereupon I returned to my external and ordinary condition.

"Oh, what a contrast! Instead of beholding that beautiful and youthfully-unfolded spirit, I now saw, in common with those about me, the lifeless—cold—and shrouded organism of the caterpillar, which the joyous butterfly had so recently abandoned!"

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## KUDA BUX'S SECRET

By CAPT. V. M. DENE

THE scientists who have expressed their views on the abnormal powers of Mr. Kuda Bux have been faithful to the scientific axiom of not ascribing to supernatural powers any phenomenon which can be accounted for by natural causes, with the result that we have had the most childish explanations offered us for acceptance, such as, that the feet of Kuda Bux were placed on red-hot embers with such technical skill that the contact was momentary, or that his feet did not perspire, or that his weight was only eight stone! Any such explanation is eagerly swallowed by the scientists, regardless of the fact that such explanations are entirely unsupported by one proof to vouch for the correctness of the scientific explanation.

I think your readers would almost prefer to know what Kuda Bux himself has to say on the subject, and will agree that the man himself probably knows most about how these things are done.

I had the privilege of a heart-to-heart talk with Kuda Bux for an hour and a half in the dressing room of the Carlton Cinema, Colchester, where he was giving an exhibition of seeing with his eyes bandaged, and I will give you my impressions.

Thousands of people have seen Kuda Bux, with his eyes covered with dough and well-bandaged, read a book, draw on a blackboard, select coloured handkerchiefs, and play billiards, and the natural explanation often put forward is that he looks down the side of his nose, as, scientifically, it is impossible for the human eye to see through such obstacles.

Being a Spiritualist myself, I supposed the explanation was that some spirit-agency communicated to the mind of Kuda Bux the thought of the objects which it was necessary for him see at the time. But, apparently, both the sceptical scientist and the silly Spiritualist were wrong!

First, let me say that I conceived the greatest respect and admiration for Mr. Kuda Bux, and regard my interview as one of the most interesting episodes of my life. I discovered that he was a wealthy man, who had no need of money, and whose sole object was the service of mankind. The source of his powers may be put in one word, namely, *Yoga*, subject to his reservation, that all power is Divine. He was taught Yoga by a Hindu Swami some eleven years ago, and has wasted much effort through having been taught badly.

To my intense astonishment, there is nothing religious about it. It is not dependent on prayer, fasting, or asceticism. The dynamo of the power is the human will, which, if properly understood, can accomplish marvels. It does not involve hours of concentration or application, as I should have imagined. The maximum period of application at the start is 30 seconds a day. After eleven years' practice, he can now sustain the effort for eleven minutes at a time. By using this power, he claims he gains complete immunity from the effects of any poison. He states that he can drink a cup of sulphuric acid, or have any poison injected into his veins. He hopes to be able to levitate his body this year.

Mr. Kuda Bux has voluntarily remained celibate so that more of his time may be at the service of mankind. "But, said I, 'you are a young man, and young men are troubled with the desires of the body.'" "My body," said he, "I can kill my body."

He then "killed it" in front of me. His pulse completely stopped beating, his wrist being held by the lady guide who accompanied me. His eyes glazed, his mouth fell open, and we were much relieved when the demonstration was over. I then received a personal demonstration of seeing without eyes for my closer scrutiny.

I also found that the range of this peculiar vision was identical with physical vision. "How, then, do

(Continued at foot of next column),

## GETTING NAMES

By MAJOR C. H. MOWBRAY

AFTER I had convinced "Penanne's" parents that their child was very much alive on the other side of life, they booked a sitting with Mrs. Barkel and invited me to come along with them—an invitation which I was very glad to accept.

Poor Penanne was rather in a difficulty. Since her passing, she has taken to calling me "Daddy." Now she found herself confronted with her real Father and myself at the same time, but she solved the problem by calling her Father "Daddy" and myself "Daddy Charlie."

After one or two minor incidents, "White Hawk" said: "There is a spirit here who gives his name as Fred; he says he is a man, but I don't know what he means." However, he quickly found out, because, after muttering "Fred, man," once or twice, he gave the name "Manfred" correctly—this being the lady's uncle who had passed over some time before.

Manfred, "White Hawk" said, was particularly anxious to send a message to "What funny people you are, having a month for a name: August, August, A., Augusta." (This was Manfred's second wife, who was still on this side.)

The message was that Augusta was not to oppose their son's wish to go to America; if he went out there he would do very well indeed. Manfred then added that he wanted her to know that he was with Julia.

I heard afterwards that this part of the message was not very much appreciated, as Julia was Manfred's first wife, whom he had divorced.

The son did go out to America soon after the message had been delivered to his mother. I do not know how far she was influenced by it, but in the end she gave her consent, and in a short time he got an excellent job out there, which, in spite of the slump, he has retained ever since. He is now married and doing very well indeed.

How does "White Hawk" get these names through? Sometimes he seems to get them straight away, but sometimes he says he sees them written up in front of him, and at times he reads the letters backwards. (I have already described how he got "Rialb" for "Blair" at another sitting).

Once, I was sitting with a friend whose wife came through; and when speaking about their son, "White Hawk" gave his name as Bird, "for you have a picture of it on your ring." Now, the boy's name was "Dick," and the Father's signet ring had a pelican engraved on it. In this case, "White Hawk" seems to have seen the name as a picture.

I remember, when sitting with Mrs. Barkel with another friend, his nephew came, and at first "White Hawk" seemed to be completely baffled by his name—and in fact it was not until a second sitting that "White Hawk" got it through; but he got it in the end, when it proved to be an old Saxon name I had never even heard before.

you see?" I asked. I received the following startling reply, which will be of much interest to Spiritualists:

"We have," he said, two bodies, a physical body and a psychic body. I merely use the functions of the psychic body."

"You do, then, believe in spirits?"

"Certainly, I photographed five last week. Next time you come up, I will give you a piece of paper, a pencil, and an envelope. You will write a question, such as, 'What is my address?' and place it inside the envelope, and call the spirits, who will answer your question in writing within the envelope, and then they will go away."

Spiritualists have read of such phenomena occurring on several occasions, and if it takes place in my presence, I will let you know.



# PSYCHIC DETECTION OF CRIME

## HOW THE POLICE ARE HAMPERED

Review by H. F. PREVOST BATTERSBY

THE right man to write about crime is the man whose business it has been to detect it; and in writing about the supernatural it is an advantage, if you want readers, not to be too credulous.

Mr. Edwin Woodhall fulfils both conditions; hunting crime has been his life work, and he tells us that, though he has "an open mind," he is not a Spiritualist.

Now an open mind is better than a closed one, but it doesn't do to be open at both ends; it must be retentive as well as hospitable; and, with his experience, Mr. Woodhall should, by now, not only be a Spiritualist, but have discovered that super-Nature is a contradiction in ideas.

However, one is glad to have him as he is, and, as told by an unbeliever, his tales are more likely to be credited.

To many of them he can add a psychic elucidation. Take the notorious—half a century ago—case of "Jack the Ripper." The public only know that a series of brutal murders had been committed. It was whispered that the criminal had been detected; but that, seeing he was not tried, was regarded as a police fiction.

This is the explanation.

Robert James Lees, a clairvoyant, who had given a sitting to the Queen, had, while at his desk one morning, a vision which followed the chance meeting of a man and woman till it ended in murder and mutilation.

He was so shaken by the experience that, the same evening, he described what he had seen to Scotland Yard. The murder had not yet been reported, the police were incredulous, and even though Lees had seen the name of the Court where the murder had taken place, and a woman friend of the victim had seen her with a man dressed exactly as Lees had described, no further enquiry was made.

### THE "RIPPER" MURDERS

That was the first "Ripper" murder; two others followed in the next five weeks, while Lees was convalescing abroad from the shock of his vision. On his return he actually met the murderer in a 'bus, failed to persuade a constable to arrest him, and that evening had a further premonition of a crime, which duly took place.

He continued to have visions, and his revelations were so striking that, at last, the baffled police begged his help, took him to the scene of the last atrocity, and were led by him, like a bloodhound on the trail, to the house of a famous London physician.

There was no trial; the doctor was interned as a lunatic; and, to explain his disappearance, there was a funeral of his pretended corpse.

