

Light:

A Journal of Spiritualism, Psychical,
Occult and Mystical Research

Founded in 1881.

No. 2878. VOL. LVI.

(Registered as THURSDAY, MARCH 5, 1936. a Newspaper)

PRICE TWOPENCE

IMPORTANCE OF PSYCHIC EXPERIENCES THEIR SCOPE AND LIMITATIONS

By MAJOR C. H. MOWBRAY

WHEN my good friend, Charles Drayton Thomas, suggested that I should publish some of my psychic experiences, I felt very diffident about doing so, and I pointed out to him that I could hardly expect people to be interested in my purely personal communications, however much they appealed to me. However, he was insistent, and, bowing to his superior wisdom and much greater experience, I somewhat reluctantly started to send up articles to LIGHT. The Editor considered that they interested people, so I went on with them, until now I find that I have published everything I can make public.

I have had other intensely interesting communications from the Other Side, but some of these are of such an intimate and personal nature and having to do with relatives and friends still on this side, that they must be kept to myself for the present.

Another thing which influenced me was a talk I had one day with "Fedá," Mrs. Leonard's control, who impressed on me that these experiences had been given me for a reason—to let other people know about them, and not just to keep them bottled up inside me.

If readers have been interested in what I have been able to tell them, and especially if anyone has had belief in Survival strengthened and knowledge confirmed that communication between the two sides of life is possible, then my talk has not been in vain.

It must not be imagined that all my sittings have been as good as the ones I have described; some of them—but not many—have been blanks. As regards physical mediumship, I have come across a great deal of fraud, but I have found that very often the fraud has been mixed up with genuine psychic power. I think very often the sitters have been to blame to a certain extent. Some people are so credulous that they will swallow anything and, human nature being what it is, the Medium is tempted to give them what they ask for and expect. The credulous person is a greater curse than the sceptic.

I have no doubt that physical mediumship is good—up to a point. It is good propaganda and useful to focus people's attention on the supernatural, but it has

its limitations; and, having attracted attention to forces outside our ken, then we should look for teachings through a good trance Medium.

By physical mediumship I mean telekinesis; apports, levitation and the like; the direct voice is, of course, in a different category.

Personally, I now confine myself entirely to one trance Medium, and my advice to a seeker would be—find a good trance Medium who suits you, one to whom you can "tune in," so to speak, and stick to that one. You will get far better results than running about all over the country trying to get fresh thrills each time you hear about a new Medium. I have found that, by pursuing the method I recommend, each sitting becomes if possible better than the last, and I learn more and more about life on the Other Side, and often real uplifting teaching comes through.

One has so often heard the remark made that one never gets anything really worth while at a sitting, apart from the vast importance of proving survival of bodily death. My own experience has been that I get masses of most interesting information about life on the Other Side, and dozens of serious investigators are equally favoured.

Often a sitter goes to a Medium just once or twice, and the time is taken up in getting "tuned in" and communicators trying to establish their identity; but when this has been done, off goes the sitter to another Medium and the process has to start all over again.

In my articles, I have tried to show that telepathy, in the generally accepted meaning of the word, seldom if ever comes in, at any rate when sitting with a properly developed Medium; but that is not to say that the spirit on the Other Side does not convey its information by thought transference to the Medium. I think this is the *modus operandi*; but surely really well-developed and intelligent guides such as "Fedá," "White Hawk" and others are able to differentiate between the vibrations they are getting from the sitter and those from the communicator. We on earth are able to distinguish between voices; why should we be so ready to deny the same intelligence to our guide friends?

Scientists have now fallen back on that blessed word

Telepathy, that bugbear of Spiritualism, trying to make the man-in-the-street believe that it explains everything; and the latter, with little or no experience in these matters, repeats "Telepathy" at intervals as an explanation of these communications, thereby passing as a highly intelligent person. I believe that when we have succeeded in eradicating this Telepathy cult, as undoubtedly we shall, then Survival of bodily death will be accepted as a scientific fact, and the powers of communication between the planes of existence will be acknowledged by everybody. Of course, it is extremely difficult to disprove the thought transference theory. When one gets something that is only known to a third and distant person, we are told that that is Telepathy at a distance; but when we get something that no living soul has ever heard of, and we can't verify the statement, having no one to ask about it, we are then told that our information is absurd. I am thinking about what we are so often told about life on the Other Side.

However, there is one thing, it seems to me, that we should try to study as much as possible—prevision. When we are told of something about to happen in the future, which later actually does take place, all must allow that Telepathy could not have been responsible for the explanation. Then, how did the Medium know about it? People say, "Oh, that's the fourth dimension"—but that does not explain it to me. Perhaps that may be a correct hypothesis; but why should it do away with our spirit-control theory?

I have been interested in psychical phenomena for

over twenty years, and I find that nowadays more and more people are taking an intense interest in the subject, especially young people—this in spite of the Bishop who stated that our numbers are diminishing. That statement is not true, and all the leaders of the movement, who are in a position to know, will bear me out. Twenty years ago, Spiritualists were considered "freaks" and mad people; to-day, I have been with young men who preferred to talk to me on Survival rather than go and enjoy themselves at a dance.

But of course there are others. I have a great friend who never neglects the opportunity of telling me that if I go on with this thing I shall go mad and get possessed by an evil spirit; and yet he tells me with the next breath that the whole thing is a fraud, and that spirits do not exist!

I have found, especially in the North, that some circles are apt to look upon the Guide as a kind of minor deity, and are inclined to follow his advice implicitly. They do not realise that Guides are no more infallible than they used to be on earth, and that sometimes their advice is less to be trusted, as they have been out of touch with mundane things so long. Listen attentively to what Guides have to say, but never go against your better judgment.

I won't go into the accusation that Spiritualists often attract evil spirits who talk blasphemy. I have never had anything of the sort myself, nor do I know of anyone else who has. When I am told by someone "that they know someone," etc., I always tell them that "like attracts like," and if their friends get objectionable communications, they must have objectionable minds themselves.

Also I know of no Spiritualist who has been shut up in a lunatic asylum, but I do know of many critics who most certainly should be.

London Spiritualist Alliance

and

The Quest Club.

DISCUSSION

(postponed from January 23rd)

on

"The Challenge to Modern
Thought and Action by the
Evidence for Survival."

at

CAXTON HALL
WESTMINSTER, S.W.1.

Thursday, March 12th, at 8.15 p.m.

The following speakers will present
the case **FOR** Spiritualism.

The President, Miss LIND-AF-HAGEBY

H.G. The DUCHESS OF HAMILTON Mr. CYRIL SCOTT
Major C. H. MOWBRAY Mr. E. W. JANSON

Mr. H. F. PREVOST BATTERSBY

Mr. SHAW DESMOND will preside.

ADMISSION FREE.

Tickets for Reserved Seats: Members, 1/-.
Non-members, 1/6,

from the Secretary, 16 Queensberry Place,
London, S.W.7. (Kensington 3292/3.)

SILVER COLLECTION.

METHODIST MINISTER'S TESTIMONY

THE Rev. Leslie Weatherhead, of Leeds, one of the most popular of the younger Methodist Ministers, has—not for the first time—testified to the importance of the Spiritualistic evidences for Survival.

In an article on "Learning to Overcome a Terrifying Fear of Death," in the *Yorkshire Evening News* (Leeds, February 28th), Mr. Weatherhead writes:

"Another piece of evidence into which I have not space to enter would concern itself with the evidences of Spiritualism. Spiritualistic inquiry has progressed very, very slowly because it has been so difficult to separate the wheat from the chaff in the findings of Spiritualists, but Sir Oliver Lodge, Sir William Barrett, Sir Arthur Conan Doyle and other distinguished thinkers who are not likely to be bluffed by evidence, believe that a *prima facie* cause has been made out, and that there is evidence to show the survival of personality in some further life beyond this.

"I cannot speak as an expert in this branch of inquiry, but I have taken the trouble to read the most important books written on the subject during the last 15 years, and, to my mind, the evidence of Survival is convincing.

"This does not mean that I should advise everybody who has lost a loved one immediately to get into touch with the nearest seance, because I think that the practice of Spiritualism might be emotionally too disturbing for certain psychological types. But I think we should all be wise to keep an open mind, for undoubtedly light will break through from this realm more and more, fully supporting the evidence which comes from other sources."

Referring to what he calls "the evidence of Jesus Christ" to Survival, Mr. Weatherhead said, "Jesus had contemplated the issues of life and death, and when He Himself hung on a cross, he turned to a thief dying by his side and said: 'To-day you will be with Me in the world of spirits.'"

SPIRITUALISM AS A GUIDE TO LIFE

TEACHINGS CONCERNING GOD

By W. H. EVANS

IT has been said that a man's conception of God is the measure of his mental and spiritual development. Within limits that is true; I say "within limits," for many a man is superior in his actions to the beliefs he professes. Even those who believe God to be a stern, unbending Judge, will act with decent humanity towards their fellows and often express a humanitarian sentiment far above that of the God they worship. Not one of them but would risk his life to save a fellow-man from a burning house, though they will, at their church, view with complacency the possible fate of untold millions sizzling in the fires of Hell. If men would only realise that God is not less, but greater, than all human conceptions, they would see He could not possibly do that which our finest instincts will not countenance.

It is necessary to have this background, for, as we shall see, the conceptions of God which Spiritualism teaches are in vivid contrast to these ideas. That great scholar and psychical researcher, F. W. H. Myers, affirmed that the opposition of the Churches to the teaching of Spiritualism was due, not to their moral but to their theological laxity. From the very first, spiritualistic messages cut across the teachings of theology and expressed a humanitarianism far in advance of the ideas of the age. In fact, the teachings of Spiritualism re-emphasize the teachings of Jesus, especially those aspects which dwell on the love and justice of God. It is significant that in all the messages from the Other Side the messengers stress their belief in God and His love and justice.

"THE GREAT FACT"

Readers of the works of Dr. Andrew Jackson Davis, and also of the works of the Rev. William Stainton Moses, will be acquainted with the ideas expressed by them. Dealing with the fundamental reality, A. J. Davis speaks of God scientifically as "the Great Fact." That is, *Beingness* is the only reality of which we are aware. We cannot deny our own existence. We are, because God is. We are a living fact because God is a living fact: we are real because God is real. This is so clear and apparent that we cannot deny it; if we deny the existence of God in the sense here expressed, we deny the fundamental reality and our own existence.

Then A. J. Davis conceives of God philosophically as Cause, the primal Cause of all that is. He does not conceive of God as a series of causes and effects, but as the logical basis of all existence. God exists by virtue of His own necessity; He is the source from whence emanates all that is. He is the tree Igdrasil upon whose branches flower suns, constellations and worlds.

As God is the cause of the universe, so is man the cause of his little world, his physical body. Take into consideration the intelligence expressed in your bodies and ask "whence that intelligence, how gained and developed?" You will see that the postulate of A. J. Davis of God as cause involves in it the necessity of mind behind your physical bodies. The physiological and biological processes are dependent upon mind. Even here there are no accidents. The ingress of life to this plane is as purposive as the fashioning of a solar system. Must be, for God is purpose and immanent in all that is.

