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PROPHETIC DREAMS

"THEY COME TRUE, WHETHER I LIKE
IT OR NOT"

By DOROTHEA JEWELL SNYDER, of New York

I HAVE often wondered if any sensible explanation has ever been offered by scientists about Prophetic Dreams, visions, or other manifestations of the all-knowing Spirit?

From earliest childhood I have been troubled with this Spirit. I know very well indeed, that my experience in this matter is not the result of any unusually keen perceptions or cleverness on my part. I often think I am just a little stupider than the average person; but here I am, knowing future events such as the coming death of the late King, of Queen Astrid, the division of Ireland, the terrible events in Russia and the desolation of Rome. Only the last one of these prophetic dreams has not, so far, been realised.

The above events of which I dreamed so vividly could not be considered of any personal interest to me. But why did I not have a dream also of the trouble in Spain? I must confess here that when I wake up from one of my prophetic dreams I am often annoyed that I should be so bothered. Instead of learning that the lovely Queen Astrid is about to die, I would prefer learning whether my ticket in the Irish Sweep would draw a prize or not. But no, I never dream of anything I am keenly interested in; but someone, or something, some Spirit or whatnot drops into my sleeping brain a message of some coming event that is of no personal interest to me. WHY? I should like to know, I want to know; the urge to find out if anyone can enlighten me grows more and more pressing.

A great many of the messages I receive would, perhaps, interest a great many persons, but how can I let them know of these messages? I know of no way to put my pre-knowledge before the public that would be interested in it.

For instance, my dreams of the destruction of Rome and all that the Vatican stands for is nothing that pleases me. I shrink from it. I believe in Churches. People still need them. To take away religion and give people nothing better in its place is wicked.

My dream of the coming death of beautiful young Queen Astrid was wasted on me. If I had written to

the King of the Belgians and told him to be extra careful for the next few months it would have been silly. My letter would have gone to the waste-paper basket. I could not uphold my warning with concrete proof. I might have been just a crank as far as he could know.

If I had written asking the Tzar of Russia to protect his family by sending them out of the country and flying with them before the Russian army showed any signs of weakness, I would have been thought mad.

To write a book on what I learned after the death of my brother, just before the end of the war would be to place myself with those persons who wrote about life after death from ideas founded on the Bible. My prophetic dream-visions were not like anything I had read or learned in Church. They were no ideas of my own. The message sent to me so often that England should write her own Bible, which would be greater than the Bible of the Jews or any other Eastern sect, would be frowned on as sacrilegious. Indeed, I would be afraid to tell of some of the things I learned in my sleep. Yet, I know very well, indeed, that what I learn in these prophetic dreams comes true without fail, whether I like it or not.

My prophetic dreams come to me before there is any visible sign of the event that is about to happen. For instance, I dreamed of the coming death of Queen Astrid exactly one month before it happened. Now, if Queen Astrid had died of some disease that was working unseen in her, I could think that I got the message through the air from her sub-conscious mind. I have come to believe that there is something in all of us, even in animals, that knows everything about us and all of the future. I picture us all with invisible antennae going up into that stratum of the ether, or that vibration-wave, where is all-knowledge. Many people bring back messages, but most of us are afraid of this ability which we possess. We shudder away from it, but it insists in some cases on being heard—and I am one who has been hearing, no matter how I disliked to hear. I have prayed to be spared this pre-knowledge, because I cannot prevent what is ordained to happen,

so why know about it in advance? It only makes me suffer longer than others and makes me feel so helpless.

Take, for instance, my latest prophetic dream. I am in California staying with my young daughter who is expecting to have a baby. All goes well (I dreamed of this also). The baby and mother come home and everything seems perfect. Then the night before I leave for New York, I dream that I look at my teeth and find that a *piece* of one of my front teeth is broken clean off. Now, for me to dream I pick a tooth out of my jaw means a death in the family. If the tooth is a front one it means the death of a young person, the age increasing as I go backwards in my jaw. If the tooth bleeds when I lay it down I will suffer much; if it does not bleed, the relative will be a distant one. I have suffered this dream time and again, because I am one of a large family and many of them have gone on before me. I fuss and fret over this dream. I wonder if my daughter or her husband will meet with an accident in their car. I wonder if maybe the baby will develop something that will hurt its growth. I do not tell this dream, because I fear that to utter it will give it strength (an old superstition). I come home. The weeks pass, but the dream pops into my mind unbidden time and again. I had this dream at the end of May, and on August 24th I get a long distance telephone call informing me that my daughter has just had her appendix removed in the hospital. She had never known she had an appendix, but it took her suddenly while at the theatre and she is rushed off to the hospital. Her appendix is cut out. Thus, my front tooth (my daughter) loses part of her anatomy—the *chip* off the edge.

For me to dream I go into the kitchen and see raw beef on the table is a sure forerunner of sickness. The more beef, the more serious the illness. I dream I go into the house of a neighbour whose house I was never in, and with whom I am only on bowing terms, and I see her table piled high with raw meat. A week later, her son is nearly killed in a motor accident and is in hospital for weeks. The same dream about another neighbour, and I see her taken away in an ambulance two weeks after the dream, although she only took ill the day before she left for the hospital. Telepathy might account for the foreknowledge of disease in the body, but not of a coming accident, unless it is fore-ordained by some higher power.

Now I will tell of the dream I had on July 29th, 1935. I was sitting at a very long table in the hall of a great castle. The table is so long that I cannot see the end to my left. Facing me in the right corner I see a staircase. It is heavily carved and has short flights with square lobbies so that it turns in a small space. Crouching on the first lobby is a girl in a strange ancient foreign

costume. She is watching me, there are one or two other children on the staircase. Sitting opposite to me at the table is a young woman with a very vivid face. She leans forward and talks to me long and seriously. Although the table is crowded with people, I only see this one face distinctly, although sitting in the chair next to her is a young man, who is turned partly away looking through a portfolio. Messengers come and go swiftly to the table. There is much bustle. A note is brought to the young woman opposite me. She reads it and then leans over and seems to be telling me something and giving instructions. I rise from the table and walk to the door. A fattish man in dark livery and knee breeches opens the door for me and bows me out. I am standing on the doorstep of a huge building. Before me lies a wide road leading down to a body of water. I am amazed to see that the road is covered with black velvet. It looks as if it had been laid down by tailors, for it is fitted into the roots of the hedge that is on the left side of the road. I say aloud, "I never knew that Lyons wove such wide velvet, for there is no seam in the width." I walked toward the water. About fifty feet from the doorstep the velvet road was divided into lanes by four lines of copper or bronze coins and medals overlapping. I thought I was wearing a long train to my dress and a crown on my head. I was all dressed in deep mourning. I walked in the second lane from the edge. Half-way down, I was deeply annoyed to see that some careless person had swept across the road and scattered the coins. One of the medals was of pure gold and as big as a saucer. I stood looking down at it and I almost wept, I felt so sorry. I said aloud, "I'll go down on my knees and set these rows of coins in place again." Then I added, "No, I must not do that, I am not a Belgian. I must not interfere." I walked on. At the edge of the water were shrubs and boulders and on them were placed stripes of black velvet that had been cut from the web and unhemmed. They were folded longwise to form scarfs. People came along with bowed heads and picking up the scarves put them round their necks. I picked up one too and was about to do likewise when I again said aloud, "No, I must not wear this scarf. I am not a Belgian." I marvelled that the Belgian Government, that was supposed to be poor, could afford to supply mourning to all its people. I threw my scarf, meaning it to light on the bush from which I had taken it, but it missed and fell across a low stone wall. Beyond the wall was a meadow and in the middle of it a twisted tree, like an old apple tree.

I awoke, and as usual the dream was interpreted for me in a sentence. "Someone in Belgium of great importance is about to die." Queen Astrid was killed on August 29th, just a month later. Between times I kept trying to figure out if it was the King or the dowager-Queen who was about to die. Yet, I might have guessed it was the young Queen because of the young woman who sat across from me at the table and talked so long and earnestly to me. Probably that was Queen Astrid herself telling me of her coming death.

These prophetic dreams are so vivid and impress me so strongly that I cannot forget them. They nag at me for days after. This dream of Queen Astrid and the one of King George I told to a number of people and, after the events happened, these people called me up and expressed amazement concerning them.

HOW A CRIME PROBLEM WAS SOLVED

A murder had been committed last year in a fishing village on the coast of Portugal. For many months it baffled the police. And then one day an insane woman suddenly began to shout and scream that the murdered man was troubling her: he said he had been killed by a villager named José Pardal, and his body concealed beneath a threshing floor. So insistent was she, that a search was made, the corpse discovered where the woman had said, and the murderer eventually induced to make full confession.

