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PRICE TWOPENCE

MATERIALISATION IN FULL DAYLIGHT

"THIS FORCE IS INTELLIGENT"

Note by Mr. Stanley De Brath: On her return from the Copenhagen Congress, Madame Bisson presented me with a copy of her address delivered there. It contains such interesting matter that I think it worth reproduction. I translate about half of it (from the French) almost verbatim.

By MADAME JULIETTE BISSON

FOR the last five months, one of my assistants, M. Jeanson, an engineer, has shown extreme interest in the spontaneous phenomena obtained by Eva in full daylight, and asked me if I would try séances in the afternoon in full daylight in my studio. I hesitated somewhat, lest this might be too trying to the Medium's health. However, in the end I consented, subject to an agreement to stop the séances in event of objectionable results.

In order to protect the Medium, M. Jeanson made a large sac, to be suspended from a balcony. It had sleeves for the Medium's hands, and on the left side an opening through which we could follow the development of phenomena. Using this new mode of experimentation, we have had a number of apparitions, and, strange to say, they seemed pleased to show themselves in full daylight.

Some weeks ago, to our great surprise, after we had followed the development of a mass of ectoplasm originating on Eva, an elegant little woman about twelve inches high revealed herself in the midst of the mass. This little form crept over Eva and moved towards us, finally placing herself on the Medium's hands outside the curtains, then on those of M. Jeanson, and then on my own hands. The following is M. Jeanson's report:

Séance of May 25th, 1921, at 4.30 p.m.

There were six persons present, and the Medium was searched before and after the séance. Madame Bisson put her to sleep, and, after three-quarters of an hour, the Medium's respiration accelerated and she made some guttural sounds, and in her hands, which, as usual, were held by Mme. Bisson on the right and by

me on the left, there appeared suddenly a small mass of grey and white substance, increasing in volume to the size of a mandarine orange, and then taking an oval form and lengthening to about a foot, with a diameter of some 2½ inches.

At this moment, in full daylight, the materialisation disengaged itself from the hands of the Medium and from ours, and showed itself slightly above them.

All the observers verified that the left-hand portion of the materialisation was transformed into very delicate hair, and that the central portion became white and seemed semi-luminous. The form developed rapidly, and we could all observe the curve of the hips of a woman seen from behind; she seemed enmeshed in the formless substance. The white colouring developed rapidly from right to left, and the substance gradually grew into a little naked woman of beautiful outlines; the loins, thighs, legs and feet arising from the mass of substance.

Of this primitive substance there remained only some grey and black threads round her loins and abdomen. The points of attachment could not be seen.

The little apparition was admirably formed; the long fair hair from her head covered her loins, the breasts were visible, and all the lower part of the body was brilliantly white.

The whole materialisation was twelve inches high and perfectly illuminated by the light falling from a large sky-light; it was visible to all. We all saw that the legs moved naturally, one of them being bent from the haunches and from the knees.

The apparition disappeared suddenly; and almost at once we could see the amorphous substance between the Medium's hands.

Very rapidly there appeared the face of a woman, which seemed self-luminous, to a scale five times as large as the previous materialisation. We could admire her blue eyes and the carmine of her lips. This apparition disappeared.

I introduced my free hand into the opening of the sac

and felt an undefinable touch like that of a spider's web. A little later, the Medium slightly opened the sac, and we could see the little naked woman lying on her apron. She had her first form, but two inches smaller, lying face downwards, with her head turned to the left. Her arms were free of the hair of her head which had enveloped them.

Madame Bisson asked her to move so that she should show herself to be living. Then the little form moved, and, without changing her place, turned, showing first her right side and then her front, and finally took up her former position. Her legs, which were crossed to the right, were displaced and crossed to the left. Then, leaning on her hands, the form raised itself, as is usual in gymnastic exercises, drew herself upright, and lay down afresh in a new attitude, her head being turned to the right.

The Medium took my hand and carrying it to her mouth caused me to explore its interior, which I found perfectly empty.

During this time, the little form continued to move, rising and descending vertically to and from the breast of the Medium, like a puppet.

At this moment the Medium freed her hands from ours, and grasping the little body, placed it in my hands, about two feet distant from the sac. The apparition remained on my hands for ten seconds, and all could see the perfection of her form.

The little body gave me the sense of weight, it seemed dry and soft to the touch and neither hot nor cold. It disappeared from my hands and could be seen to move on the knees of the Medium. It then finally vanished. The Medium was left in repose for a few moments, and then was examined and laid on a sofa nearby. The séance was unforgettable, both as regards the phenomena and the control of the Medium.

Read, and certified absolutely correct.

MAURICE JEANSON.
ANNA BARBIN.

WHAT ARE THEY?

What are these manifestations? Whence do they come? What are they? Many hypotheses have been made, and all are interesting, but not one can claim to be true.

If, as Spiritualists suppose, these are spirits of the discarnate which come to visit us, from what sphere does this miniature woman descend?

If the theory of ideoplasty is the true one, implying as it does that the active idea is that of the Medium or the sitters, how can we explain the almost negative part played by them in production of the phenomenon? How, explain on that hypothesis, the control of the Medium at unforeseen hours such as when, at 9 a.m., Eva, at her toilet, suddenly became entranced, barely giving me time to move her to the séance-room where she gave me a materialisation.

Outside known explanations, there is one hypothesis which seems strange to those who have studied Eva. Some London experimenters have spoken of "regurgitation." It is hard to imagine that the Medium can cause an apparition of natural size and then suddenly swallow it. Also, when the phenomena originate, as they often do, in the lower abdomen, what becomes of the theory? Despite the inanity of that supposition, I have wished to answer it with medical proof (there follows the certificate of two well-known and distinguished medical men who examined Eva by X-ray and milk of Bismuth, and report her perfectly normal).

Finally, we must continue to verify and experiment without seeking to find a name for the unknown force which we use in the course of our studies. Nevertheless, we feel obliged to state that this force is intelligent.

Paris.

June 28th, 1921.

(Sgd.) JULIETTE ALEX BISSON.

WEIRD EXPERIENCE

MAN WHO BELIEVES HE HAS LIVED BEFORE

MR. C. F. S. HILL, of Cardiff, thinks he has lived before. After reading the story of the Belfast girl who believed she was lady-in-waiting to Lady Jane Grey and was present at her execution (A.D. 1554), Mr. Hill sent the following letter to *The People* (August 16th).

"At school I had a strong belief that certain parts of South America and Brazil were familiar to me as places where I had lived before. I frequently astonished my teachers with my graphic answers to questions relating to the geography, customs, etc., of these lands. I had a recurring dream, vivid in each detail, and never varying. I would dream that I was an explorer, alone and wandering in a dense, tropical forest.

"Suddenly a band of dark-skinned men would appear, and, shouting fiercely, gather swiftly around. I would speak to them in their own tongue, offering them gifts if they would lead me to water and safety. But for some reason they would become angry and threatening. Then suddenly their leader would spring towards me with raised spear and strike. I would feel an excruciating pain in my breast . . . and awake. The intervals between my dreams lengthened considerably as I grew older, and a year after leaving school I ceased to dream of such things.

"Eventually I became a steward in the Royal Mail liners running between this country and Brazil and South America. When I was actually visiting these places the sense of familiarity was uncanny. I found myself anticipating the names of obscure streets and buildings with accuracy, and I felt as I made my way about Rio de Janeiro, Santos and Buenos Aires that I surely walked there before.

"One voyage, among the passengers we took on board at Santos was a Danish author and traveller. The second day out after leaving Rio he met me on deck and stared curiously at me. That afternoon he sent for me to come to his cabin. There he stared hard at me again, and then said 'Steward, you are the victim of a remarkable coincidence or something far stranger. I sent for you because I wanted to show you something, and I wanted to be sure.'

"He then brought a hand from behind his back—it held a human head, no larger than a Jaffa orange. The features were clearly defined. 'It is a trophy taken from the headhunters of the Amazon,' he said, 'the head of one of their victims, reduced by a secret process to less than half its normal size and preserved. Do you see anything strange about it?'

"I shuddered and nodded. I knew that I was looking at an exact counterpart of my own face."

CHURCH AND PSYCHIC RESEARCH

Dr. F. H. Wood, of Blackpool, had the following interesting letter in *The Inquirer* (Unitarian):

"As a student of psychic research, I have read with interest the Rev. Herbert Crabtree's three excellent articles, and apart from his use of the misleading word 'necromancy' I would endorse all he has said, and particularly his appeal for fair play for ministers and others who desire to follow up this most important inquiry. "Whenever investigation of a new truth is shirked by educated minds, it inevitably becomes distorted by un-educated minds; and further, alas, the door is opened for the charlatan and the fraud.

"There should be in every section of the Church a 'department' to deal with new and important developments: a Board of Psychic Studies, established permanently, which would report from time to time to the central authority not only facts, but its conclusions upon them. The S.P.R. has failed because it has hitherto been content to record facts. That is not enough. Evidence of survival is only the beginning of the quest. Behind it lie many other problems of vital interest to us all."

CAN DREAMS SOLVE CRIME?

M. DE VESME has made a special study of "Useful Communications" from the Other Side. In this connection it is interesting to note an article under the above title in the *Edinburgh Evening Dispatch* of July 6th, from which we make the following quotations:

Both in Austria and Germany clairvoyants have, through their psychic faculties, not infrequently materially assisted in the detection and prevention of crime.

