

# Light:

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PRICE TWOPENCE

## CAMERA'S AID IN PSYCHIC INVESTIGATION

### ECTOPLASMIC RODS PHOTOGRAPHED

By MAJOR C. H. MOWBRAY

No one is more aware of the fact than I am that there is more fraud in connection with psychic photography than in any other branch of Spiritualism; but just as counterfeit Treasury notes do not prove that all the money we have in our pockets is worthless, so fraudulent "extras" do not prove that occasionally we do not get genuine results. (Mr. Price's ghost refused to function for the B.B.C., but that does not prove that there are no cases of genuine hauntings).

I am quite aware of the fact that Professor Low and Mr. Harry Price think that all psychic photographs are "faked," but their opinion leaves me cold, and Mr. Price must remember the hand that came on a plate through the Mediumship of Mrs. Irwing, when he himself settled the conditions of the test and signed a paper to that effect.

I want to talk about two kinds of psychic photography: (1) the ectoplasmic rods we get with physical Mediums which are used to lift objects, make taps on tables, etc., and play musical instruments; and (2) "extras," in which the likeness of a deceased person comes on a photographic plate in the presence of certain Mediums.

As regards the former, the best known photographs of these ectoplasmic rods were obtained by the late Dr. Crawford, of Belfast University. These rods were the means by which heavy tables were lifted and supported in mid-air. Books have been published on these sittings which can be obtained at any psychic library.

I myself have been very successful in obtaining photographs of these rods with Lynn of Newbiggin as Medium. I generally worked with a quartz lens which allows the ultra violet rays to come through, whereas an ordinary glass lens cuts them off. I have not time to describe in detail the search, and the various precautions we took against fraud; but the Medium used to be stripped of all his clothes, searched and secured in a big bag which we fastened and sealed round his throat.

Let me describe one of these experiments I made with the late Mr. Hewat McKenzie. After the Medium had been brought into the seance-room, which had been thoroughly searched, he was put into

the cabinet with a table in front of him, but outside, and on this table was placed a zither. No one (with the exception of Mr. McKenzie and myself) was permitted to go near the Medium after I had led him into the room which was lit by a good *white* oil light.

After the Medium had become entranced, the zither started to play. I got up from my seat and stood over the table—the light was good enough for one to see the strings of the instrument being plucked, but I could discover nothing that caused the plucking. I noticed a very strong circular wind, like a whirlwind, however, blowing over the table.

#### FLASH-LIGHT PHOTOGRAPH

After observing the phenomenon for some time, I went back to my place in the circle and took a flash-light photograph of the Medium and the table. When I developed the plate, I found a white ectoplasmic rod had protruded from the Medium's solar plexus to the zither strings, and it was this that was plucking them.

This rod was invisible to the naked eye. On examining the Medium after the sitting, we found a red bruise on his stomach, which seemed to be the place where the rod had come from. Before the sitting there had been no mark at all.

I would emphasize the fact that the light was so good that, at later sittings, I substituted red for white light, as I found the latter was fogging my plates.

With this same Medium, I have also got ectoplasmic rods which seemed to be used for tapping tables. I stood over the table and tried to put my hand at the spot at which the taps were made, but they always avoided it. There was an intelligence behind the taps as it would tap in any manner requested, but whether this intelligence is due to the sub-conscious of the Medium or to a discarnate entity remains to be proved, and incidentally the guides always say it is due to the latter. Copies of these photographs are in my possession.

At a sitting with Lewis (a Welsh miner) I was working with two cameras, one fitted with a quartz lens and the other with an ordinary Zeiss lens. Both cameras were focussed on the Medium. I made a flash-light exposure with both cameras simultaneously



and found, on development, that the plate that had been used with the ordinary lens showed nothing abnormal, but the one with the quartz lens showed a curious bat-like object which appears to be a super-normal creature.

I now come to the so-called "extras." You will all remember the photograph that the *Daily Mail* published of the funeral procession of Lord Haig. I know nothing more about it than was printed in the paper. One could hardly describe the *Daily Mail* as unduly credulous.

Lady Culme-Seymour showed me a photograph of the funeral procession of her husband, Sir Michael Culme-Seymour. The Admiral appears over the coffin; and while there is not enough evidence to state that this is a genuine "extra," it bears a strong similarity to the Haig photograph. This was taken by an amateur.

Then there is the "extra" of Viscount Cumbermere, but time presses and I can't discuss that, as I wish to tell you about a sitting I had with the late William Hope. At this sitting the "extra" of a child-friend of mine came on a plate I had purchased in London, developed myself and to which Hope never at any time had access.

#### HOPE'S PHOTOGRAPHS

Dr. Dingwall told me recently that he knew all Hope's photographs were "faked." Possibly Hope may have "faked" at times, but on this occasion he had no opportunity to do so.

Dr. Dingwall thinks that all Hope's photographs (extras) were produced either by double exposure or by the use of a ring which had a radio-active positive photograph, which he used to put against the plate before or during development. This explanation will not do in my case, because Hope never came near my marked plate, and the moment I put the plate into the developer I covered it up with a card to protect it from the light, and the card remained over the dish until development was complete.

I set no store by recognition. People will recognise anything; but in this case the "extra" of the child showed the hair on one side of the head shaved—which had been done three days before her death, just before

an operation to her head. The child had never been photographed when in hospital.

When I was on the point of leaving Hope's house, Mrs. Buxton (who worked with him) asked me if I would like a skotograph. I had some plates in my pocket, and I went *alone* into the dark-room, slipped one of them into a dark-slide and gave it to Mrs. Buxton to hold against her forehead. I then returned alone into the dark-room and by myself developed the plate, which showed curious spiral markings. For this case again "faking" was out of the question.

In conclusion, I should like to remind you that the miracle of to-day is the commonplace of to-morrow, and I have no doubt in my own mind that some few people have the power of sending out an unknown psychic ray that registers on a photographic plate. I am certain that there are a few—but very few people who do get genuine psychic extras.

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The above is the substance of the address delivered by Major Mowbray at the L.S.A. Caxton Hall meeting, on Thursday, March 12th.

On Friday evening last week (March 20th), Major Mowbray lectured at Queen's Gate Hall, South Kensington, under the auspices of the International Institute for Psychical Research on "Apport and Telekinetic Phenomena" with illustrations. He again dealt at length with his sittings with the Medium Lynn, at Newbiggin, and on the screen showed lantern slides of the photographs to which he referred at Caxton Hall, and gave many interesting details of the ectoplasmic rods and other phenomena.

## THOUGHT TRANSFERENCE

By M. L. CADELL

TELEPATHY is usually experienced between friends in close touch with each other. The following is an instance of telepathy between comparative strangers.

Until the death of my Uncle Charles, his unmarried son, Gilbert, was on good terms with all his relations; but soon after this event he gave out that he was tired of town life and left Edinburgh to live in the country. Years passed, during which I only saw him on one occasion, when we were in his neighbourhood and were warmly received. Then news came that he had bought a house in Edinburgh and was settling into it. I knew the house in the time of the previous owner, a spinster, and was anxious to see what alterations he had made to it, but I did not like to offer a visit.

One day, driving in a closed car through a crowded street, I passed Gilbert walking with a friend, his body, as usual, bent forward with his eyes on the pavement. As I drove home, I again wished very strongly that he would invite me to his house, and said so to my daughter, who was in the car. Within the hour I was called to the 'phone. "Gilbert speaking. I want you to see my house. Can you come to tea to-day?"

I accepted for the following day, and of course told him of the curious coincidence. He was very thrilled about this, and often spoke of it afterwards. He said he had not been thinking of me previous to the sudden impulse which had sent him to the telephone.

From this time onwards we renewed our old friendship in a very happy way. He died about three years afterwards, and during his last illness he liked to have visits from me.

As psychic powers are said to run in families, it may be of interest to mention that my cousin's mother, when a girl, had a notable psychic experience in a house rented for some months. This is quoted at length in Frederic Myers' *Human Personality*.

These cases of thought-transference from one living mind to another do make it so easy to understand how the minds of the "departed" can reach and influence the minds of those still on earth. Mind communicating with mind without intervention of the brain; how wonderful this is!

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# ART AND THE SPIRITUAL WORLD

## II.—PROBLEM OF INWARD PERCEPTION

BARON ARILD ROSENKRANTZ

IT is becoming more and more possible to-day, owing to the development of modern Psychic Science, to watch and understand the human soul. The development of this science will also in time help to throw light on how Art originates and what is its true scope; for Art is the direct expression of inner experiences, and inner experiences are actually the life of the soul.

Art was always recognised in bygone days as being the link between us and higher worlds, and it was only when modern science dawned, some three to four hundred years ago, that it began to lose its exalted place. Sad to tell, most people nowadays look upon Art merely as a luxury for the rich, or at best, as ideology. The reason for this point of view is not far to seek, for what has been a gain in the knowledge of Nature and Nature's laws, has on the other hand created a loss in the domain of what transcends our sense perceptions. The more clearly we perceive Nature and the laws which govern her, the more does direct vision of spirit fade into the background.

Before the scientific age people felt intuitively the world of spirit behind the sense world. God was accepted as the Creator of all. Up to the time of the Renaissance all world conceptions were based on this fact. It was only later, as science made further and further advances, that gradually God Himself became an object of enquiry, of investigation. Only in religion did man retain his Creator: science turned away more and more from such belief, until at length science had no room for religion in the scheme of the universe.

