

# Light:

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## COSMIC CONSCIOUSNESS

### EXPERIENCES WHICH INDICATE THAT THE RACE IS "GROWING UP"

By C. E. WOODS

COSMIC consciousness is the anticipation, for shorter or longer periods, of the consciousness of wholeness. It is to be set free, for the time being, from the limitations of sense and self, and to have glimpsed the larger area of consciousness that takes in the very cosmos. At present sporadic and abnormal, it yet occurs in certain favoured persons sufficiently often to establish the belief that in the progress of the race's growth it may become a universal experience. That some members should be capable on rare occasions of another and more perfect type of human consciousness seems to point to the possibility that every member will one day possess this higher type as the norm of the race. The late Dr. Bucke, the creator of the term "Cosmic Consciousness," has shown how the development of different orders of consciousness has been epitomised in a human being, and argues from this that the macrocosm, humanity, pursues an analogous line of progress to that which is observable in the microcosm, a human baby.

For a long period an infant's only approach to consciousness is simple sensation. Later, sensation gives rise to rudimentary perception, which is followed, as cortical structure develops, by receptive consciousness, or memory. Former experiences, or impacts rather, when repeated, become recognised—a crucial step in the development of consciousness. Memory makes possible the growth of a further stage when the child becomes an independent *self*, with a knowledge, based upon a number of remembered experiences, that he is different from other selves. But self-consciousness is never a wholeness, despite the fact that consciousness, in climbing from pure sensation to a sense of self, has climbed very far. Why then, asks Dr. Bucke, may not this process be extended and perfected? May there not be a further stage possible to man—the cosmic—which will be as much higher than self-consciousness as that is higher than pure sensation?

So we have in order of progress:—Sensational consciousness, Perceptual consciousness, Receptive consciousness, Conceptual or self-consciousness, with the possibility of a further development in which the sharp

limits imposed by the previous categories, even while they mark extensions, shall be widened or removed, and the individual become capable of participating in the cosmic or universal.

To this theory there is the very natural and obvious objection that man cannot extend his normal consciousness without passing beyond humanity, and becoming a god, a supernatural being. As long as he possesses a human body with its peculiar apparatus of sense and brain, his consciousness will continue to be of the type we know. In other worlds, may be, he may hope for a removal of the limitations which make him human, but here he will have to accept them as part of his inevitable earth-condition.

A growing acquaintance with abnormal psychology has rendered these objections futile. For a transcended human consciousness has been experienced by so large a number of the human race, while still remaining in all other respects normal, that we are encouraged to believe that all men may possess in latency what these adults of humanity may have brought to maturity, and that, far from transcending human nature, they are to be regarded as the only people who fully possess it.

The evidence, therefore, which is offered us along this line of research is of the very greatest importance. It alters our whole conception of the future possibilities of mankind. It suggests that, because consciousness occasionally seeks to break its limits, it will do so with increasing frequency as man learns that he was meant by Nature to be free. There is no mystery about cosmic consciousness; it simply indicates that the race is growing up. For the most part as yet mankind is in its swaddling clothes, but for many persons this useful and inevitable stage is passed, and there has arrived that higher adolescence in which the divine spirit says, as Jesus said to the friends of Lazarus, "Loose him and let him go."

What are the characteristics of cosmic consciousness? They vary from a mere extension of sense faculty, in some forms of clairvoyance, to a reversal of the very poles of Being. In this latter state, the partial, the incomplete, the separative, passes away, and is replaced by its opposite: wholeness, completeness, the bliss of satisfied being. Problems cease to exist; life is seen



to have a meaning and to be imbued at all points with infinite, divine love. Disharmony is no more; things slip, as it were, into their right place in a design which is perfectly good. For the first time the individual realises himself; he knows that his true being consists in his forming a necessary part in a greater, a completer whole.

This state, in which the disordered or chaotic consciousness is replaced by the "ordered" or cosmic, may be experienced on three planes. It may be recognised intellectually as a truth of the reason, a theory that is speculatively true.

Or it may be felt in the emotions and become an overwhelming psychic reality.

Or it may be known in a direct and immediate act of the intuition which places its certainty beyond all reach of cavil or doubt. The individual *becomes* what he knows.

Sooner or later in the progress of a soul the higher consciousness is touched in one or other of these three ways.

There are few, if any, of the greatest minds of the world who have not touched it at all. For it represents the soul's maturity. In the majority of cases it comes unsought, in a flash of unlooked-for insight, and generally as the outcome of intellectual and moral training for some other end. One fact must ever be borne in mind: the experience will always be coloured by the predominant characteristic. The higher consciousness of the religiously trained men will differ in external expression from that of the poet or the philosopher, while within each of the three types the experience will be peculiar to each individual who undergoes it. Indeed, its extreme subjectivity has led many psychologists to doubt the validity of that which seems to them to be rooted in instability and neurosis.

That there is a type of diseased consciousness which counterfeits some of the features of the exalted and cosmic we do not deny. But only those who have never experienced the real could mistake it for the pathological. For it is in the highest sense of the word an *exalted* consciousness. In its more advanced manifestations the main colouring is universal love. The subject feels in his own being the world's suffering, and bears a portion of the load of the world's sin. According to the individual temperament will be the nature of the cosmic touch, whether with joy or woe-fulness or need. One common feature there will be in all the different cases, namely, the absence of the barriers which normally separate subject from object, mind from mind and heart from heart. The cosmic is essentially the non-separative consciousness. We have space for just three illustrations of the religious, the psychic and the philosophic types respectively.

The first is related of a young Zen student priest who was once discovered lying face downward on the grass of the hill outside his temple. When at length he stood up, his face wore an expression of terrible anguish. His Teacher stood beside him and gently asked: "What did you, my son?"

"O, my Master," cried the youth, "I have heard and felt all the burdens of the world. I know how the mother feels when she looks upon her starving babe. I have heard the cry of the hunted things in the woods; I have felt the horror of fear. I have borne the lashes and stripes of the convict; I have lived a thousand lives of sorrow and of strife, and, O, my Master, I would that I could efface this anguish from the heart of the world."

The Master looked in wonder upon the young priest and he said, "It is well, my son. Soon thou shalt know that the burden of the world is lifted."

Here the quality that opened for the priest the door of the cosmic consciousness was great compassion, and it lifted him at length into so intense a realisation of eternal love, that all consciousness of sorrow was wiped

out, for sorrow, he saw, was the ante-chamber of bliss.

The book from which this instance is taken (*Cosmic Consciousness*, by Ali Nomad) records also the case of a Japanese woman, very poor and obscure, but intensely alive on the psychic and emotional plane. So strong was her consciousness of unity with all that is, that on seeing a flower growing by the wayside, she would 'enter into its spirit,' as she said, with an ecstasy of enjoyment that would cause her to become momentarily entranced. She was known to the country people around her as *Sho-Nin*, meaning literally 'above man in consciousness.' She declared that she spoke to and was answered by the birds and the flowers and the animals, just as she was by persons.

This case is typical of the "nature consciousness" which is recorded of many mystics, both eastern and western, and particularly of poets who, like Wordsworth, see the earth and every common sight "appalled in celestial light." In fact, the cosmic consciousness is the poetic consciousness raised to its highest power, as when Lord Tennyson spoke, in matchless words, of his great experience, in which:

"The mortal limit of the self was loosed  
And passed into the nameless—and yet no shade of  
doubt,  
But utter clearness, and thro' loss of self  
The gain of such large life as matched with ours  
Were sun to spark—unshadowable in words,  
Themselves but shadows of a shadow-world."

A final instance must be given of the momentary attainment of cosmic consciousness by a scientist and intellectualist *par excellence*, a man of different type from those we have mentioned above, Dr. Barnes, the scientific Bishop of Birmingham. In his comparatively recent Gifford Lectures he states, what we should hardly have expected from him, that he had had several experiences of the mystic consciousness. They have invariably occurred in bright sunshine, when out of doors, and never when in Church. The last occasion, a very memorable one, was when alone on a little beach, preparing to bathe. It had not been prepared for or anticipated. It took the form of "a sudden exaltation which seemed to carry with it an understanding of the innermost nature of things. Time seemed to stop. A sense of infinite power and peace came upon me. I can best liken the combination of timelessness with amazing fulness of existence with the unmoving surface of a deep, strongly flowing river. Nothing happened, yet existence was completely full. I was in a world where the confusion, and waste, and loss inseparable from time had vanished. At the heart of the world there was power and peace and eternal life."

It is to be noted that the Bishop's intellectual type is reflected in his experience. Its key-note is not universal love, but universal *understanding*. And in a life in which intellectual conflicts play a prominent part, it is natural that the prevailing mood of the higher consciousness should be peace. Thus we learn that even our most exalted experiences are conditioned by the personality which for the moment they have transcended.