A woman living in a suburb of Vienna dreamed one night she saw a lovely girl in the act of strangling a feeble old man. Every detail in the hideous drama stood out most vividly, even the colour of the tablecloth and carpet in the room where the murder was taking place. She woke in a state of terror, to go to sleep again and have the same dream. The following afternoon, when out shopping, she saw the woman of her dream. There was no mistaking her, every feature in her face was the same, as was the shape of her dainty and singularly lovely hands.

Impelled by curiosity and a something she could not resist, she followed her to a house in a neighbouring suburb, and made a mental note of the street it was in and the number. A day or two later she read in the papers of the discovery of the dismembered remains of a man in a sack, and at once informed the police of her dream. Though they were inclined to treat it rather lightly, they nevertheless trumped up some pretext to visit the house which the dream girl had been seen to enter, and in one of the rooms they found ample evidence of a crime. The dream girl was subsequently arrested and ultimately convicted.

One of the most remarkable authentic cases of the occult aiding in the detection of crime occurred in the early part of last century.

A clergyman, when turning over the pages of a Bible, in a Lancashire church, before morning service, found what he, at first, supposed to be the banns of marriage. He opened it, and saw, written in a very legible and fairly good handwriting, words to the effect that John P. and James D. had murdered a man for his money and buried him in a certain orchard.

The clergyman was not a little thrilled, for the names of the murderers were those of the parish clerk and sexton, both of whom were at that moment close beside him in the church. He did not say anything to them about the paper, but directly service was over, he went to a magistrate and told him about it. Judge of his surprise and consternation when, on showing the magistrate the paper, it proved to be blank! The writing he had seen on it had entirely disappeared.

The magistrate was very sceptical, but the clergyman was so positive about the writing that he at last consented to inquire into the matter. He informed the police, and the police learned that the inn kept by the sexton bore a very ill reputation. People had been seen to enter it, but never to leave it again.

Both the house and orchard in its rear were searched, with the result that several human remains were discovered, including the recently interred body of a man. The sexton confessed that he was guilty of at least six murders, and named the parish clerk as his accomplice. Both men were arrested, tried, and executed. And it all came about through that occult writing.

Another instance of a dream playing an important rôle in crime is to be found in the life of the Rev. H. Calcott, who had a living in Bristol.

A friend of Mr. Calcott's, whom for convenience sake I will style Mr. Davis (Mr. Calcott does not state his name), came to him one day, in a state of great agitation, and said he had dreamed several times in succession that a woman of very strange appearance had come into his, Mr. Calcott's, bedroom, and tried to murder him while he was asleep. Mr. Calcott merely

smiled and told him not to be superstitious; dreams were just dreams and nothing more.

Some years later, Mr. Calcott and his friend were travelling in Germany, and being overtaken by a storm one night, they were forced to seek shelter in a lonely country inn. Directly Mr. Calcott's friend saw the landlady, who was very handsome in a rather peculiar and somewhat sinister style, he started violently, and, drawing Mr. Calcott aside, he whispered in his ear, "She's the woman of those dreams I told you about."

Mr. Calcott was inclined to doubt this, but his friend Davis was so very positive and earnest, that he decided not to get into bed, but to sit up and watch. In the dead of night, when the house was very still, the door of his room was gently opened and a figure, holding a knife in one hand, crept stealthily to the bed. It was the landlady.

Fortunately, Mr. Davis was near at hand with his servant, and after a desperate struggle the woman was disarmed and overcome. In the morning she was handed over to the police, who searched the inn and discovered a number of human remains in various stages of decay.

These are but a few authentic instances of the manner in which the Powers behind the scenes, in other words, the Occult, have from time to time played an important role in the prevention of crime and the solution of mysteries which, but for their opportune assistance, might otherwise have remained unsolved.

ASTROLOGER'S THREE PREDICTIONS

THREE queer things that will be key things are going to happen in the world. One has to do with sex, another with war, the third with money.

The first is happening. Gland-surgery, as I foretold long ago, is changing women into men and vice versa.

The second will be seen in our time, for offensive weapons will be defeated by defensive devices. This will mean the alleviation, within a measurable number of years, of the air-raid and gas menace.

The third will be the passing of gold, either as a standard of value or as an expensive metal. Chemistry every day comes nearer to the mysteries of alchemy. Gold will come from the factory, not altogether from the mine.—R. H. Naylor, in "What the Stars Foretell," *Sunday Express*, August 16th.

THE INSPECTOR'S DREAM

Inspector T. J. Willis, who is retiring from Rochester City Police after 28 years' service, is probably the only man (says the *Evening Standard*) who has caught a criminal by telepathy.

One night, some years ago, the inspector dreamed of a criminal whom he had once brought to justice in the town. So vivid was his dream, that when he woke in the morning he felt convinced that this man had committed some crime in Rochester during the night.

When the inspector reported for duty he found that a school and several houses near his home had been broken into. A few days later he arrested the man of whom he had dreamed and obtained a conviction.

FUTURE SEEN IN A DREAM

In July, 1914, I was living in Canada with my husband: I dreamt I saw my husband in a strange uniform. I was crying because he had orders to go away from me, but in spite of my tears he went. I was trying to follow him on a ship, but was prevented from doing so. I sat in a park crying, and leaves were falling around me.

Shortly after the War broke out, my husband joined up with Canadians and was sent to England. I was left in Canada. I tried to follow him, but had to wait, as they were only sending troops for some weeks. I went to the very park I saw in my dream and sat on a seat crying with loneliness. The leaves fell around me just as they did in my dream.—N.H. (In *The Star*).

POWERS THAT MAY BE

Review by H. F. PREVOST BATTERSBY

IT was only to be expected that, as the author of two such intriguing volumes as *The Invisible Influence* and *Powers That Be*, Dr. Cannon should receive communications from others who, like himself, were not daunted into disbelief in marvels they had the good fortune to encounter, and his latest work* is largely compounded of material he has thus collected.

Such communications are frequently of value, if only in stimulating research; but without corroboration, and corroboration is often difficult, they can only be, as it were, "filed for reference."

Dr. Cannon gives us, for example, an intimation received by a correspondent in America, of what is shortly going to happen on the earth.

We are told that "in every land, and among every race, there are spiritual mentors with abnormal senses, who are in direct communication with those in higher spheres . . . many Eliases who are the souls of the prophets, speaking again with the same authority, but not accredited because the times will not permit it."

We are introduced to certain "recalcitrant and undeveloped souls" who have been incarnating and reincarnating in various Eastern races, and who have determined to become masters of the world.

However, "there are now movements in the heavens when certain planetary bodies swing into positions not of common occurrence. These planetary bodies exert stupendous influences on the earth planet and all life upon it. Sometimes those influences augment spirituality, sometimes they diminish it."

We are not told why such opposite effects should be produced by apparently similar causes, but that it is known to the fraction of a minute when these planets arrive at a certain special formation, and that thus it can be foretold, ages ahead, exactly what will happen.

"The gigantic planetary influences that are shortly to be felt are enhancing the powers of those retrograde souls of which we have told you—there are more of them who have incarnated than at any other time in modern world history."

Apparently we may regard the Revelation of St. John the Divine as a sufficiently accurate synopsis of what is going to eventuate; a clash between the hosts of Satan and those of Christ. "These two great alignments of powers are coming to grips in this generation."

"There are in this world at present an order of gross and beastly men, enemies of Christ . . . captains of finance and overlords of commerce," who declare that they "are come upon the earth to subdue it and hold it . . . But men who are not of their order, spurred on by interstellar forces at that moment, shall cry aloud, saying: 'Who are those, who thus dictate to us? Is not the earth God's? . . . Let us seek them out and slay them.' Whereupon shall come a great tumult."

Well, there is no need to search the stars for evidence that a great tumult, physical and spiritual, may very certainly be expected at no distant date; and perhaps Dr. Cannon's correspondent may have access to its hidden causes.

RAYS AND VIBRATIONS

While dealing with vibrations, the author recounts the discovery by a young Hungarian, Mr. Pibril, of a ray which renders objects invisible when subjected to its action.

Apparently, on the fully-lighted stage of a theatre in Budapest, he placed on a chair, treated to be immune from the ray, certain articles which disappeared as soon as the ray was turned on to them; and two women, who stood beside the chair, vanished in the same

fashion; and the inventor, who discovered the ray by accident, states that when suitably focussed it can render a wall transparent.

Mr. Pibril is at present in this country, prepared to demonstrate his discovery, so we must possess our incredulity in patience; but what gorgeous possibilities does such a discovery present, especially to the writers of fiction!

The young Hungarian has yet to make a name which would add value to his announcement, but Dr. George Crile, of the Cleveland Clinic, Ohio, well known for his investigation of "heavy water," needs no introduction as a brilliant scientist; therefore, an experiment carried out for him by the General Electric Company, at Schenectady, and reported by Mr. Clarence Klug, should obtain credence.

"A one-inch cube of rock was placed between two metal plates, with a one-ounce weight placed on top of the rock. In stepping up and stepping down the transformers a frequency was reached, whereby the rock *lifted itself and the one-ounce weight* a number of inches in the air."

This seems a very small matter beside the claim of occultists that the stones of the Great Pyramid, weighing many tons, were levitated into their places.

Last year, Dr. Crile demonstrated before the National Academy of Sciences, at Cleveland, that brain tissue gives off a visible radiation. Chemicals that decrease this radiation are poisonous, and experiments with chloroform and ether indicated that certain radiations of the short infra-red and of the ultra-violet type are necessary for the existence of consciousness.

"The brain of animals," said Dr. Crile, "shines by its own light; the sun shines again in the protoplasm of animals."

He also affirmed that, with the brain as the positive electric pole and the liver as the negative electric pole of the human organism, any trouble in the one must be communicated to the other.