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A PSYCHIC CURE

"MIRACLE FOR WHICH NO EXPLANATION CAN BE FOUND IN MEDICINE OR SURGERY"

Mrs. Helen T. Bigelow (one of the Trustees of the American S.P.R.) writing in the July number of the "A.S.P.R. Journal," gives the following description of a "Psychic Cure by Walter" (the Control of "Margery," Mrs. Crandon):

THE following circumstances of a cure performed by "Walter," Margery's control, are not responsive to the usual explanations. The case is evidential for two reasons. First: the direct voice of "Walter," during a séance at Mrs. Crandon's house in Boston, reported that he was working on a serious case of illness in New York; that I knew the patient and that I would learn of the illness immediately upon my return to New York. I knew of no one seriously ill in New York when I received this message, but I learned of a serious accident to a close friend of my family as soon as I returned. "Walter's" two latter statements, therefore, proved to be true, and subsequent developments indicate that the first statement also was true, viz.: that he was working on the case. Second: inasmuch as the patient was unconscious from the time of the accident until the danger was past, a period of three weeks, there can be no question of a beneficial psychological effect causing or aiding the recovery.

Mr. Bigelow and I went to Boston on the day after Christmas, 1933, to visit Dr. and Mrs. Crandon. "Walter," Mrs. Crandon's control, had said that he would give a Christmas party during a séance, and would illuminate a small Christmas tree. At the first sitting "Walter" came at once and said that the Christmas party would have to be postponed until the following day because he was needed in New York to work on a serious case of illness. I was alarmed, fearing one of my family might be ill, and begged "Walter" to tell me who it was. "Walter" said that he would not give me the name as he did not want to spoil my visit in Boston, but that I need not be afraid, because the patient was not a member of my immediate family. The following evening "Walter" came again, saying that he could remain only a few minutes as he must again go to New York, but that he would illuminate the tree. I again begged him to tell me who was ill, but he refused, saying that I would know soon enough upon my arrival in New York. He illuminated the tree and the séance was ended.

When we reached New York, two or three days later, I telephoned my daughter, who said: "I have something to tell you which may upset you." She then told me that a young mutual friend, Cyril Butler, had been seriously injured; that he had left his sister's apartment on Lexington Avenue at midnight on Christmas Eve to buy a package of cigarettes, and two hours later was found in an areaway with the back of his head crushed in. It was evident that he had been assaulted and robbed. He had been taken to Bellevue Hospital and was not expected to recover; it was the unanimous opinion of the doctors on the case that if he should live he would never recover his mental faculties. My daughter then asked me to call upon "Walter" for aid, saying that she herself had already called upon my elder son, who is one of "Walter's" helpers on the Other Side. I replied that I had been prepared for something of the sort by "Walter" in Boston, and therefore concluded that her appeal to my son, her brother, had been heard, and through his solicitation "Walter" was already on the case.

I heard constantly about the patient's condition and remember that he was unconscious for a long period, running a very high temperature and having 68 convulsions in one day. The doctors continued to regard the case as quite hopeless and looked for the

patient to die after each convulsion. A few days later I returned to Boston and had a solo sitting with "Margery." "Walter" said that the young man "WOULD RECOVER COMPLETELY; BOTH MENTALLY AND PHYSICALLY." He also said that at some future time he would send me some reference to Cyril Butler's case through Mrs. Litzelman (Sairy) as verification.

Subsequently I learned that the doctors attending Mr. Butler had advised an operation at the time, although they held out little hope that he would survive it, and less hope of its accomplishing any real good, but they were of the opinion that if he survived he would certainly be imbecile, wherefore they advised taking the tremendous risk. Mr. Butler's sister agreed that she would prefer rather to have her brother die than have him live without his sanity, and she was about to give her consent to an operation; but a few minutes later, when actually facing the doctors with her decision made, she found herself, to her astonishment, saying that she would not consent to an operation under any circumstances, and no operation was performed.

COMPLETE RECOVERY

We are happy to state that the young man completely recovered, mentally and physically, and has never been better in his life than now. The doctors who saw him in the critical condition in which he was found have unanimously agreed that his recovery is a miracle, for which they can find no explanation in medicine or surgery.

Some months later I asked Mrs. Litzelman if she had ever received a message for me through automatic writing. Mrs. Litzelman replied in the negative, but said that she had received a message for Mr. Button which he himself could not understand. I asked to see the script. I do not remember the exact words, but the substance of the message was as follows: "This is to confirm what I did for the boy, Cyril But—," the last word was illegible and Mrs. Litzelman read it as Button and concluded that it concerned Mr. Button.

Mr. Butler was unknown to the Crandons and to "Sairy." The fact of his accident was unknown to Mr. Bigelow, myself and to everyone else attending the séances in Boston, until I returned to New York. To the astonishment of the medical men he recovered completely. "Walter" said that he would restore him to health. He did it, and months later he sent to me, through "Sairy," his promised message that he had done what he had said he would do.

[The foregoing narrative was read by Mr. Butler's sister, Mrs. C. L. Jellinghaus, on whom devolved the responsibility for the decision regarding the operation, and she wrote a confirmatory letter to Mrs. Bigelow.]

THE TALKING MONGOOSE

The story of the "Haunting of Cashen's Gap," as told by Mr. Harry Price, has attracted the attention of researchers on the Continent. Mr. Rolt-Wheeler, editor, devotes seven pages to it in *L'Astrosophie* (Nice), and M. De Vesme, who has been devoting considerable time to a profound study of supernormal phenomena in animals, gives a lengthy account of what happened at Cashen's Gap in the August issue of *Psychica*. He reserves his opinion as to the explanation of the Talking Mongoose until he has had further opportunity of verifying the story, but promises the readers of *Psychica* to publish the results of his findings in a later issue.

Your manners will depend very much upon the quality of what you frequently think on; for the soul is tinged and coloured with the complexion of thought.
—*Marcus Aurelius*,

BIBLE MIRACLES AS PSYCHIC EVENTS

Review by H. F. PREVOST BATTERSBY

DR. HEReward CARRINGTON has undertaken a much needed task. At a time when the Christian Church is trying to win back allegiance to its ranks by explaining away the miraculous in its foundations, thereby discrediting the very book on which it is built, Dr. Carrington, from the wealth of his psychic experience, offers, in this latest volume*, the assistance which psychology affords to a reasonable belief, which should appeal specially to those calling themselves Modern Churchmen, whose efforts to eliminate unreasonable dogma have been sterilised by their lack of psychic knowledge.

To begin with, says the author, calling St. Paul to witness: "Christianity is founded, not upon the life or teachings of Christ, but upon a psychical phenomenon," and adds, reviewing the dauntless authority of the Apostles: "This unwavering conviction was due to their having observed a series of psychic manifestations, which to their mind conclusively proved Survival. No mere ethical teaching could have stirred them to the same degree."

But apart from that, Dr. Carrington is concerned to show that a reasonable interpretation of the Bible is impossible without psychic knowledge, and he reviews the psychic phenomena of the Old Testament by the light of experience in the séance-room.

It is really very curious, seeing by whom the Jewish Scriptures were compiled, that we should have for so long accepted their peculiar interpretation of its psychic events.

It was, one presumes, a conviction of their own importance which persuaded the Hebrew chroniclers that only direct communication with Jehovah was consistent with their dignity as a peculiar people, and only a dense ignorance of psychic matters has perpetuated the illusion.

Dr. Carrington shows how exact is the comparison between the dreams, visions, prophecies, telepathic and clairvoyant manifestations, spiritistic experiences and inspiration in the Bible with like methods of communication in our own day; and how the same chain has been prolonged through the Oracles of antiquity, the early Christian Fathers, and the Saints and Mystics of the Middle Ages; Socrates, Joan of Arc, and St. Theresa using the same psychic channel as the infant Samuel, who, grown in spiritual estate, connected by his clairvoyant vision Saul with his straying asses, and heard clairaudiently of his strange and tragic future.

How continuous has been the spiritual message to the world the author points out by a review of the Messengers—Krishna, Gautama, Horus, Osiris, Tammuz, Mithra, Zoroaster, Quetzalcoatl, Bacab, Freyr, Attis, Yu, and others; most of them accounted to be born of virgins, many fated to be crucified, and in their discipline, their death and resurrection, bearing a close resemblance to the destiny of Christ.

But the main purpose of the book is reached with an analysis and elucidation of the "miracles" in the New Testament.

"My contention is," says the author, "that 'miracles' of certain types may conceivably have happened . . . but that these cases represent events neither contrary to the laws of nature nor opposed to them. They are representative of some higher forces and causes, of which men were naturally ignorant at the time of their occurrence, and which modern science does not yet understand in their totality."

But before dealing with the "miracles," Dr. Carrington, whom Prof. Henry Morselli once described as "that terrible enemy of fraudulent Mediums in America," and on whose advocacy it seemed, at one

time, too much to count, considers concisely types of psychical phenomena of to-day for comparison with those reported in the New Testament.

