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PRICE TWOPENCE

A PSYCHIC PILGRIMAGE INVESTIGATOR WHO FINDS FACTS BUT NO CONCLUSIONS

Review by H. PREVOST BATTERSBY

MR. HAMLIN GARLAND has achieved renown wherever the tongue in which he writes is spoken, and he has succeeded, where so many have failed, in working a psychic thread into the pattern of his fiction in *The Tyranny of the Dark*, and as an unprejudiced commentator in *The Shadow World*.

And, since literary genius is rare in those who handle metaphysical matters, one welcomes the more warmly this "psychic log-book" of his, which reports his adventures in the super-normal since 1891.

One reads them with a certain perplexity. Mr. Garland is, obviously, an ideal investigator. He has an open mind, he insists on drastic test conditions, he is something of a sensitive, he obtains results. But there it ends. He has an open mind; but he is quite incapable of closing it on any conclusion.

Here is an example. He has been studying Neville Whyment's report on the Confucius sitting with Valiantine. He says: "I admitted the truth of Whyment's report; I absolved the Medium of any part in this dialogue (he was absolutely unfitted to meet such a test of scholarship); but in Whyment that knowledge lay, and it may be that the Psychic had the power to draw upon that scholarship and return it to him in the Chinese tongue. I confess," he adds, "that this is going a long way around instead of cutting straight across, but my mind works that way."

It does: and one has to accept the fact that in psychic matters there are minds that can only get from Dover to Calais by going round the world. It is a sad waste of time, and leaves the Channel uncharted.

But there is plenty in Mr. Garland's experience which may be of use to us, if of none to him.

Two of the Mediums with whom he sat, and one with whom he corresponded, were conscious of being at times outside their bodies.

During a sitting, said one of them, "I often have the feeling of floating about in the air . . . as if I was suspended a few feet above and a little to one side of my material body, to which I am always attached by a

shining thread. I often see my body lying there, and I know what goes on around me . . . I sometimes see little shining threads going out from me and from each one of the persons in the circle. These threads meet in the centre and twine themselves around the trumpet or pencil."

"I seem to leave my body," said another. "When I think towards a person I am there, all around him—inside of him, at times. I look back at my body and I am conscious of being in a different place, but *I am not conscious of being in two places at once.*"

A third wrote: "In some twenty years of experiment I have only twice been able to catch a glimpse of my own astral self. I have sometimes had the feeling that my arms and hands were being duplicated outside my physical body. Some six or seven times there has appeared at my side an exact duplicate of my physical self from six inches to a foot away, and this second body followed exactly whatever movements I might make. I have resolved each time that I would speak to this apparition, *but in its presence I have never been able to utter a word.*

"This experience happens without any act of will on my part and is always entirely unforeseen. It has always happened in the evening and on the street near my home."

He had had a piano playing when he was in an adjoining room, but did not feel as if he were playing, or as if his hands were elongated. "The sounds in the piano seemed to be *due to forces outside myself.*"

THE IMPOSSIBLE HAPPENS

Mr. Garland had begun his investigations at the suggestion of a friend, and at once, on the formation of the American Psychic Society being advertised, "I became aware almost in a day," he says—from a flood of correspondence—"of an amazing world of hidden outlaw forces, a world in which miracles were everyday occurrences."

It was a world mostly of homely country folk, obviously honest, and often deeply religious, and from them his first experiences were derived. He saw tables moved, closed pianos played, flames burning on a Medium's shoulders, writing and drawing within folded slates and under a goblet of water, and adds: The

**Forty Years of Psychic Research* by Hamlin Garland. New York, The Macmillan Company. 1936, 12/6,

most disturbing fact about these performances was their stark simplicity. These women had no confederates—no mirrors, no trap-doors, no specially constructed tables. They were not shrewd people, they were comparatively simple unlettered folk."

With a "Mrs. Smiley" he made acquaintance with the trumpet, telekinetic movements and the direct voice. Reporting a sitting, he wrote: "I confess that it has made a radical change in my attitude toward the phenomena on which Spiritualists base their faith. If this happened, anything may happen."

But the thing which did not happen was the permanence of Mr. Garland's "change."

On hearing an account from him of some dozen sittings, his colleague Amos Emerson Tolbear, Professor of Physics at Tufts College, "sat like a man who has been dealt a stunning blow. 'It is all preposterous, impossible. There must be some natural way of explaining it. There is no place for the supernatural in my world.'"

Is not that "my world" delightful? But, as the editor of the *Arena* remarked: "It is almost impossible for a physicist to accept the result of any experiment one factor of which is the human soul."

Some thirty more sittings were held, till Mrs. Smiley, exhausted, had to retire. But though admitting the genuineness of what had taken place, Mr. Garland got no further than wondering if the controls—whose characteristic personalities had so much impressed him—might not be "dream people," and the voices "ventriloquistic."

It never seems to have occurred to him to take a ventriloquist into a dark room, which might have saved him from many ventriloquial guesses later in his investigations.

Next in importance were some exhibitions of physical mediumship with Daniel Peters, who was able to remove his clothes, though tied and held on both sides into his chair.

But the most stirring experience came in 1907 with a "Mrs. Hartley," whose mediumship put him in touch with an old friend, Edward MacDowell, the composer; who, amongst other feats, partly wrote between two slates and partly dictated an original piece of music: it was an amazing exhibition. In addition, messages were written and pictures drawn between folded slates, unhandled by the Medium, and the composer spoke from the air, with the exact accent, mannerism and intonation he had used on earth. "I felt Edward's presence," declares the author; "I had a sense of his

nearness." And, later: "I walked away fairly stunned by the significance of this beautiful test."

The sittings were shifted to a friend's house, but the portents continued. "At one time four slates were being written upon at once;" and the messages had significance. A pencil, six inches long, was laid in the centre of a writing pad of some sixty pages, held closely pressed; yet messages were written. The pencil was placed at random in a book, and a sentence from the right hand page, where it lay, was written on the margin of the left hand-page.

To account for such marvels Mr. Garland makes what he describes as "preposterous assumptions;" but the assumptions were absolutely valueless as an explanation. "It was a stunt," he says, "but it was a miraculous stunt." That is what the child thinks about the conjurer. The full account must be read to realise the author's powers of resistance to the "miraculous." One realises how significant was the assertion: "Neither will they be persuaded though one rose from the dead."

Later, incidentally, the author met socially a Mr. Traynor, who, after a friendly dinner, with a cigar in his mouth, gave one clairvoyant description after another, all of them accepted, or proved accurate after enquiry. "Mind reading," explains the author, though, in at least one case, the mind could never have been written on.

1927 brought Mr. Garland into touch with the Crandons, and sittings were arranged, first in Dr. Crandon's house, with the Doctor absent; then in Dr. Richardson's, and finally, in a desperate attempt to avoid goodness knows what, in Mr. Chamberlain's, with Dr. Crandon and Dr. Richardson excluded. "A further step in advance," the author calls it.

Margery was, in all cases, sewn up in tapes and nailed to the chair and the floor, and everyone was holding on to everyone else, for dear life or truth, or whatever it was; since no one's interest or honesty was suspected.

None of these wiles made any difference to Walter, but the effect of such mistrust on, one might almost say, the sanity of their deviser was reflected in one of his remarks.

Walter had been picking up, describing and handing over tiny articles from a basket far out of reach of the psychic, nailed, and taped, and convulsively held. Yet the author's comment is: "All these articles

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LONDON SPIRITUALIST ALLIANCE AND QUEST CLUB

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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.

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would be difficult to lift out of a basket with one's toes." With one's nose he might have said, with equal relevance.

The sittings left Mr. Garland where he had been, no further. He admitted Margery's abnormal powers; he regarded Walter as an entity, but not as an entirely separate entity; he pushed them both into "the realm of unexplored biology," where, no doubt, they will remain as far as the professional biologist is concerned.

"My mind," he says, "is open to argument. I remain curious about the mechanism which produces these voices."

Dr. Crandon, explaining mechanism, said that they had seen and photographed the "ectoplasmic structure," which was about the size of a potato. That was too much, or rather too little for Dr. Garland. He could not believe that the booming voices he had heard "came from a small mouth in an ideoplastic structure no larger than my fist?" Yet he had probably heard even more clamorous language from the beak of a parrot, much smaller than his fist.

A GROUP OF LITERARY GHOSTS

In 1933, sitting with Delia Drake, he renewed acquaintance with many, mostly literary, friends who had passed over. John Burroughs, William James, Charles Francis Brown, John C. Van Dyke, Bert Taylor, Theodore Roosevelt, Franklin Pierce, Lee Summers, John Sargent, Charles Francis Brown, Walt Whitman and others. They all were just as they had been on earth; their earth memories were accurate, their speech, their personality, even their signatures were unchanged. "*Exact enough to pass scrutiny at a bank,*" says the author of one of them, and William James mentioned a sister who was not known to have existed.

