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PRICE TWOPENCE

BIRTH AND REBIRTH

THE BEGINNINGS OF LIFE ON THIS PLANE AND ON THAT BEYOND

By B. ABDY COLLINS

DEATH is no longer a mystery. Countless messages from those who have passed over have told us how they passed and something of their new existence. Clairvoyants have watched the soul leave the body, and there are some who have almost gone over and come back to describe their experiences.

How different it is with birth, and how little we know about it! Those of us who are still on this plane either never knew how their spirits came into the flesh, or forgot about it before their minds and bodies were sufficiently developed to enable them to describe it. Those who have passed over have never clearly told us whence we came and how we began our lives on earth. No Clairvoyant has observed the birth of a spirit or the germ of a soul which contains it. This may be due to the minuteness of the germ plasm, but the fact remains that birth is still a mystery and seems likely to remain so.

Such definite knowledge as we have is negative. Death, we are often told by our departed friends, is, looked at from the Other Side, birth into a new world. "It is the birth of the ethereal body into its proper world and fuller expression, no longer bound by matter."

If this is so, it is very different from the birth into this world. The spirit born into the next world remembers his life on this earth, at any rate for years afterwards. He is often bound closely to it by his affection for those he has left behind, or by his fleshly desires. He can even communicate with his loved ones, if he is fortunate. At the same time, if he passed over as an adult, he is taking a full part in the life there. Further, all do not start this further life at the same stage. We are told that still-born children and infants have to be brought up and educated before they come to their full powers.

It is worth while to ponder on this great contrast between the beginning of life on this plane and on that Beyond. It is true that we hear of Reincarnation, but this seems the exception rather than the rule. Even then, the memory of the former life only comes some time after birth, and is usually fitful. In any case, the difference between our birth here and our re-birth hereafter would still be very striking. If we are to

draw any inference from this contrast, it would be that there is no individual existence before our birth on earth—that is, that there is no life of the kind we live here or hereafter.

The Bible tells us nothing of a prior existence. Perhaps, the most famous of all speculations about our origin in the English tongue is Wordsworth's "Ode on Intimations of Immortality." His theme is that as the child grows up to manhood he gradually loses something fine in his perception of the world. There passes away for him "a glory from the earth":

Our birth is but a sleep and a forgetting,
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar:
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
from God who is our home.
Heaven lies about us in our infancy.

Matthew Arnold, a poet of no mean order himself, and most competent of critics, who places Wordsworth very high in the ranks of the Immortals, does not accept the philosophy of these lines as true. He says: "Even the 'intimations' of the famous Ode, those corner stones of the supposed philosophic system of Wordsworth—the idea of the high instincts and affections coming out in childhood, testifying of a divine home recently left, and fading away as life proceeds—this idea, of undeniable beauty as a play of fancy, has itself not that character of poetic truth of the best kind: it has no real solidity. The instinct of delight in Nature and her beauty had, no doubt, extraordinary strength in Wordsworth himself as a child, but to say that universally this instinct is mighty in childhood and tends to die away afterwards is to say what is extremely doubtful."

This criticism is difficult to understand. It seems based on a misunderstanding of the Ode. What Wordsworth says has faded away is not his instinct of the delight of Nature and her beauty, but, as it were, the halo of "celestial light," "the radiance," with which even the commonest objects in Nature seemed to his childish mind to be surrounded.

Whether he means to adduce this fineness of perception as *proof* of a previous existence seems

doubtful. However this may be, is it true to say that a child sees Nature, the grass, the flowers, "the meadow, grove and stream," "apparelled in celestial light," that is, in a sort of radiance? It is commonly said that the world seems a wonderful place to the young; but by the time we are old enough to think about these things, we can never recapture the childish outlook, and can only judge by observation.

By this test, a toddler appears to live very much in itself. It does not look far away, it does not observe closely; it does not remember much; it plays with things close at hand; it laughs and cries easily. The baby in arms seems devoid of emotion not connected with bodily comfort. In a word, there is no evidence of "mind" except that which gradually develops with the body. In so far as a child looks on any natural object as marvellous or resplendent, it seems to be due to ignorance of causes rather than divine knowledge or inspiration. In other words, man's spiritual nature is less noticeable in the child than in the man. It is something that increases rather than lessens. We cannot find any proof of a divine origin or a previous life here.

We must be content with the rather vague hints that we have received from the spirit-world. When a child is conceived and born, some fragment of the divine nature appears to be engendered in it. This develops along with the body and the soul, and eventually passes over with the soul into the next world, usually as a full-fledged personality. This seems a reasonable and possible hypothesis, until we think of the cases of Reincarnation which from time to time present themselves. If Reincarnation is an exception to the general rule, its process, or technique, seems so different from the ordinary birth of a new spirit that it is difficult to believe that there could be two such different ways of launching the life of a human being. However, even if Reincarnation were the general rule now, it is obvious that at one stage spirits ignorant of earth-life must have been born here.

It seems ordained that birth should be a mystery. Certainly we cannot hope to get evidence of the process from the born soul as we do regarding the passing into the next world. All we can be sure of is that our re-birth into the world to come is very unlike it. Perhaps one of the reasons why we get so little information about our origin, is that the attention of most inquirers is concentrated on the life to come. When, if ever, mankind is finally convinced of the truth of Survival, it may be that we shall hear more about the genesis of life and spirit. Then, too, we may learn at what stage in the upward path of man moral consciousness was born in him. At some time in the evolution of the world the divine spark must have been breathed into our progenitors, or finally developed as a product of life.

For the present we can only speculate on our spiritual history.

WANTS TO BE A SPIRITUALIST

The Rev. Alfred Hall, president of the Sheffield Society for Psychical Research, told a meeting of the Men's Own at the Sheffield Victoria Hall, that he is not a Spiritualist but that he wished emphatically that he was.

Mr. Hall, who was speaking on "Psychical Research," said that no man had the right to call himself a Spiritualist unless he had some convincing experience which left him without a shadow of a doubt that he had been in communication with the next world.

Personally he had not had that experience, but he was faced with a mass of detail which he could not explain. He said he had attended a great number of seances at which it had been said that there was a disturbing influence—and he had always regarded himself as a disturbing influence.

Some of the finest and acutest minds of the last century believed that they had been in communication with the next world. These people included some of the finest men in science, who were all convinced Spiritualists. (*Sheffield Telegraph*, December 9th).

HAWAIIAN KAHUNAS

STRANGE STORIES TOLD BY WELL-KNOWN AUTHOR

IN a letter from Max Freedom Long, author of *Recovering the Ancient Magic*, the following anecdote is related:

"I had retailed to me the latest exciting gossip of Honolulu last year. It seems there were two powerful men Kahunas in the city, and that they had been working there for some years—even while I lived there. One was reported to be the acknowledged head Kahuna in power of the island.

"The story goes that the 'jinx' which a Kahuna had put on the new ship had at last forced the officials of the company to its recognition—and never was a ship less fortunate from the day of laying its keel. It had burned twice and was nearly wrecked by ramming another steamer on its trial run. No Hawaiian would sail on her, and one accident after another dogged her for five years or more.

"At last a thousand dollars were given by the company to a part Hawaiian official of the organization to hire a Kahuna to break the early spell put on the ship in retaliation for an injury to an Hawaiian—as the story goes. This man took the money and went to the head Kahuna of the island, having access to him. He paid him four hundred dollars to remove the spell, and the Kahuna removed it. Later on, the Kahuna discovered what was known only to a very few officials of the company—that there had been \$1,000 set aside for the case. Demanding the remaining \$600, the Kahuna learned that the hiring individual had squandered it. This individual, who is well-known in the islands, made a run for safety and got as far as off Diamond Head on a Japanese ship. There the Kahuna's power overtook and struck him, rendering him paralyzed and helpless for the several months up to the time of the story being told to me over here in California. The Kahuna did not get the \$600, so used his magic to kill another member of the family, a son. The remaining son, fearing that he would be next, hunted out another powerful Kahuna and paid for protection. The Kahunas became embroiled in a battle of magic. The second one was killed, and the first went raving mad in the process of the killing. He is still in the asylum.

"In the light of this seemingly well-authenticated story, it would seem that there are, and have been, powerful Kahunas in Hawaii, if one could but turn brown and thus get to them. To contact a Kahuna of high order seems all but impossible for the white person.

"It took me seven years in Hawaii of importuning Hawaiians and others before I was at last able to get a personal friend to approach a Kahuna and ask permission for me to see her. She refused for some time, and I wrote a novel—it was never published—in which I gave the Kahunas their dues in a big way. This, when reported to her, helped to establish confidence, but it was some time after that before I was allowed to call. My friend, who took me to her, is a white man married to a Hawaiian woman whose grandmother was a famed Kahuna. He writes me that he has found my Kahuna growing old and less powerful, and that he has at last found another to go to for help.