Then there arose the idea that only what can be held by the senses has any reality; all else being mere illusion to comfort the unenlightened. Such teaching inevitably spelt disaster for Art, for in all its branches Art has the task of revealing what cannot be perceived directly by the senses. Art must ever be the interpreter of spirit, and the spirit behind things only speaks to the soul that is receptive. One may listen for all eternity to a Chopin Nocturne, but unless the soul responds to its mysterious appeal, to one's feelings of awe, sadness, reverence and so on, the Nocturne will only be a succession of agreeable sounds.

### PERCEPTION IN THE REALM OF ART

In Art, we participate in our soul in what transcends mere sensation. Our feelings are our organs of perception in the realm of Art, just as our sense organs convey sensations of taste, smell, sound, etc., it is thus that inner soul experiences are aroused by Art.

If we look at the Art of Painting, for instance, we can see that the true scope of painting has been lost to sight and understanding. The scientific, objective attitude of mind was carried into painting at the latter part of last century, and certain Impressionists in France attempted to penetrate scientifically into the laws governing light. But such an attempt could not possibly lead towards the true goal of painting. For it is only when we turn our vision inwardly that we are inspired, and it is from out of our inner being that come all artistic impulses. Art rises when what we perceive inwardly takes form, be it as Music or Painting or in any Art. As creators we see with inner sight and listen with inner hearing.

It is just here, in this problem of inward perception, that Psychic Science becomes interested in the art of making pictures. We may well ask: What is it that we perceive in this inward way? It can be objected that if, by merely shutting off outer impressions and yielding oneself to inner experiences, spiritual realities can be called forth and expressed in Art, then it is easy to be a painter; granted one has sufficient skill of execution. This would be, however, a complete mistake,

for inner vision arises from many and varied causes and is generally the very opposite to what is spiritual. Consequently, unless we can trace the cause of what we inwardly perceive, we open ourselves to the truly terrible danger of illusion. There exists no wider field for self-deception than in that of inner, imaginative activities. The artist must be on his guard to avoid pitfalls. For imagination is very like dream experiences, and imaginative images, like sublime dream experiences, may have behind them the most prosaic causes; mere physical discomforts such as cold feet or heartburn. In the imagination an unpleasant reality may take on the loveliest of aspects.

We must learn to understand how the soul functions. In the ordinary sense-world it is easy to recognise if—for instance—an object is cold or hot by touching it. But inner experiences and dream experiences cannot be trusted so easily or directly. Possibilities of deception therefore confront us from all directions.

There are means for testing our soul experiences. We must distinguish clearly what is true and what is false vision, and to do this we must have for our starting point a firm basis. For an artist this is provided when he is rightly taught about the scope of his particular Art. There are numberless lectures, many in book form, by Rudolf Steiner, who has made clear for artists how they can attain true creative vision.

### THE REAL MISSION OF ART

And the first step is that of recognising what is the real mission of Art. So long as this is not known, Art must remain a mere superfluity in the sight of most people, especially to the "toilers" in life. Reinstating Art, however, to the position that once it held, and it will act as a healing influence in our troubled and sick world. Its force and value are to-day almost unknown and ignored. Colour, the medium of expression for the painter, is in itself a whole world, so intimately connected with our feelings, that it acts in a stimulating or calming manner upon us and is therefore strengthening and healing.

If in addition to colour, we embody a noble vision in painting, it is obvious that Art will again take an important place in culture. It will no longer be the expression of individual taste, but will reach down into existence and give expression to spiritual experiences of the soul.

Raphael moved his contemporaries because when he painted the Madonna and Child he gave form to what actually lived in the soul of the people. He revealed the Mystery of the Word made Flesh. Art, in the future, can again move humanity when it makes itself the servant of the spirit; not by re-animating traditional forms, be it understood, but by the attainment of true, creative imagination. That above-mentioned firm basis from which we must start in order to attain spiritual sight is, for the painter, the world of colour. In this, his own true medium for expression, the painter can become the mouthpiece of spiritual worlds, for before the light beyond the threshold can reach outwardly it must find a receptive soul which can gather it up and infuse it in some outer medium. For the Art of painting this medium is colour through which the artist's soul makes manifest the inner light. True creative painting will be a reflection of that light.

### TEACHINGS OF SPIRITUALISM

The last of the series of addresses on "The Teachings of Spiritualism as a Guide to Life" was delivered at the L.S.A. on Wednesday this week by Mr. W. H. Evans, who dealt in a very interesting and informative manner with Spiritualism's teaching regarding the Life after Death. There was one thing in all the messages upon which there was agreement, he said, and that was its reality. (Extended report next week).



# APPORTS MADE EASY

Review by H. F. PREVOST BATTERSBY

THE International Institute for Psychical Research have issued their Second Bulletin, which is concerned with the Lajos Pap experiments.

Lajos Pap, a Hungarian, whose name is pronounced Luyosh Pop, is a skilled wood-turner, fifty-two years of age, who acquired fame in Budapest by the variety and constancy of the apport phenomena that occurred in his presence.

The apports ranged from a broken marble cross from a grave, and loosely-made snow-balls, to a variety of odds and ends, beans, green twigs, flowers, pebbles, stones, cartridges, old paper money and coins, broken glass, wine, beer, coffee, cream and perfumes.

In the way of still life:—beetles, butterflies, snail-shells, a horse's bone, a dog's skull, masses of cobwebs, birds, fish, frogs, and a squirrel complete with live fleas.

Of living things:—Grasshoppers, bumble bees, stag-beetles (15 on one occasion), field bugs, butterflies, dragon-flies and larvae, rose-beetles, cock-chafers, caterpillars, frogs, crabs, gold-fish, lizards, a salamander, slugs (21 of them once), tortoises, Japanese mice and birds.

In addition, a range in luminosities, elongations and levitations. Small wonder that the Council of the Institute were anxious to bring this marvel-worker to London. Dr. Nandor Fodor sat with him in Budapest, saw him produce in less than an hour, out of the air, some thirty beetles, twigs of yellow acacia flowers, which were followed later by a cactus plant with soil, bunches of wild rose buds and showers of perfume.

On another occasion there were fifty-nine beetles, acacia flowers, rose buds, a small cactus and some thirty to forty grammes of loose soil.

Prior to visiting London, Lajos Pap gave an unsatisfactory exhibition in Sweden, though some sitters were convinced as to the genuineness of his powers.

## INADEQUACY OF EARLY TESTS

In London one is at once confronted with the inadequacy of the tests imposed at the outset.

The Medium was only stripped as far as his shirt, trousers and shoes; and, though the examiners "felt all over his body," they, apparently, failed to discover that the Medium was wearing an abdominal belt, for, he averred, a dropped kidney; though an X-ray photograph proved, later, that the dropped kidney was a delusion.

Now, such an investigation is of no use at all where apport phenomena are at stake. The Medium must be gone over rigorously when stripped naked, and must not be allowed to resume his own clothes till the sitting is over. How essential is such thoroughness was proved as the sittings proceeded.

The Medium's output fell far below expectations, but he did produce, in the course of ten sittings, a dead snake, a pebble, some crushed rose-petals, a little alluvial gravel, a folded legal document, and a twenty francs gold piece.

Disappointing from such an entomological magician as was so meagre a performance, it is doubtful if the little that arrived satisfied the circle as to its apportean character.

As the circle's doubts increased, the possibilities of fraud were explored, and the concealment of the snake within the "kidney" belt, and its retrieval during one of the Medium's loosely controlled periods—which the photographs reveal—were considered as within his achievement.

Similarly the pebble, which arrived shortly after the snake, followed one of his violent spasms, during which

for some ten minutes the circle was broken and the Medium was free; and its concealment, even without the kidney belt, was shown by Dr. Fodor to present no difficulty. The circle tried to improve conditions at the next sitting by the removal of the Medium's trousers, but without success. Some crumpled rose-petals arrived, but in anything but a straight-forward manner.

At the fourth sitting the Medium's clothing was more thoroughly searched, with the exception of his shoes. An invisible stone was reported to have arrived—a very unsatisfactory sort of apport. There was also repeated tapping on the table, referred later to the Medium's false teeth, and Dr. Fodor was nearly knocked out by the whirling fists of the Medium, who himself suffered a slight concussion by banging his head against the wall, which was, with him, a not uncommon gesture.

At the fifth sitting, after rather more than the usual contortions, which left the Medium free for some fifteen minutes, there was a shower of small gravel, which was repeated after another spell of freedom.

Then, after a good deal of suspicious pantomime the legal papers were produced, in a crumpled condition, apparently to conceal the fact that they had been closely folded. Before this sitting the Medium had become so agitated, when asked to remove his shoes, that he had been permitted to retain them, and, in the light of subsequent happenings, or rather in the lack of them, the part they had played in the production of apports seemed pretty clearly indicated.

## APPORTS CEASED

Thereafter, for the concluding five sittings, shoes, shirts and underwear were provided for Lajos Pap, and the apport supply promptly dried up, save for the gold coin during the ninth sitting, which the now somewhat disillusioned circle suspected of having been concealed in the Medium's nostril.