These, some thirty-five in all, he classifies according as they were wrought on Nature, on the body of man, on his spirit, or on the spirit-world.

THE NATURE MIRACLES

About the Nature miracles he is rather inclined to "hedge." The *Stilling of the Tempest*, he thinks, might owe its miraculous appearance to a happy accident; the words, "Peace, be still!" having been addressed, not to the tempest, but to the disciples; and the calm which followed having no connection with the command.

In *The Feeding of the Multitude* he inclines to the Modernist evasion, which would either flatly contradict the Scriptural statement, or interpret the feeding as a form of spiritual sustenance, which is certainly as far as possible from being suggested by the Gospel text.

Though elsewhere he credits Christ with exceptional psychic powers, and realises how little we know of the life-force or the laws of nature, he seems afraid, when faced with the inexplicable, to appear too credulous.

Even when dealing with *Jesus Walking on the Sea*, he quotes critics who have pointed out that "when this alleged miracle occurred, the light was misty and uncertain, and the men did not seem to have any clear idea of the distance of the vessel from the shore." And this, though the Tibetan practice of *lung-gom* has been explained, which renders the bodies of the *lung-gom-pas* so light that they are always in danger of floating off into the air. With levitation a by no means rare experience of the séance-room, this "miracle" need stretch no one's credulity.

With accounts of "miraculous" cures accumulating to-day, one might almost say by the thousand, Dr. Carrington might have adopted a somewhat bolder line.

The Curing of the Paralytic he regards as "a case analogous to these modern cures brought about by psychotherapeutic suggestion working upon a man of great faith under favourable conditions."

Of *The Healing of the Withered Hand*, he suggests that "as this may be a case of rheumatism, inflammation or strain . . . we are not compelled to consider it miraculous in any sense, as analogous modern cases might be quoted by the score. If, however, the hand was actually withered, that would present a more serious problem."

But it would be a problem easily solved by granting a capacity in Christ of handling that "life-force," which, apparently on its own, is continually performing much more incredible miracles of healing.

How little reliance the author has on such a capacity is shown by his treatment of the more "difficult" miracles; as, for instance, *The Healing of the Blind Man at Jericho*, of which, he says, "we must be content, once again, to shelve this case and regard it as non-proved;" in which category he also places *The Healing of Two Blind Men* and *The Opening of the Eyes of One Born Blind*; the latter of which he would like to regard as "a later interpolation."

He is very doubtful also about the healing of the ten lepers, and the raising of Jairus' daughter, the widow's son and Lazarus.

It is more surprising, in view of his knowledge of the work of Doctors Carl Wickland and Titus Bull, that he gets worried about "possession."

Even William James and James Hyslop, who fought for ten years against the belief in spirit-obsession, have failed to convince him, but he thinks an open mind should at least be maintained on the question.

"When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth

(Continued at foot of next column).

* *Loaves and Fishes*, by Hereward Carrington. London. Charles Scribner's Sons, Ltd. 1936. 7/6.

"SCIENTIFIC GHOSTS"

WHAT DR. WATTERS' EXPERIMENTS MAY MEAN

Under the title, "Scientific Ghosts," a Scientific Correspondent contributes to the "Saturday Review" (September 5th) the following sympathetic explanation of the experiments described by Dr. R. A. Watters, of Nevada, in his book, "The Intra-Atomic Quantity," to which frequent references have been made in LIGHT:

AT the moment of death, it seems that a semi-physical psyche leaves the body, and that this "psyche" can be photographed. This is the conclusion reached by Dr. R. A. Watters, Director of the Johnston Foundation for Psychological Research in Nevada, as the result of careful and protracted research.

The method used in his experiments involves a new and ingenious application of the Wilson Cloud Chamber apparatus. This has already proved itself one of the most powerful weapons used by the modern physicist in his investigations on the intimate structure of matter. By its aid he has traced the passage of electrically charged particles thrown off by radium, and has studied the effects of the collisions between atoms. Recently it has revealed to him the existence of new and mysterious fundamental constituents of matter, such as the positive electron and the neutron.

The apparatus itself is simple. It consists essentially of a glass vessel about five inches in diameter and about four inches high. The floor of this vessel consists of a piston which can be moved up or down suddenly, compressing and rarefying the air enclosed. When the piston moves up, the air is slightly warmed by the compression; when it moves down it is slightly cooled. Since it is already saturated with invisible water vapour, this cooling produces a slight fog which settles down fairly rapidly. But now, here is the point: such a fog cannot be formed unless there are present sufficient nuclei on which the little drops of water can form and grow. Usually there are plenty of them: the pea-soup thickness of a London fog, every droplet of which encloses a grain of dust, will give you some idea of their number!

Hence, if the air enclosed in the cloud chamber is quite pure the fog cloudlet will not form during the expansion. But if a speck of radium be placed in it,

(Continued from previous column).

none;" which seems to suggest something more definite than an open mind.

However, it is possible that Dr. Carrington's tentativeness may appeal to many who have to be led gently to an appreciation of spiritual powers.

He makes a most interesting suggestion to account for a certain type of ghost, based on what have been described as *Phantasms of the Living*.

It is that, if such phantasmal appearances may be generated by a living mind under a condition of stress, is it not possible that "spiritual entities thinking-over, or as it were dreaming-over, their past life memories and experiences, would (perhaps unconsciously) influence the minds of persons still living, and cause them to perceive a similar 'telepathic hallucination,' which they would describe, in popular parlance, as the 'ghost' of the deceased person."

Such a theory would account for the spasmodic appearance of ghosts, for their fondness for anniversaries, and for the repetition of the catastrophe they have the most cause for remembering. It would differentiate the thought-ghost, which never communicates, from the spirit-ghost which often has something which it needs to say.

It is a help, any way, to a reasoned catalogue.

the electrically charged particles, which all radio-active substances expel, will act as nuclei of condensation, and wherever the particles fly, the cloudlets are sure to form. This is the kind of technique which has hitherto been employed by those who deal with the experimental physics of atoms, and most of us have seen reproductions of the photographs they obtain.

Dr. Watters decided to employ it in his investigations on the phenomena of death. His belief in vitalistic doctrines led him to suppose that all living things are distinguished from mere machines by the possession of a psyche, and that this psyche enclosed a definite electric field. The argument is probably fallacious: vitalistic doctrines do not stand or fall according to whether semi-material psyches exist, they are much more subtle and far-reaching than this. However, to test his belief, Dr. Watters enclosed a grasshopper in a metal box provided with a cellophane window. Into this container was placed a plug of cotton wool saturated with ether, which immediately caused anaesthesia and, after a while, death. The box was then placed in the cloud chamber, and when it was thought that death had taken place the piston was dropped and a photograph taken. Immediately this had been done, the insect was removed and given a dose of the powerful drug called adrenalin. In some cases this caused the grasshopper to revive, in others nothing happened.

When the photographs were later examined, it was found that in some of the cases a curious cloud had been photographed, though such shadows were never found when the insect had revived.

The interpretation of cloud appearances of this sort is very difficult and the phantom shadows are often very delicate. But Dr. Watters, studying them with the eye of faith, declares that they resemble in shape the insect whose body was enclosed in the chamber. He has repeated his experiments with mice, and claims similar success. Do these clouds indicate the departure of the psyche?

It must certainly be admitted that such results are not by any means incredible. Sir Jagadis Chundra Bose, nearly thirty years ago, studied with great care somewhat similar phenomena. He described what he called the "Electrical Spasm of Death," and his results certainly showed that in many respects death was a fairly sudden occurrence and was always accompanied by profound and rapid changes in the physical and electrical states of the body.

It should also be remembered that many reliable witnesses, such as hospital nurses and doctors, have claimed that when a human being dies, a sort of aura leaves the body. It is thus not impossible that Dr. Watters may actually have shown that a cloud of electrically-charged particles is associated with all the living organisms. On the other hand, such experiments are very difficult to carry out, and the results are open to many and varying interpretations. The photographs he publishes are rather unconvincing, the shapes are very vague and somewhat similar to those obtained when the apparatus leaks. One would also like to be certain that dust was not introduced into the apparatus when the insects were placed in it.

It is fascinating to think that the ghost of the haunted bedroom may have a real electrical existence!

[NOTE:—Dr. Watters' experiments were recently repeated at the International Institute for Psychical Research, London, with negative results.]

The "civilisation" built in the blood of the animal and the poor must go. This "civilisation" must give place to something bigger than humanism—to a new vision of the One Life in all. Our urgent need is *Daya Dharma* or Religion of Love.—*Nuri*.

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).

CONDITIONS ON THE "LOWER PLANES"

Sir,—Mr. Collen-Smith's letter in *LIGHT*, of September 3rd, entitled "Conditions on the Other Side," interested me very much, also the further explanatory letter of E. M. Waller in the issue of last week (September 10th). The *lower planes* and conditions thereon is a theme that needs all the publicity you have accorded it.