Lastly, Jackson Davis speaks of God religiously as a Loving Father. The many mechanisms by which the Divine Mind expresses itself fade out and are seen clothed in the flesh and blood of a warm and pulsing life. Here we feel that we can know God, who is the I AM. That is the sacred name, the affirmation of Being. "I am that I am," said the voice of ancient days. It is the affirmation of existence, of Beingness in which we dwell. One realises here the warmth of love and the thrill of response which the mystics tell us about. Our Father, how simple the words and how warming to the heart of man.

Perhaps someone will say, "How limiting." No,

not a whit. Would we say, if we spoke of the Universe as our Father, that it limited the Universe? Anyway, on the ground of pure Materialism, the Universe is our father, for we are of it! Why raise bogeys about anthropomorphism? Whence are you? From God. You are an individual expressed in your personality. Is not the Universe the personal expression of the Divine Individual? Oh, those logic choppers who are so blinded by their own reason, who put blinkers over their eyes and profess to see straight. Wear blinkers if you wish, but do not deny the vision of those who, doing without them, see all around.

It will be seen from this that God is law, is stable, at once a fixed and fluid reality—fixed, in that His essential nature is unchanging; fluid in that His expression is infinitely diversified.

It was these broader conceptions which caused such perturbation in the mind of the Rev. Wm. Stainton Moses when he was receiving *Spirit Teachings*. I can do no better than quote from that work:

"Religion, the spirit's healthful life, has two aspects, the one pointing to God, the other to man. What says the spirit-creed of God? In place of an angry, jealous tyrant, it reveals a loving father who is not loving in name alone, but in very deed and truth; into whose dealings nought but love can enter; who is just and good and full of affection to the lowest of His creatures.

"It does not recognise any need of propitiation towards this God. It rejects as false any notion of this Divine Being vindictively punishing a transgressor, or requiring a vicarious sacrifice for sin. Still less does it teach that this omnipotent Being is enthroned in a heaven where His pleasure consists in the homage of the elect, and in view of the tortures of the lost, who are for ever excluded in quenchless misery from light and hope."

ONE WHO UNDERSTANDS

One feels an immediate response to this; its breadth, tenderness and loving compassion appeal to us. Here is no monster, no stern judge, no cruel tyrant, but one who understands. It is, indeed, amazing that anyone could reject such a conception, but this Larger Hope has had to fight its way to acceptance, and even to-day there are millions of people who prefer the darkness of a dead theology to the light which streams from the sun of Spiritualism.

Personally, I would like to see more people striving to realise the guidance of God instead of relying so much upon Guides. Why be satisfied with the lesser when the greater is there waiting your service? Indeed, every Guide will tell you not to rely upon him, but to seek the greater Guide and trust Him only. The old prophets had the same thing to fight. Isaiah protests vigorously against the reliance upon the lesser, and urges his people to turn to the greater. Indeed, I am convinced that, not only in Spiritualism, but in life generally, many of our troubles arise from too much dependence upon the lesser things; we should make more use of the power which God puts at our disposal for the guidance of our life.

That voice which breathed in Palestine so long ago still echoes in the world. "Come unto Me all ye who are weary and heavy laden and I will give you rest." I care not what interpretation you may put upon these words. I do know that they are true, that that rest can be realised, and no other power but God can give it. The rich content, the glorious sense of divine certitude, the consciousness that "underneath are the everlasting arms," can be realised so intensely and so vividly that one can feel those arms bearing one up in the midst of life's difficulties. It is because of this knowledge that I feel such an urge to get others to know and share in this great blessing. In our very beings is the power which makes for righteousness.

[From a Lecture on "The Teachings of Spiritualism as a Guide to Life," delivered at the L.S.A. on Wednesday, February 26th.]

THE SHAPE OF FAITHS TO COME

Review by H. F. PREVOST BATTERSBY

MR. SHAW DESMOND could not be surprised that his impressive title* stimulated an expectation which it was not his intention to satisfy.

With, in one's mind, the recent debate between a Scientist and a Catholic as to the existence of God, one was lured by that question mark to look for a powerful intervention from the author, exposing the weak points of Mr. Arnold Lunn's or Professor Haldane's arguments.

However, neither the positive make-believe of St. Thomas Aquinas, nor the negative disbelief of scientific Materialism, impinges on Mr. Desmond's problem; which assumes as incontrovertible the existence of God, and is only concerned with His qualities; or, if not quite that, with our reactions to what we assume them to be.

That, of course, is an old, old story; dating from days of which we know nothing; for ever changing and for ever in debate; conditioned by the competency of race and nation, and dependent, one might almost say, on the colour of man's skin.

"Nobody, certainly no church," says the author, "really knows anything about God beyond the fundamental primitive things which are open to any child."

He asks: "What is it each woman and man wishes to know about God?"

He tells us. Proof that He exists; that He cares for us; that He is a God of "reason"; that He can speak to us and we to Him; the reason for sin and suffering; that life has purpose and evolution; that we survive death.

One wonders if any of these wants can be *proved* except the last. Might not one say that the Church's faith is built on its answers to the first six, and Spiritualism on its certainty of the last?

Mr. Desmond, who is "a member of no church, believes in no dogma," sets out to explain how he has *proved* them to be true in his own person.

"We have all," he says, "got into a muddle about God." That is not only obviously true, but it must, obviously, continue to be true.

The answer is still no! to that question of the Naamathite: "Canst thou by searching find out God?" The finite can never find out the infinite. The Jew thought to solve the problem by describing man as made in the image of God; and man, generally, has thought the statement reversible, and conceives his Maker in the likeness of himself.

We call the illusion by a long name, but very few of us are secure from it. The God of the Jew was a most unpleasant person, and Christianity has tried unsuccessfully to amalgamate that portrait with the vision of love and pity which was brought to us by Christ.

Was it the impossibility of the problem that led Catholicism sapiently to screen it by the gracious figure of the Mother, for ever approachable, so nearly human, and yet scarce distinguishable from the Source of Power?

And was it sheer pig-headed Protestantism which preferred a problem it could not solve, to what seemed to it a merely decorative concession?

"And to-day," says Mr. Desmond, "for the first time, there is creeping into Man's idea of God a certain tender woman quality which finds itself in that expression so often used in the spiritualistic and the more mystical movements of our day—'our Father-Mother God.'"

FREE-WILL AND FATE

"In very many ways, free-will stands behind all phenomena and all experience on this little earth of ours," declares the author. "We feel it by experience

... the resentment against manipulation, a resentment not only human but divine, for me at least *proves* the existence of free-will."

Setting aside the divine resentment, of which everyone may not be conscious, is not *proof* rather too positive an expression for something discerned by *feeling*?

Mr. Walter Elliot, in his presidential address to Aberdeen University, put wittily the vacillations of *feeling* on the subject. First, contemplating the philosophy of determinism:—

"Oh, damn! at last I perceive what I am,

Just a creature that moves in predestinate grooves,
I'm not even a bus, but a tram!"

And then, after a study of Sir James Jeans:—

"Oh, cuss! Though his picture grows steadily wuss,

I shall go on my way whatever they say,

For I won't be a tram, I'm a bus!"

Nor is the *feeling* of free-will a universal sentiment. With the Mussulman it is certainly not an "over-mastering conviction," neither does it flourish among Eastern peoples.

Reincarnation seems to offer the neatest solution to the problem. The spirit has absolutely free-will choosing where, how and when it shall be re-born: the rest is destiny.

SIN AND THE SINNER

"In nothing," says Mr. Desmond, "has man been more muddled about his Maker than in His relation to sin and the sinner, and in relation to the form which sin takes in the mind of that Maker."

Here, indeed we are in deep water. We are to bear in mind: "That the stage of evolution reached by the individual soul alone can determine what is and what is not 'sin' for that soul." That is, probably, profoundly true; and it adds point to the injunction against passing judgments; but it produces rather a wobbly line for a standard of conduct, a line which would be emphasised under the more capacious conceptions which Mr. Desmond would introduce.

"We are about to see a great broadening and spiritualising of our former concepts of Sex and Morals," he says. "I think it is being at last recognised that 'Sex' on the spiritual side is the deeper driving force of our earth. I believe that the next half century will bring that recognition still further to fruition. First of all, that what used to be called 'the continuation of the species' is *not* the prime function of the sexes. . . . We shall, I think, see an end to the idea that either Church or Registrar can make a 'marriage,' and with it the realisation that all either can do is to 'legitimise' it from the standpoint of the State."

In "the world that is coming," he believes that "a Materialist will seem to the educated men and women of that time as strange a survival as will that of our present strangled concepts of Time, Matter and Space:" that in its scientific laboratories investigations will be opened with prayer, and the Powers Invisible invited to co-operate: that the medical scientist will be more of a psychologist and less of a carpenter: that unsupported creed and dogma will be replaced by facts properly substantiated by science and experience, and its churches be used for public instruction as much as for public worship: a world in which the woman artist and the woman religious leader will come at last into their own.

It is an alluring dream; perhaps it would be as well to see, as a corrective, that remarkable film picture, "Things to Come," which is a Materialist's dream of the future, or even to read *Inside Europe*, which is a journalist's recital of facts out of which the future is being born.

"In our day," says Mr. Desmond, "we are actually seeing emotional waves rushing across Europe of a

(Continued at foot of next column).

* "God—?" by Shaw Desmond. London. Arthur Barker, Ltd. 1936. 5/-.

MEMORY RETAINED

A UNIVERSITY PROFESSOR RECALLS NAME OF FAVOURITE BOOK

MISS H. A. DALLAS (with the writer's permission), sends us the following interesting letter addressed to her by Dr. Eugene R. Corson, a distinguished medical man, of Savannah, Georgia, U.S.A.

"I wish to give you the history of what seems to me a wonderful test, as we use the word in Spiritualism.

"Three or four years ago I wrote you of a Mr. E. L. (of Michigan), who said that for four years he had been in communication with my father, Professor Hiram Corson, late Professor of English Literature in Cornell University. The Medium was a Mrs. Steward, a direct-voice Medium. When my father announced himself, Mr. E. L. did not know anything about him, and wrote to Cornell University to corroborate the message. My father told him that I was his only living child, that I was a practising physician in Savannah, Georgia, and that he wished to get in communication with me. Mr. E.L. brought the Medium to Savannah in his car, and we had ten seances, all most satisfactory and very convincing. The voices were a loud whisper. About 15 spirits communicated.

"Mr. E.L. and I corresponded for two or three years. We have not done so during the last two years. In one of his last letters, he mentioned a message from my father, in which he referred to a book in his library, much prized by him in his early life as a teacher of English Literature, *The Philosophy of the Human Voice*, by Dr. Rush. And thereby hangs this story.