ASTRAL AND ETHERIC BODIES

Some statements of Dr. Cannon as to astral and etheric bodies will probably not go uncriticised.

He avers that the etheric body is a mere strip of ether surrounded by the "more or less egg-shaped" astral body, and that both the astral and etheric bodies are sexless, having no extremities.

Also that "the astral body leaves the physical body through the area known as the gabella (between the eyes) . . . and re-enters through the nape of the neck."

That "all the chakras are delineated down the etheric streak, and are reflected on to the astral body."

But the chakras, either etheric or astral, have always been identified with the physical organ to which they correspond: the astral chakras being frequently in the interior of the etheric double.

His suggestion is interesting that, when the astral body reflects disordered vibrations in the physical body, the negative long vibrations have curled in and contacted the positive vibrations, causing "short-circuiting," and producing a dulled and spotted aura as shown in the Kilner screen; a "short-circuiting" which in epileptic conditions causes a sudden discharge in the form of a "fit."

The author admits that his views differ from what has been written about astral and etheric bodies, but affirms that "much of this proffered information is imaginative and misleading."

One does not know what he means by the statement that astral travelling "is controlled by two types of vibrations. One is a very rapid vibration known as telepathy, and the other is a fairly slow vibration known as clairvoyance;" the truth of which, he tells us, he has demonstrated very clearly to several scientific friends.

He has a preference for hypnotic over mediumistic trance, on the ground that no Medium is completely

* THE POWER OF KARMA, by Dr. Alexander Cannon, K.C.A., M.D., Ph.D., D.P.M., M.A., Ch.B., F.R.G.S., etc. London, Rider and Co. 1936. 5/-.

WHAT IS A WIZARD?

TRENCHANT REPLY TO QUOTER OF BIBLE TEXTS

FOLLOWING an address recently delivered by her at Norwich, Mrs. St. Clair Stobart has found herself involved in a vigorous newspaper discussion relating to Spiritualism, her critics taking the line that consultation of Mediums is forbidden by the Bible. Replying, in the *Eastern Daily Press* (8th August), to a letter by Mr. Frederick Kent, Mrs. Stobart wrote:

"Mr. Kent quotes, for my undoing, a verse from Leviticus xix., 31, as translated by Moffat. This gives a virulent rendering of a warning to the Israelites that—as translated in the Revised Version—"they should not regard them that have familiar spirits, neither should they seek after wizards." What is a wizard? Does it belong to the same category as the Dodo? I have never met one except in the Old Testament, where many curiosities are to be found.

"But if Mr. Kent would re-read the account of this same warning, given through Moses, by his spirit-guide in Deut. xviii., he would see that the warning against consulting with those who have familiar spirits is immediately followed in verse 15 by the reason for such prohibition, namely, that 'The Lord thy God will raise up unto thee a Prophet (or Medium) from the midst of thee, of thy brethren, like unto me (Moses) unto him shall ye hearken . . . I will put my words in his mouth and he shall speak unto them all that I shall command him' (v. 18). Furthermore, 'It shall come to pass, that whosoever will not hearken unto my words which he (the Medium or Prophet) shall speak in my name, I will require it of him.' And if that Medium dares to deliver a false message 'he shall die.'

"Surely this is not prohibition of mediumship, but a warning against consulting the undesirable followers of occult practices connected with black magic, then prevalent amongst the degenerate people with whom the Israelites were about to be associated. In the same way Spiritualist societies of repute to-day warn inquirers

(Continued from previous page.)

unconscious in mediumistic trance, and that "views firmly held in waking life are revealed in the unconscious state of the Medium, which has just that trace of consciousness to spoil a fool-proof experiment."

On the other hand, though in hypnotic trance it may be possible to eliminate any trace of the Medium's consciousness, can we be sure that there is no leakage from the mind of the hypnotologist?

In the chapter on Magic there is a story, recorded in the Archives Department, Government of Algeria, and attested by various responsible people, of an Arab, whose doings having attracted the unfavourable attention of the French authorities, was told to demonstrate the powers he boasted of possessing.

The District Commissioner, two Administrative Officers, three members of the Military General Staff, four priests of the "White Fathers," and an escort of eight Legionnaires were assembled for the test, which, at the suggestion of the White Fathers, was the lighting of a fire and cooking of a meal in the bed of the Oued Dzira, which was then a raging torrent from the melting of the snows.

"Is that all," queried the Arab. "I was afraid you would want something difficult."

He threw a pebble into the river, which at once rose in a wall of churning foam and stopped flowing. The Arab climbed down into the river bed, lit a fire, and cooked a meal of *couscous* and partridge, "*seeming to take the fuel and the food from the air.*"

The officers and the escort ate the meal thus provided, to be sure of its reality, leaving the holy Fathers on their knees. Then at a word from the magician the wall of water fell, and the river resumed its flowing.

"That was very simple," remarked the Arab quietly. "You ought to see what one of our real magicians can do. I'm hardly more than a conjurer."

against consulting unaccredited Mediums and fortune-tellers.

"But even supposing a sound case could be made out for the total prohibition of mediumship, in Leviticus and Deuteronomy, I would suggest that if it is a religious duty to obey to the letter injunctions given to the Israelites centuries ago, then it is presumably also incumbent upon us to obey other injunctions given by the same authority. We must, for instance, amongst many other obediences of an unsavoury kind, when we conquer a besieged city, 'smite every male with the edge of the sword (Deut. xx., 13). And when we take our enemies captive we may take to ourselves any beautiful women whom we may desire, but we must 'shave her head and pare her nails' (the latter presumably as a wise precaution).

"Again, if we have a rebellious son (and that species is not extinct to-day), we are to ask our 'elders' to stone him with stones that he may die. Similar treatment, accompanied by unsavoury details, as to be meted out to any woman who is unfaithful to her marriage vow (Deut. xxii.). I am afraid the streets of London would soon be unpaved to provide the necessary fodder.

"But does Mr. Kent really suppose that it was God Almighty Himself, the creator of the universe—many universes—Who throughout the Old Testament is concerning Himself by the mouths of Mediums, with all the petty and often shady affairs of the various consultants? Was it, for instance, God Almighty, Who through the mediumship of Samuel, ordered Saul to destroy utterly the Amalekites, and to slay both men and women, infants and sucklings, oxen and sheep, lambs and asses?

"Mr. Kent tells us that 'Saul's tragic death is put down to the fact of his resorting to a Medium, and not to the Eternal.' I am sure that Mr. Kent would not knowingly thus travesty a Biblical fact. So may I ask him to re-read I. Samuel, xv. chapter, where he will see that Samuel informs Saul that it is 'because he had rejected the word of the Lord, because he had disobeyed the command of the Medium, who was Samuel himself, and had saved the best of the sheep, He (the Lord) had also rejected him (Saul) from being King.' That is a plain statement. And in Saul's famous séance with the woman of Endor, the same fact is emphasised by Samuel, who is now a spirit and materialises.

"Mr. Kent concludes by saying that 'Surely the Old and the New Testament are greater authorities on these occult matters than Mrs. St. Clair Stobart.' With this I heartily agree. And it is because I cannot claim to be an authority on these matters that I rejoice to find in the Bible all the authority and justification needed for my belief in Spiritualism. Indeed, to an unprejudiced reader who knows anything at all of psychic science, it is clear that we should have had neither Old nor New Testament but for the psychic episodes which gave notoriety to those whose lives are depicted in the Bible."

MISS WINIFRED GRAHAM'S NEW NOVEL

Ghostly Strength is the title of the latest novel from the pen of that most prolific writer, Miss Winifred Graham. European readers will, no doubt, many of them, regard its theme merely as "good stuff" for a sensational story, such as this writer knows so well how to produce; but the reference to a letter from a clergyman in our issue of August 13th (page 521), adds considerable weight to the assertion made on the outer cover of the book, that the main incidents recorded *actually happened* even as narrated, to be reproduced in this book by permission of the man by whom they were experienced. The breaking of a scared Indian object brought upon him, and all with whom he came in contact, disaster and tragedy; until, at last, by mystic rite and vigil, he was purged for ever of the curse.

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).

"THREE GRAND SOULS,"

Sir,—May I pay a tribute to three grand souls whose work at our little Church, at East Sheen, appears to be quite unknown.

Five years ago, when we started in a little upper room, we attracted, through an advertisement, the late Colonel Arthur Wilson. He acted as our vice-president, and was the means of giving us the privilege of having many noted speakers on our platform. By his efforts we had the joy of being dedicated as a Spiritualist Church by Dr. John Lamond, who wore his clerical robes, and came to us as a great brother in his love.

Colonel Wilson interested Brig.-Gen. Kemp in our efforts, and started our building fund with a united gift of £20. Colonel Wilson occupied our platform on the Sunday before his passing (next day), but had so influenced Gen. Kemp, that shortly afterwards he visited us; he accepted the office vacated by his colleague, and gave to his memory an altar and healing chair, as well as a cross. Gen. Kemp was a splendid worker with us, taking the leadership of our harmony prayer circle, and introducing into our service more prayers and spiritual teaching. He was loved for his simplicity and brotherly attitude, and I feel sure that your articles in *LIGHT* (August 13th) will come as knowledge to his many adherents in our Church as to his rank and position—unknown to many. His last letter to me was written a few days before his call, consenting to stand as guarantor for us for new premises which we had taken, and which he hoped to visit on Sunday, August 9th, and to occupy the chair as usual. He was there, but in a higher form, and we feel it our duty to give this tribute to his memory in gratitude for his services; also to the other two friends, Colonel Wilson and Dr. John Lamond. Their works do follow them.