#### WHAT DID THE HORSE SEE?

Under the heading of "Animals and the Supernatural," the following letter from W. H. Todd, Chiswick, was printed in *The Listener* recently:

"Some years ago my wife and I were riding close to an old tree beside a cemetery in India. Now, this old tree was rather peculiar to look at, having very few branches. The horse my wife was riding seemed to take exception for some unknown reason to this tree. She shied violently at it and my own horse was quite excited too. The consequence was that we could not pass it and had to make a wide detour. Some time afterwards I was describing this curious behaviour to a friend and he said, 'Why, that was the tree where X. hanged himself.'"



# THE FUNCTIONS OF LIFE

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

## V.—THE DOUBLE, OR ETHERIC BODY

*I foresee a time when the term "soul" will be intelligible, and I think it will be found that soul is related to the Ether as body is related to Matter. I suggest that it will turn out to be a sort of etherial body, as opposed or supplemental to our obvious material body. That is what I foresee as lying in the path of the progress of discovery. We shall find, I think, that we possess, all the time, a body co-existent with this one that we know. It will be the etherial aspect or counterpart of our present bodies, but more permanent than they. (Sir Oliver Lodge, "My Philosophy," p. 235).*

THIS is the solution to the doubts of ordinary men of whom I am one, who cannot realise that the manifold phenomena collectively called Spiritualism, can be produced by discarnate "spirits" without any material means. It is true that the latest experiments by Dr. Osty with the infra-red ray indicate the presence of an invisible and non-photographiable substance which can occlude the infra-red ray.\* This substance shows some degree of intelligence by performing various acts, such as knotting a handkerchief. But people at large are slow to draw the inference, and indeed in 1932, these experiments were only in their first stages.

But there have always been phenomena giving evidence of such a substance. In Dr. Nandor Fodor's *Encyclopaedia of Psychic Science*, and in Mr. Campbell Holms' *Facts of Psychic Science and Philosophy*, many pages are devoted to appearances of "the Double" which Dr. Fodor defines as "the etheric counterpart of the physical body." Mr. Campbell Holms gives 64 authenticated cases of such apparitions. He says, p. 448: "The belief that within our material body, there is an etheric counterpart or spirit-body (the meta-organism, as Hellenbach terms it; the perispit of Allan Kardec; or "astral body" of Theosophists) which leaves it at death, and in certain individuals can leave it temporarily during life and make itself visible to others at a distance, is now very generally held by those familiar with spiritualistic phenomena. It is asserted as a fact by spirit communicators who say, further, that every material thing, animate and inanimate, has an invisible etheric counterpart. My own Teacher from the unseen has stated the same thing, with this difference, that he regards the etheric as the original form, and the material body as the counterpart, he says, definitely, that the etheric body is cellular and that the material cells are formed upon the etheric."

A case published by the Am. S.P.R. and quoted by Mrs. Sidgwick in her paper, *Proc. S.P.R.*, vol. vii., p. 41, is the following:

Mr. Wilmot sailed from Liverpool for New York on October 4th, 1863, in the steamer City of Limerick. When two days out, they encountered a severe storm. On the eighth night of the storm he was able to sleep for the first time, and dreamed he saw his wife, who was in the United States, clad in her night-dress, who hesitated a little, then advanced, stooped down and kissed him. On his awakening, a fellow-passenger, a Mr. Tait, said "You're a pretty fellow to have a lady come and visit you in this way."

On meeting his wife in New York, he questioned her on the matter. She said that, being very anxious for his safety, she went out to seek him. She crossed the wide and stormy sea till she came to a steamship whose side she went up and passed along to his state-room. "Tell me," she said, "do they ever have state-rooms like the one I saw, where the upper berth extends further back than the under one. A man was in the upper berth, looking right at me, and for a moment I was

afraid to go in, but I soon went up to the side of your berth and bent down and kissed you and embraced you and then went away."

Many other such instances, unconnected with dreams, are also known. The best contribution to the subject is to be found in *The Projection of the Astral Body*, by Muldoon and Carrington.

Now, this working hypothesis is in full concordance with physical science. MATTER is the physical foundation of Science. It is passive and inert; it can make nothing of itself. There are some 92 forms of it known as the chemical elements, which make endless combinations under energy locked up in itself. It has weight, even as gases. It can become invisible, as silver does in the electro-plating bath.

ENERGY is known to us in about twelve forms—Gravitation, Radiation, Motion, Heat, Light, Electricity, Magnetism, Cohesion, Muscular or Nervous power, and perhaps two or three other forms. It makes no compounds. Some forms of it move with a speed impossible to matter. It is practically weightless. It is convertible in some cases from one form to another; a given amount of electricity, for instance, can easily be converted into an exact equivalent of Heat or Light. Any number of its forms can co-exist in the same space without interfering with one another; your room is full of luminous, thermal, magnetic, "wireless" and many other vibrations, which each fill the whole space, but do not interfere with one another.

LIFE is as distinct from energy as energy is distinct from Matter. It is inconvertible. It can make cells, of which all living forms consist; bone-cells, flesh-cells, nerve-cells, and vegetable structures, of which all living forms consist. They grow, they can assimilate food. There are infinite forms of these cells, which determine the forms of plants and animals which proceed from them. They make no compounds. Life can communicate itself without loss—it is infinite in its characters. It can and does direct energy. It makes the whole of the organic world. It shows in all its forms, some degree of consciousness and intelligence. Even plants have selective power. Man, in this world, is the highest visible form of life.

My main point is that "Mind" is a function of Life. It is not an entity of itself. Intelligent action presupposes a mind directing that action. "Mind" and "Spirit" are practically synonymous terms, the latter only indicating the being that possesses the former. Soul stands intermediate between body and spirit and derives its life from the latter. We may quite reasonably adopt this as a rational working hypothesis. It will be found to simplify many problems, especially the very great difference of level, in automatic script, some showing really high mentality, such as *Spirit Teachings*, or Miss Cummins' *Scripts of Cleophas*, and much that is mere platitude or worse. All depends on the development of the communicating spirit. Very little genuine automatism has much to do with the actual writer, except that it depends on his competence to produce the wording to clothe the projected ideas.

Now I do not mean to imply that every spiritual phenomenon is due to the intervention of the spirits of the dead. Quite otherwise. The soul and spirit still incarnate in the body are still etheric body and operating life. We are still essentially spirits as much as we ever shall be. We have access to many forms of energy which we can direct or mis-direct according to our moral development. We can, and do, often make mistakes between what we originate and what we transmit. Whether a communication is actually from the Beyond, or whether it is illusory, must be determined by the probabilities in each case; and similarly with all physical as well as mental phenomena. What I am dealing with are large basic ideas on the constitution of the world. In a final article I shall try to outline how these have worked out.

\*Published as *Les Pouvoirs Inconnus de l'Esprit sur la matière*, p. 11, Dr. Eugène Osty et Marcel Osty. Premières Etapes d'une Recherche. Librairie Felix Alcan, 108, Boulevard Saint-Germain, Paris, 1932.



# CLAIRVOYANCE AS A SOCIAL ASSET

Review by H. F. PREVOST BATTERSBY

ONE may take it, surely, as significant of the increasing interest in spiritual psychology, and of the esteem in which *LIGHT* is held as its exponent, that a volume so obviously designed for a world immersed in mundane matters should have arrived for review.

The author, who wishes to preserve her anonymity, has many interesting things to say of her friends in literary and theatrical circles, but it was the casual employment of her clairvoyant gift which concerns us here.

She seems always to have been averse from using it, and often only yielded with reluctance to the persuasive insistence of her friends. The first consciousness of her powers came when urged by a woman who handed her a ring to "see what she could see."

"Never before," she says, "had I fancied for one moment that I had any seer's gift, but I saw at once her youngest son, then in Ireland, and I saw him fall from his horse, and lie there, while the horse stamped about—then I saw his mouth empty of teeth. I told her this and she just said nothing at all."

Greatly upset by being the source of such tidings the author was consoled by a cousin of the lad's mother, who declared that such an event was too ridiculous to happen, since the boy was a noted horseman.

However, a fortnight later, it did happen. The youngster was thrown and kicked in the mouth, and all his teeth had to come out, and the septic poisoning which followed kept him from the front for a year.

On another occasion, sitting for Blanche Gottschalk, the painter, herself an amazing clairvoyant, who encouraged the author to develop her powers, she foretold events which seemed least likely to happen.

The painter was undecided if it would be wise to renew the lease of her studio, and risk a raised rent.

"You won't be here at Christmas," declared the author, "I see you in St. John's Wood."

Perplexed, the painter asked how that could possibly happen. "You aren't worrying about this at all," was the reply. "It resolves itself before Christmas—and without your active decision."

The painter, still objecting, demanded more details. "I see you sitting on a bed and—Oh, a Roman Catholic sister is bending over you," she was told.

This the painter interpreted joyfully as foretelling a journey to France, but the journey was to the other world.

She was carried, after an accident, into a hospital run by a Roman Catholic Sisterhood in St. John's Wood.

It was then the middle of December. At Christmas time she was not in her studio, and she was not worrying.

Yet never for one second did the seer suspect the meaning of what she had seen.

Once Blanche Gottschalk's prevision had, by delaying the author's departure, in a peremptory manner, saved her by a split second from an encounter with a burglar; and once the forecast that, at a certain date, imminent danger to her life would pass so swiftly that she would be barely conscious of it was curiously and exactly fulfilled.

