LIGHT

A JOURNAL OF SPIRITUALISM, PSYCHICAL, OCCULT AND MYSTICAL RESEARCH

FOUNDED IN 1881

No. 3071. VOL. LIX. Registered as THURSDAY, NOVEMBER 23, 1939 a Newspaper) PRICE THREEPENCE

ON OTHER PAGES.

RE-NAMING SPIRITUALISM
By J. CECIL MABY, B.Sc.
—page 702.

Through Clouds of Doubt
Review of
Major Webster's Book
By H. F. PREVOST-BATTERSBY—page 700

Live Woman as Spirit-Communicator
—p. 701

Notable New Psychic Books
—pages 701 and 703

What Our Readers are Saying
—pages 704-5

Devotional Healing Groups
By W. H. EVANS—page 705

Subscription Rates (including postage)—12 months, 13s. 0d.; 6 months, 6s. 6d.; or from Newsagents, 3d. weekly.

Subscriptions should NOT *be sent to the Editor, but should in all cases be addressed to the Manager of Light, 16 Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to* L.S.A. PUBLICATIONS, LTD.

AMERICAN *and* CANADIAN *subscribers can remit by International Money Order, obtainable at all Post Offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.*

ADVERTISEMENTS.—*For rates apply: The Advertisement Manager,* LIGHT, *16 Queensberry Place, South Kensington, London, S.W.7. ('Phone: Kensington 3292-3). Telegrams: "Survival, London."*

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass. under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

THE GREAT UNDEAD

BUSINESS MAN ON THE IMPLICATIONS OF PROVED SURVIVAL

By STUART A. HIRST

WAR, with its wholesale destruction of human life is certain to revive interest in the problem—pre-eminently a problem for Spiritualists—of what happens after death. Bereaved people will want something more than vague words about "the hope of eternal life." "They will cry aloud," as the Editor of LIGHT recently declared, "for definite assurance that their loved ones, killed in air raid or battle, have not been completely blotted out, as the Materialists assert."

And if the Churches will not use the evidence of Survival which God has made available, they will not be fulfilling the primary function for which they were called into existence. Many preachers assert that it is dishonouring to our Maker, the Ruler of our Destiny, to worry about mere Survival. But really an assurance of Survival and of the possibility of communication with the Spiritual world by no means detracts from, but most definitely adds to the reality of the doctrine of the Communion of Saints.



STUART A. HIRST

I am dismayed to see the gross pagan beliefs that still surround the dead in this country—not so much because superstition dies hard, but because the Christian Churches, in presenting the hope of immortality, have not been sufficiently careful to transfer the centre of concern from self to God.

A recent broadcast preacher asked "What happens to our loved ones killed in battle? Is physical death the end or do they survive the death of the physical body?" The preacher, forgetful of the records in the Bible and ignoring the testimony of learned men like Sir Oliver Lodge, Sir William Crookes and Sir Arthur Conan Doyle—and ignoring the well-weighed evidence of the Society for Psychical Research—and ignoring the claims of many thousands of very ordinary but intelligent people in our midst to-day—the preacher declared that "Nobody can know."

I agree with the message attributed to the great Myers that "No man is permitted to know in full the secrets of the next plane of existence. But (as he says) we souls who dwell in after-life, we who live in kindled bodies, with quickened intensity and with eager delight in the first heaven world, Eidos, dimly see the trend of men's thoughts and therefore presage his endeavour in the coming time."

These are important, comforting words attributed to Spirit communication, and they can, I think, be accepted as a fair indication of the probable truth.

The reality of life beyond the grave—supported as it is by belief going back into the dim past and supported also by our Christian teaching—needs no argument to-day. Might it not be profitable, therefore, to try to form some estimate of the sort of life that awaits us when, in the effluxion of time, we all have to cast off this mortal coil?

While speculations on the Hereafter may impose a strain on our finite minds—in that we are seeking to grasp details of a condition beyond the finite and within the Infinite, I suggest that, with our advanced knowledge and personal experiences, it may not be entirely impossible to gain some notion, however vague and however incompletely satisfying, of what the Next World is going to be like.

There are many sincere Spiritualists who consider they have already pierced the Veil of Eternity. There are books upon books which claim to tell us what it is like on "the other side"—quite a documented record, but not seeming to agree in all particulars.