"My Kahuna was a great healer of simple afflictions, and especially of financial ills. She used the *kala* method of having a patient fast—not the one of water, etc. As to the philosophy underlying her methods, she had nothing to divulge other than that she worked with 'the god' and with high spirits who were like the 'god.' She was a Spiritist and a Medium, depending on spirit-guidance for her psychic examination, help in seeing the future and such things. The actual effective work was done by a careful demand made on the 'god.' She did not use the 'word of power' in the way I have had described to me by those who have seen it used in the old days when there were still Kahunas in Hawaii who could use it."

CITY TEMPLE MINISTER'S ADVICE

ON COMMUNICATION WITH THE DEAD

The Rev. Leslie Weatherhead, Minister of the City Temple, London, contributes an article each week to "The Star." In an article printed in "The Star" of Saturday last (December 12th) and in several Provincial evening papers, Mr. Weatherhead says:

I AM continually being asked by correspondents and by those who interview me whether I advise them to follow the practice of Modern Spiritualism and endeavour to commune with the dead. Let me try to answer some of these inquiries.

In the first place, I am not sufficiently expert in this new science to be able to give expert advice. At the same time I have tried to read as much of the literature as I can, particularly the words of those who are to be trusted on other grounds also.

I have read most of what Sir Oliver Lodge, Sir Arthur Conan Doyle, Sir William Barrett, Mr. Drayton Thomas and Mr. A. C. Hill have written, and some odd volumes such as the one which made a great stir recently called *On the Edge of the Etheric*. My studies, for what they are worth, have convinced me that the Spiritualists have made out a *prima facie* case.

Further, I have on occasion attended a séance, and while some of the phenomena possibly admit of another explanation than that which Spiritualism supplies, there is, to my mind, no doubt at all that phenomena are produced for which Spiritualism offers as good an explanation as any there is available.

Let us assume, what I think is proved, that while there must be much phenomena which is no evidence of the survival of human personality, and while a great deal must still be done to separate wheat from chaff, at the same time, spiritualistic research does definitely support the Christian Faith in its belief in the survival of the soul, and religion has sometimes been too slow in coming to terms with definite scientific discovery, and has thereby seemed to produce an impression in the minds of many people that science and religion are opposed to one another.

Truth, however, is one, and truth discovered by one method of inquiry will never contradict truth discovered in other ways. There is no real opposition between science and religion. Each must always owe a great deal to the other, and perhaps in the past, both have been at fault in not being ready to acknowledge the validity of each other's work in its own sphere.

This mistake, made so often in the past, and producing, for example, the bitter controversy that raged around the word "evolution," need not occur again, and Christian people throughout the world should view sympathetically the patient findings of scientific investigators, who, so far from trying to bluff the public, are trying to ascertain the facts.

But the question whether people in general should be encouraged to do what some of my correspondents call "dabble in Spiritualism" we have yet to answer. My own answer would be to say that it depends on the people concerned.

Some people are ill-balanced emotionally. If to this emotional disharmony is added that condition of mind induced by very sore bereavement, it is questionable whether spiritualistic inquiry should be followed by such people at such a time. Some writers speak very strongly about this. Sir Oliver Lodge writes as follows:

"There is—and especially must this be true of those in profound grief or of a nervous and excitable temperament—a terrible danger of the dabbler losing his own self-control." Sir Oliver goes on to say, "It may be asked, do I recommend all bereaved persons to devote the time and attention which I have done to getting communications and recording them? Most certainly not. I am a student of the subject, and

a student often undertakes detailed labour of a special kind. I recommend people in general to learn and realise that their loved ones are still active and useful and interested and happy—more alive than ever in one sense—and to make up their minds to live a useful life till they rejoin them."

At the same time, I see no reason why healthy-minded individuals should not take this subject up just as they have the right to take up any subject which interests them.

I suggest that they would be wise only to follow accredited Teachers, and that they should maintain a certain scepticism, which I think on the whole stands one in good stead when taking up a new subject.

Further, they would be wise to join one of the accredited societies which exist to pursue inquiries into Spiritualism, but with these precautions I cannot share the views of a great many Christian people that there is something wicked or evil in spiritualistic inquiry.

I should like readers to weigh the following points:

1. Spiritualism, up to now, has really not contributed anything positive, definite, valuable, or original, which is not implied in the full Christian doctrine of the life after death as modern theology teaches it.

2. A great many phenomena are capable of another hypothesis by way of explanation.

3. Is it possible that our attempts to get into actual communication with the dead may be a disservice to our loved ones on the Other Side? I am impressed, for instance, again and again in *Raymond* by his saying "I must go now," and by the rather unsatisfactory nature of the revelations made.

Let us keep our minds open and do not let us affect to despise any door, however strange, and even weird, through which truth may come.

HOW IS THE RESURRECTION PROVED?

THE following questions and answers appeared in an article by the Rev. C. L. Tweedale, Vicar of Weston, Yorkshire (author of *Man's Survival After Death*) published by the *Sunday Sun*, Newcastle-on-Tyne:

Question.—What is the fundamental fact of Christianity?

Answer.—The Resurrection from the Dead (I. Cor. xv., 16).

Q.—How is resurrection from the dead proved?

A.—By the manifestation of, or by communication from, those who have departed this life. This evidence, coming from the Spirit World, is termed Spiritual.

Q.—How was "resurrection from the dead" proved in Old and New Testament times?

A.—By the manifestation and return of those who had died—Jesus, Moses, Elias, Samuel and others.

Q.—Was "resurrection from the dead" and the existence of the spirit world proved in Bible times by any other means than by this objective spiritual evidence, and can it be proved in any other way to-day?

A.—No! There is no other proof. Even Christ Himself could devise no other, nor did He try to do so.

Q.—Is it possible to prove resurrection from the dead by any considerations or arguments of philosophy or metaphysics?

A.—No! Such arguments or considerations only establish a probability at the best, and more than a probability is required in this matter, as Jesus well knew.

Q.—Have we proof of the resurrection of persons who have died in modern times?

A.—Yes! The modern evidence, while exactly of the same nature as that of Bible times, and confirming the same, is more scientific, more permanent and more capable of verification than that contained in the Old or New Testaments.

DOGS THAT THINK AND TALK

GERMAN VETERINARY PROFESSOR'S INVESTIGATION

THAT educated dogs can read, think, and reply intelligently to questions by means of a number-language (barks or taps for letters of the alphabet) is the opinion clearly expressed by Professor Dr. Max Müller, Veterinary Director of the Municipal Abattoir in Munich.

In the current issue of *Progress To-day* (the Humanitarian and Anti-Vivisection Revue founded and edited by Miss Lind-af-Hageby) appears a translation of an article contributed by Professor Max Müller to the *Deutsche Schlachthof-Zeitung* in 1934, descriptive of visits to, and conversations with, several educated dogs.

"The number-speaking dogs," he writes, "make us recognise the human conceit which would deny to animals the faculty of thought. The fact, which becomes clear to us, that the dog thinks, ponders, reflects and constructs independently, draws conclusions, calculates more quickly than we do, and that, after successful instruction, he reads and is able to speak by means of a number-alphabet, is something little dreamt of in our knowledge and which we have now the opportunity to acknowledge. One must be prepared to shut one's eyes to facts if, after a visit to the number-speaking dogs, one is to continue to deny to them the capacity for independent thought. Only a person incapable of understanding an obviously natural occurrence could do so. Schopenhauer, a great friend of animals and one acquainted with animal psychology, stated that the intelligence of animals can be denied only by one who possesses too little himself. Why should there not be similar results in the case of a dog's brain, from the reaction of mental impressions on the brain-substance, as in the case of human beings?"

"We have hitherto badly understood the mental behaviour of animals because we have not dared to believe that they can think in a manner similar to that with which *homo sapiens* credits only himself. Man can express his thoughts aloud by means of speech: the animal cannot do the same thing because he lacks an articulate language. For this reason it also remained uncertain whether an animal could understand, or learn to understand the sense and meaning of our language. It is now the reward of the animal instructors and teachers who have succeeded in teaching them number-language, that they have proved communication with animals by its means

"So long as there is no general certainty amongst us that the animal can be made to understand our language and intelligently assimilate its meaning, I can only recommend the veterinary surgeon interested in the independent thinking capacity of the animal to obtain for himself an exchange of ideas with a number-speaking dog. To anyone who does that and who has the capacity to draw the only admissible conclusion from the resulting communication between man and animal, and animal and man, it will become clear that *between the activity of the human and animal brain, on which thinking capacity depends, there is no basic dissimilarity but only a difference of degree.*

"Without entering into the conception of spirit in the animal, there emerges from the activity of the animal brain an independent thinking capacity, the fact that the animal, too, is a rational unit, an independent, self-contained being gifted with understanding and reason. The recognition of this fact makes the animal an individual to whom the idea of a 'thing' without rights is no longer applicable.

