

# Light:

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## PSYCHIC MESSAGES FROM A LIVING MAN FULLY CONFIRMED AFTER HE HAD PASSED ON

*The account given below was sent to us by Mrs. Vasey, a lady well-known to the Secretary of the L.S.A. This lady had, since a child, been on friendly terms with someone whom she refers to as "C." She had played with him, ridden and hunted with him and met him constantly; until she herself married and he went abroad, after which for many years all correspondence ceased.*

*Some four years ago, Mrs. Vasey became interested in Spiritualism, and later on began to use the Ouija Board. "C" was one of the first communicators to come through, and both then and at subsequent sittings with Trance Mediums—including Mrs. Abbott—certain facts concerning him, unknown to Mrs. Vasey at the time, were communicated to her. It was subsequently ascertained*

*that the Ouija Board messages had been transmitted from "C" whilst he was still alive in Africa, and that they gave information concerning events that had not then taken place, but which have since been fully verified. In proof of this statement, Mrs. Vasey sent to Miss Phillimore a sealed envelope, containing an account of the communications written down by her two years ago, before she obtained confirmation; this account is attested, signed and dated by Mrs. Cock of Shrewsbury.*

*The circumstance that these facts were given by "C" as having already taken place, whereas they really happened two years later, had been a source of trouble and perplexity to Mrs. Vasey, and she asks whether any readers of LIGHT can suggest some explanation.*

By MRS. NORAH M. VASEY

THE story that I am about to relate commenced about four years ago, just after I had first become acquainted with Spiritualism. At that time, my own people were very much opposed to my having anything to do with Spiritualism; but while in London I made up my mind to investigate, and went to the first public seance that I had attended—a small Circle at which Mrs. Fillmore was the Medium.

Amongst many things told me by her Chinese control, was the description of a man who wished to speak to me, the control giving me the man's Christian name. I recognised the man at once when he stated he was from overseas; but I said that as far as I knew he was not dead, whereupon the reply came: "We don't say that he has passed on, but we wish you particularly to remember that he has been brought to you, and you will have the reason for this given you later."

I had not seen or heard of this friend, whom I will call "C," for some six or seven years, though he and I had been very friendly when children about eight years old; had remained close companions always, riding and hunting continually in each other's company until the age of 17 or 18 years, when circumstances parted us, though our friendship remained. I married, and "C" soon afterwards went abroad, never returning to England, and so I did not see him again alive.

At the time of my sitting with Mrs. Fillmore, I was quite out of touch with "C" and his people, whom

I had not seen since his departure; therefore I did not know at all what my friend was doing, apart from the fact that he was in Africa.

Shortly after this, having become deeply interested in psychic matters, I obtained a Ouija Board, which I found I could work very well; and, to my astonishment, "C" communicated through this means, telling me that he had passed on, and insisting that he had been stabbed. Just after this, quite by accident, I met his people and went to see them, and there found out that he was still alive. Naturally, I did not mention the "messages" to them, as they were opposed to Spiritualism, but the whole affair worried me very much. Wherever I went he always came, controlling two Trance Mediums in Birmingham, making himself definitely and unmistakably known, and always telling the same story. On one occasion, I saw him myself, though I am not normally clairvoyante. For about two months, he continued to come through on my Board; and it was undoubtedly he, because he spoke of many little things which had happened perhaps 20 years before.

At last the friend who read the Ouija Board for me developed clairvoyance and said that she could see him, describing him most accurately. This friend had never seen or known "C"; I did not possess a photograph of him, though I now decided to try to get one. I obtained a small snapshot of a group in



which he appeared and put it in the house in a place where it could be seen. My friend, when next she came in, said immediately, "Oh, there's "C," how good it is of him."

"C" now told us on the Board that he had been gold-mining, had done very well, and was making a lot of money. I discovered later that he was not gold-mining at that time, so there was apparently no truth in his statement. Suddenly all communications ceased.

A Guide told me that "C" had not passed on, but that I should find out eventually why this had happened; that he was not well, and that his spirit was travelling "astrally." I subsequently found that he had been very ill at this time and had been in hospital for about six weeks. What my Guide said was confirmed by my "dead" cousin, who spoke to me in the direct voice at a sitting with Mrs. Perriman over 18 months ago.

#### SOME PURPOSE FOR HAPPENING

I was now so certain that all this had some purpose for happening, that I wrote down what had taken place and got a prominent local citizen to put it in her safe, so that I might bring it forward for evidence if required. Long after this happened, I heard that "C" had started mining for gold.

About a month ago, I had two very vivid "dreams." The first night I dreamt that "C" was married, the second night that he was dead. I felt convinced that these "dreams" were both true; so told them to people I could bring forward as witnesses to provide evidence.

The day afterwards, I had a telephone call from "C's" mother and sisters, who lived some 50 miles away, asking if I could put them up for the night. I of course said "Yes," and when they arrived they said they had some surprising news—that "C" had been married suddenly and without their knowledge.

This made me so convinced my dreams were prophetic that I told the one sister I was afraid she must expect to hear of a passing in their family. The next day, "C's" people received a cable from some friends of theirs in Africa conveying "heartfelt sympathy." "C's" people did not know to what the cable referred and indeed remained in ignorance until the following

morning, when they read in a daily newspaper the news of "C's" passing.

After this, I told them all that had been said at the seances and on the Ouija Board, with one omission, which I mention later.

We now heard that "C," who owned an aeroplane, had crashed and been instantly killed.

A week after this I went to London and sat at the Grotrian Hall with Mrs. Livingstone, who did not know me or even my name. She at once described my friend to me, telling me when and how he had passed, also giving me his name and a message for his mother.

The next day I sat with Mrs. Abbott, at the London Spiritualist Alliance; and, to my delight, my friend controlled her, which is, I understand, unusual so soon as 10 days after a passing over. He spoke to me for well over an hour about private and personal matters; but although he knew he had hurt his head he was unable, until just at the end of the sitting, to remember the manner in which his passing had occurred.

I have omitted to mention that I had travelled "astrally" with him on several occasions during the four years since the first message. During the sitting, he spoke to me about a place which I remember quite well. He said also that Running Water (Mrs. Abbott's control) had told him that his "astral" travelling and communications, previous to his passing, had greatly helped him to control the Medium after so short a time. He told me various things about the will he had left, which I did not and could not have known; spoke about several things in the past which were quite correct, proving his identity to me; and giving me correctly the time since we met last.

At this sitting he used the same words regarding a photograph of mine which had been sent to him, as he had used on my Ouija Board.

These happenings had distressed me very much, particularly that, in his communications prior to his passing, he should have been so insistent that he had been stabbed between the shoulders by a native; but a few days ago I discovered from his mother that, a little while before his "passing on," a friend had been just in time to stop a native from stabbing "C" in the back. This is what he had described to me, and I assume that what he told me must have been some kind of sub-conscious warning.

I should like to say that I did not mention the "stabbing message" to his mother until after I had heard about the incident with the native, this being the omission spoken of earlier.

In answer to those people who so repeatedly write and talk about messages sounding "futile," I would like to point out that whilst it may be argued that Mrs. Abbott gained the information about "C" and other matters from my mind through Telepathy, it was a so-called "trivial" message that convinced "C's" mother of his survival, as he gave me a message for her regarding an anniversary about which she realised I could have no knowledge whatever.

A point that needs explanation is that "C's" astral self, prior to his passing, informed me of his success in gold-mining long before he started mining, or before anyone knew he intended to do so; and so successful was he that at the time of his death he was one of the best-known mine owners in the Colony in which he lived.

Perhaps some of your readers would care to offer some explanation of these occurrences?

[NOTE.—A case similar to that described by Mrs. Vasey was reported in LIGHT of February 23rd, 1934, entitled "Live Man Speaks Through Trance Medium." Here, too, a man still on earth spoke to the sitter as from the Other Side, giving information of his death and the troubles that followed, though all this only actually occurred four years later. Other cases of a similar kind are on record, including the famous "Gordon Davis" case, recorded by Dr. S. G. Soal.—EDITOR.]

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# THE THREAT TO SPIRITUAL HEALING

## MEDICINES BILL "COUNTED OUT"

THE Medicines and Surgical Appliances (Advertisement) Bill, which contains a threat to Spiritual Healing, came up for second reading in the House of Commons last Friday. Whilst it was being debated, the number of Members fell below the forty required, and the House was "counted out."

The purpose of the Bill, as described by the promoters, was "to prohibit the holding out of medicines, surgical appliances or treatment as effective in relation to certain ailments, and the publication of invitations to diagnosis or to the treatment of certain ailments by correspondence."

The ailments to which these prohibitions would apply include Bright's disease, cancer, consumption, diabetes, epilepsy, fits, locomotorataxy, lupus, paralysis, blindness and deafness.