It really seems hardly necessary after reading Dr. Nandor Fodor's reports, which cover, almost from minute to minute, the progress of the sittings, to treat Lajos Pap as still on the psychic map.

Even had no suspicions been aroused, the apports, with the exception of the snake, were of too trifling a character to be considered conclusive. Another broken tombstone or two would have completely retrieved the Medium's character, but one suspects that had the necessary precautions been observed from the outset, neither the Medium's ingenuity nor his extraordinary contortions would have proved productive.

One remembers the test conditions under which that marvellous apport Medium, Charles Bailey, functioned. Stripped, tied up in a bag, locked into a cage of mosquito netting screwed down to the floor, and surrounded by eighteen very discriminating sitters, who had all been searched, such trifles as live birds and nests, a crab wrapped in dripping seaweed, a live shovel-nosed shark eighteen inches long, cuneiform tablets, freshly baked "chupattis," and even a live brown snake, arrived in his hands *inside* the mosquito net, and some of them in a bright light.

Lajos Pap had many peculiarities. He was controlled on the good side by "Rabbi Isaac," who decamped as soon as the test conditions tightened, and on the bad by "Saol," who used to throw him into convulsions, from which he had to be rescued by the magnetic passes of his patron, Dr. Chengery Pap.

Neither of these seemed to have any spiritual characteristic, and were, probably, only secondary personalities of the Medium. They both used the Medium's vocal organs, so that it was not always easy to say which was in charge.

Dr. Fodor suggests that "Rabbi Isaac" was either the Medium's normal self, acting; the normal self, self-hypnotised; or a third phase of the Medium's consciousness. He inclines to the last, which he thinks may have been developed in self defence against the "Saol"

\* THE LAJOS PAP EXPERIMENTS, by Nandor Fodor. International Institute for Psychical Research, Ltd., London, 1936. 5/-.



## MUSSOLINI AND MAXIMUS

By FREDERIC H. WOOD

AN article of mine which appeared in *LIGHT* on January 23rd, entitled "Mussolini, a Psychic Study," has had an interesting sequel. I have just received a letter from Mr. T. A. R. Purchas, a well-known investigator in Johannesburg, written on February 15th, from which I quote the following, with the writer's permission:—

"Owing to ill-health, Miss Evans, whose wonderful mediumship it has been my privilege to utilise for some years, was ordered a long rest six months ago by her spirit-guides. Last night, by their permission, we resumed our joint work. I had several long conversations (in the direct voice), and among those who came was my step-brother, who passed over in 1932. His son, holding at present an important post in a British garrison, was his first concern. Then he said:

"There is an article in a recent number of *LIGHT* which I do not think you have seen. You must get and read that article, because it is important by reason of its truth. It deals with that disturbing factor in European affairs, Mussolini. If I were permitted—which at present I am not—I could add some interesting information to what Dr. Wood has received from the Lady Nona."

Mr. Purchas then took down the following formal statement from the communicator:

"With regard to the article on the reincarnation of Signor Mussolini, which appeared in *LIGHT* of 23rd January, I am permitted to tell you that every statement as to his former existence is true and accurate."

Readers of *LIGHT* may recall that the article stated how a spirit-communicator in the Rosemary Circle claimed that Mussolini was a reincarnation of a Roman Consul of the fourth century, whose ambition to dominate Italy had been frustrated. Further details were given by the communicator, himself an Italian many centuries ago, but now claiming to be "a world-citizen, working for peace." These details enabled me to identify Mussolini with Maximus, an ambitious usurper who was defeated and slain by Theodosius in A.D.388. It was further stated that Maximus had reincarnated many times since, and had tried each time to stir up revolution, but without success.

I am much indebted to Mr. Purchas for this remarkable corroboration, from spirit-sources, of the statements published in my article. It would be interesting to know the further details which Mr. Purchas's step-brother was not allowed to give. The whole incident suggests that by some means or other disembodied spirits are sometimes aware of the contents of even newspaper articles. Its evidential value might be discounted by the sceptic on the ground that the article may have been read by some other person present. On the other hand, Mr. Purchas had obviously not read it, and the statement was made by an independent "voice."

The larger question of Mussolini's identity with Maximus is not proved by this welcome corroboration from spirit-sources. It must be judged by facts yet to be discovered.

(Continued from previous page).

influence, and regards it as the contriver of apports which "Saol" does his best to nullify.

If this be so, assistance from one of the able psychoanalysts in Budapest might solve the mystery, and achieve for poor Lajos a less divided life.

The Bulletin's conclusions on the whole matter are:

- "1. Lajos Pap, on his Budapest record, may be considered a subject worthy of further experimentation.
- "2. None of the phenomena produced in London can be considered supernormal; some of them were definitely fraudulent, others highly suspicious.
- "3. The phenomena have nothing to do with the dead."

With that any student of the Bulletin will doubtless be in agreement, save that the 2nd conclusion would seem to cancel out the 1st.

## GOD OR MAMMON

IMPORTANCE OF THE TRUTH OF HUMAN SURVIVAL

"RELIGION or Atheism, Civilisation or Barbarism, God or Mammon! These are the alternatives with which we are faced to-day," said Mrs. St. Clair Stobart in an address at the morning service of the Spiritualist Community at Grottrian Hall, London, on Sunday last.

Mrs. Stobart read quotations from articles by Prof. Hauer and other leaders of the German Faith Movement, which indicated an entire rejection, not only of Christianity but of Christian ethics. Jesus said "You cannot serve God and Mammon." The leaders of the German Faith Movement made no attempt to disguise the fact that they were coming out definitely on the side of Mammon.

"It behoves us to note this," said Mrs. Stobart, "since in this country, and even amongst Spiritualists, a good deal of iconoclasm and rejection of much that has belonged to Christian teaching and Christian ethics is prevalent. It might be well to take warning and reflect, whilst there is time, on the ultimate consequences of the logical preference in its entirety for Mammon rather than for God without any admixture of the spiritual principles."

"What," asked Mrs. Stobart, "should be the work of those of us who are interested in Religion and who believe that Religion—not the Religion of Blood and War but of Love and Peace—is essential for the welfare of mankind and the salving of civilisation? Clearly, the only antidote to the belief that Man is a glorified Beast, is the belief that Man is Spirit. No one who has ever had experience of communicating with spirits who have lived as men and women on this earth could ever subscribe to the ethics of the German Faith Movement."

"It should be the duty of every Spiritualist to press home the truth of Survival, in season and out of season—there should, in fact, be no 'out of season' for the promulgation of the all-important truth. We Spiritualists have a tremendous mission, of which we fail to recognise the world-importance."

"I urge you who are sitting in comfortable chairs," said Mrs. Stobart, "not to be content with listening to others but to go forth boldly as missionaries, spreading your own experiences of the truth of your spirit-nature. The civilisation of the world, the question whether the world relapses into a barbarism worse than any recorded in history—for it would be backed by the destructive machinery of 20th century scientific inventions—the future civilisation or barbarism of the world is largely in our hands."

But that was only half the battle. For proof of Survival alone did not necessarily carry with it those implications of spiritual values conveyed in the ethics of Christianity. Spiritualism alone cuts no ice in this matter—it afforded proof of the reality of the spirit-world but was not competent to deal with the implications of that great fact. And the Churches alone cut no ice, as they had lost sight of the fact, the great cosmic fact, from which their Christian implications were originally derived.

"But together," she said, "Spiritualism and the Churches can, could, should, must and will take the field against the outrage on Religion and spiritual values which threatens to reduce mankind to a stage of barbarism lower than that of beasts."

### THE "CONFRATERNITY" MOVEMENT

At present, Mrs. Stobart is giving much of her time and energy to the "Confraternity" movement, designed to bring the Churches and Spiritualism together. In company with the Rev. Maurice Elliott, vicar of St. Peter's, Cricklewood, she has spoken during this month at meetings at Tunbridge Wells, Tonbridge, Walton-on-Thames, Colchester, Caxton Hall and Ealing, and meetings are arranged for Manor Park and Sheffield. After Easter a series of meetings will be held in the Isle of Wight—at Ventnor, Cowes and Newport; and for the summer months a "caravan campaign" in the south and west is being arranged.



# EVIDENCE FROM "PROXY" SITTINGS

By MR. KENNETH RICHMOND  
(Notes of a Lecture delivered at the L.S.A. on  
Thursday evening, March 19th.)

IT is a little difficult in a way, to open the subject of "Proxy Sittings" without covering some ground that will be familiar to people who have already studied Miss Nea Walker's records, which have been published in this book called *Through a Stranger's Hands*, but it will be necessary just briefly to run through the particular proxy technique that Miss Walker followed.

Miss Walker, as you probably know, has been Sir Oliver Lodge's secretary in matters of Psychical Research for many years; and, in the course of her work, a great deal of correspondence passes through her hands from people who write to Sir Oliver from all over the world, people who have been bereaved and are asking what they can best do to get into touch with those they have lost.

From among those letters, Miss Walker was able to select those that seemed to give least material away, to indicate a certain clearness and methodical character of mind, and so to indicate the kind of people who might prove the best annotators—and, as you probably know, really good annotators are rare jewels amongst the people whom the Psychical Researcher meets. The point was that Miss Walker should go to sittings with Mrs. Osborne Leonard knowing very little, and having what she did know quite clearly put down in black and white beforehand; and that she should not be in a state of communication with the bereaved people in which anything might be at all likely to pass unnoticed. In very few cases was anything actually given away.