"So long as man considers the animal only as a

thing without rights, to be utilised to the best possible advantage of man, the basic moral responsibility of man towards animals will be lacking. The acknowledgment of independent thinking capacity in animals, especially in the highly developed animals which understand and live with us, and serve us, make us, then, not the trustees of 'things' without rights, but trustees of the rights of animals. To deny the animal the rights appertaining to the possession of intellect and independent thinking capacity is morally wrong.

"The German National Socialist State has begun well by granting increased protection to animals, and the task of the Veterinary Profession should be to collaborate in helping still further to eliminate the conception of no rights. To this end it is essential to abandon the idea of the animal as a mere material object, lacking intelligence, and to counteract it must be the principal concern of the Veterinary Profession."

Professor Müller first describes a visit to Kurwenal, an educated dachshund belonging to Baroness von Freytag-Loringhoven, of Weimar. This dog's alphabet is expressed entirely by barks—one for a, two for b, and so on.

"The dog will indicate the number of words which he proposes to say in the form of the bark alphabet if he is first asked how many words he proposes to say in barked figures.

"In response to the Baroness' question as to what he has to say about my visit," Professor Müller writes, "Kurwenal barked by number: 'I was very pleased you came.' It appears that the Baroness had told the dog before my visit that I was an animal lover and that I should be particularly interested in him, the clever dog. As I happened to know that he likes cheese and I had brought some cheese and a packet of biscuits, he was asked what he thought of that. The answer given to the Baroness was: 'I find that charming of him.' In reply to the question: 'Which do you prefer, the cheese or biscuits?' the dog answered: 'Cheese.' 'Why?' 'It tastes so nice.'

"Kurwenal named the kind and the number of the flowers which I had brought to the Baroness (roses and carnations) and said the roses 'smelt lovely.' In answer to the question as to what the flower by the window was called, he barked: 'Hydrangea.'

"On simple and even complicated arithmetical sums being put to him in words or in the figures of a tear-off calendar, the dog reckoned more quickly than I could follow. My checking proved the accuracy of the total. When asked: 'Who is the author of Tannhäuser?' the dog barked: 'Wagner.' 'Who is in front of the town church?' 'Herder.'

Kurwenal read my visiting card and when asked my Christian name, barked: 'Max.' The question as to what he had thought of me before he saw me, he answered as follows: 'I thought the professor was very old.' When asked why, he replied, 'Many of them (professors) look old and miserable' (kimmerlich). It is a peculiarity of the dog, explained the Baroness, that he always spells the word 'kimmerlich' (miserable) with 'i' instead of 'ü.'

"One of the Baroness' books contains a great number of sayings of famous men. Kurwenal names the authors if the sayings are read to him.

"When asked who wrote 'To be or not to be, that is the question,' in addition to other sayings, the dog spelled out 'Shakespeare,' orthographically correct. When I expressed my astonishment at the accuracy of the spelling, the Baroness said that she had explained to the dog the special manner of spelling on the Shakespeare monument in Weimar.

"Kurwenal has an unusual thirst for knowledge, is interested in everything that goes on about him and grasps the purport of conversations conducted between human beings, even in cases where one would be inclined to assume that the dog lacks the faculty to understand

(Continued on next page).

Progress of To-day, in which the translation of the article appears (and in which it is to be continued) can be obtained from 15 St. James's Place, St. James's Street, London, S.W.1., 7½d. post free.

KING EDWARD'S RENUNCIATION

"DEVASTATING LOVE AFFAIR" FORETOLD IN 1925

AN extraordinarily correct prediction of the events leading up to the abdication of King Edward VIII. appeared in *Cheiro's World Predictions* (London Publishing Company), the manuscript of which was (according to the Publisher's preface) received from Cheiro—Count Louis Hamon—in October, 1925. The prediction (in which King Edward is referred to as the Prince of Wales) is as follows:—

"The Prince of Wales does not escape these falling shadows (a combination of adverse influences). His astrological chart shows perplexing and baffling influences that most unquestionably point to changes

(Continued from previous page).

the subject discussed. At afternoon tea I had an opportunity to convince myself of this. We were speaking about the slaughter of dogs as a brutality inconsistent with our culture and civilisation. Then I remarked that the topic must surely have made a special impression on the dog. In reply to the question put to him whether he had followed the conversation, he answered: 'Yes.' 'Do you wish to say something about it?' 'Yes.' 'How many words?' 'Five.' Then the dog barked out: '*The Christian religion prohibits killing.*'

"At first I could not believe my ears and my understanding when this answer was produced: yet I had heard correctly. The dog had given the answer, and he adhered to this formulation of his thoughts when the Baroness expressed doubt about the accuracy of the 'chr' as the beginning of it . . .

"According to the Baroness, the dog has frequently listened to the discussion of religious subjects, and the Baroness has also given him instruction regarding God as the Creator of things. That explains the answer given in my presence. The dog himself often tells his mistress that he meditates about this or that question; that is to say, there is present contemplative introspection as one intellectual activity of his brain.

"At the station I purchased a small packet of biscuits, on which at the bottom line of the upper side were the words: 'Knapsack biscuits.' I held out the packet to the dog, asking him to read the words and tell me what they were. After replying affirmatively to the question whether he had read the words, the dog promptly barked: 'Knapsack biscuits.' In reply to the question: 'What is a knapsack?' the dog barked out the answer: 'A bag that one carries on the back.'

"On a second visit to Weimar in July, this year, I again put a number of questions to Kurwenal, which were likewise answered in his bark-language by the use of independent thought."

Professor Müller describes visits to other educated dogs in Weimar, by whom the barking-alphabet was varied by tapping with the paws—taps with one paw indicating tens and units with the other.

"It is precisely this alternating use of the two paws," he says, "which shows that the dog gives the answer of his own accord, without any signs being made to him. In any case, it would be no pleasure to the dog's teachers to deceive with tricks implying an impossible dexterity all who come willing or unwilling to be convinced, regarding an obviously natural fact.

"It is also foolish to assume the occult. For here, of course, it is not a question of 'mysterious' powers of the dog but of a quite natural process, i.e., the training of the gift of comprehension and the thinking capacity of the animal, in such way that the latter can express his thoughts in numbers having a definite alphabetical significance. Of course, everything remains an enigma and a wonder to anyone who does not recognise that. 'Occultism' is used as the last resource by means of which people seek to conceal their own defective faculty of perception."

likely to take place greatly affecting the Throne of England.

"The birth-date of the Prince places him in a category of individuals who are strangely baffling in temperament . . . He was born under peculiar astrological combinations which make his character a difficult one to understand. His planetary signs give intense restlessness, a lack of continuity of thought, a difficulty of concentration, and an absorbing love for change of scene and travel, and a lack of the sense of danger. Physically there will be found a nervousness expressed by restless movements and lack of repose, a person 'forever on the move' . . .

"The Prince of Wales, in his signs, parallels in a strange fashion his ancestral namesake, George, Prince of Wales, afterwards George IV. His disregard for Court Ceremonial caused estrangement from his father; yet he had a wonderful knack of catching and holding popular love. That George IV., when Prince, married Mrs. Fitzherbert is supported by historical document; the match was later dissolved by Act of Parliament.

"The present Prince of Wales has piqued curiosity many times by rumours of marriages that have faded away into the air. When a mere youth, he was affianced by rumour to a German Princess . . . but I said at the time that astrological indications put marriage practically into the background . . . Rumour says that Queen Mary, and in a lesser degree King George, have seriously worried over the problem of the Prince who is determined not to 'settle down' until he feels a *grande passion*, but it is well within the range of possibility, owing to the planetary influences to which he is subjected, that he will fall a victim of a *devastating love affair*. If he does, I predict that the Prince will give up everything, even the chance of being crowned, rather than lose the object of his affections.

"Born as he was in that part of June that makes a peculiar period for astrological calculations (June 23rd, 1894), the Prince may be trusted to have decided views on love, and also will present the characteristics of apparent change that are baffling to those who cannot understand the significance of seeming alternations of 'hot' and 'cold.' For persons born under such peculiar astrological conditions exhibit remarkable fluctuations of feeling—they pass from ardour to indifference almost in a few seconds."

A PROPHETIC VISION

To the Editor of "Light."

Sir,—Though, like everyone else, almost stunned by the series of events culminating in King Edward's abdication, I feel that your readers may be interested in a significant prophecy that was made here by Mr. Harold Sharp on January 21st of this year, the morning after the passing of King George V.

Mr. Sharp lectured at Tankerton Hall on the evening of the 20th. From the time of his arrival in Tankerton in the early evening, he was closely occupied until he retired for the night, having heard no wireless bulletins and being quite unaware that "the King's life was moving peacefully to its close."

Next morning, Mr. Sharp said to me: "Before I see any newspapers I want to tell you something. I was roused from sleep last night by a curious vision, in which I saw the crown fall from the head of the King on to the head of the Prince of Wales, where it rested a moment, and then fell again. I was fully awake, and looked at my watch. The time was three minutes to twelve."