Her gift occasionally had amusing consequences. She had been at a tea-party "doing" the tea-cups of the guests, and when reaching the cup of the daughter of the house, warned her vigorously to have nothing to do with a certain young man, whose appearance she had just described with a meticulous and unflattering accuracy, when the young man himself came into the room, to her confusion but to the party's intense amusement.

One very curious thing happened while she was "reading" for a theatrical manager. She had sent in

a report of a submitted play, and next day was rung up by the author with a request for an immediate interview. It was granted with some misgiving, but the author, a young and pretty girl, had come, not to expostulate, but to ask why, in her report, had she referred to the characters by names which were not in the script, but which were those that the author had at the outset intended to give them; names which she had discarded on account of their too romantic character. There is a problem for the telepathists!

One excellent example is given of the necessity for accurate interpretation of clairvoyant vision.

Much against her will the author had consented to try to "see" a winner for the morrow's racing. She pleaded the unreliability and uncertainty of her gift, and that she knew nothing of racing. At last, persuaded by her friend's importunity, she gave way, but declined to look at a list of the horses running.

"I shut my eyes," she tells us, "and concentrated as best I could; but no sight of the race appeared, no names came up.

"'All I can see,' I said, 'is the Israelites in the desert.'

"'WHAT?' he shouted.

"'The Israelites in the desert,' I repeated. 'I can see them clearly; their peculiar dress, their flocks, a fire of sticks, a woman bending over it with a baby in one arm and a bigger child clinging to her gown.'

"'I know,' he said. 'They're not Israelites; they're Red Indians. It's Minahaha.'

"'They're not Red Indians, they're Israelites,' I insisted. 'It's just like a picture in a big illustrated Bible we had at home.'

"'It must be Red Indians,' he shouted. 'You're a donkey.' And with that he rushed out.

"I saw no more of him for a month or two, and then, early in June, in he came brandishing an evening paper.

"'You dashed —!' he shouted. 'Why did you mislead me like that? Telling me it was Red Indians!'

"'I didn't. I said it was Israelites,' I chirped. 'Didn't Minehaha win?'

"'Win? Of course not. I dropped ten quid. But if you'd only had the sense of a louse I could have made a fortune to-day. Why the hell can't you see *straight*? Look what's won!'

"He thumped the paper down before me. It was Manna's great Derby."

That was not the only miscarriage which persuaded the author, while believing in clairvoyance, clair-audience and psychic powers, to distrust the infallibility of human interpretation, and to urge on all an avoidance of the subject except for psychic research.

The book is full of good stories, and one, which was told her by Mrs. Emmott-Large, may be new to most readers.

That charming woman had nursed T. H. Huxley through his last illness, and told the author that, when the great man lay dying, he suddenly stared out and whispered: "So it *is* true."

## THE "OTHER SIDE"

My heart will not believe you proudly walk  
The jewelled paths of Paradise and know  
Perfect content without me. It would baulk  
My faith, for the joy that Heaven could bestow  
You said would be as naught if it had to break  
The conscious bond that bound us. So I must  
Have courage, knowing you would not forsake  
One you worshipped, holding this sacred trust  
That sweet and bitter is shared as before.  
Vain tears in still of night by embers grey—  
You wait as though divided by a door  
For one whose love awaits eternal day.

MARJORIE COLLINGDON.



# THE WORK OF MRS. HENRY SIDGWICK

## A PIONEER OF THE S.P.R.

THE major part of the June number of the *Proceedings* of the S.P.R. was taken up by an admirable paper on the work of Mrs. Henry Sidgwick, by Miss Alice Johnson. The biography has been dealt with by others; but no one could have been better fitted to deal with the actual work of this remarkable woman than Miss Johnson, who for so many years worked, as her secretary, for and with Mrs. Sidgwick.

In her early youth, Miss Balfour (as Mrs. Sidgwick then was) took a keen interest not only in science, but also in mathematics. "She once remarked to me," says Miss Johnson, "that mathematics especially appealed to her because she thought a future life would be much more worth living if it included intellectual pursuits; and I imagine the abstract nature of pure mathematics seemed to her especially adapted to a disembodied existence."

In 1874, Henry Sidgwick, who had been experimenting in Psychical Research at Cambridge, arranged for a series of sittings with friends in London; and it was on coming to join this circle at the house of her brother A. J. Balfour (afterwards first Earl of Balfour), that Miss Balfour, then still under thirty, showed at once her marked aptitude for investigation. "She brought to it the indefatigable patience and perseverance that such work requires; she was a keen observer and ingenious in devising simple and effective tests . . . She had the same preference for the simplest kind of apparatus for whatever work she was engaged in; although interested in all mechanical devices, she was never tempted to become so far interested in perfecting them as to lose sight of the ends they were intended to serve."

After her marriage to Henry Sidgwick in 1876, Mrs. Sidgwick became a whole-hearted co-operator in his work, fully sharing his opinion as to the inadvisability of experimenting with fraudulent Mediums—"Not because," to quote Mr. Sidgwick, "I hold that evidence involving trickery cannot be raised to a pitch that would exclude its possibility . . . but because an extended experience has led me to regard the chance of its being so raised as too slight to counterbalance the palpable evil of encouraging an immoral trade."

To this Miss Johnson adds: "I lay stress on the point, because I think the attitude of the Sidgwicks on it has often been misunderstood. They never maintained that because a Medium had cheated once, none of his performances could be genuine. But they condemned the tacit encouragement given to fraudulent Mediums, who know that no exposure would prevent their continuing to drive a profitable trade; and the consequent discouragement of honest amateurs."

In 1882, the S.P.R. was founded, with Henry Sidgwick as its first President, and much work was done by both husband and wife. They took a large share in preparing *Phantasms of the Living*, by Myers, Gurney and Podmore: "they corresponded with informants, interviewed witnesses, and were consulted at every stage by the authors. Mrs. Sidgwick also spent much time and labour over the proof-reading."

The first important paper in the *Proceedings* published under her own name was in 1885, *Phantasms of the Dead*, consisting of about 370 narratives (chosen out of a much larger number) mostly of apparitions. In it Mrs. Sidgwick observes that: "No single case, however remarkable, could prove conclusively the agency of the dead; only the cumulative effect of much good evidence could justify belief in it."

She was an indefatigable worker. In 1886, she wrote a comprehensive history of Spiritualism for the Ninth Edition of the *Encyclopædia Britannica*; and when, in

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1888, Gurney died, a fresh burden was laid on those who valued and wished to preserve his work. Henry Sidgwick was made Editor of both the S.P.R. *Proceedings* and the S.P.R. *Journal*, which meant "that Mrs. Sidgwick did practically all the work," making herself responsible for all the proof-reading.

Her next important piece of work was a series of experiments in thought-transference carried out in Brighton, about which Miss Johnson writes: "As her assistant in this series, I was impressed by her unwearying patience through a long sequence of tedious experiments; she never seemed to relax her efforts, and never seemed bored. She treated all the persons concerned with the utmost consideration—one might almost say respect—as if they were human beings, not mere subjects for experiment; and they all became much attached to her and liked to talk to her in the intervals about their own affairs. I remarked how different was the atmosphere on a few occasions when one or other of her helpers was in charge."

Then came a great change. In 1892, Miss Clough, first Principal of Newnham College, died. Mrs. Sidgwick had for many years been a Member of the Council, and now, by the earnest and unanimous desire of the Council, she and Mr. Sidgwick consented to give up their own home, in order that she might become Principal of Newnham—which office she held until 1910. "I fear," wrote her husband at the time, "that she may not now find time for the work of the S.P.R., for which I think her uniquely fitted—much more fitted than I am. If it turns out that she must sacrifice some of this work, I shall have to take her place; but my intellect will be an inferior substitute for this work." Her Secretary too expressed her doubts, and was told: "Well, if you ever find me getting slack about the S.P.R., you must pull me up." But such fears were needless. Her unusual powers of concentration enabled her to work concurrently for the College and for the S.P.R. "Very few of those associated with her in either had any adequate realisation—many, I think, were entirely ignorant—of her interest in the other. This was partly due to her constant tendency to talk to people about their affairs, not her own, and her habit of appearing at liberty to attend to anything brought before her."

Writings, investigations, statistical calculations for the *Proceedings* continued. Sir Oliver Lodge, Myers and Richet had been experimenting with Eusapia Paladino, and in 1894, when this Medium was brought to Cambridge, Mr. and Mrs. Sidgwick found time to bring to bear on these experiments all their knowledge and rare powers of observation. "Every educated person," remarks Miss Johnson, in this connection, "assumes the fallibility of human observation and human memory; but it is not easy to make full allowance for it till one has discovered by practical experience how far one's own fallibility goes in both respects." In the end, Mr. and Mrs. Myers, the Sidgwicks and Miss Johnson were convinced of fraud; though Myers and Sir Oliver Lodge retained their belief in the earlier series.