The concluding chapter is a sad one. The author sums up the evidence. He has no doubt that what he has related happened; it was not an illusion; but he adds: "I shall leave elucidation to others. The shadow of death, once so remote, has become a cloud across my pathway, so close that I can almost touch it with my hand. Questions which are wholly 'academic' at thirty-one, become concretely personal at seventy-five. The problem of survival has for me, to-day, a significance which it did not have when I began my researches forty-five years ago."

He is asked to state his conclusions. "I have no conclusions," he says. "I am still the seeker, the questioner." The question disturbs him: "Where do all the unnumbered quadrillions of discarnate spirits dwell? Where in one universe can space be found to shelter and nourish them?"

That surely implies a somewhat limited conception of space; it also exposes Mr. Garland's attitude to multiple dimensions? The Schoolmen's dispute as to the number of angels that could stand on the point of a needle was nearer an understanding of what the cosmos may be.

Mr. Garland's etheric person does not affect the fit of his clothes, and can come in and out of them; and when matter is passed through matter, it must surely convince him of an unknown dimension.

And may I humbly suggest there is an approach to the mystery of survival which the seance room does not supply? It is not from the dead that man should obtain assurance of immortality.

"Throw out thy heart upon all men. Throw open and throw out thy heart. For unless thou dost throw thy heart and the love of thy heart upon every man in the world, thy self-love, thy pride, thy contempt, thy envy, thy hate, thy dislike will still have dominion over thee. The divine nature will be quenched and extinguished in thee, till nothing but self and hell is left to thee. In the name and in the strength of God, love all men. Love thy neighbour as thyself, and do to thy neighbour as thou doest to thyself. *And do it now.* For *now* is the accepted time and *now* is the day of salvation." (Jacob Behmen).

MESSAGE FROM LIVING MAN

ON the evening of Sunday, 21st June, my daughter, J., and I agreed to hold a table sitting—a form of mediumship which we had discontinued for some time—in order to demonstrate it to a German friend, G. She had never seen table phenomena, and had very little previous experience of anything psychic.

We started by all putting our hands on the table, but soon found it moved better without the German girl's hands. She, therefore, was in no direct physical contact with the table; and, owing to her inexperience, could keep no mental record of the words, as she frequently counted the tilts wrong. Having established movements, the following conversation ensued:

M.D.: is there someone there for G.?—Table: Yes.

M.: Can you give your name?—Table: JOHN (slight pause).

M. and J. (simultaneously, : Johann?—Table (rather angrily): No. "Y." (Johnny).

M.D. to G.: Do you know anyone called Johnny?—G.: Yes, but he is alive and in Germany.

M.: Are you alive, Johnny?—Table: Yes.

M.: Have you a message for G.?—Table: PLIGHT.

M.: What kind of a plight are you in?—Table: BED.

M.: Why are you in bed?—Table: FIGHT.

M.: How do you come here if you are alive, are you asleep?—Table: Yes.

This communication having come slowly and rather deliberately, then ceased, and the table was taken over by an experienced communicator who raps his words out with the utmost speed and assurance.

The following morning, G. received a letter from Johnny's wife, saying that an old complaint, arising from his having been gassed in the War, had broken out again, and that he was compelled to go into a sanatorium.

M.D. very much impressed by this coincidence, and, realising that communications from the living on the table are extremely rare, begged G. to write at once to Germany to verify the fact that "Johnny" was asleep at the hour of the sitting, 11—11.15 p.m. (German time is the same at present owing to our Summer-Time). G. wrote by Air Mail; and, three days later, heard that Johnny and his wife had been speaking of her that evening, that they had both gone to bed early, as he had a headache, and that she had heard him speak of G. in his sleep.

"Johnny" and his wife are very prejudiced against psychic matters of any kind, and so far G. has not felt able to tell them of the incident.

It only remains to add that Johnny speaks no English. His wife can read it. M.D.

[NOTE.—The above is signed by the three people who took part in the sitting, and there is a covering letter from "M.D." with her address.—EDITOR.]

A PSYCHIC ARTIST

Woman artist E. K. Reader paints people all over the world without leaving her studio in S.E.23. She calls the finished canvas an "intuitional" portrait. Recently she "tuned in" to New York lecturer; warned him to stand by at such and such an hour. When time came both made their minds blank. Between them they "evolved" a picture. He radiating the ideas; the artist transferring them through the medium of her brush. Her subjects don't pose. She tunes in to their minds.

Middle-aged, sandy-complexioned, Miss Reader was a draughtswoman at Woolwich Arsenal for two years during the war. Studied art so as to satisfy recurring, intense attacks of painting fever. Told me that her most unusual efforts are evolved by putting water and paint on paper and letting the mixture run. By turning the paper about she discovers an accidental design in which she sees a spiritual meaning. She brings this out by painting in a few more lines. The result is a "water-mark" picture.—(*Daily Mirror*, July 1st).

THE FUNCTIONS OF LIFE

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

II.—ANIMAL LIFE AND ITS PLACE IN THE WORLD

A very large number of persons of many shades of opinion and various degrees of knowledge are disturbed by the contemplation of the vast destruction of life ever going on in the world. This disturbance has become a mystery, almost a nightmare of horror, since organic evolution through the survival of the fittest has been accepted as a law of nature. ("World of Life," p. 369).

THERE is one basic rule which governs all animal life. Lower species are the food of the higher.

This may seem a cruel rule, but it is a necessity in a material world, and the prevalence of pain is far less than most persons imagine. All the lower forms of animal life, up to and including fish, suffer extremely little from the gravest injuries. The rapine of Nature, the ceaseless preying of the stronger on the weaker is terrible only to beings that have self-consciousness. It is doubtful if insects feel pain at all—a wasp sipping honey will not desist even when its abdomen is cut off. I have seen a horse accidentally transfixed by a spear begin to graze as soon as the rider dismounted; and a buffalo from whose back a tiger had taken a mouthful of flesh, leaving four vertebrae exposed, similarly began to graze as soon as the great cat had left him. A fish which had lost an eye by too hasty striking by the fisherman was soon again caught with its own eye as bait.

A. R. Wallace says: "Our whole tendency to transfer our sensations of pain to all other animals is grossly misleading. The probability is that there is as great a gap between man and the lower animals in sensitiveness to pain, as there is in their intellectual and moral qualities. The evidence that animals that are killed by lion or puma, by wolf or wild cat, suffer very little is, I think, conclusive." (*World of Life*, p. 377).

This is not an attempt to minimise the effect of pain in Nature, but to see Nature as it is. We cannot alter the basic fact by which the lower provides food for the higher animals, but we can show, to all but determined sentimentalists, that in point of fact the sensitiveness to pain in animals is far less than we are apt to imagine.

A very startling calculation on *The Physical Basis of Life* was given at the Royal Institution in 1909 on the paramecium. This is one of the Infusoria, about 1/100th of an inch long. It divides by fission about twice in three days. It is not difficult to verify its bulk after a given number of fissions. This is a geometrical series, 2, 4, 8, 16, etc. Anyone who can use a table of logarithms can easily check the last term in such a series. If the paramecium could go on increasing for 350 generations, *i.e.*, for about two years, it would bulk larger than the earth. It must be kept down by larger animals that prey on it. Needless to say it feels no pain, for it has no nerves.

The same is true of fish—let us say, herrings. If every fish that comes from the egg were to attain maturity and reproduce its kind, in a few years the sea would be chock-full of herrings.

The same is true of other animals, *teste* Australia's plague of rabbits. In short, there is absolute necessity for the elimination, so that there may be a permanent balance of species, automatically assured.

Now consider the phenomena of Growth. All growth, animal or vegetable, has long since been ascertained to begin with the formation and division of cells. A. R. Wallace says: "Each feather grows as we say out of a small group of cells nourished by the blood, and is reproduced yearly at moulting time. The blood builds up and nourishes muscles, bones, viscera and all the organs of the body. What is the *selective* or *directing* power which extracts from the blood the exact material required at each point, and *constructs* feather, muscle, nerve, etc., etc., at the point required? How does

it determine the exact shape and colour appropriate to the species?"

Lest I should be accused of merely pushing the problem back in referring it to the etheric rather than to the material cells, I will adduce the transformation of the insect as an instance of the production of an entirely new form by the agency of life in the etheric. Dr. Geley and A. R. Wallace have both already formulated the idea of a "directive and centralising psychic power dominating all intrinsic and extrinsic contingencies, the chemical reactions of the organic medium and the influences of the external environment." (*From the Unconscious to the Conscious*, p. 49). This is the etheric body.

Wallace says (*World of Life*, p. 301): "At a certain stage in the development of the insect, the wings appear. At this time they are as transparent as glass; but two or three weeks before the emergence of the perfect form, they become opaque white. Twenty-four hours later the true colours begin to appear . . . and the scales are formed in parallel lines along the ridges of the wing membrane. The more brilliant colours seem to be produced by chemical changes that occur within the scales. The wonderful metallic colours of so many butterflies are not produced by pigments, but are 'interference colours' produced by fine striae on the surface of the scales."