## HOW THE CONNECTION IS MADE

Then comes the question of how the connection is to be made between the required communicator and the Medium, Mrs. Leonard. Miss Walker followed this method: she wrote down a message to communicators of her own, and this message was read aloud privately in her home at Birmingham. Miss Walker does not consider herself to be at all mediumistic. I don't think she is, except in the slight degree, perhaps, that most people are. But she had found from experience that it was possible to put her communicators in touch with the message that she wished to convey. By whatever means these messages found their objective, they did produce the effect that the communicators asked for did turn up at Mrs. Leonard's sittings—although not always just as and when they were asked for.

It is rather an interesting point that communicators who had been asked for at one sitting would come again at another sitting, not having been asked for. It seemed at times as if, in a very co-operative way, Miss Walker's communicators took matters into their own hands, and introduced a communicator where opportunity served best from the communicator's point of view.

That is a simple outline of the kind of technique that was followed, and I am going to take a series of points which may raise ideas worth discussion as to the way this process of proxy communication works.

Here is one point. Feda, Mrs. Leonard's control, suddenly says at one sitting: "Oh! What is those violets for? I'm seeing such a big bunch of violets," the kind of thing any Medium might say at any moment. Violets are, among flowers, rather common in mediumistic records. She goes on: "It's something there are two links with. One is a memory connected with violets. The other isn't a memory at all, but it's something happening now about violets that's rather important and will remind her."

There you get a thing, violets, that might very easily be a feeler for something. Fairly probably most people would have some kind of association with violets. It is then divided into two branches.

First memory—that is annotated as being quite appropriate, as it might be to very many people. "Something happening now about violets" is annotated with

the words: "Curiously, I had been wondering if a friend was going to offer me some plants, as I wanted to make a bed that month."

And then: "Do you know if J.M. has got something to do with him? (That is, the communicator.) Not on the earth, someone passed over. J.M." The annotator writes: "No one I know who has passed over." But later the annotator writes: "A gardener, J.M., dead, worked a great deal in the garden where the violets grew. My husband had a great respect and esteem for him." This is the kind of annotation that sometimes gets missed altogether.

You can see the way the annotator's mind works, thinking over the initials, "J.M.," trying to think of some relative or friend, and failing—to think of this gardener later on.

There you have the thing quite familiar in mediumship—the starting off with a kind of feeler-mechanism, which I think does exist in the majority of Mediums. There are a number of subjects of reference, such as the commoner kinds of flowers, which are likely to get a response. It is a common point of criticism that the Medium simply feels her way from one thing to another, gets a response from this, gets it a little further defined, something may be said by the sitter, it may be just an atmosphere. So it is sometimes argued, and in many cases the argument would hold water, that the Medium, simply by perfectly normal means, having an ordinary amount of insight and experience of people, can feel her way to what seem very strongly supernormal results.

The great elementary point about proxy sittings is that that cannot happen. Many of these evidential points in the book emerge not only when Miss Walker has only the two or three facts about the communicator which have been noted, but when Miss Walker is not at yet at all aware of who the communicator is. Sometimes it is after the sitting has begun that Miss Walker knows who is supposed to be the communicator or whom the messages are supposed to be for.

## WHERE "THE GANG" COMES IN

Now another point, this time concerning Miss Nea Walker's own communicators. Feda has just remarked, "Yes, that's where the Gang come in." Feda refers to this group of Miss Walker's communicators as "The Gang." "Advising," she says, "and keeping one up to the mark." The communicator says: "They gave me a *coaching* before I came as to the kind of thing it was advisable to remember."

That claim is very interesting if one is going to keep a check on the possible theory that Miss Walker's endeavour to put material into the hands of her communicators actually works as a transmission to the Medium, through the Medium's clairvoyant powers or telepathic receptive powers, and that it is the Medium who receives the message and somehow contrives to turn the result into communications. It is interesting to check that point of view when we find this mention of "coaching," help given to the inexperienced communicator by these experienced communicators of Miss Walker's. This help is mentioned in the sittings, and when it is mentioned, on the whole we find a more constructive and constructed type of evidence being given. The effect is that it is the evidence which one associates with experienced communicators and consists more of a number of the links joined together, less of isolated points.

Let us see what this kind of "coaching" leads to. First, one of Mrs. Leonard's rather difficult references to names—she is not very good at proper names. She makes several shots, starting with "Kitty"; then, "Another name instead of Kitty that was used for Kitty. A variation of it. Not a long word, and not Kate. Very much like Kitty, but it sounds like Kathie." Now, there was a sister who was called "Katey," and the references are satisfactory with the identification of this Katey. Then an "E," initial "E," is connected

(Continued on page 206)



## 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).

## CHURCHMEN AND SPIRITUALISTS

Sir,—Canon L. W. Bird will probably need the "reliable bomb-proof shelter" for which he enquires! (LIGHT, March 12th). Nevertheless, many people will be grateful to him for expressing so cogently and humorously views which are, I believe, shared by a great many lay members of his own Church and of other Christian bodies.

Many of us entirely fail to see why the mere mention of Spiritualism should arouse so much *odium theologicum* in ecclesiastical circles; for one would think that reasonable men who so often deplore from the pulpit the "materialistic" outlook of the present generation would at least be favourably disposed to any movement claiming to be able to confirm by present-day evidence the truth of that survival beyond the grave which they all profess to hold. Even if they adopt the view that, in this connection, Revelation and Authority should need no support, it is surely in the highest degree arrogant and stupid to indulge in denunciations (such as are, to the great damage of the Church, reported in the Spiritualist Press almost every week) which make it only too obvious that the denouncers know scarcely anything about the history or literature of Spiritualism, and have taken even less pains personally to investigate the phenomena they lightly ascribe to fraud or to the Devil.

But, if the Church is damaged by this intolerant proneness on the part of some of its members to condemn without investigation, it is, unfortunately, equally true that Spiritualism, as an organised movement, is gravely prejudiced by the presence in its own ranks of an exactly similar type of mind. Enthusiastic converts from Materialism seem to assume, quite gratuitously, that, in some entirely unspecified way, recognition of the fact that it is possible (under certain conditions and limitations) to communicate with those who are "delivered from the burden of the flesh" invalidates the whole teaching and theology of the Christian Church. Although, in many cases, their ignorance of Church history and doctrine is as "extensive and peculiar" as is the average Churchman's ignorance of Spiritualism, such enthusiasts are only too apt to follow the bad example of their opposite numbers in the ecclesiastical camp and to assume, on the ground of some private revelation from the "Spirit World," an attitude of infallibility which the most papal of Popes would hesitate to adopt.

It may be hoped that Canon Bird's article will at least lead to Churchmen and Spiritualists realising that both sides have still much to learn, and that every reverent seeker after truth needs to bear in mind the Son of Sirach's words: "There are yet hid greater things than these be, for we have seen but a few of His works."

159 North Street, Brighton. LEONARD J. HODSON.

## THE MUSK MYSTERY

Sir,—I wonder whether you could explain by psychic means the following curious facts?

Some years ago there appeared in the *Sunday Dispatch* a paragraph lamenting the fact that MUSK had lost its well-known scent. I had at that time a plant in a flower-pot in the garden which smelt like the old-fashioned flower. I mentioned this in the paper next week. Immediately a young woman concerned with that paper and the *Daily Mail* arrived and demanded to see me and the plant—which she declared was the true scented musk. She wrote a paragraph in the paper to that effect. Immediately I had applications (over 100) from all kinds of people, begging for seed or cuttings. I sent about 100 rooted cuttings to various people. Some came here and declared it was "the dear old musk" and smelt delicious.

But the curious part was that, once away from my home, it entirely lost its scent, although taken away in

the pot it was grown in. I received the most insulting letters, as though I had been perpetrating a fraud. I sent one plant to the Chelsea Show, where it was placed in a conspicuous position. I watched various people smelling it: some looked contemptuous and shook their heads, a few approved.

Some weeks later, a charming woman begged to see me here, and asked whether I could let her have some of "that delicious musk" which I showed at the Chelsea Show. I said: "Certainly! But, strange to say, it appears to lose its scent when it leaves here. However, we will go to the conservatory, and you shall choose yourself if you really want to buy some."

She was delighted, and chose two fragrant plants, for which she willingly paid. She said she was going to send me various things—but I never heard from her again. She was one of many.

I should very much like to know whether it could possibly be some quality in myself, or in the atmosphere of this place, that caused such a curious—and unfortunate—phenomenon? I am branded as a dishonourable woman by many people. I must not omit to say that *one* of the gardeners could smell it; the other only occasionally.

Bentley, Hants.

CONSTANCE JOY.

## "POWER" ON HIS NEW WORK

"THIS is an institution for the promulgation of the Science of Religion and the development of intellectual and mystical studies. It will expound its ancient knowledge in conformity with modern thought; it will reveal the purpose underlying all religions."

The above is an extract from the small brochure issued to those attending the inaugural address by "Power" (through Mrs. Meurig Morris), on Sunday last (22nd March), at Hampstead Towers, Ellerdale Road, London, when the underlying ideas of the scheme of instruction of the "School of Mezzantni" were outlined in a clearly reasoned address, plainly put, and easily comprehended.