Later on, it was the American Medium, Mrs. Piper, whose trance work was being investigated, and this lady stayed for some time in the home of Mr. and Mrs. Sidgwick. Many of the "Piper Reports" in the *Proceedings* were written by Mrs. Sidgwick, in the midst of all her work for the College. "She studied the details, both published and unpublished, with extreme care, and herself attended many of the sittings . . . She accepted the conclusions of most of the investigators that there was no evidence of fraud; but, with her habitual caution, she thought that so tremendous a conclusion as proof of communication with the dead could not be based on the study, however prolonged, of a single Medium."

The year 1900 brought the great tragedy of Henry

(Continued on page 510).



# "MIND IS A FORM OF BODY"

IN the *Forum and Century* (U.S.A.) for July, there is an interesting article by Mr. Gerald Heard, on "The New Epoch in Psychical Research," from which we take the following extracts:

"The fundamental trouble with Psychical Research is not so much the facts, but what the mischief they mean. It is true, they make chopped straw of the old anthropomorphism, the idea of the universe as a magnified non-natural man; to-day, however, the physicists tell us that if we are to be scientific, we must also get rid of mechanomorphism, the fancy that the universe is a magnified non-natural machine. We have to conceive the universe as somehow *mental*—more truthfully to be thought of as alive than dead . . .

"The nineteenth century made such progress in explaining the universe on mechanistic principles, that scientific specialists leaped to the conclusion that everything real must be mechanical.

"It was not even to be allowed that the mind could affect matter, or the body. The facts of hypnosis, however, have proved that mind can not only affect function, but can change tissue, raise or cure a blister, for example: mind *can* alter the body.

"Further research showed that mind can act independently of the organs of sense. No sense seems to depend more on its organ than does sight. Yet we must recognise that the experiments in 'eyeless sight' have demonstrated that the organ can be dispensed with and the subject sees. The mind, then, uses the body—it is not the body which projects the mind. It is, therefore, clear that researchers can no longer go on talking of mind and body as two separate things. The scientists thought the story would end with the body swallowing the mind; instead, the mind has established its autonomy. Are we then going to end with mind being all that matters? The truth is clear to-day—that we are faced with a unity, the *mind-body*, and that neither side can be cleared out in the name of the other. To put it crudely, *mind is a form of body, and equally, body is a type of mind*.

"No difficulty has been graver in Psychical Research than the sporadicity of its phenomena. Happenings and faculties which show themselves unmistakably in unprepared and friendly circumstances, put up a sorry show before highly critical attention and under exacting tests. Dr. Rhine has thrown light on this—rare faculties are easily upset. 'You can't do it; I know you can't; if you do, you must have cheated'—this sublime negative faith can make the subject incapable.

"Mind and body are two sides of one thing; but the sensitive subject has always been ignorant about his phenomena: they simply took place through him—not by him. He was incapable of knowing how, or even when they would emerge. But we cannot hope for satisfactory results unless the sensitive knows how to generate to a maximum his latent powers; conversely we can hope that, when so learned, against it not even the negative faith of the academicians, who 'know what can happen and know what cannot happen,' will prevail.

"To-day, we still have no method of training and canalising those natural gushers—the Mediums. Hence, most of them give out before they have been investigated; and others, finding work profitable but the faculty precarious, frequently resort to some degree of pretence. To blame the Medium or to burke the fact is debarred to the true scientist. Such faculties are not only misapprehended by those who possess them, but are rare . . . Those who possess what has been called integral thought are not necessarily fools. Indeed, their particular apprehensions, which we call intuitions of value, are essential to a balanced and sane society. However, as such apprehenders are as weak in the analytical faculty as they are strong in the

integral, they appear of poor intelligence; and as we have till now had no method of training this type of mind, they remain ignorant, not merely of our materialistic outlook, but also of the nature of their own faculty.

"We have then, first, to select our sensitives, and next, to teach them their own technique. It is little use trying to make a musical prodigy a satisfactory accountant. But how?

"Here humility comes to our aid. To-day we can carry out a technique of *mind-body training*, through which the mind can have at its command and in full force its entire powers. We are at last facing the fact that here the East can teach us. Research has shown that controlling of breathing can bring about very curious states of mind-body control . . . It is here that the latest physico-physiological research into the electric field of the body and brain is a vital element, and we now know that it is this field that is affected by advanced breathing exercises.

## INTERACTION OF MIND AND BODY

"The constant and equal interaction of mind and body is confirmed by the increasing importance which medical research has to attach to general resistance. We have discovered how virulent a germ infection the body can overcome if you can rouse its full resistance. Many ordinary and serious infections can be resisted by change of mood. We now know why. The confident temper acts directly on the suprarenals, and they release a secretion without which the white blood-cells cannot tackle invading micro-organisms. It is however, not enough to say, 'I will not be ill; you must *feel the impossibility*. There lies the secret of the higher resistances. It is creating in the mind-body a sense of positive, dynamic well-being. The deeper that goes, the profounder the resistance. The trouble is that, owing to our mind-body ignorance, we have only a very superficial control over this latent energy.

"It seems then that we have an extension of a field outside the body—a field of which the conscious mind and the body are two poles. The linkage of these two is the subconscious; here mind and body meet; and, using this subconscious as a fulcrum, body and mind, instead of pulling against one another, can be made to co-operate with each other. But it is worth remarking that this sudden access of strength need not necessarily be for good. The present balance of mind and body, though uneasy, is a balance. The deranged energy of a lunatic is the release of an energy for which no adequate canalisation has been provided. *No real power is ever 'safe.'* What we can realise is that the subconscious can now be approached through psycho-physical exercises, and that thus the mind can have extra normal power over the body, and the body can release and empower the mind, so that it can exercise mental powers which to-day are so rare and freakish, that almost all who have not witnessed them, deny them. The new conception of the universe as neither personal nor material, but in a measure mental, is exactly the basic conception which Psychical Research requires to-day, and in which its finds can be fitted.

"What is even more important is that we are beginning to understand ourselves. Our minds are like telescopes. As we turn them round and use another aperture, so new facts can be seen. We now realise that we must and can deliberately change the mind's aperture. By self-training we can add a completely new and unsuspected instrument to our apparatus of discovery—the mind-body, consciously and deliberately manipulated to apprehend a new focus of reality."

Sir Oliver Lodge says: 'This etheric body is intermediate between matter and spirit. . . . My hypothesis is the spirit primarily inhabits the other, uses it, and acts upon it. (*My Philosophy*, p. 221.)



## LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

### THE TRIAL OF INGEBORG KÖBER

Sir,—As a reader of *LIGHT*, may I venture to hope that the progress of the Ingeborg Köber trial will be adequately reported in your pages. A Norwegian friend told me some days ago that as a *cause célèbre* it has excited more attention in Oslo than any other case for years past. Already, on Thursday, July 9th, the front page of the *Dagbladet*, a leading Norwegian newspaper, a copy of which I have seen, gave a picture of Ingeborg appearing before the tribunal in custody of a hefty wardress, as well as other photographs of the crowd besieging the entrance of the court-house, of Ingeborg's counsel, Sven Arutzen, and of the leading personages connected with the trial. It seems that the issues involved are extremely intricate, and that the inquiry will probably last some time. In his Foreword to Judge Dahl's book, *We are here* (1931), Sir Oliver Lodge says, in reference to the Ingeborg mediumship: "The whole bears the obvious impress of genuineness. Judge Dahl is to be commended for having made these domestic incidents public . . . A re-uniting of the stricken family (stricken by the early death of two sons) together with some account of life on the Other Side, must be a comfort to those similarly bereaved." But to an outsider like myself it seems that any such comfort must be considerably discounted by the subsequent suicide of Mrs. Dahl, and, whatever the result of the trial may be, by the death, under such extraordinary circumstances, of Judge Dahl himself. Ingeborg's phenomena may be genuine—the evidence for some of them, as recorded by her father, leaves a good impression—but her mediumship does not seem to have contributed greatly to the happiness of the family as a whole.

HERBERT THURSTON, S.J.

P.S.—I may mention that the *Tidens Tegu*, of Oslo, for Monday, July 20th, gives no less than four pages (26 columns in all) to the case of Ingeborg Köber, including five illustrations. I doubt if any case connected with Spiritualist phenomena has ever attracted so much attention.

### "UNFORTUNATE DAHL FAMILY"

Sir,—The Norwegian Press has made the most of the many tragedies that have overtaken the unfortunate Dahl family; but I am strongly of the opinion that all these regrettable events—the tuberculosis which carried off the one son, the boating accident which led to the death of the other, the Judge's death by drowning, and now, recently, the suicide of Mrs. Dahl—are entirely apart from the mediumistic work of the daughter, Ingeborg Köber. There appears to be every evidence that for many years Mrs. Dahl, who was in charge of her husband's financial affairs, found it more and more difficult to balance the family budget. Judge Dahl was of a generous, hospitable temperament; he continually had to entertain numerous visitors from all over the world, who were attracted by his accounts of the family's psychic experiences; his elder son had also been encumbered by debt. As an attempt to meet the desperate situation, Mrs. Dahl confessed to having made use of trust money, and when disclosure was inevitable she took her life.