"As a boy, I remember my father often mentioning this book, which had a great influence on his life. A large factor of his success as a great teacher was his fine, highly-trained voice in his readings of the great Poets. He read a play of Shakespeare as acted upon the stage. And in his lectures and writings he dwelt upon the importance of a highly-trained voice for a teacher. He once remarked to me how few clergymen read the Bible properly in Church, to bring out its full beauty and value. It is only recently that I asked a young divinity student if he was taught any elocution, or any stress was laid on the necessity of proper reading of the Bible or the Prayer Book. His answer was, 'Not a word.' I have heard very few clergymen read the Service properly. In the Catholic Church, the priests mumble the Latin, which even a Latin scholar cannot distinguish. In the Practice of Yoga, the first change that is noticed is in the voice, a poor and rough voice becomes sweet and melodious. In our everyday life, how indicative is the voice of culture and refinement. My father has brought this out in a little book published by the Macmillans entitled *The Voice and Spiritual Education*.

"Thus, that my father should mention this book in one of his messages is most significant and striking, and, more than anything else, shows that his mind and personality have not changed in passing to the spirit-world.

"When my father's library was moved from Ithaca, New York, to Savannah, his books got disarranged, and I could not at the time find Dr. Rush's treatise, and it is only to-day that I have found it.

"Of course, neither Mr. E. L. nor the Medium knew anything about it."

(Continued from previous page).

spiritual intensity and scope with no parallel for two thousand years."

If that be so, their potency must be in inverse proportion to their intensity, to judge by the impression they seem to be making on the spirituality of the politician, about whom the author has some sweeping things to say.

"I think it may be said, without unfairness, that in no department of public life, unless it be that of religion, have we so shut God out as in the political." It surely needs some courage after that to declare himself an optimist.

A STRANGE PSYCHIC EXPERIENCE

By SHIRLEY ESHELBY

SOME years ago, I rented a furnished house for a few months. It was a beautiful house, and handsomely furnished. When we had been in the house a few hours, I became conscious of a feeling of discord. From the very first day everything seemed strange and unfriendly. The children didn't look as happy as usual, and one of them met with an accident.

I tried to change the atmosphere by giving children's parties, and entertaining cheerful people, but the atmosphere was thick with troubles! They were not my troubles, I hadn't any at that time; it was just a discordant atmosphere that belonged to the house.

One morning, about 7.30, when I opened my eyes, I was horrified to see a black, devilish face gliding towards me in space. It was not the healthy, beautiful blackness of an Indian, but blackness of soul. Something I cannot describe in words. His piercing gaze was focussed on me. As the horrible face glided nearer, I instinctively made the sign of the cross. The face stopped gliding towards me, and the piercing look went out of the eyes, he looked thwarted and powerless! He did not come any nearer, but simply looked at me with expressionless eyes. I was no longer afraid, but sat up in bed and looked at him with a feeling of pity. I said, "Go away! You are no friend of mine . . . but God help you!" and again I made the sign of the cross.

Without changing his expression, he silently glided backwards until he was out of sight, but kept his expressionless eyes on me all the time. He passed through the mirror on the dressing table, and through the window pane . . . although the window was open at the top.

A HARD, FROZEN FACE

The next morning at about the same time the face came again. The expression had changed, and the eyes reminded me of a dog. When I sat up in bed to drink my early morning cup of tea, the massive "black" face was right in front of the mirror, about three yards from the bed. Whilst holding the cup of tea in my left hand, I made the sign of the cross with my right hand. I was not afraid. I simply looked at the face and said, "God help you! What do you want?"

He did not speak, but the hard, frozen face melted into a smile. I shall never forget the wonderful white teeth, the most perfect teeth I have ever seen! He had white horns like a ram, which curled round and seemed to lie flat on the front sides of his massive forehead, just above the temples. The face was familiar to me, and I found myself wondering where I had seen him before. I don't know how long he stayed, but I had time to have a good look at him, and my tea was nearly cold when he glided away backwards, just as on the previous visit.

A few days later, a man came to the house to see my husband on business. He was a friend of the owner of the house. As the business transaction was not completed before dinner, the man was invited to dine with the family. During dinner, I happened to catch his piercing eyes. His hard, massive face melted into a smile, displaying a wonderful set of white teeth! I was startled and shocked, because I saw in him a very strong resemblance to the apparition. His features, the smile, the piercing eyes, and "blackness" which seemed to cloud his face were identical, and I could imagine the flat, curled horns in the formation of his skull beneath the mass of heavy, curly hair, which grew low and wide across his forehead, and was parted in the centre.

The results of the man's visit were tragic! A great financial disaster for two of the people present at the dinner . . . and the owner of the house (whose friend the man was) died suddenly and almost penniless some months later.

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,—The literal meaning of the Greek word *athanasia*, used by St. Paul in I. Tim., vi., 16, when describing God the Creator, "Who quickeneth all things," is "deathlessness"—"Who alone hath deathlessness." This is the property of God alone, having neither beginning nor end. All created things have a beginning, and pass through decay or change, but God the Creator does not.

The fact, therefore, that St. Paul uses the same word, *athanasia*, in I. Cor., xv., 53, to describe the state which Jesus calls "Eternal Life," or "The Life of the Ages," which follows on the change called death, is no ground for assuming that the after-death life which Jesus demonstrated by His Survival and stated to be endless (Luke xx., 36) is on that account the same Immortality as possessed by God the Unchangeable.

While human life after death, which was demonstrated by Christ (and by many others since His day) is not Immortality in the sense of that possessed by God alone, seeing that it has a beginning in time—yet, when entered upon, it has the property of "deathlessness," *athanasia*, as testified by Jesus in Luke xx., 36 ("Neither can they die any more, but are equal to the angels"), as proved by His own Survival of death; and it is indistinguishable from that human Survival proved so abundantly in modern times.

Recently, leaders of the Churches, having failed so ignominiously in their endeavour to show that modern spirit-manifestations are the result of fraud, hallucinations, telepathy, the subconscious mind, or of devils, now being in the last ditch, have taken to arguing that Christianity does not depend in any way on *mere Survival*, and that *mere Survival* does not prove the existence of that after-death life of which Christ spoke, and which He termed "Eternal Life" or the Life of the Ages. But, as the Dean of St. Paul's argued in his broadcast, even if Survival were proved (and the Dean maintains it is not), to quote his words, it would only prove "that some people lived for some time after death." This pronouncement of a highly-placed Ecclesiastic knocks the bottom out of Christianity, if true; for if Survival be not proved, then the Survival of Jesus is not proved; and even if it were, it would, again to quote the Dean, merely prove "that some persons lived for some time after death."

In face of these and similar statements on the part of Church dignitaries, how are the Churches of to-day going to prove either the Survival of Jesus or of any other person?

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

IS IMMORTALITY CONDITIONAL? 991

Sir,—On reading the Rev. C. L. Tweedale's letter in LIGHT of February 20th, there occurred to me instantly almost the same questions that your correspondent, Mr. Bennett, raises.

I am not a scholar, and have no very exhaustive dictionary at hand, but it appears to me that a rather misleading confusion of the terms, "eternal" and "immortal" has arisen. If I may respectfully say so, even Mr. Tweedale has confused them. As far as I can discover, "eternal" means "having neither beginning nor end, perpetual." "Immortal" means "not subject to death." There is no implication in this word as to whether there is, or is not, a beginning, but only that there is no end. Only God, then, hath in Himself Eternal Life, but it is His free gift to man. (Rom., vi., 30.)

Man emerges from the womb a complete entity; body,

soul and spirit. So long as man seeks to know, and to do right, even in small degree, he is, *ipso facto*, in possession of Eternal Life, which is necessarily immortal, for God is Good and Good is God. There is no other life, and life is immortal only in this sense and on this condition. A man may have lived for many millions of years, as we count time; he may even have progressed through other states, or spheres, but if he will to do so, he can at any time choose to disobey the universal law, or, in other words, cease from doing the Will of God. If he were thus to choose, he would, at that very instant, forfeit Immortality. There is, however, very little probability that, having once tasted celestial joys, a man would rebel, even though Lucifer is alleged to have done so.

I have had the great privilege of reading Mr. Tweedale's amazing and magnificent book, *Man's Survival after Death*, and, surely, no man of reasonable judgment could leave that work without the unshakable conviction that Survival is proven beyond all question, by modern evidence. That great fact being fully established, our knowledge of the universe and its laws is sufficient to persuade us that Immortality is a necessary corollary so long as man obeys the laws of the universe. As for "proving" Immortality, if by proof is meant a demonstration of accomplished fact, well—that is obviously impossible. The demonstrable proof of the pudding can, in the very nature of things, be in the eating alone.

Empire Road,
Greenford, Middlesex.
HARRY C. MARRIOTT.

MR. H. G. WELLS'S FILM

Sir,—“Me for Hell!” was the appropriate exclamation of a healthy-minded, athletic-looking young man who sat by me at the film of H. G. Wells' "Things to Come."

One hopes, of course, that it is intended to be a pitiless satire on civilisation, past, present and future; but beneath it all lurks a suggestion that Man is, after all, only a creature of flesh and blood, that neither God nor the Soul have any place in Life, and that the complete mechanisation of so-called civilisation is its sole hope and ideal.

As a kind of apology for the robot-like human nature that had miraculously survived a 20-years war of aerial warfare that must have obliterated all sign of life in any country, we are given—at the end of the film—the incident of a young couple held up to admiration as heroic to the last degree for volunteering to enter the marvellous "space-gun" and allow themselves to be shot into space, with the off-chance of landing on the moon! This act is looked upon as a sacrifice as noble as any that had ever taken place in the history of mankind, in spite of the fact that this sacrifice could have no beneficial effect on the world, and was, indeed, expected to fail. For, even if the couple reached the moon, there was, apparently, no preparation on that inhospitable and chilly planet for a return journey, so that the mere offering of two young lives to prove nothing at all except mechanical perfection of flight was a cruel and futile tragedy.

To those of us who know that the future of our race is not doomed to be mechanised into robotism, and that Science will never replace Divine Knowledge in the human heart, this film is a deplorable production.

In contrast with it, even the Inferno of Dante, full of living, sentient beings and latent possibilities of ultimate redemption, is preferable to this inhuman travesty of Human Destiny deprived of its Birthright of Spiritual Consciousness.

E. ASHTON JONSON.

AN ANCIENT PROBLEM

Sir,—Referring to the following from LIGHT of last week: "Furthermore the Vicar writes: 'Man is a created being and has a beginning at birth.'" Can the Vicar answer the ancient question: "Which came first, the hen or the egg?"

G. C. TRAVELLER.

LETTERS TO THE EDITOR

MRS. NASH—AN APPRECIATION

Sir,—It is said that good things come out of London; I can vouch for one good thing that is going to London. The Provinces are presenting the Metropolis with a very precious gift, a Medium of outstanding ability. It is for it to see this gift is cared for and protected.

As a resident in the Provinces, I would like to make known my own experiences with this delightful Medium, Mrs. Nash, of Walsall. I have, within the last few months, sat four times with Mrs. Nash, twice for myself, and twice as note-taker for friends, who have never sat before, and who are constantly, through nervousness and strangeness, considered bad sitters.

"Topsy," the Medium's control (a most charming person), brought relations and friends crowding in to the sittings, and gave evidence upon evidence, in an overwhelming manner. Correct names and relationships were given one after the other, and the personalities of the spirit-communicators were so vividly portrayed that one felt their presence to an overwhelming degree.

