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PRICE TWOPENCE

CROSSING TO THE OTHER SIDE WHAT A SENSITIVE SAW AS THE MOMENT OF DEATH APPROACHED

By MRS. OSBORNE LEONARD

IN LIGHT of January 30th, I read with great interest an account of what Andrew Jackson Davis saw while sitting at the bedside of a patient who was dying. One incident impressed me very much, as I had recently observed exactly the same phenomenon while watching over a relative by marriage who was passing over to the Other Side.

This relative was a man of 76, who had been extremely active all his life. Though he suffered from heart trouble and other complications for some years, he was usually doing some work about his house or garden; in fact he was doing so until a few days before his passing.

On January 7th, some complications of an exceedingly difficult nature set in, and the doctor assured the family that, as the patient drew near to his passing, he would need two nurses to manage him, and he strongly advised them to send him to a Nursing Home. Acting on this advice, they agreed; an ambulance quickly arrived and conveyed him to a local Nursing Home within easy walking distance of their house.

The family (his invalid wife and three daughters) were able to visit him frequently during the daytime, but were rather disturbed at the idea of leaving him alone (except for the night nurse at the Home) all night, as all his life he had been accustomed to his wife sleeping in the same bedroom, and the certainty that his eldest daughter was within easy call, and would be with him at any moment. One of the daughters was suffering from heart trouble herself, another was recovering from an indisposition; the third had to look after her mother and a sister-in-law who had been marvellously helpful, and was not very well.

I had a strong impression that I must ask to be allowed to be with the patient during the nights till he passed over, as I had discovered by personal experience that one can definitely help the dying. One can make the physical conditions easier, and also help the departing spirit to disconnect itself peacefully and gently from the physical body. I knew that my husband (who is the patient's brother, and who himself passed over eleven months ago) wished me to be with his brother during the nights until his passing, so that

when the time came I might help him in the same way that I had helped my husband should he happen to pass during the night time. I had a strong conviction that he would do so, and felt it would comfort his family to know that he had some one whom he knew with him, and also to tell them exactly how he passed.

So at 10 p.m. on the night of January 9th, I arrived at the Nursing Home. A terrible gale was raging; torrents of rain were falling, and the wind blew with tremendous force.

The Sister in charge had told me that afternoon that it might possibly be a week before my brother-in-law passed over, and suggested I should defer the sitting-up at night with him until later on. Quite naturally they did not welcome strangers being in the Home all night. Obviously, some people might make themselves a nuisance, but I assured them I would not be a trouble in any way, so they had kindly placed an armchair at my disposal where I could sit about five feet away from the patient, and watch him with the aid of a good light from an electric table lamp on the mantelpiece.

When I arrived, he was only partly conscious, but seemed to realise I was present. He had a healthy pink colour in his face, head, neck and body, and feet nice and warm.

Acting on instructions I had received from my husband, I had made up my mind not to try to seek any possible phenomena, but to "give out" to the patient in every way, instead of using up any available power myself.

One physical help I had been advised by the Other Side to give to the dying is to give drinks of plain water as often as possible, in sips while the patient can swallow, and when that is obviously impracticable, to dip a small portion of a linen handkerchief in water, and insert it in the mouth for a few seconds at intervals. (It was explained that the etheric body could make use of the water to strengthen itself, and render the separating process easier, i.e., as the physical body grew weaker the etheric body grew stronger through absorption of the water.)

The lips, mouth, and upper part of the throat of the dying become dry and sometimes sore, so I moistened

another handkerchief with glycerine, and wiped out his mouth continually. This and the water evidently comforted him, as he smiled slightly each time, and sighed contentedly. Between doing this, I sat in the armchair, facing him sideways, when I could watch every expression.

Mentally I called on three doctor friends in Spirit-Life. These three helped me with my husband's passing. I asked them to help in assisting the etheric body to withdraw from the physical gently and peacefully.

About midnight, I became strongly aware of the presence of these doctor friends. I did not see them, but I knew they were there. Every hour the Nurse who was on night duty in the Home came in on her rounds and looked at the patient.

The gale was dying down, and there was peace and quiet in the room. Occasionally, the patient moved slightly into a more comfortable position, but otherwise seemed to be unaware of, and untroubled by his surroundings. His breathing still remained regular, though rather heavy, and his colour good.

In between attending to his physical needs, such as I have already described, and adjusting bedclothes according to his temperature, I persistently held the thought of peace and hope over him, thoughts which are so well expressed in the lines by Adelaide A. Procter :

Child, do not fear,
We shall reach our home to-night,
For the sky is clear,
And the waters bright ;
And the breezes have scarcely strength
To unfold that little cloud,
That like a shroud
Spreads out its fleecy length :
Then have no fear.

Soon after 4 a.m., I went and sat in the armchair by the fire. About 5 or 10 minutes past 4 o'clock I saw—clearly, and apparently objectively—a bright stream of light playing between the head and feet of the patient.

A STREAM OF REDDISH GOLD LIGHT

This stream or line of light was of a reddish gold colour, very vivid. It might be likened to the colour of forked lightning when seen in the distance over the sea. It was rather arched in shape, like a crescent, but the arch not quite so accentuated. The ends of the stream of light did not seem to be attached to the physical head and feet, but to something invisible to me, that seemed to be about six or eight inches immediately above the physical head and feet.

The "stream" seemed to be alive, exactly as Andrew Jackson Davis described it, as if animated by a current of vital electricity.

I was amazed at this phenomenon, as I had not seen anything like it before. I was able to observe it for about thirty or forty seconds. After that it faded, or I lost the power of seeing it, so I rose and went over to the bed. The patient still went on breathing naturally as before. I felt impressed not to touch his body in the region in which the light had been playing (he was lying on his back), but by putting my hand carefully under the bedclothes sideways I assured myself that his hips, legs, and feet were comfortably warm.

I sat down again, and at 4.45 I noticed that the part of the room in which the bed stood became enveloped in a kind of mist, so that it was isolated or shut off from its surroundings, forming a kind of little world of its own. The outer edge of the mist was roughly circular in form. It was clearest in the centre, immediately round the patient, then became denser towards the edge. It was rather like looking at a scene through a circular window or port hole.

In this mist I saw several forms. I could not distinguish their faces, as most of them were in the thicker part of the mist, but one of them stood very near the bed, between myself and the patient. Part of the bed was blotted out by the form, which appeared to be

opaque. The figure and face had their back to me, but partly turned to the right, so that I saw the profile slightly. It was that of a girl of about eighteen years of age. She was dressed in an old-fashioned manner, of about the time 1880, I guessed. She wore a greyish or lavender coloured dress, with a slight bustle effect, and deep flounces on the skirt. The bodice was moulded tightly to her figure, which was extremely slim. She was bending over the patient in a kind of attentive and expectant manner.

(Afterwards the patient's relatives told me this was his sister, who died at the age of eighteen, and whom, of course, I had never seen).

This vision lasted about the same time as the stream of light, then disappeared. I remained seated in my chair; the patient still breathed. Then suddenly a strange stillness crept into the room. One cannot describe it. It is like a *complete suspension of everything*, as if all life is stopped for a few moments. During it I heard the breathing going on, but this extraordinary stillness persisted. I had noticed it on a previous occasion while watching by a dying person.

"SIMPLY A WITHDRAWAL"

I got up and stood by the bedside again. The breathing stopped, quite suddenly, yet with absolute ease. There was no gasp, or sign of the slightest discomfort; simply a *withdrawal*. One could not think of it in any other way. It did not seem like "death," that is, as many people visualise death when they think of it as a difficult or painful process, but I knew he had ceased to function in his physical body.

I did not call the Nurse, as I was impressed to talk quietly to him, telling him to dissociate himself from the physical, and give himself entirely into the care of the Spirit-Friends that were around him, with absolute confidence. Then I called Nurse, and together we gave the last physical attentions to the cast-off body that remained behind. All the time I held the thoughts of peace and well-being positively in my mind.

May I say here that I feel that it is a great help to the departing spirit (who may not have entirely disentangled his new body from the old one, and who *may* be conscious to some extent—what extent one cannot say—of influences and personalities around him) if some familiar and trusted person attends to, or assists in those "after death" attentions called "laying out" which have, of necessity, to be carried out so quickly after death has occurred? I know that some people look upon it as an unpleasant, or even uncanny task, but surely *any* action, any service which may give comfort to another soul in an important change or crisis, should be looked upon as a privilege, a thing of beauty, a chance to *serve*, and what better time is there than at that greatest change of all, the "road's last turn," which, as Horatius Bonar said, leads

Where the hidden wound is healed,
Where the blighted life re-blooms,
Where the smitten heart the freshness
Of its buoyant youth resumes ;
Where the love that here we lavish
On the withering leaves of time,
Shall have fadeless flowers to fix on
In an ever spring-bright clime :
Where we find the joy of loving,
As we never loved before,
Loving on, unchilled, unhindered,
Loving once and evermore ;
Brother, we shall meet and rest
'Mid the holy and the blest !