Starting with the postulate that Religion, like all other processes in Nature, begins simply and progresses upwards, "Power" indicated how man is now in a position to appreciate that progress and to link more modern thought and research with the faiths of bygone days, blending and incorporating the great truths of Christianity and the Teachings of Jesus.

Incidentally, it was shown how Eastern Mysticism needs to be blended with Western thought; by itself it is not adequate, for Eastern peoples have still to obtain the experiences of the Western.

"Power" was careful to explain, and reiterated the fact that no mere teaching can induce this higher life and thought. Teaching can only show the way, and it lies with the student himself whether he can penetrate those paths and benefit from what is taught. There is no short cut.

For the benefit of those who have not yet made enquiries, it is notified that only members of the School of Mezzantni can attend the lectures. No fees are charged, but a free-will offering can be made by those attending, as it is desired to make the school self-supporting.

G. C. KEMP (Brig.-Gen.)

## "WORLD SERVICE GROUP"

The "World Service Group" with Mr. C. S. Collen-Smith as Medium, is now located at the house of Col. W. S. Knox-Gore, D.S.O., 36 Rutland Gate, London, S.W.7.

Dedicating the premises on Wednesday last week (March 18th), Col. Knox-Gore said the Group had lately been meeting at Mr. Collen-Smith's rooms, but they had now, with the help of friends on the Other Side, bought the house in Rutland Gate, where they had a large room for lectures and a smaller room for circles. During the last year, in the ordinary course of their work, the Group had had letters asking for help in obsession from New Zealand, South Africa, Italy and Brazil.

There was a large company at the dedication meeting, and Mr. Collen-Smith was amongst the speakers.



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### THREAT TO SPIRITUAL HEALING

IT may seem strange that in the midst of an international crisis of the utmost gravity, on the wise solution of which the fate of western civilisation depends, the Spiritualists' Joint Council on Healing should be urging Spiritualists to direct their thoughts and energy to the task of preventing what may generally be regarded as a comparatively unimportant Bill from passing through Parliament and becoming law.

Spiritualists will not neglect their duty as citizens in face of the international crisis. They will strive by all the means in their power to help on a peaceful and honourable settlement of Europe's difficulties. But they should also find time to comply with the request of the Joint Council to do all they can to secure the amendment or rejection of the Medicines and Surgical Appliances (Advertisements) Bill—which, curiously enough, has no reference to advertisements, but which would, if passed in its present form, hamper greatly the work of Spiritual Healing which forms so important a part of the operations of Spiritualist Societies—and would, indeed, make those taking part in such work liable to fine and imprisonment.

The Bill is promoted on behalf of the Medical and Surgical faculties with the avowed object of protecting the public from being deluded and fleeced by charlatans. To that, Spiritualists can have no objection, so long as proper safeguards are provided for the protection of unorthodox healers who are not charlatans; but, so far the promoters of the Bill have refused to accept any amendment which would allow Spiritualist organisations (such as the L.S.A.) to carry on healing work which is widely recognised as beneficent and unselfish to the highest degree.

Christian Scientists have, we understand, obtained promise of exemption on the ground that their healing work is part of their religion; and, but for quibbles about words, exemption might and ought to be given to Spiritualists on similar grounds, for Spiritualists generally do regard Healing as an essential part of their religious activity and can point to the injunction of Jesus Himself for their authority.

It is not expected that the Bill will become law at this time of asking. It is due to come up for second reading to-morrow (Friday), but the probability is that it will be crowded out by pressure of Government business; but it will come up again, and it is desirable that Spiritualists should make their voices heard about it now.

## SPIRITUAL HEALING

### PROTEST AGAINST PROPOSED RESTRICTIONS

"THIS public meeting, representing thousands of Spiritualists, registers its emphatic protest against the threat to Spiritual Healing contained in the Medicines and Surgical Appliances (Advertisement) Bill, which would subject Spiritualists who practise healing and diagnosis to fines and imprisonments. It demands that all spiritual and magnetic healing and diagnosis conducted under Spiritualist auspices shall be exempt from the operations of this Bill."

This resolution was adopted unanimously at a largely-attended meeting held, under the auspices of the Spiritualist Joint Council on Healing, at the Friends' House, Euston Road, London, on Thursday evening last week (March 19th).

Mr. George Craze (President of Marylebone Spiritualist Association) presided, in the absence through illness of Mrs. Hewat McKenzie, who sent a telegram expressing the hope that the meeting would be a success. Mr. Craze said Spiritualists were not alarmed because they had to face yet another difficulty, for difficulties linked them together. He did not believe that the House of Commons would pass this Bill, but it was well that they should make an effective protest against its proposals, which would penalise spiritual diagnosis and healing, in which they were all deeply interested.

Mr. Ernest Marklew, M.P., in moving the adoption of the resolution, said he had been a Spiritualist for many years, and was the only openly professing Spiritualist Member of Parliament at the present time. The Bill, he said, was not designed to protect the public, but to establish a vested interest for orthodox healers—doctors and surgeons. He respected the doctors, most of whom were doing their work with self-sacrificing desire to be useful; but there were many cases in regard to which they admitted they could do no more, and this Bill, if passed, would prevent resource in such cases to unorthodox healers.

As an illustration of what this might mean, Mr. Marklew said that a good many years ago his son was ill, and his doctor, after doing all he could, said the case was hopeless. Then he (Mr. Marklew) called on the help of the spirit-world, and himself acted as the intermediary by the "laying on of hands." He felt that "virtue had gone out of him," his son fell into a sound sleep—the first for five days, and in the morning when the doctor came he was astonished. On being told what had been done, the doctor said: "I don't see why these things should not be done. Disease is communicable, and health should be communicable also." His son recovered.

Mr. Marklew said he did not think the Bill was likely to be passed, but it was desirable they should do everything possible to see that it was defeated.

Mr. Shaw Desmond, who seconded, said that the Bill was aimed at Religion, and behind it were the darker forces of the lower astral planes.

The resolution was supported by Mr. Maurice Barbanell, the Rev. C. Drayton Thomas, Mr. Hannen Swaffer and Mr. Ernest Oaten, and adopted.

Mr. Oaten said that although the Bill was described as "The Medicines and Surgical Appliances (Advertisement) Bill," all reference to advertisements had been omitted, owing to the powerful opposition of the newspaper Press, and it was notable that no reference to opposition to the Bill was appearing in the Press. The Bill described certain diseases as incurable; but there was nothing incurable. He told how his sister had gone blind and been pronounced incurable by the leading eye specialists of the country, and yet her sight was restored through his (Mr. Oaten's) own healing mediumship.

The Chairman stated that a sum of between £500 and £750 was required to cover the cost of opposing the Bill. A collection realised over £16.

Spiritualists were asked to follow up their public protest by writing to the M.P. for their division, urging opposition to the Bill.



# LOOKING ROUND THE WORLD

## AN EXPLANATION NEEDED

DR. S. G. SOAL, lecturer in mathematics at Queen Mary College, London, and a Psychical Researcher of much more than merely local repute, is taking an active interest in the series of experiments now going on under the auspices of the University of London Council for Psychical Research to test the possibilities of Telepathy. And, judging by an interview with him published in the *Daily Mail* (Irish Edition, 18th March), he must find himself in a difficult position.

Readers of Dr. Soal's booklet on his sittings with Mrs. Blanche Cooper will remember that he attributed to Telepathy a number of apparently remarkable messages—including a series in which events were described as happening which did actually happen many months later. In that booklet, he put forward Telepathy as the explanation of what were claimed to be communications from various discarnate beings.

Now, according to the *Daily Mail* interview, he seems to deny the reality of Telepathy, and goes the length of suggesting that the affirmative results obtained by Dr. Rhine in America were not genuine. "Dr. Rhine," he is made to say, "worked with students, and it may be that some of them pulled his leg. Our tests have been conducted under better-controlled conditions."

People who have read Dr. Soal's booklet and been impressed by his conclusion are entitled to some explanation. And quite probably Dr. Rhine may have something to say about Mr. Soal's suggestion that he allowed himself to be tricked.

## MRS. E. GARRETT'S RETURN

The return to London of Mrs. Eileen Garrett, the famous trance-Medium, is an event of importance to psychic investigators and inquirers. A letter received by the Secretary of the L.S.A. states that Mrs. Garrett sailed from New York on March 17th en route for Marseilles, from which port she intends to start on a tour in the Mediterranean, and that she expects to reach London about the end of April. Whilst in the United States of America recently, Mrs. Garrett has taken part, as Medium, in investigations by University men of the nature and reality of trance-control and trance-messages, and, by so doing, has helped to lay the foundation of systematic University study of Mediumship.

Whilst in London, Mrs. Garrett will devote a part of her time to private sittings for trance-communication; and we are asked to say that inquirers desirous of securing sittings should apply to the Secretary of the L.S.A., who will give them information in due course.

## WHAT MR. HARRY PRICE KNOWS

It is generally supposed that Mr. Harry Price (the "ghost-hunter") joins with Father Knapp (the very amateur conjurer) in denying the reality of any kind of supernatural psychic phenomena. This is by no means the case—although the misconception is due very largely to the attitude of lofty scepticism which Mr. Price usually adopts in his writings.