Mrs. Nash's sitters were absolutely anonymous, and I can vouch for the truth of the following statement, namely: "Mrs. Nash had not the slightest idea beforehand who her sitters were, as I arranged the sittings at my own house, and not a living soul except my husband and myself knew who her sitters were going to be."

I am so grateful to "Topsy" for the comfort and assurance she has brought, not only to us, but to our friends, that I feel the least I can do is publicly to say "Thank you."

Leicester. (Mrs.) MAUDE MARTIN.

THE UNPARDONABLE SIN

Sir,—Orthodox Christians believe in the Unpardonable Sin. But how many of them have considered the circumstances under which Jesus is said to have made the pronouncement on which that belief is founded? If they will re-read Mark iii., 29 and 30, they will find the words: "But he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation: because they said 'He hath an unclean spirit.'"

Here we have in plain language the alleged reason for Jesus making this denunciatory statement: "Because they said 'He hath an unclean spirit.'"

Jesus knew that the spirit that spoke to and through Him was pure, good and holy. Therefore, when the Scribes from Jerusalem said "He hath Beelzebub, and by the prince of the devils casteth he out devils," it is evident that He regarded this as an offence against God of the most serious kind.

But, during the past fifty years, millions of Spiritualists (including men and woman of eminence in science, literature and good works), have been absolutely convinced that many of their spirit guides and teachers have been of a very high and holy order, undoubted messengers of God to mankind; and that the vast majority of the other spirit visitors, being relatives and friends of serious-minded people who were seeking consolation and guidance, are by no means deserving to be called evil or unclean in any sense. Yet the clergy say they are *all* of the Devil.

Now if it should happen, in truth, that the Spiritualists are right—not necessarily in every case, nor in one-tenth or one-hundredth, but even in one ten-thousandth—then where do the clergy stand? In saying that *all* are evil, they include in their condemnation every message received from a good and holy spirit. Thus, according to their own beliefs and teaching, they would be guilty of the Unpardonable Sin; and the same must apply to the thousands of their followers whom they have caused to believe and repeat this denunciation.

If, however, they would agree on this point with those whom they condemn, they would not need to be utterly cast down; for Spiritualists do not believe there is any

form of sin that is *Unpardonable throughout Eternity*: firstly, because they believe that God is *just*; secondly, knowing that our English version is a translation from the Greek, made from a copy of a copy or of a series of copies, of words spoken in Aramaic, and only translated into Greek and written down many years after they were spoken, they simply do not and cannot believe that Jesus ever spoke words that could possibly bear the meaning that his ecclesiastical followers have put into them and have used for sixteen centuries as a threat whereby to terrorise the multitude.

CHARLES FERGUSON.

MAGIC IN SCIENCE AND RELIGION

Sir,—Having carefully examined some 40 reported cases of the fire-walk, and experimented with burning embers and the stone used in Fiji, I cordially agree with Mr. Prevost Battersby's dictum in your issue of February 13th that there has been a good deal of foolish talk about fire-walking. On the published evidence, there is no reason whatever for invoking the supernatural to explain immunity. What evidence is a film of the heat of the furnace, or the rate of walking?

Regarding the three magicians and Dr. Brigham and the hot lava walk, important details are lacking: how many *ti* leaves (for instance) were tied on their feet? What is a racing pace—fifty yards in ten seconds? After how many brief contacts (say 10 with each foot) did his evidently thick boot-sole ignite? If they held together to the end, the burnt leather would be a most efficient non-conductor of heat. When his socks blazed, the flames would surely not be *under* the soles, where there was no air? It is possible to believe in supernatural phenomena, and yet to be critical of reported cases where important details are wanting. This applies to every reported case of the fire-walk I have encountered.

Bickerton Road,
Headington, Oxford.

E. S. THOMAS, M.A.

INSANITY AND OBSESSION

Sir,—Mr. Hayward's report of the work of Dr. C. A. Wickland, of Los Angeles, in your issue of 20th February, is of great interest. The work of this pioneer in the field of psychiatry is very little known and understood in the medical world—particularly in this country, and there is obviously great scope for its extension.

It is therefore of special interest to find that this work is specially referred to and eulogised by the discarnate Frederic Myers in his recent script, *Beyond Human Personality*—see Appendix III. on Insanity, in which Myers asserts that "at least 40 or 50 per cent. of the patients treated in asylums are obsessed by dwellers in the lower zones of Hades, or, as it might be more fittingly described, the 'terrorist world.'"

At the same time Myers utters a warning against the general adoption of Dr. Wickland's methods in medical practice, on the ground that very few Mediums are sufficiently well-balanced in character and sufficiently strong, both mentally and physically, to be safely used as instruments for the purpose.

W.H.

MARY PICKFORD'S ADVICE

In addition to being the "world's film sweetheart," Mary Pickford is a firm believer in the Life after Death. In a new book (she has published at least one before), entitled *Why Not Look Beyond*, she writes:

"God wouldn't make each of us a unique personality—as distinct from each other as our finger-prints are—just to wipe us out in a few brief years. He wouldn't destroy the loving work of His hands. That horizon we label extinction is a thing we only imagine—any horizon is a place we never reach. . . .

"Don't blame God because we don't know how to use what He has provided for us. . . . When we stop running around in circles and turn to Him for guidance, when we start thinking kindness instead of hate, He'll show us even how this economic confusion can be harmonised."

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3292-3

Subscription Rates (including postage) — 12 months, 10s.6d.; 6 months, 5s.6d., or from Newsagents, 2d. weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS, LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order, obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone Kensington 3292-3), Telegrams: "Survival, London."

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

EDITOR GEORGE H. LETHEM

As We See It

WITH WHAT BODY?

ONE of the questions to which, in his broadcast talks on the Future Life, the Dean of St. Paul's (Dr. W. R. Matthews) admitted his inability to give a definite answer was: "Shall I see and know my loved ones again?" Yet, he said he was aware that "for many, the chief interest, perhaps the sole interest" in the subject was summed up in that question.

He expressed the hope that, by some means, recognition and reunion would be possible in the Hereafter, but said "we have no material out of which our imagination can construct a picture of the Life beyond Death."

Had Dr. Matthews availed himself of the many glimpses of Life on the Other Side which have been given through modern Seers, from Swedenborg to Vale Owen, he would have found material in plenty; he would have found great variation in description of detail (which is to be expected) but agreement in the assertion that recognition is possible, because the spiritual bodies of men and women in the Hereafter resemble the physical bodies known on earth, and retain that resemblance at least throughout the earlier stages of the After Life development. Spiritualists hold that Tennyson was truly inspired when he wrote:

Eternal Form shall still divide
The eternal Soul from all beside;
And I shall know him when we meet.

(In Memoriam, xlvii.).

There is in the New Testament, indeed, a clear basis for this assurance. Answering the question: "How are the dead raised up and with what body do they come?" St. Paul told the Corinthian Christians that "there is a natural body and there is a spiritual body," suggesting, if not asserting, that these two bodies are closely associated and therefore likely to resemble each other. And when Jesus reappeared, in His spiritual body, after His physical death, He was recognised—although apparently there were differences which delayed recognition in the case of Mary in the Garden and of the Disciples on the way to Emmaus. And when, on the Mount of Transfiguration, "two men" talked with Jesus, they were identified (we are not told how) as Moses and Elias, who had been on the Other Side for hundreds of years.

If Jesus and Moses and Elias appeared in bodies which made them recognisable, it is a reasonable deduction that our loved ones also—and we ourselves

(Continued at foot of next column).

NATURE'S MAGIC

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

"IF to live forever in the future demands that we must have lived forever in the past, there is really nothing against this! 'End and beginning are dreams'; mere phrases of our earthly limited speech. But taking things as they seem, nobody knows that death stays—nor why it should stay—the death of the individual. It stays our perception of it in another's case; but so does distance, absence, or even sleep. Birth gave to each of us much; death may give very much more, in the way of subtler senses to behold colours we cannot here see, to catch sounds we do not now hear, and to be aware of bodies and objects impalpable at present to us, but perfectly real, intelligibly constructed, and constituting an organised society and a governed, multiform state.

"Where does Nature show signs of breaking off her magic, that she should stop at the five organs and the sixty or seventy elements? Are we free to spread over the face of this little earth, and never freed to spread through the solar system and beyond it? Nay, the heavenly bodies which we can discern, for all their majesty, are to the ether which contains them as mere spores of seaweed floating in the ocean. Are the specks only filled with life, and not the space?

"What does Nature possess more valuable in all she has laboured to manufacture here, than the wisdom of the sage, the tenderness of the mother, the devotion of the lover, and the opulent imagination of the poet, that she should let these priceless things be utterly lost by a quinsy, or a flux? It is a hundred times more reasonable to believe that she commences afresh with such delicately developed treasures, making them ground-work and stuff for splendid farther living, by process of death; which, even when it seems accidental or premature, is probably as natural and orderly as birth, of which it is the complement; and wherefrom, it may well be, the new-born dead arises to find a fresh world ready for his pleasant and novel, but sublimated, body, with gracious and willing kindred ministrations awaiting it, like those which provided for the human babe the guarding arms and nourishing breasts of its mother. . . ."

"We distress ourselves about maintaining our identity and upon remaining individual, when, quite conceivably, the lower angels laugh at our small aspirations herein, and exclaim: 'So soon made happy!' May there not be coalesced existences, as immensely higher and better than our little 'ego' as that of the tree is than those of the cells which build every inch of it, from rootlet to topmost twig?"

["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.]

in our turn—will know and be known.

This reasonable deduction is carried to the point of certainty, not only by the revelations of Seers like Swedenborg and Vale Owen, but by the messages received from those on the Other Side. Our friends tell us they are not "ghosts" or unformed spirits, but spirit-beings with spiritual-bodies which are as real and substantial—and therefore as recognisable—in relation to the spiritual world as our physical bodies are in relation to the physical world.

Surely Dr. Matthews must recognise that his message to bereaved inquirers would be far more effective, in this as in other respects, if he made use of the "material" which Spiritualism offers.

LOOKING ROUND THE WORLD

THE KING'S MESSAGE

"I AM better known to most of you as the Prince of Wales: as a man who during the War and since has had the opportunity of getting to know the people of nearly every country of the world, under all conditions and circumstances.

"And, although I now speak to you as the King, I am still that same man who has that experience, and whose constant effort it will be to continue to promote the well-being of his fellow-men."

(From the Message broadcast by King Edward VIII. from London, on Sunday evening.)

HUMANITARIAN WORK

IT is well-known that the interests of the President of the London Spiritualist Alliance, Miss Lind-af-Hageby, are not confined to Spiritualism and Psychical Research. A large share of her activity is devoted to humanitarian work, and she is Hon. Director of the Animal Defence and Anti-Vivisection Society, of which the Duchess of Hamilton is President.

