

Light:

A Journal of Spiritualism, Psychical,
Occult and Mystical Research

Founded in 1881.

No. 2896. VOL. LVI.

(Registered as THURSDAY, JULY 9, 1936. a Newspaper)

PRICE TWOPENCE

THE ETERNAL PROBLEM

EVIDENCE FOR SURVIVAL FROM THE EXPERIENCES OF THOSE STILL IN THE BODY

By Rev. ROWLAND W. MAITLAND

"WHAT man knoweth the things of a man, save the spirit of man which is in him." That wise saying of St. Paul can help us to-day to solve the eternal problem of man's survival of bodily death.

Men, of course, are always seeking to find an answer to this problem, even in these present days. First, men seek it from among the dead themselves—seeking, that is to say, to find some contact with those who have passed away from earth life, either through trance-mediumship or automatic writing, or psychic photography, or any of the recognised means through which the so-called dead are believed able to communicate with those they have left behind.

But then, to many a one still incarnate in the midst of a very material world, there is an insuperable objection to all such evidence as this: and that is the simple fact that all those who thus purport to communicate are *dead*, and therefore can never substantiate their claims to communicate by appearing in the flesh once more and corroborating what evidence they may have given out of it.

In other words, the minds of a vast number of people in the world to-day, educated and uneducated, more so with the former indeed, can never accept any evidence unless it comes to them from one clothed in a material body as they themselves are clothed, and using the ordinary bodily senses as they themselves use them.

How can we meet that deep-rooted objection of our fellow-men to-day?

The answer lies in drawing our evidence from those who are still in the body, for it does not take long for anyone who tries to study "the things of a man," as St. Paul terms it, to find out what a wonderful thing man himself is, that the mind of man is something far more wonderful and far more extensive in its powers than would appear from superficial acquaintance with everyday life.

That men's minds can communicate without the aid of their bodily senses is a fact few would deny in these present days, when a vast mass of evidence for telepathy and telaesthesia has been accumulated, and subjected to the most rigorous scrutiny. But it is when we have narrowed man's subliminal activities down to what have been called "Phantasms of the Living," that we get evidence which may be of immediate value in

helping us to solve the problem of man's survival of bodily death. We owe a deep debt of gratitude indeed to those men who with infinite pains and patience gathered together that considerable body of evidence which was published under the above heading.

The book bears upon its title page the names of three men—Edmund Gurney, Frederic Myers and Frank Podmore. The two latter carried their investigations further, which resulted in two more books, Myers embodying his further researches on the subject in his great book, *Human Personality and Its Survival of Bodily Death*, while Podmore was the author of "Apparitions and Thought Transference." Both men were not only keen investigators, but approached the subject with the sole motive of getting at the truth; but as one reads Podmore's book to-day and compares it with what Myers has to say upon the same subject, one cannot help feeling that Myers is incomparably the greater thinker, possessing not only a vast erudition, but also a mind akin to genius, which can look beyond the written word and leap to conclusions which to the ordinary mind are still obscured, such a faculty indeed as must be possessed by all great discoverers and innovators.

It is interesting to compare the books of these two men side by side, traversing as they do the same ground, and very often dealing with the same incident.

Let us take a case in point: the well-known story of Frances Reddell, which tells of how a certain Helen Alexander, maid to a visitor staying with Reddell's mistress, is taken ill and is nursed by Frances Reddell herself, who one night, when Helen is unconscious and sinking, sees an elderly woman enter the sick room and disappear. The apparition turns out to be that of the mother of the dying woman, who did not even know that her daughter was seriously ill, but had a presentiment to that effect. The apparition is seen wearing the same clothes worn by the mother, and carries a candlestick possessed by her, and had moreover a characteristic look on her face which Reddell at the time ascribed to annoyance at not having been sent for, but which was afterwards found in the real woman to be due to deafness.

Such then is the story, fully authenticated by written testimony from every needful source. How then is it

to be explained? In his observations upon the story, we find Podmore suggesting the following explanation—"The simplest explanation, and that which involves the least departure from known forms of telepathy, is that the figure seen by Frances Reddell was due to thought transference from the mind of the dying girl." That is to say, Podmore has already determined that it must be due to telepathy, and his only concern is to fit it in with other cases which he also considers to be telepathic in their origin.

On the other hand, we find Myers, with larger vision, writing upon the same case as follows:

"Now what I imagine to have happened here is this: The mother, anxious about her daughter, paid her a psychical visit during the sleep of both. In so doing, she actually modified a certain position of space, not materially nor optically, but in such a manner that persons perceptive in a certain fashion would discern in that part of space the conception of her own aspect latent in the invading mother's mind."

Elsewhere we find Myers writing: "The hypothesis which I suggested in 'Phantasms of the Living' seems to me to have been rendered increasingly plausible by evidence of many kinds since received. I still believe, and more confidently than in 1886, that a 'psychic invasion' does take place, that a phantasmagnetic centre is actually established in the percipient's surroundings—some presence is transferred, which may or may not be discerned by the invaded person."

So much for the contentions of Myers and Podmore of 40 years ago.

What light has been thrown upon the subject in more recent times to confirm or deny the bold assumption then made by Myers?

If a psychic invasion does take place—some presence transferred—why is not the invader, to use Myers' expression, conscious of that invasion? That he is away from his body for instance, in unusual surroundings and in abnormal conditions? And the answer given to us a hundred times over is that with the more complete forms of such phenomena he does know, and fully retains that knowledge when he has regained his normal self.

Myers in his life-time referred to that "strange and yet important phenomenon of astral projection."

In recent years we have heard much more about it, numerous instances have been reported, culminating in the strange adventures of Mr. Gerhardi, the novelist.

There is one book, however, which stands out more

prominently than others—"The Projection of the Astral Body," by Sylvan Muldoon. The book gives us a perfectly simple straight-forward account of the many occasions, voluntary and involuntary, when the writer found himself projected from his physical body, still himself in every particular, still clothed in a body the exact counterpart of his material body, with a mind as clear as under normal conditions, properly co-ordinating past and present, as he himself says, and therefore proving it to be no dream state, but at the same time endowed with qualities which enabled him to move, at will, independent of material obstacles or space. Sometimes, however, he had the same experience, recorded by others as well, of finding himself moved by some power beyond his normal self.

It is of one such occasion that Sylvan Muldoon tells a story at once striking and amusing, one might even say romantic. How that once he found himself being taken in his astral body away from his own home, until suddenly he found himself in an unknown room occupied by a young woman, a complete stranger to himself. He noticed her intently, as she busied herself with some ordinary occupation. Both the room and the occupant remained vividly in his mind after he was drawn back into his physical body again, and what was his surprise to find, a few days after, this same young lady shopping in the town where he lived; His query addressed to her, as to where she came from, naturally remained unanswered, but his pertinacity was finally rewarded, and ultimately he became a welcome visitor to the house which he had first visited in the astral body, and we are left to form our own conclusions that finally he married her.

Such a story as this, while more romantic, is certainly not more replete with evidence than a large number of a similar kind—stories, where the memories of those thus travelling in the astral body remain intact, enabling them to bring forward overwhelming evidence of their travels.

Stories again when those out of the body have been able to contact, and make their presence known to those around them in the flesh, thus plainly indicating man's ability to live and move and have his being apart from his physical body, and certainly offering a very strong assumption for man's belief, so continuous and so widespread, that when the human body is no longer fit for man to dwell in or to return to, then he can do without it.

LONDON SPIRITUALIST ALLIANCE AND QUEST CLUB

16 QUEENSBERRY PLACE, LONDON, S.W.7.

at

CAXTON HALL
WESTMINSTER, S.W.1

TUESDAY, JULY 21st, at 8.15 p.m.

**DEMONSTRATION OF
CLAIRAUDIENCE**

by

Mrs. HELEN HUGHES

Preceded by a Short address by
The **Rev. C. DRAYTON THOMAS**, who will preside.

TICKETS—Reserved and Numbered, 1/6

Admission - 1/-

at

THE TOWN HALL,
FOLKESTONE

WEDNESDAY, JULY 22nd, at 8 p.m.

**DEMONSTRATION OF
CLAIRAUDIENCE**

by

Mrs. HELEN HUGHES

Preceded by a Short Address by
Vice-Admiral J. G. ARMSTRONG, who will preside.

TICKETS—Reserved and Numbered, 2/-

Admission - 1/-

At both Meetings, after the Clairaudience, Mrs. HELEN HUGHES will answer questions

NOTE—A verbatim report will be made of the work of Mrs. Helen Hughes, and recipients of messages, etc., will be asked to comment on the statements made by the Medium, a typed report of which will be furnished for the purpose.

Tickets for both Meetings may be obtained in advance from **The Secretary, 16 Queensberry Place, London, S.W.7**

Telephone—Kensington 3292/3

THE FUNCTIONS OF LIFE

By STANLEY DE BRATH, M.Inst.C.E.

I.—THE SOUL AS THE SUBCONSCIOUS BEING

"Immanent, Directive and Organising Mind acts on and in every living cell of every living organism during every moment of its existence." ("World of Life," Alfred Russel Wallace, p. 351).

SUCH is the final verdict of a biologist who made the study of Life his life-work. I shall put the basis of his theory in short statements, some of which may seem dogmatic, but are not so intended. All which refer to the Supernormal are merely statements arrived at by experiment or observation, whether by myself or by others. Experiments and observation are the modern method which has superseded all dialectic in matters of science. That, and the use of each word in one single sense, have been the reason for scientific progress. I have done this in my wish to be clear.

The existence of the etheric body is now pretty generally admitted; but it does not seem to strike people that this body, which has a mind, must exercise a constructive power over the development of the material body. That mind is what we call "the subconscious," it makes our organism.

It is not a separate mind, but is perhaps some 90 per cent. of our whole mind, conscious and subconscious, and of our psychic faculties. I want to restrict the term "soul," as does Sir Oliver Lodge, to one single meaning—the being in us that lives, thinks, feels, and wills—intermediate between material body and spirit, as defined in the best dictionary in the English language. It is an objective entity belonging to the world of Energy, and is the channel of life to the body.

The spirit is the hidden but essential Self; hidden in this earth-life, but it is the faculty in us which is capable of spirituality—the feeling of sonship to the Divine. Its supreme faculty is Love, the *agapé* of which St. Paul speaks in chapter xiii. of his first letter to the Corinthians, and finds its expression in Conduct.

This will be found to satisfy the bulk of problems presented by Spiritualism.

The soul, on this working hypothesis, is the Person, as we know him in this earth-life. It is emphatically *alive*, and when it leaves the body it carries away its life and character with it, leaving the body dead. The soul united to the spirit is really the whole man.

Mr. Hewat McKenzie states (*Spirit Intercourse*, p. 22): "As a matter of fact, the soul of man has seven envelopes or bodies, one within the other, and these are used by the spirit on each of the seven planes of the spiritual world to which he rises after death. Let it be understood that these seven bodies mingle with each other atomically and do not lie as skins one within the other."

This may be so, as Theosophists maintain, but does not affect correct diction in this life, in which we know but three—body, soul, and spirit. The spirit is not a body of any kind, it is the force of Life which animates all.

Wallace says: "There are still people who vaguely believe that 'all matter is really alive.' For these ideas, however, there is not a particle of scientific justification. But the belief that 'life' is a product of matter acted upon by chemical, electrical, or other physical forces, is very widely accepted by men of science at the present day. It is in fact held to be the only *scientific* view, under the name of Monism; while the belief that life is *sui generis*, that it is due to other laws than those which act upon dead or unorganised matter, that it affords evidence of an in-dwelling power and guidance of a special nature, is held to be *unscientific*—something akin to, if not actually constituting, an old-fashioned superstition."