His wife knew all about his sadistic tendencies, though in normal moods he was the most refined and gentle of men. How he managed to get away with his blood-soaked garments without her knowledge is difficult to imagine. Perhaps he didn't.

Peter Keurtin, who for four years terrorised the Düsseldorf countryside, presented the same sort of problem, being in his sane moments everything a husband should be.

The German police, completely foundered for lack of evidence, went, at last, in despair and with the utmost secrecy to a famous German Medium, a frail white-haired woman, whom with difficulty they persuaded to give them a sitting.

In the course of it she was suddenly possessed by a fearsome spirit, who, with foul-mouthed blasphemies, leapt upon them, and could only be held down by four strong men, declaring that it was he who controlled the

murderer who obtained for the spirit the blood he longed to drink.

Other similar efforts at a psychic solution ended in failure, the spirit declining furiously to reveal his victim; and, if Keurtin had not confessed to his wife, he might never have been identified, for he seemed to have occult assistance in concealing his trail.

It was thought that the long periods he had previously spent in German prisons had weakened his mental resistance to evil influences.

### THE RESPONSIBILITY OF CRIME

The author quotes another case of possession, where a crime was only just prevented. The nephew of Lord P., who had become subject to violent fits of depression, was taken for a curative cruise, during which he was only just prevented from murdering Lady P., to whom normally he was devoted. The cruise was brought to an abrupt end, and, in London, the assistance of a Medium was sought, who told the youth he was in the grip of an evil spirit, and asked him abruptly, and to the young man's astonishment: "When did you see Lecoin last?"

She then revealed how the evil spirit had possessed him when in Lecoin's low haunts; and a terrible scene followed, the spirit, who had entered the Medium, and who had to be held down by two strong men, raving blasphemously, and swearing that he would never leave his victim. However, while appeals were still being made to the spirit, the Medium suddenly collapsed, and the sitting was at an end: and from that day the young man was free from further obsessions.

Mr. Woodhall quotes also the case of Bessie Hollister, who in 1906 was murdered with brutal ferocity on the outskirts of Chicago. A certain Richard Ivens was finally charged with the crime, but protested that he neither knew the girl nor anything of the assault. However, the evidence was overwhelming, and he was hanged, though still protesting that he was not guilty and would some day return to earth to clear himself of the crime.

Many months after his death, a spirit, announcing himself as Richard Ivens, took possession of Mrs. Carl Wickland, well-known for her redemptive work, and in an extraordinary scene, which revealed the wretched boy still in thrall to demoniac influences, the real killer of Bessie Hollister, who had been known on earth as The Butcher, from the number of murders he had committed, arrived and boasted of having used Ivens to put an end to the girl, who had resembled one of The Butcher's life-time victims.

The author, who was a close friend of Inspector D. McLaughlin of Scotland Yard, who had been attached to Lord Kitchener as a guarding detective, reveals that when McLaughlin was leaving with the War Minister from St. Omer in 1915, he said: "Goodbye, boy, God bless you—I shall never see you again;" a prediction which he repeated to a friend when starting to join the ill-fated *Hampshire* a year later, though he was the very last man to be suspected of psychic leanings.

The story of the "haunting" at a ruined village behind the British lines in 1916 would be spoilt by curtailment, but it was a ghost at which three men fired without effect, and with which Headquarters declined to dally, leaving it in possession of its crime-tethered memory.

A case in which conviction was entirely dependent on psychic assistance was the murder of Irene Wilkins at Bournemouth, since it was only an incidental visit by a constable to a Medium, when the police were at their wits' end, that led to the arrest of the criminal.

Perhaps the case of Irene Munro was even more remarkable, for it was the spirit of the murdered girl which, at a sitting arranged by Mr. Harold Speer, a famous journalist, gave a full description of the crime,

*Crime and the Supernatural*, by Edwin T. Woodhall, London. John Long, Ltd. 1935.

(Continued at foot of next column).



## VISION OF KING GEORGE

UNDER the heading, "A Strange Experience," the following letter appeared in *The Daily Telegraph* of Friday, 24th January:

Sir,—I had a curious spiritual experience last night, which seems to be inexplicable on any hypothesis. I went to bed about 10.30, turned off the light at 11 p.m. At 10 p.m. I had heard, in common with millions, the last bulletin: "The King's life is moving peacefully towards its close."

A friend of nearly forty years had died with startling suddenness on Saturday, and as I lay in the dark, my mind was much more occupied with him than with the King, the more so as I had been writing an appreciation of him for the Press that afternoon.

Suddenly there was a wild gust of wind and rain that beat on the windows in passing, and a few minutes later a soft, white cloud appeared at about the height of a man, in front and to the left of the bed.

As I watched, a human face formed in it. I thought it was my friend, but saw that there was a beard, which my friend had not; and then a perfect miniature of the King appeared—just the head, floating in the centre of the soft radiance, a little aslant as of a man lying propped up. I noted the high cheek bones and the thin cheeks, and felt that I had really seen the King at close quarters for the first time.

When the vision vanished, I put on the light and saw that it was 11.43 by the little clock by my bedside. In the morning I told this to my housekeeper before the papers arrived.

Then we saw that the official bulletin gave 11.55 as the moment of the late King's death.

Is it not true that sometimes the spirit departs a little before the actual breathing ceases? On any assumption, how can one account for the fact that I, out of all the waiting millions, saw the well-known face as the spirit floated by?

There is no telepathy here, and I am not a Medium. Graffham, nr. Petworth, Jan. 21. G. E. MITTON.

(Continued from previous column).

and enabled the police to track its perpetrators.

When Harry New had been convicted for the murder of Freda Lesser, to whom he had been engaged, it was through clairvoyant assistance that he was saved from the gallows, for the girl's spirit forced its way into a sitting being held in a fashionable quarter of Los Angeles and with desperate eagerness explained how, in a struggle, the pistol had been accidentally discharged while it was pointing at her.

These startling stories are but a few of those which Mr. Woodhall has to tell, but the moral that sticks out from almost all of them is the handicap forced on the police by the antiquated and illiberal laws of this country.

So long as Mediums are regarded by those laws as rogues and vagabonds, it is obvious that assistance from a sensitive can only be sought by the police with undesirable secrecy, and no acknowledgment can be expected for help received.

When one remembers that in 1692 a dowser became famous for tracking a criminal across Europe, our scientific attitude to such things to-day hardly suggests a quarter of a millenium's progress; and our legislators seem as impervious to new ideas as were their predecessors in Parliament, who passionately denounced the first English railway.

Mr. Woodhall mentions that, more than once, assistance in the detection of crime has been denied from the Other Side; but far more often it has been afforded, and in describing the obscurantism that continually cripples the efforts of the police here and abroad, mention might have been made of that notable exception, Dr. Joseph Maxwell, Attorney-General at the Court of Appeal at Bordeaux, for his advocacy in *Clairvoyance as a Moral Factor* of psychic help in the detection of crime.

## IN THE SILENCE

By SHIRLEY ESHELBY

IN the Great Silence, I have been talking to my son, who passed over in 1933. I asked questions mentally, and his voice replied inside my head. The conversation lasted for about an hour. I am sure I am almost word-perfect in repeating what he said to me. I am asking all the questions, he answers.

QUESTION: When people appear to me, why don't they speak?—ANSWER: The kind of apparition that does not speak is put through on a ray of light. It is a reflection of the real person, and a reflection cannot speak.

Q.: Why can I see them in the dark?—A.: Because they are put through on a ray of light they appear to be self-luminous.

Q.: Why do they only appear to me when I am alone in the Silence?—A.: Because stillness is necessary. If there were other people in the room the atmosphere would not be still enough. Even the breathing of two people in a small room would cause too much movement in the atmosphere. When you are deeply in the Silence you are hardly breathing; you become still and cold. This stillness forms the necessary screen. If the screen were moving about, the picture would not be clear.

Q.: When the aeroplane appeared and did stunting in my room, and dipped a salute to me, why couldn't I see you in the aeroplane?—A.: Because I wasn't in it. I put the aeroplane through on rays of light, but I couldn't put myself through too. I would have to get somebody else to put me through.

Q.: Then how did the aeroplane manage to do the stunting and dip a salute to me?—A.: I was directing it with rays.