On behalf of East Sheen Spiritualist Church.

6 Leinster Avenue, (Miss) E. O. HERBERT,
East Sheen, S.W.14. *Hon. Pres.*

PIONEER WORK

Sir,—At the "All Kin" Hall, Maldon Road, Colchester, on Sunday, August the 30th, will be held the Second Anniversary service of the opening of the Spiritualist Church which was built by Mrs. Elizabeth J. Allcock. For some years prior to that date, Mrs. Allcock had given over her home for services on Sunday evenings and circle work on weekdays. Supported and encouraged by her guide ("William the Helper"), Mrs. Allcock finally erected this Church, and has given willing and loving service and financial support continually ever since, at great personal and health sacrifice, and we feel that this pioneer work in Colchester and East Anglia should have our thanks, and possibly you would care to refer to same and give it some recognition.

May we ask: Is not this Colchester Church the first erected in East Anglia.

Danbury, Little Clacton, GEOFREY DIGBY.
Essex.

PRAYER FOR "LOST SOULS"

Sir,—I am sending you rather a curious incident that happened at a séance here the other night . . . Séances here (Geneva) are most primitive, and no one seems to know much about them; but we are doing our best to form groups and develop.

The Medium went into trance (I was sitting behind her). A voice spoke and said that he was a priest of Rome, and when he was told that he was in a Spiritualist circle in Geneva, the City of Calvin, he was most upset; but in the end he went away happy, he must

have suffered from pride and hate while on this earth. Afterwards, a soldier of France came through, who had passed over after the war, but did not know that he was dead . . . anyhow he was sent on his way happy and understanding.

Now comes the curious part, that morning I was painting in a village, and, when finished, went into the local church, which happened to be a Roman Catholic one (I am a Protestant). I said a prayer, then seeing a box for the Souls in Purgatory, went over to it, put some money in the box and said another prayer. Was it through my prayers that morning that those two souls were able to come to the circle and be sent on to a higher and happier plane? It certainly makes one reflect as to how far our prayers go.

Geneva. FLORENCE WILLIAMS.

A REGION OF IMAGINATION

Sir,—Listening to the Rev. Tyssul Davis at Queen's Hall recently, I wondered how many people really believed, or if believing, understood what Mr. Davis meant by his description of the spirit-world as a region of imagination. To the investigator, the conception must seem bizarre, almost unbelievable, and we, who are seeking to understand, can appreciate the dilemmas.

For two men to be sitting side by side, gazing straight in front, one seeing a landscape of his own conception and the other a seascape is a problem baffling enough. The investigator would make no quibble over the same two men sitting side by side on earth, each with his eyes closed and seeing the landscape and seascape in imagination. Yet the processes involved in each case are similar.

In imagination the will, a spiritual force, is acting directly upon the atoms of its own substance—spirit. Directed by the mind, it organises the atoms into the desired shapes, and sees them with the eye of the spiritual body. The mind has actually created the scene and it remains visible only so long as the will, actuated by the intensity of the desire, holds it together. The only difference between the imagination, as we term it, and the faculty described by Mr. Davis, is that one occurs, or is brought about by the spirit while in the body and the other is accomplished after the body has been laid aside. As a matter of fact, the body has nothing to do with it. The faculty is purely spiritual.

It must not be thought that, because a spirit is able to do this thing, the spirit-world is a kaleidoscope of constant flux and change. Comparatively, the spirit-world is static. These two spirits are sitting in a world with landscapes as solid, as well defined and permanent as our own. By his will, a spirit creates his dream-world, which, for a short time, he superimposes upon the real world—so far as his own consciousness is concerned. The vision passes like a dream and the real spirit-world remains.

One other point worried me. Why, if each imagined scene is real, do neither of the spirits see the creation of the other? It seems to me that it is a matter of focus, focus of consciousness. The eyes of each spirit are focussed upon his own creation to the exclusion of everything else, so that if the permanent landscape is eclipsed, so would be the imagined scene of the neighbour.

Suppose that only one was imagining while the other sat quiescent. Would the latter partake of the vision? Under normal conditions I would give a negative answer. The quiescent man would have no means of focussing his eyes on the vision because his consciousness would be unaware of it. If the two men were closely in sympathy and harmony, it is possible that the one would intercept the thought radiations of the other, and thus have his attention and hence his eyes focussed upon the vision.

These little problems show how essential it is for us to study spirit as substance, to realise always that spirit is substance and has its scientific interpretation.

Taff Street, TUDOR A. MORGAN.
Pontypridd.

LETTERS TO THE EDITOR

CONDITIONS ON THE "OTHER SIDE"

Sir,—Last week (August 13th) a letter appeared in your columns from C. S. Collen-Smith on the subject of "Conditions on the Other Side." Among other things, Mr. Smith said that he was the means of curing the "diseased minds" of patients from the spirit-world; also, that he has "freed" spirits obsessed by spirits.

It seems to me that something is sadly lacking in the spirit-world if we are to accept these statements as true. For instance, it is reasonable to suppose doctors and healers residing in the etheric realms should be able to do more for the etheric patients than could the healers of the earth-plane, particularly if the diseases or obsessions are of etheric origin as Mr. Smith asserts. Of course, I do not know if this Medium possesses knowledge and skill beyond the reach of the spirit-world doctors. Should this be the case, their need for his services becomes more understandable. But, to accept this view as an explanation would not be saying much for the Spiritualist's belief in Eternal Progression, which should include the opportunity of extending the skill and healing powers of discarnate doctors.

I should like to see the opinions of other readers of LIGHT given an airing on this subject.
Denmark Road, Lowestoft. REGINALD O. MOBBS.

"PITY THE POOR CRABS"

Sir,—May I be allowed to point out that the description of a crab suffering pain when put into boiling water is pure fabrication. The writer who signs himself (or herself) "An animal lover" in your issue of June 18th under the heading "Pity the poor crabs," is indulging in pure imagination. The writer says: "I wonder if there are many Spiritualists who enjoy a crab at tea time who are aware that the poor creatures are placed into cold water and slowly boiled alive? *Their screams during the process can be heard distinctly coming up through the water.*" Now this is absolutely false. In the first place the crabs are put right away into boiling water, and they feel nothing, as they die instantly, in far less time than would permit them to feel anything. Moreover, invertebrate animals have no sense of pain. They have no brain such as all vertebrates have, and we have not the slightest proof that any invertebrate animal feels pain any more than a plant has when plucked.

"Animal Lover" affirms that you can hear the screams of the crab coming up through the water. Now the crab is incapable of making any noise, as it has no vocal organs, and what the writer says is distinctly due to his (or her) vivid imagination. Personally, I am opposed to all forms of cruelty, and to any operation on a living vertebrate if it can be avoided, but I am equally opposed to all sentimental hysterics.

Durban, Natal. G. LINDSAY JOHNSON,
M.D., F.R.C.S. (Eng.).

HOW A LOST BROOCH WAS FOUND

Sir,—You may possibly be interested in an experience I was fortunate enough to have recently. On Sunday, August 2nd, I found that I had lost a brooch which to me was of great value, as it was converted from a pearl and diamond stud of my father's, after he died. After searching everywhere likely in the house, I gave it up as lost completely.

On Thursday, August 6th, however, I felt urged to book an appointment with Miss Lily Thomas at the Spiritualist Community; and, as soon as we sat down, she asked me if a spirit who had scarcely left her since the previous Sunday (when giving clairvoyance at the Queen's Hall) had any connection with me. She went on to describe one who was obviously my father, and when she told me he belonged to the legal profession, and had dropped dead in the street, I was convinced.

He had been worried about a loss—so he told her on

the previous Sunday—the day I had lost the brooch, but Miss Thomas could not "place" him until she met me. She told me most definitely that my brooch was *not* lost; that my father said it was in a "tall piece of furniture with two or more drawers in it" (evidently describing the tall-boy) in my bedroom, and that if I looked, I should be amused as it was in such a strange place.

I rather doubted this, as I had *thoroughly* searched the tall-boy only that morning, but on reaching home, I had one more look, and found the brooch tucked away inside a hat.

G. TRANGMAR.

East Dulwich Grove, London, S.E.22.

THE CASE OF FRU KÖBER

Sir,—The absurdity of the contention of Fru Ingeborg Köber's persecutors in Norway is shown by the case of Mr. J. W. Dunne. They allege that she must be responsible for her father's death because she had foreknowledge of it. Mr. Dunne is a man of high attainments and deservedly high repute, who is not a Spiritualist. He has narrated in *An Experiment with Time* that a dream gave him accurate foreknowledge of a gravely-disastrous railway accident. He disclosed the character of the dream to friends months before the accident happened. According to the theory of Fru Ingeborg's accusers, Mr. Dunne must have caused the accident in order to vindicate his foreknowledge.

43 Cedars Road, S.W.4.

GODFREY BURCHETT.

AN OUTLINE OF THE CASE

In its "News for Spiritualists" column, "The Sunday Referee" of August 16th has the following outline of the Fru Ingeborg Köber case, the writer being Harold Collins.

HOW does the law regard the prediction of death by a Medium? Sensational answer comes from Norway in the so-called "witchcraft" trial of Mrs. Ingeborg Köber, who predicted the exact date of the death of her father, Judge Ludvig Dahl.

After a lawsuit against her had been dismissed in the Norwegian courts last year, Mrs. Köber now has to face another tribunal. Charges against her are that she assisted her father in suicide, and that she committed fraud against an insurance company.

Tremendous interest has been aroused in Norway by the latest development in this famous case.