Then we showed him the paper containing the announcement of the King's passing. Naturally, we felt that the first part of the vision was fulfilled; but what could the latter part mean? To-day, with sad hearts, we know.

Tankerton-on-Sea.

MIRIAM G. DUNSFORD.

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).

HEALING A PLANT

Sir,—The correspondence on Psychic Healing you are publishing in your paper is attracting much interest. I hope it will lead to further scientific experimental work, and eventually to a discovery of the natural laws underlying the phenomena.

I have been asked by friends, who have been many years connected with the S.P.R., to put on record a case of successful treatment of a *plant*. I hope you will think it suitable for publication.

The patient was an India-rubber plant, now about eight years old. In the summer of 1932, I was absent from home for four months, and the plant was kept too wet. I sent it to a nursery to be re-potted and tended, but it did not recover. Most of the leaves dropped off; and, as it was no longer ornamental, I put it on an outside balcony, where it wintered. The pot was a large one, and in early spring I grew some sweet-peas up the stem. The plant was not dead, but it was a seemingly barren stick with a small tuft of stunted discoloured leaves on the main stem, and smaller tufts on the two branches, about a dozen in all.

In mid July, 1934, all the plants had to be taken off the balcony and put into my studio owing to outside repairs. I had to give much attention to the plants in watering, etc., to keep them in health, but they suffered greatly from being indoors. When I cleared away the sweet-peas from the pot, I noticed that the leaves and stem of the India-rubber plant were in no worse case than they had been the year before, except that the leaves were rather battered from being blown about.

I decided to give it "treatment," as if it were a human being, or an animal, two or three times every day, to see if I could revive it. At the end of a week I thought the undeveloped buds on the stem had swelled a trifle. At the end of the second week there was no doubt, it was breaking at many points. Six weeks from the time I began treatment it had broken at twenty-seven points and had several large and healthy leaves on the main stem and on three branches. It has now sixty leaves and is five feet eight inches in height. The longest branch is the same length as the main stem, the second is over a yard. The larger leaves are fourteen inches long. Horticulturalists tell me it is an unusually fine plant to find in an ordinary sitting-room.

When I was treating the plant, I used to notice that a very faint vibration, or trembling, was communicated to the leaves. I tested carefully to see whether this was due to my involuntary shaking of the stem, or to vibration in the building from passing traffic, and I came to the conclusion it was a separate and distinct vibration, which could sometimes be seen simultaneously with these other movements.

The restoration of the India-rubber plant was seen by others than myself while it was taking place. I have regretted very much that I did not have it photographed at different stages.

The experiment was suggested to me by reading of Sir Jagadis Bose's discoveries in regard to the sensitiveness of plants. Since then I have learnt from Mr. Dudley Wright of the work being done in France. I very much hope the correspondence in your paper may bring out other examples.

J. T. KINGSLEY TARPEY.

33 Buckingham Mansions, N.W.6.

"CLUTTERING THE PATH"

Sir,—From the Spiritualist's standpoint I consider the advocacy of the Reincarnation theory not merely futile, but distinctly harmful. There are so many

truths fundamental to a good understanding of the cardinal points of Spiritualism which the beginner needs to keep in clear light while absorbing them, and not be led into the fogs and off the road into by-paths of speculation, that it seems a great mistake to clutter the path.

Troutdale, Oregon, U.S.A.

CHARLES F. BARBER.

HAD SHE LIVED BEFORE?

Sir,—The reference in your issue of November 19th to the Rev. C. Drayton Thomas (with whom I was photographed by Manuel at the Metapsychical Congress at the Sorbonne in 1927) encourages me to write to you about my experiences at the School of Mediums, at 8 Rue Copernic, in 1926. You will find my report printed in the official account of the International Congress of Spiritualists in Paris in 1925.

By the advice of Lt. John Powys (who died in 1897) I was developed as a Medium under the Directrice of the School at 8 Rue Copernic in 1926. I received "automatic" messages from a Marie de Maumanon, stating that I had been born at Nevers, in France, in the reign of Louis XII. as her daughter, and that I had been a nun. These messages annoyed me, although my brother assured me that they were true—he himself was not connected with Madame de Maumanon.

At the International Congress of Spiritualists in London in 1928, Herr Bruno, a Councillor of the International Federation, asked me to act as interpreter for an American Medium who could not speak German. I forget the name of this lady. As soon as the séance between her and Herr Bruno began, she asked me if I had a friend in the spirit-world named "Marie." I denied it. After translating into German all the Medium had to say to Herr Bruno, I told her of the messages I had had from my so-called mother. I said my mother's name was Helen, an Irish woman. The Medium replied: "This 'Marie' says she was your mother. It is very wrong of you to have said you have no friend named Marie."

Lilford Lodge,

NORAH POWYS.

Swanmere, Southampton.

A MISSIONARY'S EXPERIENCES

Sir,—With reference to the remarks on the Gospels in the article, "What is the Church for?" (LIGHT, December 10th), it is worth while knowing what Jesus Christ, at the present day, says about them. This is found in a fascinating book, *Visions of God*, by Lars Taylor (1928), which gives the experiences of an orthodox Scandinavian missionary in India in the years 1885-1888.

On several occasions, it is stated, he was detached from his body and carried by angel-helpers far above the heavens to "The Presence." God had no distinct form, only "an intense light without limits" (p. 16); he saw "a human form in the midst of The Presence, and one with it, whom he recognised as the Saviour; this Being in human form" was not distinct from The Presence, but stood out like a *bas-relief* while in The Presence (p. 32).

The Missionary had some very affecting conversations with Him, in which he was told "not to try to fathom His real nature or His relationship to the Divine Presence, for in the present state of earth-existence it is beyond comprehension, but to realise that, in some mysterious way He, by taking on Humanity, will ultimately unite human beings to the Deity."

"I then asked if the record in the Gospels, as to the historic Jesus, is to be trusted," says the Missionary. The answer was: "In the main, you should accept the narrative, but inspiration is not that which it is vulgarly supposed to be, nor does it exclude human frailty or shortsightedness. The account is, however, substantially correct."

The book is full of comforting words from Jesus Christ for those who are fighting the battle against sin and human corruption.

North Shields.

J. W. MACDONALD.

LETTERS TO THE EDITOR

INTERSTELLAR COMMUNICATION

Sir,—Dr. Alexis Carrel says on page 261 in his famous book, *Man, the Unknown*: "Thought seems to be transmitted, like electromagnetic waves, from one region of space to another . . . Neither Biologists, Physicists, nor Astronomers have taken into account the existence of metapsychical phenomena."

One could add that, on the other hand, Spiritualists and Psychical (metaphysical) Researchers seem not to have been sufficiently aware of the existence of the immense structure of the Cosmos, where systems consisting of thousands of millions of suns and undoubtedly containing vast numbers of planets, are but as molecules. And in this absence of interest in the material universe, one is tempted to look for the chief cause of the stagnancy so evident in the philosophy of Occultism.

The phenomena that a living man communicates through a Medium at a séance seem to be of rather common occurrence. And where a man "in the flesh" can, in all respects, behave at a séance as a spirit, and, as it seems, regardless of terrestrial distances, one is inevitably led to ask: Can we not in the same way get connection with inhabitants of the planets of the Universe?

As for myself, I have, after looking into the matter for many years, not the slightest doubt that this is the case and that every séance with a Medium is an experiment in interstellar communication. And more than that. I have been giving much attention to the conditions for so-called spirit-communication, and have arrived at the opinion that the most serious hindrance for this communication would be removed if the above-mentioned truth were recognised. Then the so-impenetrable wall between the living and those who have died, would fall down. We would then find that those we had lost were continuing their life on some distant planet, quite as physical and corporeal as when they were with us, and they would be able to materialise and return and stay with us, perhaps, even for hours, if needed. And soon disbelief in Survival would be a thing of the past. Physicists would investigate the cosmic vital ray (and bioradiation in general), and the text-books of biology would bring chapters on the total regeneration of organism after death, no less than they now tell us about the regeneration of a lost tail, or even shoulder-blade in some of the lower vertebrates.

Great and wonderful, indeed, would be the consequences of the extension of science hinted at. It is even safe to say that the establishment of scientific interstellar communication would need no long period to bring about a most profound change in the condition of mankind on this planet.

HELGI PJETURSS, Ph.D.,

Geologist and Metabiologist, Hon. Member of the Icelandic Society for Natural History.

MAKING THE AURA VISIBLE

Sir,—I welcome the statement by "Brevilux" in your issue of 3rd December, that he hopes to improve upon Dr. Kilner's method of sensitising the eye so that the Aura can be more easily examined. But some of his statements can be refuted by psychic science.