Had nothing been known of her daughter's mediumship, neither her death nor her husband's death would have been judged by any other than the usual judicial methods; being both of them of well-known families in their country, and, moreover, having for some years incurred the ill-will and disbelief of those antagonistic to Spiritualism through their equally widely known beliefs, every effort has been, and is now again being

made, to connect these tragedies—both the Judge's drowning and the Mother's suicide—with the mediumship of their daughter, Mrs. Ingeborg Köber. Whether there is any such connection or not, the case is still *sub judice*, and I consider no good can accrue either to the accused or to our cause by discussing it further, until the Norwegian Courts, who have all the facts before them, have pronounced their verdict.

MARY M. SIKES.

### "NECROMANCY"

Sir,—Having read the Rev. Herbert Crabtree's three articles in *The Inquirer*, I suggest that your complaint of his use of the word "Necromancy" was justified. The only excuse he offers is that Dr. Inge used it. That is unfortunate, for "the gloomy Dean" (as Sir Arthur Conan Doyle called him) is an avowed enemy of our faith, and, as Mr. Crabtree admits, uses the word as a term of opprobrium.

"Nekros" is a Greek word meaning "corpse" (*vide Oxford Dictionary*). Do we understand that Mr. Crabtree has left the ministry, and become an undertaker? "Adventures in Undertaking" would hardly appeal to his Editor, the Rev. Leslie Belton, whose sympathies with true psychic research are known and deeply appreciated. But neither he, nor Mr. Crabtree, nor the rest of us believe that a corpse is worth "adventuring" with; we leave it to the gravedigger and the earth. The other half of the word is from the Greek "*mentis*," a seer. Here Mr. Crabtree is on safer ground, and we are glad if he is becoming clairvoyant. But no seer ever yet dealt with a corpse. His sole concern is the spirit which has left the corpse. Thus the two halves of the word do not harmonise at all.

"Necromancy" is, therefore, a misnomer, inherently illogical, and offensive to all thoughtful students by reason of its use as a term of reproach. Dr. Inge was sufficiently trounced by Doyle in 1917, and his pitiful attempt (*Outspoken Essays*, p. 267) to discredit those who were trying to comfort the war-bereaved was nailed up and buried by our very gallant Knight. Why disturb the corpse, even to justify a word? Why use it at all, even in inverted commas?

Blackpool.

FREDERIC H. WOOD.

### TRANSITION OF BRIG.-GEN. KEMP

With great regret, we announce the sudden transition of Brigadier General Kemp, C.B., C.M.G. (late R.E.), who for a considerable period has been in charge of the healing work at the L.S.A., and who is known and loved by hundreds of people in all ranks of society to whom he had given healing treatment for body and mind. Lately he had suffered from heart trouble, and a heart seizure on Tuesday morning put an end to his long and useful life.

General Kemp was 68 years of age. He served with distinction in the Chitral Expedition (1895) and in the Great War (1914-18), in which he was mentioned in despatches five times. He retired from the Army in 1918.

For some years past he had taken a very active part in the work of the L.S.A., often presiding at important meetings and occasionally acting as speaker. His chief interest, however, was in the work of healing, and he attended regularly at the L.S.A. to give treatment and advice to all who sought his aid. He was a highly respected and much-loved man and his transition leaves a blank which it will be difficult to fill.

On July 17th the foundation stones were laid at Chapel Field North, Norwich, of the first Christian Spiritualist Church to be built in East Anglia. Mrs. St. Clair Stobart laid one of the stones, and also gave an address.



# Light

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EDITOR ... .. GEORGE H. LETHAM

## As We See It

### ON THE SIDE OF THE ANGELS

SOME weeks ago—in our issue of July 9th to be precise—we ventured to question the suitability of "Adventures in Necromancy" as the title for a series of articles on Spiritualism, written by the Rev. Herbert Crabtree for our esteemed contemporary, *The Inquirer* (Unitarian). Notwithstanding an explanation by Mr. Crabtree—the chief point of which was that the word "Necromancy" was placed within quotation marks—we still think the title was not well chosen; but we are pleased to notice that in his concluding article (*The Inquirer*, July 25th) Mr. Crabtree comes down definitely on "the side of the angels" and gives his fellow-Unitarians some good advice on the matter of psychic inquiry. This does not surprise us, for we knew from Mr. Crabtree's previous writings (some of which have appeared in *LIGHT*) that he was convinced that inquiry into so-called Spiritualistic phenomena by members of the Churches was not only desirable but necessary for the welfare of the Churches, and that he himself was convinced that such inquiry could give definite assurance of the reality of human Survival, without which, as Mrs. St. Clair Stobart is fond of saying, "religion is an illusion."

Mr. Crabtree makes his position very clear. He describes, in outline, the nature of his inquiry, which covered the physical as well as the mental phenomena of the séance-room, and says: "I do not hesitate to affirm that it is a legitimate inference from the facts that, in a sufficiently impressive proportion of the phenomena, the activating agencies are discarnate—in other words that, for me, they have *proved Survival*." Pointing the moral, he makes the suggestion that the Unitarian Assembly "should formally profess a more tolerant and sympathetic interest with this line of inquiry than has hitherto prevailed. It need not," he adds, "officially undertake inquiry through one of its own departmental committees, but it could at least assure its ministers and members that it regards the matter as a legitimate and important line of research, and encourage them individually to undertake it, and to publish from time to time their results."

This is good advice, and that there is need for it is shown by letters on an adjoining page of *The Inquirer*, in which his earlier articles are discussed. One correspondent who "as a journalist" (that is, presumably, for journalistic purposes) made an "exhaustive study" of Spiritualistic phenomena "some

(Continued at foot of next column).

## JOY IN OLD AGE

OUR Editorial for July 30th was headed "No time to Grow Old." According to the *Sunday Express* the Rev. Dick Sheppard, Canon of St. Paul's, presented recently a slightly different aspect of the case when he assured his hearers that "There Can be Joy in Old Age." He spoke of "a gracious old lady" of his acquaintance who inadvertently overheard a younger woman telling of the passing of a great friend of the older woman. The latter sat down placidly in her usual chair, only remarking: "One does not like to lose one's friends, but when one is old, one knows it is only for a little time."

"I had a talk with her during her own last illness," said Canon Sheppard. "I have had a very pleasant old age," she told me. "You see, I knew I was coming to the end of my journey. And I felt as I used to do when I was younger and nearing the end of a holiday. I wanted to make the most of the days that remained—but I was also very happy to think that soon I would be home again. Well, I'm going home now."

"Whenever I hear any one talk—as people sometimes do—of the tragedy of old age, I think of these words (Canon Sheppard proceeds). There is no terror in the shadow of death, no sadness in the thought of farewell, if we have so lived that, at the ending of our days, we can feel that we are going home."

"There are other old people I have known to whom life's evening was a time of quiet content. I have also, of course, known some who were fretful and miserable and afraid. They were a burden to themselves and to everybody who had anything to do with them. Yet they clung to the outworn shell of life, as desperately as ever, in a shipwreck, a sailor clung to a spar. Seeing them, I have dreaded old age—I have hoped that I should never live to be like that. I expect that, in similar circumstances, you have felt much the same."

"Nor do I have very much sympathy with the attitude that mere length of years is something admirable in itself. There is nothing to be particularly proud of in living to be a hundred—it's how we have lived that counts, whether life ends at twenty or at seventy or outlasts the century. Old age isn't necessarily either selfish or self-important. I'm inclined to think that we can all make our declining years beautiful—if indeed we survive to be old—by making the best of the life we are living now."

"Disraeli once wrote: 'Youth is a blunder, manhood a struggle, old age a regret.' It's a cynical summing up of life, but too often a true one. I might even say that it is always a true one—for those who live for themselves. But there are still—thank God!—people who are never too busy to lend a helping hand to others, who dedicate themselves to noble causes, who are more concerned to give than to get. I cannot think that to them old age will bring only regret."

"Even in our own homes and among our families we can be either takers or givers. Which are you? If you answer that question honestly, you are well on the way to knowing what sort of old age you will have. But, even if you've been a taker, rather than a giver, up to the present, there's no need to despair. There is still time to change. I have known people who have been takers for the full period of man's allotted span—and then switched over and made the evening of life redeem its opening and prime. And so, at ninety they have found life good."

(Continued from previous column).

years ago," writes that, even if he admitted that such phenomena were, in the Spiritualistic sense, "genuine," he "cannot see what their spiritual (not Spiritualistic) significance is." This, unfortunately, is a characteristic attitude in certain religious circles, and Mr. Crabtree will do good service to his denomination if he can show just how mistaken it is.



# LOOKING ROUND THE WORLD

## MAJOR MOWBRAY'S EXPERIENCES

SOME time ago, we announced that Major Mowbray had promised—in response to requests from many quarters—to write a further series of articles for *LIGHT*, dealing with his experiences as an inquirer into psychic phenomena, particularly as they bear on what he describes as “Telepathy, the bugbear of Spiritualism.”