As a Spiritualist and as a reader of your paper, I have, for some time, felt keenly about the ignorance that is so prevalent to-day on the appalling conditions existing on these lower planes of spirit-life, and on the fact that we are so continuously being affected by them on the earth-plane.

I entirely agree with Dr. Cannon and Mr. Collen-Smith in all they say. The latter has expressed the gist of the matter when he wrote that almost invariably flowery messages were given—that almost invariably the spirit was declared to be happy and sent his love. I do not necessarily wish to throw doubt on the veracity of this order of message, but rather to comment on the dearth of messages dealing with the shadows. Surely, it is better for us to hear the whole truth? The diamond of truth has many facets. It is rare to the point of nullity that we hear of those countless numbers who are in utter misery, either through evil-living while on earth, or through a sudden transit from earth-life to spirit-life as a result of war or murder.

One can but assume that general ignorance is the main cause of this lack of work in helping these poor sufferers.

I am one of a group of people that have held many rescue circles, and have spoken to scores of these poor souls, who are either attempting, and in some cases succeeding, in influencing, adversely, people here on earth, or are suffering the most indescribable mental agony.

We have a vast amount of evidence that men who were killed in the World War of 1914-18 are STILL wandering about entirely lost on the Other Side, and some do not even yet realise that they have left the earth-plane behind them.

May I, very humbly, make the most urgent appeal to all Spiritualists to enquire more than they are doing at the present moment into conditions prevailing on the lower planes and to support Dr. Cannon and Mr. Collen-Smith in the great work they are attempting to accomplish?

Folkestone.

E. F. BENTLEY.

CASES OF OBSESSION

Sir,—As a resident of a fishing port, I know a "red herring" when I see one, and the specimen supplied by Mr. C. S. Collen-Smith (*LIGHT*, Sept. 3rd) in reply to my letter (*LIGHT*, August 13th) appears to be of poor quality. Instead of explaining why his services are necessary for freeing discarnate spirits obsessed by other discarnate entities, he goes off at a tangent, deploring my lack of practical experience of conditions on the Other Side, reprimanding other Mediums for refusing to co-operate with him in his experiments—suggests fear to be the reason, refers me to Dr. Cannon, and promises a "rude awakening for many in the hereafter."

To be sure, I claim little "practical experience" of conditions in the spirit-world, but am comforted by the thought that my future transition may remedy matters.

Regarding the second point, I suggest that "Mediums of note" show wisdom rather than fear in

declining to take part in experiments of a kind to which they have a natural aversion.

I fail to see the need for Mr. Collen-Smith to refer me to Dr. Alexander Cannon's books, but as a matter of fact, during the past twenty years, it has been my custom to read many books of psychic facts and fiction, and among them were *The Invisible Influence* and *Powers That Be*. Dr. Cannon contends that the Imagination is one of the greatest powers of the human mind, and I am of the opinion that after one reads his books it is practically impossible to come to any other conclusion.

Touching on the promised "rude awakening," I should like to point out that in my former letter I made no suggestion regarding the conditions on the Other Side.

As Mr. Collen-Smith fails to see my argument concerning the Spiritualist's belief, "eternal progression," may I briefly re-state it in a simpler form in order that he may both understand, and favour me with a reply?

A.—We have reason to believe there are doctors and healers in the spirit realms.

B.—Skill and knowledge are acquired by doctors on earth.

C.—If life is progressive, added skill and knowledge should be at the disposal of spirit-doctors.

D.—Therefore, I question the need for the services of Mr. Collen-Smith, or any other Medium on earth, to free discarnate spirits obsessed by other discarnate entities.

I do not doubt that Dr. Carl Wickland and his wife are doing excellent work in cases of obsession, where the victim is a member of the earth-plane, but when both obsessor and obsessed are members of the etheric realms, matters appear to be on a different footing.

Finally, Mr. Collen-Smith tells me there are "millions of planes of consciousness on the Other Side," therefore, "I should find it reasonable to suppose that he, working with the higher spirits, could best get in touch with the *lower planes* from the *earth plane*."

On the contrary, I do not regard it as being at all reasonable, as, according to my way of thinking, the best way to contact a lower plane is to contact *it*, and not the earth plane. Surely, out of the "millions of planes of consciousness," there are a few nearer the *lower planes* than poor old Mother Earth?

Denmark Road,
Lowestoft.

REGINALD O. MOBBS.

"A BEAUTIFUL CEMETERY"

Sir,—I was particularly interested in the article, "A Beautiful Cemetery" (*LIGHT*, August 27th), not only from an ordinary reader's point of view, but specially because "Annie Laurie's Kirk in Glencairn, Dumfriesshire," which is one of the two that have been reconstructed in that cemetery, is in my own old parish, where my father was Parish Minister and where I was born and brought up; and though, like many other Scots, I have come south to live, I happened to be visiting my old home when an American had just been there exploring the ruins and making a sketch plan of the old church (which is close to the present one built in 1836 and with the same churchyard), and was told that he intended to build a copy in America; but I had no idea that he meant to do so in such a beautiful spot and weaving in such beautiful ideas.

Many people think Annie Laurie was a purely mythical personality, but she was at one time very much alive. "Maxwelton Braes" are still as "bonnie" as ever, and I always think that song one of the loveliest ever written, hackneyed and murdered though it so often is!

Tadworth.

E. MAUD MONTEITH.

LETTERS TO THE EDITOR

"PITY THE POOR CRABS"

Sir,—The R.S.P.C.A. issue a pamphlet called *The Killing of Crabs and Lobsters for the Table*, written by Joseph Sinel (late of the Jersey Marine Biological Lab.), who carried out innumerable tests to make a report at one of the Society's meetings.

The results proved infallibly that the only humane way of killing crustaceans was to put them into cold water and slowly raise to boiling point. When the temperature reached 70 to 80 degrees Fahrenheit, the lobsters slowly collapsed and fell sideways, and with no apparent discomfort or distress whatever, more like a slow faint or loss of consciousness, the total time taking three minutes.

When the lobsters or crabs were placed in boiling water, violent efforts to escape were made for at least 60 seconds. Crabs, when thus treated, invariably throw off their claws or legs, which is only done when frightened or in pain.

Creatures with no lungs or larynx cannot emit vocal sounds, but the noise heard is further proof of the violent attempts made to escape from boiling water. When placed in cold water the noise referred to is entirely absent.

Piercing the brain with a skewer was found to be useless as a method of killing.

Could not one Spiritualist in every town make an occasional visit to the fishmongers to see that crabs are not plunged into boiling water?

Above all, should not the rising generation be taught to avoid eating these dirty feeding "scavengers of the ocean," when the demand for them would automatically cease?

The more we learn the greater our responsibility to the next generation and to the animal kingdom. Can we hope for the blessed privilege of world peace whilst still intensifying the animal instincts of fear and cruelty in man, by absorbing the emanations of creatures low in the scale of evolution into his very blood streams?

When a dog is taken off meat and fed on a vegetarian diet, his nature completely changes—"all the fight goes out of them," as they say.

Is this not sufficient reason for Spiritualists to encourage a vegetarian diet, and to become an influence for good in every way that assists evolution and lessens the likelihood of war?

As long as barbarities continue towards animals in our methods of killing for food, furs and sport, so long will man's inhumanity to man persist.

C. M. BEACH.

[NOTE:—Mrs. G. O. Clifton-Allen writes enclosing the R.S.P.C.A. pamphlet and advising those interested to obtain a copy. We do not propose to publish any further letters on the subject—Ed.]

RELATIVITY

Sir,—Relativity—a word in everyone's mouth, but which few understand. Can Mr. Burchett offer an alternative to account for certain observed facts in astronomical science which alone are explained by this "dud and dead" theory? The eccentricity of the orbit of the planet Mercury for instance?

Barnsbury.

JOHN E. DALY, F.R.A.S.

London, N.1.

LIVED ON EARTH BEFORE

Sir,—I was much interested in the letter of E. Blomfield (LIGHT, August 27th). I too have had experiences of recalling scenes and places not of this life. The solution of spirit-influence which has satisfied E. Blomfield does not in any degree explain my case. I have been able, by a process of psychometry, to go over the scenes and lives of some of my guides and spirit-friends. One spirit-guide in particular, a Japanese, has such a close sympathetic contact that I am as familiar with his earth-life as my own.

Yet, no matter how intimate the contact of this friend, he cannot make the experience of his earth-life as vivid as the memories of other existences in my own mind. Somehow or other I could always tell, no matter how strongly impressed on me were these spirit-friend's earth experiences, that they were not my own. Deep down within me I knew it was not really I who had these experiences.

Since childhood, I have been able to recall scenes and places not of this life, and I have seen myself in a different body. My features were different, everything was different. But it was still I. I knew it was I, because it was only I who could act in such a way as depicted in the scenes.