The error which creeps in seems, to my mind, to arise from the obvious difficulty of expressing the Infinite in terms intelligible to our finite minds. To use a wireless simile, it is rather like trying to hear Midland Regional when you are tuned in to North National lower down the scale. Most of us, I fear, are tied, like the Germans with their Government-bidden radio sets, to listening-in on one station only—the station which answers to earthly vibrations. We find it difficult—more difficult, perhaps, than we should—to tune in to spiritual vibrations.

Yet, I believe there are many gifted mortals, who by their enlarged band of consciousness—their extra-sensory perception—possess a range of vision and hearing which gives them an awareness of things, which, not being identifiable with this sublunary abode, may quite reasonably be associated with some other plane of energy and being.

APPROACH TO SPIRITUALISM

While my approach to Spiritualism may be different from that of very many others, I will go so far as to state that the existence of supernormal powers by Mediums and others is demonstrated fact—that the survival of the human personality beyond the grave is corroborated by a vast volume of authenticated evidence—and that the more we pursue psychical research the more unsatisfying become orthodox views of human existence and the more dazzling does our conception of life's future really become.

As the Infinite altogether transcends the Finite, we ought to be extremely careful about dogmatising. If a subject is one about which we know comparatively little, don't let us rush to conclusions. Let us keep our imagination under control; and the greater our self-control and calmness, the more we shall be able to give play to our deep instincts and inspiration. In short, we can get into tune with the Infinite, as Trine calls it, if we take time for reflection, and pursue our researches methodically.

I suggest, in parenthesis, that every one of us should regularly set apart a quarter of an hour each day for quiet, solitary reflection. The tangible benefits may surprise you. Good spirits are for ever knocking at the door of our minds, but we are often too busy to hear.

If, then, there is, to say the least, strong presumptive evidence of a state of individual existence beyond our present material condition, what sort of a world is it that we inherit after we have cast off the physical body at so-called Death and secured admission to the spiritual plane? What kind of a thing is the spiritual body, which St. Paul tells us is a real and separate body? What sort of a plane is "the next world"? And is there but one "next world" or a succession of inferior and superior planes that we go to according to our different qualifications?

Does Destiny hold for us one swift leap from our Earth-life into dark obscurity until a final resurrection "at the last trump" as the old theologians tell us? Or do we have two alternatives according to our earthly record either of being lifted immediately to a biblical Heaven or plunged into the dismal depths of a fiery Hell?

FAITH AND KNOWLEDGE

A fundamental difference between orthodox Christianity and the claims of Spiritualists is that while the Churches rely upon Faith and their own varying interpretations of Biblical testimony, including the conception of the Supreme Being as a God of vengeance and anger, those of us who have given time to psychical research admit the beauty of Faith, but buttress that Faith with incontrovertible evidence of Man's survival beyond the grave. And in thus strengthening our Faith we obtain a wider understanding of the true relationship between this world and the next, and we learn how to make Christianity a more potent influence in men's lives. We separate the chaff of superstition from the grain of Truth.

Yet I fear that some Spiritualists give less thought to the implications of their belief than they do to the production of phenomena to solace them in their sorrow or difficulties while on the earth-plane. This is all very reasonable, since comfort and guidance are natural desires and Spiritualism can be the source of very valuable help indeed. But these benefits are not the heart and core of Psychical Research. We do not completely perform our function unless we learn the implications of Spiritualism, and unless we give some part of our time to considering our own future destiny. That is why I asked, What is our spiritual body like and what sort of a world are we going to after we have "shuffled off this mortal coil?"

On this earth-plane, we have material bodies with which we can see, feel and generally comprehend through our physical senses. With our bodily powers we can talk and hear and move about. To maintain healthy existence here upon Earth we need a regular supply of food, air and warmth. We can only continue to exist in the physical state within certain narrow ranges of temperature and light. All these things are conditions appertaining to our earthly existence.

When we are out of the body, these physical needs may be presumed to disappear. Try, therefore, to imagine a state of being where neither food, light, air, climate nor any physical limitations count in any way whatsoever—a state that knows neither day nor night—a state independent of cold or heat, with neither time nor space as we mortals understand these terms.