I must confess I was tempted to omit the last two lines, because I don't want to rest too much "Over There," and I hope I shan't meet only the "holy and the blest," unless their "holiness" has been diluted with a sense of humour, a spirit of joy, and even fun, as so many of our Spirit Friends assure us they possess, and which after experiencing many years of communication between the two worlds, I believe to be true.

GREAT SHEFFIELD GATHERING

ADDRESSES BY THE DUCHESS OF HAMILTON AND MISS LIND-AF-HAGEBY

The "Sheffield Telegraph" of Thursday, February 13th, had the following description of a great meeting held in Sheffield City Hall on the previous evening.

A REMARKABLE demonstration of clairaudience was a feature of the public meeting arranged by the Sheffield Society for Psychical Research at the Sheffield City Hall last night, at which addresses were given by the Duchess of Hamilton and Miss Lind-af-Hageby, President of the London Spiritualist Alliance and the Quest Club.

The demonstration was by Mrs. Helen Hughes, the well-known Medium, who repeatedly mentioned individuals and groups of individuals who were recognised by members of the audience.

In some cases she interrogated individuals as to whether they knew a person of a certain name, and followed up an affirmative answer by the conveyance of a message which was acknowledged by the individual to fit in with known circumstances.

In one case when the name of a woman was recognised, Mrs. Hughes asked if the woman had worked in a munition factory, but she received a negative answer.

"Oh, she was burned to death; that is it," she exclaimed suddenly, and the person in the audience said this was so.

THE DUCHESS OF HAMILTON

Speaking on "Is Spiritualism of Practical Interest?" the Duchess of Hamilton said she did not think there was any time of her life in which she was not a Spiritualist. The reality of that which was spiritual seemed always apparent, as against the illusion of that which seemed to be so strong, which we called the material world.

The opponents of the study of Spiritualism were in two categories: The scientist who would believe only that which he could measure; and those belonging to the Church. Opposition from religion was very incomprehensible, because the Bible was based on spiritual experiences. Spiritualism, she said, opened further doors to science and religion; it was the opposite of Materialism and Atheism.

"Have you ever thought why there are so many suicides?" she asked. "It is not because of Spiritualism—I doubt whether there are any instances of Spiritualists, as such, committing suicide.

"Suicide comes from the opposite. Why should even young people throw away life's experience? It is because they get entangled in the web of Materialism. To such—if they realised there is no real death, and that they still have to meet and conquer those things they tried to avoid—suicide would be no temptation.

"To such, Spiritualism is the great life-bringer and the great liberator.

"In fact, Spiritualism is the most practical thing in the world."

She said one of the essential things they had to realise was that all life was one, and that whatever they did against their fellow-men or against their fellow-creatures, they must inevitably pay for one day.

MISS LIND-AF-HAGEBY

Miss Lind-af-Hageby, speaking on "Psychic Knowledge and Modern Life," said it seemed to her that behind the anti-God movement emanating from Russia and spreading into Europe, was the failure of the Church to satisfy certain essential needs of man. The Church answered certain questions vaguely and in a self-contradictory manner. There was a vague teaching that the physical body was some day going to be resurrected, but there was a very great lack of consistency and logic on the part of religion as to the nature of the resurrection.

"Whilst there has been too much insistence on dogma

and creed," she said, "the vital questions men and women want answering remain unanswered.

"We have had a series of prominent representatives of the Church who have denounced Spiritualism as anti-Christian," she said. "As late as last June, the Bishop of London expressed himself in very certain language as to the wickedness of Spiritualism and its un-Christian nature, and as being against Biblical teaching.

"You may be religiously or scientifically inclined, but you cannot get away from the fact that all religion is based on the belief in psychic faculties. Notwithstanding the Bishop of London and his views, I declare that the Bible is one long series of Spiritualistic phenomena—a record of visions, voices, prophecies, and miracles.

"If you go to Roman Catholic Churches; if you have been to Lourdes and seen the thousands of expressions of gratitude to the Virgin and to the saints; if you have studied the essential tenet of the importance of the Communion of Saints and the praying to saints, you will realise that here is Spiritualism absolute, sane and sound, within the fold of the Roman Catholic Church. But you must not say so, because that is very offensive to those who accept the same truths under another name."

No one should get the idea that Spiritualism filled one up with so much interest about the other world that one lost all interest in this one, she said.

The Rev. Alfred Hall (President of the Society) presided.

CAN SCEPTICS EXPLAIN ?

Mrs. Hughes gave another successful demonstration of clairaudience at a meeting held under the auspices of the Sheffield Society for Psychical Research, at the Builders' Exchange, Sheffield, on Friday (February 14th).

Mr. O. J. Wendlandt, Vice-President, who presided, said he had never known a Medium give more names and evidential incidents associated with them and be accurate every time. "Is there really anybody of a sceptical turn of mind who can explain what has happened here to-night?" he asked.

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A SIDELIGHT ON SPIRITUALISM

Review by H. F. PREVOST BATTERSBY

"THE question that lies before us all is," says Mrs. E. C. Merry, "where was I before I was born, and what becomes of me when I die?" and the purport of her present volume* is "to describe higher knowledge where it offers an explanation of the phenomena of Spiritualism."

She traces the changes in consciousness and paths to knowledge from the early days when the ancient Temples and Schools of the Mysteries were in all cases the source of the type of the current civilisation, as in Greece, Egypt, Babylon, Chaldea, Persia and India, and shows how the knowledge obtained by initiation into the Mysteries was the secret behind all the arts and crafts and agriculture of early civilisations; writing, for example, being an art which, at first, could only be acquired by initiates.

In those days, she asserts, all people were to some extent clairvoyant, an ability which lasted in ever-diminishing purity and scope up to the early centuries of our era, it being essential, in the evolution of human consciousness, that teaching from above by inspiration should give way to self-education from within; the "Know thyself!" of the Greek Mysteries.

She would see in the rending of the Temple veil at Christ's death a symbol of the change which was offered to humanity, and in the Resurrection a pre-figuring of what would ultimately be accomplished by man himself, when all his lower nature, even the physical body itself, could be transmuted by the force of his Ego.

FULL SENSE OF INDIVIDUALITY

It is this full sense of individuality, of the Ego, which is to be the starting point for the work of spiritual alchemy, to create that higher spiritual insight, able to solve many of the problems which at present baffle the most advanced intellects.

Clairvoyant faculties of a new kind, says the author, have begun to show signs of awakening in a large proportion of civilised humanity, but there is a danger of their breaking through into the conscious life before there is any real understanding of them.

"About the middle of the nineteenth century," she tells us, there were some who thought to help the world by giving assistance to people who had mediumistic gifts, so that, through them, some knowledge might be made public concerning the super-sensible world, and especially of that part of it connected with natural phenomena.

"In this way the existence of discarnate 'elemental' and other beings might be made known, and the knowledge linked up with natural science. This might be a first step towards overcoming the materialism of the age; and *this was the real origin of the modern Spiritualist movement.*"

She goes on to say: "The cultivation of mediumism had, to begin with, only this end in view; for no genuine occultist in the modern age considers that any reliable communication *with the dead* is possible by this means (mediumship), but only by quite a different kind of preparation and development."

One would like to know if the "some" in the second line of this quotation refers to the "leading occultists" of a previous paragraph; or, if not, to whom?

Her statement as to communication with the "dead" deserves all the attention that must be paid to views which have drawn their inspiration from the genius of Rudolf Steiner, but is not likely to be accepted by all who have not had that advantage.

"Covet earnestly the greater gifts," said Paul to the Corinthians—enumerating the phenomena which

distinguished the assemblies of his day, as they do the seance rooms of ours—"yet show I unto you a more excellent way."

Mrs. Merry may be showing us a more excellent way; I have no doubt she is; but I am afraid it is a way which, for the present, only a few can travel; for it is the way of the mystic, or, at least, of those by whom Realisation is not regarded as unattainable.

The author adds one more to the various conceptions of man's make-up.

She tells us that we must recognise a certain grouping of the four principles into physical body and etheric body on the one hand, and astral body and Ego on the other. In sleep the astral body and the Ego go on their wanderings, leaving the other two on the bed. It is the etheric body that dreams, and these visions sometimes get mixed up with the experiences of the returning Ego. The etheric body builds up the physical body from the archetypal "models" absorbed by the soul during sleep. (This conflicts with the view of some reincarnationists.) When the waking consciousness becomes separated from the body in sleep, and is aware of looking down on it, and of an ability to travel without it, "there is a partial separation of the astral body, but it is still vibrating with all that clings to it of the physical world, and has not yet developed organs of perception for the astral or spiritual world."

Mrs. Merry quotes from William Gerhardt's *Resurrection*, but does not explain how, in the light of her last paragraph, he was able, if without astral perception, to recognise and communicate with a genuine spirit on apparently the astral plane. Though it is certainly true that Gerhardt mentions no other incident from which an astral perception might be inferred.