Q.: Could you see me?—A.: Yes. Your room was filled with rays which reflected you to me.

Q.: Could you see my body in the flesh?—A.: I could see you, but not your flesh! I can see through your flesh, and read your thoughts.

Q.: Why do the apparitions sometimes appear in the wall or furniture?—A.: Because the rays go through everything that is solid to you; that is why apparitions go through walls and furniture and closed doors. I am speaking of the apparitions you so often see which are put through on rays of light. The things that are solid to you become invisible in these rays. Your doctors use powerful rays which pass through solids; ours are the same, but more powerful, and used in a different way.

Q.: Why are the apparitions there and then not there?—A.: Because they are on rays which are switched on and off, like your electric light; the light is there and then not there, but our light is much faster. We do not have to make our light, but use the light that God gave us. You can do it in a very small way with the sun and a thick piece of glass—but you have to wait for the sun to shine. We don't; we get all we want out of the atmosphere. God is everywhere. His power is everywhere—you can see it if you know how. His breath is everywhere; breathe it into your mind, and grow!

Q.: How do the people come who form out of a cloud of vibrating specks?—A.: They are different, entirely different in their way of appearing to you. I will not explain them to you now, but I will tell you when you are ready to hear it. You could not understand just yet.

Q.: You appeared to me in that way the first time you came after passing over?—A.: Yes, I was helped by a very great Spirit. I cannot do that alone. I was helped by your very great motherly love. It is the most powerful love in the world—motherly love. I'll tell you more some day.

Q.: How do you put your voice over?—A.: Like your wireless, we are tuned in to one another. I'll come again soon. Goodbye!



# QUI S'EXCUSE S'ACCUSE

A READER OF "LIGHT" EXPRESSES HIS VIEWS

By C. FERGUSON

ONE of the things that surprise a comparative newcomer into Spiritualism is the fact that Spiritualists seem to be always on the defensive. They are constantly complaining about the opposition of their opponents. Their attitude appears to be that of the man who thinks he will be believed because he keeps on protesting—forgetting that *qui s'excuse, s'accuse*.

Every time you draw attention to your "test conditions" you are thereby telling the scoffer that these are necessary because there is so much fraud and trickery in the movement. Is it not time for Spiritualists to change this attitude, to put on a bold front and realise that much of their propaganda is only doing what Jesus Himself forbade—namely, "casting your pearls," etc.

It seems to the writer that Spiritualists should arrive at a clear understanding of the root cause or causes of this widespread opposition that is constantly renewed in each succeeding generation, always with the same old symptoms of unbelief, scorn and hostility.

This opposition is found in science, in the pulpit and in the Press. But is there not a *root* cause, of which all these are merely the branches? As far back as the book of Leviticus the priests forbade the people to "seek after those that have familiar spirits," and later on, probably at the instigation of the priests, Saul made laws against such practices.

Incidentally, one does not need to forbid people to "seek after" something that does not exist; moreover, Saul, by his visit to the woman of Endor, proved that he fully believed in communication with the departed.

## "THE GOOD OF THE PEOPLE"

The priests, of course, would have repudiated the suggestion that they had any other motive than the "good of the people"; but it is not difficult for us to arrive at the conclusion that their chief motive was the preservation of their own power and authority over the people. It was quite clear to them that if people found they could get help and guidance from the realm of spirits without needing to get it from or through the priests, the occupation of the priests would be gone. They had no difficulty, therefore, in convincing themselves that it would be best for all concerned if the people had nothing whatever to do with those psychic men and women who kept on cropping up, even in the best families, just as they do to-day; so their flocks were forbidden to "seek after them"; and when that was not enough, they were told, "Thou shalt not suffer a witch to live."

And history repeats itself: though the early Church valued those "spiritual gifts" described in I. Corinthians, xii, the subsequent establishment of the Church as a Hierarchy, with authority over the minds and bodies of the people, was accompanied by the same denunciation of all we know by the term "psychic gifts," with threats of direst penalties against those who had anything to do with such things.

The confident youth of to-day will ask: "What has that to do with me?" But modern psychology asks: "Is there any man alive who can say that his mental attitude towards the main facts of life is entirely free from the cumulative influence of the continuous teaching of the spiritual advisers of his ancestors during the past *sixteen centuries*?" We can no more free ourselves from the cumulative effects of such teaching than we can change the colour of our skin.

Herein lies the real explanation of the enormously strong opposition to Spiritualism on the part of the great majority of educated people.

But what of Science and the Press? Let us remember that chemistry and electricity as active forces in the daily life of the world are mere matters of less than

a century; while physics, as engineering, is scarcely 150 years old. As for the Press, until the invention of the telegraph, it simply did not exist as an element in the daily life of the nations; it is only within the last fifty years that it has really become a power in forming the minds of the masses. And how were busy scientists and engineers and editors to find time to step aside from their absorbing duties to try and wrestle with the load of those sixteen centuries that weighed upon their minds?

In rejecting the authority of Rome, the Protestant Churches took over the authority themselves. The Reformers were deeply imbued with the teaching of the previous twelve centuries; and especially there remained the old motive of preserving their own authority and power over the people. No more than this is needed to explain why in the eyes of the Bishop of London and Dean Inge, saturated in ecclesiastical authority and incapable of making an unbiased approach to the study of the evidence available, Spiritualism is "dishonouring to the dead and dangerous to the living," a view absolutely contradictory to that of St. Paul, the great founder of all the Christian Churches.

Though opposed to psychics, the priesthood have always been experts in psychology: they have known how to colour the picture to suit the different types of mind. To the timid they said: "This thing is dangerous; it belongs to the devil; if you have anything to do with it, you are simply putting yourself into his clutches." To those who were not so easily frightened, they said: "There is no truth or reality in this thing; it is simply a dodge to get money out of the credulous. Look at the fraudulent Mediums that are constantly being shown up—it is just a huge swindle." So people have been gulled by the priests, who for sixteen centuries have been saying all manner of evil *falsely* against a thing that they did not understand, but feared as a competitor.

## PROVED A THOUSAND TIMES

When a thing has been proved a thousand times, how many more times does it need to be proved before it is accepted? Must Spiritualists go running after every passer-by imploring him to accept this or that piece of evidence, and to stop believing and saying that all Spiritualists are noodles suffering from hallucinations and delusions, and that every meeting consists of a few knaves on the platform and a mass of incipient imbeciles in the audience?

We have lately had the unedifying spectacle of a daily illustrated paper sending a very clever man to spend a few hours every week for two or three months "investigating" the subject. What was the result? After this clever journalist had groaned and travailed like the mountain, he brought forth a "ridiculous mouse" in the shape of a conviction that among the conflicting evidence, there was "a residue that called for scientific investigation." This is exactly the conclusion that was arrived at *nearly seventy years ago*, by Sir Wm. Crookes, Sir Wm. Barrett and Dr. A. R. Wallace.

A. R. Wallace, than whom no one was ever better able to pronounce on scientific evidence, said fifty years ago, that there was no need for any more evidence, for there was already enough recorded to convince any reasonable man. Why then are Church, Science and the Press still unconvinced? It is the dead hand of the sixteen centuries and the tied hand of the priesthood.

Let Spiritualists then cease to apologise and explain. Their opponents are fighting a losing battle. The end is certain. Meantime, it is enough if we welcome those outsiders who come with open minds, willing to learn; while we cease to wear ourselves out in fruitless efforts to convert those who are still under the dead weight of a mighty ecclesiastical tradition.



## 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).

### IN MEMORIAM

Sir,—Solomon prayed for an "understanding heart," the gift of which brought in its train all the greatness and wisdom for which he was famed. Was it not just that quality in King George that endeared him to his people to such a marked degree? Who could listen unmoved to the full-throated roar of cheers that greeted him and the Queen on their Jubilee morning, when the people cast aside their natural shyness and reserve to pour out their love and gratitude for just that endearing, ennobling quality of the soul that Solomon valued above all others.

Who could listen to any of his speeches broadcast to his huge "family" and doubt this for a single instant? And all those who went through the Great War with him feel that we have lost a personal friend as well, who was never so close to us as then, sharing in our anxieties, privations and pain.

Let us now turn to the one who takes his place and shoulders the responsibility of high office in his turn. Let our thoughts and prayers go out, constructively, in love and understanding to give him added strength and courage for the task.  
(Mrs.) C. M. BEACH.