"Life," as T. H. Huxley stated in his Introduction to the *Classification of Animals*, "is the cause and not the consequence, of organisation." In other words, life can only be conceived of as indissolubly connected

with spirit and thought and with the cause of the directive energy everywhere manifested in the growth of living things. Its origin is unknown to science. It makes the whole of the organic world. It is not a form of Energy. Its characteristics are Organisation, Assimilation of food, Selective power, and Reproduction. Nothing that does not show these characteristics is really alive. The first product of life in all cases is THE CELL.

As I walk through Kew Gardens, I am amazed at the immense variety of flowers which come punctually year by year from seemingly dead seeds, bulbs, and roots, and show the wonderful powers of Life which make the varied display. For whatever may be the connection between Life and the Creative Spirit, no one can deny that it is life that makes the form and colours, and responds to the efforts of the gardener.

It may be a little too like the old country clergyman who remarked on the Providence of God that made the largest rivers flow past the more populous towns—to remark on the uses to which the vegetable kingdom has been put in the service of man, but that does not lessen the marvel by which the self-same earth, water, air and sunshine are converted by plant-life into a vast store of essences for his service.

The first great cosmic effect of Life of which we have any trace was the purification of the atmosphere, which thus became fitted for the development of air-breathing animals higher than the amphibia of the Carboniferous Age. As the planet cooled, its atmosphere was loaded with carbonic acid. That enormous amount of floating carbon was fixed in our coal-beds by a vast profusion of plant-life. The remaining carbon was absorbed by the infusoria that made the chalk and limestone rocks, which are carbonate of lime. Only a small vestige of carbonic acid remains—about 4 parts in 10,000, which suffices for the growth of plants, which use the carbon and return the oxygen to the air, making it fit to breathe.

The main point, however, that bears upon psychic science is this: Apart from any question as to how Nature provides this vast storehouse of products, can we not see that in this unconscious realm of beauty we have the operation of Life unchecked by any wayward will? It shows the operation of Life apart from all Consciousness, directing plastic matter to aims that no merely human intelligence could foresee, and this great purpose is effected by the agency of Life alone, working with the crude matter and energy of soil, water, air, and sunlight to an infinite variety, without which civilised life would have been impossible.

Are these not evidence indicating a prevision and definite preparation of the Earth for Man? That is an old doctrine supposed to be exploded, but which, to all who accept the view that the universe is not a chance product, may no longer seem to be outside the realm of scientific enquiry. Still more important is the argument showing the absolute necessity for a Creative and Directive Power of Mind as exemplified in the wonderful phenomena of growth, organisation, and fundamentally of cell-structure and of life itself.

This cell-structure is the basis of the whole organic world. The Creative Power would seem to act in all cases through the etheric body. In plants, animals and Man the material body is built on the etheric cells. This my informant agrees to in point of fact, but says that the etheric body that is the basis of plant-life "is neither so 'solid' as ours, nor so lasting." I repeat once more that the distinctive power of Life is the formation of CELLS. It is with that alone that all life on earth begins, and it is time that this primary fact should be allowed its full weight in the conclusion which I have put at the head of this article—that Immanent, Directive and Organising Mind acts on and in every living cell of every living organism during every moment of its existence.

THE MEDIUMSHIP OF MRS. PAMELA NASH

SINCE first Mrs. Pamela Nash, the Trance-Medium, came to London to work regularly for the L.S.A., the Secretary has received regular reports of her work from the many sitters who have come to Queensberry Place, either in search of evidence of individual survival, or merely from a desire to make the acquaintance of Topsy, her fascinating child control, whose tragic Life Story was published in *LIGHT* in November and December of last year.

Almost invariably those who sat with her have reported very favourably. They have been not only satisfied with the evidence received, but cheered and delighted by the spontaneity, the humour and the downrightness of the little Samoan girl. Even visitors from other countries have spoken or written almost affectionately of her, as they related how even communications in unknown languages were boldly accepted and passed on by her.

Who was to know that she would not be put off by the arrival of three French ladies, who asked to be allowed to have a joint sitting with Mrs. Nash, as only one of them was really familiar with English? We learnt afterwards from Madame Borderieux, the Editress of the French Journal *Psychica*, that they considered this sitting the outstanding experience of their visit to London, and that they had been immensely struck by the change of personality between Mrs. Nash (the Medium) and her Control Topsy.

Two sisters, Miss Westlin and Mrs. Gunvor Blomqvist, came from Helsingfors, Finland. They wished to get into touch with a friend on the Other Side. Very quickly he communicated, surprising them by saying that he and Topsy had been friends for some time, and that she called him *Willow*, a play on his Christian name *Reid*.

Altogether, it was a very good sitting, and many messages were given. Several times during the course of it, Topsy used pure Swedish words, the meaning of which she declared she did not know, but which the sitters said she pronounced perfectly. One of the communicators, *Gunvor Blomqvist*, the father-in-law of Mrs. Blomqvist, said that his health on earth had been *illa* (i.e., bad), but that now it was *all bra* (i.e., all right). He also said that he was still in love with his *Fru* (wife) on the earth-side of life; and that *Mommo mycket troot* (i.e., that his mother had been very tired before she passed), which was true. He concluded his talk with the word *Godnatt* (Goodnight).

Mr. H. C., from Denmark, writes: "She (Topsy) was marvellous, and I received through her not only convincing evidence of Survival, but also most wonderful messages from the Other Side, which gave me great consolation and happiness. My people are Danish and have foreign names, but Topsy offered to write them down, and in her childish way wrote the following names: *Wilhelmina Elizabeth* (my Mother), *Sven* (my half-brother), *Petro* (an uncle) and *Arvid* (his son on earth), to whom he sent messages.

Topsy later on wrote a letter from Sven to his mother in Denmark, fully aware that Mr. C. was travelling to Denmark in two days time.

The sitter then asked whether Topsy knew his Christian name, and she said she would ask; after which came: "I get N, and R, and a V with a tail on it (Y)." "Is that the beginning?" enquired Mr. C. "No, first a ladder (H), and a stick with three bits on it (E)"; after which Topsy got the complete correct name, HENRY.

A fellow-sitter received equally evidential messages, and Mr. C. concludes his report with the request: "Please convey to Mrs. Nash (whom neither of the sitters had ever seen before) my sincerest thanks for the marvellous evidence she brought. She is doing wonderful work."

From Colwyn Bay we quote the following: "We recently had some very interesting and successful

results with Mrs. Abbott, and were advised that the conversation would be 'carried on' through a Child Control. We had no knowledge of Mrs. Nash then, had no idea that Topsy was one of her controls, but subsequently we had a wonderful sitting with Mrs. Nash, and a very delightful hour with Topsy, and the conversation was 'carried on.'"

The record of Topsy's development on the Spirit side, as depicted in the Story of her Life referred to above, makes it clear that her whole purpose in controlling her Medium (Mrs. Nash) is to help, to be of service in any possible way. Knowing this to be the case, one of our L.S.A. members, who works as a Healer, Mr. Edward Horsley, came not long ago, with his wife, to ask Topsy to give what assistance she could with one of his patients. This was a difficult and long-standing case, and certain facts in Topsy's earth experience led Mr. Horsley to believe that a connection could be established between her and those who were influencing his patient from the Other Side. He had a long and detailed discussion of the case with Topsy, from which he hopes that much may be gained.

Just before concluding the sitting, Mr. and Mrs. Horsley obtained some brief but very evidential messages from their own spirit friends, whose names and relationship were all correctly given. Thus their son *Edmund* came through, commenting on the resemblance between his name and *Edward*, that of his father. He also spoke evidentially of various symptoms of his last illness, and gave some sound advice on his sister's dramatic training now in process. *George* Horsley, Mr. Horsley's father, also communicated, referring to his son as *Edward*; whereas an Uncle and Aunt (correctly announced by name) who followed, called Mr. Horsley *Ted*, as had been their invariable custom when on earth.

Our last quotation is taken from a report sent to us by Mr. D. Kissack, of the Isle of Man.

A succession of distressing bereavements, together with "the utter futility of the orthodox clergymen's efforts to comfort us," left both Mr. and Mrs. Kissack in great anguish of mind. They listened to the wireless talks on "Do We Survive"; wrote to Sir Oliver Lodge, and at his suggestion read *On the Edge of the Etheric*, and *Raymond*, but without gaining either comfort or real conviction. The years drifted on, until a Spiritualist coming to live near them introduced them to table sittings, and later, to a trance Medium; but "we were not at all impressed." They tried working with the table by themselves, but in the end let the matter drop, as "our experiences in practical research had so far failed to reach the standard we had expected." With a friend, Mr. Kissack visited a meeting in Stoke-on-Trent, where a professional Medium gave clairvoyance—only again to meet with disappointment: "The atmosphere seemed neurotic and aroused a feeling of antagonism in my friend and myself."

Finally came a visit to London, and by the L.S.A. Secretary's suggestion, Mr. and Mrs. Kissack had a sitting with Mrs. Nash, from the report on which we take the following:

"After a most original and inspired blessing, Mrs. Nash went into trance and her Control, Topsy, took the floor. What a lovable little chatterbox! The heavy veneer of cynicism almost melted!

"In accordance with a pre-arranged plan, all the talking was left to me, my wife feeling that my long experience of the Law Courts would enable me to elicit the information we required, without giving any lead, and to check its accuracy by means of disguised or misleading questions and answers. These tactics proved successful from our point of view, but forced Topsy to reproach me for trying to lead her up the wrong lane so many times. In spite of this skilful

(Continued at foot of next column).

MISTAKES OF MEDIUMS

By LEIGH HUNT

CURIOUSLY enough, only a few days previous to writing this article, I found I had made a somewhat droll mistake in connection with a vision I had had. Briefly the circumstances were these:—

Resting in my arm-chair at home, no one else being in the house, and thinking only of the work which decorators had to do to the house, I suddenly saw a fine figure of a man standing by the fireplace in the room. He was fully six feet in height, handsome of feature, though the cheekbones were somewhat prominent. His countenance could be truly said to be illuminated with a spiritual light—an indication to me of a high spiritual state. Much astonished at his sudden appearance I said, "Who are you?" I understood him to answer, "Elostan." Later in the same week my North American spirit friend controlled me at a seance, and asked that I should be told that the person I saw was not named "Elostan," but that he was a North American Indian who desired to be known as "Yellow Star." I had mis-heard his name, and had then got "switched off" from psychic conditions, so that "Yellow Star" could not correct my error. (If the reader will repeat aloud, "Elostan" he will notice its similarity in sound to "Yellow Star.")

There are several similar pitfalls which may beset the path of the clairaudient Medium. Another incident of this kind occurs to me as I am writing. At a public meeting a Medium accurately described a spirit person to a friend of mine. "He speaks very rapidly," she said, "I hear him saying 'will Harold catch it?' What does he mean?" My friend quickly comprehended and said "He is trying to get 'through' his full name, William Harold Hatchett." And then followed a most evidential message.

One of the most amusing instances of the difficulty in getting the name of a communicator occurred at a

(Continued from previous column).

barrage of misdirection, she firmly adhered to and frequently reiterated her accurate descriptions of our spirit relatives who were there in force—a whole roomful, she said. My parents, brother-in-law and little daughter were in the forefront of this imposing band and could not be mistaken, as well as many other more distantly related but dearly loved ones.

"Topsy had some difficulty at first in giving us the name of our little girl. One of the letters of her short name would not come right somehow; but, after a few attempts, she wrote it down correctly, in spite of several misleading suggestions on my part.