In the current issue of *Progress To-day* (the organ of that Society), there is a report of an address delivered by Miss Lind at Geneva, under the auspices of the International Humanitarian Bureau, in which the following interesting statement occurs:

"To us, this work is of immense importance, not because we suffer from sentimentality, not because we love dogs and cats and forget men, women and children, but because, to us, civilisation, to endure, must be built on sympathy and pity for the helpless. We believe that, to obtain peace and mercy—and we all need it—we must give peace and mercy."

THE CASE FOR SPIRITUALISM

Miss Lind-af-Hageby is to be one of a brilliant group of speakers who—at Caxton Hall, Westminster, next Thursday evening—will state the case for Spiritualism in reply to the criticisms expressed at the meeting on December 5th by Professor Low, Mr. Joad, Mr. Arnold Lunn, and Mr. James Laver. These criticisms ranged from a blank denial of the psychic evidence for Survival to an assertion that the phenomena, though real, did not justify the interpretation which Spiritualists put upon them. To all of them there is a complete and reasonable reply; and that reply will be given in detail by the Duchess of Hamilton, Miss Lind-af-Hageby, Major C. H. Mowbray, Mr. H. F. Prevost Battersby, Mr. Cyril Scott and Mr. E. W. Janson, under the chairmanship of Mr. Shaw Desmond.

There is little doubt that, for this meeting, the accommodation of the Caxton Hall will be none too large.

To-night (Thursday, March 5th), Major Mowbray is to lecture at the L.S.A. on his favourite topic, "Telepathy, the Bugbear of Spiritualism." His popularity as a lecturer ensures him of a large and interested audience.

Another forthcoming L.S.A. lecture of more than usual importance is that on "Proxy Sitzings," to be delivered on March 19th by Mr. Kenneth Richmond, one of the most active members of the S.P.R.

THE "MYSTERIOUS COBBLER"

Readers may remember the curiosity which followed the publication (in the Press and in a book) of stories relating to the healing powers of the "Mysterious Cobbler," some of which were little short of marvellous. The "Mysterious Cobbler," at first anonymous, is now known as Mr. Arthur Spray, and we are informed that he is shortly to start work as a Healer at the British College of Psychic Science, South Kensington. It will be interesting to learn if his success at the College is in keeping with the expectations raised by the published records of his cures.

TRAILING A GHOST

UNDETERRED by remonstrances from many quarters and ridicule from many more, the B.B.C. are going ahead with what *The Times* calls their "plans to trail a ghost." The "trailing" is now fixed for the evening of Tuesday next (March 10th), the place chosen being an old manor house, dating from the twelfth century, which is supposed to be haunted. Mr. Harry Price is to be the "trailer," and he is to be accompanied by Mr. F. Grisewood, an announcer whose voice is familiar to all listeners.

According to *The Times*, "electric contacts will be attached to doors alleged to open so mysteriously. In the event of their opening, a red indicator will warn the B.B.C. announcer and Mr. Price that they are in the presence of a ghost." What Mr. Price and the announcer will do then is not explained—perhaps because nobody expects that anything of the sort will happen.

For readers who wish to "listen-in," the following details (from *The Times*) will be helpful: "The first part of the broadcast, which will be heard by National listeners from 8 to 8.20 p.m., will be devoted to a description of the preparations for the experiment. Between 11.45 and midnight on the same day, listeners will be able to tune in again at what fiction considers to be the most suitable hour for the supposed manifestations."

SOCIETY MAGAZINES

There is one more and one less in the very considerable family of Spiritualist Society magazines.

It is announced in the March issue of the Wimbledon Spiritualist Church Leaflet that "unless someone comes forward to take over the office of Leaflet Editor, the March publication will be the last in its present form." To this it is added that "The financial loss is out of all proportion to its usefulness." The Wimbledon Church is not the first, by any means, to make a discovery of this kind.

Undismayed by the experiences of others, however, the Croydon National Spiritualist Church have launched a typed magazine to be known as "The Messenger," the object being to record interesting events in connection with the Church, and to hold the interest of the members, who now number over a hundred—a very creditable achievement, on which Mr. J. M. Stewart (General Treasurer of the S.N.U.), the President, and a band of earnest workers are to be congratulated. The first issue is very presentable.

SIGNIFICANCE OF DREAMS

Speaking at Hull recently, the Rev. Leslie D. Weatherhead, of Leeds—a Methodist Minister who has specialised in psychology and who, as shown in his books, has more than a nodding acquaintance with psychic phenomena—urged the importance of getting to understand the significance of dreams, and suggested the establishment of centres run in co-operation by doctors, ministers and psychologists, to which people could go for advice. Such centres, he thought, would, if used, "prevent 90 per cent. of the present nervous breakdowns."

This expectation is probably an exaggeration; but there is little doubt that co-operation between doctors, ministers and psychologists would be valuable—if it could be secured. But, in practice, it will probably be as difficult to secure on any extensive scale as co-operation between Ministers and Spiritualists.

An interesting statement by Mr. Weatherhead on the evidences for Survival appears on page 146.

REV. C. L. TWEEDALE'S BOOK

Copies of the Rev. Charles L. Tweedale's standard work, *Man's Survival After Death*, have been accepted by Her Royal Highness Princess Mary, and Her Royal Highness the Duchess of Gloucester. Both express their appreciation of the work.

THE REPLY COURTEOUS

MAJOR MOWBRAY'S EFFECTIVE RESPONSE TO VICAR'S CRITICISMS OF SPIRITUALISM

THE Rev. C. H. E. Freeman, M.A., Vicar of Kemsing, recently contributed to *The Sevenoaks News* an article in which he set out what (in his opinion) can be said on behalf of Spiritualism (or Spiritism, as he prefers to call it), and what can be said against it. His article was an answer to an article on Spiritualism by Mrs. Foote (a well-known and active member of the L.S.A.), and, in its turn, elicited an interesting reply in the same journal from Major C. H. Mowbray, to which we referred briefly in last week's issue.

Mr. Freeman admits that "human survival after death is beyond all doubt for all who are willing to face the facts which remain unshaken in connection with Spiritist phenomena, when all possibilities of delusion, etc., have been severely eliminated." He also admits that "valuable evidence has been afforded, in some of the established instances, not only for the possibility, but the actuality of Christ's Resurrection."

But against these admissions he argued (1) that "communication with the spirits of the departed by means of professional Mediums" is "absolutely forbidden by God"; (2) that there is still much subjective and objective delusion; (3) and that "Spiritism substitutes faith in spirits for faith in God." These conclusions he supported by quoting texts from the Old and New Testaments.

MAJOR MOWBRAY'S REPLY

Major Mowbray's reply was as follows:

Sir,—I happened to see the Rev. C. H. E. Freeman's article headed "Spiritualism" in your issue of January 23rd, and I am delighted at the good news he gives us that Spiritualism is spreading so fast, but I think his letter calls for a reply.

No one should know better than the reverend gentleman how dangerous it is to quote texts from the Bible. He must be aware of the fact that in England alone most of the numerous sects have fallen away from the Established Church over a dispute about the meaning of some obscure passage. Why, even the great Churches of the East and West broke over the word *Filisque*. Let him ponder over the difference between the Catholics and himself. I gather he calls himself an Anglo-Catholic, but the Catholic Church considers him a heretic because he rejects, or should reject, the doctrine of the Mass, which is founded on a text.

But as he seems to be somewhat fond of texts, I should like him to explain how it was that Samuel, who was a paid Medium, was held up to us as such a good man. We have the record of how Saul consulted him about his father's lost asses and paid him a fee of $\frac{1}{4}$ of a schekum. Incidentally, Saul was given the information he required, and far from being told he was a wicked man to go to a Medium, he was also told he was to be King—a strange reward for evil doing.

Also, if it was so wrong for Saul to go to a Medium, it surely was doubly wrong of Samuel to practise mediumship and be paid for it!

David, on his death-bed, gave Solomon minute instructions of the building of the temple which he said he received in writing from the Lord by his own hand—obviously David practised automatic writing. The priests were in the habit of consulting the Lord by Urim and Thurim. Was this wrong of them?

St. John tells us to "try the spirits if they be of God." How can we try them if we are not allowed to contact them?

St. Paul informs us that some people have the gift of discerning spirits. The people who have these gifts should keep very quiet about them, I suppose.

We are told of Jesus' appearances after his death. Surely if it is wrong of Mr. Smith to come back to his wife it would be very wrong of Jesus to come to his followers—the moral law is immutable.

Just to mention one more text: Joshua was told to destroy all the women and children and not let one of

(Continued at foot of next column).

SUBCONSCIOUS MIND

IV.—THE HEAD AND THE HEART

THE contrast between conscious and subconscious minds is most illuminating, but although their two modes of action are so entirely diverse, we should not make the mistake of regarding them as two minds. There is only one mind, but it possesses a polarity of action; a duality of function which at base is the expression of a unity.

Each department of mind is complementary to the other, filling in its blanks, and accomplishing what the other could never perform. The conscious mind is specifically adapted to deal with the outer world through the senses, which themselves are each a particular development of the act of touch or contact. Ears make contact with the air waves of sound, eyes with the etheric waves of vision, and so on. But the subconscious is already an interior mind dwelling in an interior world, ordinarily to be influenced only through the mediumship of consciousness, and never directly.

We inherit much already written upon the tablets of the subconscious mind when we are born, but the conscious mind by contrast is a blank. We have a very complete round of emotions and instincts, but we have to acquire our intelligence through the workings of the senses, and if a particular sense be deficient in its workings, then in that direction there is no growth. If, for example, we are born blind, it is impossible for any world of sight to reveal itself to us; and if we are stone deaf, then no sounds speak to us, and there is no reply. But reply is that reaction to an outside stimulus which constitutes our growth.

Thus, the conscious mind with its brain and sense mechanism is peculiarly the organ of intelligence, while by contrast the subconscious is primarily concerned with feelings and emotions; and these relate respectively to the head and the heart. We see, therefore, that the head is intended to guide us by its intelligence, while the heart drives by its emotions and desires. It is this that distinguishes us from the animal world, for animals also have their complete round of instincts and emotions in their subconscious, but without the responsibility of conscious intellect to guide them or to modify those propensities. Mankind, on the other hand, has the gift of intelligence, and his consciousness is intended to rule and modify his natural instincts and tendencies.

This is the battle royal as between the upper and the lower, and it explains why man is always at odds with his own instinctive tendencies, in the dragooning of which he earns the right to be captain of his own soul. Animals have souls, and consciousness, as indeed also have plants and all that has life; but man in his mind has intellect and self-consciousness, giving him a knowledge of good and evil, and the power to choose. With this power, as always, comes the responsibility of choice; we possess a limited measure of freewill, however much the matter may be disputed. This responsibility evinces man's spiritual nature, which it is his task to develop through the opportunities afforded to him by the world in which he lives.

It is this element of spirit which also gives a man the right and title to individual survival in the scheme of things, as opposed to the group survival of plants and animals.

(Continued from previous column).

them escape. Surely Mr. Freeman would not hold with that text to-day, however uncivilised and idolatrous an enemy was.

Mediums are wonderful people, but, unfortunately, being human, they require to live in just the same way as a doctor, lawyer, or even a clergyman.