### SPIRITUAL HEALING

Sir,—J.C.'s question (LIGHT, January 23rd) seems to be rather an absurd one. The Apostles, the Deacons and the Christ of the New Testament were not Atheists; nor were the Prophets Atheists, nor are Spiritualists to-day Atheists. There is absolutely no difference between the healing exercised by Jesus, by the Apostles, by the Prophets and by Spiritualists to-day, except in the matter of degree.

Jesus healed the lepers, so did Elisha. Jesus raised the apparently dead, so did Elisha the Prophet; the principle and the power employed are identical. J.C. will find all this thoroughly thrashed out in my book, *Man's Survival After Death*, which he apparently has not read. My protest is against the action of orthodox clergy and dignitaries who, having opposed the facts and phenomena of Spiritualism with all their might, now—when beginning to take up and try their prentice hands at psychic healing—immediately proclaim that their attempts are "divine," while those of Spiritualists are "black magic and witchcraft."

As for J.C. counselling me to "tell Spiritualists to live better lives" and follow the Christ, this really does make me laugh. Where has J.C. been these last twenty-five years, during which time I have published four editions of *Man's Survival After Death*, with several foreign editions, together with 42 editions of *Present-Day Spirit Phenomena and the Churches*, 100,000 copies of which have gone to the ends of the earth; not to mention lectures all over the country and thousands of letters and articles written to the Press.

In all these publications and activities I have been urging Spiritualist people generally to live better lives and follow the Christ, and I have urged it "in season and out of season," and now up gets J.C. and calls upon me to do it . . . !

Weston Vicarage,  
Otley, Yorks.  
(Rev.) CHARLES L. TWEEDALE.

### "RED CLOUD"

Sir,—I also noticed the Hindustani words used by Mrs. Estelle Roberts when speaking to her Guide, "Red Cloud" (see LIGHT, January 19th). As I have been in India for many years, I have sensed the Hindu spirit behind all this so-called "Red Indian" stuff. Has it occurred to anyone that the word "Eden" in Hebrew script is often pronounced "Ayin-Dien," which means

"nothing doing" or "won't serve"? Eden is spelt in Hebrew with the letters Ayin-d-n. In the book of Esther, in Hebrew, the term for India is H-du, which in English means "The Du" or "The dark." In almost all old languages, especially old Celtic, Du or Dhu means dark, black, or coloured. The great mountain mass in the north of Scotland is called Cairndhu, or the Dark Cairn.

Main Street, Renfrew, Scotland.

IAN FAIR.

P.S.—Ich Dien = I Serve. Ayin Dien = I don't serve.

### A DREAM PROBLEM

Sir,—In reply to Dr. A. G. Thompson (LIGHT, October 3rd) and Professor A. M. Low (LIGHT, October 17th), I think the following account may be of interest.

I was awakened a night or two ago by a bang, and instantly this noise became part—not of the dream I was having at that moment, but of the one that had preceded it, from which there had been no conscious awakening.

I knew this in the first second; but almost immediately all remembrance of the later dream faded, and I was left with only a vivid memory of the former, to which had been added a further incident synchronising with the bang.

I should probably not have noticed the second dream at all had I not been interested in Professor Low's theory of dreaming backwards, and Dr. Thompson's theory of the sense of time as we know it not existing in dreams.

My theory is that the bang did not fit in with the dream I was at that moment dreaming, so I went back to the other and worked it on to that.

On the instant of awakening I knew for a certainty these two facts: (1) that I had already dreamed the greater part of the first dream; (2) that I was actually in the middle of a second when the bang occurred.

Professor Low should read the late F. L. Rawson's views on the possibilities of affecting the waves of matter by thought. The whole of his book, *Life Understood*, is intensely interesting, even if one does not agree with the subject matter.

Constantia, South Africa.

G. M. BAYLEY.

### TESTING MEDIUMS

Sir,—May I be allowed to suggest two conditions that I submit should always be imposed on any body of investigators sitting for the purpose of testing Mediums, whether physical or otherwise. They are: (1) That the composition of the group should be subject to the approval of the Medium to an extent of not less than 50 per cent. The sitters approved by the Medium would not form part of the investigating committee; (2) that the same sitters and investigators should be present at every test sitting. I consider these two conditions absolutely essential to success.

The object of the first is to provide the atmosphere for the Medium in which he or she is accustomed to work. To expect any Medium to produce their best when surrounded by an entirely strange and perhaps sceptical group of sitters is to court disaster.

The object of the second is that when once suitable conditions have been established, they may be maintained. The results of making changes in the composition of the sitters was clearly established in the Rudi Schneider tests.

Birch Knoll, Crowthorne, Berks.  
HUGH S. WATSON.

### MISS LIND-AF-HAGEBY HONOURED

Miss Lind-af-Hageby was recently awarded the Silver Medal of the French Ministry of Agriculture for services rendered to animals useful to agriculture, and for having furthered the inclusion of the protection of animals in the objects of the League of Nations (with diplôme d'honneur) and the Medal of the French Ministry of Foreign Affairs for the work of the International Humanitarian Bureau in Geneva, of which she is President.



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### A KINGLY EXAMPLE

WITH world-wide signs of mourning and respect, all that was mortal of King George V. has been laid to rest in the Royal Tomb at Windsor. Hundreds of thousands of people filed past the catafalque in Westminster Hall during the days the King's body lay in State. Kings and Princes and Great Men walked in the stately funeral procession on Tuesday.

King George, as was his right, was buried as a "high and mighty Prince"; he will be remembered as the Father and Friend of his people.

It was not by chance that, in all the funeral orations, it was the virtues of the Man that were extolled, rather than the greatness of the King. He was a great King; but, as his Prime Minister stated in the House of Commons, his greatness was in large part due to his humility and his unfailing desire to be the servant of his people. He was a good Husband, a good Father, a considerate Master, a Man whose influence was ever on the side of Good, in the Home, the Nation, the World.

And now "this great and humble Man" has passed through Death, which, as Andrew Jackson Davis declared "is but a door which opens into a new and more perfect existence." On the other side of that door it is not "greatness" in the worldly sense that counts; it is just the greatness of character with which King George is credited that is of importance. Therefore we may be certain that he has had "an abundant entrance"—not because he was King, but because, being King, he did his duty faithfully and well and practised the kingly virtues of kindness, thoughtfulness for others, and love of peace, thus setting an example not only to princes but to men and women of all ranks.

The virtues for which King George has been extolled are virtues which we all may practise; so that, in this all-important respect, we may all be kingly, and, being kingly, we in our turn may prepare for a royal welcome on the other side of the Door of Death, through which we all must pass in due course, some soon, some later.

This is practical Spiritualism—the recognition that abiding wealth and true greatness are to be found only in *Being* good and *Doing* good in the fullest measure possible in the rank and circumstances in which we find ourselves, or to which we attain.

And not all of us who call ourselves Spiritualists are practical in this respect. Many who should know better, cling to the rules of conduct and standards of value which have grown out of the evil philosophy of Materialism—a philosophy which acclaims material success as the highest good for the individual and leads to the assertion that Might is Right in national and international affairs.

## A TRIPLE SIGN

By H. ERNEST HUNT

IN these latter days when troubles and tribulations beset the world and strange doctrines abound, when half civilisation is endeavouring to ensure stability on the basis of purely material planning and the rule of force, three signs have been vouchsafed in this our land for the discerning eye to see.

The spontaneous tribute of affection from the nation to the Throne on the occasion of the Jubilee of George V. set the world wondering; here was an invisible and intangible power acting as a bond stronger than any iron laws and enactments. Here was the link of love establishing itself in the hearts of men and needing no enforcement.

Then, but a few short months later, came another sign as if to show that, whether in happiness or in sorrow, in life or in death, that spiritual bond of love was itself stronger indeed than material circumstance. The King was dead, and the Father of his people himself was gathered unto his fathers; and in the day of mourning the wave of love gathered strength, becoming a vast uprising flood of great and true affection. Death did but succeed in strengthening the tie it was powerless to sever; and again the world marvelled while it envied, and sympathised where perhaps it could not fully understand.