I do not believe that the form we now appear in is our true selves. No matter what personality we assume, we are always the same individual. The earth-lives of our spirit-guides vividly impressed on us can never be taken for long as our own, because of this individuality. No two individuals can react in the same way to a particular place or scene. Placed in the same physical guise as our guides and set in the same environment of their earth existence, we would naturally react differently.

I know I have lived on earth before, and no theory of guide-influence can alter this, or finally dispose of the truth of Reincarnation. Man has now reached a stage in evolution when the ability to recall other existences is becoming more evident.

Glasgow.

JAMES M. McLINTOCK.

AN UNEXPECTED EXPERIENCE

Sir,—The articles, even more than usually interesting, appearing lately in your most interesting and valuable paper remind me of an odd experience of mine when I was a girl of about eighteen.

One morning, I found myself roped in for some (to me) very unpleasant domestic duties. I had to bring some soiled clothes for the wash out of a high, old-fashioned linen-basket. As I leaned over the basket to reach the bottom, I suddenly found myself sitting in front of a table—I cannot now say whether a writing or toilet table—but it appeared full of shining articles like glass and silver, in a brilliant light from a tall window on my right. I was looking slightly downwards, and could see the right side of my dress, which was of blue silken material, with a large pannier trimmed with a ruche in the style of the eighteenth century.

Before I had fairly realised these surroundings, I had risen erect, and was exclaiming: "Good gracious! What's happening?" This is the only experience of the kind I have ever had, although I have since developed some mediumistic faculties.

On my describing the above incident to a Theosophical friend, she suggested that I had been vouchsafed a glimpse of a former life as a hint that I should regard my present fate with patience, and as being a result of my Karma.

Birkenhead.

EDITH M. JOHNES.

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EDITOR GEORGE H. LETHAM

As We See It

SCIENTIFIC QUESTIONINGS

WITH good reason, thoughtful people in this country, and all over the world, look with hopeful expectation to the deliberations of the British Association. There our most learned men and women gather together and discuss subjects, old and new, of importance to individuals, communities and nations, and it is seldom that a meeting passes without something of wide human interest emerging.

Already, at the Blackpool gathering, many subjects of deep import have been discussed. A new theory of time has been profounded by Professor E. A. Milne, of Oxford, which, it is claimed, "may effect as profound alterations in man's idea of the Universe as Einstein's theory of Relativity," and which, incidentally, is said to give partial support to that theory, although Einstein himself has all but abandoned it. The new theory is that—in some way understandable only to the mathematician—"atoms and stars keep one kind of time while the normal pendulum or clock keeps another," and it was put forward as a possible explanation of difficulties in accepted theories regarding the birth of the solar system to which Sir James Jeans had drawn attention.

Professor Milne's theory is of interest to psychic students because it provides an alternative to the mysterious "fourth dimension," which has been much discussed but never understood. More will no doubt be heard about it. Meanwhile, we can only note that, speaking to a representative of the *Morning Post*, the Professor said: "The theory also implies that Nature's Laws are not fixed, but are progressively modified with the passage of time. Nature has no principles." Revolutionary, surely.

Another address of interest to psychic students was that delivered by Professor Julian Huxley on "Natural Selection and Evolutionary Progress." Keeping to the orthodox Darwinian line, he denied that Natural Selection could be regarded as "the instrument of a God's sublime purpose." Evidently he is not yet prepared to accept the contention of Dr. Russel Wallace that it is necessary to add the idea of Creative Guidance (psychic or spiritual) to the theory of Natural Selection before it can be made to account reasonably for observed natural facts. With that addition, as suggested in the article by Mr. Edwin Ashby, an Australian Naturalist (published in LIGHT of September 3rd), "evidences of the impact of the psychic on the physical forms of life" may readily be seen.

One passage in Professor Huxley's address points to advance—namely, that in which he asserted that the work of Dr. Rhine, Mr. Salter and others is making it necessary for science to take note of Telepathy. Coming

(Continued at foot of next column).

THE "UNPARDONABLE" SIN

FOLLOWING the publication of the article on "The 'Unpardonable' Sin," by Mr. W. H. Bradford, in our issue of September 3rd, Miss H. A. Dallas draws our attention to the following passage in her book *Gospel Records Interpreted by Human Experience* (pages 103-106):

"Jesus leads us to recognise that the laws of the Spirit are essentially inward. We get no assistance from Him in patching together an external code of morality by which a Divine sanction can be given to transactions which do not correspond to the realities of the inward facts. These half-moralities land us in anomalies and confusions. Let us at least see clearly that Christ is not responsible for them, although His followers would fain shelter their own inconsistencies by accepting (when convenient) His deductions and ignoring His premises.

"Once more, and in quite another connection, we may illustrate Christ's method of teaching by His words concerning 'blasphemy against the Holy Ghost.' The utterance has been a difficulty to many just because He did not specify any particular offence. The Pharisees had maliciously attributed His deeds of mercy to an evil source. To this He replied with great calmness and moderation, in words of most solemn warning, making a fundamental distinction between two kinds of sin. He lays down a principle, leaving, as was His wont, the application of the principle to the consciences of His hearers. The principle is this: That there is a radical difference between the sin which is relative and that which is absolute; the guilt involved in the former is conditioned by circumstances; the same offence may be very heinous in one case and much less so in another. Compare, for instance, the sin of Judas and that of the Roman soldiers who nailed Him to the cross. The guilt of the former must be reckoned as incomparably greater than that of the latter. Both sinned against the Son of Man; but the one betrayed to death a Friend whom he knew to be entirely good and beneficent. The others acted under orders, and in ignorance executed their orders with customary barbarity. The heinousness of offences also varies in connection with the age. Conduct which could scarcely be called sinful in the age of the patriarchs, would be justly reckoned as wrong now. Many offences against the Son of Man proceed from ignorance, weakness, undeveloped will-power; these are continually being 'forgiven unto men.' They are sins against the Son of Man, inasmuch as they are deflections from the eternal ideal of humanity which is in God, and sins against our own nature and its possibilities. These errings and strayings of His lost sheep the God of infinite love is constantly and abundantly pardoning. The guilt of these offences, we repeat, is *relative*, conditioned by circumstances and the opportunities of grace. But there is a sin which is *absolute*, the guilt of which does not vary. It is equally sinful under all circumstances and in all ages. It is the wilful rejection of goodness when it is seen and recognised as goodness, the deliberate refusal to listen to God's Spirit, the putting of darkness for light, the opposition to righteousness and the choice of evil.

"A soul in this state is guilty of an absolute, an eternal sin; it is out of all communion with the holy One; it is blinding itself to the rays of the infinite Light and Mercy. Whilst in that state, and until it abhors itself, it is unforgiven, not because God ceases to pity and care, but because it can by no possibility taste peace until it begins to grope in the darkness and to desire to love what is good."

(Continued from previous column).

after Dr. Inge's grudging admission that Telepathy may be a fact, notwithstanding the denials of himself and other intellectual diehards, this may be taken as indicating that psychic light is at last penetrating to even the darkest corners of the scientific world.

LOOKING ROUND THE WORLD

GOOD NEWS

EVEN those who have hitherto given scant attention to the various interpretations of the "Pyramid Prophecies" will hope that on this occasion Mr. D. Davidson is right. His most recent announcement—which was printed at length, presumably at advertisement rates, in the *Morning Post* on Saturday last—is distinctly cheering, being nothing less than that, according to the Pyramid measurements, the English-speaking people (the British Empire and the U.S.A.) passed definitely out of the period of depression yesterday (Wednesday, September 16th) and entered on a period of progress and prosperity.

Mr. Davidson says that the manner in which the indication of this change is given implies "a process of Divine compulsion," and then he adds: "I do therefore emphatically assert that in a very short time we shall be able to look back and refer to the middle of September as marking the commencement of a new epoch of outstanding significance to every individual and every nation in the world to-day. The new epoch will mark the final preparation of the world for the establishing of the Kingdom of Heaven on the earth."

This is a very definite prediction, made at a time when the signs point to disturbance rather than to progress. Should it be fulfilled, even those who have scoffed at the Pyramid Prophecies will be thankful, and perhaps inclined to treat them with some respect.

An interesting outline of the Prophecies appears on page 602 in this issue.

COMING B.B.C. TALK ON DOWSING

Preaching often comes before practice—or, at least, so it is alleged; but in the case of Mr. J. Mullins—the water-diviner who saved the B.B.C. much work and expense by locating underground water close to their new Anglesey relay station—the process has been reversed. First, he "practised," by showing that dowsing can be made practically useful (as, indeed, has been proved often before); now, according to report, he is being invited by the B.B.C. to "preach," by delivering a broadcast talk on the subject. Apart from his own achievements, he will have plenty of material to draw on for proof that—however it may be explained—divining for water and metals is a real faculty, linked somehow to the psychic organism of the diviner.