It is safe to deduce that conditions on the spiritual planes are to be likened to conditions here except that all the appurtenances of our physical life are replaced by other conditions and new faculties appropriate to a higher and finer state of existence.

What are we to say about the messages which tell us of lovely landscapes in the spirit world—rivers, green trees and houses—and even of people clothed much as we are and undergoing instruction in subjects more to be associated with this earthly life than with any of the spiritual spheres?

We want a spiritual outlook well tempered with a big dose of common sense! For transcendental experiences we have no adequate worldly language. They are to be sensed rather than given utterance to. They are remote from earth life.

I think, myself, that the true explanation of these fantastic pictures of the Astral Plane is to be sought for in the higher realms of psychology. They may just be cases of subjective vision. What I mean is that just as on this earth plane many of us see what we think we see, which may be something far removed from

reality, so, by a persistence of earth memory, we may continue, in the next world, to imagine, for a transitory period, a perpetuation of some of our more vivid earth memories.

After all, according to students of research, we are not very much different in our thoughts and disposition directly we pass over from our earth life. At so-called death here, we are subject to a re-birth; in fact, according to our pioneer investigators, the soul is subject to a re-birth in seven different spheres, and there is a continuous process of evolution—death marking the departure from each inferior plane, and re-birth and all the accompanying tasks of new learning and growth upon our entry on a higher plane.

Communication from the spirit-world, I imagine, is mainly from those disembodied spirits who have only progressed as far as the Astral Plane, and who, therefore, may be presumed still to retain their earth memories and earth affections. Only those who have a message to convey or a duty unfulfilled linger persistently near the earth plane when a wider and freer field is open to them. This may explain ghosts and haunted houses.

Undoubtedly, in the spirit-world are many who retain their affections for those they have left behind and who are constantly endeavouring to help their loved ones on Earth—husbands, wives, parents, children or sweethearts, who are growing up in Paradise and are gathering, with their new-found faculties, a wisdom that could not be their lot here on earth.

MESSAGES OF COMFORT

Soldiers, who, while serving their King and Country, are translated with tragic suddenness to the higher life, still have the chance of contacting those they have left behind. And many are the instances—too well-authenticated to admit of reasonable doubt—where they have "got though" messages of comfort for their relatives still on the earth plane.

Mysterious disappearances in the last War were often cleared up by mediumistic aid; and it is a complete answer to those who offer telepathy as the normal explanation, that, in many cases, facts have been revealed which were not, and could not have been known to any living person. Those who are inclined to cavil at the possibility of communication from "the Other Side" may be asked to remember the great expansion of the powers for expression which occurs directly the spirit of Man has released itself from the confines and limitations of the earthly body.

As the great Myers assures us, our consciousness or our powers of apprehension in this earth life are never more than a fraction of our real personality. Our conscious self comprises by no means the whole of the faculties within us. There exists, in each of us, a more comprehensive consciousness, a higher power, which, for the most part, remains potential only so far as regards the life on earth, but which re-asserts itself, in its plenitude, after the liberating change of death.

The limited consciousness and faculties of earth life merge into larger powers of the next life gradually. Here on earth some of these wider powers are already enjoyed by Mediums and other gifted persons. They can see and hear what it is not given to ordinary persons like myself to see or hear. The senses are modified in some and greatly extended in others. One man receives a comparatively limited number of sense impressions; another receives such an extension of sense susceptibilities as to live almost in another sphere while still in the earth life.

Yet these susceptibilities are but a bare sample of the greater powers we shall all possess after we have discarded the mortal body. And if these wonderful powers—this heightened consciousness, these profounder faculties—are awaiting each one of us, does it not necessarily follow that life on the next plane may be something transcending our wildest imagination? that Spiritual conditions are more beautiful and more expansive than can be explainable to our finite minds. Therefore, we should not too hastily discount communications from the spiritual world merely because they describe a state of existence incomprehensible to our mortal reasoning?

I do feel however, that we should be exceedingly careful against trying to carry our conception of the infinite into too great detail lest we lose ourselves in a fog of misapprehension and miss valuable enlightenment which is within our reach. Let us, therefore, rest on the thought that only when we are liberated from the flesh shall we realise the full consciousness and faculties that reside in our spiritual bodies.