Judge Dahl, who died by drowning on August 8th, 1934, was a distinguished Spiritualist. Sir Oliver Lodge wrote the preface to one of his books, *We Are Here*.

His daughter, Mrs. Köber, who has great gifts of mediumship, was accustomed to sit with him at regular seances. After Judge Dahl's death, an action against Mrs. Köber was brought by Judge Thomas Bonnevie, a cousin of Judge Dahl.

Bonnevie alleged that Mrs. Köber's prediction had strongly influenced the judge on the fatal day, and demanded that the Director of Public Prosecutions should investigate all the circumstances of the judge's death.

The central question at the trial was: "Could it be considered that a prediction could act as a suggestion upon the individual whose death was predicted, with the result that death was hastened?"

Suggestions made during the case were that the judge had committed suicide or had been murdered by his daughter.

Evidence was heard by three experts, Professor R. Vogt, Medical Superintendent J. Scharffenberg, and Professor Francis Aarbetz, whose findings meant the dismissal of the lawsuit against Mrs. Köber. But the last has not yet been heard of the matter. Mrs. Köber is to stand trial again.

Indignation of many Oslo citizens against the proceedings was expressed in the Norwegian Parliament by a member, Erling Bjornson. "Few questions of justice," he said "have awakened more painful impressions in our country and outside. No one believes that Mrs. Köber was responsible for her father's death, as we all know how strenuous was the poor daughter's endeavour to get him ashore after the accident."

Light

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EDITOR GEORGE H. LETHEM

As We See It

DR. INGE'S DISCOVERY

THE Very Rev. W. R. Inge, D.D., ex-Dean of St. Paul's, is in difficulties. He has not yet "seen a ghost," but he has found evidence of the reality of Telepathy and Clairvoyance which has given him mental shivers. He is not yet quite convinced. "I am such a hard-boiled sceptic," he writes (*Evening Standard*, August 12th) "that I am only shaken, not convinced."

The evidence which has worked this miracle is contained in Dr. J. B. Rhine's book, *Extra-Sensory Perception*, to which frequent reference has been made in LIGHT.

Dr. Rhine, who is Associate Professor of Psychology at Duke University, North Carolina, U.S.A., describes a long series of experiments carried out with the help of his students, at the University, and makes the claim that these experiments definitely prove the possibility of information passing from mind to mind without the intervention of the physical senses. This is the claim, and this the evidence, that has staggered Dr. Inge. "I am not quite prepared to give up Darwin and Mechanism," he writes, "but these mathematical tests at Duke University are very hard to get over, and I can hardly justify my incredulity."

So there is hope for Dr. Inge even yet. Once convinced of the reality of Telepathy and Clairvoyance (both of which are vouched for by Dr. Rhine), he may rapidly realise the value and validity of other psychic phenomena—and no doubt, when he does, he will have the courage to say so.

But it is strange that Dr. Inge should appear to think that Telepathy is something new, "the latest product of evolution, the premonition of a new vital faculty." Even if he is not aware that Telepathy was demonstrated years ago by investigators like Sir Oliver Lodge and Sir William Barrett, he ought to know that it figures prominently in quite a number of Old and New Testament stories. There is, for instance, the description of how Samuel, the Seer, was able to tell Saul where to find the asses for which he was searching. We can only assume that Dr. Inge's belief in Mechanism (which is closely akin to Materialism) caused him to set aside these Bible stories as products of old-time superstition. He admits that the conclusion that the

(Continued at foot of next column).

A CONCEPTION OF THE UNIVERSE

By JANE NEWELL MOORE

I THINK of the universe as a sphere with a Central Mind which sends forth continually its atmosphere or aura of spirit.

This universe of spirit is moved by waves emanating from the Central Mind, radiating from it as the waves from a stone thrown into the water. As the waves proceed they become longer; starting from the formative waves of principles and ideas, they pass gradually as their frequency changes to Magnetism, Electricity, Light, invisible and visible through the lengthening waves of the spectrum to radiant Heat. After the heat waves comes the procession we know as radio waves with gradually lengthening frequencies. Finally atoms are formed and molecules, beginning with hydrogen, through the whole series of elements to uranium, when the system becomes too complicated and begins to disintegrate, making an inward current till it merges again in the underlying spirit. The outward flow is a condensing, the inner a refining current; the former we recognise as positive, the latter as negative. Positive and negative, then, mean the direction of the flow. This is illustrated by the magnet and the dynamo.

All atoms have thus an aura, the finer waves being given out, bringing them gradually to lighter forms of matter. Consequently our earth is "running down," according to the scientists, destined eventually to break up into dead fragments, like what is perceived in other parts of the universe. But this does not apply to the whole. Other worlds are building up, fitting themselves for the form of energy we call Life, the breath of the universal spirit, informed by principles and ideas, the first outward manifestations of the Central Mind.

What is this Mind? We cannot answer. But we can understand it a little through our own minds, children of the universal Father, whom we call God. We also can create, we also can help to carry out this plan through our tools of brain and hands, in music, in art, in the love of our fellow men.

When we are conceived through the union of positive and negative elements, the process is the same as the building of the world, the solidifying of the spiritual element in order to make a basis for individualised humanity. The in-dwelling mind fashions the etheric or spiritual body and the material body, cell by cell, each cell with its own bit of mind and capacity to work co-operatively with the minds of the others till the perfect body is formed ready to emerge. Then the perfecting goes on in the outer world till complete growth is reached, and the man or woman is ready for whatever inheritance and education have enabled it to perform. Then gradually the giving forth of the finer elements progresses, finally producing old age, if nothing prevents its fruition, and the spiritual body, composed of the magnetic and electric elements that informed and motivated the material body is set free for a higher plane of activity. The whole process may be summed up, to quote Andrew Jackson Davis, as the descent of spirit to matter and the ascent of matter to spirit, a universal cycle.

(Continued from previous column).

phenomena described by Dr. Rhine are genuine is, to him, unwelcome; but, once he gets over the shock of finding he has been wrong, he may make rapid progress and discover that even a glimmering of psychic knowledge illuminates the Bible stories and gives them a meaning which must otherwise be missed, and which, despite all his scholarship, he had not seen.

We do not understand how Dr. Inge has been able so long to reconcile his Mechanistic philosophy with the teachings of the Church of which he has for so many years been a dignitary—but that is another matter.

LOOKING ROUND THE WORLD

THE WRONG STICK

THE *Methodist Recorder* is apparently amongst those who think that Spiritualism is of the Devil. In an editorial on "Magic and Inspiration" the writer says: "To tread the courts of the God of Israel, righteousness, and righteousness alone, is required. Only, therefore, when a man knows that his way is perverse before God will he feel the temptation to go elsewhere for direction and help. In other words, the spirit he would invoke is an evil spirit."

In Luke ix., 28-31, we read that Jesus "went up into a mountain to pray," and that there appeared to Him "two men, which were Moses and Elias," who spoke to Him "of His decease which he should accomplish at Jerusalem."

Does the Editor of the *Methodist Recorder* say it was a "temptation to go elsewhere for direction and help" that led Jesus into the presence of those "two men," and that the "two men" were evil spirits? If not, why should it be wrong for a Spiritualist (or a Methodist) to follow the example of Jesus? Or why should there be any more danger now than in the time of Jesus of the communicating spirits being evil?

"For any who call themselves by His name," the *Methodist Recorder* adds, "Jesus has made the whole traffic in magic superfluous and unreal." But how?

If by "magic" the Editor of the *Recorder* means communication with or from the departed, he is quite wrong; for Jesus consulted the so-called dead (Moses and Elias) before His crucifixion, and He appeared to His friends in recognisable form repeatedly after His death and burial.

If the Editor of the *Methodist Recorder* wishes to please the uninstructed amongst his readers by beating Spiritualism, he should look for another stick. The one he has chosen breaks in his hand.

NOT ONE VOICE, BUT MANY

It is generally supposed that priests of the Catholic Church (or Churches) have only one view of Spiritualism. This, however, is far from being the case, so that it is not easy to discover which view we are to regard as the voice of the Church, and therefore (presumably) infallible. It is well-known, for instance, that some priests allege that all Spiritualistic phenomena are fraudulent tricks which can be duplicated even by amateur conjurers; and that still others say that some of the phenomena are real, but that they are all the work of devils.

With both of these views (according to *The Guardian*) Dom Bernard Clements disagrees. Preaching at All Saints, Margaret Street, London, on "The Catholic and Spiritualism," Dom Clements said: "Catholics did not fear to admit that in a number of instances it had been proved that some of the things claimed for Spiritualism were true . . . contact of some kind had been established and the identity of the spirit made known." Further he said "the Church did not deny her children the right to intercourse with the dead; she forbade them to seek it."

Why a communication should be good if it comes spontaneously, and bad if it be sought, the preacher did not say—possibly because he did not know.

"SPIRITUALISM IN JAPAN"

Last week we published an article, "Spiritualism in Japan," by Mr. L. Seton Scott, and credited its first appearance to the *Progressive Thinker*, of Chicago. It has, however, been brought to our notice that the article first appeared in *The Two Worlds* of June 5th, and subsequently (without acknowledgment) in the *Progressive Thinker* of August 1st. Our acknowledgments, therefore, should have been given to *The Two Worlds*, to the Editor of which we tender our regret for the mistake.

PLATFORM EVIDENCE OF SURVIVAL

IN this issue we provide our readers with a further opportunity for giving detailed study to the platform evidence of Survival received through the clairaudient mediumship of Mrs. Helen Hughes; and we are reasonably confident that, where such study is given, the verdict will be that the evidence is good.