RESULTS OF CONFRATERNITY CAMPAIGN

The "Confraternity" campaign goes on vigorously in the Southern Counties. An average of some three meetings a week are being held, at all of which Mrs. St. Clair Stobart speaks, and at most of which the Rev. Maurice Elliott also speaks. In some places a few clergy and Church people (of different denominations) are attracted; but, generally speaking, the meetings are filled by Spiritualists and those anxious to hear about Spiritualism.

When the campaign began, its object was to demonstrate that the Churches and Spiritualism could work together in harmony and give each other effective help; and, as it was known that many clergymen and ministers are what, without disrespect, may be called "secret students" of psychic literature, and personally interested in the facts of Spiritualism, it was hoped that a fair proportion of them would be induced to come out in open support of the movement. Only to a very small extent has this hope been realised.

What has been done has been to press upon Spiritualists (by whom generally the meetings are arranged) the desirability of recognising the great part which the Churches have played, and still play, in the religious life of the country, and of keeping constantly in view the possibility of working in harmony with the Churches and inducing them to recognise the importance of the present-day proofs of Survival. There does not seem any prospect that, at present, much more can be accomplished.

SOCIAL PROBLEMS

A DOMINION subscriber, with pronounced political views, writes asserting that *LIGHT* does not seem to be at all awake to the pressing social problems in the world. She allows that *LIGHT* is a valuable exponent of Spiritualism and Psychical Research, but alleges that its "social outlook" is reactionary and that this outlook is frequently reflected in its pages.

We have had this criticism from the same quarter before, but we do not admit its justice. We cannot see in what respect the "social outlook" of *LIGHT* is reactionary, and our esteemed subscriber does not particularise.

Those responsible for the direction of *LIGHT* are very keenly alive to the social and humanitarian problems of the world, and on occasion these problems are brought pointedly before our readers; but, where political action is involved, we do not feel at liberty to advocate the proposals of either Right or Left, since *LIGHT* is non-political and makes its appeal to people of all shades of political views.

FACTS AND IMPLICATIONS

On the facts of Spiritualism all Spiritualists can agree—just because they are facts. But on the implications flowing from these facts, there are wide differences of opinion, social, political and religious; and it has always been the policy of *LIGHT* to recognise that people of differing political or religious views may be equally sincere and equally good Spiritualists.

Every Spiritualist should take a live interest in social problems; and, bearing in mind the implications of Spiritualism, "be fully persuaded in his own mind" what are the nature of the remedies he would like to see applied and what are the steps he is prepared to take to see them applied.

SPIRITUALISM IN STORIES

Just as the B.B.C. cannot keep Spiritualism out of their broadcasts—it creeps in at all sorts of places—so our daily and weekly journals cannot keep it out of their columns. Often it is parodied, ridiculed, or denounced; but not infrequently its teaching is given quite effectively in records of dreams or visions, or what are regarded as strange occult happenings. Also, they appear in stories. On two successive days last week, the *Evening Standard* published short stories which were distinctly Spiritualistic.

In the first (by E. T. Davis) a "rabbit" of a cricketer found himself suddenly transformed into a mighty smiter, and was convinced afterwards that he had been overshadowed or possessed by a great cricketer who had hoped to play in the match, but had been prevented by sudden death.

In the second (by Louis Golding) the readers were told of a man who was passionately fond of his home and his parents; and who, after his death, found himself free from his bodily handicaps, walking joyfully to join his father and mother in a beautiful duplicate of their old house, in which all the loved household treasures reappeared. "Home is the very centre of Heaven," said the Mother, and when the son who had "come home" looked out, this was what he saw:

"The glory of blue skies came tumbling like foaming waters into the kitchen. There was on all hands the sound of rivers, like armies with music. What flowers there were on the borders of the rivers! The throats of all the dead birds were here alive. And over the blue hills, the roads stretched into the shimmering horizons . . . Banners of light . . . The Glory of the Lord . . ."

This is quite in keeping with descriptions of Other World scenes that have come to us through the hands of inspired writers like Swedenborg and Vale Owen. And Novelists themselves are sometimes inspired.

THE PYRAMID PROPHECIES

SEPTEMBER 16th AN IMPORTANT DATE

In the "Evening Standard" of Monday, September 7th, the following explanatory article of the "Pyramid Prophecies" was contributed by Mr. Dudley Barker:

ACCORDING to the prophecy of the Great Pyramid of Gizeh, in Egypt, in which many thousands in this country firmly believe, the English-speaking people of the British Empire and the United States of America will emerge this month from the economic depression.

The exact date the prophecy gives is September 15th-16th, a date more momentous, it seems, than November 11th, 1918.

Most prophecies one can dismiss with a laugh, such as, for instance, the famous prophecy of the Weymouth tidal wave that, a few years ago, sent many credulous inhabitants off one day, quite needlessly, to the Purbeck Hills. But the prophecy of the Great Pyramid has a curious character of tenacity that it is difficult completely to withstand.

The prophecy itself has been interpreted by one man, Mr. David Davidson, a civil engineer who lives at Leeds. Starting as a sceptic, he began to take an interest in the Great Pyramid in 1909, studied it for more than 20 years, and in 1923 published his large and unwieldy book, *The Great Pyramid: Its Divine Message* (Williams and Norgate, 25s.). The book has run, so far, into six editions and has sold some 12,000 copies, although the bulk of it must be far too technical for most of its readers to grasp.

Since then, Mr. Davidson has published numerous pamphlets, and on his frequent visits to the Central Hall, Westminster, thousands have listened to his lectures—he is an excellent speaker—and have been convinced that, whether he be right or wrong about the Pyramid, he is no ordinary crank.

The British Israel movement, which includes some most eminent men, has followed his theories firmly. Many of his supporters, indeed, have caused him considerable embarrassment by taking it upon themselves to add to his prophecies details with which he completely disagreed.

Behind the scenes, however, he has one excellent supporter, Mr. C. V. Stephens, a business man with a prosperous-looking office in Queen-street, Cheapside, who shuns publicity but believes so firmly in the prophecy that he has spent large sums, financing full-page advertisements of it in the leading daily newspapers, and in the pamphleteering work.

The astronomical and geometrical calculations, the Egyptology and the theology that lie behind the prophecy of the Pyramid have already taken great volumes to expound. But the theory amounts, in skeleton form, to this.

When the Great Pyramid was built, its measurements were calculated on an exact knowledge of two things, the length of the polar diameter of the earth, and the length of the solar year, which, taken together, form an invaluable part of the calculations of modern astronomy and science.

It was never intended, in the opinion of Mr. Davidson, to be a tomb. It was, in fact, a divinely inspired record of the history of the world from 4000 B.C. to A.D. 2000—or from 3999 B.C. to A.D. 2001 as we reckon the same period of 6000 years. It preserved in stone what the Biblical prophecies preserved in words.

Upwards through the heart of the Pyramid runs a long stone passage, from which diverge two other passages, one descending to a subterranean chamber, the other travelling horizontally to a second chamber in the heart of the monument. At the top of the rising passage is a great step of stone, then a short horizontal passage with a roof of varying heights, leading to a

spacious third chamber known as the King's Chamber.

It is the ascending passage with which the prophecy is largely concerned. That passage, it is claimed, is a symbolic record of the whole history over the 6000 years, which end with the dawn of the Millennium on September 17th, A.D. 2001.

The method of interpretation is to measure along the passage, using as a unit the Pyramid inch. This is exactly one five-hundred-millionth part of the polar diameter of the earth, and is a minute fraction larger than the British inch.

Each Pyramid inch along the ascending passage is taken to represent one solar year in history, until the top of the Great Step is reached. From that point, along the horizontal passage to the King's Chamber, the passage is said to cover such an important period of history that the scale is enlarged, and one Pyramid inch represents a solar month.

The meteorological, geometrical and astronomical reasons for using that system of measurement are involved and very lengthy. When it is applied to the Pyramid passage, however, an extraordinary series of dates is undoubtedly obtained.

The level of the floor line of the first horizontal passage branches off from the ascending passage at the equivalent of the exact date of the Nativity, as far as modern research can define it. The roof of the ascending passage rises suddenly to a great height at the exact date of the Crucifixion. There are numerous other measurements like this, that at least would make coincidence blink.

MODERN TIMES

It is when the measurements reach the Great Step, however, and the short horizontal passage to the King's Chamber that is supposed to represent modern times, that the measurements become startling.

The roof of the Grand Gallery—the ascending passage—suddenly comes down to a very low horizontal passage, marking, it is said, the end of the Christian era, and the beginning of the Latter Days. The point at which it does so gives the date August 4-5, 1914, the exact date of Britain's entry into the Great War. The low passage continues until it rises to an ante-chamber, still much lower than the Grand Gallery was. The point at which it rises is November 10-11, 1918, the end of the Great War.