To "hold out" Spiritual Healing as being likely to cure or prevent any of these diseases would have become an offence, for which the persons responsible would have been liable on summary conviction to imprisonment for a term not exceeding three months or to a fine not exceeding £50 or to both such imprisonment or fine; or, on conviction on indictment, to imprisonment for a term not exceeding twelve months or to a fine not exceeding £100 or to both.

## POSITION OF "RELIGIOUS BODIES"

An amendment accepted by the promoters and embodied in the Bill provided that "a person *bona fide* professing religious belief in the effectiveness of means, not involving the use of a medicine or surgical appliance" should not be deemed to act in contravention of the proposed law "if in so doing he acts in accordance with the principles and practice of a religious body or denomination comprising a substantial number of persons resident in the United Kingdom who profess that belief and is duly authorised in accordance with the constitution of that body or denomination so to do."

This provision would have exempted Christian Scientists, since they belong to a recognised religious denomination with a governing body which can "duly authorise" its practitioners; but it would not have exempted Spiritualists, as under the Vagrancy Act of 1824 and the Witchcraft Act of 1735 the practice of mediumship had been declared illegal and Spiritualism is not recognised as "a religious body or denomination." Efforts had been made to induce the promoters to grant specific exemption to Spiritualist Healers, but without success; and, as a consequence, every effort had been made by the Spiritualist Joint Council on Healing to defeat the Bill.

## CASE FOR THE BILL

Mr. G. DUCKWORTH (Conservative, Shrewsbury), moving the second reading of the Bill, said it could not be doubted that enormous frauds were being practised on the public by people who pretended to be able to cure disease, and the man who fell victim to such fraud through the tragic misfortune of disease and ill-health was deserving of the care of the House and in need of the protection of the law. Some Members believed that the Bill should be opposed because it might in some way damage the interests of reputable unqualified practitioners and establish a still greater monopoly in favour of the orthodox medical profession. There was no intention to discriminate between the unqualified and the qualified practitioner. The removal of the abuses aimed at would be as much to the advantage of the unqualified practitioner as to the orthodox medical profession.

Personally, Mr. Duckworth said, he placed no unlimited confidence in orthodox medicine, nor had he found the unorthodox practitioner any more helpful.

He recognised the excellent work carried on by osteopaths, herbalists and others, and had no intention of placing difficulties in their path. If it could be shown that the Bill threatened legitimate interests, the promoters were prepared to accept amendments to safeguard their position.

Capt. ELLISTON (Con., Blackburn), seconding, said the Bill cut out the common informer and provided that no prosecution could be undertaken except with the approval of the Attorney-General. It exempted newspapers and advertising agents from any breach caused in the ordinary course of their business; and it exempted faith-healers, Christian Scientists, and Spiritualists, people who were following their religious convictions. There was no intention whatever of interfering with "those religious bodies which go in for faith healing and so on."

## REJECTION MOVED AND SECONDED

Sir ARNOLD WILSON (Conservative, Hitchin) moved the rejection of the Bill. Rightly or wrongly, he said, he and others believed the Bill would tend unduly to restrict the activities of the unorthodox practitioner; and he submitted that the House should pause before it acted on the assumption envisaged in the Bill that most remedies and alleviations not approved by the orthodox medical profession are fraudulent. He agreed that the problem presented by the vast development of advertising in relation to remedies and treatments should be dealt with; and if the Minister of Health brought forward a Bill on the lines of that introduced last year, the House would give it a patient and respectful examination. Enormous frauds were being perpetrated on the public, but they were not those dealt with by this Bill, which would do nothing to prevent the credulity of fools. The terms of the Bill would cover the waters of any Spa, and the suggestion that "beer is best" seemed to be contrary to its provisions.

The Bill would exclude many groups of persons who had developed the use and understanding of natural remedies, and had found them effective. It was not the business of the House to decide by Act of Parliament whether they were right or wrong. There were doubtless cases where unorthodox remedies had done harm, but he had received sufficient testimony from men and women he had known many years that unorthodox remedies had done them good.

Clause two, Sir Arnold pointed out, was drawn so as to include the proprietor, vendor or distributor, but not the printer, of an advertisement. "How careful," he said, "the newspapers have been, before they gave their whole-hearted support to the Bill, to see that it was made perfectly clear that it did not affect them, for they cannot be prosecuted."

## POSITION OF WOMEN

Mrs. TATE (Conservative, Frome) seconded the rejection of the Bill. It would do nothing to safeguard women, she said, but would make their position more dangerous than it was to-day. It was the strong trade union of the medical profession which was to be strengthened by the Bill and not the safety of the public. Honest medical men would agree that, although great strides had been made in medical knowledge, their ignorance far outweighed their knowledge.

Sir F. FREMANTLE: We are all agreed on that.

Mrs. TATE: If so, was it not well to leave the door open to discoveries that may be made by the unqualified practitioner, lest the medical trade union should keep out even a ray of hope from the public? We need all the help that can be got, whether from outside or inside the medical profession.

Mr. J. G. KERR (Conservative, Scottish Universities) had begun to speak when, attention having been called to the fact that there were not 40 members present, the House was "counted out."



## “FAMILIAR”: FRAUD OR FANTASY?

Review by H. F. PREVOST BATTERSBY

IN his *Confessions of a Ghost-hunter*, reviewed in LIGHT of March 12th, Mr. Harry Price devoted a chapter to “The Talking Mongoose,” which concluded with the somewhat supercilious conjecture that he was afraid the Mongoose was “still impressing a number of rather credulous people.”

Yet now we have an entire volume\* by himself and Mr. Lambert devoted to the little animal, which makes one wonder if Mr. Price has joined the ranks of the “rather credulous people.”

He has at any rate treated this “modern miracle” with an impartial scrutiny, with no attempt to enforce a conclusion, if he has one, on his readers.

Doarlish Cashen is a lonely farmhouse on a high bleak moorland, some arduous miles from Peel, in the Isle of Man.

It was occupied in September, 1931 (when the mongoose, known later as Gef, put in an appearance), by Mr. and Mrs. Irving, alert, intelligent people, something over middle age, their daughter Voirrey, thirteen years old, and her sheepdog Mona. They had made a scant hard living out of sheep and poultry for sixteen years before Gef’s arrival.

He was first seen in the farmyard, in shape between a stoat and a ferret, but smaller and with a bushy tail.

He signalled his entry to the house by a loud thumping on the stained match-boarding with which all its rooms are panelled, and continued this means of attracting attention, often to excess, during his stay.

Though at first shy, especially of being seen, he rapidly improved an acquaintanceship with the family, even to the point of an ill-mannered familiarity; and once, owing to his threatening attitude, Voirrey was obliged to sleep in her parents’ room.

In the following May he allowed Mrs. Irving to stroke him—indeed, he bit her, and for a week he was visible every evening.

So he came to be accepted as an occupant as might a stray cat, and began rapidly to develop his linguistic abilities. These were, at first, mere growlings and barkings; then imitation of farmyard noises, made by Mr. Irving; the repetition of nursery rhymes; expanding finally into a vocabulary which was by no means altogether derived from his hosts.

He can sing in Manx, English, Welsh, Spanish, say a prayer in Hebrew and a long peroration in Flemish, and used to practise the Tonic Sol-fa scale. His musical repertory included songs unknown to the Irvings, supposed to have been acquired on his wanderings which led him, so he said, as far as Peel, and the Ramsay Cattle and Castletown Shows.

He can calculate, requiring only a second or two to give the number of pence in a guinea, was able to read, even newspaper print, from a distance, understood the deaf and dumb language, and seems to have a sort of clairvoyant intuition.

He has described himself as a “tree mongoose,” a “marsh mongoose” and an “earth bound spirit”; and declared that he was born 7th June, 1852, in Delhi, and had been shot at and chased by natives.

The Indian mongoose is nearly omnivorous in its appetite, and to Gef nothing seems to come amiss in the family larder, chocolates and cream buns being special favourites.

He contributes to the catering by catching rabbits, which he deposits in a described spot near the house.

This account by no means exhausts Gef’s accomplishments, but it at least suggests a certain inconsistency with what is known of mongoose character, and prompted

Mr. Harry Price to despatch Captain Macdonald to investigate. That gentleman paid three visits to Doarlish Cashen. On the first, February, 1932, he heard Gef’s voice, but only when both the women were out of the room. On the second, May, 1935, he again heard Gef, but Voirrey was outside, in the farmyard. On the third, October, 1935, Gef gave a notable performance, screaming, shouting, banging, apparently from all parts of the house, while Voirrey was in bed, upstairs, her door fastened on the outside; the demonstration concluding with a shower of gravel against the windows.

Another independent observer was Mr. Charles Northwood, an old friend of Mr. Irving, who in March, 1932, was much impressed by Gef’s varied powers; but he does not mention if Mr. Irving and Voirrey were both in the room while Gef was speaking. Mr. Northwood’s sisters-in-law, and his two nieces, on other occasions, also heard the voice.

He was an entire believer in the Irvings’ good faith, and laughed at the suggestion that Voirrey could have ventriloquised the voices.