Let us really feel and appreciate that a new and wonderful existence awaits us after we have passed through the portals of so-called Death. There may, after all, be some sense in the custom of a by-gone race which mourned a birth and rejoiced when their people "passed on." "Oh, Death where is thy sting, Oh, Grave, where is thy victory?"

If the future is what I picture it to be, shall our mourning for those who are taken from us in time of war be more than sorrow for loss of the fleshly companionship of those still dear to us? Should we not rather rejoice that, in God's wisdom, they have escaped from fleshly form and all the trials and tribulations of this mortal world and been re-born into a higher life where their real consciousness and their wider faculties are being given a chance to help not only themselves, but to help us too. They have been rapt away, as Pericles says, from a world filled, for their dying eyes, not with terror, but with glory. They have received the priceless gift of spiritual life and the power to be still with us and help and guide us in the trials of the journey we are still condemned to make on this lower plane.

(*From an address delivered at the Church Institute, Leeds, to members of the Leeds Psychical Research Society, on Saturday, November 11th*).

LONDON SPIRITUALIST ALLIANCE LTD.

16 QUEENSBERRY PLACE, LONDON, S.W.7

President: Miss LIND-AF-HAGEBY. *Hon. Treas.*: Capt. A. A. CARNELL
Secretary: Miss MERCY PHILLIMORE.
Phone—Ken. 3292-3. Grams—"Survival," London.
Annual Subscription, ONE GUINEA, includes use of Library
NOTE CHANGE OF HOURS
Hours (Monday to Friday) 10—5 (Saturdays) 10—1

TO MEMBERS. Please note—
Closing time Saturdays now 1 p.m.

MONDAYS at 3 p.m. DISCUSSION CLASS:
on Psychic and Psychological Problems,
Conducted by Miss MARGARET UNDERHILL
Members and Members' Guests 1/- each; Non-Members 2/-
9—NOVEMBER 27th.

WEDNESDAYS at 3 p.m. CLAIRVOYANCE:
Nov. 29th—Mrs. LIVINGSTONE

FRIDAYS at 3 p.m. GROUP SEANCES:
Nov. 24th.—Miss JACQUELINE
Dec. 1st.—Mrs. DOLORES SMITH

PRIVATE SITTINGS with APPROVED MEDIUMS

Every Day—
Mrs LIVINGSTONE Mrs. PAMELA NASH
Mrs. ROGERS Mrs. VAUGHAN

By appointment—
Mr. FRANK LEAH Mr. W. S. KING.

FREE SPIRITUAL HEALING

DEVOTIONAL GROUPS for ABSENT HEALING

APPLY FOR FULL PARTICULARS
The Secretary attends Monday to Friday and offers assistance to enquirers

THE MARIANNE BAYLEY WORTHINGTON TRUST
Free and assisted Sittings for poor people. Apply
Miss PHILLIMORE, 16 Queensberry Place, S.W.7

THROUGH CLOUDS OF DOUBT

Review by H. F. PREVOST BATTERSBY

SIR OLIVER LODGE has expressed his approval of this little volume*, and it deserves all the nice things that could be said of it. It might seem an easy matter to write such a book, but it is very far from that, as is attested by the rarity with which one is to be met.

It is true that in many ways Major Webster was exceptionally favoured; he was led progressively through one phase after another of psychic development, and, in his wife, he had the psychic instrument, as it were, under his hand.

But it needs more than that to make even so intimate a chronicle readable and convincing. The chief and most exacting requirement is simplicity—perhaps the hardest of all to come by—and, after that, an honesty of purpose, not only towards the reader, but also towards oneself.

In so many of such books one finds the author, without, apparently, his being aware of it, too inclined to welcome the sort of evidence in which he wishes to believe.

If Major Webster can be accused of any inclination, it is away from the persuasive influence of phenomena.

He is a natural sceptic; and even when his critical senses had been almost submerged by the privileges afforded him, he comes up resentfully suspicious that he may have been deceived.

Hurt though his guides were by such a distrustful attitude, it is that very spirit of distrust which gives value to his work.