Since then, however, Major Mowbray has undertaken the task of re-writing and enlarging the articles which have already appeared in *LIGHT*, with a view to publication in book-form at an early date. He is now busy on this work—adding interesting details previously left out for reasons of space, and including a number of experiences which have not yet been published, but which he now finds he can relate.

In a letter to the Editor of *LIGHT*, Major Mowbray says: “I am sorry to disappoint those of your readers who have written to me so sympathetically asking for further articles, but if they will possess their souls in patience, and I am able to overcome my natural dislike for work, I think I can promise them that, in the autumn, the modest sum of one shilling, or thereabouts, will enable them to satisfy their curiosity.”

Further information about the book—which is to be issued by L.S.A. Publications, Ltd.—will be provided before long.

## FAITH OR FACT?

In the *Eastern Daily Press* (Norwich) of July 28th, Mrs. St. Clair Stobart gives a very effective reply to a Norwich Vicar who complained of statements she was reported to have made at a meeting in connection with the foundation-stone laying of a new Christian Spiritualist Church. In particular, the Vicar protested against the implication that the Christian Church had neglected the doctrine of Survival. To this, she replied that in the Apostles' Creed (to which the Vicar specially appealed) it was the resurrection of the body that was mentioned. “We Spiritualists,” she writes, “lay ourselves open to justifiable criticism in many respects, but we can at least claim to have brought the subject of man's survival of death out of the misty region of faith into the clear atmosphere of proven fact. And we of the Confraternity,” she adds, “now seek to show justification for our claim in the beliefs and practice of the original orthodox Christian Church.”

## REASON NOT SUFFICIENT

In view of the persistent doubt of the probability (or even the possibility) of human survival after the death of the physical body, it is astonishing to find how frequently the need for any proof is denied by well-meaning religious people who think that reason or faith is sufficient. Writing in the *Glasgow Evening Times* recently, J. A. Craigie takes a “sceptic” to task for saying that “death ends all,” and concludes an inconclusive argument by saying: “Our existence here is analogous to the diver. Just as he takes off his suit on returning to the surface so do we discard our bodies when they are no longer necessary. We do not require Spiritism to prove this; reason is sufficient.”

Unfortunately reason is not sufficient. If it were, learned and gifted men like Sir Arthur Keith would not be found telling the world that there is no after-life—that when the physical body dies, life “goes out” just like the flame of a candle. Neither reason nor faith is sufficient without supporting evidence, and it is just such evidence that Spiritualism supplies.

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

## REV. CANON'S CONFESSION

MANY strange things happen in this strange world, but surely nothing much stranger could be imagined than that a Canon of the Church should proclaim that he “knows nothing about Spiritualism,” and then proceed to relate a number of stories for which no other explanation can be given than that supplied by Spiritualism. Yet this is what Canon Tupper Carey, of Monte Carlo, formerly Vicar of Huddersfield (Yorkshire), is reported to have done when he addressed the Huddersfield Rotary Club on “The significance of psychic phenomena.” Amongst the stories he told (says the *Huddersfield Examiner*) was “one told him by a bishop, who had it from the person concerned, a clergyman friend. The clergyman received a visit from one of his former boys, George —, and took him into his study and had a chat with him. Some two months afterwards he met the man's cousin and told him of the visit he had received from George. ‘Why,’ the cousin said, ‘George has been dead two years.’”

Rather lamely, after relating this and other equally remarkable stories, Canon Carey suggested telepathy as an explanation and added: “The older I grow, the less I feel I know.” For a clergyman, this is a sad confession to make in regard to Survival, which is one of the chief doctrines of Christianity.

## “GODLESS SPIRITUALISM”

Mr. Frederick Nicholls, of Liverpool, has the following letter in *The Inquirer* (Unitarian) of August 1st under the heading of “Godless Spiritualism”:

“Sir,—Your correspondent, the Rev. V. D. Davis, surely deceives himself if he really thinks that psychic proof of personal survival would imply a Godless universe! Statements from Spiritualist platforms and from the vast literature on this subject would seem to suggest that most Spiritualists are ‘Unitarian’ in the sense that they uphold with passion and enthusiasm the worship of One God—a Spiritual Unity unmodified by any symbolic or mythological additions.

“Psychic proof being acceptable and convincing, one may suggest that God will be ‘found’ in an after life just as he is found here—through faith, aspiration, quiet communion, and a sense of his beneficent provision for the pilgrim soul. To many, Mr. Davis's picture of the heavenly existence will seem not only too vague, but too high and remote. A more homely and familiar environment would more than satisfy most of us in the earlier stages of our pilgrimage. Spiritualism, in affording evidence that this is actually the case, has given humanity real ‘good tidings.’”

## GOOD ADVICE

The following letter appeared in *The English Churchman* of July 30th from L. J. Hodson, Brighton:

“Sir,—*The English Churchman* is, I feel sure, anxious to be fair, even to points of view very alien to its own. I therefore ask to be allowed to question whether the anonymous writer of the letter [on Spiritualism] is really rendering service to the cause of Evangelical Christianity.

“Even Spiritualists surely have the right to hold propaganda meetings in support of their views, and if, as may well be the case, these views are opposed to those of your correspondent, it would surely be wiser on his part to controvert them either at the meeting itself, or in the local papers reporting it, on their merits, rather than to adopt the course of bringing ‘railing accusations’ against the unnamed holders of a meeting in an unspecified place and of making what would seem to be suggestions, entirely unsupported by evidence, of fraud against the Medium who, one gathers, gave at the meeting in question a demonstration of clairvoyance such as is familiar to anyone who (unlike, it would seem, your correspondent) has taken the trouble to investigate the claims of Spiritualism for himself.”



# SPIRITUALISM IN AUSTRALIA

By G. E. WRIGHT

PASSING from Adelaide to Melbourne, we came upon the largest city that we have visited in the course of our tour, possessing so great a number of Spiritualist Churches, of one type and another, as to render it impossible for us to work with all of them within the time allotted to Victoria. With the more central bodies—such as The Victorian Spiritualistic Union, The Spiritual Research Society, The Occult Church, Prana Chapel and The Spiritual Temple—we were in close touch, and were also able to give some time to those that are wider afield, including The Greater World Christian Spiritualist Church at Armadale, Ascot Vale Christian Spiritualist Church, Prahran Spiritualist Church, The Church for All, Northcote, and the Brunswick Spiritual Lyceum.

Most of these churches are of average strength as to numbers and, with a few exceptions, are working much on the same lines as those in other Australian cities; which means that much more prominence is given to the delivery of messages than to spiritual teaching and practice. Not only are flowers "read" by the score, on Sundays as well as weekdays, but there are also "message sessions" in which a number of Mediums move about among the congregation and whisper messages to eager listeners; some of them meanwhile handing out their personal cards and touting for private interviews. A certain police officer states that he has a whole gallery of these cards, collected, apparently, as curios, but also with a view to business in his official capacity. As an inducement to people to attend a social gathering in connection with one of the churches it was announced that there would be 26 Mediums present; which is quite in accordance with the slogan so often met with, "Everyone gets a message."

Against this depravity a few of the churches have set their minds; but their efforts are largely frustrated by the competition of those that hold to the other course and thus allure the crowd of camp followers which is ever hanging on the heels of the Spiritualist Army. One of the hopes cherished by certain leaders is that the churches may be brought into some kind of unity by the formation of a United Church Council, composed of representatives of the various organisations, one part of its work being to grapple with the cult of message addicts. So far, however, this remains an ideal only, the prospect of achieving which is by no means hopeful.

A number of the churches possess good libraries, that of the Victorian Spiritualistic Union being exceptionally well-equipped, bearing on its shelves many classic volumes, some of which have been handed down by pioneers in the cause, earlier members of the church, whose names are held in reverence. This is the parent church of the city, its formation dating back to 1863. The members have their own building, including a large hall and other convenient rooms, and are supported by a devoted band of voluntary workers, not merely platform workers, but also those who, behind the scenes, themselves undertake the drudgery of such duties as ordinarily fall to a caretaker and cleaner.

Another well-stocked library is that of *The Harbinger of Light*, to which new books are regularly added; so that, for a modest subscription, a wide range of reading is available. It was a great pleasure to meet the editor of *The Harbinger*, Rev. J. T. Huston, N.D., who had kindly given us a good display of advance publicity with a view to making our mission known, and after our arrival afforded us every assistance, himself taking the chair at our principal propaganda meeting. Doctor Huston, a man of kindly nature and gracious manner, had had a very varied career: Church of England clergyman, Unitarian minister, lecturer over a wide area and on a great variety of subjects, and now filling the unusual dual rôle of minister of a

Congregational Church and editor of the only Spiritualist journal published in Australasia. In other spheres of activity that are open to him this worthy teacher could command rewards and comforts far beyond those with which he is now content; and it is in no way surprising to find that he is held in great esteem by all who have the privilege of coming into contact with him.

The Melbourne Lodge of the Theosophical Society, having kindly invited us to speak in their lecture hall at a special gathering of members arranged for the purpose, we had the privilege of lecturing on Spiritualism and Materialism and of answering questions on these subjects; towards which this particular Lodge seemed to be more favourably disposed than are some of those met with elsewhere.