This is one instance of the marvellous directive and constructive powers of Life. As in all nature, the transformations are effected through the agency of Energy, an etherial phenomenon, and in this case within the closed envelope of the chrysalis, by the etheric body producing the material changes.

Further evidence of the existence of this etheric body in animals is given by their psychic faculties. There is a whole chapter in M. de Vesme's *Primitive Man*, devoted to supernormal perception by animals. From it I extract the following, given by Mr. J. W. Boulger, who tells in *LIGHT* (1907, p. 221) of the terror experienced by a horse at sight of a phantom: "A friend of mine living at Kensington had been ill a long time, and one bright summer afternoon, a lady and gentleman, friends of his, went to pay him a Sunday call. As they drew near to a railway bridge, close to where my friend resided, the horse would not go on. He was restive and frightened, and reared up, much to the alarm of the lady and gentleman. The lady got up in the carriage to see what was the matter, when, to her great astonishment, she saw the gentleman on whom she was about to call standing with outstretched arms in front of the horse. She was so frightened that she sank back in her seat, and, I believe, fainted away. The coachman was ordered, I presume by her husband, to turn back and go home. This occurred about 5 p.m., and later in the evening the call was really made. When they reached the house, they saw that the blinds were down; and on making enquiries they were told that their friend had passed away at five o'clock that afternoon, exactly at the time when the apparition appeared—an apparition that was first seen by the horse, which goes far to prove what many have asserted, that under certain conditions, animals are clairvoyant.

A similar case, No. 317, occurs in *Phantasms of the Living*, by Messrs. Gurney, Myers, and Podmore."

This is but one of over a hundred cases adduced by the author and by M. Ernest Bozzano, all of which seem to show that animals have the same power of perception as human beings. As their gestation is similar to that of humans, this would seem to imply that the mode of development is the same in both—through the etheric body on which the material body is built up.

Even granting this, it does not show that their etheric body is the same in its nature as the human,

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THE GREAT MEMORY

By E. B. GIBBES

FROM time to time references are made in LIGHT to the experiences of Miss Moberly and Miss Jourdain at Versailles when they "walked straight into the 18th Century." The new edition of the book, *An Adventure*, was admirably reviewed by Mr. Prevost Battersby in the issue of April 13th, 1934. Since then, occurrences of a similar character to those which assailed the above-mentioned ladies have been recorded. Articles contributed to LIGHT suggest that certain people, prior to the publication of the book, had experiences of an analogous nature.

On June 1st, 1934, a short account was given of a picture which appeared on a wall of a room: "The party was gathered together in an ancient rock-hewn temple, which formed the depository of some very ancient records . . . forms commenced to move about and could be seen to be holding discourse with one another. The pictures continued to pour in with scenes changing about every two minutes, until the onlookers seemed themselves to become part of the pictures, so close did they seem to them. Suddenly, to their complete astonishment, a scene became visible in which those of their own party appeared—a fact which could not be disputed as their voices were heard and the subject matter of the conversation recognised. It proved to be an incident that had taken place in South America about 10 years previously."

The explanation given was that "we are able to throw thought vibrations into the atmosphere that connect with the thought vibrations of those that have passed, and our vibrations collect those of the thoughts gone before, until they draw them together at a given point. Then you are able to see those scenes reproduced as they were when the scenes occurred." It is stated that these remarks were taken by the writer of the article from *Life and Teachings of the Masters of the East*.

A letter in LIGHT dated May 14th, 1936, from Nelson, New Zealand, records an adventure which also took place at Versailles. Though there is no verification of this incident on the lines adopted by Miss Moberly and Miss Jourdain, the experiences related seem to have been of a similar character.

In reviewing *An Adventure*, Mr. Prevost Battersby remarks: "There, then, it is; as a psychic happening unique in its authenticity, its completeness, its documentation. What does it mean? Mr. J. W. Dunne contributes a note to this volume to explain how the theory called 'Serialism' interprets such events. Some readers may find it explanatory; I do not." (I admire Mr. Battersby's admirable candour on this point). He continues:

"A mere incursion into a by-gone century might be referred, with our verbal vagueness, to some sort of clairvoyance. But these ladies were not merely looking at something that had happened. They not only went into the 18th century, the 18th century came to them . . . they were not merely viewing a scene, they were testing its mechanism. They followed paths, they threaded woods, they crossed a bridge, not one of which was there.

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but if it is true of the latter, there is every reason to presume that it is the normal mode of animal development. It is certain that the development of the intricate muscular, circulatory, nervous, digestive and reproductive system in all animals, cannot be the results of material heredity. Its development and perfect adaptation are far beyond even human intelligence, and if we reject the etheric body and its subconscious mind as the mechanism actuated by Life, we are left with an unexplained mystery on our hands.

(The discussion of this important and interesting theme will be continued by Mr. De Brath in LIGHT next week.

Does 'Serialism' really let in 'a lot of daylight' on to such doings?"

In view of these speculations the following remarks may not be without interest. They were made spontaneously by F. W. H. Myers while he was communicating *Beyond Human Personality*. He had been writing, by way of diversion, what might be called a "prose-poem" rather on the lines, as regards metre, of that published on page 137 of the volume alluded to. In explaining the "poem" Myers wrote: "This girl lived realistically by entering subjectively that past hour. Just as certain ladies, who desired to remain anonymous, lived in the Marie Antoinette period when they walked in the grounds at Versailles. They merely entered into a phase of the Great Memory, owing to their being in the proper subjective state. The explanation is simple enough. But I have no doubt—if the experience is still debated—that many and interminable statements of an abstruse and incomprehensible character shroud its origin in mystery and assure the learned of the proper respect accorded in old time to those who served the Oracle at Delphi. I have reason to believe that these ladies lived at that time—they had some link with that period, and so these visions were contained in the memory of their larger self. Thus, when in the old familiar surroundings, they naturally and automatically fell into the past that was their present. For all our past memories are our present. The student of psychical research will not accept this explanation. It is too easy and does not require long words to express its meaning."

After writing the above notes, I submitted them to Miss Cummins, who happened to be in London. She read Mr. Battersby's review and pointed out that Myers' explanation did not cover the fact that Miss Moberly and Miss Jourdain actually heard voices. After consideration, she admitted that she had no solution to this problem. We both searched *Beyond Human Personality* for an explanation of the mystery, but noticed nothing that seemed to fit the case. I suggested that we should ask Myers sometime if he could cast further light on the matter, with the following result.

When Frederic Myers had written his name and made a few comments, I read his remarks printed above. I pointed out that these casual observations did not explain the hearing of the utterances of the man who had appeared and called out "*Mesdames, Mesdames, il ne faut pas passer par là,*" etc. The following reply was made:

"These remarks were uttered by this man in that past century. He addressed these ladies who then belonged to the court. Here, a little scene in their previous lives was acted before the modern consciousness of the two ladies. They were themselves in the Great Memory, but linked to the twentieth century centre of consciousness. Therein lay the unique character of this experience. I used the term 'was acted before the modern consciousness.' But this episode is going on all the time. The words '*il ne faut pas passer par là*' might have been heard by these ladies at any hour in their lives. But for them, hearing was only possible when conditions were suitable, when they walked in the grounds where the words were originally uttered. We may, granted good conditions, hear as well as see. For all has been registered in the Etheric Record."

Myers then directed me to turn to page 39 in *Beyond Human Personality*, where I should read that no soul inhabits these memories. Rather surprised, I took up the book and put it before the automatist, reading a few sentences here and there from the page headed "The Fourth Dimension." Suddenly he marked the passage: "They are automatic, without life, in the sense that no souls dominate these scenes that at first pass one by one before the vision of the observer."

Then he continued: "Temporarily these two ladies

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“THE PEOPLE CALLED SPIRITUALISTS”

PLEA IN THE HOUSE OF COMMONS FOR THEIR RIGHTS

IN the House of Commons on Monday (1st July), Mr. Marklew joined in the discussion on the Government proposals for the future of the B.B.C., and made a plea for the right of Spiritualists to be allowed occasionally to broadcast their services.

Referring to the correspondence between the B.B.C. and the Spiritualists' National Union (published in LIGHT of July 2nd), Mr. Marklew said:

“I make no apology for bringing to the notice of hon. Members what I believe to be a very genuine grievance on the part of the denomination concerned. That denomination is one which perhaps does not meet with the approval, so far as beliefs and doctrines are concerned, of the majority of hon. Members. That I may regret, but at the same time I can understand it. I am alluding to a very large and particularly intelligent body of opinion in this country known by the name of Spiritualists. Here let me say, for the benefit of those who may perhaps feel inclined to ask themselves what kind of people these are, that I have for the last 40 years been proud to describe myself as one, and am proud still to have the opportunity of making public acknowledgment that I owe everything I have, everything I am and all the hopes that I entertain so far as the future is concerned to Spiritualism. I make that confession without apology, only asking those who may not share in the experience I have been fortunate—I nearly said blessed—in being in a position to have for myself, that they should at least hesitate before condemning Spiritualism and consider whether it is wise to make their own inexperience the measure of the experience of others.