ETHERIC AND ASTRAL BODIES

There is, as the author points out, much confusion in describing the activity of the soul during sleep; the terms "etheric body" and "astral body" being often used quite indiscriminately, as though they were one and the same thing.

The confusion has, I think, arisen from a casual acquaintance with the nomenclature of Theosophy, which recognises more intricate sub-divisions.

Mrs. Merry explains that the etheric body is connected with the system of inner secretions, and the astral body primarily with the nervous system, and the Ego with the blood and its warmth.

Occult science, she tells us, recognises seven human emanations, and, of these, the emanation of the fluid element, combined with the other emanations, makes its visible appearance as "ectoplasm."

One hoped that she would have said something illuminating as to the composition and qualities of the materialised body; how far the organs and apparent functions are what they seem to be, or whether their temporary appearance of reality is an illusion.

She does say that "the intelligent entities that speak through the Medium can, and do, transmit the still living reminiscences and thoughts, *not of the real individuality* of the dead person, but of his or her cast-off etheric body, while the individuality has passed on to another state of consciousness."

She complains that, broadly speaking, Spiritualism has taken a line which "attempts to establish a conception of a spiritual world, entered by the human soul after death, which is, to all intents and purposes, a kind of glorified copy of the earthly world."

That, put crudely, may be admitted; though it has application only to visions which may lack a larger spiritual perception. But Mrs. Merry warns us that if habitually we think of the life after death as a kind of ethereal continuation of the earthly life, we should have much later on to unlearn; that we should have to meet, after death, with the shadowy pictures we

* *Spiritual Knowledge*, by E. C. Merry. London. Anthroposophical Publishing Company. 1936. 3/6.

A PIONEER PASSES ON

MRS. HENRY SIDGWICK

AS announced briefly in LIGHT last week, Mrs. Henry Sidgwick, one of the pioneers of Psychical Research, and twice President of the S.P.R. (1908-1909, and 1932), passed to the higher life on Monday, February 10th, at Woking, Surrey, in her 91st year. She was the elder sister of the first Earl of Balfour (Mr. J. B. Balfour) and of the present Earl. In 1875 she married Professor Henry Sidgwick, who was afterwards the first President of the S.P.R.

For eighteen years Mrs. Sidgwick was Principal of Newnham College, Cambridge; and, according to *The Times*, her gifts to the College amounted to over £30,000. She was herself a highly educated woman; her intellectual distinction was recognised by the Universities of Manchester and Birmingham, which conferred on her the degrees of Litt.D. and LL.D. respectively.

In a long memoir, *The Times* of February 12th says:

"The subject of Psychical Research claimed perhaps an even greater share than education of Mrs. Sidgwick's interest and attention, and owes at least as much to her. She and other members of her family, as well as Mr. Sidgwick, had been interested in the subject before her marriage. When the Society for Psychical Research was founded in 1882, Mr. Sidgwick was elected President for three years, and later Mrs. Sidgwick became a member of the council and co-Honorary Secretary, and was President of the Society for 1908 and 1909 [and also in 1932].

"In those days Psychical Research was generally considered unworthy of the attention of intelligent people, and progress was impeded by the ignorant and uncritical attitude of both believers and opponents. The Society endeavoured to steer a reasonable middle course between indiscriminating acceptance and equally undis-

(Continued from previous column).

had ourselves created, "and these would obscure what is there striving to enter the soul's sphere as cosmic experience."

The author, dealing with the authenticity of communications, explains that these come from intelligences on lower spheres, including those realms inhabited by the soul shortly after death.

These beings are not, and never have been, "human" in the sense that term is used to-day, and though their knowledge is more extensive in a certain way than that of living humanity, it has limitations imposed on the development of their activity in their proper spheres.

Once drawn from those spheres by human processes, "they can communicate through automatic writing, clairvoyance or in trance, some things that are of value, but also much that is incomprehensible or incoherent, and much that is pilfered from the memory-pictures in the etheric remains of the dead, and again, much that is pilfered from the thoughts of the living."

But, she adds, that when selfless love is allied to spiritual training and self-discipline, then free and unshadowed intercourse with the dead may be attained.

She explains the changes that take place at death: the astral and etheric bodies leaving the body together, to be separated after three days, when the etheric dissolves into the cosmic ether to be absorbed into the universal memory, the soul and spirit as they watch it disappear, incorporating within their being the immortal germ of it.

The amount which has been compressed into this little volume makes it somewhat difficult reading, and this extraction of what to a Spiritualist should be of interest in its teaching must seem still more congested.

If it lead any to the study of Anthroposophy, it will doubtless, from the author's view, have performed its mission.

criminating rejection of the alleged phenomena, above all by considering what canons of evidence were applicable to such unusual facts. Mrs. Sidgwick not only contributed largely to the funds of the society, but from the first threw herself zealously into its work, characteristically undertaking the most laborious and least prominent parts of it. She took a leading part in the important work which the Society has done in exposing imposture, work for which, though it was highly distasteful to her, she was particularly fitted by her trained powers of observation combined with a practical knowledge of conjuring.

"On the positive and constructive side, to which she turned with relief, she was not only a great critic whose approval was felt by her colleagues to put the final seal on any work of theirs; the position in which the whole subject stands to-day is due in no small part to the high standard of accuracy which she practised and inculcated, and to the foundations laid by her own original work in all quarters of the field. The list of her published articles and papers on various branches of the subject is too long to be given here. They include the article on Spiritualism in the *Encyclopædia Britannica*, records of her own experimental work, and detailed reports on the work of others, and on much collected evidence. These publications contain the results of experiments carried out over long periods of time with the utmost care and precision, and of much arduous and highly responsible work in weighing and sifting and forming judgments on great masses of material, and constitute a contribution of great importance to the study of psychology.

ASSURED OF SURVIVAL AND COMMUNICATION

After reading her Presidential address at the Jubilee meeting of the S.P.R. in 1932—which she was unable to attend—her brother, the present Earl of Balfour, said (as recorded in LIGHT, July 8th, 1932):

"I have Mrs. Sidgwick's assurance that, upon the evidence before her, she herself holds a firm belief in Survival, and in the reality of communication between the living and the dead."

The funeral took place privately at Terling, Essex, on Friday; and on the same day a memorial service was held at St. Columba's (Church of Scotland), Pont Street, London.

PASSING OF MR. JOHN LEWIS

Mr. John Lewis, late Editor of *The International Psychic Gazette*, crossed the bar on Tuesday, February 11th, and his body was cremated on February 15th.

So passes over, at the age of 74, one of the most vigorous defenders of the cause of Spiritualism—one whose trenchant pen was ever at the service of maligned Mediums.

He founded *The International Psychic Gazette* some twenty years ago, and it was his pride to keep it in the forefront of the movement, and, ill or well, funds or no funds, it was amazing how he managed to run it for all these years.

He was ill in France and incapable of facing the trial for libel recently, but managed to get back to England, when he collapsed. He was a broken man, and could never have taken up his old work again.

Sad it is to find a man of his ability so reduced, yet to him death had not the slightest terror, and he told me he was glad to go.

It has been an anxious time for those looking after him, as for some months he has been quite helpless, but his end was peaceful. R. H. SAUNDERS.

A letter from Brussels informs us that, with the passing of Mr. Gregory Herch, the career of our contemporary, *Pour la Vérité*, has ended. Our correspondent states that "Mr. Herch was a real *Savant* and had the brain capacity of a young man."

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).

IMMORTALITY

Sir,—May I be allowed to point out to the Dean of St. Paul's, through the Medium of your columns, that "Immortality" is the property of God alone, as being without beginning and without end. This St. Paul clearly sees in I. Timothy vi., 13-16, "God who only hath immortality." Man is a created being and has a beginning at birth, and therefore his future life cannot be described as "immortality." Sufficient for him if he persists, survives the change called death, and has Eternal Life—the life of the ages, so often alluded to by Jesus.

Jesus gave no proof whatever of IMMORTALITY, either that of Himself or of any other man. What He did do was to prove His own SURVIVAL AFTER DEATH, and, by implication, the survival of others after death.

If this pronouncement of the Dean is the correct statement of the case, and really represents the facts, then the appearances of Jesus after His death do not in any way prove Eternal Life, but merely show that Jesus continued to live for some time after the death of His material body on the cross. It is therefore evident, according to the statement of the Dean, that the events of Easter Day and the great Forty Days were no proof of Eternal Life, either for Jesus or anyone else; for, on the Dean's own showing, even if the Survival of Jesus were proved, it would only prove that he "survived for some time," and would not prove that He attained to Eternal Life.

I have hitherto been under the impression that Christianity gave PROOF of the "life of the world to come"—Eternal Life. I am sorry to be informed on such high authority that there is no basis for this belief. Weston Vicarage (Rev.) CHARLES L. TWEEDALE.