First, let me correct a wrong inference. Dr. Kilner never used collapsible goggles. I registered this adaptation under the name of "Aurospecs" in 1928. Kilner used a flat container. To obviate white light destroying the sensitiveness of the eye to the extreme ends of the spectrum, I introduced this shield. "Brevilux" further states that glass is useless. A few years ago I should have agreed with him. Greater experience proved that Kilner's peculiar colour combination, and not the dye, produced the results. After great difficulty, I got manufacturers to produce the same

colour in glass. Kilnascrene is the result. It has been publicly tested by many societies, with an average of 85 per cent. success. I hold the signed records. Kilnascrene cuts out white light and extends normal sight slightly beyond the ends of the visible spectrum. In this area the first phases of the Aura can be seen. In his lecture to the L.S.A. in 1934, Dr. Dudley Wright exhibited and recommended both these types of mechanical aids to clairvoyance. Presiding for him was Mrs. Violet Forman, who possesses a set made with quartz, which "Brevilux" so much covets, but which, so far as I am aware, got no nearer a solution of the problem.

Kilner assumed, as does "Brevilux," that "dead" matter has no radiations. Against this, all Spiritualists of experience know that every object has a psychic counterpart. It interpenetrates and extends slightly beyond it in every direction. I suggest that this is similar to the etheric body visualised by Kilner, or it may be an auric emanation. This line of reasoning brings Spiritualists sharply up against the conclusions of Physicists. I am not averse to regarding the spirit-body as a form of matter, but, in analysing radiations, Physicists refuse to recognise its existence. They calmly label the vehicle as the source of origin, and ignore the actual fountain-head.

Every séance-room demonstrates the fact that spirit-people take the majority of their auric radiations with them. They are, therefore, separable from the physical body. If Spiritualists are right, and the spirit-body is a separable quantity, "Brevilux" cannot place his finger "on the particular tissue from which each constituent part has its origin." Tissues are merely channels, not sources of origin.

Monsieur Romaines, in his book on *Eyeless Sight*, just as definitely locates clairvoyance in the skin. "Brevilux" seems to be travelling over similar ground.

My experience proves that mediumistic types obtain results impossible to mere extensions of physical sight. The use of Kilner's process actually opens up an easier path to clairvoyance than is generally appreciated.

"Brevilux" seems very certain "we are not dealing with a subjective creation." Every Sensitive knows that thought and emotions definitely affect the Aura. Surely this is subjective? In some forms of mental trouble, equally with physical maladies, it may disappear from some places entirely. In all public tests I find self-consciousness the most destructive influence.

The speculation of "Brevilux" on the luminosity of the live mouse to the owl confirms ordinary spirit-teaching that the life principle—or the soul—looks to discarnate folk like a shrouded light. It is the only aspect of highly evolved spirits visible to those on lower planes. I shall watch with interest his further researches.

H. BODDINGTON.

THE PLACE OF PSYCHISM

Miss Phoebe Payne, speaking on the "Place of Psychism in the Plan," at the Besant Hall, London, said psychism is a power at first latent and, seen at that stage, is not controlled by the individual. As man develops, his psychism flows in part into his conscious capacities of thought and feeling, into the realms of ideas, not of physical phenomena. Further progress is possible; man can reach a positive stage, where, by deliberate effort, he learns to deal with the rationale and technique of the soul, using its vehicles. Such conscious powers are permanent and under the deliberate direction of their possessor. They can be used in education, art, healing and science. Psychic understanding can break down the barriers of misunderstanding in every department of life.

Psychic faculties will never cease to appeal to the imagination of mankind, said the lecturer, until everyone uses them freely. That achievement can be begun by studying their control first with a knowledge of their mechanism.

Light

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EDITOR GEORGE H. LETHAM

As We See It

A DIVINITY THAT SHAPES OUR ENDS

SOMETIMES, in the lives of individuals and of nations, events occur which seem to indicate that Shakespeare spoke literal truth when, through the mouth of Hamlet, he said:

*There's a Divinity that shapes our ends,
Rough-hew them how we will.*

Such events, when they occur, are occasionally surprising or distressing and give rise to outcry and protest; but later, when they can be viewed calmly and in retrospect, they are seen to fit into appropriate niches in what appears to be a carefully-arranged plan.

Our recent experiences as a nation and a company of related nations have been both puzzling and distressing; do they form part of a plan? Has the "Divinity that shapes our ends" been at work during the past fortnight guiding the destiny of the British Monarchy and shaping the history of the British peoples?

The abdication of King Edward VIII., after a reign of barely eleven months, was distressing to everybody concerned and totally unexpected by the vast majority of his subjects; the accession of his royal brother, the Duke of York as George VI., was an event which—though following naturally—no one could have had any reason to expect until within a few days of its occurrence.

Yet, as Sir Lawrence Jones testifies in the letter printed on this page, a prediction was made and recorded in June, 1902—that is, more than 34 years ago—a prediction which was put aside and almost forgotten because of its improbability, but which has been literally fulfilled by the conjunction of these two events. The prediction (made at the time when interest was fixed on the arrangements for the Coronation of King Edward VII.) was that "eventually there will be two Kings alive together"; and on Friday last, December 11th, after the abdication of King Edward VIII., when the accession of King George VI. had been announced but before the necessary Act of Parliament was passed, there were actually two Kings consulting with each other; and although "H.R.H. Prince Edward" (to quote the broadcast description adopted on Friday night) has voluntarily

(Continued at foot of next column).

A PREDICTION FULFILLED

"TWO KINGS ALIVE TOGETHER"

From Sir Lawrence J. Jones, Bart.

Sir,—On June 29th, 1902, at a sitting in London for clairvoyance with Miss K. Wingfield as Medium, the following message was spelt out:

"Tell the nation that eventually there will be two Kings alive together."

This most improbable prediction has been actually fulfilled to-day (December 11th).

Fortunately, a pocket-book in which the prediction was written down has survived, as well as a letter from one of the sitters giving further details. These records have been deposited with the Society for Psychical Research, where any inquiries regarding them should be made.

Miss Wingfield saw a man who waved at the right letter as the alphabet was repeated.

I was not myself present at the sitting, having gone down to the country for the Coronation festivities of King Edward VII., which were to have taken place on June 26th, 1902, but had to be postponed suddenly on account of the King's illness. It was the nearness of this date which may account for the peculiar form of the message beginning, "Tell the nation."

A few comments addressed to those who accept spirit-return may help to elucidate the above prediction.

The message must have come from one sufficiently advanced to be able to survey the march of events in the future.

He was, I surmise, drawn back to earth by the approaching Coronation of King Edward VII., and to the particular circle by the presence at it of Hon. Alexander Yorke, who had for many years held an appointment at Court.

In the communicator's outlook over the future of the British Monarchy—possibly foreshortened as is our outlook over space from a mountain top—he may have noticed with surprise that one King seems to halt by the way and be overtaken by his successor. So for a brief moment there appear to be Two Kings.

This moment he wishes to record, and so tells his friend at the sitting to "Tell the nation."

A little reflection would have shown him the impossibility of this. Only now, when the prediction has been realised, could this be done; nor could it be done now had not an entry in a pocket-book and a letter survived for 34 years.

London, Dec. 11th, 1936.

LAWRENCE J. JONES.

(Continued from previous column).

relinquished the throne, he is still thought of as King Edward and will long continue to be so thought of, even though his identity will to some extent be hidden under his new title of Duke of Windsor—so that there are still, and will continue to be, "two Kings alive together."

This prediction, and others like that of Cheiro, recorded on another page, improbable though they seemed, have been literally fulfilled. What does the fulfilment indicate? Is it merely a "coincidence" without any particular significance? Or does it give ground for believing that so long ago as 1902 there was a "plan" in existence which is now being worked out before our dazzled eyes? And if so, who or what was "the Divinity" that not only made the plan but allowed predictions of it to "come through" before shaping the means by which it was to be put into effect?

There is no doubt whatever as to the authenticity of the prediction recorded on this page—for that we have the word of Sir Lawrence Jones, and the witness of the documents deposited at the office of the S.P.R. where, it may be hoped, arrangements will be made for their examination by serious investigators.

LOOKING ROUND THE WORLD

THE GHOST CLUB

LAST week we published an interesting communication from Mr. A. W. Trethewy announcing that the Ghost Club had held its last meeting. By error, Mr. Trethewy was described as "the last President" of the Club. Mr. Trethewy was the ex-President; the President for the last year of the Club's existence was Colonel H. J. Wyatt, who had taken a very active interest in its work.

Mr. Trethewy points out that it is a curious paradox that the progress of Spiritualism has led to the decay of the Ghost Club, and adds, with good reason, that "the Club may have done more in the past to consolidate and strengthen the movement than can now be appreciated."