"Topsy's story of her own little life and the cruel circumstances of her passing affected us deeply. We parted the best of friends, with many hugs and kisses and a promise that she would accompany Nona, John and the rest of the party on a visit to our house when we returned home. We are looking forward to this visit with anticipation and hope it may be the forerunner of many similar house parties.

"We wish to thank Mrs. Nash for a really wonderful experience. It has given us the evidence we had longed for as to the continued survival and undoubted happiness of our loved ones, which, until then, we had almost despaired of receiving in a manner that would pass the tests we had worked out and imposed on Mrs. Nash.

"Incidentally, Topsy mentioned that she could go on talking for hours, the power was so good, due to the mediumistic qualities of us both, and that I had already been told this recently but would not accept it. As a result, we intend to commence a small developing circle in our own home, imposing the same strict tests on anything we may receive. Neither of us are of the type to believe anything without careful inquiry and first-rate evidence."

seance when the guide of the Medium said, "I cannot get his name, but I see a tank full of water. It isn't 'Fish,' for there are none!" I said, "That is very good, for, with your description of him and this picture you see, I am sure it is my friend, 'Waterhouse.'"

The need of a Medium being fully developed before venturing to exercise her gifts in public was forcibly demonstrated to me at a sitting when a friend possessing physical mediumship suddenly rose from her chair and dragged her hand over my face; a beautiful fragrance came from her fingers, but she was quickly controlled by her guide (her own father) who said, "I couldn't help this movement; I wanted the scent to go out, free of the Medium, but didn't get things quite right." What would a stranger have said, or, at least, thought? This same Medium was "caught" by me, moving her hands rapidly around the trumpet, but not touching it, after which the trumpet literally sprang up in the air. In this instance, the spirit-operators were unable fully to control the power, so that it should act entirely free from the body of the Medium. But again, what would a stranger have thought? Yet some Mediums will not wait until full control has been obtained before they venture to bring their gifts before all and sundry.

I have witnessed many other mistakes made in the course of the development of Mediums, but I must now conclude with one most surprising happening at a seance—this time one that cannot be exactly described as a mistake, for it had a purpose behind it, and a fully developed Medium was concerned.

We were sitting with Mr. Charles Williams (who was a very old and valued friend of my father), and, just at the beginning of the seance, the magnesium slate suddenly rose from the table on which I had placed it, and a face appeared outlined against the slate, in front of myself and Mr. Williams, who was sitting next to me. He, at once, called out, "Look, Mr. Hunt, there's my face," and, sure enough, there was an exact replica of Mr. Williams' face some three feet distant from him! (A red light enabled me to see both Mr. Williams' face and its counterpart.). The next face which appeared was that of my father, with his long beard and pronounced features, so familiar to me, and so totally different to Mr. Williams' countenance. Later on, the guide, speaking in the Direct Voice—using the trumpet—said, in response to my query regarding the appearance of Mr. Williams' face: "We have to make a mask to work upon, and this time we shewed you one of the methods we adopt." I was very glad to have witnessed this, for it helped me in my study of such phenomena.

Nine different faces were shewn at this seance—men, women and children—and my father's features moved quite naturally as he spoke the few words "God bless you, my boy. We are with you."

I may add that Mr. Williams was even more astonished than I was, when he saw a copy of his own features in bold relief some three feet away from him!

HER HUSBAND'S VOICE

My husband was a sailor, and thousands of miles divided us, when one morning I was awakened by his voice calling me in distressed tones, three times, by an endearing name he alone used.

Startled, and unable to go to sleep again, I sat up, and to my consternation found my wedding ring, which had never left my finger since the day he put it there, lying on the pillow beside me.

Two days afterwards a cable informed me that my husband had been drowned at sea, and when the differences in time between the two countries were worked out, it was found that my husband met his death at the exact time I heard him calling.—WIDOW (Sunday Sun, Newcastle-on-Tyne, 28th June).

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).

THE MYSTERIOUS SPARROW

Sir,—Since you published my letter in *LIGHT* on April 9th, I have had many letters and explanations about the "tapping bird" I described. My correspondents were unanimous in suggesting that "reflections" were the sole cause of the bird's behaviour, and this was certainly the theory that I favoured myself, although the bird showed no sign of being either pugnacious or amorous; he was not driven away by curtains or boards at the window, and he was not disturbed by children playing near.

The letter from M. Crompton-Smith in a recent issue (June 25th) tempts me to give the sequel, which occurred after my first letter was written, though I am loath to tell such a fantastic tale. So may I protect myself by saying that I disclaim all superstition, offer no solution, and simply record what actually happened.

The cock sparrow kept up his tapping for just about six weeks. He was noted at 5.30 in the morning, and tapped until dark every day. He only left off for food at long intervals. It became rather a nuisance, and we tried various ways of stopping him, without success. Then a lady came to the house who described herself as a Sensitive. She was interested by the bird, and said that she felt he was controlled by an entity, who wished to enter the house, and she thought that, if prevented, the bird would go on tapping until he died.

I was not entirely convinced, but felt that in any case I preferred that unknown entities should remain outside the house; and with this in mind, the sign of the Cross was made with water in front of the window, and on the inside door facing it. Directly after this was done, the bird completely stopped tapping, but continued to sit on the same twig and stare into the house. This it did for two days and then it started to tap again. Immediately the ritual was repeated with precisely the same result.

After a couple more days, a woman living at an adjoining farm died suddenly. She had been up to see the bird shortly before, and her family had had connection with this house and glebe for several generations.

From the time of her death, the bird entirely left the window and resumed the life of an ordinary sparrow in the garden. He was easy to identify by a white tail—so the cat was guiltless! And for all I know, he is there now.

There is an old saying in Devon and elsewhere that a bird tapping at a window heralds a death; but, for choice, it should be a robin. And now what about explanations, for I have none?

Alwington Rectory,
Fairy Cross, Devonshire.

PHYLLIS M. GROOM.

THE PYRAMID PROPHECIES

Sir,—It is indicated quite clearly in the Great Pyramid, at the commencement of the first low passage, that the date, 4th August, 1914, A.D., started off some sort of trouble in some part of the earth, and for some particular people or nation. It appears now that it was the British Empire, not merely the British people. The United States of America may be of Anglo-Saxon stock, but they do not belong to the British Empire, a very important point to remember always. As the 4th August was the 216th day of the year, 6 x 6 x 6, it is queer that the 11th November, or Armistice Day, is the 314.16th day, so that here again we see the conflict between the three sixes of the Beast, and the pi-ratio of the Great Pi-ramid of Giza or Jesu. Pi-hahiroth, where the Egyptians were drowned while pursuing after the Israelites, and now on the western bank of the Suez Canal, is 314.16

divided by 4, or 78.54 British miles north-east from the Great Pi-ramid, on a line from the huge pile drawn to the Old Jerusalem. That makes one think.

Coatbridge,
Lanarkshire.

IAN WHITE, M.I.E.S.

"PROGRESSING UPWARDS"

Sir,—In this world we must certainly live on hope. As a child in school, we hope to get into the next form or to be in the 1st cricket eleven; we look forward and hope for the holidays. In the city, we hope for a rise in salary or an increase in the practice of our profession. In middle age, we hope soon to retire on a pension; the theologian looks forward, when this earthly span is over, to joining the angels and archangels in everlasting praise to Almighty God.

Now what do we Spiritualists hope for? We know that we survive physical death with our intellect intact, and what then? What happens to the millions of people who reach the "other side?"

I must confess that the alleged remarks coming to us from that place do not impress me—they usually say they are helping other people, either on the earth or in the "lowlands of heaven," to progress, and that their world seems as solid to them as ours does to us. But what is the hope that keeps them going?

Can any one give a comforting idea on the matter? What do our friends mean when they say, "we are progressing upwards?"

Streatham.

(Dr.) E. H. WORTH.

"BROOMSTICKS"

Sir,—“Surely man is a broomstick,” was the ironical utterance of the sardonic Dean Swift. Well, and supposing that man is a broomstick, is that any valid reason why at the present time he should be actively engaged in the preparation for exterminating himself? Even a broomstick possesses some small intrinsic value, and there is no reason whatsoever why it should be ruthlessly destroyed.

So long as human life is despised and degraded by bombing planes, poison gas and demoniacal methods of modern warfare, its ignominious slaughter will unceasingly increase in ferocity and growing power of destruction, until at last we shall find ourselves facing the annihilation of the human species. If the great mass of mankind decline to let Christianity, Spiritualism or a few grains of commonsense put an end to war, then we must reluctantly look to science to save the race by the discovery of still more ever deadlier and deadlier gases, so as to make our war-folly utterly impossible, unless we desire to end our earthly existence by collective mass suicide.

Is the world mad enough for that? It almost seems so in its mad rush back into savagery, or shall we more correctly term it, super-savagery? The Great War, as we all well know, was caused by a pistol-shot; and by that shot ten million human beings lost their lives, and twenty millions more were either wounded or mutilated. Are we to have another such maniacal holocaust of blood and tears? Let us cease to be "broomsticks" and become men and women;

Hornsey, N.8.

HENRY HAMMOND.

London Spiritualist Alliance

and

The Quest Club,

16 Queensberry Place, Kensington, S.W. 7.

ADDRESS

on

"CONSISTENCY"

by

Mr. STANLEY DE BRATH, M.Inst.C.E.

Wednesday, July 15th, at 5 p.m.

Preceded by the usual "At Home." All cordially invited.

Telephone - - - - KENSINGTON 3292/3.

LETTERS TO THE EDITOR

"PRIMITIVE CHRISTIANS"

Sir,—I believe that the Vicar of St. Paul's, Swindon, in his article in the Swindon *Evening Advertiser* (June 10th)—and reproduced in *LIGHT* (June 18th)—is trying his best to bring into harmony the viewpoints of the orthodox Christian and the so-called Spiritualist. He gives a number of "manifestations," that in the nomenclature of Psychic Science would be classified (and, of course, are so) as "mental phenomena": viz., clairvoyance, trance, etc., and proceeds to show how the "Christian mystics," as the Spiritualists of to-day—and, indeed, all who care to investigate—are acquainted with such phenomena. That he believes such manifestations are well-attested is clear. He, like many other clergymen—and the number is growing each week—feels that the article in the Creed (The Communion of Saints) has not been sufficiently explained, or rather, as Rev. C. L. Tweedale demonstrates in his *Man's Survival*, has not been understood (Mr. Tweedale gives some cogent reasons why it is *not* understood, and therefore *not put into practice*).

It is always strange to me, how people—otherwise well-informed in Scriptural matters—appear to know little, indeed, hardly to be acquainted with Paul's enumeration of the "gifts of the Spirit" (I. Cor., chap. 12). The next well-known chapter most of them know off by heart, and the "fruits of the Spirit," elsewhere mentioned, are quite familiar to them—these being, of course, a favourite theme with Ministers.

I fail, however, to follow the Vicar with regard to "dangers mental, moral, not to say spiritual," that he writes of. Provided experiment be accompanied by a prayerful spirit, no possible harm can befall the one who obeys St. John's injunction to "try the Spirits, to see whether they be of God;" it rests largely with the experimenter (certainly the fear of the unknown often constitutes a "danger" in one's mind, and this is equally true of any scientific experiment). If he contacts an evil one—which very rarely happens, yet is possible on the evidence of Scripture itself, just as Jesus Himself was not immune from contacting an evil spirit on one occasion—the Evangelist informs us of the methods Jesus adopted, similar to the attitude we should "strike up" towards tempters "in the flesh." I maintain, therefore, that for our guidance, the Evangelist gave this account, evidently well aware how Spiritualistic practices would be continued by the *true* followers of the Apostles, some of whom, like their Master, were powerful psychics. J. W. PARRY.