“The Spiritualists think they have a complaint, and recently they entered into correspondence with the B.B.C. with a view to ascertaining whether provision could not be made for an occasional broadcast of their services. I would say that they are recognised by the law of the land as a competent religious body. Their churches are licensed for the solemnisation of marriages, and their pastors are recognised as being competent to countersign applications for passports. Apart from that, they have now been before the public for the best part of four score years with a very definitely stated body of teaching which they have, at times under very adverse circumstances, put before the public, and which has practically won its way until to-day I venture to suggest that there is in this country a body of culture, of scientific and deeply religious opinion sharing the views of these people called Spiritualists which cannot be ignored by any individual interested in the cultural training of his own times and the religion of his contemporary people. The Spiritualists have been refused an opportunity for the Broadcasting of their opinions, and the only reason given for that refusal is that after examination of their hymn books and the principles upon which they base their conduct, it has not been found that those principles are such as conform with what is called—I use the phrase of the Religious Advisory Committee itself—the broad stream of Christian tradition. What is that broad stream of Christian tradition? Is anyone prepared this afternoon to describe it? Is any hon. Member prepared to tell me just how broad or how narrow that stream is? Is anybody prepared to deny me when I make the suggestion that the broad stream of Christian tradition has innumerable tributaries, some of them disregarded, some of them despised, but that if it were not for those innumerable tributaries contributing to the making of the broad stream of Christian tradition, there would be no broad stream.

“I do not want to enter into any religious controversy; I want merely to say that whether these personal religious views enter into the broad stream of Christian

tradition or not is a matter of opinion, but a matter of opinion which can scarcely be decided with impartiality as long as the members of the Religious Advisory Committee are themselves, by virtue of their adherence to certain tributaries of that broad stream, naturally strongly biased in favour of that stream. I take it that the Ullswater Committee, in drafting their report, had some of these people in mind, as well as the differences of opinion upon political matters, when they suggested that the advisory committees should not be composed of people all having one type of mind or one kind of view, but should comprise people of different views, so that fair and unbiased decisions would be given on controversial matters and the views of the minorities be secured.

“My argument is directed to establish the point that minorities are recognised, opposing parties are recognised and each is given its fair share. No matter how fundamental their differences, no matter how diametrically opposed their aims, no matter how widely divergent the methods they employ for obtaining their ideals and their objectives, in politics no discrimination is shown such as is shown in matters of religion. Why should that discrimination be shown in matters of religion which is not shown in matters of politics? Just as it may be taken for granted that no individual can claim to be infallible in matters of politics, I decline to believe in the infallibility of an individual or a collection of individuals in matters of religion. I believe that in matters of religion the minority is entitled, so long as it entertains its views with sincerity, to have equal opportunity with others for the dissemination of those views, no matter how unpopular they may be. We have no more right—less, if any—to repress a man in the effort to give expression to his religious convictions than we have the right to repress him when he desires to give expression to his political convictions.

“I am pleading on behalf of these people called Spiritualists, and in doing so I repeat that I am proud to identify myself with them. They exist in hundreds of thousands in this country, and if they are not in the main stream of Christian tradition, they can at any rate be said to be associated with the great ideals of the Christian faith. The Fatherhood of God, the brotherhood of man, the Communion of the Saints, the ministry of the Angels, heaven and hell for people who deserve them and the personal responsibility of every individual are some of their principles, but the B.B.C., through its Advisory Committee, looks with an eye of condemnation on principles such as those, and says they are not in the main stream of Christian tradition. If that be so, I am proud to think that I am among the backwaters of some tributary which provides for the existence of the main stream of Christian tradition.

“I think the House will have grasped what my point is. It is that once you have granted equal opportunity for minorities and majorities to express their views on any matters, particularly controversial matters, there is nothing to be gained, once that right has been granted in other spheres, such as politics, by refusing it in the sphere of religion. Man is a religious animal—very much more so than a political animal—and his religious nature, his emotional nature is quite as much entitled to consideration in these matters as that other side of his nature which associates itself with political forms and institutions and ideas. Knowing as I do, the vast importance in counsel and direction of the B.B.C. service, and more especially because I have lived all my life for, fought all my days for and in my youth have been sent to gaol for, the free expression of opinion, I claim for these people, at the hands of the Corporation, the right with others to give expression to their views on equal terms, and I hope that hon. Members will support me in that demand.”

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).

SUCCESSFUL PROXY SITTINGS

Sir,—I have read in recent issues of LIGHT accounts of evidential proxy sittings, and I should like to place on record one which has recently been brought to my notice by a gentleman whom we first met in Winnipeg in 1933. We met him again last autumn in Victoria B.C., where he had brought his wife for treatment for a serious illness.

When we left for our visit to California she was in a very critical condition; and, on arrival at Hollywood, we received a letter from him telling us of her passing, and asking if we could recommend any Medium through whom he could get in touch with her.

We gave him certain advice, and suggested that, if he were unsuccessful, he might send us, on our return to England, some article worn by her, which might be psychometrised. We also told him of Miss Stead, and of the work at her Library and Bureau.

We have just received a letter from him from which I make the following extracts:

"You were good enough to write during the winter that, if I had not found any suitable opportunity, you would take an absent sitting for me on your return home. Soon after writing to you, the thought came to me to see if Miss Stead would help me. She agreed to do so and arranged a sitting with Mrs. Sharplin, the link being my wife's wedding ring.

"The sitting came off, with Miss Stead acting as recorder. It was extremely successful; and, after very critical examination of the scripts, I can say that, though I have read many accounts of sittings, I cannot recall any at which such a wealth of small domestic details were produced.

"Out of 17 points given, I class two as excellent, 13 as very good, and two as fair—the last being points which might have been given by any Medium.

"During my stay in Victoria I was admitted to two private circles, the knowledge of which came to me by apparent chance, and at one of which a very affecting incident took place. Before going, I had mentally asked my wife to give 'violets' either by clairvoyance or spelling, if she was there. These were her favourite flowers, which was mentioned in the Sharplin sitting. Early in the sitting, one lady, a clairvoyant, said she saw a large bunch of violets before me, and later, another lady went into trance, and, taking my hand, caressed it and murmured some words, which were a repetition of some my wife used in the Sharplin sitting.

"Had it not been for the English sitting, I might have attributed what occurred in Victoria to mental telepathy; but, in view of that, I feel that I can accept everything that occurred there, as there was much evidence of deliberate intention and knowledge of my thoughts."

CECILIA F. HAYWARD.

"ADVENTURES IN 'NECROMANCY'"

Sir,—It is a sound rule never to criticise a workman until he has finished his job, and had you waited until the third of my articles now being published in *The Inquirer* had appeared, you would have found an explanation of my choice of the above title. For the moment, I content myself with pointing out that I placed the word "Necromancy" in inverted commas, a fact which in your criticism you failed to indicate. The use of that device is, of course, to show that the word or phrase thus isolated is either a quotation or stands in need of some qualification.

More important, and demanding an immediate reply, is your question as to why I have been "reluctant" to make the admission that "again and again . . . the activating agency behind the phenomena has been

a mind that has passed beyond mortal life." It is a primary rule in scientific inquiry to accept of two or more hypotheses the one which on "a priori" grounds is the most probable, and to abandon that in favour of a less probable explanation only in the face of irrefutable evidence. Very many times when I have been sitting, others in the company have been seemingly satisfied that the communication was from the spirit-world, but I have felt good reason to suspend judgment. My "reluctance" has been due not to hostility or prejudice, but simply to the fact that some other explanation than that of personal survival has, at least, been tenable. Thus my use of the word "reluctance" ought to be regarded as heightening such value as might attach to my testimony, rather than as detracting from it.

In view of your strictures, may I modestly retort with a mild protest against your hopeless misspelling of the name of the town wherein at present I reside?

Dukinfield, Cheshire. (Rev.) HERBERT CRABTREE.

IMPORTANT QUOTATION MARKS

Sir,—In the course of your interesting comments on the Rev. Herbert Crabtree's recent article in *The Inquirer*, you speak of the strange inappropriateness of the heading, and venture to hope that the writer "will insist on a more appropriate heading for his future contributions." But you misquote the heading; it should read, *Adventures in "Necromancy."* You omit the quotation marks. For the caption in its correct form both the author and the editor are responsible.

LESLIE J. BELTON,

Editor: "The Inquirer."

SPIRITUALLY DISCERNED

Sir,—Mr. G. R. Dennis writes in your issue of June 11th with such critical presumption as to demand a word of protest. The front page studies in Whitsuntide numbers of LIGHT for three years are in remarkable agreement, although contributed by veteran interpreters of the Pentecostal phenomena from three different communions. In fact, it might be truly said that they supplement one another and carry forward the study to its legitimate and obvious conclusions.