Otley, Yorks.

FOX HUNT AND GHOST HUNT

Sir,—I think all genuine Psychists and Spiritualists will agree with me in protesting vigorously against the broadcasting by the B.B.C. of a fox hunt; it is an outrage to the feelings of all real lovers of animals.

I think also that most Psychists and Spiritualists will agree with me in protesting against the proposal of the B.B.C. to broadcast a so-called investigation of a haunted house. The idea is not only absurd; but, in the eyes of all who view the subject of the Other World seriously, it is cheap and common, and only likely to result in much ridicule.

Those who have had experience in hauntings will know that ghosts never come to order, so that it is extremely improbable that they will demonstrate, merely to satisfy the curiosity of sensation and limelight seekers. There is so much sorrow and tragedy underlying the *raison d'être* of hauntings that the subject should be treated with respect, and not treated as an entertainment and made the object of mockery by the ignorant and grossly material. I come of a very much haunted family, and should very much object to have my family ghosts vulgarised as the B.B.C. propose to vulgarise the ghost or ghosts in the house it has in view. I leave it to the conscience of your readers to protest as I am doing. ELLIOTT O'DONNELL.

BEREAVEMENT TOKEN

Sir,—May I, as a Spiritualist, pass on my suggestion regarding mourning, in answer to a letter in "LIGHT" of February 6th.

I think the B.B.C. gave to the whole world a most beautiful and holy description of the passing to the higher life of our beloved King George V., and it must not only have touched the *hearts* of the people, but their very *souls*—that something within which clamours for

truth. My own experience was one of great happiness and contentment, inasmuch as love and sympathy shone out amidst all the pomp and apparent worldliness. There seemed no room for tears—perhaps only tears of joy, and so flowers were my first and only thought on the night when King George went to sleep. Next day I got my daughter to buy me two pink carnations. She seemed a little surprised, as I suggested I would wear them at the Cathedral on Sunday (accompanying my husband, who is chief magistrate for the year). I could not bring my thoughts down to black in any shape or form—it is so really ugly and depressing.

In thinking the whole matter of mourning over, I feel the best way we can show our love to the Eternal Life Force, which we all possess, is by the beautiful symbols of the Great Spirit of Love—flowers, the favourite flower of the departed being worn for as long as is preferred; no time limit is necessary, for those we all love are never forgotten. A flower is a wonderful inspiration; it forms colour and aroma.

Whitworth, County Durham.

ROSA GRAY.

THE DOUBLE

Sir,—I am interested in the views of Miss Gibbes' alleged communicator, F. W. Myers (LIGHT, Feb. 6th), but my information is that every human and animal organism has its exact etheric counterpart, bearing exact resemblance to its physical partner. I also find it difficult to believe that travel in the double is as rare as suggested, judging from my own personal experience and that of others.

I am not in a position to substantiate my assertions here, but I can confirm the following statements. I personally know a sensitive who has given OBJECTIVE evidence of the reality of her double on many occasions. She has signed her initial on paper with her etheric hand (given the assistance of a soft lead pencil suspended vertically by a string, in such a manner that the point just touched the paper, enabling her to move it with as little effort as possible). Her physical body was many miles away. She can also push light objects, such as a lump of sugar.

One of her best exploits was to poke her sister in the back with her etheric finger so forcibly as to make her drop and smash a plate she was holding at the time! This sensitive can project herself in her full state of consciousness, also when in hypnotic sleep. She can "follow" people and report on them to a most disconcerting extent. I have had personal experience of that, and I know others who will also vouch for her capacity in that direction!

If asked to go and find someone whom she does not know, she is hypnotised and given a photograph to look at; she then goes off to find the owner of the photo. As distance is no obstacle, it does not matter where he is, she will find him, give a detailed description of his surroundings and his companions, even to giving a verbatim report of any actual conversation proceeding. In this manner she has traced a husband's lost wife, enabling him to find her, by giving him the address of the London lodgings where the woman lay too ill to communicate. Many other achievements of a similar nature are to her credit, and such experiments have been correctly confirmed by witnesses in due course.

Authoritative opinion has suggested that such a Double as hers might be photographed, for her etheric has been seen and touched, having at times the appearance and solidity of her ordinary physical body.

I. H. CONYBEARE.

MISS H. A. DALLAS

Sir,—Will you kindly allow me space in your journal in which to express my warm thanks to you and to the friends, known and unknown, who have helped me with their kind thoughts during the past months of partial obscurity and operations for cataract. I am now beginning to enjoy clearer vision, and I hope to see much better eventually. HELEN ALEX. DALLAS.

LETTERS TO THE EDITOR

ANCIENT MAGIC

Sir,—It is more the lot of a reviewer of books to receive brickbats and abuse than praise. But may I, through your columns, express my appreciation and thanks to Mr. H. F. Prevost Battersby for his very fine reviews which appear from week to week in *LIGHT*?

Though I do not always agree with his opinions, I cannot but admire the clear and concise way in which he presents his criticism.

LIGHT is indeed fortunate in having so capable a writer as Mr. Battersby to review current psychic books. I, personally, look forward every week to read what he has to say, for in no other articles do I receive so much enlightenment, pleasure and interest.

In his recent review of the book, *Recovering the Ancient Magic*, there are many points of special interest.

Is there anything behind this so-called "magic," with its utilisation of invisible forces, elemental and otherwise? If so, what relation has this to Spiritualism? Must it modify our views that it is only discarnate human beings who can control Mediums? These are big questions.

That there are occult phenomena outside the usual range of Spiritualist psychic manifestation cannot be denied by those who have given the subject close study.

JAMES M. MCCLINTOCK.

COINCIDENCE OR WHAT?

Sir,—Here is yet another strange "coincidence," many would call it. I am convinced it was more.

On the evening of Sunday, 19th January, I had just been reading that the news from Sandringham was serious. I then went out of the room into my kitchen—a bare little room, where I invariably "hear" more clearly. Here a wave of intense sadness met me, and I distinctly heard the air of the song, "Speed, bonny boat, like a bird on the wing." Now this was a song I had not heard, or, to the best of my belief, thought of, since my childhood. It was repeated over and over again, especially the refrain, with its lingering last note. I found myself joining in, and singing, as if to an accompaniment. So haunting was the impression it left of impending tragedy, that I was fully prepared for the sad news of the following day.

I have no wireless set in my house, but, on reading in the papers that this song was played by the pipers in the funeral procession, I wrote telling my sister of my experience. This morning I hear from her that she was listening-in on January 28th, and was struck by the repetition of "Speed, bonny boat." It was this same sister whom I used to hear sing the song when I was a child. Why it seemed to me so dirge-like, on hearing it clairaudiently, I do not know; it never seemed so in the old days. Here the mind was surely acting independently, not only of the body, but of "time"? Bexhill-on-Sea.

JESSIE ULPH.

"TOO MUCH GOODNESS"

Sir,—Referring to the Duchess of Hamilton's letter, I should like to point out that "pietas" (from which we get our "piety") included only duty to superiors—to parents and the gods. Æneas was called "the pious" because of his care for his father. Duty to inferiors (to slaves) came under the head of "justitia"; duty to equals came under the head of "honestas" or "probitas." And (as to goodness) most of those who speak of a "good man" or "good woman" mean a person with nice feelings who will never do harm nor give offence, beside fulfilling family duties, though such persons may have never tried to do the slightest good outside the home. If here and there they have an active temperament, they may (in the absence of sufficient knowledge or discretion) do enormous mischief, and especially if influenced by bigotry.

W. H. ADAMS.

SURVIVAL PROVED

RECORD OF A SITTING WITH MRS. MASON

WHEN I was in London in 1930, I visited the British College of Psychic Science, and Mrs. McKenzie kindly arranged for me to have a sitting with Mrs. Mason.

The first to speak was my son, Hugh Alexander, who told me that he was called now Alec, that he had been brought up by my grandmother in the other world. He died in Penang at the age of six months, and was now 18 years old. He had been to school and was about to take up work. At my request he described our house in Penang where he died, and the nature of his illness.

Then my mother-in-law, Mrs. Barnett, spoke, and said, "Hugh is just as handsome as ever." This was very evidential, as I had always said that Hugh was the handsomest child I had ever seen. She also used the name "Hugh" and not "Alec."

Then Hugh chipped in and said: "Tell Uncle Dudley that I have his dog and am looking after it for him." This was a wonderful bit of evidence, as the dog had only been lately run over by a motor car and killed at Wokingham, and was a great pet of my brother's, who was much grieved about it.

Mrs. Barnett then asked me to thank all those who were so kind to her in her fatal illness in London, and apologised for the untidiness of her flat; but, as she was one of the tidiest women I know, it only shows how we carry our tastes on in the next life.