In an article in *The Listener* (March 18th), on "What Happened in the Haunted House," Mr. Price describes the arrangements made to trap the ghost which did not walk, and adds: "Under rigid control, such as we imposed last week, I have heard and seen strange things which simply could not be accounted for by normal means. Such phenomena," he adds, "are of rare occurrence, but when they do happen they are very impressive, and it is the duty of the scientific investigator to inquire into the meaning of them without prejudice."

Mr. Price goes further than this in some of his books, and he has been known to go further still in the course of friendly conversation. There is, in fact, more than a possibility that if he could have Spiritualism without Spiritualists, he would speedily declare himself on the side of the Angels.

## DID CARLYLE LISTEN?

MR. FILSON YOUNG struck a note which would be fully appreciated by Spiritualists when, on Sunday night, in the broadcast of "The Carlyles at Cheyne Row," he suggested the possibility of Thomas and Jane Carlyle being present, in ghostly form, in the house in which they lived so long and which is now the property of the National Trust. If the Sage of Chelsea was really present—and why not?—he would be delighted by Mr. Filson Young's spirited repudiation of what he called Froude's "libel" on Carlyle's character as a husband. Speaking from knowledge gained by study of the letters of Mr. and Mrs. Carlyle, Mr. Filson Young said they were, without doubt, devoted to each other and happy in each others company.

Knowing what they do of after-life conditions and possibilities, Spiritualists may well believe that the effective repudiation of such a libel will be very welcome to Carlyle on the Other Side, as well as to his admirers on this side—and there are still many of them.

## KATHLEEN GOLIGHER'S MEDIUMSHIP

There are few chapters in the history of Spiritualism or Psychical Research of greater interest and importance than that concerning the investigation by the late Dr. W. J. Crawford of the physical and mental Mediumship of Kathleen Goligher, of Belfast—an investigation which led to the publication of one of the world's great books, *The Reality of Psychic Phenomena*.

Following Dr. Crawford's lamented death, Kathleen Goligher married happily and disappeared from public ken as a Medium. Yet, interest in her mediumship continued, and must continue so long as Dr. Crawford's books are read; and the L.S.A. are fortunate in being able to announce a lecture on experiences with her circle by Mr. McCarthy Stephenson. These experiences, we understand, are exceedingly interesting; and as the lecture will include references to the photographic phenomena of the Crewe Circle (Mr. W. Hope and Mrs. Buxton) and be illustrated by quite a number of lantern slides, the accommodation of the L.S.A. lecture-room is certain to be taxed to its utmost. The date is Thursday, April 2nd, and the time 8.15 p.m.

## "MIRACLES AND ADVENTURES"

When Mrs. St. Clair Stobart's autobiography, *Miracles and Adventures*, was published some three months ago, it was thought possible that the high price, 18/-, might hinder the sale. Doubtless it has done so to some extent; but the demand has been so good that already the first edition of a thousand copies is exhausted and the publishers (Riders) announce a second edition, in which a number of typographical errors will be corrected.

Were it possible to publish the book at 5/- or even 7/6, it would, we believe, stand a good chance of being ranked amongst the "best sellers." As we have said before, those who know Mrs. Stobart only as a protagonist of Spiritualism will be astonished by the record of her activities (from golf championship to war service) contained in this book.

## "LIGHT" SUSTENTATION FUND

There has been a gratifying response to the appeal, published last week, for contributions to the Light Sustentation Fund. As then explained, contributions are greatly needed, not only to meet expenses of publication, but to secure adequate publicity for LIGHT; and friends of LIGHT and of the L.S.A. are asked to contribute generously to the Fund, by means of which the interest and scope of LIGHT may be sustained and extended.

Contributions should be sent to the Hon. Treasurer of the Light Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.



# PERSONAL EXPERIENCES OF MEDIUMSHIP

By MISS PETRONELLA NELL

Extracts from Lecture delivered at the British College of Psychic Science, on Wednesday, March 25th.

**P**SYCHIC phenomena are generally admitted as actual facts by all intelligent enquirers, however widely they may differ as to their interpretation and the source to which they credit them. On the one hand, we have the spirit hypothesis on which the intervention of discarnate spirits is assumed; and on the other hand the supposition that the information and the communications through Mediums are obtained by the Medium in some unexplained way, commonly called telepathy, from the sub-conscious memories of all the sitters or some other person.

It must be obvious that many incidents are possible of explanation in this way, but in what I am about to relate I hope to give incidents to which this explanation is quite inapplicable.

In 1932 I was in New Zealand and sitting with Mr. Lancelett Brice in Christchurch. An account of this direct-voice Medium is given in *Spirit Voices*, a book compiled by his circle; he is not in trance during his voice phenomena. The room is kept dark, and the seance begun with a few moments of singing; as soon as the voice of "Unison," his circle-conductor, joins in the singing or greets the circle, the singing stops, and conversation is carried on in a perfectly natural manner.

On one such occasion my father, who had died ten years before, was speaking to me and informed me that at that moment there were at my house in London some visitors—namely, two girls "from the North" and an Englishman, "a traveller." He added, "I met him on the stairs; but," said my father very earnestly and rather apologetically, "I never interfere with these people, you know. I drew back and let him pass." Any one who heard his kind, considerate voice while on earth would have been deeply touched, as I was, at these words; at the same time I could not help being amused at his assumption that his invisible, unsuspected, etheric presence or actions could mean anything to the people in the flesh for whom he showed himself thus thoughtful! Characteristic it certainly was.

On my asking if "the English traveller" were a sailor, my father answered, "He is not dressed like a sailor. Oh, I think he is a steward."

I wrote home to England for information as to who was staying in my house, but long before it was possible to get an answer, a letter crossed mine; it appeared that the traveller was my housekeeper's nephew, a steward on a liner, on holiday in London, and the "two girls from the North" were from the north of Germany.

Now it was clearly impossible for the Medium to get any of this information from my subconscious mind or from any one else present.

At another sitting with the same Medium, an incident of a different nature occurred. My mother, who had died two years before, was describing the garden of a house she had been living in. She said there were poplars in its garden. Now, I had been shown clairvoyantly a garden which I had been told was hers, and there had been no poplars in it, so I felt very dissatisfied and pressed her repeatedly as to whether she were not mistaken, but she stuck to it that she had poplars.

Three years later, in Gloucestershire, I was told that some wide-spreading trees, similar to those I had seen clairvoyantly, were poplars. Until then, I had believed all poplars were of the tall Lombard variety so often seen bordering country roads in France.

We have here an incident in which the communicator insists upon a fact which is at variance with what was in my mind. So far was she from becoming influenced by my subconscious thoughts that she stood up to my repeated attacks upon her accuracy of statement, and

she did so in a direct-voice sitting held under very adverse conditions. . . .

While at Christchurch, the very fine materializing Medium, Lily Hope, came to stay with me. She arrived with one small suitcase, and during her whole stay she never left my flat except in my company, nor did she receive any visitors. At the sittings there were present three or four sitters, no more. The room contained the chairs we sat on and the thin silk curtains surrounding us, nothing else.

## MATERIALIZATIONS

In these conditions, every evening there appeared and spoke with us some twelve different people.

The first to appear was the principal control, "Sister Monica." She called me to her and laid some of her drapery across my hands, requesting me to examine it. It resembled fine Honiton net. "This," said she, "is what you have heard so much about, ectoplasm. Do you notice it moving?" "Yes," I answered; I not only saw it moving, or perhaps I might say heaving, but I could feel a rhythmic pulsation which was certainly not my own pulse-beat. Sister Monica then told me that this pulsation was a sure proof of the reality of the ectoplasmic drapery.

My mother and my father then came; the Sinhalese ayah who had been my nurse in early childhood, and whom I had not seen since I was nine years old, gave me information that I was able to verify later, on my going to Ceylon; a girl friend who had died three years previously; these people came in a form of flesh similar to mine, took me by the hand, drew me within their arms, held me fast, and voiced their love and emotion in tones familiar to my ear. . . .

I ought to explain that Mrs. Hope, the Medium, was a typical blonde, whose blue eyes, gold hair, and pink cheeks were as widely divergent as possible from my father's dark colouring, and even more so from that of "Lucy," my Sinhalese ayah, and of "Chikko," a Tibetan monk with whom I had come in contact first at Mr. Rayner's, an Australian Medium. "Chikko" was Mr. Rayner's chief trance-control; I had had many talks with him in Sydney, but great was my astonishment when he spoke to me one day on the direct-voice at Mr. Brice's. And now here he was, materializing at Mrs. Hope's seances!

Here we have a communicator whom I never knew on earth, communicating to me quite unexpectedly through three different Mediums, in three different cities, by three different methods of communication; first, as a trance control of Mr. Rayner's, then in direct voice through Mr. Brice, then as a materialized form through Lily Hope; and always manifesting what appeared to me a consistent personality.

We have here what appears to me an effective answer to the contention of certain psychic researchers that spirit-controls are merely secondary personalities of the Medium. While I am satisfied that the same personality manifested to me in each of these cases, I suggest as an interesting and profitable line of research, when opportunity occurs, the application of psycho-analytical tests to a control who purports to manifest through different Mediums, with a view to ascertaining whether the reactions are similar. . . .

I will tell now the case of little "Maisie." She had spoken several times to me while controlling Mrs. Mason in trance. On the last such occasion, on the eve of my departure for the Antipodes, she announced that she would come to see me there.