GHOSTS IN SEASON

As is usual at this time of the year, "ghost-stories" are supposed to be "in season," and they are being served up (new and old, but chiefly old) in all sorts and conditions of periodicals. One interesting feature, pointed out by C. E. Lawrence in *The Nineteenth Century and After* magazine, is that the idea of ghosts is so deeply-rooted that it has "entered commonplace familiarities of speech." Thus, ghosts "are said to 'walk' on treasury days in the theatre," and "to have the 'ghost of a chance' suggests the next thing to having no hope whatever."

GHOSTLY CLOTHES

A detail in which the writer of the article is apparently much interested is that of the clothes that ghosts are said to wear. "It is not unbelievable," he says "that the personalities of those who once were vital may survive the disintegration of bodily death, but it is difficult to credit the idea of their habiliments sharing the privilege." Yet he recognises that of all the ghosts described by historians or story-tellers, "never one has been inappropriately garmented. They have even worn plumed hats, ruffs, capes and rapiers, but never," he adds, "a silk top-hat."

The problem of ghost-clothes is one of which Spiritualists have often heard and which has been more or less satisfactorily answered from the Other Side—namely, that the *appearance* of clothes is often assumed for the purpose of identification. But perhaps the writer of the article has not heard of this explanation.

THE MINISTRY OF ANGELS

The new book by the Rev. Edward Langton, B.D., on *The Ministries of Angelic Powers* (announced in our columns last week) is of special interest to readers of LIGHT, for a series of articles on a somewhat similar subject was contributed to LIGHT by Mr. Langton last year (July and onwards). In the first of these articles (July 25th), Mr. Langton pointed out that "a full-orbed Spiritualism embraces a belief in spirits of all kinds, human and non-human, good and evil," and that this belief necessarily includes "a higher order of spirits which are interested in human affairs and are divinely commissioned to watch over the lives of men, and to guide and inspire men as they seek to reach the goal of life."

For Mr. Langton's new book (James Clark and Co., 3/6) it is claimed that it is "the first complete account of Jewish beliefs in angels which lie behind all modern Christian beliefs in angelic ministries," and a preliminary glance through its pages shows that it must have entailed much research and that it deals with many problems which cannot fail to interest Spiritualists. A new edition of Mr. Langton's earlier book, *Supernatural*—which was reviewed appreciatively by Mr. Prevost Battersby in LIGHT of January 31st, 1935—has just been issued by Riders at the reduced price of 7/6 (formerly 15/-).

THE CRISIS PASSES

THE Archbishop of Canterbury is likely to receive both praise and blame for some portions of the address he broadcast to the nation on Sunday evening, particularly that portion in which he censured "the social circle" by which King Edward VIII. was surrounded—"a social circle whose standards and ways of life," he said, "are alien to all the best instincts and traditions of his people." But with two of his sentences everybody will agree:

A King has gone; God be with him.

A King has come; God bless him, keep him, guide him now and ever.

King Edward VIII. has abdicated and is to be known as His Royal Highness the Duke of Windsor. Although under no compulsion to leave the country, he has gone abroad and is now in Austria.

His brother, known for years as the Duke of York, has been called to the throne as George VI., and for him and his wife (Queen Elizabeth) and his daughter (Princess Elizabeth) prayers were offered throughout the land on Sunday. One of the new King's first actions was to attend divine service along with his mother, Queen Mary, at Marlborough House private chapel on Sunday morning.

So ends the crisis; and it is worth noting that the world has been astonished by the smoothness with which this country's constitutional machinery has functioned under the extraordinary strain, and the calmness which people and press have maintained.

The guidance of God was invoked; surely it is not too much to believe that guidance has been given and will be continued.

AN OMEN RECALLED

It will be remembered that when the body of King George V. was being borne on a gun-carriage through the crowded streets of London to Westminster Hall for the lying-in-state, the cross surmounting the Imperial Crown became detached and fell from the top of the coffin to the ground—to be picked up by an officer of the Grenadier Guards and replaced. At the time, this occurrence was regarded as an omen unfavourable to the reign of King Edward, and it is now being recalled in the Press. "Fallen Cross: Was it a Portent?" was the heading used in one paper, and that is what many people are asking.

Writing to LIGHT about this incident, Louise Adcock suggests that it may be regarded as a hopeful sign that it has been found possible completely to restore the combination of cross and crown. We hope she is correct.

MRS. VIOLET TWEEDALE

Readers will regret to learn of the passing of Mrs. Violet Tweedale, mystic and novelist, at her home, the Villa Languard, Torquay, at the age of 74. Mrs. Tweedale was greatly interested in Spiritualism and Psychical Research, and had for years been a subscriber to LIGHT. Commenting on her death, the *Morning Post* says:

"The eldest daughter of the late Robert Chambers, the Edinburgh publisher, who for many years edited *Chamber's Journal*, she became the wife of Clarens Tweedale, formerly of Balquholly, Turriffe, Aberdeenshire, in 1891.

"Mrs. Tweedale was a prolific author, whose works had many admirers. One of her first publications was a volume of poems, *In Lothian's Fields*, and then came a long series of novels, among others being, *What shall it Profit a Man? Mrs. Barrington's Atonement*, *Austin's Career*, *Love and War* and *The Beautiful Mrs. Davenant*.

"One of her hobbies was Psychic Research, the influence of her study of the occult being apparent in several of her books, notably *The Mammonist*, which was published in 1928. *Ghosts I have Seen* appeared in 1919, and *The Cosmic Christ* some six years ago."

SPIRITUALISM'S AID TO RELIGION

MRS. ST. CLAIR STOBART ON THE CONFRATERNITY CAMPAIGN

"ONLY a Spiritualist can be an optimist to-day, when we reflect on the state of affairs in this country and abroad."

With these words, Mrs. St. Clair Stobart began an address at the service of the Spiritualist Community at Grotian Hall, London, on Sunday evening.

It was by means of the truths of Spiritualism, she believed, that Religion can be reintroduced effectively into the lives of men; although she also believed that Spiritualism can never take the place of Christianity as an emotional, dramatic and effective appeal to the higher nature of men and women.

The present condition of irreligion was due, she said, to the fact that the Christian Churches are leaving out Revelation, which was the bedrock of religion; for, although the Bible revelation, which the Churches accepted, is strictly analagous to the revelation Spiritualists are receiving to-day, the Churches denied the veridity of modern revelation, or attributed it to the wiles of the Devil.

In the Confraternity movement, an effort was being made to promote co-operation between Spiritualism and the Churches; and in the course of her Confraternity campaign, all over the country in England and Scotland, she had gained an insight into the general trend of belief amongst the clergy and ministers.

"I find," said Mrs. Stobart, "that, speaking generally, the clergy of all denominations could be placed in three distinct categories. These would be roughly: (a) the Diehards, (b) the Wreckers, and (c) the Inquirers.

"The DIEHARDS are still living in the 16th century. They have taken no note of any advance in knowledge, either concerning the Bible and modern historic, archaeological and literary criticism, or of the discoveries of science. These men are religious misfits. With the loftiest principles and sincerest convictions, they preach for the most part to empty pews. It is pathetic. They attribute their failure to attract to a growing disrespect for Christianity, for Religion. They do not see that the people's disrespect is not for Christianity, but for the travesty of Christianity which is presented. The people want bread, the bread of life, and they are given stone—a fossilised edition of the Christianity of the first centuries, when Revelation was acknowledged as an inspirational influence of Religion.

"To these men," Mrs. Stobart continued, "many of them saintly examples of self-sacrifice and devotion to duty, the word 'Spiritualism' is anathema. Even the word 'Survival,' which one might have supposed would be neutral territory, arouses their pious indignation. Survival, they say, has no interest for them, apart from the idea of 'Resurrection in Christ,' and this Resurrection can only take place at the Last Day, when the scattered and disseminated physical atoms of the millions of dead bodies will be miraculously re-integrated. And only those who are, in their mysterious language, 'in Christ,' can expect salvation.

"The WRECKERS have gone to the other extreme. They belong to the school of the 'Modern Churchman's Union,' and include intellectuals, scholars and other highly-placed officials of the Churches. With them a little learning has been a dangerous thing. In their praiseworthy desire to reject all that is obsolete in the Teaching of the Church, they have thrown away the baby with the bath-water, for amongst their rejections is included all that element in the Gospel story and in the Bible for which miracle has hitherto been claimed as the only explanation. Here lies the tragedy. In rightfully rejecting miracle as the interpretation of those manifestations from the spirit-world with which the Gospel story and the Bible abounds, they refuse

to accept any other interpretation, and they are thus driven to the drastic pronouncement that the 'miraculous and eschatological element does not affect the substance of the Christian faith . . .'

"For Spiritualists, the Gospel story, if true historically, can be accepted in its entirety. We can be almost Fundamentalists; but the Modern Churchman, whose honesty compels him to reject miracle, and whose prejudice prevents him from accepting Spiritualism, is in a sorry plight with regard to his Christianity. He is left with a religion from which the living heart has been excised. Is it a wonder that his teaching fails to be an inspiration either to young or old to-day?