"LIGHT" SUSTENTATION FUND

Donations to *LIGHT* Sustentation 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.

The amount received up to Monday last is as follows:

	£	s.	d.		£	s.	d.
Previously				Mrs. Hichens	1	11	6
acknowledged 192	2	6		M. Monckton	1	0	0
Mrs. Myers, Widow				A. M.	1	0	0
of F. W. H. Myers				Mrs. M. Hulbert	1	0	0
(Author of <i>Human</i>				Mrs. H. L. Currey	14	0	
<i>Personality and its</i>				A. H. Flowerdew	10	6	
<i>Survival of Bodily</i>				Mrs. I. R. Hyams	10	0	
<i>Death</i> ...	15	0	0	J. R. Brooks	10	0	
Mrs. Hypatia				Miss Enid Meadoway	10	0	
Caridia ...	3	0	0	Mrs. Florence			
Mrs. E. Naylor	2	0	0	Williams	10	0	

Messrs. Riders inform us that, as from July 16th, the price of *Miracle Healing* (the study of unorthodox healing), by Mary Mayhew, will be reduced from 5/- to 3/6.

SUBCONSCIOUS MIND

By H. ERNEST HUNT

XXII.—TRANCE SPEAKING

ALL trance work may be said to show an emergence of subconscious powers, and in their exercise the element of permanent memory can never be entirely absent. This memory seems to subsist in layers or levels, so that memory is continuous at any particular level and discontinuous as between different levels. Some people can pick up the threads of a former dream when they go to sleep again, but forget it entirely when they awaken. On somewhat similar lines we have the story of the hotel porter who was given an important parcel to post, but unfortunately got drunk and mislaid it. High and low he sought, but could not find it. His last resort was to get drunk again—then memory returned and he found the parcel!

Many Mediums tell us that the memory of a trance-address seems to them like the influence of a dream, soon vanishing and being forgotten. But these addresses are not without some permanent effect upon the mind, and we know of Mediums—as in the well-known case of Mr. J. J. Morse—who have been almost entirely educated by the matter which has come through them and has been registered in memory. In other words, there is a definite permeation of the subconscious of the Medium by a control long-continued. There is also a like transfusion of the material in the mind of the Medium into that of the control; the process is not "one way," but is more like a flow and a return.

This fact creates difficulties, for the matter spoken in ordinary trance may be to some extent a dramatisation of the Medium's own ideas, and frequently, in fact, we find that the thing that the Medium himself or herself desires comes out in the trance utterance as the message of the control. Sometimes, therefore, controls strive to keep their Medium from any reading or study—as in the case of Mrs. Garrett—in order that there may be as little germane matter in the Medium's mind as possible.

Where a control professes to continue over a long period, this fact of memory must not be overlooked. We may question whether any advanced spirit is, so to speak, on tap at any time and place for a number of years. But since everything is being recorded in the subconscious, there is a gradual growth in the direction of a secondary personality, into which the Medium can switch by a process not unlike that of self-hypnosis. Then the effect is the same as when the original control was present, the diction and the ideas are identical; but it may be only the empty secondary personality doing all the work. There may be no genuine control, and yet the Medium is perfectly sincere.

Close observation convinces me that this happens in a number of cases, and it would account for the usual inability to answer questions in any direct and succinct fashion, especially if the question be new. If the query deals with a familiar topic, then the secondary can roll out platitudes from its store of memory at great length, and unfortunately it often does.

If the control be genuine, then he is quite capable of looking after himself, holding his own in argument, and disagreeing when disagreement is necessary; but a secondary is without momentum of its own and is peculiarly susceptible to suggestion. Therefore, a leading question will be very apt to promote a following answer, and as the subconscious is capable of unlimited fabrication from a given premiss, we have some explanation of the rather irreverent illustration provided by Hudson in his *Law of Psychic Phenomena*. He tells of a gentleman who attended a séance where great names were the order of the day. Not to be left out of the proceedings he enquired of the control whether he could have a message from "that eminent Greek philosopher, Cantharides." He got it!

Light

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

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

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

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

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

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

EDITOR GEORGE H. LETHAM

As We See It

THE CITY TEMPLE PASTORATE

AN announcement of considerable interest to Spiritualists, and to all concerned with psychic study in its widest aspects, is that the Rev. Leslie Weatherhead, of Leeds, has been invited to succeed the Rev. Dr. F. W. Norwood in the pastorate of the City Temple, London—a famous Congregationalist Church which Mr. Weatherhead himself has described as containing "the most important Free Church pulpit in the world" and which has often been termed the Cathedral of English Nonconformity.

Mr. Weatherhead is a Methodist minister who went through the war as a combatant officer. He has for some ten years been stationed at the principal Methodist Church in Leeds, where he is so popular as a preacher—and especially with young people—that there is always difficulty in accommodating the crowds who flock to hear him. He has already preached occasionally in the City Temple, and quite recently he had the unusual distinction—for a Nonconformist—of delivering a broadcast address from the pulpit of St. Martin's-in-the-Field.

Should he accept the City Temple pastorate—as seems likely—his acceptance would involve his severance from the ministry of the Methodist Church, but there are precedents for a Methodist preacher becoming a Congregationalist.

The point of special interest to Spiritualists is that Mr. Weatherhead is himself a "healer" who understands and uses the powers of suggestion; also that he is well-informed regarding many aspects of psychic phenomena and ready to admit that they have a clear and important bearing on the problems of human Survival. He would not, we imagine, care to be described as a Spiritualist; but his published books contain descriptions of psychic incidents and experiences similar in kind and detail to those generally regarded as Spiritualistic; and he has, on more than one occasion, advised his fellow-Methodists to try to understand Spiritualism rather than to condemn it.

It will, of course, be nothing new for a pastor of the City Temple to have a good understanding of the nature and value of psychic evidence. Most of the distinguished men who have held that position have had some knowledge of the subject; and Dr. R. J. Campbell (now a Canon of the Anglican Church), who preceded Dr. Norwood, has made it clear in his writings—and particularly in his autobiography—that he regards many of the New Testament incidents, including the story of the Resurrection, as records which can only be properly understood if interpreted in the light of modern psychic knowledge.

ASTRAL TRAVELS

MRS. ANNIE BRITTAIN DESCRIBES HER EXPERIENCES

Mrs. Annie Brittain, in her book, "Twixt Earth and Heaven" (Riders, 5/-), to which we referred last week, gives the following interesting account of her "out-of-the-body" experiences.

"WHEN I leave my body my mental volition is not entirely suspended, although my consciousness is directed towards certain things, and away from others. I am sometimes aware of my 'spirit body' and sometimes not.

"On one occasion I had sufficient volition to try an experiment. I tried to grasp and move some cups and saucers in the room, but my fingers passed through them as if they were shadows. On the same occasion I tried to slap and pinch the faces of the people in the room but could make no impression on them, and they did not take the least notice of me. I walked through a table as though it were an optical illusion. I remember feeling amused to think that I was so superior to flesh and blood, which usually comes off second best in encounters with wood, stone or steel. Tables, chairs, walls, the bodies of humans, seem as unsubstantial as shadows when one is out of the body.

"Yet whenever my attention is directed to my own spirit body, it seems solid and real, and as far as I have been able to observe, an exact replica of my earthly body.

"I am certain, however, that I am not always aware of the whole of my 'spirit body,' but sometimes only of the part which I am using. Likewise the trees, houses, etc., of the spiritual world seem solid and dense, and it is the same with the bodies of its inhabitants. It is a strange sensation to move about in the physical world and make no impression on it; to see your friends and relatives, apparently unaware of your existence, giving you the cold shoulder, to hear them talk about you in a fashion that is perhaps not entirely complimentary, and be unable to make any effective rejoinder or make your presence felt in any way. One understands how a spirit feels in the séance room.

"I should mention in passing that I am seldom conscious of leaving the body. I simply find myself standing beside my sleeping form. The sensation on returning is always distinct; it is a sort of shock—the kind of physical shock one experiences when one wakes from sleep with a start. How I really enter I cannot explain; we seem to fuse into each other with a sort of snap.

"In my spirit travels I am not always moving among earthly scenes, but sometimes I have the sensation of being propelled upwards through a bright atmosphere into a more ethereal world. It is a world in which I see trees and flowers, houses and people. And yet I am aware that I see other things that no earthly eye will ever see; but they do not seem strange to me, it is as if I had always known them, or had known them long ago, and had forgotten them. When I wake I can recall the trees, the flowers, the houses, but these other things elude me.

"It is, I think, the effects of light and colour that linger with me longest when I return. How shall I ever forget that radiant, light-drenched atmosphere! The sky is blue, but it is like blue fire. In some landscapes the colours are bright, in some they are of the softest shades, the most attenuated hues, but they blend and fade into others as they do in no earthly landscape. I have seen green forests rise up tier above tier, and fade away into blue night. I have seen the most vivid colours; meadows of a richer deeper green than those in which our lakeland cattle wade; valleys so verdant as to assuage all sorrow; blues that are soul searching; reds that are deeper than sunset or blood. In those happy regions an indescribable spell lies upon every flower and hedgerow and tree; it is

(Continued at foot of next column).

LOOKING ROUND THE WORLD

A MINISTER'S "ADMISSIONS"

UNDER the strangely inappropriate heading of "Adventures in Necromancy"—for which we hope he is not responsible—the Rev. Herbert Crabtree (formerly of London, now of Duckenfield) contributes to *The Inquirer* (the organ of Unitarian Christianity and Free Religious Fellowship) an article in which he proclaims himself convinced of the reality of mediumistic phenomena and of its supernormal origin.

"It would be mere cowardice for me," he writes, "to refuse to confess that, again and again, despite an obstinately critical judgment, I have felt compelled to yield to the conclusion that the activating agency behind the phenomena has been a mind that has passed beyond mortal life. I have made the admission only reluctantly," he adds, "but the cumulative weight of evidence, its detailed and intimate nature, and other parallel phenomena, have made so forcible an impression upon me that I have felt unable to resist that conclusion."

WHY "RELUCTANTLY" ?

In view of the fact that Religion—and especially the Christian Religion—is based on human survival of physical death, and that active faith in Religion is being weakened because the Churches do not attempt to demonstrate Survival as an actual fact, it is difficult to understand why Mr. Crabtree, or any other Christian minister, should be "reluctant" to accept evidence of Survival when it is presented. Rather, it might be expected that it would be welcomed, and that Christian ministers would be willing and ready to proclaim it as news of the greatest practical importance.

Still, we are glad to find that the "admission" has been made, however reluctantly, and that Mr. Crabtree has the courage to proclaim the result of his inquiries to his fellow Unitarians. We hope he will not—as he seems to expect—find himself cold-shouldered by them, or even regarded as "a credulous and pitiable simpleton." Unitarians have the reputation of being broad-minded people, always ready to welcome new truth, or new light on old truths. The record of Mr. Crabtree's investigations is to be continued in *The Inquirer*, and we hope he will insist on a more appropriate heading for his coming contributions. "Necromancy" is not a name to apply to a demonstration of evidence such as Mr. Crabtree describes.

ABOUT MEDIUMS

Incidentally, the Rev. Mr. Crabtree has a good word to say to readers of *The Inquirer* about Mediums. Speaking of those he met in the course of his investigations, he says: "Some of these specially constituted persons are, no doubt, a little vain, and some are decidedly odd—though not in greater proportion than amongst other people (not excepting parsons!), but most are just natural and pleasant folk, a good deal puzzled by their peculiar powers; whilst some I have known have proved themselves to be as deserving my respect as any person I have met in other walks of life."