Mr. Price and Mr. Lambert paid a visit to the farm in August, 1935, but Gef was absent, though afterwards he repeated a conversation he had heard between the two men when in the farm yard.

Later in that month a photograph, taken by Voirrey, shows Gef, but indistinctly, on the top of a sod hedge.

There, roughly, is the available evidence about the animal. That of the Irvings is surprisingly consistent seeing that it covers a period of four years.

In his review Mr. Price offers as alternatives:

“1. That Gef exists and haunts Doarlish Cashen, substantially as the Irvings say he does.

“2. That Gef is a product of hallucination, or fantasy.

“3. That Gef is a product of conscious deception.”

The second and third conclusions are not, according to the authors, exclusive of each other; but a conscious deception which turns into a collective hallucination must be almost as great a curiosity as a talking mongoose; and hallucination which continues for four years, and becomes such a nuisance as almost to drive you out of your home must also be something of a rarity.

Also an hallucination that is first seen, then heard, then felt; which can throw crockery and furniture about, engage in social banter and unfamiliar song, eat hearty meals, retrieve lost sheep and hidden eggs, and produce over a hundred rabbits for the larder, must strain even the eager appetites of the hallucinationists.

Against the idea of conscious deception must be set the character of the Irvings, the utter inadequacy of any motive—such people are anything but exhibitionists; unexpected elements in the narration, such as the poisoning of Gef, and his unsanitary practices—witnessed also by Captain Macdonald; and finally the evidence of two level-headed investigators.

But after such a clearance are we any nearer a solution? If Gef is, what is he?

Voirrey’s age when he first appeared would seem to suggest a Poltergeist character, but the most marked characteristic of the Poltergeist is its invisibility.

The entity at Epworth Vicarage, which curiously enough was known as Jeffery, was described by Hetty Wesley as having the body of a badger, but she was the only one who saw it.

Gef, who, likewise, was in some way allied to the girl of the family, was a far more advanced specimen, for not only is the voice unusual, but the very remarkable mental equipment.

The Saragossa Ghost also could speak and had a sense of humour, but there, apart from Maria Pascuela, the likeness ends.

The authors, working the hallucination theory,

(Continued at foot of next column).

\**The Haunting of Cashen’s Gap* by Harry Price and R. S. Lambert. London, Methuen and Co. 1936. 6/-.



## A FOREST IN THE BEYOND

By HELGI PJETURSS, Ph.D., Hon. Member of the Icelandic Society for Natural History

MILLIONS would read a book like *A Wanderer in the Spirit Lands*, were it but generally understood that what this book brings is not a romance, but a true narrative of the adventures of a man who has died. A highly interesting feature of this remarkable work is the description of the different zones of the so-called spirit-world—zones different in degree of illumination (which is consistent!) and correspondingly in vegetation.

We read, for instance (Chicago edition of 1901, pp. 39-40) that in the Twilight Land "There were no flowers, not even a leaf or a blade of grass, not a tree or a shrub, however stunted." In the Land of Dawn (p. 79), "the sky was of a pale blue-grey, and truly the light was as the day appears before the sun has arisen to warm it." And, corresponding with this absence of full daylight, "there were no trees or shrubs to be seen, and hardly any flowers, save here and there some little simple ones like flowering weeds . . . and there were ferns and grass clothing the ground with a carpet of verdure, instead of the hard, bare soil of the Twilight Land."

In the Morning Land, vegetation is described as better developed, and in the Land of Full Daylight, "trees waved their branches as in welcome to me, and flowers blossomed everywhere" (p. 259).

And just because the writer is so true to natural history, we are, to begin with, highly astonished to read of immense forests with enormous trees in the darkest region of all (pp. 127 and 150). But the astonishment gives place to an admiring recognition of the truthfulness of the description, when we have understood the true nature of these forests of the Land of Night. The trees are leafless. "The trunks were bare and blackened . . . From the bark a thick, foul slime oozed, and, like powerful wax, held fast any hand that touched it. Great waving shrouds of some dark air plant clothed the branches like a pall, and helped to enfold and bewilder any who tried to penetrate through the ghostly forest" (p. 160).

It is not difficult to recognise what sort of vegetation forms the weird forests of the Land of Darkness. The "trees" are colossal fungi, plants that are independent of light. We recognise the characteristic tendency of the fungus tissue to blacken and decompose into a slime. And in the "waving shrouds," the "dark air plants," we recognise the cell-structure called the capillibrium—or something closely related to it—so characteristic of the family of fungi called the Lycoperdaceæ, that we

(Continued from previous page).

suggest that Voirrey invented Gef, and persuaded her parents to accept his reality. But seeing that Mrs. Irving was actually bitten by the hallucination, that on various occasions it provided information unknown to any of the household, and that it developed an unpleasant and even terrifying personality, the guess does not seem a good one.

In an appendix there is a reminder that Gef's parentage might be sought among the "familiaris" with which witches were always furnished. Squirrels, ferrets, polecats, and rabbits all served the purpose, were often credited with speech, lived in the cracks of their owner's cottage were treated as domestic pets, and fed with the family.

Occasionally they lived to a great age.

Gef is reported to have amazing strength, an extraordinary and quite unhuman acuteness of hearing, an uncanny gift of speed, a capacity for changing his appearance, and even, it is suspected, of rendering himself invisible; so that even as an animal he is far from normal.

The book ought to have many readers, and may inspire some of them to unearth the elusive meaning of this "modern miracle."

can be left in no doubt as to the systematised relationship of these "trees" of the Inferno.

Great, indeed, and irresistible is the evidential force of this botanical description of the after-life story. Evidently, the writer has had no idea of what he was describing, and yet we are clearly being told about gigantic carnivorous fungi as being among the horrors of the Inferno. If I remember rightly, carnivorous fungi were not discovered on this planet till 1910, long after *The Wanderer* had been written.

How natural it seems that there should be, in the Beyond, bad places of the sort indicated. We are told that the persons who are caught and slowly eaten by these nightmare carnivorous fungi "are those who viewed with delight the sufferings of others, those who gave their fellow-men to be torn in pieces by wild beasts that they might enjoy the excitement of their suffering."

The writer calls the persons undergoing torture in the infernal forest "souls"; but they must necessarily have bodies, as souls could not be eaten by the carnivorous plants.

On the whole, the "Wanderer" brings out very well the physical nature of the After-Life though the writer never realises that the scene of his marvellous story is not a spirit-world, but another planet. The earth is spoken of as being at a very great distance from the dwelling-place of the "Wanderer."

It is interesting to note that, in a German translation by F. E. Baumann of *A Wanderer in the Spirit Lands*, the passages referring to the earth as a star "many millions of miles" away from the "Wanderer" have been badly mutilated and mistranslated.

Now, every message from the Beyond gets to us of this earth as a sort of translation, and it seems very likely that serious distortions and omissions will occur when communicants in the Beyond are trying to get through something very foreign or contrary to the ideas of the receivers. So I remember, for instance, in messages purporting to come from the late Sir Arthur Conan Doyle, some remarkably absurd expressions, so very foreign to the style of the great writer, but easily explained on the supposition that A.C.D. has been, for reasons above indicated, unsuccessfully struggling to get through that he is, in the After-life, not a "spirit," but the physical inhabitant of a planet

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As already explained, donations to the Fund 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.



# IS IMMORTALITY CONDITIONAL?

HELEN ALEX. DALLAS

THOSE who, in childhood, were taught that, although God is infinitely powerful and loving, He was *obliged*, for the sake of justice, to keep alive in endless suffering the souls of rebellious men and women, are profoundly thankful that this horrible doctrine is not widely taught now; it is recognised as inconsistent both with reason and the Christian faith. At the same time, a problem remains; if men are free to rise, they must also be free to fall; they cannot be compelled to choose the path of obedience and progress. In view of this fact, many are inclined to believe that the final destiny of obstinate sinners, who say of evil, "be thou my good," will be extinction. That is the view suggested by the Dean of St. Paul's in his recent broadcast lectures, and it is far more humane than the doctrine of endless suffering.

Possibly, it may assist some who are thinking over this problem if I share with them the considerations which make me unable to accept this alternative.

St. Paul's definition of a human being as "body, soul and spirit," seems to be the best we have, and modern research seems to confirm it. Dr. Gustave Geley as the result of his psychic studies, recognised the tri-partite nature of man, and discovered in his nature, (1) a physical organism, (2) psychic force, (3) l'idée directrice (the guiding idea). This corresponds very closely with St. Paul's definition. We recognise spirit as the highest part; apparently Dr. Gustave Geley regarded this as the purposeful determining factor in creation.

## THE SPIRIT IN MAN

Philosophers like Marcus Aurelius, Epictetus and others teach that the spirit in man is akin to God—is divine, because it is part of God the Spirit. All things are derived from God, but we perceive in the mind and nature of man a great difference between him and the other creatures. St. Paul dared to claim, "we are His offspring," quoting a Greek poet, and he wrote, "because we are sons, God has sent forth the Spirit of His Son" to us; and the writer of the Epistle to the Hebrews declared that God is the "Father of Spirits."