The author had a hard and practical training in life, serving for thirty-six years in the army, fifteen of them in the ranks, and, during Sir John French's command of the army in France, was his confidential shorthand writer, and, thus, was present at discussions and conferences of the highest consequence, being often the only other person in the room when the Commander-in-Chief was conferring with Allied Commanders; a privilege which may have helped to sharpen his critical faculties.

Some five years ago, when his son, Leslie, passed over, he describes himself as a hopeless agnostic, and as the last person in the world likely to become associated with Spiritualism; and ridiculed his wife's suggestion that his boy might be still alive.

She was overwhelmed with grief, till one night she had a vision of her son beside her, a vision repeated within a day or two.

The author, impressed by his wife's conviction, began to study the literature of survival, and, at a sitting arranged at the Stead Bureau, a message came through from Leslie; and, after a further determined course of reading, experiments were begun round a table with his wife and daughter.

The table, from which some impressive and other more than doubtful messages were obtained, gave way presently to a home-made ouija board and a medicine glass.

At this period the author thus describes his reactions. "If a graph were made of my fluctuations between scepticism and conviction, covering the whole period, a very crooked line would be presented. There occurred at times an attitude of absolute credulity, while at others the peak of utter scepticism was almost reached. At this early stage of opening up communication with the Beyond my mind was gradually reaching a stage of thoughtful tendency to partial conviction."

He was impressed by the characteristic differences in the alleged communications from Leslie and from his own brother Jack; especially in speed and spelling; Leslie being slow, and as incompetent a speller as when on earth. At times he *was* convinced, and then, as the memory faded, his scepticism came uppermost. But he declined the sub-conscious explanation. Why, he asked, if our conscious minds are not normally given to wholesale deceit and clever subterfuge, should our subconsciousness be so disposed? And he was impatient of scientific theories far more complex and mysterious than would be acceptance of the phenomena for what they purport to be. His reading also had convinced him that, since the attitude of orthodox science is that it cannot be bothered with anything it has not itself originated, its apathy towards psychic happenings is merely symptomatic of its habitual unconcern with anything which might upset its accepted dogmas.

TOWARDS CLEARER WEATHER

As the family sittings progressed it became evident that Margaret, the author's wife, was the Medium, and she gradually was overtaken by a condition of deep trance, the circle being enlarged to include friends interested in the Medium's development; and, at a sitting with Mrs. Grace Cooke, the Medium's controls were described.

These were Silver Star, a North-American Indian who had lived a good deal among French-Canadians when on earth; who acted as the protecting guide or "Doorkeeper;" Father Morrissey, an Irish country priest, who had been a bigoted, narrow-minded Catholic; Biha, a Bengali dancing girl; Leslie, the Medium's son; and Asmud, who had been a Hindu-Persian five hundred years ago, and who seemed in consequence unable to acquire the art of speech.

One gathers from what followed that the controlling might have been more judicious.

About a year after the sittings commenced, the Control suggested development for the Direct Voice; in addition to which there were considerable telekinetic displacements; raps, sometimes very loud thumps, in response to questions, whistles, and the ringing of a bell; the Medium giving clairvoyance all the while and describing the faces and forms of discarnate people known to the sitters, much of which must have involved considerable strain.

After nine months the first Voice was produced, but it never seems to have reached the potency of which the Direct Voice is capable.

The Control did show on one occasion a concern for the Medium's well-being, when the alarm-clock, always set to announce the close of the sitting at seven, failed to function, a luminous vapour, shaped like a seven, appearing in the air.

"So our discarnate visitors," remarks the author, "were not only aware of our time, but were able to show it to their Medium's clairvoyant vision."

I remember a similar occurrence; when, during a long Direct Voice sitting, the chief Control murmured apologetically: "I don't want to interrupt the sitting, but how is my Medium going home?" Told that the Medium would be driven home, he said: "Go ahead then; but I always have to see that he doesn't miss the last train, and its well past eleven."

None of us in the dark had any notion of the hour; and that was not the only occasion on which the Control's exact knowledge of it was revealed.

Reading this straightforward chronicle one realises that the author was, despite the wealth of phenomena, fighting an inherent distrust of spiritistic deductions.

Warding off the secondary-personality theory, he reflects that, if true, "it must be true also that in the trance state, Margaret becomes an accomplished actress, displaying a talent which her normal consciousness has kept hidden all her life. And the question arises as to feasibility of all mediumistic people possessing an aptitude for character-impersonation."