He is presumably speaking of professional Mediums, for he says of them that "so far from being seemingly anxious to make money out of the business, as is commonly supposed, they placed themselves at my service from time to time for no monetary payment whatever." Professional Mediums, it is to be feared, get "more kicks than ha'pence," so that it is pleasant to find a critical inquirer giving them a well-deserved word of appreciation.

(Continued from previous column).

like a sixth sense, and I seem to recapture the first fresh glory of earliest childhood."

Mrs. Brittain goes on to describe in detail many of her out-of-the-body travels, some of which were undertaken with definite objects. She also describes some of her experiences with sitters.

ANALYSING PLATFORM EVIDENCE

SO far as could be judged by one who listened to the messages and the answers they evoked, Mr. George Daisley's demonstration at the L.S.A. last Thursday evening (July 2nd) was a gratifying success from every point of view. Eight different people received messages, all of which appeared to be evidential in whole or in part; and of these, seven left their names and addresses and will in due course each be supplied with a complete transcript of their individual messages and answers, so that they can, at leisure, make their comments. Some of these comments we hope to be able to publish, showing how far Mr. Daisley's clairvoyant "readings" can justly be regarded as conveying evidence of Survival.

MRS. HELEN HUGHES' CLAIRAUDIENCE

As will be seen in announcements on another page, Mrs. Helen Hughes is to give demonstrations of clairaudience at Caxton Hall, Westminster, on Tuesday, July 21st, and at Folkestone Town Hall on Wednesday, July 22nd, under the auspices of the L.S.A. and Quest Club. At both of these meetings, the experiment will be repeated of taking a verbatim report of the messages and providing recipients with typed copies for the purpose of receiving their considered views as to their evidential value. At the Caxton Hall meeting, the Rev. C. Drayton Thomas will preside; and at Folkestone, the chairman will be Vice-Admiral J. G. Armstrong (see page 434 for particulars).

MR. DE BRATH'S ACTIVITIES

To-day, we begin publication of a series of six articles by Mr. Stanley De Brath on "The Functions of Life," which should be of much interest to all our readers and of particular help to those who desire to have a clear vision of how the facts of psychic science are related to the facts and hypotheses of physical and mental science.

As giving further proof of Mr. De Brath's mental activity he is announced to lecture at the L.S.A. on the afternoon of Wednesday next (July 15th), at 5 o'clock, on "Consistency," when he is assured of a large and appreciative audience.

RUSSIAN EX-DIPLOMAT'S EXPERIENCES

M. de Meck, who lectured on "Survival" at the British College of Psychic Science last week (July 1st), had a distinguished career in the Russian diplomatic service, before the Revolution, and can speak with knowledge of peoples and affairs in many parts of the world. His knowledge of psychic phenomena and of psychic literature was made clear during his lecture; but most interesting of all was his description of his own psychic experiences—particularly of his out-of-the-body travels.

On one occasion, in Montenegro, he stated, he went to a favourite view-point amongst the mountains, sat down, and had an astral travel experience lasting for five hours. The things he saw and heard, he said, were so important that he had written them down, but they could not be published so long as he was alive. He was able, however, to give indications of conditions on the Other Side as he had observed them, and also of the process of passing.

Replying to questions, M. de Meck confirmed descriptions given by others of the reality of what he called "the fluidic body," which was to all appearances a duplicate of the physical body and substantial though not material.

MR. J. B. M'INDOE'S "RECORD"

Congratulations to Mr. J. B. M'Indoe on his election for the seventh year in succession as President of the Spiritualists' National Union. This is a "record" which brings with it proof of the esteem in which "Mac" is held by his colleagues and the members of the Union. (See page 446 for report).

MORE EVIDENTIAL PROXY SITTINGS

HELEN ALEX: DALLAS

SECOND ARTICLE

I MUST state that although I have now become acquainted with Mrs. Curtis by correspondence, I have never met her. It will be apparent to any readers of the following notes that I had no normal knowledge of the details mentioned except that obtained in the previous sittings. I should add that some of the following communications were made at appointments arranged for myself. They came towards the close of my own sitting, when I asked if there was any message for Mrs. Curtis.

After re-perusing the records of the successful sittings published last week, I wrote to Mrs. C. and asked her to copy from the notes of later sittings those points which had impressed her most as correct and evidential. She kindly did so and when sending me the notes she wrote: "As I read over the notes, they all seemed to mean so much that I hardly knew what to choose. I feel that each Medium has for the most part given me only such messages as would come from my Husband, and *only* my Husband. He tried evidently to tell me that he sees me and knows what I am doing and has the same warm affection for me he always had. There are mistakes, of course, and messages that could not be for me, but you have explained how that could be. I think it wonderful that all our nearest and dearest over there have been mentioned."

She goes on to say that she has not included the notes on my proxy sitting with Miss Bazett because, she says, "Everything seems so true that I can hardly choose what to send you." Mrs. C. has left it to my discretion what parts to select out of the ten sheets of notes which I have received relating to the further sittings. I have decided to print only the most evidential points, although I recognise that the intimate matters add greatly to the conviction that a living man was truly communicating and striving to comfort the wife to whom he was devoted. I cannot bring myself to transcribe these very personal touches.

On Oct. 1st, 1931, I had another proxy sitting with Mrs. Brittain.

On this occasion Mrs. BRITAIN, in trance, said: You have sent him a message to come, and he comes.

COMMENT: I *did* ask him to send a message through Miss Dallas on that date.

Then followed words of personal affection. Mrs. Curtis's comment on the first remark was: "I recognise it as being so like him that I feel it could only come from him."

Mrs. B.: She has been held up a little. He knows about that.

COMMENT: I had had a slight automobile accident.

Mrs. B.: She has had a visitor who has done her good, though rather a nuisance. He made a little smile.

COMMENT: How strange that is! About the time of the sitting we did have a visitor in the house and I remarked that I liked having her but she was rather a nuisance at that particular time . . . He heard that remark!

Mrs. B.: Lemon—either she was wearing that colour, or it was round her.

COMMENT: The paper in my room is a creamy yellow—he might call it lemon colour. The room has been redecorated since he died. So he never saw it when he was here. There were many other interesting details in the sitting which I omit.

June 23rd, 1932. Fifth proxy sitting.

I made an appointment through the L.S.A. on this date with Mrs. Ruth Vaughan and took with me a letter from Mrs. C. Mrs. Vaughan was not in trance. She gave a very good description of Mrs. C's step-father whom I had once met many years ago and then referred

to a younger man (evidently Mrs. C's husband). Her remarks were quite correct.

Mrs. R. VAUGHAN: The older man has a son on this side. (I did not know whether this was so).

COMMENT: My step-father's only son died many years ago as an infant.

Mrs. R. V.: There is a room upstairs with a little round table where she sits.

COMMENT: Yes. A special little table. He knows there is a *special reason to mention this*.

Mrs. R. V.: He is speaking of some time with her away from where she is now—he was ill there.

COMMENT: It might be the time we were in Orange City. He was ill there.

With Mrs Mason, Jan. 16th, 1933.

Mrs. Mason, under the control of Maisie, began by speaking of two gentlemen—one elderly (I thought of her step-father), but the description and name "James" were recognised by Mrs. C. as that of her own father who died when she was six months old and was *not* elderly.

Mrs. MASON significantly added something about his "being a link." This tallies with Mrs. Brittain's statement at the outset that she thought we should succeed because Mrs. C's father was present and had met her husband. Her husband was then fairly correctly described and Maisie said he passed on from internal condition—not an accident.

COMMENT: Correct.

Mrs. MASON: He lives over the water or near water—Fred or Ted.

COMMENT: His name was Fred.

Mrs. M.: Just before he passed on he made arrangements to move or travel.

COMMENT: He had made arrangements to take two or three small trips.

Mrs. M.: It was sudden—almost like a stroke (this was known to me).

COMMENT: Correct.

Mrs. M.: A brother passed on quite young.

COMMENT: Yes.

Mrs. M.: Tell her he has met her sister Alice. (Alice's death was known to me).

COMMENT: I hoped so much he would.

Mrs. M.: Tell her I have heard her speak to me.

COMMENT: I often do.

Seventh proxy sitting with Mrs. Brittain, Nov. 30th, 1933.

Mrs. BRITAIN: She has a temporary bed—a little bed at the back of the door—light comes through another room. He mentions it because he *wants* her to know that he is not only conscious of her spirit, but of her physical conditions.

COMMENT: This is very interesting. About the time of the sitting I was away from home visiting and I had a tiny room, the only one my hostess could give me. There was a window in it however, that part is incorrect. In the main it is very evidential I feel.

Mrs. B.: He always wanted to give her the best.

COMMENT: Yes.

Mrs. B.: Una—Margy. Couldn't get the name. (Medium couldn't get the name—she had given it correctly in a previous sitting, but evidently had no remembrance of it). Also speaks of Freddie.

COMMENT: I believe my name was attempted. We often called him that (Freddie)—my *sister* always did.

Mrs. B.: He has met Frank.

COMMENT: His father's name was Frank.

Mrs. B.: Her husband wants her to know that her father is glad she made the clock or watch go.

COMMENT: I said in my answer to this that I did not recognise this message. Then perhaps a year later, in a flash, it came to me—a conversation my dear step-father and I had a short time before he passed on. We were talking about messages sent to us from the Other Side and I said: "I wonder why the messages

are so vague and about such simple things—why do they not just say, 'This is so and so.' I remember my Father smiled and said: "Why, my dear, *anyone* could say that—they speak of some small happening that only you perhaps would remember. Now, if I were on the Other Side, I might say something about the little clock—I might say, 'I am glad the clock is going again, or some such thing and you *would know I was speaking.*'" There is such a clock in the room my father used as a study or sitting room when he was ill and he was fond of it. Since he went, I sometimes start it again. I think this is one of the most evidential messages I have had. I did not even remember that conversation until a long time after the sitting.

MRS. B.: She has had a bad dream.

COMMENT: True. I was in great distress of mind and body, even after I was awake.

MRS. B.: She does not know that you are having the sitting to-day, but she was feeling "I wonder if it will be to-day."

COMMENT: Absolutely correct. The sitting was to be on a set date before this and on that date (I had been told that Miss Dallas expected to sit with Mrs. Brittain) I said to my sister, with whom I live, "I do not believe the sitting was to-day—I feel strongly that it did not take place." I did *not* know the new date set, but when the sitting actually took place I said, "I wonder if they are sitting to-day!"

MRS. B.: Edward . . . It was with great curiosity that he slipped out . . . He gave one wistful look back.

COMMENT: Correct. My brother Edward, much interested in this subject, used to feel a loved brother on the Other Side very near.

MRS. B.: She has some white flowers in a vase like a jug with raised flowers on the china.

COMMENT: This is to me rather remarkable and seems a *very* evidential message. I have such a china jug, given to me under pleasant circumstances (to mark a certain time). The jug is described perfectly. For the first time since I have had it, I put white flowers in it—about the time of the sitting. It is a remarkable message, I feel, showing without a doubt that he sees me in my present circumstances and surroundings.

MRS. B.: Richard.

COMMENT: My dear step-father's name.

MRS. B.: Dec. 3rd or 8th.

COMMENT: Dec. 3rd, wedding anniversary of my dear mother and step-father's.

Proxy sitting with Mrs. Ruth Vaughan, Aug. 3rd, 1935.