Masie then said, "I see an old black woman with a red shawl on her head who gives her name as Marion. Do you know her?" I said "Yes." "She says you are the Bob, Bob, Bob. Oh! I cannot speak this awful language." I said, "Do try and get what she is saying." Masie: "She says you are the Bobbery Master." "Yes," I said, "that's quite right. That's what she used to call me some 40 years ago when she was my *ayah* in India, because I was so troublesome as a child."

Masie: "She sends her love to all. Now I see another black woman who gives her name as Hannah. Do you know her?"

"Yes. What does she say?"

Masie: "She sends you all her love and very many thanks for the pension." My sister gave her a pension. She had been our family cook for some 40 years, and was a delightful soul. We all loved her.

Then my relatives told me what I was doing in London, and that I had given my book to the wrong publishers. Mrs. de Crespigny had told me the same thing a few days previously when I had tea with her at the College. So I took the book back, and still have it for revision. Many other matters were mentioned, showing that the spirit-people take a lively interest in our doings on earth. They also told me that I would soon be going back to the East again, although at that time I had no intention of returning there.

It was a most delightful sitting, and lasted about an hour and a quarter. The atmosphere when Masie came through was like heaven in its peace, and indescribable. Masie is a most charming spirit, and I long to meet her in the next life. How so-called scientists can go on talking about telepathy, etc., amazes me. I had not the slightest idea of the many wonderful things told me, and least of all was I thinking of the two black women who remembered me and our family of 40 years ago.

I place all this on record as a thankoffering to Mrs. Mason and her wonderful powers. Long may she be spared to carry on the good work. That Survival is a proved fact I have not the slightest doubt.

Ipoh, Perak,

V. D. PARSONS.

Federated Malay States.

The Rev. C. Drayton Thomas delivered the first "open lecture" of the Cambridge Society for Psychical Research, on February 10th, taking as his subject "The Investigation of Mediumship." Dr. J. S. Peters, M.P., presided, and Sir Oliver Lodge wrote wishing the Society every success.

Light

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EDITOR GEORGE H. LETHEM

As We See It

A CHURCHWOMAN'S PLEA

WE are in whole-hearted sympathy with the plea of the Churchwoman (whose L.S.A. lecture is briefly reported on page 124), that Spiritualists should work in harmony with the Christian Churches. We have often made the same plea ourselves—although we have always been careful to point out that Spiritualism, by its nature, should be the ally of *all* Religions, and not of the Christian Churches only. Wherever the truth of an After-Life is taught—and it is taught by all the great Religions—there Spiritualism may be invoked to provide solid evidence on which to base the teaching.

There are, it must be confessed, Spiritualists who have no desire to work with the Churches—men and women who find the facts and implications of proved Survival, with the teaching from Beyond which still flows through the gates of inspiration, sufficient for their religious needs.

But even these would not object to the Churches regarding Spiritualism as an ally; and there are thousands of Spiritualists who remain Christians in the fullest sense of the word and who would be delighted if the Churches would officially give them the opportunity of spreading the knowledge they possess amongst their fellow Christians. Many of them are already quietly doing this without official sanction.

In the third of his broadcast talks on "Immortality," Dr. W. R. Matthews, Dean of St. Paul's, said "The Christian will accept gratefully all that Philosophy or Psychical Research has to tell him in confirmation of his Faith."

It is just here that the difficulty lies. Dr. Matthews, in using these words, spoke for himself and for some of his enlightened colleagues, and it may be hoped that his lead in this respect will rally many "secret believers" to a like decision. But unfortunately, his Bishop (London) and many other leaders of the Anglican and other Churches disagree with him and persist, not only in refusing the help offered by Psychical Research (which is the scientific aspect of Spiritualism) but as Miss Lind-af-Hageby (President of the L.S.A.) pointed out in her recent address at Sheffield, they persist also in denouncing Spiritualism as anti-Christian.

The difficulty, in short, is not in persuading Spiritualists to work in harmony with the Churches, but in persuading the Churches to accept the assistance Spiritualism is ready to give and which Dr. Matthews says Christians should welcome.

MIRACLES ARE CHEAP

(From "Death and Afterwards," by the late Sir Edwin Arnold)

"IT is not on account of the incredibility of a conscious life after death that sensible people should doubt it. I stood, last year, in the aisle of the Health Exhibition at South Kensington, and observed a graceful English girl lost in momentary interest over the showcase containing the precise ingredients of her fair and perfect frame. There—neatly measured out, labelled, and deposited in trays or bottles—were exposed the water, the lime, the phosphorus, the silex, the iron, and other various elements, perversely styled 'clay,' which go to the building up of our houses of flesh and bone. As I watched her half-amused, half-pensive countenance, the verse came to mind, 'Why should it seem to you a wonderful thing that one rose from the dead?'

"Minerals and gases have, so science opines, a kind of atomic and ethereal life in their particles, and if we could only imagine them conversing elementally, how sceptical they would be that any power could put them together in the coarse ingredients of that glass case, so as to form by delicate chemistry of Nature the youthful beauty, the joyous health, the exquisite capacities, and the involved human life of the bright maiden who contemplated with unconvinced smiles these alleged materials of her being.

"But if, passing behind such an everyday analysis of the laboratory, science had dared to speak to her of the deeper secrets in Nature which she herself embodied and enshrined—without the slightest consciousness or comprehension on her part—how far more wonderful the mystery of the chemistry of her life would have appeared!

"Some very grave and venerable F.R.S. might, perchance, have ventured reverently to whisper: 'Beautiful human sister! built of the water, the flint, and the lime; you are much more marvellous than all that! Your sacred simplicity does not and must not yet understand your celestial complexity! Otherwise you should be aware that, hidden within the gracious house made of those common materials—softly and silently developed there by forces which you know not, and yet govern, unwittingly exercising a perpetual physiological magic—are tiny golden beginnings of your sons and daughters to be. You have heard of and marvelled at Iliads written on films of fairy thinness, and enclosed within nutshells! Diviner poems, in infinitely finer characters, upon far subtler surfaces, are inscribed upon each of those occult jewels of your destined maternity. . . .

"She would not, and could not, understand, of course; yet all this is matter of common observation, the well-established fact of heredity by pangenesis, certain though incomprehensible. What, therefore, is there to be pronounced impossible, because of our blindness, in regard to endless continuity and developments of individuality, when out of the holy ignorance of such maidenly simplicity there can be thus subtly and steadfastly prepared the indescribable beginnings of motherhood? If one result of each human life should be to produce, more or less completely, a substantial, though at present invisible, environment for the next higher stage—while handing on, by collateral lives, the lamp of humanity to new hands—that would not be really more strange than the condensation of the oak tree in the acorn, or the natural sorcery of the contact of the milt and the spawn. 'Miracles' are cheap enough!"

"*"Death and Afterwards"* was first printed in the "Fortnightly Review," and afterwards, with supplementary matter, published in book-form in 1887, by Kegan Paul, Trench, Trubner and Co., Ltd. The above extract is printed with the permission of Dr. Emerson Arnold, son of the author.]

LOOKING ROUND THE WORLD

JONAH AND THE WHALE

THE publication in *LIGHT* last week of Mrs. St. Clair Stobart's views on the Bible story usually referred to as "Jonah and the Whale" (although it is "a great fish" and not a "whale" that is mentioned) has brought to us from a reader a copy of a surprising statement, published in the *Daily Telegraph* of February 17th, 1928, by E. G. Boulenger, F.Z.S.

In this statement, it is pointed out that a sperm whale can swallow a man; and that, as a matter of fact, in the year 1891, a seaman named James Bartley was swallowed, and subsequently found alive in the stomach of the whale when it was caught and cut open. His skin, it is stated, was bleached "to a deadly whiteness that remained throughout his life." When released he was "a raving lunatic," but recovered his sanity after fourteen days.

Another man, named Marshall Jenkins, is said to have been swallowed by a wounded sperm whale and "thrown up" again alive almost immediately.

Whether these cases—which are vouched for (so it is stated)—make credible a literal interpretation of the Jonah story is still doubtful; for, granting that a sperm whale can swallow a man and vomit him alive, it does not seem possible that a man could be for three days and three nights in the whale's interior and come out not only alive, but sane and able to act as Jonah did.

As the statement in question says: "The physiological side of the story presents many a moot point. How long, for instance, can a man stand a temperature of about 105 degs. F. without water, even assuming that the air [in the whale's stomach] is fit to breathe?"

It will still be safer, we think, to adhere to the psychic interpretation of the story as suggested by Mrs. Stobart.

"MATTER AND SPIRIT"

How should "Matter and Spirit" be thought of by the psychic student? Are they opposites in conflict with each other, like Good and Evil? Or are they different aspects of the same thing, as certain occultists teach? These are questions on which guidance may be expected in the address to be delivered to-night (Thursday, at 8.15), under the auspices of the L.S.A. and Quest Club, at Caxton Hall, Westminster, by Mr. C. R. Cammell, author and poet. In his address on "The Mystic Way," delivered last autumn, Mr. Cammell gave proof, not only of deep study, but of ability to interest his hearers in his conclusions. His aim is to open up a way for the student to go beyond the study of psychic facts to a contemplation of their meaning. (Readers will find full particulars about the meeting on page 115).