And yet a third sign for the world; for though the King be dead we now proclaim "Long live the King," and a well-beloved Prince becomes the Sovereign and symbol of a great unity for many peoples in many lands. So love proves itself stronger than battalions and guns, and even the guns themselves do but sound salutes in place of fiery destruction. King Edward VIII. is even now crowned, in advance of his coronation, in the hearts of his people and he is enwrapped in the lovely mantle of their great regard.

Let all the world look and marvel at the majesty, the strength, and the power of Love to accomplish what force and scheming can never yield. The signs are there. The first and great commandment "Thou shalt love thy God," and the second like to it—"Thou shalt love thy neighbour." On these hang all the progress and noble governance of the world.

### DR. MATTHEWS' PRONOUNCEMENT

THE Dean of St. Paul's, Dr. W. R. Matthews, has pronounced definitely in favour of the value of Psychical Research as providing evidence of human Survival and of the desirability that "men of science and persons of serious religious faith" should cease their attitude of neglect and take it up as an important line of study. Were this done, he said, "we might be on the brink of revolutionary discoveries."

Dr. Matthews made this pronouncement in the course of his second broadcast lecture on "The Hope of Immortality," on Sunday last. In doing so, he said he expected that it would bring him abuse from both sides—from Spiritualists who would despise him for not asserting they had proved Survival, and from anti-Spiritualists who would despise him for attaching any importance to evidence of a supernormal kind.

It is more than possible that, in this respect, Dr. Matthews' expectation will be fulfilled; but let us assure him that LIGHT, and the Spiritualists for whom LIGHT speaks, will not attack him, but, on the contrary, welcome his pronouncement and hope his advice will be taken.

It is, in our opinion, a matter of importance that Dr. Matthews should speak so clearly. Not only did he recommend serious attention to Psychical Research, he pointed out that supernormal evidence of Survival would be "well worth having," and added that those who said they were not interested in such evidence took up a position which, in his opinion, it is hard to defend.



# LOOKING ROUND THE WORLD

## KING EDWARD'S RESOLVE

**KING EDWARD VIII.** began his reign with a declaration which has been welcomed at home and abroad. In his accession message to the House of Commons (read on Thursday last week by the Speaker), His Majesty said of his father, King George V. :

"He was ever actuated by his profound sense of duty; I am resolved to follow in the way he has set before me."

As was stated by the Prime Minister (Mr. Baldwin), King Edward "has won universal good-will" and "has a wider and more intimate knowledge of all classes of his subjects at home and overseas than any of his predecessors." He begins his reign, therefore, with great advantages, and with confidence everywhere expressed that he will add to the lustre of the great position to which he has succeeded.

From the Other Side, his Father will, no doubt, watch over him and help him to keep his resolve.

## QUEEN MARY

Notwithstanding her great sorrow, and the manifold cares devolving upon her, the Queen Mother found time last week to acknowledge the receipt of an inscribed copy of Mrs. St. Clair Stobart's autobiography, *Miracles and Adventures*, and, through her secretary, to express "grateful and sincere thanks for it."

We believe there are special reasons why Queen Mary welcomes this book, and that the expression of thanks may be regarded as a gracious personal acknowledgment and not merely as a matter of form.

## PSYCHIC WARNINGS AND HELP

Spiritualists are nearly all prepared to accept, as a general proposition, the assurance that help can be given from the Other Side in the everyday affairs of life, and even that warnings can sometimes be conveyed by means of which physical (as well as spiritual) dangers may be avoided.

But there are few who, like Mr. Wallis Mansford, author of *Bridging Two Worlds*, can quote timed and documented examples of such intervention extending over years, and affecting many interesting and (for him) important events. In his lecture at the British College last Thursday evening, Mr. Mansford told story after story of help received by psychic means; and the lesson he sought to impress on his hearers was that the more intimately they know their Guides and Helpers on the Other Side, and the more they opened their minds to psychic influence and promptings, the greater will be the power of their unseen friends to help them. This is a lesson worth remembering.

## MRS. HELEN HUGHES TO VISIT LONDON

Mrs. Helen Hughes—known throughout the length and breadth of the land as a highly-gifted demonstrator of clairaudient evidence of Survival—is to pay another visit to London next week. From Monday, February 3rd, until Wednesday, February 12th, she will be giving private sittings at the L.S.A.; and on Thursday next week, at 8.15 p.m., she will give one of her wonderful platform demonstrations in the L.S.A. Lecture-room. As there is certain to be a wide-spread desire to hear her, admission to the demonstration will be by ticket only, and tickets must be obtained before the day of the meeting. Members may obtain tickets free; 1s. will be the charge for members' guests, and there will be a limited number of tickets for non-members at 2s. each.

Mrs. Helen Hughes has recently taken part in large and successful meetings in different parts of the country; she is to give a demonstration of clairaudience on February 12th at a meeting in Sheffield (arranged by the Sheffield Psychical Research Society), at which the Duchess of Hamilton and Miss Lind-af-Hageby are announced as the speakers.

## CAXTON HALL MEETINGS

**THURSDAY**, March 12th, has been fixed provisionally as the date for holding, at the Caxton Hall, Westminster, the discussion on "The Challenge to Modern Thought and Action by the Evidence for Survival," which was arranged for Thursday last week (January 23rd) and postponed because of the death of King George. It is hoped that all the speakers previously announced will be able to take part—namely, the Duchess of Hamilton, Miss Lind-af-Hageby, Major Mowbray, Mr. Cyril Scott, Mr. H. F. Prevost Battersby, Mr. E. W. Janson, and Vice-Admiral Armstrong—but this is not yet certain, and further announcements will be made.

The next of the Caxton Hall meetings—which have become an outstanding feature of the L.S.A.'s public work—will be on Thursday, February 20th, when Mr. C. R. Cammell is to lecture on "Matter and Spirit," a phase of the subject to which he has given close attention.

## THE "UNCONSCIOUS MIND"

We hear and read much about the "unconscious" mind and the "sub-conscious mind," so that it is interesting to know what a psychologist of the standing of Professor C. G. Jung has to say about it.

Interviewed for *Pearson's Weekly*, the Professor is reported as saying: "The conscious mind is the mind that everybody is aware of. But the unconscious mind is man's second, inner mind, and it is far greater than the conscious mind. The unconscious mind has no limitations, it wanders backwards and forwards in time and space. It is the unconscious mind that I investigate, and I find out some curious things."

This is not all that can be said on the subject, but it is sufficient to indicate scientific recognition of its importance.

## SPIRITUALISM AND PRE-EXISTENCE

Exception has been taken to a sentence at the end of the summarised report of Mrs. St. Clair Stobart's address on "Pre-Existence" in last week's *LIGHT*. The sentence reads: "Spiritualism is only half a truth. It is concerned only with the destiny of the soul. Pre-Existence is concerned with the origin of the soul."

Mrs. Stobart will agree, we think, that "Survival" and not "Spiritualism" is the word which should have been used; for she herself has stated her belief that "Pre-Existence is the other half of Spiritualism," and that, for her, Spiritualism includes Pre-Existence.

## "LIGHT" OVERSEAS

*LIGHT* carries its message to all the corners of the earth, and we are glad occasionally to receive written proof of its usefulness. Writing recently from Barbados (British West Indies) to Mrs. St. Clair Stobart, Mr. Harold G. Hutchinson told how he had been interested in the work of the Confraternity by the reports in *LIGHT*, of which he is a reader; and in a letter from Bloemfontein Mr. G. E. Wright informs us that he had found *LIGHT* in evidence in all the cities of South Africa which he and Mrs. Wright have visited in the course of their psychic pilgrimage" (see page 78).

Mr. F. K. Reimer, who describes himself as "Missionary for the National Spiritualist Association of Canada," writes from Vancouver, British Columbia, thanking readers of *LIGHT* who, in response to an appeal published last October, sent him literature for distribution. Altogether, he received 401 copies of *LIGHT*, 8 books, 19 pamphlets, and a number of other journals, all of which have been found useful. Like a certain character in one of Dickens's novels, he "asks for more," which may be sent to him at 1236 Hornby Street, Vancouver, B.C., Canada.

## MR. HORACE LEAF, F.R.G.S.

Mr. Horace Leaf, the well-known lecturer and psychic demonstrator, has recently undergone a nasal operation which, fortunately, has been quite successful. He has now resumed his work.