If this is true, it seems unthinkable that God could extinguish a part of His own being; but agreement with this does not entirely solve the problem, for it is conceivable that individuality *might* be extinguished. Other considerations must be weighed before we can arrive at any conclusions on this point. What do we believe to have been the purpose of the Father of Spirits when man's Spirit was *individualised*? Was it only a purpose for humanity as a whole, or was it a purpose for each unit of the race? If for the latter as well as for the former, would it not be frustrated by extinction?

Nevertheless, we must admit that within certain limits it is possible to oppose the Will of God, and that the fact that the human spirit is a part of the Divine involves the possession of the faculty of freedom to choose; the possibility of loss as well as gain. Loss of what?

Christ warned His disciples with the words: "What shall it profit a man if he gain the whole world and lose his soul?"—He did not say his spirit. He said "his soul" might be lost. We are individualised here to "win our souls"; our personalities are being formed in the adventure of life. We have the opportunity to form characters fit to survive with the spirit; but it is terribly possible to make a personality so debased that no one could wish it to survive—no one, not even one who loves the spirit.

We shall get some light on the problem if we consider it in connection with that which is most God-like and perfect in humanity. A perfect mother is perhaps the divinest manifestation of God that we can find. There are, of course, mothers whose maternal instincts are not much higher than the possessive affection of a cat for her kittens; but those who have been privileged to

have ideal mothers and know an almost perfect mother's love, will find it a witness to God stronger than all theories. The tragedy of motherhood is that the more perfect it is, the keener must be the suffering when a son or daughter loses the soul. No mother can ever forget the innocent, endearing ways of childhood, or the prayers and sacrifice and service which she delighted to give at any cost to herself. Could she ever be happy in any heavenly state if she knew that child-spirit was extinguished and all the terrible experiences of life left nothing at all of value to her offspring? She would be willing to see the *soul* taken to pieces, for if it has become defiled, cruel, or deceitful, she would not want it to be preserved, rather would she wish it to be dealt with as a potter deals with clay, to be broken and remodelled, so that ultimately the spirit may learn by the difficult adventure of life that to win the whole world and lose its soul is not worth the price.

## "GOD'S FIDELITY"

Leave to the mother-heart, the individuality of the Spirit to which her faithful love remains unchanged, and she will, in harmony with the will of the Father of Spirits, find peace in the assurance that God's fidelity is greater than her own, that hers is the reflection of His. He "gathers up the fragments" that nothing of abiding value may be "lost"; but since freedom is of the essence of value, the process may be long by which a human will and the Divine are ultimately reconciled. The heart has its reasons as well as the intellect, and if Reason and Love are unified in the Divine Creative Spirit, the heart's reasons must be as valid as those of the intellect.

In our ignorance we must realise that we cannot claim to know how the Infinite Wisdom of God may order man's destiny; but we have been given by Christ a revelation by which to test the validity of any doctrines and theories, that is the revelation summed up in the words He uttered to the heart of a troubled woman weeping by His grave. "Go to my brothers and tell them I am ascending to *my Father and your Father.*" This is the foundation principle of the Christian Revelation concerning God—that God is the supreme *Parent* of the human spirit. The life and resurrection of Jesus was a typical example of the kinship of the human spirit to the Divine; nothing can happen to human spirits inconsistent with that great fact; but we can only attain to realisation of our Divine inheritance by conformity of individual character to the ideal which that kinship involves.

It is not improbable that the great change which has taken place in relation to the conception of the destiny of mankind after death may be partly due to the discovery that pain is a valuable factor in evolution, and that without it, progress would seem to be impossible. Both animals and men learn by suffering what to avoid. If pain has a beneficent purpose in the development of mankind in this sphere, it is reasonable to believe that it has a remedial purpose in the sphere beyond. In this connection, Archbishop Trench (of Dublin), in his book on the Parables, pointed out that the Greek word translated as punishment in the last verse of St. Matthew xxv., actually denotes *remedial* chastisement; but he added that he thought this meaning should not be pressed—he was himself a believer in the doctrine of endless punishment for obstinate souls, so this, no doubt, accounts for his added comment on the use of the word in this parable.

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Seen the  
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## 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.)

### APOCALYPTIC WRITINGS AND THE WORD "ETERNAL"

Sir,—It is instructive, having in mind the much-discussed theme of Immortality, to seek the sources of those ideas which coloured, to a great extent, the eschatology of the early Christian Church. I refer mainly to the influence of the Apocalyptic writings of the Jews of the last two centuries B.C. and of the first century A.D.—the Apocrypha proper.

Touching punishment, there is a warning to drunkards—this arising from personal and ethical values—that they are "surrendering themselves to the eternal fire" (3 *Baruch*, c. iv., v. 16).

Again, the ethical idea is dominated by a nationalist spirit—e.g., the foes of the Israelites are chosen for special torment. (Little is spoken of what awaits those Gentiles who do not happen to have been at issue with the Jews). The duration is much more clearly indicated in detail than in the New Testament. Indeed, the future is overshadowed by a *national point of view*, and the thirst of revenge, naturally, on all who have oppressed Jahveh's chosen race. Thus animated, we find them using words such as "eternal," or "for ever and ever," and using them loosely, without any *real* thought of things sempiternal. In the 10th chapter of *Enoch* and fifth verse, the words "for ever" (for punishment) denotes 70 generations; and in the tenth verse of the same chapter, "eternal life" is the equivalent of five hundred years.

It is important to know in what connection these words are used. We find a parallel, inspired by similar feeling, in the spontaneous sayings of school-children. "I am vexed (angry) with you for all time" or "for ever." So how easily the eternal idea, loosely used, goes with wrath and vexation!

In *Maccabees*, the everlasting concept of punishment is pressed very strongly, yet the lives of good people (after death) are merely indicated as "very long." The general idea of the word "eternal" seems to indicate (at times, at any rate), "until a far-off final judgment."

In the book of *Judith*, we read that even fire does not destroy. Here the Almighty puts "fire and worms" (the latter torment being, no doubt, borrowed from Greek mythology) in the flesh of oppressors, and they "shall weep and feel the pain *for ever*" (c. xvi., v. 17). There is quite a crude realism in this fanatically nationalistic script.

In contrast to this maledictory passage, we read in the *Secrets of Enoch*, "When fire ceases, and the righteous live eternally." What retribution may be meted out to the wicked is not even adumbrated here.

Thus is a sidelight thrown on Jewish eschatology, which had for its main influence Zoroastrianism, which in later growths pre-dates the Apocalyptic writings of the Jews, and which in its turn was destined so strongly to influence the theology of the Christian Church. [In Zoroastrianism there is precisely the same ambiguity with reference to the word "eternal" as there is in Jewish literature: it is quite speculative; in the main it served an ethical purpose, but from the Pahlavi interpretation "till the future body," or "until the resurrection," no precise meaning can be adduced.]  
Llandrillo, Merioneth. J. W. PARRY.

### A VOICE SITTING INCIDENT

Sir,—I should be glad to know if any of your readers have experienced the following phenomenon. On the occasion of a "direct voice" sitting held in my own house recently, a large *reflected* light the size of a saucer was seen on the knee of one of two Mediums who were present. I could see my hand clearly when I put it over

the light; and the Medium felt, when she put her hand over it, a prickly feeling—I should imagine akin to an electric battery. We were told it was a high spirit who had come to help the power, and certainly the sitting was helped to a large extent. When the spirit was departing we could see very clearly the same light floating upwards to the corner of the room. H.M.

### PANTHEISM

Sir,—Referring to the Rev. C. L. Tweedale's letter: Is not Pantheism true for us, provided we do not abolish distinction—like the Hindu? I apprehend the spirit of man has no birth—although the soul, quâ soul, has.

North Shields.

J. W. MACDONALD.

### IMMORTALITY

Sir,—God's Child. Made in His Image. Spirit, surely *I am* Immortal.

Weston Underwood,  
Otley, Bucks.

EVA M. BOWYER.

### A DISCONCERTING INCIDENT

Sir,—A visit was made to our circle by a presumably discarnate person, who gave us his name, rank, etc., and said he occupied a very high position in Japan. Several times he visited the circle, until we looked forward to his visits. To the dismay of the sitters, there appeared in big type in the Press one morning the announcement of this man's passing in Japan. We were shocked. All sorts of explanations were suggested, but none seemed satisfactory. The matter was finally cleared up by the individual coming to the circle, describing his passing, and also how he had been able, through the occult knowledge he had acquired, to visit us in his great desire for service.

Have any of the circles you are in touch with had similar experience?

DUNCAN WHITEINCH.