"Deep matters of the spirit not capable of intellectual proof." What nonsense. "Spiritually discerned," that is—recognised as true, by "sanctified common sense." The truth about the Holy Spirit apprehended by Rev. Charles Tweedale represents a wonderfully important contribution to spiritual understanding. The writer has already expressed his own view in the sentence taken from an as yet unpublished article: "The Holy Spirit, which came at Pentecost, was the holy society of presences who manifested to the first disciples from the spirit-world."

(Rev.) D. MCKEEN REID, B.D., Ph.D.

Calgary, Alberta.

M. de MECK'S EXPERIENCES

Sir,—I take LIGHT regularly, and have for a number of years, and still search for spiritual knowledge and feel a great necessity for more light. In LIGHT, July 9th, page 441, you state M. de Meck, in his lecture on Survival, July 1st, had a travel (astral) experience of great importance, but the synopsis would not be published as long as he was alive.

Can you tell me why this is, when people all over the world are straining their perception in every way for spiritual guidance and looking at all avenues for a sign from heaven, or even warning prognostications of evil. Surely political diplomacy does not forbid spiritual truth being told. The world needs this revelation, and to hold back a saving element to individuals, or even collective communities, is surely not the desire on the spirit side of life.

Another question occurs to me. If M. de Meck has had revelations, surely the dispensation of Providence is not for him alone, when all God's children need some sign-post in such troubled times of the world?

Holloway.

GEORGE J. RANDALL.

Light

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EDITOR GEORGE H. LETHEM

As We See It

SPIRITUALISM IN PARLIAMENT

FOR the first time on record, so far as we know, the history, beliefs and expectations of Spiritualism and Spiritualists have been dealt with at length on the floor of the House of Commons by a Member—Mr. Marklew—who, facing his fellow Members, said he was proud to describe himself as a Spiritualist and to make public acknowledgement that he owed everything he had, everything he was and all the hopes he entertained for the future, to Spiritualism.

Spiritualism has doubtless been mentioned in the House of Commons before, but never in such terms. Usually it has been mentioned as something suspect, something for which special laws and regulations are required, something of which a Member would not boast, but rather apologise.

In Mr. Marklew's speech (which is reproduced from Hansard in this issue) there is no approach to "boasting" in any vulgar sense. But there was no tinge of apology for his plea that Spiritualism should be regarded as one of the tributary streams of Christian tradition, even if (to quote the words of the B.B.C. Religious Committee) it cannot be recognised as belonging to "the main stream."

Mr. Marklew's immediate object was to call attention to the refusal of the B.B.C. to permit the broadcast of Spiritualist Sunday evening services, and what he had to say on that subject is well worth consideration, and should in this manner be brought very effectively to the notice of the B.B.C. authorities. But as we see it, the speech is chiefly noteworthy for Mr. Marklew's straightforward assertion that he himself is a Spiritualist, and that Spiritualists are entitled to the care and consideration which Parliament exists to give to the people and institutions of the country, whether they belong to majorities or minorities. Spiritualists, without distinction of party, will rejoice that there is a man in Parliament so well able and so ready to speak of their history, their beliefs, and their hopes. Other and perhaps even more important occasions may arise in the future, when it will be good for Spiritualism to have Mr. Marklew as its spokesman on the floor of the House.

THE NEW KNOWLEDGE

Rev. Wm. R. WOODS, Canada

LONG ago the Apostle Peter in the glow of the new enthusiasm derived from the faith of the early church wrote: "Blessed be the God and Father of our Lord Jesus Christ who, according to his great mercy, begat us again unto a living hope by the resurrection of Jesus Christ from the dead, unto an inheritance uncorruptible and undefiled and that fadeth not away, reserved in heaven for you who by the power of God are guarded through faith unto a salvation ready to be revealed in the last time."

To us, there is being offered to-day on testimony no less ample and no less satisfying than that given us of the resurrection of Jesus, further and fuller knowledge concerning the hereafter. Evidence is accumulating with every passing year that the spiritual realm is not far away but near at hand, that the "veil" which in general hides it from our vision is not wholly impenetrable, and that for some and under certain conditions, communication with that realm is possible.

Many of those who have participated in such communications assure us that their Christian faith has been confirmed and vivified, that their sense of spiritual values has been deepened, that their susceptibility to the influences of those "sent forth to minister" has been quickened, and that a new and satisfying anticipation of the after-life has driven out all fear of death and of that which lies beyond.

The new knowledge should reinforce every principle of our religion, quicken every worthy emotion, and stimulate every high and holy ambition. More clearly than ever we should see that this life is the basis of and the preparation for that which is to come, that we are in the most literal and factual sense making our future by the spirit we cherish, by the words we speak, by the temper and the conduct of our life.

A new depth and significance will come to our conception of the communion of saints. The consciousness of blessed presence about us will come to be an inspiration and a joy. Helpful ministrations and direction and inspiration will become increasingly real, and life will blossom into richer meanings as the spiritual interpenetration of the spheres comes to be realised and enjoyed.

And as we contemplate, for ourselves or for those we love, the ending of the earth-life, its aspect will be transformed and glorified. Those elements associated with it which are "seen and temporal" will no longer be dominant. The sense of infirmity, and helplessness and pain will be lost in the recognition that the hour of promotion has come, that the door is about to open, that, laying down the body of infirmity, we shall rise into consciousness of the body of the spirit and shall begin to live anew. Those once "loved, and lost awhile" are awaiting us, with smiles of welcome on their kindly faces, their gentle hands ready to assist us in making the transition, eager to introduce us into the life which they now enjoy.

Increasingly this possibility is being realised. I would be unfaithful to my trust did I not bear witness that among people I have known there are some, and that I am frequently hearing of others, whose latest days, even amid weakness and languor of the flesh, have been scenes of triumphant and holy exultation, who have found their assurance, and in regard to the pathway, their recognition of the normality of the whole process, and their anticipation of coming freedom and full enfranchisement in the new body, have banished every trace of apprehension and of fear.

We cannot afford not to take up the challenge of this new situation. Such experiences should not be exceptional, but universal. There is no ground for the continuance of faithless and superstitious fear. There is every reason for assured peace, for quiet confidence, for glad anticipation.

LOOKING ROUND THE WORLD

EFFECTS OF THOUGHT ON HEALTH

MR. ROLT-WHEELER, in his Editorial in the July number of *L'Astrosophie* (Nice) writes as follows: "Military Doctors are agreed in saying that primitive races, such as negroes, suffer less from chronic and obscure diseases than do ancient degenerate races; but that their resistance to disease is less. In the old days of sailing ships, the members of the crew often enjoyed magnificent health throughout the longest voyages, to be carried off in twenty-four hours when they came home, by some trifling illness. This points to the fact of some rapport between different types of men and their illnesses; mentality is reflected in disease.

"It would be going too far to maintain that by a simple act of thought we can completely master the ills of the flesh. But it is certain that we can greatly influence our state of health; the physical matter of the body is affected by psychic forces to a far greater degree than we realise at present. Herein lies the explanation of all hypnotic, magnetic, and spiritual healings . . .

ADVICE ON HEALING

"A short time ago, Mr. Rolt-Wheeler continues, we had before us the Case Books of five different well-known Healers, and it was striking to note that four of these healers constantly exhorted their patients to abstain from evil thoughts and words if they wished their cure to be permanent. It is well-known that bad thoughts act directly on the subconscious, indirectly on the conscious mind, and only in the third place on the physical. When, as with native races, the psychic sensitivity is great, then the effect of malefic thought is startling and frequently fatal. No medical man can save a negro who is convinced that he must die; and in Polynesia to break some taboo, such for instance as to sneeze in the presence of the newly-born, sets up such a sensation of terror that death generally follows within twelve hours.

"Civilised races may show the physical effects of evil thinking to a lesser degree, but where the body does not suffer, very often the soul does. The evil must go somewhere, for in the psychic as in the physical world, the law of conservation of energy obtains, and nothing is ever lost. Such soul maladies may be carried over as karmic diseases in a future incarnation . . .

"Congenital malformations are of another origin . . . such for instance as a woman's inner revolt against an unwished-for child, dislike or fear of motherhood, resentment of loss of freedom, etc. Or, apart from the mother, malformation may be due to (1) a primitive and wholly undeveloped soul from one of the group-souls; (2) the karma of a former evil life; (3) an incarnation sought in order to repay an ancient debt.

EVERYTHING HERE TO BE PAID FOR

"The main point, however," Mr. Rolt-Wheeler adds, "is to note the link between evil thoughts and diseases. Hatred, envy, jealousy, anger, malice, all these can cause disease just as definitely as Koch's Bacillus or that of syphilis. An excessive desire for pleasure, luxury, gluttony, idleness are just as real sources of physical trouble as the pneumococcus or the micro-organism of encephalitis. Everything has to be paid for, evil-thinking is every bit as dangerous as evil-doing. It is not the assassin's hand that brings about the murder, but his thought—the urge registered on his subconscious. The woman who starts a scandal may cause a temporary injury to her neighbour, but the gangrene that she has set up within her soul will be of much longer duration.