Platform clairvoyance or clairaudience (or both) provide the most readily-accessible evidence of Survival, but it is seldom effective—even at its best—for more than the few people in an audience who receive the messages. Occasionally, a message is so clear, so complete, that all who hear it can judge of its value; usually, the names and information given by the Medium are only understood by the recipient, and the others present in the meeting have often no opportunity of ascertaining what the recipient's view of its value may be.

It was to overcome this difficulty, and to make the evidence to one available to all, that the President of the L.S.A., Miss Lind-af-Hageby, suggested that, at the L.S.A. meetings, a written record should be made of what the Medium said, and that these records should afterwards be examined by the recipients, and their comments—favourable or unfavourable—be made available, through the columns of *LIGHT*, to all who care to study them.

This is what has been done in regard to the messages given by Mrs. Helen Hughes at Caxton Hall on July 21st, and Folkestone Town Hall on July 22nd.

MASONIC DOCTOR'S GOOD DOCTRINE

A "Philosophic View" of Life and Death is presented to his brother-Masons by Dr. Ernest Crutcher, in *The New Age*, of Washington, D.C. (described as the organ of Scottish Rite Masonry, Southern Jurisdiction, U.S.A.).

"The physical body," says Dr. Crutcher, "is only a suit, often misfitting, that we put aside in death. If we are wise, and have built aright, the next suit will be like unto the 'mansion prepared,' appropriate for the new structure and adventure."

"Most of our grief," he adds, "is theatrical—sorry for self, lonesome, bereft, when the event in losing our friend may be a beneficent one, mostly freeing the departed from ailment, decrepitude, care, and friends from efforts to relieve or restore failing strength to a worn, torn, or no longer habitable house. To put aside the body is not death but opportunity for rejuvenation of spirit, and a new chance of encasement already prepared."

This is good doctrine, and, coming from a medical man, should have a helpful influence in the ranks of the Masonic Order.

STORY OF PERSECUTION

It is generally supposed that the days of active persecution of Spiritualists, as Spiritualists, has passed; but a letter from a correspondent raises some doubt. He states that he has been subjected to a great deal of petty annoyance and persecution because he has had Spiritualist meetings in his house in Northamptonshire; and he adds that "an author who enjoys great popularity in London" and who lives in the same neighbourhood, was threatened because "he had a few Spiritualists and a well-known local Medium at his house," and that a short time afterwards damage was done to his windows and fences to the extent of several pounds.

If such things are happening in Northamptonshire or elsewhere it is time the police were called in to take action.

MRS. HELEN HUGHES' CLAIRAUDIENCE

COMMENTS BY RECIPIENTS OF MESSAGES AT CAXTON HALL AND FOLKESTONE

WHEN Mrs. Helen Hughes gave Clairaudient messages at the meetings arranged by the L.S.A. at Caxton Hall, Westminster (July 21st) and Folkestone Town Hall (July 22nd), full shorthand notes were taken of all she said, and transcripts were afterwards sent to as many of the recipients as supplied their names and addresses, with a request that they would comment on the correctness or otherwise of the information given to them and send their comments to the Secretary. This has been done in a considerable proportion of the cases.

The Rev. C. Drayton Thomas was Chairman at the Caxton Hall meeting, and Vice-Admiral Armstrong presided at the Folkestone meeting.

CAXTON HALL MEETING

Of eight persons who received messages at the Caxton Hall meeting, six said they had never previously sat with Mrs. Hughes; the other two having been at one of her public meetings when first she came from the North. Almost each Report is referred to as having supplied very good, or even "excellent" evidence.

Miss XY. prefers not to have her name mentioned, as the communications made to her as from Beryl Wilson were mainly intended for Mr. Wilson, the husband, who accepted them all as most evidential. Beryl said that she was now nursing the sick, and Miss XY., to whom Beryl has frequently sent helpful messages through other Mediums, writes: "Beryl Wilson came to me after my recent operation in hospital. She knew I was in a very dangerous condition from loss of blood, and I received the message most distinctly from her, 'Life, not death.' I firmly believe she gave me the required strength to make a full recovery." The sitter was much impressed by the fact that Mrs. Hughes, a little later on, gave her the full maiden name of her mother.

The name of "Harry," repeated several times, was found to apply to a Mr. Harry Feast, of Holloway, whose father, of the same name, was correctly described as having passed out with chest trouble during the War, though the sitter was at the time too young to have known him. With him he brought a cousin, Stanley, a sea-scout, and mentioned facts all characterised by the recipient as "very evidential."

Miss Whitehead (whose name the Clairaudient for some time felt after, getting no further than White, or Whitehead, only at the close of the communication calling out triumphantly "Whitehead"), had her mother clearly described as having passed away as the result of a seizure. "It was good evidence to me," she writes, "when Mrs. Hughes touched the *left* side of her head and the *right* arm; for that is just how my mother was seized, and I remember asking the doctor why the *opposite* side of the body was affected." An aunt was likewise named, and the sitter told there had been knockings and voices coming from them, "but you ignored the fact;" to which she replied: "I have heard voices, but not the knockings."

Out of consideration for others, Mrs. E. does not wish her name to appear, but affirms that all the messages she received were "wonderfully correct;" in fact, the Report returned to us is marked repeatedly as "correct," "correct," and "perfectly correct." Her mother, her son, and an Uncle Harry, all assured her they were helping her. "Sometimes you grow weary," she was told, "sometimes you are sad; you meet trouble half-way . . . it will never come if you will just lean a little more;" and the sitter's marginal note reads, "All very true."

The encouragement so generously and constantly

given by the spirit-friends who watch those left behind was also illustrated by messages given to Miss Simpson, of Lansdown Road, Stockwell, who acknowledges it by saying that: "Whenever things looked blackest, something seemed to come along that helped. In fact, I remarked upon this at the time to a friend."

The evidence given to Mrs. Cutler, of Holland Road, Brixton, is acknowledged as "indisputable." It mainly concerned the last illness and death of her husband; not only were his symptoms accurately described and the fact that she herself was dangerously ill at the same time, but a certain bottle of "Fever Cure" was mentioned, of which Mrs. Cutler says: "No one but myself knew of its existence while we were ill. He asked for the bottle, but it could not be found. Eight months later, after he had died, I found it just where he said it was." She pays tribute to "the wonderful help and comfort" derived from such communications.

Miss Ada Partington, from Hatch End, fully confirms the descriptions given of her Irish uncle, Robert, and Ann, his mother; also the fact that she "had sailed many times." "I have been in ten different countries," she says, and though a silver flask mentioned by the Clairaudient was never in her possession, she clearly remembers Elizabeth, an aunt mentioned by Mrs. Hughes, telling her that she always carried such a flask with her when she travelled. She writes further: "On the morning of the Caxton Hall Meeting, I pinned on the front of my dress a little silver Irish harp brooch, which belonged to the Grandmother Ann mentioned above, and I asked mentally for a definite reply to a certain question to be given to me that evening. The Medium's message was a direct reply, and has been confirmed by three other Mediums who did not know any of the circumstances."

Asked by the Chairman what the power was that enabled her to deliver her messages, whence it came, and how it diminished, Mrs. Hughes said: "When I begin, there is a freshness, a something like an electric current; and I have to be quick and get hold of things. Probably a lot to do with my physical. As I am going round and going round (among the people, giving the messages) I can gradually feel it, what I can call going down to a thread, till there is nothing to cling to: the voices leave me. It is something that begins very fresh, and goes on till it is as if I was wearing something out—until there is nothing left at all. If I were to go on when I feel the break, I don't think I should give a thing correct, because I should be pulling bits from here and there."

FOLKESTONE MEETING

At the Folkestone Propaganda Meeting on July 22nd, Mrs. Hughes gave messages to no fewer than 14 people, of whom 11 sent in corrected, or accepted Reports on what they had received. Before the Clairaudience began, the Chairman had announced that copies of the shorthand messages would be sent to those who gave in their names and addresses; this evidently led some of them to think that said copies would also be in shorthand, which may have prevented the full number from replying, as some of them were heard to declare that was no good, as they could not read shorthand!

Many of those who wrote expressed their gratitude for the help and encouragement received, and said that they had never before sat with Mrs. Hughes. "That is the glory of such messages," says Mrs. Allwood, "that we had never seen or heard Mrs. Hughes before;" whilst another sitter wrote: "How I wish it were possible for all to receive such messages as mine, it gives such comfort and happiness." Five or six names were given to and recognised by Mrs.

Attwood—"more than enough," she says, "to convince anyone who heard." Her spirit-friends showed their awareness that this lady and her husband were sitting for development, and proved their identity by reminding her of a long-ago injury to her knee-cap.

A lady from Chester was given the names of her father-in-law, her son, brother, and mother, together with evidential facts concerning them all.

Mrs. Galvin, of Canterbury, too, should find encouragement in her development, for she was definitely told by her father, whose name and description she recognised, that she had strong psychic faculties, and that he had several times made himself heard by her, but that she had not replied. "Yes," she admits in her letter, "but I did not answer because I was too nervous." Her son, Anthony, was also named, as well as two others.

Mrs. Laming received similar encouragement in her development from her sister—both names being given, Elizabeth Heath—in spite of the fact that she sat "two-thirds of the way down the hall," too far to even see Mrs. Hughes clearly enough to recognise her again; and Mrs. Williamson, likewise from Canterbury, was bidden not to weary in well-doing.