# PSYCHIC SENSES OF ANIMALS

By JAMES M. McLINTOCK

SINCE the days of the Elberfeld Horses, and subsequent research into animal psychology, the controversy has ranged far and wide as to whether animals lower than Man have the power of conscious thought, of being able to do things on a constructive basis apart from any instinctive urge.

The minds of the vast animal kingdom, right down the scale of life from the ape to the amoeba, are a closed book to Man. At best he can only surmise and guess as to what really goes on inside the minds of these animals.

Some scientists, of the cold behaviouristic school, assert that animals are little more than automatons, obeying reflex and instinctive promptings. Others are not so sure. Others, again, who have studied the creatures of the wild in their own habitats, and who have closely observed their ways, are confident that Man goes very far wrong when he tries to judge them from his own standards and his own limited systems of psychology; because they cannot apply so as to make sense or order.

I believe, however, that psychic research can open up a way to a better and a more intelligent understanding of the minds of animals. This, I think, is the only way open for us to arrive at a solution of the mystery of how animals feel, move, and live within themselves.

## CLAIRVOYANT VISION

The trouble with scientific research into comparative psychology is that the psychic element is very rarely taken into consideration. To those who admit the psychic element in Man, the idea of animals also being psychic is not preposterous. How many stories have we heard about the clairvoyant vision of dogs, cats, horses, etc.? Since telepathy has come to be admitted as a recognised fact, it is also admitted that this power is, to some extent, resident in the lower animals.

Many Naturalists go so far as to say that the means of communication between animals is a form of telepathy. If this be so, then animals must be more consciously aware than we give them credit for. Our system of comparative psychology does not consider the possibility that animals may be able to exchange ideas with each other. They take it for granted, because they have little audible means of conversing with one another, that they are devoid of the ability of exchanging ideas altogether.

A new field is open to Psychical Researchers if it can be proved that the lower animals can use telepathy as a means of communication with one another.

In this field, Occultists claim to have made some clairvoyant research. They tell us that the constitution of animals is somewhat different from that of Man. They say that the astral bodies of animals are not so closely knit to the physical bodies as Man's, hence they are open to receive telepathetic communication more easily. They also are more open to see what is going on in the astral plane as well as the physical world, this accounting for the sudden frightening of horses in a haunted locality.

I recently tried an experiment with a little fox terrier. I was sitting reading with the little dog lying at my feet. I felt the presence of a spirit-entity who often comes to me. I talked to this spirit-friend mentally and asked him to walk towards the door and attract the dog's attention. This he must have done, for the dog, for no apparent reason, got up excitedly, its eyes following something from the chair to the door. It started to rush forward as if to welcome the stranger, then slunk back suspiciously, eyeing me for instructions as to what it should do.

I thought it might be a good plan to see what might happen if I told it to go for the stranger, and chase him away. It sped forward to do my bidding, then ere it got half way to the door, it stopped short, frightened, and gradually slunk back, growling and barking

furiously. I urged it on, but it would not go forward again. After a time the excitement in the dog died down; it went over quite casually to the door, went beyond it and careered round about as if looking where the something it had seen had gone. It came back to me, wagging its tail, quite contented with itself, and looking up to my face seemed to say: "There, I have chased him away for you."

In my experience I have found that cats are much more capable of seeing and sensing spirit-friends than any other animals. One does not require to ask the spirit-people to attract their attention before they become aware of them.

A friend of mine, a healer, has a very powerful Zulu guide who uses him. The family cat has taken a strange dislike to and fear of the presence of this entity. If it is sitting on my friend's lap, and the guide comes near, it jumps off and runs to the other side of the room, and snarls and spits. No amount of persuasion or pretence that the entity is away will make it come to my friend a second before the entity departs.

Those who have read of the interesting experiments of Miss Henny Kindermann—of the methods she employed to get into communication with the minds of her dogs—will realise that this idea of animals having means of communication with one another through psychic senses is highly probable. Miss Kindermann employed the same methods to teach her dogs arithmetic and the alphabet as that employed with the Elberfeld Horses. The dogs attained marvellous proficiency in mathematics, going to the extent of doing sums beyond the power of Miss Kindermann herself. What is more important, she managed to help those dogs to convey their own spontaneous ideas—how they felt and lived and talked to one another in their own particular world.

Of course, the sceptics had their say in all this, showing how clever and scientific they were in proving the possible to be impossible. But, nevertheless, a new field with vast possibilities is opened up by Miss Kindermann and other pioneers who have experimented in communication with dog and horses.

The idea of the etheric or astral body of animals not being closely knit is a very feasible one when we think of the many types of animals that have the power to feign death and to hibernate. Perhaps the real explanation is that during this hibernation, or death feigning, these animals have temporarily left the physical body; it being just a matter of stepping out to the astral world from this through the loose binding together of the physical and the astral bodies.

## THE "CONFRATERNITY"

The first general meeting of those interested in the "Confraternity" movement between Clergymen and Spiritualists was held at the Grotian Hall on Monday evening. There were about 120 people present, Mrs. St. Clair Stobart (Chairman) being supported by the Rev. A. F. Sharp, M.A., and the Rev. G. Maurice Elliott.

Mrs. Stobart said the work of the Confraternity was going on. About a dozen meetings had been planned in various parts of the country, where, by request, she and Mr. Elliott would speak, and an effort would be made to interest the local clergy. Also, a friend had supplied money for the purchase of a caravan, and she hoped a caravan mission tour would be arranged in the West Country. Meetings in London were under consideration, and the general finances of the movement were in a satisfactory condition.

The Committee were re-elected, with power to add to their number, and various propaganda suggestions were discussed. Short addresses, explanatory of the Confraternity object, were delivered by Mr. Sharp and Mr. Elliott, and Mr. George Craze (President of the Marylebone Spiritualist Association), and Mr. George H. Lethem (Editor of "Light") also spoke.



## FOREIGN NOTES

## WAS IT A THOUGHT-FORM?

IN the year 1892, the busy city of Hamburg, in Germany, was suddenly stricken by a terrible outbreak of cholera, and the memory of those days of horror has only paled before the greater horrors of the World War.

In a recent number of the *Zeitschrift fuer Meta-psychische Forschung* (Berlin), a contributor, Herr Herbst, recounts the following story. Shortly before the outbreak, he says, as a young man, he was one night sleeping peacefully in his Hamburg lodgings, when he suddenly woke up to feel a curious breeze passing over his face and to see standing at the foot of his bed a figure which he thus describes:

"He looked like an elderly man, but rigid and motionless as though not really alive. So emaciated was he, that I could see his bony framework through his tightly buttoned-up, old-fashioned coat. Parchment-like skin; a drooping moustache and lank grey hair falling over his temples; but the most uncanny feature was the ghastly blueish colour of his skin and the deathlike look in his deeply sunken eyes."

After his initial scare, the writer states that he quickly mastered his fear and sprang to his feet. Instantly, the phantom vanished, nor could Herr Herbst discover anything amiss about the room, the door of which was still locked. He decided, on reflection, that the vision must be a warning of some disaster in his family, and he took immediate steps to obtain news. All was well, however; but precisely one week later the cholera plague began.

This occurrence was forgotten, until quite recently, when Herr Herbst, whilst on a visit to Hamburg, met a number of business friends, two or three of whom had likewise gone through that cholera epidemic over forty years before. One of them remembered how Herr Herbst had told him at the time of the phantom he had seen. Several of those present laughed at the story, but one amongst them, a highly cultured man, interrupted their laughter with the words:

"What our friend has referred to is perfectly correct. The phantom was seen by several people during that same night, myself amongst them. And if any of you gentlemen wish to see what that figure was like, you have only to travel to Braunschweig—there in the Museum you will find a painting by Kaulbach, in which the Plague is depicted as a woman, but the Cholera as a man exactly corresponding to the figure seen by some of us that night."