"Similarly, the elimination of evil-thinking tends towards good health. Optimism, hope and faith are stronger than any drugs in the pharmacopoeia. Courage

is an excellent tonic; a merry heart a fine stimulant. Serenity will keep down temperature; a contented spirit is the best sedative, and happiness the finest physician. We should pass into the Beyond with a smile upon our lips and a song in our hearts."

AN EARLY SUFI MYSTIC

Margaret Smith, M.A., Ph.D., a great student of Mysticism, has an article in *The Sufi* (Deventer, Holland), on Rabia al-Qaysiyya of Basra, who lived between 713 and 801. "Rabia's disciples and associates included the most famous theologians and mystics of her time, and her biographers associate her with the great Sufi ascetic and preacher Hasan of Basra. It is related that when his friends and disciples were gathered together to listen to him, if Rabia was not present in the assembly, he refused to address them. When he was asked why, when so many distinguished folk were there to hear him, he should refuse because one poor woman was absent, he replied: 'The potion prepared for an elephant cannot be poured down the throat of ants'; which shows the reverence with which Rabia was regarded by those who knew her."

"The devoted friendship and deep attachment which Rabia appears to have won from those with whom she came in contact, both men and women, suggests an attractive personality, which was willing to spend itself and be spent in the service of others; and it is certain that her counsel and her prayers were always available for those who sought her help in spiritual difficulties.

"Her life was one of extreme simplicity and other-worldliness, and though she was frequently offered alleviations of her poverty, she steadfastly refused, saying: 'Will God forget the poor because of their poverty, or remember the rich because of their riches? Since He knows my state, what have I to remind Him of? What He wills, we should also will.'

"Rabia's sense of the Divine Transcendence did not prevent her from believing also in the possibility of the closest and tenderest relation between the human soul and its Lord. She held that the spirit came from God and must return to Him, and that for those who sought for eternal Life in His Presence, the way led through asceticism and purification to Illumination and the unitive life . . . To her, God, The One Reality, was also Perfect Beauty, and she longed that the Divine Vision might be revealed to her. One of her prayers ran: 'O my Lord, if I worship Thee from fear of Hell, consume me therein; if I worship Thee in hope of Paradise, exclude me thence; but if I worship Thee for Thine own sake, then withhold not from me Thine Eternal Beauty.'

"Her influence, extensive in her lifetime, did not end with her death. The leading writers on Sufism constantly refer to her teaching and regard her views as authoritative."

THANKSGIVING

Spirit Eternal, infinite All-Father,
Hear us, Thy children, bending low before Thee
In adoration; for our many blessings,
Father, we thank Thee.

For all the beauties of the Earth around us,
Flowers and bird's song, soft refreshing breezes,
Moon-beams and star-shine, glory of the sunlight,
Father, we thank Thee.

For gifts of healing, minds attuned to knowledge
Of all the wonders of Thy vast creation,
For sweet communion with our risen loved ones,
Father, we thank Thee.

For loving guidance by Angelic helpers,
Guarding our footsteps from the hidden dangers,
Calling us ever to the glorious Uplands,
Father, we thank Thee.—MILDRED GENTLE.

SPIRITUALISM, ANCIENT AND MODERN

PLEA FOR STANDARDISATION OF MEDIUMSHIP

By MRS. ST. CLAIR STOBART

A VERY powerful and dynamic movement, Spiritualism, has been set on foot, and I think that, at this stage, responsible Spiritualists ought to take stock of the situation.

In touring the country as I have recently been doing, I have had the opportunity of gauging its influence on the people at large—on those who, outside the larger centres of psychic education, are left to themselves to contact this delicate subject. Spiritualism is in the air to-day, and, sooner or later, every small town, village and hamlet does contact it. And the result is often pitiable.

The trouble is not getting in touch with evil spirits—there is none of that—but failure really to get in touch with spirits at all. What passes for mediumship is often of a most unconvincing nature. A few earnest seekers open up what is termed a Church, but as phenomena are called for and these do not satisfy even the humblest requirements, and also because there is often no true leadership, members break away dissatisfied, and form rival groups, jealousies arise, and the rival Churches vie with each other in providing cheap phenomena. I heard a woman invite a friend to join her Church, because, said she, "we get psychometry for a penny."

But these people are earnest and sincere, and it is pitiable that they should be left to their own resources, which are slender financially and educationally. Now, of course, a ready remedy for all this would be if the clergy of all denominations in each district would act as guides, their true rôle, having themselves gained knowledge and experience in what should be their own special science, the science of the soul. But, I want to stress another point, which very especially concerns you and me.

I contend that we of the more fortunate and better equipped Spiritualist Societies are primarily to blame for the condition of affairs which I have outlined. We do not set the example which, if followed, would do much to save people from their present pitfalls. The situation, for instance, in London is only better than in country districts—not because we handle the subject better, for we do not, but because we have a larger selection of Mediums and speakers, and can afford to pay more adequately for their services. And indeed the labourer *should* be worthy of his hire.

Wherein, you ask, do we of the larger Societies fail in our responsibilities? We set a bad example, an example which is only too readily followed, in the conditions permitted for communication with the world of spirit, with another plane of life. We treat Spiritualism as though it were a drawing-room game, at which anybody at any moment is free to come and play—a game, moreover, for which no preparation is required and no certificate of fitness for sitter or Medium, and no acquaintance with the laws that should control communication is exacted.

But what are these laws? Do we know anything about them? Who am I, to dogmatize on the subject? I personally probably know less than many of those present on this subject, but I think we do all of us know the conditions which should *not* prevail, and we take very little trouble to see that those conditions are avoided. What are those conditions?

Now I think we can best realise our deficiencies in this respect by glancing at the conditions which were exacted in the hey-day of Spiritualism—in the days when the Oracle at Delphi was a national, nay more, an International Institution, and exercised a wide and powerful influence in all departments of life, and was indeed the officially recognized medium of communication between the inhabitants of two worlds. It was consulted by States, Governments, Philosophers

and Emperors, and so far from being an object of ridicule, it was venerated and respected as an institution specially devised by the gods, or spirits, for the instruction and the counsel of mankind.

In his *Republic* Plato says: "It is to the Delphian Apollo, that we leave the care of the biggest laws and the best and most important—that is to say, those which concern the manner of constructing the temples, the sacrifices, the cult of the gods, the genii, the heroes, the funerals and the ceremonies which serve to appease the dead. . . for the god of Delphi is, in matters of religion, the natural interpreter of the country, having expressly chosen this means of rendering his oracles."

During many centuries, it would have been considered as irreligious and as foolish to have refused recognition of the spirits who spoke through the Oracle, as it is to-day considered by the Churches irreligious and foolish to consult the spirits. There were many Oracles, and they differed from each other in their individual methods of working, as we in our various centres of Spiritualism also differ, and they specialised in different branches of divination, as we also specialise. But the principle which underlay them all, was, that under certain specified conditions, *and under those conditions alone*, was it possible for those possessing the necessary faculty to get in touch with the wisdom of the spirit-world, and to be inspired from that world to deliver messages in keeping with the requirements of those who seek aid from the beyond.

The superior reputation of the Oracle at Delphi must have been due originally to the superiority of the presiding Medium, or Pythoness as she was called; but also, and here comes my point, to the conditions, the stringent conditions which were obligatory on both Mediums and sitters.

Let us compare the conditions under which our seances are held, with the conditions exacted at Delphi. Whereas we expect our Mediums to give, not only many sittings in the week, but many in one day, and allow the Medium to be hurried from one place to another, catching or losing trains, snatching at food, any food available, here, there, nowhere, or anywhere, giving sittings to those who are totally unprepared for contacting another plane, a more spiritual plane of life—the Pythoness at Delphi was only to be consulted at stated intervals; she herself, as descendant of the priestess of Gaea, must be chaste and be leading a pure and holy life; the consultants, who were admitted in an order which was decided by casting lots, had to be specially approved and, before being granted revelations, they must have consulted the Auspices. If these were unfavourable, speaking with the Oracle must be renounced.

The "Gods" are the loftier spirits, those who have long since passed through a refining process, and who are only expected to communicate, to respond, under conditions which are unfortunately rare. The "Heroes" are men and women of renown, such as would be Wm. Stead, Sir Wm. Crookes, Sir Wm. Barrett, Sir Arthur Conan Doyle, Dr. Russel Wallace, Frederic Myers, etc.; whilst the "Dead" would correspond to the friends and relatives of the sitters, who having but lately crossed the border, are not yet much more spiritualised than those to whom they manifest, and are therefore unable to give the lofty messages, or exhibit the heavenly wisdom of the holier beings, but who can, by the evidence they give of their Survival, afford consolation, and proof of the reality of the spirit-world to those in need of this comforting assurance.