It was in 1923 that Mr. Davidson began to publish his account of the prophecy, that seemed to contain such an accurate forecast (by then, of course, in retrospect) of the Great War. People began to inquire what was the next thing the Pyramid foretold.

The ante-chamber ended, and the roof came down to a second low passage on May 29, 1928. Mr. Davidson prophesied that, after a period of "truce in chaos" from the end of the war, the second great tribulation for the English-speaking peoples, to whom this prophecy applies, would begin on May 29, 1928. In fairness to him, he definitely stated that he did not think the second tribulation would be another war, but an economic tribulation, which would last until September 16, 1936.

Many of his followers, however, took the gloomier view, and rashly prophesied another world war.

May 29, 1928, came, and nothing in particular seemed to have happened. Living conditions, indeed, seemed to be getting better and better, leading up to the peak year of 1929.

Mr. Davidson still thought he was right. In September, 1928, he published an article to say that the economic tribulation was already four months old. In September, 1929, he wrote another article, prophesying the collapse of the American economic system.

It collapsed. Of the reality of the economic tribulation that followed there is no doubt. But did it really start on May 29, 1928? Mr. Davidson has gathered together

(Continued at foot of next column).

MIND AND BRAIN

IN one of his lectures last year to the L.S.A., the Rev. Cruwys Sharland related how a one-time pupil of his, after suffering for many years from disintegration of the brain, when approaching his death, suddenly recovered complete mental control and gave those present a long circumstantial account of a walking tour he had undertaken when quite a boy, in company with Mr. Sharland, then his tutor. Every detail was correct, every fact rightly placed, as Mr. Sharland himself testified.

Psychica quotes several analogous cases from the German *Wahres Leben*. A young girl, imbecile for eight years, one morning informed the doctor of the asylum in which she lived that she would die the following night—which she did—and discussed various points with him with full mental awareness.

M. Martensen Larsen has recorded the case of an Army doctor confined for homicidal mania, who, just prior to his passing, recovered his sanity and wrote several letters asking the forgiveness of those he had attempted to injure.

M. G. W. Surya writes of a friend of his who was summoned to the asylum in which his brother had for years been confined with complete softening of the brain. He found his brother perfectly normal and anxious to make certain suggestions to him. He died the same day, and autopsy revealed that the brain had entirely disintegrated.

How can we account for his complete lucidity before death?

Similarly, the well-known Berlin anatomist, Benecke, assured his students that Schinkel, the architect, died in possession of all his faculties, in spite of the fact that his cranium was subsequently proved to have been, "so to speak, empty."

(Continued from previous page).

since then, numerous facts from official sources to show that the cause of the depression was the drying up of credit, and the consequent fall in world commodity prices which did actually start at the end of May, 1928. Economists might be able to shatter his case, but he has at least a case worth shattering.

In July, 1930, Mr. Davidson produced an excellent prophecy. The message of the Pyramid, he said, was that world attacks on the British monetary system would start the decline of the stabilising influence of British finance on the whole world. Many an economist might have prophesied that in 1930, but Mr. Davidson gave an exact date for the decline to begin. That date was August 23, 1931. When Sunday, August 23, 1931, arrived, the Labour Government resigned, and shortly afterwards Britain went off the Gold Standard.

What of the future?

At the point in the Great Pyramid equivalent to September 16 this year, the second low passage ends, and the King's Chamber begins.

Mr. Davidson has already published his prophecies for the future years in general terms. It does not follow, he says, that after this month Britain will be involved in no more wars. What he does prophesy is a temporary decline of British and American influence on the stability of the world—a decline, among other things, of the control of the sea.

But in the period of "Divine Assessment and Judgment," from September 16th, 1936, to August 20th, 1953, there will gradually emerge a new spiritual dominance of the world by the combined Church and State of the English-speaking peoples.

By January 31st, 1947, he says, the English-speaking peoples will have accepted Christ as King. What remains of the rest of the world will have done so by 1953.

That will be the end of the period of judgment of the world. From then onwards the world will be prepared for the fullness of the Millennium in 2001 A.D.

A MASS SEANCE

THE "Link" Association of Home Circles held a mass séance at Wortley Hall, Finsbury Park, London, on Saturday evening last (September 12th). Nearly two hundred people took part in this, probably the first experiment of its kind.

Dr. Nandor Fodor, Research Officer of the International Institute for Psychical Research, addressed a most attentive and appreciative audience. He declared the Home Circle the source, the mainstay and the hope of Spiritualism. Dr. Fodor pointed out the necessity for adopting scientific methods in psychic investigation. He referred to records in his own possession obtained by the use of scientific instruments, which proved beyond doubt the occurrence of psychic phenomena in the séance-room. He deprecated the attitude of certain writers, who, he said, were doing all they could to discourage the use of scientific methods.

Dr. Fodor said that the true meaning of some of his recent statements had been misrepresented. He took that opportunity, therefore, of stating that not only did he BELIEVE in mental and physical phenomena, but he KNEW, by personal experience, that such phenomena did actually occur.

Mrs. Dorothy Ryan, rapidly becoming known as an authority on horoscopes, very successfully gave a delineation of one of the "Link" officers, of whose identity she was ignorant.

During the actual séance a commendable spirit of orderliness prevailed. Clairvoyance and messages were given by several of those present, amongst these being Mrs. Susie Hughes, of Liverpool, and Miss Rose Ward. The former said that many old and prominent workers were present, and were still interested in the Spiritualism for which they had worked so hard whilst here.

After the lights were extinguished the trumpet was heard to move, and Mr. Zerdin said that something was moving in the centre of the circle. At a given signal, Mr. Leon Isaacs, the infra-red photographic expert, took a photo of the massed circles.

Sitters learned from Mr. Zerdin that he had been lightly struck on his chest by some small article, and that he had also received a string of beads. On lights being turned up, it was found that Mrs. Hughes was no longer wearing her dress clip or her beads. Two responsible "Link" members vouched for the fact that they had held Mrs. Hughes' hands during the whole of the séance.

Raps, peculiar to Mr. Harry Brown's mediumship, were also in evidence.—(CONTRIBUTED).

GHOSTS IN THE COURTS

A guest house "ghost" which had so terrified boarders that they refused to stay was blamed at Newbury, Berks, police court when a woman was summoned for the non-payment of £40 7s. 6d. rates. The business had failed because of the ghost she told the court.

In an interview the woman described the spectre as an old man with hands and feet shackled, who clanked his way through the bedrooms and banged doors.

She said she had seen the figure of the old man herself. "But I was not afraid," she added, "as I have been in haunted houses before. My boarders were terrified, and, in fact, one girl went out of her mind. The house has a subterranean passage, and I believe has some association with Cromwell."

Ghosts will be at law in an unusual case which comes before a High Court judge during the next law sittings, starting October 12th (says the *Daily Express*).

Defendant in the action is a tenant who has given up possession of a country mansion and refuses to pay any more rent. He alleges that he has not had the "peaceful possession and quiet enjoyment" for which he bargained in the lease. He claims that he and his family were disturbed by ghosts.

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NOT DEAD AND NOT ASLEEP

THE Rev. H. J. Hensman, Vicar of St. Catherine's Gloucester, in his address at the funeral of Mr. D. A. C. Page, Gloucestershire Cricket Captain (who was fatally injured in a motor accident) said it was "a grievous mistake" to think of him as dead or sleeping in the grave. As reported in the *Gloucestershire Echo* (September 5th), the Vicar said:

"In a few minutes the body of our dear brother will be laid in its last earthly resting place. But before we do this I want to remind you that the one we knew and loved as husband, son, brother, 'beloved skipper,' or dear friend, is not dead, in the way in which we often think of death; but that somewhere in God's universe his happy and indomitable spirit lives and is active."

It was a grievous mistake, Mr. Hensman said, to leave the graveside of a dear one feeling that they had left in that narrow bed all that remained of the one whom they knew and loved. It was true that it was through the body that the spirit was able to express itself, but it was the spirit that constituted the person, and the spirit could not die.

It was a grievous mistake, too, to think of that spirit as sleeping, like the body, until the last trump should sound. Both scripture and reason excluded such an idea of the state of the spirit after its dissolution from the body, and both scripture and reason again suggested that, being alive, the spirit must be active. Sometimes they thought of the rest of the blessed departed as a rest of inactivity, but that was not sensible, for activity was the law of our being. Activity was life, stagnation was death. Powers unused gradually withered and at last perished.

"So let us think of Dallas," continued Mr. Hensman, "not as sleeping in the grave in which his body is soon to be laid, but alive and active. I know not the form those activities take, but I am convinced, and both scripture and reason give me the conviction, that on their departure hence the servants of God carry

with them such of the faculties they have used on earth as are needed in their new and fuller life, and in such form and degree as are consistent with their new form of existence.