## DOCTOR'S VISION

According to the January number of *Psychica*, a certain doctor, well-known in Vienna, recently published in the *Neues Wiener Journal* an account of how super-normal perception first came to him—who had until then utterly denied the possibility of any such thing. A patient came to him, and, while examining him, the doctor suddenly saw this young man lying in a brown coffin with a red carnation on his breast. The picture vanished as suddenly as it had appeared, and the doctor dismissed it from his mind, assuring his patient that he would quickly recover as there were no serious symptoms. After a considerable period of time, this same patient again consulted Dr. Dion and was again completely restored to health. He asked the doctor to make a friendly call next time he was in that neighbourhood, and one week later Dr. Dion suddenly saw before him the same picture of the man lying in a brown coffin. Treating it as an hallucination, the doctor determined straightway to purchase a red carnation, saying to himself that his friend should have the flower to enjoy while he was alive and well. He did so; but on arriving at the man's home he was at once conducted into the "salon," where, to his consternation, he saw the form of his former patient lying—as he had twice seen it—in a dark-coloured coffin. "As

though compelled to do so," he concludes, "I went up and laid the red carnation upon his breast."

## TO WATER DIVINERS

In the *Psychica*, Q.S.T. has an open letter to all water diviners, in which he says: "At a recent Congress in Bonn, Dr. Paul Dubler has just demonstrated the discovery, after continuous research, of a hitherto unknown ray given off by subterranean waters, thermal and saline springs, mineral strata and petrol supplies, etc. It is a question of electro-magnetic waves, with a length varying between 0mm and 30mm. With exceptionally sensitive persons these waves produce violent muscular contractions; with less sensitive subjects the unconscious impressions translate themselves into movements of the twig and pendulum. Thus," says the writer, "the art of divining is about to have its own laws and to become a branch of the science."

## WOMAN'S DREAM SAVES HER HUSBAND'S LIFE

The Johannesburg *Star* recently published a series of extracts from Lieutenant-Colonel Trew's *Reminiscences* of the South-west African campaign. In it there is a story concerning General Tobias Smuts—not to be confused with the statesman, General Jan Smuts. One early morning, General Tobias Smuts, with his only 16-year old son and a few men, were sitting on their horses watching a party of rebels riding out of a valley. Presently, Smuts was approached by a tall dark man on horseback, wearing round his arm the white handkerchief worn in that engagement by the Government troops. This man engaged Smuts in conversation, then suddenly drew a revolver and fired at him pointblank. As he did so, young Smuts, who was sitting on his horse behind his father, pulled the trigger of his rifle, which was lying across his knees and shot the man through the body. It seemed the lad had been suspicious of the rider from the first, and had kept him covered. His quick shot undoubtedly saved his father's life; the assailant's shot having merely passed through Smut's coat under his arm.

A few days before this occurrence, when General Smuts had reported for duty to General Botha, accompanied by his son, General Botha had said that he should not have brought such a young and delicate boy along with him. Smuts replied that it was his wife who had insisted on him taking the boy, because she had had a dream in which she had seen the boy saving his father's life.

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### DIARY OF EVENTS.

Tuesday, February 4th, at 7.30 p.m.—

Miss LILY THOMAS. Public Meeting for Enquirers.

Wednesday, February 5th, at 3 p.m.—

Miss JACQUELINE on Cheirotherapy and Aura Readings.

Thursday, February 6th, at 8.15 p.m.—

Mrs. HELEN HUGHES, Clairaudience.

(See Special Announcement, Page 66).

Friday, January 31st, at 7 p.m.—

Mrs. GRADON THOMAS. Group Seance (limited to ten sitters).

Friday, February 7th, at 7 p.m.—

Mrs. ROSE LIVINGSTONE. Group Seance (limited to ten sitters).

#### Devotional Groups for Absent Healing:

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Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays, 3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

## MRS. GARRETT'S WORK IN AMERICA

By MRS. HEWAT MCKENZIE

A WELCOME letter from Mrs. Eileen Garrett from New York gives some account of the recent work undertaken by this great Medium. For several years now, during periodical visits to U.S.A., Mrs. Garrett has shown her willingness to co-operate with psychologists and medical men in the examination of her trance-states and the personality of her controls. The report of the first of these published by Mr. Hereward Carrington's Society was the means of stimulating research in this country on similar lines—with Mrs. Osborne Leonard, Mrs. Garrett and Rudi Schneider, and reported on by Mr. Whateley Carington and the Rev. Drayton Thomas for the S.P.R.

During last year, Mrs. Garrett has been "working" with Professor Rhine at Duke University, demonstrating her trance work, and the next Official Bulletin of the Boston S.P.R. (of which Dr. Rhine is now Research Officer, following Dr. W. Franklin Prince in this office) will contain an account of this piece of investigation. Dr. Rhine, it will be remembered, gave us last year an exhaustive report of research in telepathy and clairvoyance among his students at Duke's, and promised us further work.

It is a valuable contribution to have this University, whose President is Dr. Wm. McDougall, linking up with Psychic Research, and we wish that one of our British Universities might take a similar lead.

Mrs. Garrett has also undertaken some experiments in psychometry under Mr. Gardner Murphy, of the Boston S.P.R. She had the pleasure of meeting Dr. Alexis Carrel, whose recent book, *Man, the Unknown* (in which he expresses the view that Psychic Science is a legitimate subject of investigation for scientists), made a stir in the States, and has been greeted with marks of approval and the reverse; it is an important pronouncement on the side of Psychic Science from a great research student. On Dr. Carrel's advice, Mrs.

Garrett got into touch with a group of doctors distinguished in nerve, blood and heart research, who have carried out a series of constructive tests with her on all those lines, while "Abdul Latif" and "Uvani" have been in control of her personality. These tests, checked up by her normal response, are so different in resistance as to give this group much cause for thought, and they consider that much longer time ought to be spent in understanding what it all means.

This opinion in conjunction with the former psychological tests, is cheering, and we congratulate Mrs. Garrett on her courageous spirit in undergoing such tests in the interest of psychic science.

A visit to California brought her in touch with the famous Professor Millikan, whose progressive pronouncements on science should bring him into close sympathy with all pioneer work, but, though interested, he goes no further. Mr. Hamlin Garland, the journalist, an old student of psychic facts, is about to publish his psychic biography, which should be deeply interesting.

Mr. Stuart Edward White, the novelist, who is an officer in the San Francisco S.P.R., Mr. Cecil de Mille, Dr. and Mrs. Wickland, Mrs. Carpenter Vail, a fine trance Medium, and Mr. Howard Throckmorton, of Los Angeles, were other friends and workers in the beautiful West, who welcomed Mrs. Garrett's visit.

She hopes to be in England in April and to take up further interesting work at home, and is assured of a warm welcome from all who have benefited by her gift, and admire her for her truly pioneer work.

## THE COMING OF THE FAIRIES

RECENTLY, there has been a recurrence of the discussion which arose when Sir Arthur Conan Doyle issued his book, *The Coming of the Fairies*, and, as usual, wild charges of "credulity" have been bandied about—as, for instance, by Mr. H. Cutner, in *The Freethinker*. It is worth while, therefore, to reprint from *The Freethinker* of January 19th the following letter from Mr. Denis P. S. Conan Doyle:

Sir, I am writing to reply to the ill-advised remarks of your contributor, Mr. H. Cutner, concerning the fairy photographs which were in the possession of my father, the late Sir Arthur Conan Doyle.

Mr. Cutner's pointed disregard of veracity appears to be as marked as ever. He says that the photographs in question, some of which incidentally appeared in my father's book, *The Coming of the Fairies*, "are clever examples of trick photography, which almost any photographer who knows his job could duplicate."

As a matter of actual fact, as distinct from Mr. Cutner's irresponsible surmise, these photographs were submitted to the leading photographic experts of this country, who were unable to offer any adequate explanation for them. My father would not have exhibited these photographs had they not been examined first by experts for any traces of trick photography, etc. Mr. Cutner does not appear to be aware of the conditions and circumstances under which they were taken.

It is easy enough to sneer at a subject of which one knows nothing, but Mr. Cutner would do well to realise that such a mental attitude as he exhibits constitutes an exposure of his own ignorance rather than a display of sagacity on his part. In an abortive endeavour to be clever and/or humorous Mr. Cutner quotes the prehistoric animals which appeared in Edgar Wallace's film "King Kong" as examples of trick photography which my father would have been glad to accept as genuine. In actual fact, most of the model prehistoric animals which appeared in "King Kong" were the very same models as those used in the film of my father's own story *The Lost World*, which appeared some years before his death.