That is a point which never seems to worry the sceptic; how a Medium, without any histrionic training,

**Through Clouds of Doubt* by Major J. H. Webster, M.B.E., M.C. London. Psychic Press, Limited. 1939. 3/6.

can not only produce phraseology of perhaps has never heard, so t recognised, but can whenever, perhaps afte people reappear, so that conveyed. That wou mimic.

It was when the Direc ing power, that, much Controls decided to c concurrent development ship was imposing too a strain, the effects of be noticed, culminating breakdown necessitatin and her removal to Swi

It was at the same t the clarity of Major W

He is far too hones how he had to face personality with its tel ascription of phenomen

His lapse was hasten of discovering that no from records of the de of his earth life.

Tactful hints and r response from the Fath

A LIV

MR. E. A. S. HAY LIGHT an abstrac from Mrs. Elvira N Angeles Psychical Resea and he helped to foun California. It relates evening at a trumpet headquarters, Ralph Pa being in attendance.

During the proceedi announcing that her n that she was not dead, in her home at El Paso taken seriously ill on a

Whilst the voice wa Dr. M'A., who had be hands, was compelled t beat furiously, and this take hold of the Mediu but, after the voice fini

At the close of the sé in deep trance) was Halstead, and he ackno that she was a well-kno he had received a letter when she was quite wel

For confirmation, distance telephone the received from a nurse Halstead, that the wom talk to anyone. The n doing at the time wh Hollywood, and replie watched by her husban

Mrs. Nystrom asked t when she awoke, had experience during her s negative.

A few weeks later, M Hollywood in the mea one of the meetings accompanied by some illness. She said that

can not only produce the mannerisms, accent and phraseology of perhaps a dozen people of whom she has never heard, so that their identity is at once recognised, but can repeat exactly that imitation whenever, perhaps after a considerable interval, such people reappear, so that a sense of personality is at once conveyed. That would beat even a professional mimic.

It was when the Direct Voice seemed daily to be gathering power, that, much to the surprise of the circle, the Controls decided to discontinue it, urging that the concurrent development of physical and mental mediumship was imposing too great a strain on the Medium, a strain, the effects of which had been too gradual to be noticed, culminating shortly after this in a complete breakdown necessitating, in 1938, closing of the circle and her removal to Switzerland.

It was at the same time that doubts began to assail the clarity of Major Webster's confidence.

He is far too honest to conceal them, and tells us how he had to face the possibilities of secondary-personality with its telepathic extensions, and even the ascription of phenomena to diabolic powers.

His lapse was hastened and accentuated by the shock of discovering that no confirmation could be obtained from records of the details given by Father Morrissey of his earth life.

Tactful hints and references to that life drew no response from the Father, and, as his personality seemed to grow more mythical, the other Controls and even Leslie were drawn with it into the haze.

"Indeed," concludes the author, "on this supposition all the Guides, Controls and Communicators simply became either creations of Margaret's subconscious mind (*i.e.*, non-existent), or she and I had been the innocent victims of mischievous, wicked or idiotic intelligences who had impersonated departed relatives and friends for some incomprehensible purpose. If all this were true, it meant that for over four years I had been hoaxed. It was fantastic, fiendish!"

In the following chapter he tells us how the clouds dispersed, with the exception of that which overhung Father Morrissey's identity. The Medium's powers returned, though now they were confined to the home circle. One day she was met by an unknown woman who said: "Have no fear, lady; I see a youth and a North American Indian with you: they are protecting you," and disappeared in the crowd.

Messages came from Leslie through other circles, and this ability of a Control to communicate through more than one Medium makes somewhat difficult his standing as a secondary personality.

Pondering on all the amazing evidence that had been offered him, the author's faith was born again, the mere suggestion of diabolic influence became incredible in the light of the spiritual teaching which had been given him, and he remembered one of the first messages received from his son: "Pa, I wish I had known more of the love of God."