I mention this because Mr. Freeman uses the word "professional" in connection with Mediums.

Finally, to my knowledge, Spiritualism has brought many people back to a belief in a future life when the Churches failed absolutely to do so.

ITALIAN NOTES

By ISABEL EMERSON

INCREASE IN PSYCHIC LITERATURE IN ITALY

THE new *Enciclopedia Italiana*—a comprehensive, profusely illustrated work in many volumes—contains a long and interesting description of Psychic Research by Dr. Emilio Servadio, illustrated by numerous photographs of recent experiments, some of them taken from Dr. Nandor Fodor's *Encyclopædia of Psychic Science*, others from the publications of psychic researchers in all countries. There is a remarkable photograph of Dr. Cazzamalli's cerebral radiations. The articles on Bilocation, Catalepsy, Clairvoyance, Haunting, Hypnotism, Animal Magnetism, Mesmer, Medium, Rhabdomancy, Spiritism, Suggestion, Telepathy, etc., are also by Dr. Servadio; and it is noteworthy that a large proportion of space is devoted to psychic and kindred subjects.

A literary competition for a series of monographs on Psychic Science was announced some time ago by the Biopsychical Society of Milan. The first volume of the series, *Biosofia*, by Gino Trespioli, has just appeared, and will serve as a model for competitors. The subjects suggested for monographs are: (1) "I Am; the Supreme Being has no name"; (2) "Philosophic Thought on supernormal manifestations"; (3) "The Reality of the Spirit"; (4) "Suggestion"; (5) "Epiphysis (the influence of the Pineal Gland)"; (6) "The Nouri (Radiology)."

For each of these themes a substantial money prize is offered. The prize volumes will be published by Ulrico Hoepli, Milan.

Biosofia is an interesting and instructive volume dealing in a philosophical-scientific manner with the subject of Psychic Science. Much of what the author says has been said before, but he succeeds in presenting his facts in a new light, and some of his statements are rather startling. He maintains that "Materialism is not a negation of Spiritualism," but the one is the complement of the other; that Materialism has brought an important and indispensable contribution to Spiritualism, and that the conflict between the two currents of thought will lead to the triumph of Christ's precept of universal brotherhood and to the realisation of ultimate happiness.

The book, though full of scientific terms, is rendered comprehensible to the ordinary reader by the welcome addition of a glossary.

Of more popular interest is *Rincarnazione*, another recent work by this gifted writer. A convinced Reincarnationist himself, he cites not only the numerous arguments in favour of that doctrine, but no less than 115 objections to it, collected from scientific, philosophical and religious works of the past and present. These he replies to, analysing them carefully.

But the chief interest of the volume is centred in the chapters devoted to "cases" in which hypnotic subjects were made to recall and relive their previous incarnations. One of these—a truly remarkable case—Trespioli studied himself in 1930, together with several doctors and scientists. These chapters make enthralling reading, and the book will rank high in the literature dealing with this fascinating theme.

AN INSPIRED PAINTER

There is in Bologna a painter, Montevicchi by name, who, under sudden inspiration, produces large pictures of sacred subjects in an incredibly short time. He is not interested in Spiritualism, nor in any form of religion, only in his art, which, however, manifests itself in Madonnas, Magdalenes, etc., whose expressive faces and gestures show great psychological insight.

When in the grip of his inspiration, Montevicchi finishes a picture as large as the wall of an ordinary room in about a week, working only for about one hour a day, and so high is the standard of his work that a

leading critic refers to him as "this illustrious master who, with modern technique, produces pictures which recall those great artists who were the glory of Italian painting."

Montevicchi begins painting suddenly, without preliminary sketches or studies of any kind, and works breathlessly, feverishly, as though impelled by some external force. He says: "I must hurry to seize the fleeting image that appears on the canvas, and when I have finished, I must not retouch or correct anything . . . I am prevented by an invisible force, by someone who whispers: 'Enough, leave it as it is!'"

When asked how the inspiration comes, Montevicchi explains that, when wishing to paint a picture, he looks, without special intensity, at the wall or canvas before him, and suddenly sees, in a sort of transparency, complete in every detail, a Madonna or saint. At the same time he feels a sudden acceleration of his pulse and an irresistible urge to paint rapidly. He generally has an assistant in the studio, and on a recent occasion while he was engaged on an Ecstasy of St. Catherine of Siena, the assistant fell to the floor in a faint. Montevicchi seized the opportunity and used the boy's pale and suffering face as a model for that of a Saint. The boy revived quickly, and remembered nothing of the incident. A woman artist who was present fell into a kind of ecstasy at the same moment.

Montevicchi can give no explanation of these strange and evidently supernormal occurrences which take place in his studio. (*La Ricerca Psichica*.)

A REMARKABLE SEANCE

La Ricerca Psichica publishes an account of a remarkable seance held at Cison di Valmarino (Treviso) with a young non-professional Medium, whose name is not given, and with whom a group of scientists are experimenting whenever her health permits. The account is signed by Drs. Aldo Cester and Arturo Milioni Count Annibale Brandolini d'Adda, and Remo Dolce. A plan of the house and surroundings is given, with many details of the precautions used against fraud.

After the production of apports and other phenomena, there was an interval for repose, and then, under instructions from the Control, the doors and gate were locked, the lights turned out, and the Medium went into trance. In two minutes the lights were turned on, and she was found to have vanished, leaving her laced-up shoes on the floor. The sitters rushed out and found her standing in the road at some distance from the house. She was still in trance, and did not awake until carried in, when it was found that her arms were securely bound to her sides and her feet tied together in a manner which would have been impossible for her to do herself. She showed signs of exhaustion, and was found to have lost 7lbs. in weight. It was raining

(Continued on page 158)

WESTBOURNE PARK
BUILDING SOCIETY

for the lowest and

most attractive terms

to house purchasers

in London and the Home Counties

WRITE FOR PROSPECTUS L.A.4.

George E. Jeffries, F.I.S.A., General Manager, Westbourne House,

WESTBOURNE GROVE, LONDON, W.2

London Spiritualist Alliance Ltd.

(Founded 1873 as B.N.A.S.) and
The Quest Club.

16 Queensberry Place, London, S.W.7
(3 minutes from South Kensington Station).

Open 10 a.m. to 10 p.m. (Sundays excepted.)

Phone: Kensington 3292-3. Telegrams: "Survival," London.

President: Miss LIND-AF-HAGEBY.

Hon Treasurer: Capt. A. A. CARNELL. Hon Librarian: STANLEY DE BRATH, M.L.C.E.
Secretary: Miss MERCY PHILLIMORE.

INCLUSIVE MEMBERSHIP FEE—1 GUINEA PER ANNUM
(i.e., L.S.A. and Quest Club.)

Facilities include Library, Lectures, Demonstrations of Clairvoyance, Use of comfortable premises. Private Sitzings arranged with approved Mediums. Spiritual Healing.

Special Assistance to Enquirers.

APPLY TO SECRETARY FOR FULL PARTICULARS.

DIARY OF EVENTS.

Tuesday, March 10th, at 7.30 p.m.—

Mrs. GRACE COOKE. Public Meeting for Enquirers.

Wednesday, March 11th, at 5 p.m.—

Mr. W. H. EVANS on "What does Spiritualism teach about Man."

Thursday, March 12th, at 8.15 p.m.—

DISCUSSION AT CAXTON HALL

(See special announcement, page 146)

Friday, March 6th, at 7 p.m.—

Miss JACQUELINE. Group Seance (limited to ten sitters)

Friday, March 13th, at 7 p.m.—

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

Devotional Groups for Absent Healing:

Conducted by Mr. W. H. Evans; Sitters invited.

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays, 3.30—4. Animal Group, 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.

CAN WE BE SURE?

IT is natural that we should inquire very insistently as to the reliability of the evidence—natural especially in view of the centuries during which throughout Christendom generally all thought of legitimate communication with the unseen had been very rigidly excluded. Roman Catholic and Protestant leadership alike have strongly urged that all such activities come of evil. They have been classed with forbidden things, not to be intermeddled with, and in the face of such prohibition few have dared to venture upon the forbidden ground.

The challenge of this situation must not be evaded. It must be frankly and fairly met. The scientific research which has led to the widespread development of communication in our time was undertaken by men of unquestioned moral and intellectual integrity. They sought, solely from the point of view of truth, to discover the inner content and significance of certain recognised but little-known phenomena. In their work there were no questionable methods, no "calling up" of spirits, no traffic with demons. They found certain physical phenomena to be directed by intelligence, and soon, as their work progressed, varied forms of communication, entirely unsought, presented themselves.

From these early and comparatively simple manifestations, progressively the movement has widened and varied, until to-day in all civilised countries round the world there are people, many thousands of them in the aggregate, who are unchangeably convinced that they have had direct and genuine communication with men and women who had passed away from the earth sphere.

A writer in the *Hibbert Journal* (April, 1932) in dealing with this striking movement, makes the following statement: "There is a vast literature on the subject, much of which, though corroborative of the teaching of Spiritualism, is not spiritualistic in any strict or quasi-professional sense of the word. I could name many books, any one of which, if read from cover to cover, ought to convince the reader who was not imprisoned beyond hope of release in the 'magic circle'

of his own fixed horizon, that the evidence for Survival is nothing less than conclusive. The alternative to admitting this is to assume that there is a vast conspiracy of imposture and mendacity on the part of those who call themselves Spiritualists, and that the corroborative evidence which comes in from many independent quarters is the product either of hallucination or of deliberate fabrication. . . . To speak for myself, it would be easier for me to believe in any story of communication with the next world, however seemingly improbable, than to believe that the accumulated evidence for Survival is, from first to last, a tissue of lies."

Edward C. Randall, with twenty years of careful and studious investigation to his credit, makes his statement in this form: "Knowledge of the environment of the next plane and of the conditions there prevailing, can come only from those who are there, and it is from such that I have obtained my information. Let those who challenge the statement that I have had speech with the inhabitants of the after-life remember this fact—that on an average of once a week for twenty years, under scientific conditions, I have done that identical thing, and have had speech with thousands of different individuals who have proved their identity. Anyone who would deny that fact should have equal experience, in order to be qualified to speak on the subject."

Sir Oliver Lodge, after half a lifetime of study of the problems of Survival and communication, says: "The basic conclusion to which I have been led is that a spiritual world is a reality, that there are many orders or grades of being, that the human spirit continues, that there is no insuperable barrier between different orders of existence, and that under certain conditions intercommunion is possible. This is the working hypothesis on which I proceed; and I know that it is true. If this is dogmatic, I risk the accusation of dogmatism, for, once more, *I know that it is true.*"

W. R. WOOD.

PSYCHIC PHOTOGRAPHY FROM A NEW ANGLE

MR. C. P. MacCARTHY, the Hon. Secretary of the Sheffield Society for Psychical Research, who created quite a lot of controversy some eighteen months ago, with his lecture on "Deception in Psychic Photography," gave an entirely new lantern lecture at the Sheffield Society's meeting last Friday evening, under the title, "Psychic Photography from a New Angle." Despite a heavy snowstorm, the audience was a good one.