In order to assist as many churches as possible, it was found necessary to adopt a relay system, whereby my wife and I each took the first half of a service and then changed over for the second half. Fortunately, the distance between the churches concerned was not great, but, even so, we had to hustle.

In Melbourne, again, as everywhere, we met with great kindness and hearty co-operation; and although, to avoid invidious discrimination, we would fain leave it at that, we cannot refrain from making particular mention of Mr. Stewart Morrison, leader of Prana Chapel, who, both before and after our arrival, devoted himself unsparingly to the furtherance of our mission.

## IN TASMANIA

A calm crossing to Tasmania (the vessel that bore us having narrowly escaped capsizing a week before in rough seas which carried away two members of her crew) brought us into wintry conditions such as we, in our ignorance, had never expected to meet with in this part of the world; and, in the absence of any kind of heating in the public halls, the wearing of an overcoat on the platform became a regular experience. In our original plan the island had not been included, but in view of the somewhat pathetic appeals that we received, the plan was altered; and, as it turned out, this decision was more than justified, not so much by any success that may have been achieved as by the great need that exists in Tasmania—the absence of any considerable public interest in the subject of Spiritualism and the consequent sense of failure, bordering on despair, among the little band of workers that we met in Hobart. The few people who are struggling to arouse a wider interest in the subject would be the first to admit that they are making but little headway. In view of the general indifference of the public, it seems particularly desirable that the services of competent leaders and Mediums should be available for the spreading of the truths of Spiritualism; but such are hard to come by; nor is the church in a position to meet the expense of bringing Mediums over from the mainland.

Our earlier meetings were but sparsely attended; but after the first few days the numbers began to grow, until quite a good muster was presented and an increasing interest was manifested, not only by attendance at the services, but also through the many private enquiries that were made and the number of requests that were received for seances and other meetings in the homes of the people. In these homes we discovered a good deal of yearning for light and understanding, such as should raise the seekers from their present stage of immature growth.

In Hobart, much support is given to Spiritualism by what is known as "The Friendship Centre," an institution which has been formed under spirit-guidance, but is not limited in its activities to Spiritualism alone. In addition to the provision of a substantial library, including a large proportion of psychic works, the centre is open on certain days of the week for social intercourse, as well as for enquiries concerning Spiritualism; and on Saturday evenings for talks or

(Continued at foot of next column).



# INSTRUCTION FROM THE OTHER SIDE

## II.—THE PEOPLE AND THEIR ACTIVITIES

(From writings received through the hand of the late Dr. George Coates, Author of *From Worlds Unseen*.)

THE soul or its spiritual body is clothed, in all the different worlds, by bodies made of the matter of which the particular world in which it is then residing is made; and, as the soul develops, its material body becomes more exactly similar to the spiritual body in all structural details.

Spirit, as it develops and grows, can act upon the different kinds of matter composed of different kinds of ethereal particles, and the higher the spirit ascends the greater its power of acting on matter in its various forms.

As spirits progress they are more and more able to act directly on and influence each other; in all the lower worlds this is difficult, and material bodies with material sense organs are necessary as means of communication between spirits or people. The different kinds of matter of which all the different worlds have been composed are all made of different kinds of particles, analogous to electrons, and very similar, but just so different that the vibrations or impulses sent through the ether by any one kind of matter cannot affect the others. So all the different systems of worlds do not influence the others, no matter how numerous the individual worlds may be which are comprised in any one particular system.

The substance of which spirits or souls are composed is the same everywhere, therefore everywhere soul can affect soul, though, as said above, in the lower worlds or spheres material bodies are necessary to enable souls to affect or influence each other more easily.

Life does not belong to the category of physical and chemical forces, and cannot be weighed or measured; the body is only material and therefore can, without the in-dwelling soul, only exhibit results or qualities due to aggregations of matter. All of the known properties of matter in all of its manifold forms are subject to the known laws of chemistry and physics and can be weighed and measured. All the purely psychic qualities are not subject to these laws and can not be dealt with in a chemical or physical laboratory. There is no mechanical equivalent of thought, love, virtue, or any quality of the soul. So lay stress on the difficulty of explaining the existence of love and all the moral qualities of the best men, if their bodies are only

(Continued from previous column).

lectures on various subjects of general interest. The organiser and leader, Mrs. Parrett, is both capable and enthusiastic, possesses certain psychic powers and has a decided leaning towards Spiritualism. Through her kindness the room in which the centre meets was placed at our disposal for some of our meetings.

In Launceston we tried our first experiment of introducing our mission into a city which is altogether destitute of any kind of Spiritualist organisation; being encouraged so to do by the cordial attitude of three local Mediums: Miss Scott, who has a Direct Voice Circle; Mrs. Drew, the Tasmanian representative of the Greater World Christian Spiritualist League; and Mrs. Paternoster, who devotes her remarkable gifts to private work, and uses the fees which she receives therefrom for various phases of philanthropy.

The meetings that we held appeared to be greatly appreciated, and we gathered that interest is by no means lacking. Indeed, it would seem that the time is ripe for the formation of a strong organisation; but at the moment no one seems willing to take the initiative.

We, on our part, have given to Tasmania such help as we could; and, notwithstanding certain misgivings that arise, we will hope and pray that our visit may prove to be something more than a mere nine-days' wonder.

the result of the evolution of various and varied collections of electrons and protons.

### NUMBER OF EARTH LIVES

(I asked if there was any fixed rule as to the number of earth lives that every one must lead before going on to another world).

There is no fixed rule. Most men come back to earth after a few years till they are fit to come here. After bodily death the soul rests for some months or years; if it has developed as far as its earth life has permitted it comes here or to one of several intermediate worlds, or to another earth life among surroundings which are conducive to further evolution. The intermediate worlds are real and are the origin of the belief in purgatory, but they are not punitive nor unpleasant. Souls can be happy there and progress. They can be compared to intermediate classes in a school. Some of these worlds, like yours and ours, have a common centre and orbit round a central collection of suns, which also have a common centre; though each world and its sister-planets and central-sun are absolutely invisible to the other worlds and suns. Each of these systems appears to its inhabitants as if it were the only one in existence. The radiations of heat, light and electromagnetic waves given off by the ethereal particles, forming the matter of each part or division of the common solar and planetary system, can only be absorbed by and affect particles similar to those which emitted these special waves. But there is a sort of attraction between the centres of gravity of the different super-imposed worlds and suns which keeps them firmly in position round their common centres.

### WHAT THE OTHER WORLD IS LIKE

Our world is, as you know, very similar at first sight to yours, but larger and more fertile; but the soil, rocks, stones, air, light, water, clouds, rain, etc., are made so like what you have on earth that, when one comes here, at first one thinks one has not left the earth. Our bodies, clothes, houses, gardens and fields, all, at first sight, look almost exactly the same; but soon one sees there is no dirt or decay, no weeds, everything is clean and tidy. It is an idealised earth, we never have scarcity, there is no poverty and no idleness, and (as you know) no disease or death. Our houses have each its own garden; we have no ugly or long uninteresting streets, our means of transit are so perfect that distance in miles hardly counts, we can always get where we want in a few minutes. Our buildings have much the same appearance as yours; one can at once distinguish a private house, a church, a shop or mill, a college or school, a government or municipal building, but none are ugly; our styles of architecture are like yours but more perfect and beautiful, and the

(Continued on page 510)

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### AUTOMATIC DRAWING EXHIBITION

THERE is on exhibition at the Scottish Gallery, Castle Street, Edinburgh, a collection of inspirational or automatic drawings by the late J. K. Browning, M.A., formerly of Leith Academy.

The drawings, which fall into several distinct categories, were the result of the development of automatism on the part of Mr. Browning—that is, the apparently subconscious or other control of his hand. The pictures, which are notable for their design and colour, in other words were not evolved in his conscious mind, but came from some ultra-conscious source. A group of them, richly barbaric in their strong colouring, are attributed to a Red Indian "control." These take the form of severely conventionalised figure subjects or simplified landscapes which, nevertheless, seem to carry a special significance. Another group is of distinctly Japanese character, and the drawings are signed by a "two-flower" symbol.

One of the compositions, interesting in its design—a feature which is carried to the marginal spacing of the picture as well as to the composition—is entitled "Purity and Passion," and was done rapidly under the influence of a rendition of the Overture to "Tannhauser." Design, also, is a feature of a composition entitled "Dante's Inferno."

A dream landscape, again, has a curious cloud formation, of a pattern which is seen in some of the other compositions, while the delicate colouring gives the composition a distinctly dream-like effect, to which the shapes also contribute. In most of the drawings one is conscious of an elusive symbolism—(Scotsman, July 7th).

### HE RANG THE BELL

"A FRIEND of mine reported only recently an experience shared by a mother and a daughter. The sweetheart of the daughter was expected for dinner, and was arriving by plane. At the time set for his arrival, the door-bell was rung. The daughter ran to greet her lover, but found no one in sight. She went to tell her mother of the odd experience. The bell rang

a second time. Both women rushed to the door. Again there was no one to be seen. They waited just inside the closed door to catch the culprit the next time the bell was rung. It rang loud and loud after another minute. They flung the door open, and still no one was to be seen. Soon after that, there came a telephone message saying the plane had crashed in landing, and that the young man had been killed.