MRS. R. V.: Frederic.

COMMENT: Yes.

MRS. R. V.: He likes the place where she is.

COMMENT: The day of that sitting—I knew the date it was to take place—I went out to my garden and I said, "If you can, tell me if you like my garden." So you see what a wonderful answer that is.

MRS. R. V.: He went quickly—did not expect to go.

COMMENT: This has been said in every sitting by every Medium.

MRS. R. V.: Directness of purpose—went straight for what he wished to do.

COMMENT: Correct. Has also been said by other Mediums in reference to my dear husband.

MRS. R. V.: She has been alone for a little—always people around her.

COMMENT: Correct. My sister, who seldom leaves me, had gone away for a few days just now. There are always people around me.

MRS. R. V.: There was a niche by the fire where she used to put things carefully with quick movements (He seemed to be recalling her as he had seen her).

COMMENT: Our dear home in Connecticut had such a place! He used to laugh because I moved about so quickly.

MRS. R. V.: Be careful of the floor—there is a slippery place.

COMMENT: Yes. Once or twice I have slipped and almost had a fall.

MRS. R. V.: He likes to see her working with her hands.

COMMENT: Sewing. He always loved to see me doing that kind of work.

MRS. R. V.: She gets away from other vibrations (perhaps he means in the garden). I think he said something about her feeling nearer to him out-of-doors.

COMMENT: Means the garden, I am sure. I have always felt that. We both loved to be out of doors and almost our happiest times were spent in the woods and motoring.

CONCLUSIONS

This record is printed in order to present facts in my experience which cannot be explained on the theory of Telepathy from anyone resident in the country. The only reasonable explanation is that telepathy, that is, thought transference, has occurred from the Unseen sphere into which Mrs. C's husband and step-father have passed. It could be enlarged, for I have had some remarkable proxy sitting for others. This fact, if accepted, carries with it evidence of the continuance of the sympathy, fidelity and service which make life valuable here and are the true worth of life in any condition.

This is not a barren truth; no truth is barren, but this particular truth is essentially fruitful. As an example of the spiritual effect it may have I would like to give the following instance. A Psychical Researcher of critical mind and great ability passed on at the opening of the century, having done very valuable work in sifting and testing the communications that came through Mrs. Piper. I refer of course to Dr. Richard Hodgson, L.L.D. He took years to reach conclusions as to the significance of these experiences, but when he reached them he did not falter. He asserted his conviction boldly. I was present when he proclaimed it in Caxton Hall, London. In a letter to a friend he wrote:

" . . . I went through toils and moils and perplexities, but I seemed to get on a rock after that . . . I think that if I should never see another trance . . . it would make no difference to my knowledge that all is well . . . Be of good cheer whatever happens, and pray continually and let peace come into your soul . . . Everything, absolutely everything, from a spot of ink to all the stars, every faintest thought we think up to the contemplation of the highest intelligence in the Cosmos, are all in and part of the Infinite Goodness. Rest in that Divine Love. All your trials are known better than you know them yourself. Do you think it is an idle word that the hairs of your head are all numbered? Have no dismay, fear nothing and trust in God."

Those who argue that proof of Survival is of no value to the spiritual life speak in ignorance. They know nothing of the deeper significance of this subject. I respectfully commend this consideration to Dean Inge and those who think that there is no *spiritual* advantage to be gained by proof of survival.

A DOUBLE FUNERAL

The remains of Mr. W. S. Hendry and Mrs. M. Duncan, his sister-in-law, were buried together, on July 2nd in Streatham Vale cemetery. A service at their home was conducted by the Rev. Oswald Bainton, the pastor of the Streatham Congregational Church, who spoke of their valued friendship to himself and others. "They were lovely and pleasant in their lives, and in death they were not divided." At the grave, Mr. Richard Whitwell, well known in the New Thought Movement, expressed, for bereaved friends, their joy in such lives which were so beautiful in the spirit of service to all. The L.S.A., Spiritualist Community, The British College of Psychic Science, The I.N.T.A., The S. W. Federation of Adult Schools, and other Societies were represented on the occasion.

London Spiritualist Alliance Ltd. The Quest Club.

16 Queensberry Place, London, S.W.7

(3 minutes from South Kensington Station).

President: Miss LIND-AF-HAGEBY.

Hon. Treasurer: Capt. A. A. CARNELL. Hon. Librarian: STANLEY DE BRATH, M.I.C.E.

Secretary: Miss MERCY PHILLIMORE.

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

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

PRIVATE SITTINGS DAILY

With Mrs. Abbott, Miss Naomi Bacon, Mrs. Brittain, Mrs. Pamela Nash, Mrs. Ruth Vaughan and other Mediums approved by the L.S.A.

PUBLIC CLAIRAUDIENCE.

At Caxton Hall. Tuesday, July 21st, at 8.15 p.m.

At The Town Hall, Folkestone. Wednesday, July 22nd, at 8 p.m.
Mrs. HELEN HUGHES.

(See special announcement, page 434).

GROUP CLAIRVOYANCE.

(Limited to six sitters. 2/6, non-members 3/6.)

Friday, July 10th, at 7 p.m. Miss Lily Thomas.

Tuesday, July 14th, at 7 p.m. Miss Lily Thomas.

Friday, July 17th, at 7 p.m. Miss Jacqueline.

AT HOME.

Every Wednesday, 3.30 to 5 p.m.

Enquirers cordially invited. Tea served at a small cost.

Wednesday, July 15th.

The "At Home" will be followed at 5 p.m. by an

Address by Mr. Stanley De Brath, M.I.C.E., on "Consistency."

(See special announcement, page 438).

DEVOTIONAL GROUPS FOR ABSENT HEALING.

Conducted by Mr. W. H. EVANS. Sitters Invited.

Mondays: 2.15—2.45; 6.30—7.

Tuesdays: 6.45—7.15.

Wednesdays: 3.30—4.

Thursdays: 4.30—5 (Animal Group).

Fridays: 3.45—4.15; 7.45—8.15.

Saturdays: 2.30—3; 7.30—8.

Sundays: 3—3.30 (Obsession Group).

Special Assistance to Enquirers.

APPLY TO SECRETARY FOR FULL PARTICULARS.

HEALING WORK

By W. H. EVANS

IT is some time since anything appeared in LIGHT about this part of the L.S.A. work; and, as many inquiries come in, a few words about it may be acceptable.

Since its start this work has, under the guidance and direction of Brig.-Gen. Kemp, C.B., G.M.G., progressed in a very satisfactory manner. Several healers have been trained; and, in addition to Gen. Kemp, Mr. Alldridge, Mrs. Atkinson, Miss Strangman and Miss Raikes attend on certain days to give treatment to patients. That great good is done is evidenced by the keenness with which patients come for treatment, and their assurance of benefits received.

It is a pleasure to note the brightening faces, the renewal of hope and confidence displayed by them. Great as may be the joy of the patients at returning health, it cannot equal that of the healers, through whose instrumentality the change from sickness to health is effected.

All our healers give their services, and no fees are charged for treatments, which are open to all, members of the L.S.A. and non-members alike. As far as possible, we look to meet our expenses from the free-will offerings of grateful patients and friends.

We are fortunate in having the advice of "Doctor the Giver," the control of Miss Ethel Topcott, who generously places her mediumship at our disposal. The ministry of her control, "Doctor the Giver," is greatly appreciated by those who consult him. His wise and understanding counsel, his ready sympathy and untiring patience, endear him to all who come into touch with him. Unlike some controls, he does not seek to dazzle his patients with startling diagnosis. The following remarks and advice to healers indicate something of his method. He says:—

"The ideal for which all Healers must strive is the cure of sufferers simply by the laying on of hands

during sincere prayer. Diagnosis is neither necessary, nor is it advisable. The Healer's work is to heal and not to say what is wrong. The giving of diagnosis may be upsetting to a patient and even dangerous. The Healer's spirit-doctor knows exactly what is wrong with a sufferer and what is required. Therefore, the sincere Healer should be willing and prepared to act merely as an instrument for the healing rays, and even avoid looking for symptoms.

"In order that Healers may climb to the gift of Divine Healing, their thoughts should be concentrated during work entirely upon the Master and His healing carried out on earth. If this be done, little clairvoyance is possible, but the Healer will be in the ideal condition for the best contact by his own spirit-doctor. *No Healer should attempt to work unless he is physically fit. No Healer should attempt 'passes' simply because he saw them used by another Healer, either trance or normal.* The physical make-up of each Healer is different and therefore each works in a different manner. The Healer's own control knows the particular method required for each one and will influence the Healer correctly.

"No Healer should contradict an Earth Doctor's diagnosis, but simply tell the patient that, whatever is wrong, he will do his best to help. Earth Doctors are very necessary and the patient should be encouraged to go to them and to carry out their instructions. The spiritual Healer is able to give treatment in addition to that of the Earth Doctor, but both treatments are often necessary."

The psychology of this statement is perfectly sound, and shows the reasonable common sense approach of "Doctor the Giver" to those who consult him. His endeavour is to heal the minds as well as the bodies of his patients. The advice to would-be Healers is sound, practical and common sense, and indicates an understanding of the principles underlying spiritual healing.

The Devotional Healing Groups continue to make steady progress. From Australia, India, Argentina, Mexico, U.S.A., Canada, Africa, and countries in Europe, as well as from folks at home, come reports testifying to the efficacy and power of prayer. The silent, potent influence of faith directed by the Higher Powers encircles the world, and touches the springs of healing in those who link with us. It is the steady improvements rather than the spectacular results which are of value, though the spectacular is often in evidence.

Requests come in asking for special intercession for patients. Recently, one such came in over the telephone, asking for our prayers for a patient in hospital who had been suffering great pain for three weeks, and was unable to sleep. His name was called at one of our groups, and the next day we were told of the lessening of the pain at the time the group met. At the time the patient did not know of our intercession.

In another case our prayers were asked for a person in great suffering. The one who made the request had herself benefited from our efforts and wished to help a friend who knows nothing of our work. We acceded to the request, and the patient, who had been given up, slept, and now bids fair to recover. These are examples of some results.

We cannot heal everyone; some are more open and responsive to these finer forces than are others, but I am convinced that, in some way, all are helped. The fact that some one is praying for them is a comfort to many souls.

Very touching was a letter received from an old lady, slowly dying of cancer, telling of the great comfort and peace derived from our intercession, and pleading that her name may remain on our list in order that she may be helped in her passing to the next stage of life.

Another aspect of our Devotional Healing is the help rendered to people sitting for psychic development. Definite protection is afforded by it; and, provided they

(Continued on Page 446)

British College of Psychic Science, Ltd.15 QUEEN'S GATE, LONDON, S.W.7
(Telephone: WESTERN 3981)Hon. Principal: Mr. S. O. COX
Secretary: Mrs. M. HANKEY**PUBLIC CLAIRVOYANCE**

(Visitors 1/-)

Wednesday, July 15th, at 8.15 p.m.—Mrs. BERTHA HARRIS

GROUP CLAIRVOYANCE

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

FRIDAY, JULY 10th, at 5 p.m.—Mrs. BERTHA HARRIS
MONDAY, JULY 13th, at 3 p.m.—Mrs. BERTHA HARRIS
FRIDAY, JULY 17th, at 5 p.m.—Mrs. EDWARDS**DISCUSSION TEA**Thursday, July 9th, at 4 p.m.—Miss N. TOM-GALLON
"Responsibility of the Sitter Where Fraud is Suspected"**JULY AND AUGUST**

THE COLLEGE WILL REMAIN

OPEN

Private sittings may be booked with Mrs. MASON, Mrs. FAIRCLOUGH, Mrs. RUTH VAUGHAN, Miss NAOMI BACON, Mrs. WATSON and other reliable Sensitives.