This lecture covered a much wider field than the previous one, and was illustrated with some 40 well-selected slides, about two-thirds being new ones of a very interesting order, all designed to bring out special points associated with the lecture, which dealt more with the scientific and technical side rather than endeavouring to give proof of their "spirit" authenticity.

The lecture was divided into three parts, and naturally methods of deception and how these could be carried out—also how these could in many cases be detected—came under review; including a brief *resumé* of the lecturer's own deception of a special committee, who had placed him under their own apparently fraud-proof conditions.

Mr. MacCarthy is working with one of this Society's new research groups on this subject, and already progress is being made towards the ascertainment of some of the laws underlying psychic photography. The question of the checking of these by a process of chemical analysis of the negative, as well as other methods, is at present under experiment.

Mr. MacCarthy claimed that there are probably some 200 methods of "faking," but the fact remained, he stated, that there were many scores of authentic cases on record which defied any normal known method of explanation.

O. J. WENDLANDT.

British College of Psychic Science, Ltd.

15 QUEEN'S GATE, LONDON, S.W.7

(Telephone: WESTERN 3981)

Hon. Principal: Mr. S. O. COX

Secretary: Mrs. M. HANKEY

LECTURES

Monday, March 9th, at 5 p.m.—"Difficulties encountered in Psychic Investigation." Mr. S. O. COX will speak and answer Questions.

Wednesday, March 11th, at 8.15 p.m.—Dr. NANDOR FODOR. "Fairies and Ghosts" (with lantern slides) Visitors, 1/-

Friday, March 13th at 3 p.m.—Mr. W. S. HENDRY "The Gospel of Healthy Mindedness" Visitors, 2/6

GROUP CLAIRVOYANCE

(Limited to eight sitters. Non-members, 4/-)

FRIDAY, MARCH 6th, at 5 p.m.—Miss A. GEDDES

MONDAY, MARCH 9th, at 3 p.m.—Mrs. GRADON THOMAS

FRIDAY, March 13th, at 5 p.m.—Mrs. GRADON THOMAS

DISCUSSION TEA

Visitors 1/6

Thursday, March 12th, at 4 p.m.—Miss BERTA RUCK "A Child and the Supernatural"

Mrs. MASON

The College is glad to announce that Mrs. Mason has recovered from her recent serious illness, and can now take a few sittings per week.

"THE MYSTERIOUS COBBLER"

Mr. Arthur Spray will start work in London exclusively at the College on March 11th.

For particulars, apply to the Secretary.

SPIRITUALIST COMMUNITY GROTRIAN HALL

115 WIGMORE STREET, W.1.

President HANNEN SWAFFER Chairman and Leader Mrs. ST. CLAIR STOBART Hon. Treasurer H. B. SIMPSON Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK

SUNDAY, MARCH 8th, 1936.

11 a.m.—Mr. G. H. LETHAM

Clairvoyante: Miss Lily Thomas.

6.30 p.m.—Mr. GRAHAM MOFFAT

Clairvoyante: Mrs. Helen Spiers.

Sunday, March 15th, at 11 a.m.

... Mr. FRANK WALL

Clairvoyant: Mr. George Daisley.

Sunday, March 15th, at 6.30 p.m.

... Dr. NANDOR FODOR

Clairvoyant: Mr. R. E. Cockersell.

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, March 9th.—Speaker: Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

Wednesday, March 11th.—Speaker: Mrs. Marjorie Livingston

Clairvoyante: Mrs. Evelyn Thomas.

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 to Miss Mitchell (Hon. Secretary).

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

WEDNESDAY CIRCLES (limited to eight sitters)

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

March 11th 2.30 Mrs. Evelyn Canon. 6.30 Mrs. Evelyn Thomas.

March 18th 2.30 Mr. Glover Botham. 6.30 Mrs. Livingstone.

Private Sittings arranged daily with the following Mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Friday, March 13th, at 7.30 p.m.

Mr. RONALD COCKERSELL,

Demonstration of Clairvoyance with accompanying Psychic Sketches.

Members, Silver Collection; Non-members 1/-.

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

Enlarged Edition SPIRITUAL SONGS

SPIRITUAL SONGS

for Congregational singing and Home Circles by

M. A. St. Clair Stobart

Words only, 1/-; with Music, 2/6.

Reduction for quantities.

The London Spiritual Mission

13 PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnised)

SUNDAY, MARCH 8th—

11 a.m. Miss Lily Ford, Address.

6.30 p.m. Mr. Frank Wall.

WEDNESDAY, MARCH 11th, at 7.30 p.m.—

Mrs. Helen Spiers, Clairvoyance.

Tuesdays at 8 p.m.—Miss Lily Ford's "Know Thyself"

Class, or the Developing of the Christ Within.

Wednesdays. FREE HEALING from 6 p.m. to 7.30 p.m.

Fridays " " " 2.30 p.m. to 5 p.m.

By arrangement with the Secretary.

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., March 8th. Speaker: Mr. MAURICE

BARBANELL.

Clairvoyant: Mr. THOMAS WYATT.

Sun., March 22nd. No Service at Queen's Hall.

MEMBERS' ANNIVERSARY SERVICE at ROYAL ALBERT HALL.

Sunday, March 15th. Speaker: Rev. C. DRAYTON

THOMAS.

Clairvoyante: Miss Lily Thomas.

For particulars of weekday activities at Headquarters.

Marylebone House, 42 Russell Square, W.C. 1

Apply Secretary: MUSEUM 0676.

The 'M. T. Stead' Library and Bureau

5 SMITH SQUARE, WESTMINSTER

Telephone: Vic. 0567

Hon. Principal: MISS ESTELLE STEAD.

"AT HOME"—Friday, March 6th, at 3.30—Mrs. SMYTH.

Subject:

Wednesday, March 11th, at 3 p.m. Mrs. LIVINGSTONE.

Circle for Clairvoyance (Limited to 8)

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE. Silver Collection.

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.

Members 1/- Associates and Visitors 1/6

HEALING AND DIAGNOSIS

MISS JACQUELINE and DR. BRAUN

Private Patients by appointment.

CLINIC: Wednesdays 6 to 7 p.m.

Voluntary Contributions.

WRITE FOR SYLLABUS.

MEDICINES BILL

THE Spiritualist Joint Council on Healing, which was formed to co-ordinate Spiritualist Opposition to the Medicines and Surgical Appliances (Advertisement) Bill, is organising a protest meeting, to draw attention to the effect the Bill will have on Psychic Healing.

The meeting is to take place at the Friends' Meeting House, Euston Road, London, on Thursday, March 19th. The speakers will include Mr. Ernest Marklew, M.P., Mr. Hannen Swaffer, Mr. Ernest Oaten, Mr. Maurice Barbanell, Mr. Shaw Desmond, Mr. Ernest Hunt, and Admiral Armstrong. It is hoped that the Rev. Drayton Thomas will also be able to be on the platform. Mrs. Hewat McKenzie will take the chair at 8 o'clock.

A limited number of reserved seats will be available, and tickets for these can be obtained—price 2/- each—either from the Hon. Secretary of the Council, Mr. Frank T. Harris, 64a Bridge Street, Manchester, 3, or from the Assistant Hon. Secretary, Mr. Frank Hawken, 42, Russell Square, London, W.C.1.

The Council has issued an appeal for funds, and donations are solicited from all who have benefited from the healing work carried on at Spiritualist centres. Contributions should be sent to the Treasurer of the fund, Mr. John M. Stewart, 51, Silverleigh Road, Thornton Heath, Surrey.

The Bill constitutes the gravest menace to Spiritualist healing work it has yet faced, and the Bill must be amended before it reaches the Statute Book.

SCOTTISH MARRIAGE LAW

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, and Secretary of the Glasgow Association of Spiritualists, gave evidence before the Committee appointed by the Secretary of the State to inquire into the Scottish marriage laws, at Edinburgh on February 26th.

He stated that the Scottish District Council of the S.N.U. did not suggest that any alteration in the law was needed as far as they were concerned. All they were asking was that the position which obtained up till certainly 1915, when Spiritualist officials and workers were allowed to perform marriages which were registered without question as regular marriages, be restored to them. That position had been taken away from them without any notice being given, and they had never been able to get a satisfactory explanation as to why. There were 200 of their churches registered in England as places of religious worship, and 80 of these were actually registered for the solemnisation of marriage.

Lord Morison: You are asking to be put on the same plane as your brethren in England?

Mr. M'Indoe: To be put on the same plane as Nonconformist denominations in Scotland.

The Committee is devoting special attention to "irregular" marriages, particularly those known as "Gretna Green" weddings, to which attention has been again called by the Church of Scotland.

"BARABBAS WAS A PUBLISHER"

The newly-established publishing firm of Robert Hale and Company has registered the name "Barabbas" as its cable and telegraphic address, thereby showing much courage and, perhaps, some subtlety. For even if Byron never wrote the famous line, "Now, Barabbas was a publisher," there are many people with grievances who think he (or someone else) should have done so, and the frank use of the name by the new firm may disarm suspicion. At any rate, clients will be able, by using the telegraph service, to hurl at the firm an epithet hitherto regarded as questionable without fear of a libel action. As a former Director of Hutchinson and Co. (Publishers), Ltd., Mr. H. R. Hale has been concerned with the publication of many notable psychic books.

ITALIAN NOTES

(Continued from page 155)

heavily at the time, and the members of the circle were very wet, but the Medium, who had been found standing out in the rain, was perfectly dry.

AN APPARITION AT THE MOMENT OF DEATH

Some weeks ago, a young woman of twenty-five, Bianca Baroncini, died in hospital at Tivoli from pneumonia and other complications following a difficult confinement. Her eldest child, a boy of three, was staying with his aunt at Casape, a mountain village about eighteen miles away, and was playing with his cousins in the presence of adult relatives, when his mother appeared to him and asked him to go with her. The child refused, saying that he was not dressed in his best clothes. News soon came that she had died a few minutes after the boy had seen her. The incident caused a profound sensation in the neighbourhood. (*La Ricerca Psichica*.)

Another woman who was lying ill in hospital at Faenza was seized with great restlessness and anxiety one day at 4 p.m., and kept repeating: "An accident must have happened to my son!" Her presentiment was verified, for at that hour her son, who was walking along the road near Ferrara, was knocked down and flung into a field by a motor cycle, but was not seriously injured. Later in the evening he limped into Faenza hospital, to the great relief of his mother. (*Mondo Occulto*.)

FORETOLD HIS OWN DEATH

An old schoolfellow of Mussolini, a workman called Pietro Morini, died suddenly at Faenza in November, at the age of fifty-three. On All Souls' Day he had gone to visit the graves of his relatives, and afterwards said to his friends that he would die in twenty days, his dead relatives having told him so. He was in good health at the time, and there was no reason to foresee his decease. On the twentieth day, however, he died suddenly from cardiac paralysis. (*La Ricerca Psichica*.)

MR. FRANK LEAH'S WORK

La Ricerca Psichica for January gives an illustrated account of Frank Leah's psychic portraiture, ending with a suggestion that it would be interesting to test the artist's cerebral radiations, while at work, by means of Dr. Cazzamalli's instrument.