It seems to me that a general recognition of the need for distinguishing these three grades of spirit-communication would be of much service, and might save much discontent and adverse criticism. For are we not always being told of the pettiness and trifling nature of many of the messages? That kind of message which gives evidence of the identity of the communicator on the other side is bound to be trivial, if it is to be evidential. When we go to the telephone to exchange

greetings, or to ask advice from a friend, we do not establish our identity by holding forth in a learned disquisition on the "precession of the equinoxes," or the latest theory on the nature of the atom. And it should not be expected of Mediums who are consulted for evidence of the Survival of friends who have lately passed, that they should do more than give that evidence. Probably, for such communication, the preparatory conditions would not need to be so strictly observed. The vibrations of our friends who have only recently passed, would not be on a much higher level than our own.

But when we come to the next class of spirit-communicator, the renowned men and women of less recent days, who have enjoyed a longer period of spirit-life—if from them we should hope to obtain information and instruction on subjects with which we believe them competent to deal, we must, on our side of the veil, surely seek to attune ourselves to their higher, more spiritual vibrations, and make more elaborate preparations for approach. From neither of these two classes of communicants, however, ought we to expect teaching bearing on Religion or on lofty philosophical ideals.

When we come to the third class of communicants, called by the Greeks, the "Gods" and "Goddesses," the loftier spirits, in touch with the Divine, the Saints, the spiritual leaders of the past—well, here, in my opinion, is where the co-operation of the Churches should come in. The atmosphere of Temples that have been dedicated to the Great Universal Spirit, whom we know as God, and whose servants have themselves been dedicated to the service of God and of mankind; the aesthetic aid of beautiful architecture, music, age-long traditions of prayer and worship, must surely tend towards spiritual uplift. And if the Churches would take advantage of these conditions, and, at special services, permit specially selected sensitives to seek contact with the higher-plane spirits, contact with the Divine, then divination in its truest sense would be afforded, and I guarantee there would be no more empty pews.

But above and beyond these three stages of spirit-communication is there not a fourth, for which the only adequate temple is the individual temple of the soul? The beatific vision of the Saints is independent of all earthly aids. It may come in sublime scenery, or, as with Ezra, in a field of flowers, but equally, it may come in a dingy city attic. The truly Divine Presence knows no limitations. The one condition is purity of heart and attunement of the soul to conditions outside time and space.

To return to practical suggestion for the reform of conditions at present prevailing with regard to spirit communication, I affirm that, before we can expect the Churches to absorb Spiritualism lock, stock and barrel, we must do something to standardise Mediumship. There are, of course, in country districts many excellent Sensitives, but there is clearly need for standardising this precarious gift. And here it is that, as it seems to me, the larger Spiritualist Societies in the Metropolis, might, if I may venture to say so, take the lead, by suggesting conditions which should, without too much hardship, be observed by Mediums and sitters before private seances and circles, and by Clairvoyants before public demonstrations.

Could not the Spiritualist Central Council (which is composed of representatives of the larger London Societies) backed by the Northern representatives of Spiritualism, take a lead in this direction?

(From an address delivered at the service of the Spiritualist Community, at the Grotrian Hall, London, on Sunday evening, June 28th)

Do little things now; so shall big things come to thee by and by, asking to be done.—*Persian.*

SUBCONSCIOUS MIND

By H. ERNEST HUNT

XXIII.—INSPIRATION

THE Prophets of old time spoke as the spirit gave them utterance, but the age of prophecy has not yet ceased, and one of the most noble arts is that of rendering forth the spiritual in terms of the material. It matters not whether the terms be musical or literary, whether the tidings be spoken or made rhythmic in the dance, all true art has its basis thus in spirit and the artist is a prophet.

The ancients used to refer to a "divine afflatus," a something other than themselves, which used to descend upon them, giving them an ecstasy, a frenzy, which some of our more modern writers might term a "literary itch." Under these circumstances, the prophet has little option but to prophesy; so Mozart says: "I write because I cannot help it," and Granville Bantock says: "The impulse to create music is on me, and I write to gratify my impulse." So Milton writes: "I rendered this ode . . . without any previous deliberation, but with a certain impelling faculty, for which I do not know how to account." So also Blake writes: "I have written this poem from immediate dictation, without premeditation and even against my will."

Sometimes the inspiration reaches us in the hours of sleep, when the consciousness is laid aside, and "God speaketh once, yea, twice . . . in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed. Then he openeth the ears of men, and sealeth their instructions" (Job, xxxiii). In this manner, Robert Louis Stevenson ascribed his stories to the work of the "Brownies," who worked while he slept, referring to himself as merely the man with the hat and the boots. William Archer is known to have received the plot of "The Green Goddess" also in dream, and a volume could be filled with such testimony, whilst Wagner refers to "the ecstatic clairvoyance of a musician."

Dame Lyttelton has remarked: "People are familiar with the terms inspiration and prophecy, but they do not expect to recognise any spark of these faculties in ordinary men and women." But all these various forms of activity show us the subconscious, like some delicate receiving instrument, picking up from the invisible and transmitting the messages into consciousness; and every man and woman possesses this subconscious equipment, and therefore might, under the proper conditions, receive their inspirations.

But this very important proviso needs to be stressed; the level at which we pick up is determined by our own attunement, body, soul, and spirit. A gross and overfed body hinders any spiritual message, a closed, ignorant, or debased mind may seek for this type of tidings in vain, and a distorted spiritual outlook will twist its own teaching. Therefore, the "wholeness" of a man, which determines the level of his inspiration, is conditioned by the synchronising of these three selves; then the message can be freely received, apprehended and relayed to a larger and a lower world.

Again, it should be noted that inspiration is of all degrees; and while some comes from the subconscious itself, other may come from an outside and debased source; therefore, some inspiration can degrade. Surrealism, we are told, is "pure psychic automatism, by which it is intended to express thought's dictation, in the absence of all control exercised by the reason and outside all aesthetic or moral preoccupations." All that one need add is, that it looks like it!

Much that goes by the name of modernism to-day is but subconscious activity, unregulated and running loose, dissociated from all the discipline and control which is so abundantly necessary to achieve results with any spiritual content.

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(See special announcement, page 450).

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AUGUST

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FULLNESS OF BEING

By W. H. EVANS

SINCE my "talk" with the Oak, I have several times experienced the sense of mergence with my surroundings, which I spoke of in my article narrating our conversation. It comes at odd moments, indeed, I have only to turn my mind to the inner side of my environment, and at once I am aware of an underlying or underflowing current of light which streams through all things.

One day, when riding in the tube-train between Alperton and Park Royal, I caught a glimpse of the aura of the earth, which I saw streaming out in sheets of pale golden light which extended miles into the atmosphere. I felt that the earth is, as the Oak affirmed, alive and has a definite consciousness of its own. Are worlds the bodies of Solar and Planetary Beings? If the incarnation of spirit is a universal law, they are, and in this sense all that lives in and upon them are their children. This glimpse gave me a new idea of the term "Mother Earth."

In these moods, when the "inner man" is awake to its real home, one senses the universality of Being, and experiences a sense of Divine completeness. There is a graciousness in life entirely absent from its surface existence; an ampleness and expansion which gives freedom in its fullest sense. With Wordsworth I could say:

And I have felt

A presence that disturbs me with the joy
Of elevated thoughts: a sense sublime
Of something far more deeply interfused,
Whose dwelling is the light of setting suns,
And the round ocean and the living air,
And the blue sky, and in the mind of man;
A motion and a spirit, that impels
All thinking things, all objects of all thought,
And rolls through all things.

How aptly that describes this mood. In it one can understand the joy which fills the mystic as he emerges into this light, and sees (for he knows some little of

the divine splendour) that there is no real separateness, for he is one with all creation. There is in this state a harmony in which all the senses blend, and form, sound, and colour are fused and interspersed, so that one's whole being is filled with their glory. It gives fullness of being and a quiet joy, which remains when the vision has passed.

In endeavouring to record these matters one is conscious of the inadequacy of ordinary speech. I do not wonder that to many the sayings of the mystics seem so much nonsense. To affirm that one can enter into communion with the earth-spirit and with the forms of life around must seem absurd, or true only in the poetic sense. Yet it is a fact, as many have declared. There is a vision and a hearing which does not depend upon eyes and ears, at least, not physical ones. Mediumship proves that, and what I here attempt to record is but an extension of the mediumistic faculty. One becomes more than a channel for mediating between two states, one becomes these states, lives in them and enjoys many worlds at once.

I feel that these glimpses are hints of something great afar off; an indication of a state of being which in fullness of time will be the normal condition of man. At present we live on the world, but we may live in and beyond it. The clamorous cries of mere existence are apt to deaden our spiritual perception to the more delicate nuances of life; its conflicting hurry is apt to blind us to the realities of being. Humanity is now like the Prodigal Son in a far country, filling itself with husks; but unlike the Prodigal it has not yet "come to itself," and thinks them to be very wonderful. The finer forces which the husks represent are not perceived. Their beckonings to see deeper are ignored. Their fine suggestiveness is passed by. There is no worse blindness than that of men with eyes walking amidst wonders and not seeing them.