A LIVE WOMAN AS SPIRIT COMMUNICATOR

MR. E. A. S. HAYWARD, O.B.E., has sent to LIGHT an abstract of a communication received from Mrs. Elvira Nystrom, President of the Los Angeles Psychical Research Society, which Mrs. Hayward and he helped to found during their visit to Southern California. It relates an incident which occurred one evening at a trumpet sitting held at the Society's headquarters, Ralph Parker, their regular Voice Medium, being in attendance.

During the proceedings, a woman's voice was heard announcing that her name was Mrs. Sadie Halstead, that she was not dead, that her body was lying asleep in her home at El Paso, Texas. She said she had been taken seriously ill on a train journey.

Whilst the voice was speaking, one of the sitters, Dr. M'A., who had been holding one of the Medium's hands, was compelled to let it go, as his heart began to beat furiously, and this occurred each time he started to take hold of the Medium's hand when the voice spoke, but, after the voice finished, this condition ceased.

At the close of the séance, the Medium (who had been in deep trance) was asked whether he knew Mrs. Halstead, and he acknowledged that he did, and stated that she was a well-known Medium of El Paso, and that he had received a letter from her a few days previously, when she was quite well.

For confirmation, Mrs. Nystrom called by long distance telephone the address given; and a reply was received from a nurse, who was taking care of Mrs. Halstead, that the woman was very sick, and could not talk to anyone. The nurse asked what the patient was doing at the time when the voice was speaking at Hollywood, and replied that she had been asleep, watched by her husband.

Mrs. Nystrom asked the nurse whether Mrs. Halstead, when she awoke, had mentioned having had any experience during her sleep, but the answer was in the negative.

A few weeks later, Mrs. Halstead (who had come to Hollywood in the meantime) was invited to attend one of the meetings of the Society, and she came, accompanied by some friends who were aware of her illness. She said that her health was now greatly improved, and that the telephone call had greatly alarmed the nurse, who was afraid the noise of the telephone would have a prejudicial effect upon her patient, as she was supposed to have perfect quiet. Mrs. Halstead, who heard the 'phone call, told the nurse to answer it, and was surprised at the strength of her voice, which had previously been very feeble.

On being questioned by Mr. P. (one of the sitters) as to whether the nurse had asked her if she remembered anything having occurred to her on the night in question, Mrs. Halstead replied, "Yes, she asked me next day."

Mrs. Halstead told Mr. B. (one of the friends who had accompanied her) that "She heard a voice direct her to cross her legs, to put her left hand over her heart, and to raise her right hand so that she might receive healing.

Mr. P. remarked that, at the sitting, Mrs. Halstead, when asked why she had come, said she had come for healing.

PHYSICS OF DOWSING

THE claim is made that *The Physics of the Divining Rod* (Bell, 21/- net) "contains the first detailed *physical* explanation of Dowsing, or divination by rod and pendulum, to appear in any language." The joint authors are J. Cecil Maby, B.Sc., A.R.C.S., F.R.A.S., and T. Bedford Franklin, M.A., F.R.S.E., members of the Investigation Committee of the British Society of Dowsers, and their aim has been "to provide a much-needed physical explanation of dowsing and to improve its technique on scientific lines." Graphs and figures are given which, it is stated, should enable readers "to repeat the authors' experiments and appraise their deductions, which are based on a wealth of critical experimental data." There is also included a select list of books, a glossary of scientific and technical terms and a very comprehensive and detailed index. The book is certain to deserve and obtain the careful attention of all who are interested in the scientific aspects of dowsing. We hope later to be able to give some indication of the conclusions reached by the authors.

Light

All communications for the EDITOR *should be addressed: "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." 'Phone Kensington 3292-3.*

EDITOR - - GEORGE H. LETHEM

AS WE SEE IT

CLERICAL ENCOURAGEMENT

ONE of our many clerical subscribers writes telling us not to be unduly worried about "people who give up Spiritualism because of the failure of the Peace prophecies." Any parish priest, he says, could tell how "people constantly abandon all religion for what appear to others inadequate reasons," such as finding some one occupying *their* seat in Church. And he concludes with the following piece of good advice:

"Let us keep giving hosts of illustrations of present-day proof of Survival. For it is forgotten that, as every fresh generation in a parish has to be reconverted to Christianity (or their beliefs are of small value in a crisis), so each age has to be kept in its faith of the power of proving Survival, especially in these days which unduly try the faith of some."