### OBSESSION OR POSSESSION

LECTURING on "Obsession or Possession" at a Monday evening meeting at the Grotrian Hall, London, Miss Jacqueline prefaced her remarks by giving an account of a case in which a young woman had developed psychic faculties without the help of a trained Medium or adequate safeguards for her protection, and in consequence had become demented and was in danger of becoming certified as insane. Owing to correct diagnosis and the prompt action that was taken, which necessitated her immediate removal to London, the patient made a rapid recovery and within three weeks of commencing treatment the obsession was removed and she is now bright and happy.

After demonstrating, by means of coloured diagrams, the aura which envelopes the physical body and the radiation from the solar plexus (the seat of psychic power) through the physical body to the circumference of the aura, bounded by "the golden bowl," Miss Jacqueline explained the principle of Radiæsthesia upon which she bases her method of spiritual healing. Although this method is little known in this country, it has been studied in France over a considerable length of time by many eminent psychical researchers, including the late Professor Richet. This principle follows ascertained laws regarding the properties of the physical body and the psychic faculties of man.

Miss Jacqueline explained that in the case of the mentally unbalanced, as well as those gifted with a mediumistic faculty, it was possible to obtain a telepathic vision projected from the sitter which might be mistaken for a spirit entity; and in the case of the former it might be mistaken for a possessing spirit or a higher guide according to the hallucination of the afflicted person. In all her experience, over twenty years, she had never known of a case of possession by a spirit entity, and it was reasonable to suppose that nothing more could proceed from the human mind than that which had been implanted within it. She deprecated the practice of sitting in so-called rescue circles, although she was particular to except prayer circles from her remarks.

GEORGE NOBLE.



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### THE THREAT TO SPIRITUAL HEALING

FOR the present, the Parliamentary threat to Spiritual Healing (and unorthodox healing generally) is removed—or, perhaps we should say, postponed. When the Medicines and Surgical Appliances (Advertisement) Bill came up for second reading in the House of Commons on Friday last week, the attendance became so small during the debate that attention was formally drawn to the fact that there were not forty Members present, and, in accordance with rule, the House was counted out—an astonishing occurrence, even on Grand National day, in view of the influence and enthusiasm supposed to be behind the Bill.

The "count-out" does not necessarily mean that the Bill is dropped, only that its consideration is postponed until a convenient Parliamentary occasion, which the promoters may find much difficulty in arranging, since the time devoted to private Bills is strictly limited, and it is now clear that opposition to this Bill is very strong. Had a vote been taken last Friday, it would almost certainly have been defeated.

An interesting feature of the debate on the Bill was that the speakers both for and against were all Conservatives—Mr. Duckworth (Shrewsbury) and Mr. Elliston (Blackburn) for, and Sir A. Wilson (Hitchin) and Mrs. Tate (Frome) against. Seeing that the Bill was "backed" by Conservatives and that the only names put down in opposition (before the debate) were Socialists, there was a fear that the debate might take a party line—Conservatives for and Socialists against, which would almost certainly have given it a majority. Fortunately, this fear was proved to be groundless; and, although the Bill is by no means "dead," there is, in view of what has happened, small chance that it will pass in its present form.

We learn that a last-minute attempt to "buy off" the opposition of Spiritualists to the Bill was made by the promoters, who approached Mr. Ernest Marklew, M.P., and promised that, if the Joint Council on Healing would cease their opposition, a promise would be given that Spiritualists would not be prosecuted if and when the Bill became law—a promise which would obviously not have been worth much, seeing that, if ever the Bill became law, the decision to prosecute would lie with the police authorities and not with the Medical Association.

Possibly before the Bill comes up again, efforts may be made to "buy off" Spiritualist opposition in a more straightforward way, by accepting an amendment which would give Spiritualists the exemption from the prohibitory and penal clauses which they claim as a right.

## TELEPATHY DR. S. G. SOAL EXPLAINS

IN view of some comments in last week's LIGHT on an article which appeared in the Irish and Paris editions of the *Daily Mail*, if you will kindly allow me a somewhat lengthy explanation I will endeavour to make my position clear.

My interview with the journalist lasted just three minutes and was conducted over the telephone at the close of a busy morning's work—circumstances which could hardly be favourable for a psychic discussion.

To clear away any misapprehension, I will say at once that I am still a firm believer in the reality of Telepathy. It is, in fact, the bedrock on which our nascent science is being founded. There are, of course, various kinds of pseudo-Telepathy used by vaudeville entertainers and others, but there is also a genuine Telepathy.

Telepathy sometimes occurs between distant relatives or friends at moments of danger or crisis. It also takes place constantly between psychic Mediums and the sitters with whom they are in rapport. It certainly happened again and again in my own sittings with Mrs. Cooper; and enlightened Spiritualists like Mr. Kenneth Richmond admit that it takes place in the sittings of Mrs. Leonard. If one studies the records of Mrs. Leonard's sittings, I do not think one can come to any other conclusion.

But it should be emphasised that, above and beyond this simply transfer of mental material between Medium and sitter, there is also functioning a far more profound paranormal faculty which, in its spiritual transcendence of the limitations of time and space, staggers our puny imaginations. When I reflect on the "proxy" sittings and on the "Gordon Davis" case, I am filled with wonder and awe, as though I had received a message from eternity or some intimation of immortality.

### DR. RHINE'S WORK

Now, with regard to Dr. Rhine: what I would wish to emphasise is that it is impossible to discount the whole of his work unless one assumes that he has been fooled by his assistants. Since many of the most successful experiments were carried out with a screen or wall, or many walls, intervening between agent and percipient, the ordinary sources of error—such as inefficient shuffling of the packs, "learning" of the cards from marks on their backs, etc.—simply cannot apply to these experiments. The hypothesis of "unconscious" whispering I am inclined to disregard, since I have found no evidence whatever that any of my own percipients have been assisted in this way. Now, as to the theory that Dr. Rhine has been hoaxed, it is I consider, as a theory, just "on the cards;" but, having no personal acquaintance with any of his students, I do not know how much (if any) importance is to be attached to it.

Knowing my own students as I do, I think it not improbable that, if I asked certain of them to co-operate with me, they would pit their brains against mine in devising elaborate codes, trick shuffling of the pack, etc.; but, without vanity, I do not think I should be deceived for more than a few minutes. I intend, however, to try some experiments in hoaxing in order to test how far my technique is vulnerable.

But though I believe my technique to be pretty efficient as regards sources of error, I have so far been unable to confirm any of Dr. Rhine's conclusions. How is this to be explained? I do not think it can be due to any special psychological attitude on the part of the experimenter, for I have tested the effects of both optimism and indifference as regards success. I have found that to tell your percipient that he is succeeding does not necessarily make him succeed, whatever air of confidence you may assume.

If Dr. Rhine's work is genuine, it may possibly be attributed to American climatic conditions, which have perhaps evolved psychically sensitive types that are

(Continued at foot of next column).



# LOOKING ROUND THE WORLD

## IN GERMANY TO-DAY

ACCORDING to the March number of the *Revue Spirite*, a determined campaign is being waged in Germany against every form of Psychical Research. Count Carl von Klinckowstroem is one of the leaders of this retrogressive movement; and the *Westphaelische Landeszeitung* reports that an organised series of anti-Spiritualist and even anti-metaphysical lectures is being conducted throughout the country under the leadership of a certain Herr Doctor Stadthagén. This gentleman declares from every platform where he speaks that Psychical Researchers produce all their phenomena by fraud.

In spite, however, of this opposition, as quoted by the *Revue* from *Der Spiegel*, a German priest writes as follows: "Admitted that this method (table-rapping) is difficult to control, it has nevertheless been demonstrated that these table movements are independent of any mechanical action on the part of the experimenters, and that by means of a pre-arranged code supernormal messages have been received, and that under conditions that rule out telepathy. . . . Moreover, the sceptics who act as fraud-hunters will soon discover that the means to which they resort in order to expose such fraud are but feeble when compared to the stringent methods employed by the researchers to guarantee authentic phenomena. . . . Trivialities may be and are produced when table-tilting is made use of as a parlour game; but nevertheless, valuable phenomena have been produced by this means."

## "DOES NOT KNOW—OR CARE"

"What may be discovered by Psychical Research, or by the Spiritualist, I do not know; and, frankly, I do not care. Apparently nothing worth knowing that was not abundantly clear before has been disclosed. I hope nothing will."

This remarkable declaration is made in *The Methodist Times and Leader*, by Richard Pyke, presumably a Methodist Minister, as he writes under the heading of "A Preacher's Watch Tower." As an example of clerical obscurantism it would be hard to beat. Perhaps the Rev. Leslie Weatherhead, a Methodist Minister who knows the value of and the need for Psychical Research, will take his brother in hand, and try to waken him to the ostrich-like folly of his attitude.

Mr. Pyke may not know or care whether Survival can be proved; but it is nevertheless a fact that thousands of his fellow Methodists want to know, and that they are seeking the knowledge outside the Church because they cannot obtain it within.