"And, alas, he is as unapproachable behind his palisade of Intellectualism as is the Diehard behind his antediluvian barricade.

"But now, what about the third section of clergy—for, thank God, there is a third section, and with them rests the hope of religious reformation, the future of the Churches, of Christianity, of Religion. It is with this section that the work of the Confraternity can hope to be helpful and effective. In this field the harvest is ripe. But, oh! the labourers are few, and the means for carrying on the work appallingly inadequate. If only a few of those who profess to take interest in the spiritual welfare of mankind, and who professedly deplore the present state of irreligion and its consequences, would come to the rescue and ease us few workers of the financial difficulties and responsibilities which are more than we can rightly bear, they would, in this way, be taking a noble share in the great work of religious reformation which is being undertaken by a few stalwarts . . .

"The message of the Confraternity assures these clergy, isolated in their respective parishes, that by means of psychic science they can, in their teaching, conserve all that was best in the Old with all that is vital in the New. And they realise that laws of psychic science provide a reasonable interpretation for all those elements in the Bible from which outworn miracle has hitherto been subsumed."

Concluding, Mrs. Stobart said: The Church at large is suffering from creeping paralysis, but the disease is curable. The remedy is belief in Revelation as a permanent and continuous broadcast between earth and heaven.

PROPHETIC DREAMS

In the autumn of 1912 (a year before my husband died) I dreamt that I stood on a balcony overlooking water. All at once he disappeared into the water. I was in "two minds" whether to follow after him, but something held me back. I felt he had gone, and I was left. He happened to be pretty well at the time of my dream, and when I told him of it, he said he would most likely slip off a stone fishing in the river and get a soaking. He loved sport and was often away with the hounds.

I once dreamt I read a telegram, "Accident to Tom." There was a large "S" and also a sketch of an umbrella. Some time after, when I had almost forgotten my dream (and he had been away hunting several times), I did receive a telegram asking me to send the closed waggonette to meet him at the station. Before leaving home he had ordered the open pony trap. At first I thought, "it's the rain;" then I thought about my dream, so I felt nervous and went to meet him. I saw him walk from the train leaning heavily on a man's arm. His leg was hurt—a small ragged cut (in spite of having on riding-boots) due to a kick from a horse. The wound, though small, was troublesome for six weeks—the doctors, upon seeing it, said: "Just avoided the shin bone (the 'S')." It was a very wet day—hence, perhaps, the "umbrella."

—A.M.

SITTINGS WITH MRS. PAMELA NASH

EVIDENTIAL MESSAGES DESCRIBED

MRS. PAMELA NASH, formerly of Walsall, is becoming more and more deservedly popular with London sitters, many of whom either write or come back to the L.S.A. in order to tell the Secretary, Miss Phillimore, of the evidence they have received through this gifted Trance Medium. Her main Control is the little Samoan girl "Topsy," whose story was published serially in *LIGHT* from October to December last year. This account was taken from a book, compiled by Mr. Norman Swayne, containing the little girl's story in full, as related by Topsy herself, and which we understand is shortly to be published.

Topsy, this child Control of Mrs. Nash, is known in Spiritualist circles all over the Midlands, where she is a universal favourite. Ever since Mrs. Nash came (nine months ago) to work for the L.S.A., Topsy has been attracting a new circle of friends here in London; as she could hardly fail to do with her humorous, ardent child-like nature.

One of the outstanding features of Mrs. Nash's mediumship is the eagerness with which Topsy seizes pencil and paper and, in a large rather sprawling hand, forms the letters of names given to her by communicators. Frequently these letters are not given—or possibly are not recognised by her—in their right consecutive order, and she has to wait until missing ones are inserted, or a correction is made by the one who has given the name.

A sitter, Mrs. D. Parkin, had a typical sitting of this kind in November; and she was good enough to bring her treasured slips of paper covered with Topsy's caligraphy, to show to Miss Phillimore. This sitter said that although her husband passed over as long ago as 1914, she had never before had messages from him, or descriptions of him, which were undeniably evidential. Some time ago, the Rev. Drayton Thomas advised her to try a sitting with Mrs. Nash, and now she has the happiness of no longer being able to say she has had nothing "undeniably evidential." After telling her that her husband was there, Topsy declared that as the evidence was to be passed on to others (correct), she would write it down. This she proceeded to do, "after a very amusing attempt," wrote Mrs. Parkin, "at putting the letters in their right places."

Not only did she get the full name, *Albert*, but on another sheet she wrote the names of "the five who belong to him," that is to say, the Christian name of the sitter herself, and the names of both her sons, each bracketed with the name of his wife. One of these names seemed new to little Topsy—*Aileen*; she commented on it—"That's a pretty name, isn't it?" she said; "Like a flower, and it suits her too"; which Mrs. Parkin acknowledges as quite correct. Altogether, she was much struck by the brief delineations of character given by Topsy with each name; merely an odd epithet or two as she traced the letters of the name, but strikingly apt in every instance.

Mrs. Parkin lost a son she had hoped for, some months after conception. Topsy said that her husband wished her particularly to know that this son had grown up on the spirit side to be very like the elder living son; he desired her to know this, as some day, as her clairvoyance developed, she might see him and might otherwise not realise that it was not the son still on earth, and so be confused or troubled.

Not content with the first Christian name, Topsy went on to give the husband's second name, *George*, and then to write *WILL*, which she (rightly) said was shared—as second name—by the older son and his grandfather. "But," she added, "he (the grandfather) says I have not put it all," and she somewhat painstakingly completed the name with the letters—*IAM*. This gentleman, as a matter of fact, invariably used

and was known by the full name of *WILLIAM*, never the abbreviation *WILL*.

Referring again to Mrs. Parkin's husband, Topsy said: "He thanks you for the flowers that you put in the room where you shut your eyes (bedroom). They are under his photo, and he likes the chrysanthemums that are there now." "I had put chrysanthemums there," his wife corroborates; "this was quite true."

"He says he was very proud of a photo of the two boys taken when one of them was almost a piccaninny." The sitter replied that she was afraid she no longer had that old picture. "Oh yes, you have," she was told; "he says it is in a case, with some others"; and Mrs. Parkin writes in her report: "The photo is before me now, showing the younger boy at two years old. It was where she had said."

One message related to the coming later on of grandchildren, and the pride of the two future grandparents—one here, the other on the spirit side; and Mrs. Parkin promises to let us know if this happy prophecy is subsequently fulfilled.

As well as close members of the family, Topsy wrote down the names of more distant members, always correctly indicating their relationships. In one case, a brother-in-law was referred to as "father," with the statement that his name had a T in it, an M, and a round O (Tom); that he could have an A and an S as well, but did not generally spell it that way (THOMAS); which was quite true. When the sitter indicated, however, that she thought Topsy had for once got the relationship wrong, the little Control said no, for he was "father" to some he had left on the earth plane. He specially desired Mrs. Parkin to try and keep his wife "bright and happy."

This sitter may have waited a long time for the happiness of this first unmistakable communication from her husband. Having found the right channel, it will now probably not be the last.

Another lady, likewise introduced by the Rev. C. Drayton Thomas, and whom for convenience we will call "Mrs. U.," came again to the L.S.A. in order to report on what she considered had been a most evidential and helpful sitting. Much of what had been given was of too intimate a nature for reproduction, but in order to encourage other seekers she has kindly put parts of her notes at our disposal.

This lady began by remarking that before going into trance, Mrs. Nash had offered up a long prayer; so long indeed, that the sitter had wondered at the reason for this. Miss Phillimore thereupon explained that she knew Mrs. Nash to be genuinely religious—the prayer would be a true expression of her inward life; and furthermore, such prayer served the purpose of calming the Sensitive, of banishing outward disturbances and helping to establish the necessary rapport with the spirit-world. Later on, when the discussion of the sitter's notes revealed the fact that the communicator, her husband, had been a man of unusually pure and spiritual character, the further suggestion was made that the length of prayer might quite conceivably have some relation to the conditions necessary to enable a spirit of that description to communicate.

Topsy began by giving what Mrs. U. declared was a very apt description of her husband, including the statement, said by his wife to be peculiarly characteristic, that his eyes were "as blue as the sky on a summer's day." She went on to say: "You are related to him by a marriage-ring; that is here, and you are also wearing a ring like his, with little marks on it"; husband and wife had each worn a similar plain gold ring, inscribed with the same device and motto.

"You are wearing a bit of his chain," she continued; "you have on your Father's chain, and your Mother's brooch. Round her neck at the sitting (albeit under

(Continued on next page).

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SITTINGS WITH MRS. NASH

(Continued from previous page).

her coat and therefore invisible) Mrs. U. was wearing, as was her custom, her Father's watch-chain; upon the passing of her husband she had sent his watch-chain to a nephew, but had retained, and attached to the chain she always wore, its last link and gold bar, formerly worn passed through the buttonhole, the "bit of (her husband's) chain" referred to by Topsy.