"An old lady," said the Medium, "called Mrs. Williamson is bending over you, and I can see the pink scalp as the head is bowed down to you." Comment: "That was my mother-in-law. She wore her hair parted in the centre and drawn tightly back, so that the scalp was plainly seen." This mother-in-law said that a short time previously Mrs. Williamson junior had said it was the last time she would do good; and this is acknowledged as referring to certain persons to whom the sitter had shown many acts of kindness, but who "are now asking something which is most unfair to myself and others." "You are not to give it up," said her spirit-relative, "it is the little kindnesses, the many kind actions you are doing, that are building up your character."

Thanking the Secretary, the Chairman, and the Sensitive for "a very wonderful evening," Mrs. Wiltshire, of Wingheap Street, Canterbury, expresses her delight in receiving a communication from "Grandma Humphries—a good-living old lady, but formerly a great disbeliever in Spiritualism." Her husband, correctly named as William Wiltshire, warned her to be more careful how she carried her bag, containing bills and money, which he had more than once had to save for her. "Only a few days before," reads her comment, "I did lose my bag containing money and bills."

Mrs. Elphinstone, of Folkestone, recognised in "Mrs. Mayes," her grandmother, *Mrs. May*, and also an old friend from her childhood days, who suffered with a severe goitre. Mrs. Davies recognised in the names Harold and James, given to a lady sitting behind her, her own father and brother; also Cresswell, as being her mother's maiden name. "After the Meeting," she writes, "I spoke to the lady, being interested to find out whether she was connected with my family. She is not, but she knew the Cresswells, who were second cousins of my brother Harold." This was a remarkable coincidence.

Mr. Webb, of Deal, who describes himself as "quite young to the movement," had his grandparents announced to him as Mr. and Mrs. Webb; also his mother, and says that he is extremely glad to "know they are around, and that they are all living happily together on that side."

Altogether, the note of happiness comes repeatedly from the comments on the messages given at this Meeting.

HOW MESSAGES ARE RECEIVED

The Rev. C. Drayton Thomas, introducing Mrs. Helen Hughes at the Caxton Hall meeting, said:

"We have all noticed that the five senses vary in

their delicacy of sensation. In taste, for instance, we know that professional tea-tasters are able to detect subtle differences in flavour which the majority of us would not be able to appreciate. The touch of blind people is far more sensitive than ours. We can easily realise how much more delicate the sense of smell can be when we remember how blood-hounds are able to track the path taken by a man over a moor and through woods. As to sight, it is proverbial how aged people find difficulty in threading a needle, although when young they did it easily. Hearing varies greatly; we have the deaf and partially deaf always with us, and most people are deaf to the squeak of the bat, although some with delicate hearing find it distinctly audible. Each of our five senses then can be extended in range and delicacy, but we must not suppose that Mrs. Hughes will be dependent on her eyes or ears for anything she will tell us this evening. In addition to the five senses there is another avenue by which information reaches the sensitive. The late Professor Charles Richet spoke of it as the sixth sense. We shall be on sure ground if we term it psychic sensing. Psychically gifted persons can, to some extent, see and hear that which is invisible and inaudible to others; but this is not on account of having more sensitive eyes and ears, but owing to the fact that they are able to use a special sense.

"What is this special sense? I believe it is a sensing by the etheric body. We each live in such a body, and it may be that it is interpenetrating cell by cell this familiar body of flesh. Most people are unaware of it, despite the fact that it would seem to be the organ by which we remember and will, and it is probably the intermediary between the soul, or self, and the physical body. We pass from earth in that ethereal body at death, and it will then bring us into touch with the Beyond as ingeniously as this body with its five senses brings us into touch with the earth.

"Some are so constituted that they are able to use it even now, at least to some degree, in seeing and hearing those who visit us from the Beyond, and when these gifted people tell us that they see and hear, they are intermediaries (Mediums) between us and our discarnate friends.

"It is a memorable moment when one first receives such proofs of the nearness of a departed acquaintance. I vividly recall the hour when this happened to me in 1917. I had previously been convinced by my reading of its possibility, but when it happened to me it made the deepest impression. If, this evening, convincing messages come to some who have never previously had the experience, I think they will find it more striking than any instance of the kind they might read about or hear of from others.

"Many people who dislike Spiritualism are yet lamenting that loved ones who have left them have given no sign; but visitants from the other world can do nothing to indicate their presence unless we provide the necessary means. The indispensable requisite is some form of psychic energy. There are exceptionally constituted persons here and there who, though knowing nothing about it, liberate this psychic energy.

"The majority of people are differently constituted, and are unable to give out psychic energy, consequently they are never likely of themselves to receive signs of the presence of their departed; therefore, they must either avail themselves of the help of psychically gifted people—that is of Mediums—or give up expectation of having the silence broken.

"It is useless to complain that one doesn't like the idea of hearing from loved ones through a third person. For the majority of us it is that or nothing. There is no alternative either for us or for those in the Beyond. The silence of death can only be broken by such indications and messages as Mediums are able to convey to us from those whose continued love prompts them to visit us, and to speak if we give them the opportunity."

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THE PROBLEM OF EVIL A SUGGESTION

THERE are two main points to be considered. First, that we human beings are not very good judges of what is evil and what good. The standards vary in different nations and different groups, and also at different times.

In Japan, under certain conditions, suicide is regarded as a great and noble act. In some sections of society in Europe and America, a "good" man means a "bruiser." It is not so very long since duelling was looked on as highly meritorious; and a man who could drink three bottles of port in an evening was admired. In pre-war days, and perhaps in some places still, a man was reproached for "shirking his drink," that is, for not drinking more than was good for him. To most schoolboys, studies are a great evil; and most men under thirty consider work an evil. The Old Testament injunction to "hate your enemies" is taken as "good" advice to-day by many who would call themselves Christians; and the amount of provocation required by some good people in order to make them look on you as an enemy, and behave to you as one, is often very slight.

When we come to ask what is the chief cause of the things universally regarded as "evils," we find that they are comprised within the one word "selfishness." The desire to benefit one's self or one's country at the expense of others is the cause of nearly all wars and private quarrels. If no one were willing to benefit at the expense of others there would be practically no crime; for this would also involve the absence of all such conduct as provokes the desire for revenge.

In looking at our animal ancestors, we find everywhere the instinct of self-preservation. This is necessary in order to prevent many species from being wiped out. The same instinct is not only present, but necessary, in man. For, even among our best friends, we may be liable to dangers from fire or storm or wild

animals. One of the ways in which certain animals protect themselves is by banding together. Exactly the same method is shown by man, leading to the formation first of tribes and then of nations. For centuries, England had several kingdoms, and Scotland many clans, fighting against each other. But, among the lower animals, this banding together was mostly for defence, and each kind had its own special prey.

Only shortage of food led the animals to attack those with whom they normally lived at peace. This is where the great dividing line comes in between beast and man. The animals did not lay plans for increasing their stocks of food by raiding those of others of their own kind. They did not try to increase their bit of territory by taking from others. Being quite content so long as they had enough food and shelter, and not looking ahead, they had no inducement to go out of their way to steal such things from each other. Man, on the other hand, as soon as he began to think, realised that there were times when, as individual or tribe, he could enrich himself or his group by taking from others food, skins for clothing, implements and weapons.

Among the cave-dwellers the strong tribe could locate the best caves and drive out the weaker ones. The instinct for personal ornamentation was nearly as strong in primitive tribes as it is to-day on the part of the women, and stronger among the men. So the seizing of carved ornaments and fancy head-gear must have often been a motive for attacking another tribe.

Here, then, was the beginning of the creation of luxuries, in addition to the hunt for necessities. From this point the boasted civilisation of man, right up to our own day, has consisted more in the production of luxuries than in anything else. Arts and crafts, industry and science, overseas trade, improvements in transport, by land, sea and air, all have combined to multiply luxuries; and all the progress in medicine and surgery has aimed at the preserving of healthy bodies, largely in order that the owners of these might consume and enjoy more and ever more of the said luxuries.

But while this prodigious increase of luxury has evolved, what has the primitive instinct of self-preservation been doing? Has it become atrophied and died out? On the contrary, this instinct which, even before the days of bows and arrows, had become transformed into a desire for more and more of the things considered *good*, even if they had to be taken by violence, has only grown by what it fed upon. As luxuries increased enormously in quantity and cost, the desire for these has grown in proportion.

Against the desire to get these by depriving others, there has been the development of a purer religion, with high ideals of conduct and of human rights and duties. No doubt these have done much, especially during the past century. But, all that religion, education and a wholesome Press could do has not been enough to clear out of all, or nearly all, minds the desire for a bigger and bigger share of the "glittering prizes," both national and individual. Hence we still have the evils of War, Crime, Injustice, and every kind of underhand dealing, greed and ill-will.

Thus the existence of evil, in all its ugliness, would seem to spring almost entirely from the exaggerated growth of the Instinct of Self-preservation, fostered, instead of discouraged, by continual addition to the world's stock of luxuries.

C.F.

CHILD SAVED BY A DREAM

For three successive nights I dreamed that my sister, aged eight, had walked in her sleep and fallen down the well. The fourth night I woke up, and to my horror found that my sister was not in bed. I immediately rushed down the stairs and into the garden. There I found her stooping over the well, just about to lift the lid . . . (K. White, Old Netley Farm, Bursledon, Southampton, in the *Daily Mirror*).

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Mrs. Helen Spiers, Clairvoyance.

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Mrs. Beatrice Wilson, preceded by Address from

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Mr. G. de Beaurepaire. At 6.30 p.m.—Miss Claudia Guillot.

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11 a.m.—Miss PETRONELLA NELL

Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Gradon Thomas

Sunday, August 30th, at 11 a.m. ... Mr. ERNEST HUNT

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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.