The sequel to this story came in the form of an automatic handwriting message, which told how the victim of the accident had failed to realise that he was dead, and had hurried to fulfil his engagement. He had rung the bell, and had been surprised when he could not make his presence felt. Only after all his endeavours had proved futile, did he begin to suspect that death had overtaken him. It became harder each time for him to make the bell ring. At last, a dead relative had come to take him in charge.

That the bell was rung seems to indicate that the ghostly young lover had brought ectoplasm with him from his own body, but that this ectoplasm was not visible to the two women. It was late evening, and the porch was lighted."—(From *Recovering the Ancient Magic*, by Max Freedom Long).

### LAPLANDER'S BELIEF IN "LITTLE PEOPLE"

DR. AXEL MUNTHE, in his book *The Story of San Michele*, relates that during a stay amongst the Lapps, the following conversation took place between himself and Turi, ruler of the large camp. Turi had stated that a certain old bear could not be killed, as he was "protected by the Uldra."

"Yes; didn't I know the Uldra—the Little People who lived under the earth? When the bear went to sleep in the winter, the Uldra brought him food during the night . . . It was the law of the bear that he should not kill a man. If he broke that law, the Uldra did not bring him any food.

"I asked Turi whether he had ever seen the Uldra? No, he had not; but his wife had seen them, and the children saw them often. But he had heard them moving about under the ground. The Uldra moved about at night, for they could not see by daylight. Sometimes when it happened that the Lapps put up their tents just over a place where the Uldra were living, the Uldra gave them warning that they must put up their tents further away; they were quite friendly as long as you left them alone. If you disturbed them, they strewed powder on the moss, which killed the reindeer by the dozen. It had even happened that they carried away a Lapp baby and put one of their babies in the cradle instead."

### CROCKERY THROWN BY INVISIBLE HAND

"GHOSTS" are in possession of an oil mill at Arcos de la Frontera, near the Dierra de Ronda, famed in the old days for "Bandoleros."

The oil mill, known as the "Little Oaks," was recently the scene of some peculiar events.

The tenant was in the mill with his wife and family when he heard strange noises in the yard. Steps were heard in the stables, and a door leading to it from the kitchen was found open. All the horses and cattle were wandering about loose. Their ropes had been cut.

A few days later, while two of the miller's relations were dining in the mill, the plate was seized and thrown four yards away. In answer to their cries of alarm, a door opened and a small jug was thrown at them by an invisible hand.

Between 9 p.m. and midnight the next day a large stone was thrown into the kitchen through the door that led into the house. No one was seen. As the searchers stood at the door a stone was thrown at them from the road. There was nobody in the road. Stones and crockery continued to fly through the air until midnight, when, states the *Central News*, the ghostly barrage ceased as suddenly and mysteriously as it had begun.—(Sunday Times).



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11 a.m.—Mr. E. F. HAMMOND

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6.30 p.m.—Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt

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Mr. C. GLOVER BOTHAM

Clairvoyante: Mrs. Stella Hughes

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Clairvoyant: Mr. Horace Leaf

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Clairvoyante: Mrs. Rose Livingstone

Monday.

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

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

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

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

Tuesday. Mrs. Livingstone, by appointment.

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

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

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).

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## INSTRUCTION FROM OTHER SIDE

(Continued from Page 507)

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Our houses have usually only one storey, sometimes two. Our drawing, dining, morning-rooms, studies, libraries, music rooms are all on the ground floor, though they may be some little distance above the actual ground. The kitchens are usually just behind the dining room. The bed and bath rooms are either on an upper floor or round a separate court. In our house the bedrooms are upstairs. As our bodies are very like yours, our chairs, tables, beds are also very like yours, and as comfortable and convenient as can be made. We have water laid on in all bed and bath rooms, and a force analogous to electricity for heating, lighting and power. As we have no dangerous storms or strong winds, no snow or hail, and as there are no thieves or burglars, our doors and windows are large, light and very easily opened.

Our gardens like our houses are of different sizes according to the wish of the inhabitants, some people are very fond of gardening, others do not care for it.

Our food consists of fruit, bread, eggs, milk and drinks that answer to tea or coffee; we do not eat any food like meat or fish that entails killing any living thing.

## WORK AND PLAY

Actual work only takes a few hours each day, so we have plenty of time for reading, study and seeing friends or making new ones. Our libraries are excellent and only the books worth reading, no trashy literature of any kind, are kept. We have editions of all the best earth books in all languages, but our best literature is written in our general or official language, which is very perfect and pleasant to speak or read.

After I had been shown my earth life as it really had been, I came to the house where your father lives; we have servants as on earth, but there is not the same difference in education, training or habits as on earth. Here most of the work done by servants on earth is done by machinery, but as every one is expected to do some useful work for some hours every day, house-work, cooking, washing, making clothes, etc., are all considered occupations worthy of honour, and there is no loss of caste for those employed in them. Some people prefer the various kinds of house-work to other kinds of occupation, such as gardening, teaching, building, banking. With us all occupations are equally honourable, except that the most difficult and tiring are considered highest. Idleness only, is considered degrading.

People are trained to do as much as possible for themselves; but, for example, a lawyer, doctor, teacher, who gives most of his or her time to studying and practising a profession, can do better work if most of his house-work is done by someone else.

Our days are divided into hours like yours, and are of about the same length, though they seem much longer, because we can do far more in an hour than you can; we think, move and work far more quickly and easily, and of course never get tired and are never ill; if we knowingly were to break the laws of health and life of course we should be ill and have to have a doctor, but this only happens very seldom.

## MRS. HENRY SIDGWICK

(Continued from Page 501)

Sidgwick's death, and, with her usual courage, Mrs. Sidgwick not only carried on her own work, but devoted herself to completing as far as possible her husband's literary schemes. She brought out new editions of his works, a volume of his *Miscellaneous Essays*, and also wrote a *Memoir* of him. Automatic writing, cross-correspondence and book tests likewise engaged her close attention, we are told; until one is tempted to wonder whether she ever allowed herself any time for sleep.

In 1907, she undertook the office of Hon. Secretary of the S.P.R., which she retained till 1932.

For two years, 1908 and 1909, she was President; but she could only be induced to give one Presidential address, "for her forte lay rather in the detailed examination and digestion of a mass of material than in a general survey of a wide miscellaneous field."

Her literary output was prodigious. She was constantly writing in reply to and confutation of the criticisms of Psychical Research in one of its many branches made by foreign or American scientists; and she published an important *Contribution to the Study of the Psychology of Mrs. Piper's Trance Phenomena*, which occupies the whole of Vol. xxviii. of the *Proceedings*.

Finally, in 1918, Miss Radcliffe-Hall and Lady Troubridge drew Mrs. Sidgwick's attention to the work of Mrs. Osborne Leonard, with the result that in 1921 she published *An Examination of Book-Tests obtained in Sittings with Mrs. Leonard*. Mrs. Sidgwick analysed about 532 cases, some of which are cited in full. On the whole, she considered they afforded a *prima facie* case for clairvoyance, with a suggested close connection between telepathy and clairvoyance; e.g., "If telepathy (from the sitter) operates in the finding of the book, and the perception of its surroundings, it might facilitate the clairvoyant perception (by Feda) of the inside of the book which sometimes follows."

Meanwhile, new editions of standard works were being prepared, elaborate statistics were being worked out, and regular papers being written and made ready for publication. Especially was this being done on the subject of Telepathy, and 1924—when the writer was already 79 years of age—produced her "*Report on Further Experiments in Thought Transference carried out by Professor Murray*."

"In 1932, the year of the Society's Jubilee, Mrs. Sidgwick was elected by the Council President of Honour. It was then that she wrote the *History of the S.P.R.*; and its concluding sentence, that, upon the evidence before her, she herself was 'a firm believer both in survival and in the reality of communication between the living and the dead' must be fresh in the memory of all of us.

"As long as her strength permitted, she went up to London for S.P.R. meetings, and wrote occasional book-reviews and minor articles. She read zealously all the Society's publications, as well as any important new book on psychical subjects . . . and studied carefully the proofs of articles for the *Proceedings* . . . Her continued openness to new conceptions was remarkable. She used to say, 'If this is so, we may have to revise our ideas' . . . There are, one hopes, many people of whom one could say the same, but not, I think, many who, like her, are always looking out eagerly for new facts—whatever they may lead to—whose intellectual curiosity remains insatiable up to the end of so long a life. She died on February 10th, 1936, within a month of her ninety-first birthday.

"Yet it must not be supposed that the essence of her nature was pure intellect. She valued human beings far more than ideas, or even than the causes for which she would spend herself. Her own standard seemed above the reach of ordinary mortals, but she had an infinite tolerance and charity for other people's weaknesses, and a most generous appreciation of their capacities and achievements."



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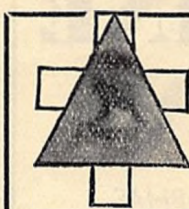
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