Another nephew was mentioned by name, with the announcement that he had died "owing to War conditions"; he had passed out after returning from the War, as a result of being gassed. He came, it was stated, to bring power to a lady whose initial was M.—this was his mother MAY.

Reverting to Mr. U., Topsy attempted to write down his name. She produced a large B. "No," said the sitter, "that is not right"; whereupon the little scribe said: "He says, Never mind"; and slowly, letter by letter, she proceeded to trace the correct six consecutive letters of the husband's Christian name. But the interesting point is, that on reading over her notes at home, Mrs. U. was straightway struck by the fact that B was the first letter of the pet-name by which she was wont to address the communicator.

On her failing to recognise this, he had evidently resorted to his ordinary Christian name.

"You have now put flowers by his picture," the sitter was next told—the "now" being very significant; at home Mr. U.'s photograph hung on the wall, where no flowers could be placed; but "now," at the Hotel, it stood on the mantelpiece, and Mrs. U. had placed flowers beside it. "He likes them," said Topsy, and Mrs. U. remarked that she would have to put up some kind of a bracket, in order that the placing of flowers

beside the picture might be continued in her own home. Mention was also made of flowers on his grave, and of his "memory stone"; and very slowly, as though the getting of these words needed all her concentration, the little girl gave the words engraved, she said, upon the stone: "Once I was blind, now I see." She had already, earlier on, covered her eyes with her hand, indicating this blindness; as also the fact that on earth Mr. U. had suffered with his heart.

At a previous sitting, soon after his passing, Mr. U. had said through Mrs. Brittain: "O, the glory of being able to see!" and Mrs. U. had felt strongly impressed to have engraved upon his tombstone the words: "Whereas I was blind, now I see"; except for the first word, Topsy's rendering was accurate.

It was this very blindness that had influenced husband and wife in their choice of a home with a lovely garden some time ago; because, despite his affliction, he could still enjoy and even do some work in the garden; it was therefore evidential that he should particularly desire Topsy to tell his wife that he now had "a beautiful garden."

Another evidential detail given was the statement that the friendly relations between Mr. U. and his wife's Father had been somewhat disturbed by the resemblance in character between the two men, they both—as the sitter corroborates—wanted things their own way, or as Topsy put it, "Just so."

"He liked putting something in his mouth," volunteered Topsy—a clear allusion to the lozenges his throat condition demanded. "He makes his signal to you," Mrs. U. interprets as the sound of a faint tinkle that she frequently notices when she becomes aware of her husband's presence—a sound never observed previous to his passing.

"You do know I am here," he said at the sitting, and his wife fully confirmed this. His whole manner, his tender ways, his caresses were truthfully reproduced, with that spontaneous sympathy and childlike directness which has caused it to be written of Topsy: "That it is possible to win the friendship of a being known to Spiritualism and Psychical Research as a Trance Control, is at once an astonishing and a beautiful revelation."

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11 a.m.—Mr. HAROLD SHARP

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6.30 p.m.—Rev. C. DRAYTON THOMAS

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TELEPATHIC EXPERIMENTS

SMALL RESULTS FOR TWO YEARS' WORK

FOR two years, experiments have been carried on at the laboratory of the University of London Council for Psychical Investigation in an attempt to duplicate Dr. J. B. Rhine's experiments on Extra-Sensory Perception.

Describing the London experiments to a meeting of the Scottish Branch of the Psychology Society at Glasgow, on Saturday, December 5th, Dr. S. G. Soal said that, up to the present, 61 persons had been tested for the alleged faculties of telepathy and clairvoyance, and a total of over 53,000 "guesses" had been recorded.

Cards were used inscribed with five kinds of simple geometrical figures similar to those described by Dr. Rhine in his book *Extra-Sensory Perception*. Care was taken to avoid certain sources of error which might possibly have vitiated certain of Dr. Rhine's experiments. For instance, in the 30,000 "clairvoyance" guesses, any possibility of the subjects learning to recognise the cards by marks on their backs was entirely eliminated. The most important innovation was the substitution of a random sequence of cards in place of Dr. Rhine's packs of 25 cards containing exactly five bearing each of the symbols. By this means, it was believed, many statistical sources of error were avoided. All the guesses, with the exception of about 300, were carefully witnessed by another person in addition to Mr. Soal, and duplicate records were made in all cases.

The experiments in clairvoyance showed no marked tendency to significant scoring, but one lady performed the remarkable feat of scoring two "elevens" and one "thirteen" in a series of ten consecutive packs of 25. The odds against this being due to chance worked out as considerably more than 300 to 1.

In a series of 23,000 experiments designed to test telepathy, the "subject" for guesses was separated from the "agent" or "transmitter" and the experimenter by a large wooden screen, while a board beneath the table prevented any foot movements from being observed. The most interesting feature which occurred in the telepathy series was a fairly generally distributed tendency for guesses to obtain runs of five consecutive successes considerably in excess of chance expectation. This tendency, which was not noted in the clairvoyance tests, suggested—in default of any other forthcoming explanation—that telepathy might operate for extremely short spells of time with ordinary persons who did not possess any continuous faculty for paranormal perception. This tentative speculation, however, required more rigid testing.

In summing-up, Mr. Soal said that, although certain of the results were suggestive or even promising, the verdict so far was one of "not proven." The experiments were now being transferred to the Psychological Laboratory at University College, London. Work designed to test the powers of professional clairvoyants and trance mediums was also in progress. (*The Scotsman*).

A HAUNTED STABLE

In the *Zeitschrift fuer metapsychische Forschung*, Herr Thomas Stock tells of the mysterious plaiting of horses' manes. Herr Stock is an agriculturalist, and has for years been intimately acquainted with a certain blacksmith, now aged over seventy, who has always worked for him. Not long ago this old man, of whom Herr Stock says that he has always found him reliable in observation and particularly honourable and truth-loving, told him of something that happened to him in his youth. He once undertook to drive a rural mail van for a driver who had been taken ill. This necessitated spending every alternate night at a distant market-town, where he slept in a stable with his horses. The first night he was roused from heavy slumber by

(Continued at foot of next column).

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(Continued from previous column).

the restless stamping and snorting of these animals. He got up, found them covered with sweat and in an obvious state of terror. Seeing nothing to account for it, he got a fork and turned over all the straw and litter in search of possible rats. Only then did he notice that two of the horses had manes as well as tails tightly knotted up into plaits. This continued to happen each time he put up there. He was told that the former driver refused to sleep with his horses, but being himself quite fearless, the narrator continued to sleep in the stable as long as he held the job.

Herr Stock went to the trouble of making enquiries both to verify the story and to gather information about the building. He learnt that for many years a mad woman had been confined in a room behind the building, and he wonders whether there could possibly be any connection between that and the haunting of the stables?

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PSYCHIC INTEREST IN GERMANY

IN the *Zeitschrift fuer metapsychische Forschung* there have recently been reprints of articles of psychic interest from different Continental newspapers, proving that the German Press realises that the people are demanding information on such subjects.

The first comes from the Warsaw special correspondent of a Hamburg paper, and relates an incident of the Gordon-Bennett balloon race. It appears that news had come in of all the competitors who had come down in Russian territory excepting one; day after day the Warsaw Aero Club could only reply to anxious enquirers that nothing had been heard of the balloon *Lopp*, piloted by Janusz and Brenk.

Thereupon, a daily paper of Warsaw approached Stefan Ossowiecki and begged him to use his occult powers. He asked for some articles of clothing belonging to the two missing men, concentrated on them, and then began to describe a scene in northern Russia—somewhere, he said, between the White Sea and Lake Onega. He saw two men walking there, he declared; one of them was limping badly, they were dressed in white. Then he saw them sleeping on the ground, covered with something dark; finally, he saw them meeting some men who looked like fishermen, and being cared for by them.

All these statements were subsequently verified. Janusz and Brenk had piled spare underclothing over their outer garments for the sake of warmth; Brenk had injured his leg badly and was hardly able to walk; and they were finally rescued by fishermen and were able to telegraph word of their safety.

The second article quoted is a detailed account of Wm. Gerhardt's out-of-the-body experiences, as related in his book *Resurrection*, taken from *Das Wort*.

The third, from the *Frauenwarte*, entitled "Is this Psychology in Plants?" is an account of the way in which rays of different colours, when directed upon the seeds and spores of plants, have an effect either of attraction or repulsion.

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(Continued at foot of next column).

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(Continued from previous column).

of two other friends—always the same—loosened their halters with his teeth, and then the three of them would scamper up and down the corridor, kicking up their heels and making sleep impossible to the other horses. This went on from midnight until one a.m., when, punctually as clockwork, the ringleader would conduct both his comrades to their stalls, return to his own, lie down, and, regaining his accustomed gentleness, allow anyone to readjust his halter.

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