Preparations are being completed for the debate (postponed owing to the death of King George) on "The Challenge to Modern Thought and Action by the Evidence for Survival," which is now fixed to take place in the Caxton Hall on Thursday, March 12th. Mr. Shaw Desmond is to preside.

MR. SHAW DESMOND'S NEW BOOK

A new book by Mr. Shaw Desmond is to be published on March 2nd, by Messrs. Arthur Barker, Ltd. price 5s.) It is entitled "God——?" and we understand that in it will be found a frank discussion of such subjects as "God and Sinners," "God and the Sexes," "God and the Artist." The book is, of course, written from the standpoint of the convinced Spiritualist. In due course we hope to review it.

THEY WANT MORE

The meeting recently held at Hornsey Town Hall, London, under the auspices of Marylebone Spiritualist Association, was a great success. After an address by Mr. Shaw Desmond and a demonstration of clairvoyance by Mr. Helen Spiers, Mr. George Craze, who presided, asked the audience to signify if they would like to have another meeting, and practically every hand went up in assent.

A VOICE FROM PERAK

FROM Perak (Federated Malay States) we are informed by Mr. V. D. Parsons that a column of "psychic gleanings" is to be published once a week in the *Times of Malaya*, and that he is to edit it. "We shall be the first paper in Malaya to do this," he says, "so wish us luck." This we do very heartily—not only for *LIGHT* but also for its readers.

Mr. Parsons encloses a letter he received in answer to a communication he sent to the *Malayan Signs Press*, a Seventh Day Adventist paper, in which the "devil doctrine" is stated in its crudest form. "Without hesitation," says the writer, "I am free to state that Spiritualism is nothing but the work of the Devil pure and simple. It is true that wonderful manifestations are seen, but you must remember, my friend, that the Devil is a powerful being." This writer (the Editor of the *Signs Press*) then relates the old story of the pious woman (said on this occasion to be his grandmother) who defeated the Devil by putting a Bible on a table that was being used for tilting out messages. "After the Bible was placed there," he writes, "the Devil dared not perform any more."

Mr. Parsons' comment is: "Does it not make you feel ill?" At any rate, it makes us feel sorry that any person (and particularly an Editor) can be so ignorant and so bemused.

SAVED BY HELPFUL THOUGHTS

Flight-Lieut. T. Rose had some very narrow escapes from disaster on his record-breaking flight from England to Cape Town. Three times, according to his own story, he was in danger of failure—and perhaps worse. And each time he escaped as if by a miracle. And, in his broadcast talk after landing at Cape Town, he attributed these miracles to the influence of the helpful thoughts of his friends in England. If he really meant what he said—and there is no good reason to doubt that he did—he believes that the helpful thoughts of his friends were with him in the air throughout that long flight, guiding and protecting him from disaster.

The power of thought is often spoken of by Spiritualists (and others). But it is not often that testimony so striking as this is heard. And as it was broadcast to the world it should attract attention.

VALUABLE PUBLICITY

Commenting on the great meeting held in Sheffield City Hall (reported on another page), Mr. O. J. Wendlandt says the addresses delivered by the Duchess of Hamilton and Miss Lind-af-Hageby "were of a high order, and carried conviction by their well-reasoned arguments."

Regarding the demonstration of clairaudience by Mrs. Helen Hughes, Mr. Wendlandt says: "It surprised many that it was possible for a Medium to give some 40 or 50 names, associated with such a large audience, and very evidential incidents."

The Sheffield Society for Psychical Research is to be congratulated on the success of the meeting and on the excellent reports it received in the Sheffield newspapers. Nowhere in the country (except probably in Edinburgh) is better publicity secured than in Sheffield, and it is no secret that it is due in large measure to the tact and skill of Mr. Wendlandt, who is the Society's publicity secretary.

"ON THE EDGE OF THE ETHERIC"

Mr. Arthur Findlay, the author of *On the Edge of the Etheric*, has received so many enquiries from all over the world, for the address of the French publisher of this book, that he asks us to state that it is published in French by M. Folly, Avenue de la Dole 9, Lausanne, Switzerland, the price being 3.50 Swiss francs. The same publisher is having translated into French *The Rock of Truth* and *The Unfolding Universe*.

STORY OF A REMARKABLE CURE

DR. C. A. WICKLAND'S WORK

By E. A. S. HAYWARD, O.B.E.

WE have been so very busy, and so much of interest has happened to us, since our arrival in Hollywood, that I have not had time to write an account of some of our doings and experiences, until now.

We travelled down from Seattle, along the Pacific Ocean highway, through the marvellous "Red-wood Empire" of Oregon. The beautiful marine panorama, and the grandeur of the extensive groves of red-wood trees, will always remain in our memories. These trees are the largest and oldest living things in the world, and we saw one on which the branches did not start until reaching the height of 275 feet, and many whose diameter was nearly 30 feet and stated to be from 4,000 to 5,000 years old.

In Sequoia Park, just outside the town of Eureka, in Oregon, we walked through the aisles between thousands of such trees, which were so lofty that the brilliant sunshine could not filter through, and we experienced a depth of religious emotion such as we had never felt in any cathedral of man's making.

Very shortly after our arrival in Hollywood, we were invited to visit Dr. Carl A. Wickland, M.D., and his wife, who, with her strong mediumistic powers, has done so much to assist him in his great work among the obsessed. We have since had the privilege of meeting them many times, and of witnessing their methods of work in curing the afflicted.

DR. WICKLAND'S HOME

Dr. Wickland has quite a large property in the Highland Park district of Los Angeles, and in its grounds are his residence, clinic, laboratory, and detached bungalows for the accommodation of his patients and friends. He has incorporated the whole under the title of "The National Psychological Institute," with a view to the perpetuation of his work after the passing of himself and his devoted wife.

In the building in which is his laboratory is a large hall, which is usually filled to capacity on the evenings of the first and third Tuesdays of each month, when he and his wife give psychic demonstrations to prove Survival after death; and doctors, lawyers and ministers are frequently amongst their audience, and many who have come from long distances. Admission is free.

Dr. Wickland finds the use of static electricity of great efficiency in the treatment of his patients, and the disturbing entities frequently testify to the fact that the electric charges cause them much discomfort, and force them to transfer their attentions to Mrs. Wickland, by which means the cures are effected.

We were fortunate in arriving near the close of the lengthy treatment of a very interesting case. The patient was a young Russian woman, married to an American living at Shanghai. After the birth of a baby girl, she gradually fell into a coma, in which state she remained for two months, after which she slowly regained normal consciousness. Some time after, she relapsed into a condition in which she refused to eat, and her teeth remained set, so she had to be fed for eighteen months through the nose. Finally, she became unconscious, and remained in this sad condition for eight months.

Her husband, in distraction, sought the aid of the leading doctors of many nationalities in the settlement, but none could do anything to help her, and her condition remained an enigma.

Then, one day, whilst searching in a bookshop to see if he could find some medical treatise which might throw some light on her mysterious malady, he came across a copy of Dr. Wickland's book, *Thirty Years Among the Dead*. He glanced through it, but eventually laid it down, bought another book instead, and walked out of the shop. On his way home he

felt impelled to return and buy the book. He read it through, and showed it to some of the doctors, who had been treating the patient, but they all ridiculed the idea that his wife could be helped by such treatment.

The husband, as a last resource, wrote particulars of the case to Dr. Wickland, and asked if he could help him. This letter was received in November, 1934, and the same evening the doctor placed the letter on the platform of his static electrical apparatus, and, with his assistants, concentrated on the case.

The result was that the young woman regained consciousness that day at the corresponding hour, and the husband, who was entitled to a year's leave of absence, decided to take his wife to Dr. Wickland's clinic, where she was brought from the ship in an ambulance in February, 1935.

At first she refused to eat, and began to relapse again into coma, so she was given a strong electrical treatment, at the end of which she woke up, and expressed herself as experiencing a feeling of great lightness. When taken into the dining room, she felt a strong desire to eat, and, strangely enough, asked to be given a raw onion, which she ate with great enjoyment. From that time onward she ate regularly, and gradually regained strength.

During the course of treatment several obsessing entities were driven out of her, but she needed almost constant care and attention, as, on account of her being, as was found out, a strong psychic, she was all the more easily controlled by ignorant obsessing entities. She had so greatly improved by April 18th that she both sang and danced at a birthday party held at the clinic.

A WONDERFUL CHANGE

When we first dined with the Wicklands early in November, she sat at the table with us, and it was difficult to realise that, less than nine months previously, she was in such a desperate condition. We were shown photographs of her taken shortly after her arrival, and, in addition to her emaciated condition, her face looked almost brutish in its lack of intelligence.