Mr. Cutner should really be more careful not to commit himself to absurd assertions which expose him to such direct and complete refutation.

DENIS P. S. CONAN DOYLE.



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FRIDAY, FEBRUARY 7th, at 5 p.m.—  
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**SUNDAY, FEBRUARY 2nd, 1936.**

11 a.m.—Mrs. HEWAT MCKENZIE  
Clairvoyante: Mrs. Helen Spiers.  
6.30 p.m.—Mr. HORACE LEAF  
Clairvoyant: Mr. Horace Leaf.  
Sunday, February 9th, at 11 a.m. ... Mr. HAROLD CARPENTER  
Clairvoyante: Mrs. Evelyn Thomas.  
Sunday, February 9th, at 6.30 p.m. ... Mrs. ST. CLAIR STOBART  
Clairvoyant: Mr. Thomas Wyatt.  
*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, February 3rd.—Speaker: Miss Estelle Stead  
Clairvoyant: Mr. R. E. Cocksell.  
Wednesday, February 5th.—Speaker: Mr. G. H. Lethem.  
Clairvoyante: Mrs. Dolores Smith.

**WEEKDAY ACTIVITIES**

*Monday.*  
2.30—4 p.m. Mrs. Livingstone, by appointment.  
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).  
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.  
6.30 p.m.—Open Meeting in the Grotrian Hall.  
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 Michell (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.*  
Feb. 5th 2.30 Mrs. Fillmore 6.30 Mrs. Livingstone  
Feb. 12th 2.30 Mr. Glover Botham. 6.30 Miss Lily Thomas.  
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Saturday, February 8th, at 8 p.m.

**DEBATE on "RE-INCARNATION"**  
Proposer: CAPTAIN E. J. LANGFORD GARSTIN, M.C.  
Opposer: Mr. JAMES LEIGH, Editor of "Prediction"  
Chairman: Mrs. ST. CLAIR STOBART.  
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**"AT HOME"**—Friday, January 31st, at 3.30 p.m.  
Mrs. WATSON on "Radiation"  
Friday, February 4th, at 3.30 p.m. Miss JACQUELINE  
Subject: "Obsession"  
Wednesday, February 5th, at 3 p.m. Mrs. SMYTH  
Circle for Automatic Writing (Limited to 8)  
Tuesdays, at 3 p.m.—PUBLIC CLAIRVOYANCE  
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Thursdays, at 3 p.m. OPEN DEVELOPING CLASS  
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## PSYCHIC PILGRIMAGE IN SOUTH AFRICA

By G. E. WRIGHT

OUR last report having brought us to the end of our stay in Durban, the next scene is Pietermaritzburg, the road to which we had already traversed by motor car, through the kindness of a generous friend, in order to enjoy a fuller view of the glorious Valley of the Thousand Hills than that which the rail affords.

Of the conditions in Pietermaritzburg it is not easy to write. The city as a whole has the reputation of being exceedingly lethargic; indeed, it is a joke among the citizens themselves; and if it is found that the cause of Spiritualism does not command great enthusiasm, this may perhaps be attributed to the general conditions referred to. In any case, the few folk who are really in earnest have an uphill task in seeking to arouse a greater interest among the public, and a fuller devotion on the part of those who at present are but half-hearted in the work.

During our stay, the services and meetings were well attended, and in particular the number of people who availed themselves of our efforts in healing exceeded that of any other South African city in which we have worked.

The "Remembrance Day" service which we attended in the public square brought us very near in thought to the Homeland, although there was in it some measure of novelty: the blazing sun, the presence of a large number of natives, and the feeling—which we hope may have been mistaken—that some of our Dutch friends attended more as spectators than otherwise, and that they did not greatly appreciate the singing of "God Save the King." Anyway, it was good to see that the service was a united one, conducted by a minister of the Anglican Church and one of the Dutch Reformed Church.

In this connection, it may be hoped that the teaching of Spiritualism on the broadest lines will contribute in no small degree to the solving of the racial problems which loom so large in this beautiful land of South Africa.

Our next stage was Johannesburg, which we had been led to believe was the Mecca of Spiritualism, but which, in this respect, we found to be very much on the level of other cities. Our work lay both within the city and on the Reef beyond, including the towns of Germiston and Benoni. In Benoni we had the peculiar experience of taking services in what is known as a "Funeral Parlour," a sort of chapel that is provided on the premises of an undertaker wherein the funeral services are conducted. The chapel was bright and well appointed, and the conditions very good. The proprietor kindly gives the local Spiritualist Church free use of it, the only condition being that the services shall not be advertised as being held there.

But, whatever may be the position of organised Spiritualism in Johannesburg, through certain introductions which we held from friends in England, we came into touch with a number of workers whose efforts, though taking what may be termed a philanthropic form, are such as to command the highest admiration. It is not for us to compare the value of their labours with that of the specific and ordinary work of Spiritualists in general, but it is a pleasure to make some note of the excellent services whereby these workers are giving expression to their spiritualistic beliefs and convictions.

Working partly in connection with certain organisations, such as The National Council of Women and various clubs, these friends devote both time and money to the task of relieving suffering and uplifting the ignorant, whether among Europeans or natives, giving particular attention to children and young people. We were privileged to visit some of the institutions which

have been established for these purposes, the most important being those on the Western Native Location, which consist of schools, a well-equipped hospital for maternity treatment and diseases of women, a creche, and, the latest addition, the "Talitha Home" (Mark 5, verse 41) for first offenders, girls, under twenty years of age; from which great results are confidently expected. Another field of effort is that of the "Hope Home for Crippled Children," the premises of which are situated on a commanding eminence overlooking the Johannesburg Zoo, thus enabling the children to watch the animals and birds in their daily course of feeding, and so forth, much to the delight of the unfortunate kiddies.

It should be understood, of course, that the work of these various institutions is not exclusively in the hands of Spiritualists; indeed, one of the most pleasing features of the whole story is the unity and harmony which prevails among the workers, notwithstanding their different views on matters of religion.

Among the folk who are thus engaged, we joined in a number of Spiritualist meetings and circles in their private homes, so that, what with this and our work in connection with the churches, we were very fully occupied during the four weeks we were in Johannesburg.

[Mr. and Mrs. Wright are nearing the end of their "Psychic Pilgrimage" in South Africa. They are due to sail for Fremantle, Australia, on February 5th.]

### ON DAILY COURAGE

"Courage means never to yield your will to chance impression or invading forces; never to allow lassitude to interfere with the habit of work and action. Surrounded by the disorders of daily life that would distract our minds, it is Courage that keeps us from neglecting the often monotonous details of our daily tasks, the while our spirit rises to perception of higher things. Courage enables us to understand our individual life, to give it precision and depth, and yet to co-ordinate it with life as a whole. Courage means to overcome one's faults, to suffer for them without going under, and to rise up again and go forward. Daily Courage means, finally, to love life and to look forward tranquilly to death; to know reality with one's face set to the ideal, to devote oneself to noble causes without seeking to know what reward awaits us or whether there will be any reward at all."—JEAN JAURES.

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**J.S., Glasgow.**—Yes. You can use the **Kilnascrene glasses** while alone with perfect safety for developing clairvoyance. It is the only scientific process known. By studying the aura in groups, you get the advantage of comparing one aura with another. This assists diagnosis.

**Bothered, Bexhill.**—If you concentrate on seeing spirits you prevent yourself developing the power of medical diagnosis along Dr. Kilner's lines. While you are talking or thinking of somebody's aunt you cannot very well diagnose. The same rule applies to all forms of study. You never become expert if you allow your mind to wander.

**Sowerby, Yorks.**—Yes, I agree. It is disgraceful that Societies do not stock the only recognised text books on these important subjects. But you can get **Harry Boddington's** three books on "Trance," "Psychic Healing," and "Aura How to See," for half-a-crown post free from the **London Psychic Educational Centre, 17 Ashmere Grove, London, S.W.2.** (Adv.)



## CREATION

When God made man, He did not say  
"This Thing will last so short a day,  
That I will make it out of clay."

He chose the clay, that it would be  
Soonest to crumble, and to free  
Man's spirit for eternity—

In pitying love, God chose the clay  
That it so soon would pass away.

MABEL GREENWOOD.

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