During this period either the Honorary Principal or the Secretary, or both, will be available for interviews.

VISITORS ARE INVITED.

**SPIRITUALIST COMMUNITY
GROTRIAN HALL**

115 WIGMORE STREET, W.1.

President: HANNEN SWAFFER
Chairman and Leader: MRS. ST. CLAIR STOBART
Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK
Hon. Treasurer: H. B. SIMPSON**SUNDAY, JULY 12th, 1936**

11 a.m.—Mr. HAROLD CARPENTER

Clairvoyante: Mrs. Bateman

6.30 p.m.—Dr. NANDOR FODOR

Clairvoyante: Mrs. Helen Spiers

Sunday, July 19th, at 11 a.m. ...

Mrs. ST. CLAIR STOBART

Clairvoyante: Mrs. Helen Spiers

Sunday, July 19th, at 6.30 p.m. ...

Rev. C. DRAYTON THOMAS

Clairvoyant: Mr. Thomas Wyatt

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m.

Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, July 13th—Speaker: Mr. David Bedbrook

Clairvoyant: Mr. R. E. Cockersell

Wednesday, July 15th—Speaker: Mr. Horace Leaf

Clairvoyant: Mr. Horace Leaf

Monday.

WEEKDAY ACTIVITIES

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

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

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

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, 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.

July 15th 2.30 Miss Canon 6.30 Miss Lily Thomas.

July 22nd 2.30 Mr. Glover Botham 6.30 Mrs. Bateman

Tuesday, July 21st at 2.30 p.m. ... Mrs. Helen Spiers

Thursday, July 30th at 7.45 p.m. ... Miss Lily 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. Helen Spiers, Mrs. Graddon Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Friday, July 10th, at 7.30 p.m.

Mrs. HELEN SPIERS

Limited Psychometry.

Members, 1/6; Non-members, 2/-.

Friday, July 17th, at 7.30 p.m.

Miss LILY THOMAS

Limited Psychometry

Members, 1/6; Non-members, 2/-

Friday, July 24th, at 7.30 p.m.

Mrs. HELEN SPIERS,

Limited Symbolic Clairvoyance

Members, 1/6; Non-members, 2/-

PSYCHIC BOOKSHOP AND LENDING LIBRARY

OPEN DAILY. (Saturdays excepted).

11 a.m. to 6 p.m.

SPIRITUAL SONGS

for Congregational singing and Home Circles by

M. A. St. Clair Stobart

Enlarged Edition.

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

Reduction for Quantities

PSYCHIC DEVELOPMENT

Let us teach you to unfold your latent psychic powers

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

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

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

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

Mrs. ANNIE BRITTAIN

attends daily for Private Sittings by appointment.

Also Group Seances every Wednesday at 3.30 p.m.

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

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

THE PSYCHOSENSIC INSTITUTE

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

Phone—Bayswater 2790.

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at

**QUEEN'S HALL
LANGHAM PLACE, W.1.**

Sun., July 12th. Speaker: Mr. DAVID BEDBROOK

Clairvoyante: Miss Lily Thomas

Sun., July 19th. Speaker: Mr. H. ERNEST HUNT

Clairvoyante: Mrs. Stella Hughes

For particulars of weekday activities at Headquarters,
Marylebone House, 42 Russell Square, W.C.1

Apply Secretary: MUSEUM 0676.

The London Spiritual Mission

13 PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnised).

Special—FRIDAY, JULY 10th, at 8 p.m.—

Mrs. Bertha Harris. Clairvoyance.

SUNDAY, JULY 12th—

11 a.m. Mr. Edmund Spencer

6.30 p.m. Mrs. Bertha Harris. Address and

TUESDAY, JULY 14th, at 8 p.m.— [Clairvoyance

Miss Lily Ford's "Know Thyself" Meeting.

WEDNESDAY, JULY 15th, at 7.30 p.m.—

Mrs. E. Clements. Clairvoyance.

Thursdays—Miss Jacqueline will give Healing and Diagnosis

6 p.m. to 7.30 p.m.

Fridays—Mr. F. Pitt and Healers are in attendance from 2.30 p.m.

to 5 p.m.

Arrangements must be made with the Secretary.

The White Eagle Lodge

(A Church of the White Brotherhood)

PEMBROKE HALL,

12b Pembroke Gardens, Kensington, W. 8.

Western 7914. Station—Earl's Court

Public Services: Sunday, 6.30; Thursday, 8.

(Address and Clairvoyance).

Diagnosis and Healing; Training Class for Healers;

Groups for Inner Teaching and Spiritual Unfoldment;

Library, Members' Club, and Rest Rooms.

For Syllabus apply Secretary.

The Chapels are Open Daily for Rest and Meditation.

S.N.U. CONFERENCE

MR. J. B. M'INDOE ON THE MEMBERSHIP PROBLEM THE 34th Annual Conference of the Spiritualists'

National Union was held in Bournemouth on Saturday last (4th July), Mr. J. B. M'Indoe presiding.

A civic welcome was offered to the Conference by Alderman Hamer, Mayor of Bournemouth, and a welcome was given by Mr. Frank T. Blake on behalf of local Spiritualists.

There were present about 130 delegates and a considerable number of visitors.

In his presidential address Mr. M'Indoe dealt frankly with the question of membership, pointing out that though the membership of the Union was growing slowly, both as to Churches and individual members, that growth was due to the affiliation of new Churches, which more than made up for the loss which on an average each Church was making. He suggested to the Conference possible reasons for this—among them being insufficient regard to the religious aspects, the comparatively low standard of platform presentation, and the dissipation of energy in too elaborate machinery of organisation. He suggested that each Church try the experiment of one Sunday evening service per month without clairvoyance. That would create a demand for the platform worker who was a speaker only, and the matter could be carried a stage further, by engaging clairvoyants to follow speakers at services where clairvoyance was given. The common practice of following an address with clairvoyance by the same person tended to lower the standard of both.

Even if the address were given in trance, these conditions were not ideal, and there was no comparison between most of the trance addresses of the present day and those of the past. The position should be faced squarely. Not only did they want a high standard of mediumship—they needed also a high standard of ability in the controls, not only ability to control, but to use control for the transmission of something worth listening to.

There was no reason to be pessimistic as to the future of the Union. A great deal of self-sacrificing work was being done, which was bound to bear fruit. The problem was to make it more effective.

Concluding with a reference to the B.B.C., Mr. M'Indoe said, they were not much perturbed by the rebuff from the B.B.C. The fight for religious equality had been a long one. It was not over. One thing they were all agreed on—they were not prepared even to consider bartering away or exchanging the fountains of a present, living inspiration for any of the narrow, tortuous and restrictive channels in which Orthodox Christianity had for many centuries submerged the teachings of its Founder, and dissipated its energies.

Mr. E. W. Oaten moved and Mr. M. Barbanell seconded the following resolution, which was carried unanimously:

"This Conference is of the opinion that the present central Religious Advisory Committee of the B.B.C. exercises an unfair and restrictive influence upon the programmes, both religious and secular, and exhibits a spirit of narrow sectarianism which is subversive of religious freedom. It calls upon Parliament to include such terms in its new Charter as shall compel the B.B.C. to give equal treatment to all religious opinions."

During the evening proceedings, reference was made to the retirement, owing to ill-health, of Mr. Geo. F. Berry, the Organising Secretary. The President eulogised his services, and asked Mr. Oaten to convey to Mr. Berry the free deeds on his house, which the Union had discharged from the Testimonial Fund. Other speakers joined in paying tribute to Mr. Berry's work.

Mr. Barbanell was then called upon to present to

Mr. E. W. Oaten (on behalf of his colleagues and ex-colleagues on the National Council, and a few friends) a wallet of Treasury notes, in recognition of his 25 years continuous service as a member of the Council.

Mr. Oaten, who was completely taken by surprise, suitably replied.

Mr. J. B. M'Indoe was re-elected President; Mr. F. T. Blake (of Bournemouth) was elected President; Mr. E. W. Oaten and Mr. R. Boddington, National Councillors. Other officers were re-elected.

WORK OF THE "CONFRATERNITY"

MRS. ST. CLAIR STOBART made a long and interesting report on the work of the "Confraternity" of Clergy and Spiritualists, at a largely attended meeting held at the Grottrian Hall, London, on Monday evening. Supporting her on the platform were the Rev. A. F. Sharp and the Rev. Maurice Elliott (vice-chairman), about a dozen other Clergymen and a number of representative Spiritualists.

Mrs. Stobart recalled the origin of the movement, which aimed at proving that co-operation between the Churches and Spiritualism is not only possible, but desirable.

In addition to meetings held in London (at the Fortune Theatre and Caxton Hall), meetings had been held in some forty different towns, chiefly in the south and west of England. At some of these, local clergymen had presided; at one a police officer had presided. Addresses had been given by herself as representing Spiritualism, and by the Rev. Maurice Elliott (and occasionally the Rev. A. F. Sharp) as representing the Clergy.

An anonymous supporter had provided a finely fitted-up caravan, which Mrs. Stobart used as a resting place during her journeys.

The Rev. Maurice Elliott said Mrs. Stobart made light of her caravan experiences, but they were often not altogether restful, chiefly owing to the difficulty of finding quiet parking-places. He spoke hopefully about the impression made amongst his brother clerics.

Other clergymen who spoke in support of the movement were the Rev. A. F. Sharp, Rev. R. W. Groom, and Rev. A. H. Lee. For Spiritualists, short addresses were delivered by Mr. H. Ernest Hunt, Mr. Maurice Barbanell, and Mr. George Lethem.

Reference was made to the fact that the late Rev. Dr. Dearmer, of Westminster Abbey, had promised to attend the meeting, and the audience stood for a moment in silence as a tribute to his memory.

As illustrating the work of Healing associated with Spiritualism (as it was with the early Christians), Mr. Matthews described how, through the mediumship of Mrs. Bird, he had been cured of long-standing diseases contracted during residence in India. He had been described by doctors as incurable; yet his cure was so complete that, on making application for insurance, he had been passed as "A.1." by the Company's medical examiner.

HEALING WORK

(Continued from Page 444)

will be guided by sound advice, they make definite progress.

This linking together of people scattered throughout the world into one congregation unified in aim and purpose is an aspect of our work which must result in good. We may not know the technique on the inner planes, and may be unconscious of any results except those revealed by the letters received; but those who faithfully help in this work do come to realise something of the powers manifested, and experience some quickening of their higher nature.

I would like to render thanks to those who come and sit in our groups and so unselfishly work for the sick and needy. We are pleased to welcome sitters, and equally pleased to welcome the names of any who need our help. Our privilege is to serve.

FOR THINKING PEOPLE ONLY

If ever you have ever felt the call to follow the vegetarian—humanitarian way of life, I dare say you have sometimes wondered how it would affect your health. If the human race has for the last 50,000 years (shall we say) of its existence eaten animal foods—previously it seems certain that man, like his near relative among the sub-humans, the ape, was a 100% vegetarian—does it not mean that our physical health will deteriorate if no animal foods are consumed, mainly because our body has become adapted to flesh foods? In other words, is it quite safe to follow the dictates of the inner voice (if it should happen to speak to us in these terms)?

I think it can be said with absolute definiteness that the answer is yes. We can live without animal foods, with no risk whatever that our physical organism will suffer damage—in fact the opposite is the case, we receive great benefit. I have had close contact with hundreds of ill people who, at my suggestion, have changed over to a balanced vegetarian diet, and in practically every case the person's health has improved enormously. But the older we are, the more gradual the change should be—young people can make it overnight with practically no undue reaction.