Owing to her husband having to return to Shanghai, she was obliged to return with him, as from some curious ruling of the U.S.A. Immigration Authorities, being Russian by birth, she did not have the status of an American citizen, and was not allowed to stay alone in the country, even under the care of the doctor and his wife.

We visited the clinic on the 21st November, a few days before she sailed; and, after tea, she sang for us very beautifully in English, Russian and German, and looked and acted as a pretty, graceful and intelligent young woman. She bade us "good-bye," and was about to leave the room when she turned round and stared fixedly at my wife, who had sensed a strong personality near her. My wife asked who it was she saw. She replied, "My father," spoke to him in Russian, and then left.

Another very interesting case under treatment was that of a woman who had been obsessed by the spirit of a Jewish jobber, who had been accustomed to attend auctions and buy things for re-sale at a profit. The result was that she became a constant attendant at the many auction rooms in Los Angeles, where spurious antiques and shoddy articles are sold by specious tricksters to an ignorant public. During these occasions of promiscuous buying she had acquired a very large number of articles of a most miscellaneous character at prices far above their intrinsic value. When others continued to bid against her, this usually mild-mannered woman would become very excited, and at times make a scene in public, paying quite fantastic prices for the articles she coveted.

She had been in very comfortable circumstances, but had reduced herself almost to poverty to indulge her

passion. When, eventually, she was brought for treatment, the doctor kindly arranged for the accumulation to be brought and stored in one of the bungalows, and, after she became rational, his secretary arranged for its disposal, so as to realise as much as possible for her benefit. We were shown the remarkable assortment, which completely filled two large rooms.

We were also present on the occasion when the obsessing entity controlled Mrs. Wickland, and it was not until after long and patient reasoning by the doctor and his assistants that the Jew was made to realise that he had passed on, and had been causing great mental and material injury to the poor woman whom, in his ignorance, he had obsessed.

It has been very interesting for us to watch how greatly she improved in every way, week by week, during the course of our visits.

A detailed docket is kept of each patient's case, and a stenographer takes down verbatim the conversation between the doctor, his assistants, and the obsessing entity whilst they are trying to make it realise that it has passed on, and is occupying another person's body.

FORTY YEARS OF WORK

We have had the privilege of many long talks with the doctor and his wife, and it is difficult to realise that they are both well over 70 years of age, and have nearly completed 40 years of work, not only in helping and curing afflicted human beings, who, but for them, would be inmates of insane asylums, but also helping ignorant and earthbound spirits to progress.

We have been invited to attend the 40th anniversary on February 17th, and it will indeed be a "red letter day." May they be spared to continue their labours of love for years to come, and, when eventually they pass on, may there be others found fitted to carry on in the field in which they have been such gallant pioneers.

In addition to the book, *Thirty Years Among the Dead*, the doctor has recently published *The Gateway of Understanding*, which outlines his philosophy of life, and it is exemplified in the following quotations:

"Humanity becomes free from the bondage of ignorance and unhappiness when, having paid the toll of Experience, and acquired Knowledge through Reason—the Gateway of Understanding—it ultimately attains Liberation and Happiness."

"Present-day psychical revelations are opening wide the portals between the two worlds, showing the folly of blind faith as well as blind, unreasoning scepticism, and verifying the biblical injunction, 'Know the Truth, and the Truth shall make you free.'"

A tribute is due to Dr. Wickland's devoted secretary, an Englishwoman who has been with him for 28 years, and to the wholehearted assistance of his friends, Mr. and Mrs. Goerz, who have worked with him for a number of years.

PAINTING UNDER CONTROL

The members of, and visitors to, the Edinburgh Psychic College on Wednesday evening (February 12th), witnessed a remarkable demonstration of a picture being painted by a Medium while under "spirit-control." The Medium, Mrs. Walter Gilbert, of Derby, it is stated, has had absolutely no experience in either painting or drawing of any kind, but when she is "controlled" by her guide she is able to do the most intricately designed paintings in beautiful colourings.

A remarkable feature of this demonstration was that while the painting was being done, Mrs. Gilbert's guide gave some 30 clairvoyant messages to members of the audience, practically all of which were recognised and accepted by their recipients.

The guide informed the audience that he had been an Italian designer while on this earth, but as he had died at the early age of 27, had left his work uncompleted, and so had returned to finish it through this "instrument." Members of the audience inspected the picture at the close of the demonstration, which lasted about two hours. Mr. D. Fairgrieve presided.

SUB-CONSCIOUS MIND

By H. ERNEST HUNT

SECOND ARTICLE.

AS soon as we arrive as separated individuals in the world, the subconscious, which has brought a vast store of memories with it, starts upon its life-work of registering everything without exception, omission, or error. The conscious mind, through the senses, is in closest touch with its environment, but the subconscious, on the contrary, is insulated from the world and can only make contact with it through the consciousness. In this way, therefore, the consciousness acts as a sort of shield and protection.

Everything that passes through consciousness sweeps with the stream into the depths of the subconscious, and there, though apparently lost and maybe certainly forgotten, it carries on a continued existence. This points to one fundamental difference between the two realms of mind. The consciousness is adapted for dealing with but one thing at a time, and it is essential that, for this complete concentration, it should dismiss the one thing, when done with, and pass on to the next. This means that consciousness is our machinery for forgetting, but just as surely the subconscious is our mechanism for permanent memory.

Nothing can be eradicated from the subconscious, nothing distorted, and nothing lost. Physical death may be a certainty, but permanent memory is another; neither, indeed, is more certain than the other. We may not be able to recollect things which we know we have collected—as so frequently we experience with the prosaic articles of everyday life—but we do not doubt either the collection or the continued existence of what we thus fail to recollect. This failure we often assign to a bad memory, but the memory holds to its treasures tenaciously enough; it is recollection that fails.

As we add item after item to this vast store of subconscious record, so does the character inevitably grow along the lines of our accumulated experience. This, indeed, is the function of the subconscious mind: to form a connected and continuous thread of memory stretching back into the immemorial past, linking it inevitably and naturally with the present, which, strictly speaking, only exists as a moving point along the line which stretches from the unfathomable past to the illimitable future. Thus, as the stream of consciousness flows into the ocean of subconsciousness, so destiny passes into history.

It is, therefore, characteristic of the subconscious that it should contain our life's record, wherein is registered everything FOR EXACTLY WHAT IT IS WORTH, neither more nor less. Experience is like the touch of the engraver's tool, which makes a light or deep mark according to the pressure he exerts. So also there are major and minor events which reproduce themselves in the subconscious with their due and exact effect. There can be no erasure, for if a thing *has* been, what power can wipe it out? It has already linked itself with other things; it has been a cause and has produced effects. Are these also to be wiped out, and how far, and by whom? If some may be wiped out, why not others? And if anything be wiped out, where, then, is your Justice, if she may be importuned by tears and influenced by petitions?

The subconscious is the modern equivalent of the Judgment Book of the Scriptures; the simile is perfect. The Recording Spirit is our own, and as the old writer aptly expressed it: "Memory is the scribe of the soul."

Mr. Francis J. Mott, who is to lecture on "A Publisher amongst the Spirits," under the auspices of the International Institute for Psychical Research, in Queen's Gate Hall, South Kensington, to-morrow (Friday) evening, has given proof of original thinking in his book, *Tuning In To God*, and we are informed that he will dwell on social implications of the spirit-hypothesis which he believes have not yet been put in the light in which he sees them.

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DIARY OF EVENTS.

Tuesday, February 25th, at 7.30 p.m.—
Miss JACQUELINE. Public Meeting for Enquirers.

Wednesday, February 26th, at 5 p.m.—
Mr. W. H. EVANS on "What does Spiritualism teach about God?"

TO NIGHT, Thursday, February 20th, at 8.15 p.m.—
At CAXTON HALL, S.W.1

Mr. C. R. GAMMELL on "Matter and Spirit,"
(See Special Announcement, Page 114).

Friday, February 21st, at 7 p.m.—
Miss LILY THOMAS. Group Seance (limited to ten sitters)

Friday, February 28th, at 7 p.m.—
Mrs. ROSE LIVINGSTONE. Group Seance (limited to ten sitters).

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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.

SPIRITUALISM THE HANDMAID OF RELIGION

"SPIRITUALISM as the Handmaid of Religion" was the subject of the lecture at the L.S.A. on Wednesday afternoon (February 12th), in the series devoted to "the Teachings of Spiritualism as a Guide to Life."

Speaking as a Churchwoman, the Lecturer said Spiritualism might be a great force for good if used as the handmaid of the Christian Religion. To herself, Spiritualism had been a great help by demonstrating the continuity of life throughout the spheres, the importance of character and the continuity of service.

When Spiritualism was allied to Christianity, the Bible became more wonderful than ever, for the psychic incidents could be understood. The value and meaning of the Sacraments of the Church were also more completely understood; those who partook of the Sacraments knew that, through them, they could approach and touch the Master, even as the woman in the crowd touched the hem of His garment and was healed.