It would seem that Mr. Pyke expects to be called to account, for he writes: "I warn my readers in advance that I shall decline to be drawn into public discussion on these subjects. I do not deny; I do not criticise: I only say I am not interested."

(Continued from previous column).

rarely found in England. Of all races, I should say the English are the worst psychical subjects; and most, though not quite all, of the 50 persons I have examined so far have been English. The ordinary matter-of-fact English mind, of which my own is a type, is entirely devoid of psychical spontaneity. Dr. Thouless, of Glasgow University, has, I understand, met with a similar lack of success in his repetition of Dr. Rhine's experiments.

If Dr. Rhine's experiments are accepted, they would certainly seem to indicate that psychical sensitives are far more common in America than in Great Britain.

Should this letter appear, I would like Dr. Rhine to see it; as I do not wish that anything in the English Press concerning my repetition of his work should make him feel that less than justice has been done.

S. G. SOAL.

## A NOVELIST'S ADVICE

MR. WILLIAM GERHARDI, the novelist, in a review of Mr. Harry Price's *Confessions of a Ghost Hunter* in *The Observer* (22nd March), has some interesting things to say, based on his own out-of-the-body experiences, about which he has written in the Press and in his book, *Resurrection*.

"It has never occurred to Mr. Price," he writes, "that in its very nature a psychic experience is an individual experience in which objective and subjective conceptions tend to change places; an experience which convinces as perfectly on its own plane as it eludes space-time proof, except in odd fortuitous ways, of little personal value and no second-hand value whatever. It cannot be measured with Mr. Price's tape."

In conclusion, Mr. Gerhardi suggests that Mr. Price should acquaint himself with the conditions for "projecting his twin body," about which "a whole literature is available." This is advice which might with advantage be followed by many inquirers.

## "GREAT DISCOVERIES"

According to Mr. Stuart Devant, who writes in the *Yorkshire Telegraph and Star* (Sheffield), "we are on the verge of great discoveries in the realm of psychic research." Unfortunately, he does not indicate what the nature of these discoveries is likely to be; but, whatever it is, he hopes the discoveries may bring him "absolutely convincing evidence" of Survival. At present, he thinks (and says) that "telepathy and the Medium's own subconscious mind" explain mediumistic messages.

If he would read and study the experiences described in *LIGHT* recently by Major C. H. Mowbray, he might get rid of this "bugbear" and find, as other careful investigators have found, that there is already evidence in plenty. What is needed is not so much further discoveries as the comprehending mind applied to evidence already on record.

## THE TEXT-QUOTER

"There would be no fear of Spiritualism making headway if people only believed the Bible statements that the dead are unconscious and unable to communicate with us on earth," writes "Eleutheros" in the *Salisbury Times*. But seeing that these statements are contradicted by other and better authenticated statements in the Bible, and that investigators, ancient and modern, have proved them to be mistaken, why should people believe them?

It is astonishing to find, even in these enlightened days, that some people still remain who think they can dispose of Spiritualism (or anything else of which they disapprove) by quoting isolated texts from the Bible.

The text on which "Eleutheros" presumably depends is that in Ecclesiastes ix., 5, which says: "The dead know not anything, neither have they any more reward." But obviously this was written by a person who did not believe in Survival in any form—and certainly not in the distant physical resurrection to which "Eleutheros" and his like look forward.

## THE GOLIGHER CIRCLE AND WILLIAM HOPE

The L.S.A. Spring session, now drawing to a close, has been productive of an unusual number of interesting lectures. To-night (Thursday, April 2nd), one of the most interesting of them all—a lantern lecture on "My Experiences with the Goligher Circle and with William Hope"—will be delivered by Mr. McCarthy Stephenson, who, very appropriately, will have Major C. H. Mowbray as chairman. A "crowded house" is expected.

Arrangements now being made for the Summer Session give promise of many interesting meetings—the first of which will be on Tuesday, April 21st.



# CONCERNING THE NEXT WORLD

By W. H. EVANS

JUST as Spiritualism broadens our conceptions regarding God and Man, so does it rationalise our ideas of the next state of being. We are familiar with the conception of heaven, purgatory, and hell, the three states into which the next life is divided by Christendom. There is, however, no clear and definite teaching as to what the next state is like. This is rather surprising, in view of the fact that Jesus and His disciples seem to have been in close touch with the spirit-world; but, except the Revelations of St. John, which are obviously symbolic, there is no pronounced view about life after death, other than the current ideas of a dreadful hell and a heaven of infinite boredom.

There is a great deal of confusion in the minds of many people about the state of those who pass away. This is indicated by the terms applied to deceased persons who are said "to be asleep in Jesus," "resting in Abraham's bosom," "awaiting the resurrection," "entered into life," and "gone to his long rest." Such statements indicate that there is no clear idea as to what the next life is like.

If we desire to know anything about another part of the world and cannot go there, we must get our information either from those who visit it or from those who live there. The most accurate reports will probably be from those who dwell there and not from casual visitors.

## CONDITIONS IN THE NEXT STATE

If we wish to know anything about the spirit-world, we must, if possible, get our information from those who live there. Intromission into that state does not always give the visitor a true conception, recollections of such are apt to be coloured by his predispositions and prejudices. Proof of this is found in the writings of Swedenborg, whose theological ideas colour his vision. That is one of the things we have to bear in mind when studying any accounts given either by writing or trance utterances. Those who come to us from the other side have to conform to the conditions of earth. They have to give their experiences in terms of our and not their life.

This comes out clearly in the Vale Owen script. When G.V.O. asked Zabdriel about the next state he is told:—

"If it were possible, friend, that we should be so united as to be enabled to look out on things from one point of view and vantage, these matters in hand would be so much the easier to explain. But you look hence from one side of the Veil which hangs between things and the region of their causation, and I from the other side. So that our outlook is normally in opposition; and, when I would make things appear simple to you, I must perforce turn me about and look the other way and, so far as I am able, with your eyes rather than my own." (*The Highlands of Heaven*, p. 50).

Further on, Zabdriel enlarges on the difficulties under which they labour in any endeavour to describe their state. He says:

"Suppose you take a fish out of the water and put him in a globe and take him through a town, how much, think you, would he firstly see, and secondly understand? I think he would see a few inches beyond the circumference of his habitat—the water, which is his natural environment. Put your face where he can see you, and then your hand instead. What would he know of these things?

"So would you be in the sphere; and only by training would you be able to energize and use your faculties therein with ease and profit.

"Now, further, how would you, in the language of fishes, describe to them the Abbey of Westminster, or even your own village church? If that fish were to make known to you how unreasonable you were when you told him you were hindered by his own limitations;

or if he told you that he did not believe there was such a place as the church or Abbey, which you named but could not describe to him, how would you convince him that the unreason was his own, and not of your making?" (*Ibid*, p. 74-5).

This admirably explains the difficulties in the way of getting a correct picture of the next life, but even so, Zabdriel does his best to describe his home to his sensitive.

Naturally, the conception of a next life presupposes our Survival of death. The evidence for this is now so overwhelming that those who still say the case is not proven have no right to be regarded as sceptics—they are merely ignorant.

There is one thing in the messages about the next life upon which there is agreement—namely, its reality. Over and over again we are told of this. The spirit-people tell us that we cannot conceive the vividness of their life; they say that, in comparison, our life is unreal. Note, "in comparison," for there is much talk about illusion.

## THIS MATTER OF ILLUSION

I confess that I am not quite clear about this matter of illusion. I like to look at things in a common-sense way. Reality and illusion are relative, and I always act on the assumption that, *on its own plane*, everything is real. Even those extreme idealists who regard the world as an expression of their own minds act upon the assumption of its reality. They eat, drink, use tubes and buses, and do all the other things which they regard as illusions. Anything that affects us, even if it be self-created is real for us. Therefore when our friends speak to us of the intensity of their awareness of their condition and life and say it is more real than ours, they mean by comparison. They do not deny the reality of our life and say it is an illusion to us; it is only so to them.

These thoughts are necessary, because in some of the messages one is made to wonder whether the next life is real or only a fantastic dream.

Two conditions are essential for existence: a mind clothed in form and an external environment which can be acted upon, and which in turn can react upon mind. That is, subjectivity presupposes objectivity.

When our friends speak of the reality of their life, they naturally mean that they have a stable environment—that there, as here, there is a concensus of agreement upon externals. There could be no real life in an environment which changes with every mood of the individual. Such a condition would be that of mad people whose distortions arise from their inability to appreciate the stability of their surroundings. There, as here, environment will be stable, with just the same differences of personal perception we experience here. That this is so is evident by the descriptions of scenery, houses, etc., which have come through. There is a geography of the spirit-world as there is that of the earth.

[From an address on "The Teachings of Spiritualism" delivered at the L.S.A. on Wednesday, March 25th.]