Some months later, in Christchurch, I was with Mr. Nortontaylor. He has been a trance-Medium for some thirty-four years, and has also direct-voice, materialization, and healing phenomena. At the sitting I am referring to, "Roomer," a North-American girl had materialized and was speaking to me; at the same time I felt soft fingers caressing my hair. "Roomer" told

(Continued on page 204)



## SUBCONSCIOUS MIND

H. ERNEST HUNT

### VII.—THE SUBCONSCIOUS IN SLEEP

THE subconscious has a very specific activity during the hours of sleep, in contrast to the consciousness which functions during waking hours; as one is submerged so does the other rise into activity. This means that as intellect becomes supreme, so emotion recedes, and as emotions are aroused, so does the critical faculty become less acute; here we have some explanation of some of the queer things that happen when people fall in love.

As soon as we are asleep we find ourselves in a subconscious state wherein, our worldly reason being suspended, all sorts of strange happenings are accepted without question. The dream world is a vastly different place from the everyday, but it cannot be supposed that in the wise economy of Nature one third of our existence should be wasted. Sleep is a means of recuperation, so essential that complete deprivation of it would probably result in death in a week, and the primary function of dream is to protect the slumbers. Therefore, many dreams are woven around some physical stimulus which would normally awaken us; and sounds appear as bombardments, heat suggests tropical exploration and cold brings pictures of the Arctic, and so our sleep is preserved.

The speed of dream is generally reckoned to be prodigious, and exemplifies the subconscious capacity to present and deal with a variety of ideas simultaneously. Time loses its mundane meaning in sleep, even as it varies remarkably according as we love or hate our work when awake; and we can carry the matter further in imagination to a state of perfect love in which a thousand years become as a day.

The subconscious retains all those ideas which are driven from consciousness because of their capacity to hurt; here dwell all our repressions which are censored during the hours of day. They, however, like people, have an occasional "night out," and dress themselves up in symbolic garb to gather the satisfaction of a restored equilibrium after their nocturnal excursions. But as these are just the things that do *not* occur normally, we say therefore that dreams go by contraries; even as Peter in prison "wist not that it was true, but thought he saw a vision."

Travelling dreams are eloquent of some greater subconscious capacity, because the vision is subsequently proved to be accurate as regards its facts. A case is known to me where a lady dreamed the details of the construction of a house which was in fact not yet built; when, however, it was constructed she visited the house of her dream and gave the details of its lay-out before she went over it. Presumably in dream she picked up the thought-conception which had not yet materialised in bricks and mortar. Cases where people have in dream seen individuals before ever they have met, found houses before they lived in them, and taken part in events which only subsequently happened, may be found in plenty in psychic records. Flammarion has a number of these.

Other types of dream witness to subconscious powers that seem to act beyond the confines of the physical. The many cases of definite warnings before some catastrophe inevitably suggest that there is some intelligence at work having prior information which is transmitted in guise of a premonition. J. W. Dunne, in his *Experiment with Time*, even suggests that dreams habitually are composed of scraps of the past and premonitions of the future in pretty well-balanced proportions. His experiences seem to suggest that he makes contact with some mild form of clairvoyance, to which indeed the dream may be akin.

The many cases of mathematical calculations in dream and of the solving of problems, both spontaneously and of set intention, indicate capacities in the subconscious which are far beyond those of the normal brain and sense mechanism.

## SPIRITUALIST'S NATIONAL UNION

### PLEA FOR WIDER CO-OPERATION

MR. J. M. STEWART (Hon. General Treasurer of the Spiritualists' National Union), presiding at the annual meeting of the London District Council of the Union on Saturday evening (March 21st), made a plea for a wider recognition of the principle of co-operation amongst Spiritualists.

Referring to "the many unaffiliated Churches and Associations in London, both large and small, which ought to be in the Union," Mr. Stewart said: "I am convinced that in many cases they hold aloof, not because of any lack of appreciation of the need for a united movement, but on account of mistaken ideas about the Union and what it stands for. I am afraid too, that in the past, personalities and not principles have often barred the way to affiliation with the Union."

He knew that the Union was sometimes regarded merely as a provincial organisation, due no doubt to the headquarters being in Manchester, but the fact remained that London was now the second strongest district in the country and with a little extra pull might easily be first. That achieved, it would be an irresistible argument for the transfer of the Central Office to London.

"A more substantial objection," Mr. Stuart continued, "is the feeling, held in some quarters, that to join the Union means the surrender of the right to manage their own affairs; that, in fact, they must sink their individuality and become subject to dictation or super-control by the Union. I am sure you will all agree that, as far as the London District Council is concerned, this is far from true. No coercive discipline is exercised and no interference is ever attempted with any vital or cherished principle. Every affiliated Church has local autonomy and is free to conduct its activities in its own way consistent with certain rules as to membership and finance which no properly managed Church could object to, and which are laid down simply to ensure that the Church is not carried on for personal gratification or profit.

"The Union is made up of Churches, Societies, and Individuals of high ideals, who see the need for a National Organisation to conserve their interests and to co-ordinate and extend their propaganda. I emphasise 'high ideals' for it is not a question with them of what they can get out of the Union but what they can put into it.

"Take the case of the Glasgow Association," he continued, "as an illustration. It is our largest affiliated Church, and occupies in the second City of the Empire a position similar to that of the Marylebone Association in London, and yet it has always been a staunch supporter of the Union. The Marylebone Association has just celebrated its 64th Anniversary and is to be heartily congratulated on its great achievements. The Glasgow Association has an even longer history and tradition, for it was founded 70 years ago. Moreover, it has produced three of the ablest Presidents the Union has ever had and has maintained its adherence to the Union without any sacrifice of principle.

"The Union is essentially a free association of Spiritualist Churches, Societies and Individuals. Its National Executive is not a self-imposed body, but is elected by, and is responsible to, the members through the medium of annual and other conferences."

"In the fight for religious liberty which lies ahead of the movement," said Mr. Stewart in conclusion, "it is essential that we should be united, for a charter is not likely to be granted unless there is some representative body authorised and competent to receive it on behalf of the movement. I see no reason why the Union, strengthened and reinforced on the lines suggested, should not be used as the instrument for this purpose."



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### DIARY OF EVENTS.

Tuesday, March 31st, at 7.30 p.m.—

Miss EVELINE CANON. Public Meeting for Enquirers.

Wednesday, April 1st, at 3 p.m.—

Mrs. ROSE LIVINGSTONE. Demonstration of Clairvoyance.

Thursday, April 2nd, at 8.15 p.m.—

Lantern Lecture: Mr. MCCARTHY STEPHENSON on  
"My Experiences with the Goligher Circle  
and with William Hope."

Chairman: Major C. H. MOWBRAY.

(See special announcement, page 194)

Friday, March 27th, at 7 p.m.—

Miss LILY THOMAS. Group Seance (limited to ten sitters)

Friday, April 3rd, at 7 p.m.—

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

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## MORE SITTINGS WITH MRS. ABBOTT

MESSAGES FROM MRS. DE CRESPIGNY

By MARY MONTEITH

THE sittings with Mrs. Abbott, described so well in a recent number of *LIGHT* (March 12th) by Miss Mercy Phillimore, deserve an acknowledgment in the form of further evidence in this Medium's trance communications, which I am happy to be in a position to give.

As a stranger, I met Mrs. Abbott for the first time last April, and found she had remarkable gifts of clairvoyance and clairaudience in the normal state, and with an accurate guide; and (what is of the utmost value in the investigation of the survival of personality) the permission of individual control, presumably under certain conditions.

The principal speaker was a medical man, who, during his lifetime, had determined to make an exhaustive study of communication in order to prove his identity after death. Through various channels he has been markedly successful. When speaking directly through Mrs. Abbott in trance, the results are definitely valuable. But what is of more general interest to the readers of *LIGHT* are some communications which came quite unexpectedly from Mrs. Philip de Crespigny.

Mrs. de Crespigny and I had been intimate friends for twenty years. As a mental Medium, I had been in the habit of receiving her thoughts in writing at or about the time she happened to be writing a letter to me. One morning last year, my hand wrote, in her characteristic handwriting: "Mary, Mary—good-bye, good-bye.—Rose." I had been out of England for several months with no recent news of her. This message was subsequently proved to have been written two days before her death, when, I believe, she must have known she was dying. A little later she wrote again, giving me details which were subsequently confirmed, and referring to a certain matter she was interested in.

At the first sitting with Mrs. Abbott, a lady standing near the principal communicator was described, a lady

with very white hair and pink cheeks, who "wishes to speak, but someone has a prior claim." She called me by my name, "Mary," and said she had been to the Channel Islands—loved the Channel Islands—went to see me in the Channel Islands—and spoke of Sark as a place which I would remember was connected with her.

Now, when I went to live in the Channel Islands in 1933, Mrs. de Crespigny (who had stayed there a great deal, and loved them) advised me to go, and gave me introductions to old friends. I was over there when she communicated the messages I have described. And, once she owned a house in Sark. Hoping more would follow, I made no response. (To this day, Mrs. Abbott has no idea of my name.)