Apart from Religion, there were dangers in Spiritualism, especially to those attracted to it by morbid curiosity, excitement or ignorance of its real meaning. It would be better to go slowly with propaganda work rather than do harm to those who were not ready for it. Propaganda relying on phenomena, such as the man in the street demanded, should be severely restrained, and should never be undertaken without an explanatory lecture in simple terms.

Even the most precious jewels could be enhanced in beauty and value by an appropriate setting, and the Church provided such a setting for the Truths of Spiritualism. The Church had been the one great historic shrine of spiritual truth and power all through the ages. It contained the distilled spiritual experience of the ages; the best thoughts and highest scholarship were devoted to its service. The Church was invested with a sanctity and reverence given to no other institution; and Spiritualists whose psychic faculties

were developed were the first to realise the extent and value of the spiritual power accumulated in ancient Churches and Cathedrals. Psychometry provided the reason for this, namely, that the prayers and devotion of the worshippers had left their impression.

A friend with psychic vision had told her that she could see a beautiful light streaming from the Altar during a Church service and that the robes of the Priest were also radiant.

Spiritualism alone and unaided could not regenerate the world. Proofs of Survival were of great practical value; and even more precious were the proofs they got of the paramount importance of character. But the average person, being spirit, needed a Divine Person to adore, to follow, to pray to and to walk beside, and this was to be found in the Church. Dying on the Cross was but the last act of love of Him who came to live for us, with us, in us, and to open up for each one who wills it the way to Everlasting Life here in this world.

Spiritualists could do a great work by helping the Church to carry out its wondrous mission and her hope was that this would be their aim.

Replying to questions, the Lecturer said she had spoken as a Churchwoman, but when she spoke of "The Church," she wanted to include all the Churches.

Asked what should be done when Church people told Spiritualists that they were being led astray by the Devil, the Lecturer said all she could suggest was patience and prayer that the ignorance of such people should be dispelled. She thought, however, there was some reason to fear that people who were merely curious might get into touch with evil spirits. This could be avoided if Spiritualism were definitely regarded as the handmaid of Religion.

The next lecture of this series will be delivered next Wednesday (February 26th) by Mr. W. H. Evans, whose subject will be: "What does Spiritualism teach about God."

DOCTOR-GUIDE'S WARNING

MRS. HELEN HUGHES, the clairvoyant and trance Medium, tells the following story:—

"On one occasion, a lady came to have a sitting with me, and my Doctor-Guide came through and told her that she must at once go to her medical man as there was something wrong with her breast.

"When I came out of trance she told me what my Guide had said, but declared that there was absolutely nothing the matter with her. She said she did not have even the slightest indication of indigestion, which might have led my Guide to this conclusion. Two days later, however, she noticed a small lump on her breast, and immediately she telephoned to her own doctor. In a few days she was operated upon for cancer caught in its infancy!

"This was a complaint from which she did not even suspect she suffered, and, but for that message, this dreadful disease would probably have proved fatal."

THE BIGGEST DENOMINATION

I am reminded of the story of the man who was asked to which denomination he belonged. He hesitated for awhile and then said, "Church of England." His questioner, suspecting that he was not an actual member of this Church, said, "Why do you say you belong to the Church of England?"

"Well," replied the man, "the other day I went into one of their Churches and heard them saying that they were the people who left undone those things which they ought to have done, and did those things which they ought not to have done, and I said to myself, 'That's me!'"

Then he added reflectively: "It must be the biggest of all the denominations."

He was right! It is! We all belong to it!

[BROTHER JOHN, in *The Inquirer* for February 15th.]

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MONDAY, FEBRUARY 24th, at 3 p.m.—Mrs. GRADON THOMAS

FRIDAY, FEBRUARY 28th, at 5 p.m.—Mrs. LILLIAN DUNCAN

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11 a.m.—Mr. H. ERNEST HUNT

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Major C. C. COLLEY

Clairvoyante: Mrs. Helen Spiers.

Sunday, March 1st, at 11 a.m. ...

Mr. DAVID BEDBROOK

Clairvoyante: Mrs. Helen Spiers.

Sunday, March 1st, at 6.30 p.m. ...

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Clairvoyante: Mrs. Evelyn Thomas.

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Clairvoyante: Mrs. Evelyn ThomasWednesday, February 26th.—Speaker: Mr. Horace Leaf
Clairvoyant: Mr. Horace Leaf.**Monday.****WEEKDAY ACTIVITIES**

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

Mrs. Moysey (Hon. Secretary).

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

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

7.45 p.m.—Mrs. Bird and Mr. Dayer Smith. Class of Instruction for

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

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INSANITY AND PSYCHIC PHENOMENA

By HENRY S. HILLERS

(Reprinted from the Journal of the American Society for Psychical Research)

FOR the past twenty years I have had to contend with the opinions of friends and acquaintances on the doubtful sanity of any person interested in psychic phenomena. I have also had to listen to family physicians advising patients to stay away from seances; to the psychiatrist stating that the asylums are full of Mediums; to the psychologist saying that psycho-analysis explains everything, and to Mediums and others emphasising the danger of "home circles," and so forth.

In 1928 I endeavoured to investigate such cases of insanity supposedly due to some phase of mediumship as I could find. I wanted to know if mediumship was actually the cause. I am still waiting to investigate the first case.

This past winter I entered the services of a private institution for the insane. There were, on an average, some 150 patients about equally divided as to sex. These patients seldom remained more than three or four months before being transferred to State institutions, which resulted in a rapid turn-over of cases. Searching the records, I could not find one patient with a history of mediumship, occultism, or as a student of psychic science. Nor were there any records of patients who had suffered under the delusion of being psychically gifted. There were numerous patients of the religious monomaniac type, but all had been attached to regular orthodox churches or to no church at all.

That there are Mediums and other occult students who have become insane is not doubted. When the subject is scientifically investigated, I believe the statistics will show that this class will have a lower numerical ratio than will be the proportion of most other classes of individuals. There are, of course, plenty of morons in every stratum of society, but I have never known a Medium or occultist that I could honestly classify as insane.

Nevertheless, there is a general fear of insanity connected with psychic phenomena in the public mind. It sometimes assumes the character of ordinary ignorance, professional jealousy or, more often, commercial motives. The summary of my observations leads me to believe that this fear of insanity springs from the same source and is similar to the inherent and innate fear of death and the dead.

Another concurrent belief is that psychic phenomena are common among the insane. This I searched for. Those afflicted with hallucinations were selected as the subjects most likely to show evidence of clairvoyance. These hallucinated patients carried on regular conversations with imaginary persons. I was able to persuade certain patients to describe this imagined second party to me. They would often describe in minute detail the conversation, tone, sex, posture, features, clothing and so forth.

At first I was completely misled into believing that several of the patients were actually seeing clairvoyantly. I can well see where a casual observer would make the

same mistake. On closer investigation it invariably turned out that I was dealing with an unrestricted flow of hallucinatory pictures from the subconsciousness of the patient and nothing more. At no time could I find any convincing evidence of clairvoyance, clairaudience, psychometry or pre-vision.

There were, however, two cases of psychasthenia that may be of interest. The first was that of a patient with suicidal tendencies. His neurotic train of thought would bring on a peculiar sensation of heat. He could in no way escape it. Standing at the open window with the thermometer near zero seemed only to increase his heat production. He explained he was the centre of a heat area with a radius of about five feet. He said he knew the cause was within himself and not due to some external agency. This sensation of heat would increase in the course of about two hours to such a stage that it would cause a maniacal outburst and he would have to be restrained. From two to six hours later he would return to normal as if coming out of a trance, and complain of being cold. He had no idea of the cause of this peculiarity and I could not trace it to a psychological starting point. In connection with this case may be mentioned the reported occult practices among certain monks in Tibet: the development of what they call esoteric "tumo" or the psychic art of generating a flow of heat within the physical body. It is alleged that on the coldest day only a thin cotton garment is worn and the novices practise by wrapping themselves in wet sheets and lying in the snow. It seemed to me that the patient was, in some unknown and uncontrollable way, duplicating these practices.

The next case was that of a patient who complained of being lost because he was floating in darkness. He was apparently in contact with his environment in the same manner as a hypnotic subject is with the operator. A similar condition is often caused by first putting the subject to sleep with hypnotism and then following with mesmeric passes. In the patient's case, unfortunately, I could in no way gain sufficient power over his subconscious mind to overthrow this apparently fixed hallucination. In my opinion this was not an hallucination in the usual or ordinary sense, but a situation whereby his primary mental condition had in some manner externalized the conscious portion of the mind, and possibly some of the subconsciousness, into the "etheric double."

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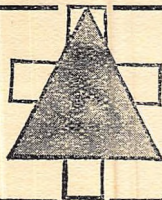
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