"So let us think of that happy, buoyant, active spirit that we knew so well and loved so dearly as alive, active and buoyant still, and exercising in a wider field than that on which he did such doughty deeds on earth, the qualities that endeared him to all who knew and loved him here."

He was sure that those who had passed on were interested in those whom they had left behind, and all the healthy interests and occupations they followed on earth.

THE LATE MISS ROSA BARRETT

In the *Hertfordshire Mercury*, of September 4th, there appeared the following reference to the passing of Miss Rosa Barrett (announced in *LIGHT*, of September 3rd):

"A lady who devoted the greater part of her life to the welfare of children, died at Welwyn Garden City on Friday last week. She was Miss Rosa M. Barrett, aged 82, of 106 Handside Lane. Miss Barrett had been ill for about two years. She lived in the Garden City for nearly 12 years.

"Miss Barrett possessed intellectual powers and had wide interests. Her chief work was in Ireland as a founder and organiser of a children's home. She also did a great deal of work for the prevention of cruelty to children in the country.

"Miss Barrett was the author of many books of widely differing character. She wrote on the health of children, child welfare work, social reform, and Spiritualism, and was responsible for some of the Ward Lock guides to Ireland.

"Miss Barrett was keenly interested in Spiritualism and Psychic Research. Her brother, the late Sir William Barrett, was one of the founder members of the Society for Psychical Research. Two other brothers were Congregational Ministers. Miss Barrett was a member of the Welwyn Garden City Free Church."

DR. NEVILLE WHYMANT

As one would expect (says Mr. J. C. Cannell in the *Daily Sketch*), hundreds of applications have already reached the B.B.C. for the £1,200-a-year post of Director of Talks.

One of the most outstandingly interesting candidates is Dr. Neville Whymant, who speaks 24 languages and is an authority on Chinese in all its moods and dialects. Whymant has travelled the world and, in spite of his formidably high academic qualifications, is human and humorous—the sort of fellow who would play at a pin-table with you and thoroughly enjoy it.

Almost by accident, Dr. Whymant came into contact with the problem of Spiritualism, about which he is impartial. At a séance he attended in New York, what purported to be the spirit of Confucius came through. At first Whymant, one of the six greatest Chinese scholars in the world, was sceptical and laughed. But he ceased to smile when he heard "Confucius" speaking in the cultured Chinese of 2,000 years ago.

Puzzled, he arranged to attend ten more séances, and after them he still had no explanation of the phenomenon.

His summing up is roughly in these words: "Either there was present somewhere in the room a Chinese scholar of profound knowledge, who must have been a ventriloquist as well, or I really was hearing Confucius. I leave it at that."

Good birth is a great advantage, for it gives a man credit to start with, making him as known and respected at the age of eighteen as another would be on his merits at the age of fifty.—Pascal.

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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, SEPTEMBER 20th, 1936**

11 a.m.—Rev. C. DRAYTON THOMAS

Clairvoyante: Mrs. Helen Spiers

6.30 p.m.—Mrs. St. CLAIR STOBART

Clairvoyant: Mr. Thomas Wyatt

Sunday, September 27th, at 11 a.m.

Mr. DAVID BEDBROOK

Clairvoyante: Mrs. Gradon Thomas

Sunday, September 27th, at 6.30 p.m.

Mr. ERNEST HUNT

Clairvoyante: Mrs. Stella Hughes

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Wednesday, September 23rd—Speaker: Miss Nell

Clairvoyante: Mrs. Gradon Thomas

Monday.

WEEKDAY ACTIVITIES

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

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

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

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

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

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

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

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

Thursday. Miss Lily Thomas, by appointment.

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

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Sept. 30th 2.30 Mrs. Livingstone 6.30 Mrs. Helen Spiers

Thursday, Sept. 24th, at 7.45 p.m. Mr. Glover Botham

Tuesday, Sept. 29th, at 2.30 p.m. Mr. Ronald McCorquodale

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Tuesday, September 22nd, at 3 p.m., Mr. Gerald de Beaurepaire.

Thursday, September 24th, at 8 p.m., Mrs. Helen Spiers.

Public Clairvoyance. Thursday, October 1st, at 8 p.m.,

Mr. Harold Sharp.

Sunday, September 20th, at 11 a.m.—Service, Address and Clair-

voyance: Mr. Gerald de Beaurepaire. At 6.30 p.m., Mr. H. J. Steabben.

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Sun., Sept. 27th. Speaker: Mr. SHAW DESMOND.

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Clairvoyant: Mr. Thomas Wyatt.

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WHAT SCIENTISTS SAY

THE British Association is meeting this year at Blackpool, where (according to reports) many of the scientists are sampling the amusements which are so popular with the holiday-makers who frequent the Lancashire resort.

The following extracts from addresses contain points of interest to readers of LIGHT.

DR. JULIAN HUXLEY ON TELEPATHY

Dr. Julian Huxley, in his presidential address to the Zoology section of the British Association, said it was a common fallacy that natural selection must always be for the good of the species or of life in general. Research disposed of the notion of militarists and *laissez-faire* economists that all man needed for further progressive evolution was to adopt the most thorough-going competition.

"Natural selection, in fact, though like the mills of God in grinding slowly and grinding small, has," he proceeded, "few other attributes that a civilised religion would call divine. It is efficient in its way—at the price of extreme slowness and extreme cruelty. But it is blind and mechanical; and accordingly its products are just as likely to be aesthetically, morally, or intellectually repulsive to us as they are to be attractive or worthy of imitation.

"Both specialised and progressive improvement are mere by-products of its action, and are the exceptions rather than the rule. For the statesman or the eugenicist to copy its methods is both foolish and wicked.

"Not only is natural selection not the instrument of a God's sublime purpose; it is not even the best mechanism for achieving evolutionary progress."

"Meanwhile," said Dr. Huxley, "there are many obvious ways in which the brain level of performance could be raised. There are faculties, the bare existence of which is as yet scarcely established; and these, too, might be developed until they are as commonly distributed as say, musical or mathematical gifts are to-day. I refer to telepathy and other extra-sensory activities of mind, which the work of Rhine, Salter and others is now forcing into scientific recognition."

DR. WILLIAM BROWN ON FAITH-HEALING

Dr. William Brown, who is Wilde Reader in Mental Philosophy and Director of the Institute of Experimental Psychology at Oxford, explained that there are many people who are unable to face their own real weaknesses. So sometimes they blame other people and project upon them the guilt that is really their own.

Dr. Brown drew special attention to the "exaggerated conscientiousness and self-reproach" of many people with regard to certain aspects of duty. Often it was revealed by analysis that while nothing had been amiss in their conduct in the direction in which they were anxious, there were important defects of character elsewhere.

One of Dr. Brown's patients was a student who believed he had copied at examination and felt he did not deserve his degree. In conversation, however, he was unable to give details of his confessed transgression, and analysis showed quite different and considerable

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faults in his moral make-up, dating from very early years.

Dr. Brown suggested that some of those who paid "conscience money" to the Exchequer were really salving their consciences, not for some fraud which might or might not have been practised upon the tax-gatherer, but for some other fault. They suffered from a false conscience and saw their moral nature in a distorting mirror. A sense of guilt—not of fear merely—might cause or prolong physical illness.

Dr. Brown mentioned two patients: one had some kidney trouble which dated from an imagined neglect of filial duty; the other suffered from recurrent corneal ulcers and laboured under the idea that he had blasphemed and that blindness was the penalty for blasphemy. In both cases the condition disappeared

(Continued on next page).

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WHAT SCIENTISTS SAY

(Continued from previous page).

after the matter had been talked out thoroughly with a sympathetic physician.

But such cases showed how carefully methods like faith-healing should be approached, for the indiscriminate use of such methods would often intensify the sub-conscious sense of guilt which had made the person ill.

HOW BIG IS SPACE ?

Sir James Jeans, in a public lecture at Southport last Friday night, made the announcement that the new 200-inch telescope, now being built in California, might solve the problem of whether space is curved and finite, or if it is infinite. He declared that Sir Arthur Eddington, by very complicated mathematics, now hoped that he had carried through to a successful issue the computation of the mass and radius of the universe.

Asking the question, "How big is space?" Sir James said that the theory of Relativity told us that space was curved, and that it curved back into itself, so that the total volume was finite, like the total area of the earth. A more mathematical interpretation said that space was not curved in the same way as the earth's surface, but that it had a "negative" curvature, and must extend to infinity. This problem may be solved by the new 200-inch telescope.

Motions of the nebulae suggested that space expanded. But the diameter of space must be greater than 480 million light years. There was no doubt about that, because our telescopes could probe space for 240,000,000 light years in every direction, and yet find no sign that there was a boundary to space anywhere near at hand.

The telescope which Sir James referred to is to be placed on Mount Palomar. It weighs 40 tons, and is estimated to cost nearly £2,000,000. The mirror, which will take three years to finish, weighs 20 tons. The lens has been designed and made in England.

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