All our experiences ultimately rest on some great emotion, a flowing out of the fundamental feelings of our being. That is why great religious teachers address the heart, or our emotional nature; they know and understand the fundamental realities of our being. They urge control of this, that we may live rightly. They know that when communion between heart and head is cut off, life becomes discordant and unstable. They urge a blend of the three sides of our nature, the intuitional, intellectual, and emotional. Balance or poise of being is their aim, the harmonisation of our many powers, so that all is co-ordinate to definite ends. That is salvation, for it means freedom and life.

I am very conscious of this when I look into the life about me in my garden, for it is not vision alone, but feeling which is affected. The sense of oneness is not merely an intellectual perception, but a definite awareness in feeling. Vision can only give the lines of mergence; this goes deeper, it makes me know that all is one, that life in its many degrees of manifestation is the same. How can it be otherwise when all life is of God?

Looking at the silvery blue flame clothing itself in form and seeing how it radiates an influence affecting other forms, how can one think of life as separate and divided? In one sense what we call the lower creation seems in advance of us. It has this awareness, though not, perhaps, in a conscious sense as we may have it. It has not risen above it and reached the realm of self-consciousness with its devastating sense of separateness. Our progress is from subconscious to self-conscious awareness. But what a desert we traverse on the way to it! What manifold experiences and pains and penalties we undergo. But we shall arrive and see and know and understand it all in due season. Blessed are they who can trust the fundamental realities of their nature and direct them into channels that make for fullness of being. For one must not rest in the vision, that would indeed be a futility. One must press on, using it to deepen life and enrich it. And that means giving to others more abundant life.

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POINT OF VIEW

by

Mrs. EILEEN GARRETT

(followed by questions)

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SUNDAY, JULY 19th, 1936

11 a.m.—Mrs. ST. CLAIR STOBART
Clairvoyante: Mrs. Helen Spiers
6.30 p.m.—Rev. C. DRAYTON THOMAS
Clairvoyant: Mr. Thomas Wyatt
Sunday, July 26th, at 11 a.m. ... Mr. HAROLD SHARP
Clairvoyante: Mrs. Gradon Thomas
Sunday, July 26th, at 6.30 p.m. ... Mr. ERNEST HUNT
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Wednesday, July 22nd.—Speaker: Mr. Ernest Hunt.
Clairvoyante: Miss Lily Thomas

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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.
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Thursday, July 23rd, at 8 p.m., Mr. Harold Sharp.
Saturday, July 25th, at 8 p.m., Mr. G. de Beaurepaire.
Sunday, July 19th, at 11 a.m.—Service, Address and Clairvoyance
Mr. Gerald de Beaurepaire. At 6.30 p.m., Mme. de Beaurepaire.

OTHER WORLD EXPERIENCES

MRS. HELEN SPIERS, well-known in London as a demonstrator of clairvoyance, spoke at Edinburgh Psychic College of her experiences of "astral travelling."

While resident in America, she said, she was about to start on a journey to the West. The night before, she had the experience of apparently leaving her body, which she saw lying on her bed, and of starting on the western journey. She remembered going over snow-capped mountains, and she seemed to be put down at a house, round which large roses grew in great profusion. This house was the one to which she afterwards proceeded, and there she found the roses in bloom as she saw them in her "astral" journey.

When resident on the Canadian side of the River St. Clair, a fine vessel laden with liqueurs was frozen in opposite her store, and parties from the vessel started "rum-running" the cargo into the States. One night she had a vision of the vessel in flames, and she thereupon warned the local police, as if the vessel took fire, it would probably involve her premises. Three days later, returning across the frozen river she saw the vessel on fire. The wind blew the flames across the river and away from the buildings on shore.

On another occasion a canoe with an Indian and a boy he was conveying down the river overturned. The Indian got ashore and was afterwards arrested. She had a vision of the boy being hauled up from the river with a neck-band tied round his throat. Her communication to the police, afterwards confirmed, and her explanation of how the neck-band had been accidentally tightened, probably saved the Indian's life.—(*The Scotsman*, June 20th).

THE GREAT MEMORY

(Continued from page 453)

were observers, and their minds entered into what might be described as a 'marionette show.' They, the ladies, were alone vital, using memory and intelligence. The man who spoke to them was a mere marionette—a figure not animated by the soul that had once uttered the words: '*il ne faut pas passer par là.*' Yet those words, as others, continue to vibrate even now in 1936 and may be heard in connection with the action they originally accompanied by 'those who have ears to hear.'

"Sound as well as scene and action continue to vibrate. Why should sound cease and the scene continue? It is not logical to accept one and not the other. Certain adepts, however, may perceive past scenes in the Great Memory. But it is more difficult for them to register the accompanying sound, for such registration requires a fuller consciousness, a more wakeful state. There was, in the case of the ladies, the necessary power that enabled them to hear as well as see through their having lived that hour in a previous life."

The above remarks are amplified in *Beyond Human Personality*. It would seem that the explanation given for the appearance of the pictures on the wall recorded in paragraph two of this article, is in agreement with that given by Myers, though the subject is approached from a different angle. And it should be noted that, in this instance also, voices seem to have been heard.

All good works are not worth a sixteenth part of the liberation of the heart through love. Love which sets free the heart gives light and radiance.—*Buddha*.

IN ST. CLEMENT'S CAVES, HASTINGS

IT was drawing to the end of the day and only a few of us followed the guide into the intense silence and darkness of the caves, making the five guttering candles mounted on the flat piece of tin which he carried very dim, as we marched along almost in silence behind him, our feet making no sound in the thick cool white sand.

The tall carved military figure, over 12 feet in height, and its history did not attract me. But a broken, roughly-carved, short flight of steps did—to say nothing of the queer, elusive figure in a red-tasselled cap, torn green breeches and high leather wading-boots. The face was not particularly attractive—long and sallow with overhanging bushy eyebrows, untidy lank hair and a cruel mouth, and the knives slung in a leather belt at once made me realise a pirate.

I made a point of being the last of the little procession of sight-seers and managed to gather what follows: His name was Jules, he had been employed as a French sailor to smuggle contraband goods out of France—spirits mostly, with lace and silks. Jules had not been particular enough with his use of the knife, and he had learned too late that a human soul was worth a thousand times more than a barrel of spirits or the most costly of fabrics. But the captain of the frigate on which he served almost shed tears of anger if any mistakes were made in getting the goods away across the Channel and through the sea entrance into the caves. It was a known thing, also, among his crew that he never carried back to France a blunderer on board. The sea told no tales of the journey home.

It had been at the old tavern in All Saints' Street that two young coastguards, with rather a lot of drink inside them, had been talking loudly about a "French suspect ship." They, unfortunately, did not realise that one of the English buyers of the expected cargo was drinking his tot beside them, and waiting too for darkness to fall. When the French frigate captain heard of it, he merely laughed, Jules and his mate would see to it. They did. With two lanterns they drew the young coastguards away along the coast, past the entrance to the caves, and, leaving their flickering lights on a rock, they crept up behind the two young men and knifed them in the back. By dawn the following day a harmless load of hay and straw was travelling steadily along the road in the direction of London Town.

No, Jules did not care for the caves—but there was something about them that at times he was glad to creep away into them. He could not forget them. In "the Country that he came from" he was told to pray for forgiveness and the courage to meet the young coastguard face to face. Perhaps he would, presently. He liked the light a great deal more than he did, but he did wish he had not to face that young man again!

R. HILLS.

SPIRITUAL SURGERY

The *Sunday Express* for July 12th reports the following case:

Oriya Collie, aged twenty-one, was admitted to Chinsurah Hospital, Calcutta, with a badly fractured thigh.

The senior surgeon decided on a major operation. The terrified girl wept and prayed all night.

When morning came the staff were astonished to see the patient dancing merrily in the ward.

She explained that, exhausted with weeping and praying, she fell asleep at dawn.

A vision touched her thigh and ordered her to arise and walk. She obeyed.

A medical examination to-day revealed no signs of the fracture, and the girl was discharged.

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A few years ago, he says, they had staying with them a young girl, who became interested in their weekly sittings and very soon proved to have considerable mediumistic gifts. At one of their family groups a strange spirit announced himself, reporting that he had recently passed out in Australia. The following week he came again and made the definite request that the young girl mentioned above should go ten days from then at 11 a.m. to a certain church close to the station, where she would find a little girl of 12 years old in tears. He begged that she would speak to this child, telling her not to grieve, for that he—her father—would never be far from her and that they would be reunited when she herself came in time to the Spirit World.

Though merely curious, rather than convinced, the young girl visited the church at the time indicated. A funeral service was just over, but there was no child of twelve amongst the departing mourners. After glancing all round, the young girl went towards the doors on her way out, when she became aware of a child half hidden behind one of the pillars close by. This child had evidently been weeping, but when asked whether the funeral had been that of some one she loved, replied: "No—but it reminded me so much of my father. He died a few weeks ago out in Australia, and I have just come from there to live over here with my aunts."

How did the communicating spirit know ten days beforehand that his daughter would be in that particular church at that particular hour, watching a funeral service which would cause her to be moved to fresh tears?

The soul is dyed the colour of its leisure thoughts.—DEAN INGE.

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