At the second sitting, ten days later, Mrs. de Crespigny was again described, "hollow eyes" being added to the description, and a word, "Crepny." At the end of two sittings, she spoke again: "I am an English Rose." No comment was made by me. A fortnight later, she gave the name clearly, "de Crespigny," referred to "Jersey," where I was living, and addressing me by my married name, referred to some mental Mediumship I had done for two friends of hers, two ladies, that week, and remarks were made which left no doubt as to their identity. This time, after taking control for a short time, she discussed, voluntarily, the matter about which she had written automatically with me in Jersey previously. Concerning this matter, I believed that I was in full possession of all the facts. Certain statements she made, however, through Mrs. Abbott—and made with considerable vehemence and indignation—were so entirely opposed to what I knew, that I regarded the whole conversation as too impossible to attribute with any justification to Mrs. de Crespigny. And so it was only by chance that I mentioned it to mutual friends—what she had said was perfectly true. Without my knowledge, a great deal had happened which had changed the situation and changed her opinions accordingly.

On the third occasion, Mrs. de Crespigny took control without warning, shook hands, and, addressing me by name, said: "Here I am—moderate painter—moderate writer—club woman. Do you recognise me?"

Some people may argue that a handshake cannot be characteristic, and others will agree with me in my belief that it is recognisable, as this certainly seemed. Of course, we all know her as author, artist; many of us as club woman.

She talked for some time about mutual friends, and, in particular, one lady whose name she could not remember. This worried her so much, I tried an experiment. Taking up the conversation, I spoke for a little while about myself, my plans, mentioning different people—she apparently listening in silence. Finally, I finished this monologue with the words: "I must go; I am lunching with 'So-and-So.'" "So-and-So," she said, quickly interrupting, "that is the name I was trying to remember."

## MISS PETRONELLA NELL'S EXPERIENCES

(Continued from page 202)

me a Zulu girl called "Maisie," from London, had been stroking my hair, and was very glad I had felt her.

Two years later, on my return to England, I had a sitting with Mrs. Mason, and "Maisie" immediately told me she had been to manifest in New Zealand, "in the room of that very nice man," and also at various seances in Sydney and Melbourne, which she proceeded to describe. I was able to identify them, and the stenographer present, Miss Stephens, who had been in Sydney when I was there and had assisted at two of these seances, was interested in helping to identify them.

"Uvani," Mrs. Garrett's control, spoke twice in the direct voice at Mr. Brice's in Christchurch, reminding me of incidents which occurred when he was speaking to me in London. On my return to London, "Uvani," speaking through Mrs. Garrett, acknowledged his having used Mr. Brice to communicate with me.



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## SUNDAY, MARCH 29th, 1936.

11 a.m.—Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. ERNEST HUNT

Clairvoyant: Mr. Thomas Wyatt.

Sunday, April 5th, at 11 a.m. ... Mr. HORACE LEAF

Clairvoyant: Mr. Horace Leaf.

Sunday, April 5th, at 6.30 p.m. ... Mr. SHAW DESMOND

(Subject of Address: "The Dream World.")

Clairvoyante: Mrs. Stella Hughes.

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Clairvoyante: Miss Lily Thomas.

Wednesday, April 1st.—Speaker: Dr. H. P. Shastri.

Clairvoyant: Mrs. Livingstone.

## 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

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Tuesday. Mrs. Livingstone, by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

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6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write

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Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

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Mrs. Helen Spiers, Clairvoyance.

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## "PROXY" SITTINGS

(Continued from page 198)

with Katey. That would fit in with her husband. Then, with some more stumbling over the sound of the name, the name "Fred" is given. The annotator (these are annotations made and written down after the whole series of sittings were concluded) notes: "The Katey apparently referred to knew a certain Fred. She introduced the present communicator to him, and Fred, in his turn, introduced him to me"—the annotator. That is to say, that was the origin of the meeting of husband and wife.

There we have those two elements, Katey and Fred, and then there is a pause. Feda seems rather surprised, and in one of her asides remarks: "But you never had any lions, had you? Lions! He means something by this. He showed me, awfully quickly, a lion's head. And it's something he thinks she will recognise." Feda makes a few remarks about lions, that she doesn't like them. She refers to a time in Mrs. Leonard's past history when someone tried to persuade her to go under control in a lion's cage. That also Feda did not like—and I am not surprised. That story is told in Mrs. Leonard's Autobiography.

Then Feda, returning to the point, says: "That man is showing a lion's head. And it's something they used to be very interested in; he knows she will recognise it at once. 'A strong bond of interest,' he says."

Here we get an interesting group of annotations. The annotator says: "I thought at first that this might refer again to our honeymoon." (There had been references to the honeymoon that were evidential.) "I had been looking at a picture of stone lions in Elephanta Caves, and recalling our visit there just before our wedding. But when one night after seeing the record, I went to say good-night to Hugh (her little son) and saw the toy lion standing by the picture of his father, I knew at once that *this* was what was meant."

Then comes another after-thought: "A friend, on reading the annotated record of these pages, pointed out that there was another possible explanation of the reference to a lion's head—an explanation which showed a sequence of thought between the references to 'Kitty,' 'Fred' and a lion's head which would have been appropriate as coming from my husband. . . . A certain Edith introduced 'Kitty' to Fred. Kitty introduced the communicator to Edith and to Fred. Fred, at his own house, introduced the communicator to me—eventually his wife. Now the house is a very old one, and is ornamented in several places with sculptured stone lions and heads of lions. Over the garden door, near which I clearly remember we were standing at the time of the introduction, is one of these stone lion's heads. I did not remember this, though I remember where we stood. My friend, when she made the suggestion, did not know where we had stood; though, having lived next door all her life as well as being Fred's sister-in-law, she knew his home as well as her own."

I have made a remark which I think worth while repeating here, in commenting on that in the book: that I think people are rather too much inclined to think a reference at a sitting must necessarily have one explanation or another—in this case, that if it was the stone lions in the Elephanta Caves it could not be the toy lion in the little boy's room; and that if it was the toy lion, it could not be the sculptured lions on the house where the husband and wife met. But suppose you imagine it from the communicator's point of view. He has several reminiscences connected with lions and the subject of lions.

In fact, the whole context, raising a number of real associations, is one that really produces a richer type of association-grouping than a single incident. It is much more easy to think of a single incident, or a single image, as telepathic, than it is to believe that a whole

grouping, grouped as though with a purpose, could either be delivered out of the void, out of some hypothetical reservoir of memories, or out of the assumed radiating powers of living minds into the mind of the sensitive.

There is a curious point about the things that somehow do not manage to get through. One is always saying, if one is looking at records of sittings critically (and I think the criticism comes just as much from firm believers in Survival and communication as from sceptics): "If the communicator can give us this, why can't he give us that? If he can give us so much in the form of associations which fit together, why couldn't he give us the whole thing more plainly? Why couldn't he give us the word or the name? I know that names are difficult, but why not a clear allusion that takes us straight to the centre, instead of going right round the subject?"

The same question arises whether we are dealing with proxy sittings or sittings at which the bereaved is present. Perhaps the answer is that if you imagine a communicator, for one thing, able to go straight to the point (which assumes a very much easier control of that difficult process of directing the flow of thought and speech of the trance-mind than I think most of us believe is possible) and deliver the goods, as it were, in one moment, there is then, I am sure, a very considerable risk of confusion; because directly you take a sensitive instrument like the trance-mind and put in a given definite allusion to a given definite subject, you are lighting up, waking up, in that mind all kinds of associations to that subject.

### TELEPATHIC CONNECTION

I have not the least doubt, after a year's study of the Leonard sittings material, that the mind of the sitter is in definite telepathic connection with that of the Medium; and I think, from tracing down the results of that connection pretty carefully, I can say that the main result is to confuse the evidence that is given. By whatever means the sitter does pass to the Medium any content of his (the sitter's) mind, that content seems on the whole, I think, to get in the way of the clear evidence, rather than to form part of it.

When the bereaved person is the sitter, it is possible, at any rate, to think that things are happening *because* the sitter is sitting there expecting them to happen, and happen like that—that there is some kind of guidance by the expectant mind; but where you have not very clear evidential details, no high-lights being brought out, you do get a definite impression of something being done to the flow of thought and speech from the trance-mind, and that raises the question in a still more acute form: "To what are we going to attribute this kind of constructive guidance which goes on?" If you trace the working out like that, carefully, to a greater or less degree right through the sitting, to my mind it is much more impressive than any high-lights of super-normal, para-normal information. What can bring about that kind of "steering?"

I think it is obviously unsatisfactory to say "telepathy." For one thing, telepathy is an abstraction. Telepathy cannot effectually pretend to be a person. I don't think any reservoir theory of memories can explain it, unless the reservoir also contains motives, dynamic things, which seems a rather impossible conception. And then, if you consider that element of continuous direction of the stream of thought, the problem of telepathic guidance from other living persons (it must in very many cases be persons, in the plural), that again becomes an exceedingly difficult thing to conceive, because it involves collaboration between the quite unconscious mind of a number of people at a distance from one another, in order to produce an illusion. Well, I could go on further, but—!

[Miss Phillimore presided, and an interesting discussion took place on the points raised in the lecture.]



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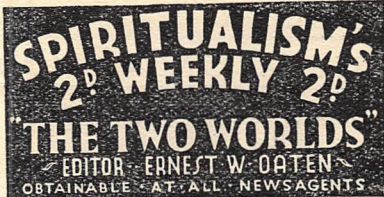
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