## L.S.A. ANNUAL MEETING

Miss Lind-af-Hageby, the President, occupied the chair at the fortieth annual meeting of members of the London Spiritualist Alliance, held on Monday evening (March 30th). The report and the balance-sheet were adopted; and the retiring members of the Council—Captain A. A. Carnell, Mr. Sydney Leaning and Mr. J. W. Miller—were re-elected. A long and amicable discussion followed on the affairs of the Alliance and the Quest Club, several valuable suggestions being put forward for the consideration of the Council. A hearty vote of thanks was given to the voluntary workers, and also to the secretarial staff.



## SUBCONSCIOUS MIND

H. ERNEST HUNT

### VIII.—HYPNOTIC EXPERIMENT

THE subconscious reveals a number of its latent capacities under the influence of the induced sleep of hypnosis; but the hypnosis in itself does not "produce" anything, it merely allows these innate powers to demonstrate themselves by removing the usual inhibitions of consciousness.

There is no magic in the sleep induction, which may be brought about by monotonous stimulations of any of the senses; and this process is not essentially different, either in method or result, from the mother crooning or patting her infant into unconsciousness. Dr. Wingfield has put it on record that he hypnotised an individual by reciting to him in a low monotonous voice—"The Walrus and the Carpenter"; there seems to be at any rate a considerable latitude in the manner of sleep induction!

The effect of the sleep is to put normal consciousness out of action and with it the forces of ordinary reason, comparison, induction, and resistance. The conscious mind of the operator then works by suggestion direct upon the subconsciousness of the subject, putting them *en rapport* and making in effect one complete mind; this is a model of what may be achieved by the individual in the combination of the dual aspects of mind into a unity.

Since the subconscious is responsible for the vegetative processes of the body, controlling its reactions and carrying on its automatic functions, we should now expect that strong suggestions from the operator would have marked effects upon the body processes—and this in fact we do find. By the spoken suggestion these processes may be accelerated or retarded, pain may be inhibited or produced, blisters may be induced, and catalepsy be brought about. It is on record that Dr. Esdaile in India carried out amputations and other major operations, using hypnosis as an anaesthetic, with marked success; and furthermore by the use of suggestion the subsequent recovery of the patients was made more rapid.

In this condition there is marked increase in the scope and activity of the senses, and beyond this again the emergence of further faculties. For instance, Mesmer found in his experiments in healing that his patients frequently passed into a sleep state in which the clairvoyant vision became operative, and he would set one patient thus equipped to diagnose the maladies of another. Now, no simple extension of the normal sight of the eyes will furnish the "X-ray" vision of the clairvoyant, or enable eyes to transcend the ordinary laws of optics; this therefore is evidence of a new faculty, subconscious rather than spiritual.

Dr. Peebles has also placed on record his experience with an hypnotised subject. Taking his stand behind the sleeper, the Doctor "thought" a speech to him, word by word, and this speech was duly delivered by the subject verbatim—an illustration of experimental telepathy. But it is also a fact that if the operator and subject be in different rooms, then salt, quinine, or sugar placed upon the tongue of the operator will result in the subject experiencing a like salt, bitter, or sweet taste in the mouth.

If, therefore, ideas can be thus transmitted by other than the normal channels of sense, apparently from mind to mind, there seems no valid reason why they should not be transmitted from mind incarnate to mind incarnate. Thus we have some understandable basis for inspiration, and we can also see how, when minds are *en rapport*, the reverse process may take place and the incarnate may know a good deal of what is going on in the mind incarnate.

But Dr. Peebles has further stated, as some others state, that, on occasions when the subject was under his hypnotic control, a superior and incarnate control took charge, as it were over his head. It appears,

therefore, that there is a close connection between hypnotic and psychic phenomena; and quite real dangers. It will be remembered that, in the classic case of "Sally" Beauchamp, the usurping control "Sally" first came on the scene when Miss Christine Beauchamp was under the hypnotic control of Dr. Morton Prince for treatment of a nervous affliction.

### LONDON S.N.U. CONFERENCE

As a means of overcoming the difficulty of securing suitable platform service, the formation of groups, or circuits of Spiritualist Churches was suggested by Mr. Vigurs, the recently-elected area representative, at the annual conference of the London District Council of the Spiritualists' National Union, held at the headquarters of Marylebone Spiritualist Association on Saturday afternoon. Mr. Vigurs said if such groups were formed, each group could guarantee an income to a Medium, who would, in return, give them whole-time service. With such appointments in prospect, young Mediums could be much more thoroughly trained than at present.

Mr. Vigurs discussed other problems in which Spiritualists and Spiritualist societies are concerned. He deprecated the introduction of party politics into addresses at Sunday services, but urged that economic and political questions should be discussed by study groups connected with the societies, so that Spiritualists would be mentally equipped to face their duties as citizens.

A lively discussion followed, under the chairmanship of Mr. Jarman, Vice-President of the Council. At an evening meeting an address on the Church and Spiritualism was delivered by the Rev. Maurice Elliott.

### MANUAL OF SPIRITUALISM

A book which should be welcomed by organisers, speakers and demonstrators interested in Spiritualism and Psychical Research, has been compiled under the editorship of Mr. James Leigh, and published by the Francis Mott Co., Ltd., under the title, *The Manual and Who's Who of Spiritualism and Psychic Research*. It brings together in one handy volume particulars of all (or nearly all) the important Spiritualistic and Psychical Research organisations in this country and a few overseas, giving the names of the chief officers and other details useful for reference. This we regard as the most valuable part of the book. The "Who's Who" section is incomplete—which, perhaps, is what might be expected in a first issue; in a subsequent issue it should be greatly improved.

The volume also contains a number of very informative articles on Spiritualism and Psychical Research; but except those which supply historical data, they are not really essential to a reference book of this kind. The price is 10/-.

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### DIARY OF EVENTS.

EASTER HOLIDAYS.

The Alliance and Quest Club will be closed from Thursday night 9th April re-opening Monday, 20th April.

From 15th to 18th April inclusive a limited staff will be in attendance to meet enquirers and arrange sittings.

TO-NIGHT, 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 210)

Friday, April 3rd, at 7 p.m.—

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

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3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15.  
Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

## BEYOND TELEPATHY

By JAMES M. McLINTOCK

WHEN first investigating Spiritualism, I was brought to the realisation that there was something in it by the information received by a friend who was also beginning investigation.

We were both at a public meeting in a Spiritualist Church. The clairvoyante, a woman, during her delineations, came to my friend and described a spirit standing by his side. The description was of a woman of about 32, named Bell. The clairvoyante went into intimate details, but my friend could not recognise who the woman could be. In exasperation the clairvoyant gave it up, and went to another part of the hall to give messages to others.

In the middle of one of these readings she stopped suddenly and swung back to my friend. She explained that there had been a mistake. She knew now that he could not possibly have known this woman. He was, however, to ask his mother: she would be able to place who the woman was. He was further to tell his mother that this woman, Bell, had been drowned in the mill-pond, or quarry, not far from where she stayed.

My friend on reaching home asked his mother about the woman, but as she was a Roman Catholic and not favourably inclined towards Spiritualism, he had to be careful. Casually as he tried to put it, so as not to offend his mother's susceptibilities, he dropped a bomb-shell. His mother looked at him with astonishment. She asked him how he got to know. Twenty years ago, she said, Bell has disappeared. No one knew where she had gone.

My friend then told his mother that he got his information at a Spiritualist meeting. He told her what the clairvoyante said about the mill or quarry pond. Of the pond, the mother was emphatic that this could not be the case. It had been dried up now for fifteen

or sixteen years. If the body had been there it would have been found long ago.

My friend was, however, not satisfied. He visited an uncle still living in close proximity to the pond. This uncle gave some interesting information. The body of Bell had been found in the pond three years after she had committed suicide. The body was identified by some of the wearing apparel. The uncle further took my friend to the place where official record could be found of this discovery of Bell's body.

### PERSONAL EXPERIENCES

In my own personal experience I have received a number of proofs which could not possibly be explained on a telepathic basis. One such concerns a sitting in a private circle. One of the sitters present was controlled by the spirit of a Red Indian, who described a spirit relative of mine interested in my affairs, and in my efforts on behalf of Spiritualism. I was told this spirit was drawn to me because of my writing. He wished to help me. While on earth he did quite a lot of writing. He had been by profession a lawyer. Among his relatives he had been much misunderstood. His reserved, quiet nature had been taken for stand-offishness. He was my mother's uncle. The Red Indian gave me a description of this uncle, with many intimate details concerning him.

I later asked my mother who this spirit could be who claimed to be a relative of mine. My mother said she knew of no lawyer on her side of the family.

Two days later, my mother happened to go over some old photographs, and came across a photograph of an uncle of hers, which corresponded with the description I had mentioned. She told me that she remembered now who the lawyer was. She was too young to know much about him. He had died when she was about six or seven years of age. She had heard much about him. That he was a miserly skinflint, and stand-offish. He was a hard man to deal with. There were, too, many stories about his meanness.

It is said that table phenomena are influenced by thought more than any other means of communication. Yet it was at an impromptu table sitting that we received some startling results which telepathy can not account for.