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THE FOUNDATIONS OF PSYCHOLOGY

C. W. Le GRAND

THE following observations were suggested to me by reading a review which appeared in the issue of *LIGHT* for July 23rd, 1936, of a book, *Some Aspects of Psychology*, by Beatrice Rosling, particularly with regard to the differences of opinion and opposing theories of psychologists.

These differences are inevitable, as their methods depend, to a great extent, upon introspection into their own minds, and, therefore, the resulting systems of psychology are necessarily different, since no two minds are constituted alike. This is evidently recognised by Dr. Chrichton-Miller when he speaks of these differences between the systems of Freud and Jung "being as fundamental as the differences in human nature." Precisely, because they have no independent standard of reference of the mind's powers; which can only be found by recognising that the mental faculties—and by the term "mental," I include the emotional and instinctual impulses—express themselves *through definite brain centres*, and are constant, varying only in degree, and not in kind, in different individuals.

The failure to recognise this is the fundamental weakness of any psychology that leaves out of account the only direct instrument by which the mind reveals itself to us here: the brain. The structure of that organ must bear some correspondence to the various functions that it has to perform, and so it has been found by eminent brain anatomists and specialists, from the pioneer of brain dissection, Dr. Francis Gall, to Prof. Ferrier, with researches into cerebral localisation (1890), Prof. Constantin Economo, Sir James Chrichton-Brown, and Dr. Bernard Hollander in our own time, to name but a few.

The brain is not, as popularly supposed, a single organ, whose sole function is concerned with the manifestations of intellect, but is composed of many organs, or perhaps, more correctly, many different psychic centres, each having a distinct and separate function to perform; these include, not only the purely intellectual processes, but the emotions and instincts as well.

It is from a failure to recognise this, that much of the muddled thinking, referred to by Dr. Biran Wolfe, of Freudian psychologists, and others, result. As the doctor is quoted: "Much of the muddled thinking about these creative inner compensations, moreover, has been foisted on the world by the Freudians, who believe that art and hobbies are 'sublimations' of sex . . . you cannot convert sexuality into poetry and sculpture except by means of metaphysical fictions."

Of course you cannot. Had these psychologists recognised the brain and its localisations as the foundation of their psychology, they would have realised that the amative function, or "sex," was a distinct and separate faculty, having its own centre in the brain, and could no more be converted into the intellectual operations involved in art or poetry, requiring quite other and distinct faculties, working through their appropriate brain centres, than the functions of digestion can be performed by the heart.

What actually happens in so-called "sublimation" of the sex energy is the awakening and stimulating of the higher centres of intellectual and emotional activity, which may express themselves in art or similar ways, wherein the attention may be centred, and thus away from the amative area, which thus sinks into abeyance, and a balance is restored. This is further exemplified by the common experience of the turning of the attention away from a business or mathematical problem which has fatigued us, to some light reading or music, after which we can return to our problem with renewed vigour.

In both these cases we have been using the same

brain, but using different centres, connected with their different objects, thus allowing one part to become rested; and again a balance of mental energy is restored. With regard to the rather sweeping assertion that without Freud we should not have had any analytical psychology, it seems desirable to point out that a very complete analysis of the mind's powers and functions was formulated by that great pioneer of brain localisation and anatomy, Dr. Francis Joseph Gall, long before the birth of Freud, and has since been elaborated and consolidated under the name of Phrenology, by many other able and eminent brain specialists.

In passing, it may be as well to point out another popular fallacy, that Phrenology is concerned with "bumps." Of course, such "bumps" do not exist upon the normal cranium, and the only connection that exists between the skull and the brain, which it encloses, depends upon the fact as stated by Sir Arthur Keith: "That the size and form of the skull do depend on the form and size of brain." This form and size of skull relating to the relative development of the brain lobes and centres beneath are what are taken into consideration by practical phrenologists when estimating mental manifestations, and form an independent means of comparison of brain growth.

It is only by recognising the brain and its coincident development with Mind that we can ever hope to understand the structure and constitution of that entity in man. All else is little better than vain speculation. That is why, in spite of the most gross misrepresentation and prejudice, Phrenology must be recognised as the most reliable and comprehensive statement and definition of the Mind's powers, and their manifestation in matter, because it is based upon the sure foundation of scientifically ascertained facts, capable of repeated demonstration and observation.

For those readers who wish to enquire further, I can do no better than recommend *Mind and Brain*, by Amy B. Barnard, L.L.A., F.B.P.S., one of the best modern text-books on the subject, or for those wishing to go more deeply into the evidence derived from the medical side, *The Mental Functions of the Brain*, by Dr. Bernard Hollander, is worthy of careful consideration, containing, as it does, some 800 cases, taken from clinical records, bearing out the above facts.

In conclusion, the importance and value of Dr. Gall's discovery of the localisation of the mental faculties in the brain has received no finer tribute than that from so great an authority as Sir James Chrichton-Brown when he says that: "So precise is cerebral localisation, and so trustworthy the correspondence between the cranium and the convolutions beneath, that surgical procedure is constantly founded on them."

A DREAM WARNING

Here is an interesting account of a woman's dream warning and its result, sent in to *The Star* (10th August) by a reader:

"Once I dreamt of a man going into business with my husband who decamped with all the money, leaving us stranded. He was a stranger, but so clear in the dream that I woke up with his personality and name stamped on my mind. I told my husband about it. Neither did he know such a man."

"Nearly a year afterwards my husband asked me the name of the man in my dream. 'I thought so,' he said, adding that he had met a man of that name who had put up a business proposition to him. The man was just like the man in my dream."

"My husband was so impressed that he refused what appeared to be a profitable suggestion. In a short time the man concerned disappeared with his firm's money, and the man who went into partnership with him was ruined."

FOR THOUGHTFUL PEOPLE

There are some things I am rather uncertain about, and some things which seem pretty clear to me. For instance, I don't seem to know what is the *ultimate* meaning of all life—do you, I wonder? But I'm pretty sure it all leads to something good and pleasant and quite divorced from the sort of condition we all seem to be in—involving periods (sometimes long, sometimes short) of happiness, satisfaction and contentment, alternating with periods (oh, how long they can seem!) of unhappiness, pain, anguish and discontentment.

But I'm *almost* sure that eventually, maybe at some long distant time, we do reach a state of existence where we are in a permanent state of perfect bliss—but no one seems to know definitely about this—and I certainly don't.

I am convinced, however, that every second of unhappiness and pain that comes to us, is good for us and are the stepping stones to a higher grading of ourselves. I'm also sure that, afterwards, we can look back and say, "I wouldn't have missed that unhappy experience for anything" (but it doesn't make it any easier to bear at the time, does it, alas). Personally, I know I am a better sort of person as a result of all the experiences I have gone through.

Another thing I'm certain about is that most of the physical pain and distress, and a great deal of the disease around us could be done away with without very much trouble; that, definitely, if, for instance, we live on simple natural foods, our bodies do, inevitably, begin to work better and any disease we may be prey to begins to diminish—even broken down organs usually begin to become regenerated (definitely), and instead of being permanently incurable (as our doctor may have told us), life and hope begin to stir in us again. But it all depends on the case, of course, and usually we have to do other things besides changing our diet.

The big thing is to live to a larger and larger extent on such foods as vegetables (steamed and not boiled), salads, fresh and dried fruit (in almost endless variety—and how luscious they are!), natural cereals, vegetarian proteins and savouries made with them, dairy produce if you like. You see, in simple natural foods the Creator has put everything our bodies need for their perfect working, but even so we have to use our brains in these matters and understand the simple principles of healthy living generally.

You may think that what I say is absurd, that, as everybody knows, it doesn't matter what we eat so long as our diet is varied (as the doctors say), and that certainly we are meant by nature to eat meat and so on. You may say that, dear friend, but I should have to suggest that you are wrong—perhaps I shall be able to prove it to you sometime—it's really a simple matter to do so, on the facts of man's body and his physiological processes only. And I say definitely, based on my experience with many hundreds of sick people, that if we live on the foods I have mentioned (with certain adjustments according to the individual case and in proper combination and balance), it does lead to the better working of our bodies and gradually will, in most cases, tend to free us from disease and give us many more years to live. But I don't expect you to believe this—yet. But I know that it is true.

I invite you to experiment with these ideas, and I offer you my help. If you feel interested, then please don't hesitate to write to me, and I will gladly give you a little guidance. In the ordinary way I, like ordinary doctors, have to charge fees for curing people (I dislike doing so exceedingly), but I'd be very happy to give you some general advice about healthy dieting, without charge. This winter I am eager to devote a lot of my time to this kind of educational work (in addition to my actual healing work as a Nature Cure Practitioner, Osteopath, etc.), because I am feeling a tremendous urge to do what I can to help diminish disease in the community. I would rather like to help start a Great War to rid the community of this terrible scourge.

My present problem is this: I want, somehow or other, to be able to continue these articles (in three weekly papers) each week, but I don't quite see how I am going to be able to—it's so jolly expensive. It has already cost me about £50 for the articles which have already appeared, and I am regretfully having to realise that there are limits to the depth of my pocket. And yet, I feel that the work I am trying to do should go on—to me it seems so terrible that every day of every year, in Britain alone, 1,000 children, women and men are buried in our cemeteries, having died of disease. It seems, especially, so very sad that the lives of the children and young people should so tragically, and so unnecessarily be cut short. Nature Cure and food reform can change all that—but how are these magical new ideas to be spread among the people of England? Perhaps I had better rob a bank, or kidnap a millionaire or two and hold them for ransom, and raise money for the spreading of these ideas in that way.

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