MAKE SURE . . . OF YOUR COPY EVERY WEEK

USE THIS FORM.

To the Manager, "Light," 16 Queensberry Place, London, S.W.7.

Sir, Please send me "LIGHT" weekly for

*Twelve months post free, for which I enclose

Six months
*Cheque for 10/6
Postal Order for 5/6

Commencing with issue dated.....19

Name

Address.....

.....

Date

Cheques and Postal Orders should be made payable to L.S.A. Publications Ltd., and crossed.

*Strike out words not required.

The WHITE EAGLE LODGE

(A Church of the New
Philosophy)

Services
of Worship.

Sunday,
March 8th, at
6.30 p.m.

Address by
"WHITE EAGLE"

Mrs. Grace Cooke (C)

Thursday,
March 12th
at 8 p.m.

Address and Questions

Mrs. Grace Cooke (C)

Groups for Spiritual
Teachings and Unfold-
ment.

Class for Healers,
Healing and other
activities.

Syllabus from
THE SECRETARY,
PEMBROKE HALL
PEMBROKE GARDENS,
KENSINGTON, W.8

College of Therapeutic Psychology

The College invites application for Membership
from all practitioners of psychological methods
of healing. Full details will be sent on request—

The Secretary,
College of Therapeutic Psychology,
210a High Street,
Croydon, Surrey.

PSYCHIC DEVELOPMENT

Let us teach you to unfold your latent psychic powers

The Psychosensic Correspondence system is meeting with world-
wide success. Why should not YOU benefit by it also? YOU
possess inherent powers, why not cultivate them at home? We
are constantly receiving letters such as these:—

R. 1431 "May I say, upon finishing my last paper, how very
pleased I have been with the course. Not only have I
been shown the way to psychic development, but my
physical health has benefited and my sense of personal
power increased. I consider my money well spent."

S. 1049 "This course is wonderful and has been a great consolation
to me. The books are charged with a force one cannot
fail to receive great benefit from."

Send 1½d. stamp for full particulars of the Course to the Secretary.

Mrs. ANNIE BRITTAIN

attends daily for Private Sittings by appointment.

Also Group Seances every Wednesday at 3.30 p.m.

Limited to 8 sitters, 5/- (must be booked in advance).

Developing class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m., 2/6.

THE PSYCHOSENSIC INSTITUTE,

28 St. Stephen's Road, Bayswater, London, W.2.

Phone—Bayswater 2796.

Spiritualism is based on the ideal of freedom, and we
must continue to preserve the widest liberty of thought
for all. Whilst accepting all the great religious teachers
of the world as revealers of spiritual truth to mankind,
we must remember that revelation is continuous and
that it is coming to us to-day through modern seers,
prophets and Mediums.—(J. M. Stewart, in the Croydon
National Spiritualist Church Magazine.)

"Punch" says: "Lajos Pap, a Magyar carpenter,
who is credited with psychic powers, is said to be able
to bring wine and beer from outside into a locked room.
He will be widely envied."

Classified Advertisements.

Advertisements in LIGHT reach a large and growing circle of readers
who cannot be reached through any other psychic journal; and results
are almost invariably excellent.

Prepaid Rates for small classified advertisements—24 words, 2/-, mini-
mum 2/-; every additional 6 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queens-
berry Place, London, S.W.7. Telephone: Kensington 3292-3
(Advertisements given over the 'phone must be verified in writing)

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth.
Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday
at 8, Phenomena; Thursday at 3, Phenomena. At 8, Educative lecture and
discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

HEALING

C. S. COLLEN-SMITH, Ph.D., Ps.D., Psychotherapy, psychic healing;
Mental and Nervous Disorders, Neuroses, morbid fears, etc. Also children.
Available for Spiritualist Propaganda Meetings, public or private, Lectures, etc.
27 Manchester Street, W.1 (Welbeck 9449).

HEAL YOUR MIND

W. T. AMESBURY, Psycho-therapeutics, psychic healing, functional and
nervous disorders. 44 Westbourne Terrace, W.1 (Paddington 1931).

LONDON & COUNTRY HOTELS, etc.

SUSSEX.

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water,
electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr and
Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton. (24)

SURREY.

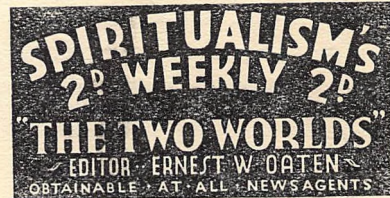
A HEALTH RESTORING SANCTUARY, where rest, recuperation,
health-giving food are understood; where soothing peace and subtle charm
prevail. Illustrated booklet, L., The Hermitage, Tatsfield, Surrey.

FOR SALE

Book on Neuropathic Healing. Scientific manual for successfully
conducting Healing Circles and Self-Healing. "Every Man, Woman and
Child Their Own Physician" by Ernest Lewis; price 3/6. Line, Publisher,
5 Chigwell Gardens, Hainault, Ilford; also of Booksellers, Smith's Bookstalls,
Foyle's, Simpkin Marshall's.

PERSONAL

LADY, with small income, own Furniture, wishes to find another in
similar position as congenial companion to share Flat in London. Box 314,
c/o LIGHT.



WIGMORE PSYCHIC CENTRE.

Grotian Hall (Studio No. 3)

115 Wigmore Street, London, W.1 (Telephone: Welbeck 7382).

Demonstrator and Instructor: HORACE LEAF.

Private Interviews Daily.—10.30 a.m.—5.30 p.m., or by appointment.

Tuesdays, 8—Open Developing Circle, 2/-. Wednesdays, 3 p.m.—Psycho-

metry, 2/-. Every Friday, 8 p.m. and 8 p.m.— Clairvoyance Seance

(Trance), 3/6.

Psycho-therapeutics. Psychic Development Postal Course.

For particulars apply Hon. Secretary:—Miss C. GUILLOT.

Mr. ROBERT KING at FRIEND'S HOUSE

(Room No. 11)

SERIES OF 12 WEEKLY LECTURES Euston Road, N.W.1.

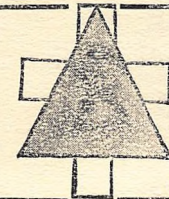
Tuesdays at 3.30 p.m. Admission 1/-

Ninth Lecture 10th MARCH—

"A TALK ON INSOMNIA"

Copies of these Lectures may be purchased. Apply for terms to

Miss Freda Watson, 29 Catherine Street, Westminster, S.W.1.



Charles Kingsley, Canon, Author and Poet
(1819-1875) Leader and Founder of the

Universal Group of Intuitives

Brings each week, lessons which constitute
the NEW AGE GOSPEL OF REVELATION
AND SPIRIT INTERPRETATION OF
THE BIBLE. "THE CALL" by Charles
Kingsley, sent free. Mrs. C. D. Boltwood,
Grosvenor Hall, Grosvenor Road, Ilford, Essex.

The Edinburgh Psychic College and Library.

30 HERIOT ROW, EDINBURGH, 3.

Affiliated with B.P.C.S., London

Syllabus on application. Visitors welcome.

BOOKS FOR SALE

RECENT PUBLICATIONS:

Through a Stranger's Hands—Nea Walker	16/6	Beyond Human Personality—Geraldine Cummins	6/6
How to be a Medium—W. H. Evans ...	5/4	Bridging Two Worlds (Vol. 2)—Wallis Mansford (also Vol. 1, 5/6) ...	5/6
History and Significance of the Great Pyramid—Basil Stewart	6/6	The Great Problem—Dr. Lindsay Johnson (Cheap Edition)	13/-
These Mysterious People—Dr. Nandor Fodor	8/-	He Who Sees—Noëlle Roger (Trans. Robt. Lancaster)	8/-
After Thirty Centuries—Frederick H. Wood	3/10	Tuning in to God—Francis J. Mott ...	5/6
A Magic Casement—F. H. Haines ...	6/6	Miracle Healing—L. Mary Mayhew ...	5/6
My Philosophy—Sir Oliver Lodge	8/-	Life Beyond Death—with Evidence—Rev. C. Drayton Thomas	4/-
Polyglot Mediumship — Bozzano (Trans. Emerson)	5/4	Man's Survival After Death—Rev. C. L. Tweedale.	11/-
Deep in the Forest (Novel)—A. F. Webling ...	8/-	The Moving Finger Writes—Lt.-Col. F. G. Talbot	3/10
The Trail—Olive C. B. Pixley (Paper)	2/2	Ask the Spirits—David Gow	5/6
The Trail—Olive C. B. Pixley (Cloth) ...	3/9	How to Make the Best of Life—S. De Brath	3/10
The Cleophas Scripts by Geraldine Cummins :		The Story of Psychic Science—Hereward Carrington	11/-
1. The Scripts of Cleophas	13/-	Spirit Teachings (Tenth Edition)—Stainton Moses	6/6
2. Paul in Athens (cheap Edition)	5/6	More Spirit Teachings—Stainton Moses ...	1/8
3. The Great Days of Ephesus	8/-		
The Road to Immortality—Geraldine Cummins	6/6		

THE L.S.A. BOOKLETS

1. Human Survival and Its Implications—Helen A. Dallas.
 2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
 3. The Physical Phenomena of Spiritualism—Stanley De Brath.
 4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
 5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.
- History of the Bible—S. De Brath 7d.
Objections to Spiritualism Answered—Helen A. Dallas 1/2

Cash with order to L.S.A. PUBLICATIONS Ltd., 16 QUEENSBERRY PLACE, LONDON, S.W.7.

All prices include postage.

"Whoever has read 'Ramsden' and 'Om.' these vital stories of Asiatic adventures, will want to read Talbot Mundy's latest book."

—OCCULT REVIEW.

BY THE AUTHOR OF—

"THE INVISIBLE INFLUENCE"

(14th EDITION)

TALBOT MUNDY'S

Latest Novel, (8/6)

PURPLE PIRATE

Other Novels by TALBOT MUNDY include:

SEVENTEEN THIEVES OF EL KALIL 7/6

THERE WAS A DOOR 7/6. 3rd Edit.

TROS OF SAMOTHRACE 9/6.

ALL FOUR WINDS (Omnibus) 7/6.

JUNGLE JEST 3/6

OM 2/6 21st Thous.

C.I.D. 2/6 7th Thous.

JIMGRIM 2/6 7th Thous.

LION OF PETRA 2/6.

THE SCIENCE OF HYPNOTISM

— BY —

DR. ALEXANDER CANNON.

The methods of Lloyd Tuckey, Bernheim, Grossman, Liébault, Erskine, Benet and Féré, Bernheim-Coué, and the author. The author is a successful hypnotist. The use of hypnotism, its place in Science, Christian Science, Spiritualism, Faith Healing, Occultism, Clairvoyance, Crystal-gazing, its uses in insanity, in psychology, etc. Colour therapy. The theories of hypnotism—Heidenheim's theory, Lauder Brunton's theory, Liébault's rules.

Obtainable at all booksellers and libraries

HUTCHINSON

3/6

RIDER