There was a gathering of some 12 of us. We had all sat for an examination and were anxious about the result. We sat round the table to see what could be obtained by way of information from those on the other side. Many of the sitters being mediumistic, the table was not long in beginning to move. Many spirit people purported to be in communication with us. One man spelt out his full name. He was closely related to a member of the circle. He answered many questions, personal and otherwise. We touched on the examination. Could he tell us about it? Could he possibly forecast the result? He replied in the affirmative. It would be too long a process to spell out names individually, so we agreed that the table should tap three at the name mentioned by us if he or she had passed in the examination, and one if not. We commenced at one end of the circle, calling out each name in turn, for the table to answer "yes" or "no."

Before this table sitting we were all sure in our mind that everyone would pass except perhaps two. One of these two we were very uncertain about. There was a possibility that he would pass, but it was in some respects doubtful. We had discussed this often. The table, contrary to anyone's opinion, tapped out "no" to everyone except the one of whom we were doubtful. To him it tapped "yes."

We did not take this seriously. That could not possibly be. It was absurd. Of course one could not depend on the table. It was so uncertain.

When the result of the examination came out, we found that the table had been right. We all failed except the one mentioned. We had never foreseen such a possibility.



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SUNDAY, APRIL 5th, 1936

- 11 a.m.—Mr. HORACE LEAF Clairvoyant: Mr. Horace Leaf.
6.30 p.m.—Mr. SHAW DESMOND (Subject of Address: “The Dream World.”) Clairvoyante: Mrs. Stella Hughes.
Sunday, April 12th, at 11 a.m. ... Mr. C. GLOVER BOTHAM Clairvoyante: Miss Lily Thomas
Sunday, April 12th, at 6.30 p.m. ... Rev. C. DRAYTON THOMAS Clairvoyante: Mrs. Stella Hughes.

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Mondays, 6.30 p.m. Organ Recital, Address, Questions Answered and Clairvoyance. Wednesdays, 12.30 p.m. Admission Free

- Monday, April 6th.—Speaker: Mr. James Leigh Clairvoyante: Mrs. Stella Hughes.
Wednesday, April 8th.—Speaker: Miss Jacqueline. Clairvoyante: Mr. R. E. Cockersell.

Monday. WEEKDAY ACTIVITIES

- 2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
7.45 p.m.—Mrs. Bird and Mr. Dayer Smith. Class of instruction for potential healers.

- Tuesday. Mrs. Livingstone, by appointment.
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

- Members, 3s.; Non-Members, 4s.
April 8th 2.30 Mrs. Livingstone 6.30 Miss Lily Thomas.
April 15th 2.30 Mr. Glover Botham 6.30 Mrs. Evelyn Thomas.

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

Friday, April 3rd, at 7.30 p.m. Mrs. HELEN SPIERS, Demonstration of Psychometry. Members, Silver Collection; Non-members 1/-.

Friday, April 17th, at 7.30 p.m. Miss LILY THOMAS. Demonstration of Psychometry. Members, Silver Collection; Non-members 1/-.

WANTED. Volunteers for the Spiritualist Community Choir; Grotrian Hall Sunday Services. Apply F. A. Armstrong, Esq., address as above.

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Sun., April 21th. Speaker: Mr. SHAW DESMOND. Clairvoyante: Mrs. Gradon Thomas.

For particulars of weekday activities at Headquarters. Marylebone House, 42 Russell Square, W.C. 1 Apply Secretary: MUSEUM 0676.

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TUESDAY, APRIL 7th, at 8 p.m.— Miss Lily Ford's "Know Thyself" Meeting.
WEDNESDAY, APRIL 8th, at 7.30 p.m.— Mr. Ronald Cockersell, Clairvoyance.
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## MOVEMENT WITHOUT TOUCH

By I. H. CONYBEARE

IN June, 1935, we first got an exhibition of telekinesis on the Ouija board. That is to say, the Traveller moved alone, unaided by any known means of propulsion!

I started to practice Ouija after Christmas, 1934, but could never get the Traveller to move at all unless I had a sitter to assist me with some "power." I have no special psychic ability, but learnt to "write" with a pencil, in three weeks in the early autumn, under the expert tuition of Mrs. Hester Dowden; I should never have managed it at all if I had not had the assistance of her Guide, "Johannes."

At Easter I started to work daily at Ouija with a sitter, who, though she showed no sign of ability to begin with, at the end of a couple of months was moving the Traveller about, most energetically, with the merest touch of one finger.

So, in June I began to speculate on the possibility of the Traveller moving along of its own accord! One morning, while we were sitting together, I asked "Johannes" if there was any reason why he should not be able to move the Traveller by himself. He replied that he would try, and instructed us to raise our hands above the board. My sitter raised her hand about three inches above the Traveller, and I put mine about two inches above hers. I immediately noticed what appeared to be a very warm radiation emanating from the palm of my hand; my sitter must have noticed it, too, for she remarked how very hot my hand was. To our astonishment, the Traveller immediately jerked rapidly to the right; and then, after a pause of a few seconds, to the left! We had nothing more that morning; but the next day the Traveller executed a half-turn.

### A LARGE HAND

On the first occasion my sitter, who is clairvoyant, and "sees" at times, declared she "saw" my hand submerged by a "large hand!"

We continued to practise systematically all July, and got results most days. "Johannes" did not like us to concentrate on the Traveller, which invariably moved when we were talking and not looking at it! We also found that if friends who came to witness these activities stared at it, nothing happened, except when they were not looking! An ultra-sceptic suggested to me that my sitter was cheating, and that she moved it herself; however, I found I got the same results without her presence at all, and with no other hand but mine over the board, but I can do nothing alone in the room, so evidently draw "power" from another. Sometimes when I do it I have noticed that I get a tingling sensation up my arm, and the hand becomes quite rigid, the veins standing out, and I certainly feel some form of energy exuding out of my hand. "Johannes" calls it "teleplasmic rods," and suggests that with practice the Traveller could eventually "talk by itself"! I now have at times so much force in my hand that the Traveller sometimes knocks itself out.

I feel quite sure that this phenomenon cannot be in any way peculiar to myself, and I should be interested to hear from other automatists if they can get the same results, and suggest that they should try my experiment. It seems that collaboration is necessary, so I would be pleased to meet any of LIGHT's readers who may be able to do it. It seems worth while to see if this method could be developed sufficiently to enable "Johannes" to run round the board by himself! I have tried with the assistance of several powerful automatists and got no results, so I imagine that a collaborator must have innate telekinetic "power" which he does not know of till he tries.

## PARLIAMENT GHOSTS

GHOSTS have been credited with doing many eccentric things. But only one (says Webster Evans in *John O' London's Weekly*, March 21st), so far as I know, has ever been said to have cast a vote! This conscientious ghost was that of a member of Parliament. He had been seriously ill, and was abroad when he received an urgent summons from his Party Whip. The summons, he knew, would have been sent only for a division upon which the fate of the Government might rest. The member replied at once, promising that he would be in his place to vote at all costs.

When the debate closed on the night in question, the House divided, records Miss Ida Clyde Clarke in her collection of ghost stories, *Men That Wouldn't Stay Dead* (Long, 12/6). At the door of the Division Lobby a number of the absent member's friends, "as well as the tellers, saw him—of that they were very sure—and the tellers counted his vote. But the shade of the Honourable M.P. did not proceed as far as the Division Clerks, who were tabulating the votes, to impress upon them his wishes; and because of this oversight on his part it was discovered next day that the number of votes recorded by these clerks was one fewer than the number given by the Lobby Tellers, and that in the list of the former this particular name did not appear. And so the patriotic ghost lost his vote."

It only remains to be said that as the matter was being discussed, news reached the House that the member had died just at the time that he appeared to be casting his vote.

Here is another, more modern, case that is equally difficult to account for. A member, Major Sir Carne Rasch, was too ill to attend a certain debate. But a fellow member, Sir Gilbert Parker, the novelist, said later:—

"My eyes fell on Sir Carne Rasch, seated in his accustomed place. As I knew that he had been ill, I made a friendly gesture and said: 'I hope you are much better.' But he gave me no sign of response, which surprised me much. His countenance was very pale. He was seated, his head quietly supported by one hand; his face was impassive and severe. I pondered a moment what I had better do; when I looked in his direction again he had disappeared."

Another member, Sir Arthur Hayter, added his testimony to that of Sir Gilbert. He said that he had seen Rasch and had even called the attention of Sir Henry Campbell-Bannerman to his presence.

"When his two friends congratulated Sir Carne Rasch on not being dead, he told them that he himself did not doubt that he had really gone in spirit to the House, for he had been very anxious to be present at a debate which particularly interested him."

"That is all," says Mr. Evans, "but it is a story that makes one think."

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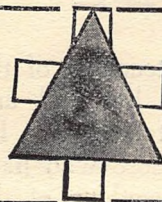
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