And I think it can be stated definitely (mainly on the basis of the facts of his anatomy and physiology) that man is fundamentally a vegetarian, and to live otherwise has always tended to cause his body to break down (which is disease). Our teeth alone prove (without question) that we cannot eat raw meat—and I doubt whether we should like to, even if we could!—and it seems certain that at no time in man's evolution between the ape stage and the human have they been suitable for this purpose. Therefore, at no stage in our evolution has the consumption of flesh foods been natural to us. We evidently began to eat animals during the glacial periods when part of the earth was covered with ice, thus preventing us from getting at the products of the earth.

If animal foods are unnatural to us then we should, of course, be able to get along without animal products—and we can. We get more general all-round fitness on a balanced vegetarian diet, and our powers of endurance are increased. Ten years ago on the ordinary diet I was a wretched weakling—I'm not now, and I haven't touched meat or fish for ten years. Not so long ago I rode 140 miles in one day on a heavy push bike against a strong wind (Bridport in Dorset to Sydenham), not with the idea of breaking records, but because I was a long way from home and my money had run out. A friend of mine when about 74 years old walked from London to Brighton in one day—he hadn't touched animal foods for 35 years.

I am sure myself that the eating of animals by human beings (who, I suggest, are still not very far advanced from the pure animal—I feel that this applies to me, at any rate!) has its proper place in the divine plan for the universe. I am equally sure that under this plan, a fleeting glimpse of a fragment of which we can all sometimes see if we look deeply enough, within a hundred years or so it will be considered improper (to put it mildly) for animals to be killed (by the pole axe or the humane killer), and their bodies cooked and eaten by humans. Some of us feel it is improper now!

When we eat animal foods, which it would seem vibrate at a low and coarse rate, is there not a tendency for similar vibrations to be reproduced in us? It does seem to me that just as the vibrations of beautiful music can lift us to higher spheres, so (in a lesser way) can a diet consisting mainly of the fruits of the earth cause us to rise, very much as a balloon will rise when ballast is thrown out. It would certainly seem that the vibrations of fruits, salads, vegetables, natural cereals, vegetable proteins, etc., are of a more refined nature than animal foods. And under the severest tests these simple natural foods have been proved to be sufficient for all our bodily needs. Some of us feel it is alright to include dairy produce in our diet.

And so I feel myself that the vegetarian—humanitarian way of life offers a very great deal to us all. We feel easier for having no share in the rather pitiful killing side (which would keep the most hardened of us awake at night if we were to think much about it), our physical health improves a great deal, we are likely to live longer, and our souls are less firmly chained to earthly things.

DUDLEY CROFT GOODE, M.N.C.A.

HOLMDAKOPIN

A large holiday guest house for Spiritualists and others on the beautiful Isle of Wight, at Ryde, conducted by Dudley Croft Goode, M.N.C.A., Nature Cure Practitioner, Osteopath, etc., and keen Spiritualist. Delightful meatless meals. Three acres of attractive grounds. "Holmdakopin," Spencer Road, Ryde, Isle of Wight (Ryde 2200). Also at Cliftonville, Margate—"Holmdakopin," 7 Northdown Avenue (Margate 674).

ROSICRUCIAN FELLOWSHIP

21 Gloucester Gardens, Bishops Road, London, W.2.
Sunday, 11 a.m. Tuesday, 7 p.m. Thursday, 3.15 p.m.
Interviews and Special Classes by Appointment.

The Rosicrucian Order has existed on the inner planes of being from time immemorial. The Rosicrucian Fellowship was founded by Max Heindel, under the direct guidance of an Elder Brother of the Order, to serve as a channel through which, in preparation of the coming Aquarian Age, the teachings of occult truth should be available to all who follow the injunction of Christ "to seek." All visitors are therefore welcome and postal information will be sent on enquiry. All services are free, the Fellowship being maintained by voluntary offerings only.

MAKE SURE OF YOUR COPY EVERY WEEK USE THIS FORM.

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

Sir, Please send me "LIGHT" weekly for *Twelve months
post free, for which I enclose *Cheque 10/6
Postal Order for 5/6

Commencing with issue dated.....19

Name.....

Address.....

Date.....

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

*Strike out words not required.

Classified Advertisements.

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

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

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

CHURCH MEETINGS

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

HEALING

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

PERSONAL.

The Rev. Charles L. Tweedale, author of the standard Work, *Man's Survival After Death*, wishes to hear from some friend of the Cause, who would enable him to publish his new book in full text with all the illustrations, such being essential to its unique interest and importance in the cause of Spiritual Truth. Weston Vicarage, nr. Otley, Yorks.

LONDON AND COUNTRY HOTELS, etc.

MAIDA VALE.

Artist, Spiritualist, has large sunny Divan Rooms. Pleasant garden. 1 minute bus routes, 3 minutes Underground. 199 Sutherland Avenue, Maida Vale. Mai. 6442.

SURREY.

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

Farncombe

MANOR

Private Hotel,

GODALMING.

(R.A.C.)

Phone: Godalming 524.

On Main Road, Guildford-Godalming—

Old-World Garden

Fishing

Garages

Gas Fires

Terms - - 3½ gns. per week

Orchards

Home Produce

H. & C. in rooms

Home Comforts

SUSSEX.

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

Small Food Reform Guest House. Every comfort. Good and varied meals. Diets studied. Two minutes sea and beautiful sands. Mrs. Hazel Clark. Hesworth, Lancing Park, Lancing, nr. Worthing

DEVON

TORQUAY. Lovely home, every care and comfort. Own table. Bedrooms, (h. & c.) Near sea and bus. Beautifully situated in quiet district 3½ and 4 gns. Box 322 c/o LIGHT.

ACCOMMODATION

At 58 West Cromwell Road, S.W.5. Luxurious Service Flatlets from 22/6 to 47/6. H. and c. water in all rooms. Meals as required. Telephone: Western 7767. No. 74 bus (Earls Court) passes door.

Lady, living alone, modern house, Tunbridge Wells would let furnished rooms or board residence. Healthy part, garden, open space, quiet. Moderate terms. Box 325, c/o LIGHT.

WANTED

Unfurnished rooms in quiet detached house by two elderly people with Christian Spiritualists. Near station. London or suburbs. Terms moderate. Box 324, c/o LIGHT.

WIGMORE PSYCHIC CENTRE

Grottrian Hall (Studio No. 3)

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

Demonstrator and Instructor: HORACE LEAF.

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

Tuesdays, 8—Open Developing Circle, 2/-. Wednesdays, 3 p.m.—Psychometry, 2/-. Every Friday, 3 p.m. and 8 p.m.—Clairvoyance Séance (Trance), 3/6.

Every Wednesday at 7.30 p.m. HEALING free to all

Psychic Development Postal Course.

For particulars apply Hon. Secretary.

VICTORIA SANCTUARY OF THE SPIRIT.

92 Buckingham Palace Road, S.W.1 (Entrance, Eccleston Travel Bureau, Eccleston Bridge, opposite Victoria Station. Ground Floor).

Telephone: VICTORIA 7886

Founder-President and Resident Medium:

Mr. GERALD DE BEAUREPAIRE, G.W. Diploma.

Private Sittings Daily. Open Psychometry Meetings—

Saturday, July 11th, at 8 p.m., Mr. G. de Beaurepaire.

Tuesday, July 14th, at 3 p.m., Mr. G. de Beaurepaire.

Public Clairvoyance, Thursdays, 8 p.m.

July 9th, Miss Lily Thomas.

July 16th, Mr. Vyvyan Deacon.

Sunday, July 12th, at 11 a.m.—Service, Address and Clairvoyance

Mr. Gerald de Beaurepaire. At 6.30 p.m., Miss E. A. Rayfield

L.S.A. PUBLICATIONS LTD.

16 Queensberry Place, London, S.W.7.

BOOKS FOR SALE

Through a Stranger's Hands—Nea Walker	16/6	Bridging Two Worlds (Vol. 2)—Wallis Mansford (also Vol. 1, 5/6) ...	5/6
How to be a Medium—W. H. Evans ...	5/4	The Great Problem—Dr. Lindsay Johnson (Cheap Edition) ...	13/-
Miracles and Adventures—M. A. St. Clair Stobart ...	18/6	The Philosophy of Religion versus the Philosophy of Science—A. Eagle ...	5/6
These Mysterious People—Dr. Nandor Fodor	8/-	"They Shall Be Comforted"—Maurice Barbanell ...	3/9
After Thirty Centuries—Frederick H. Wood	3/10	"I Have Seen the Master"—Grace Grinling	5/4
Beyond Human Personality—Geraldine Cummins ...	6/6	Post-Mortem Talks with Public Men ...	3/10
Human Personality and its Survival of Bodily Death—F. W. H. Myers ...	4/-		
Talks with Spirit Friends—Bench and Bar ...	8/-		

THE BRIDGE OF DEATH

Some thoughts for the Bereaved.

By

Helen Alex: Dallas.

Reprinted from LIGHT.

To enquirers it presents in concise form a case for Survival based on evidence.

A valuable pamphlet for propaganda.

2d. (Post Free 2½d.)

Societies, 1/6 per dozen

THE HISTORY OF THE BIBLE

By

Stanley De Brath.

M.Inst.C.E.

Reprinted from LIGHT.

Everyone should read this wonderfully concise presentation of the LAW OF SPIRITUAL CONSEQUENCE.

6d. (Post Free 7d.)

Societies, 4/- per dozen.

"FAREWELL"

To friends who have written to me expressing gratitude for my publications.

By Stanley De Brath
M.Inst.C.E.Reprinted from
PSYCHIC SCIENCE

"So many rites, so many creeds,

So many words that wind and wind

When only simply to be kind

Is all the sad world needs."

6d. (Post Free 7d.)

THE POEMS OF

JOHN ALLEYNE.

Automatist of the Glastonbury Scripts and artist of the Glastonbury drawings.

5/- (Post Free 5/3.)

SOME ASPECTS OF PSYCHOLOGY

BEATRICE ROSLING

The present and future of Mankind depend upon the relationship of Psychology to Religion. So argues the author of this important new book

"A review of modern psychology embracing the school of Freud and expounding the psychological significance of the religious sense."

—Sunday Dispatch

10/6 net

RIDER

Paternoster House, E.C.

NEW BOOKS

ON SPIRITUALISM

THE EVOLUTION OF SPIRITUALISM
by Harvey Metcalfe. 7/6

REICHENBACH'S LETTER ON OD AND MAGNETISM.

Translated by F. D. O'Bryne, M.A. 7/6

A HERETIC IN HEAVEN. 4/6

THE CASE OF LESTER COLTMAN.
Lilian Wallbrook. 4/6PROBLEMS WHICH PERPLEX
by the Rev. G. Vale Owen. 4/6THE OUTLANDS OF HEAVEN
by the Rev. G. Vale Owen. 4/6FACTS AND THE FUTURE LIFE
by the Rev. G. Vale Owen. 4/6PAUL AND ALBERT
by the Rev. G. Vale Owen. 4/6THE CASE FOR SPIRIT PHOTOGRAPHY
by Sir Arthur Conan Doyle. 2/6THE RETURN OF GEORGE R. SIMS
by a friend of his in collaboration with
R. H. Saunders. 2/6SILHOUETTES OF SPIRIT LIFE
by 'Amicus.' 2/-

HUTCHINSON

and Co. (Publishers), Ltd., London, E.C.