This—as we think readers will agree—is exactly what LIGHT tries to do and we are glad to have our clerical friend's encouragement.

BELIEF AND KNOWLEDGE

There appeared recently in *The Guardian* (Church of England) a letter from the Rev. A. F. Webling, of Risby Rectory, Bury St. Edmunds, which gives an effective answer to certain objections (such as those advanced in LIGHT by the Rev. A. H. E. Lee) to insistence on the value to Christian people of the evidences for Survival.

"It is, of course, open to orthodox believers," Mr. Webling wrote, "to say that such evidence is unnecessary to faith. But human Survival, if it is a fact, is a biological fact: it cannot be established by theology, which can only deal with its inferences. I think, therefore, that we should not grudge to those who feel the need of 'proofs' that which our Lord conceded to Thomas, for it is certain that in many instances such proofs have been a stepping-stone to higher things. For, to many thoughtful persons in these days, where theology with its 'hopes' and 'probabilities' has failed to carry the conviction brought by a knowledge of the facts, these have opened up a conception of the meaning of life that has compelled belief in God."

It is difficult to understand how anyone conversant with present-day unbelief can take exception to Mr. Webling's reasoning.

ALTERED HYMNS

Rev. A. H. E. Lee, in a letter which he describes as "a Final Shot," asks: "If Spiritualism is an ally (of Christianity) and not a rival, why is the name of Christ carefully expunged from certain hymns and prayers used in many Spiritualist Churches?" The answer is that the movement through which Spiritualism finds expression embraces people of many different points of view, and that the sections which hold the Unitarian view object to the words and sentiments of certain Trinitarian hymns (just as Christian Unitarians do) and take the liberty of altering them. But Mr. Lee must know that this procedure does not meet with the approval of *all* Spiritualists, or even the majority of them; and also that there are several collections of hymns used at Spiritualist services (including those by Mrs. St. Clair Stobart) in which the name of Jesus is used and full acknowledgment is given to His leadership.

RE-NAMING SPIRITUALISM

By J. CECIL MABY, B.Sc.

A GOOD many people will sympathise with Dr. F. H. Wood in his endeavour to find a new and unsullied name for Spiritualism. That, however, is, as he himself realises, not easy to do, even were it generally deemed advisable. Personally, I should favour some simple and unpretentious name: "Psychic Science," for example, has much to commend it, since "Psychology" already means something rather different; though modern Psychology might be better termed "Psycho-physiology," in view of its largely physiological and mechanistic tendency.

It is to be feared that names such as Spiritualism and Psychology are, nevertheless, too firmly fixed in both the popular and scientific mind to be dislodged at this late date in their histories. Old habits of thought and nomenclature are like limpets. Compare, for instance, the physicist's "positive" and "negative" electric polarities (which should, properly, be interchanged), and recent attempts to introduce the metric system of enumeration or the twenty-four hour clock into this country. All such innovations seem to be foredoomed to failure. The upheaval and confusion involved are too great to be faced.

Moreover, in the case of Spiritualism have we not in fact, a name that is essentially sound and self-explanatory, apart from being time-honoured and of historical interest? For the word "Spiritualism" surely implies what it *should* imply—namely (1) a psychical or spiritistic creed of life and human personality, and (2) a belief in innately purposive and spiritual, or ethico-religious, principles of thought and action, as distinct from any purely materialistic or mechanistic philosophy.

"BLACK SHEEP" AND "GHOSTS"

Spiritualism has always had a high proportion of good, progressive and intelligent adherents, even though there have been a number of "black sheep" and "goats" attracted to the shelter and amenities of its fold. But that is equally true of any cult, religion or philosophy that ever existed; and one need not object to being called a "sheep" (*i.e.*, a Spiritualist in this case) just because of the misdemeanours of certain "black sheep" and frolicking "goats." A Christian, a Muslim or a Communist might equally well feel ashamed of his generic label. Yet what, after all, would he gain by changing the mere name when he could not also exchange his creed or its history?

Provided that the inside of the cup is clean, the colour or pattern of the outside is fundamentally unimportant. The first business, therefore, of Spiritualists is to see to it that the inside of the receptacle of their ideas and their faith is well scoured, and that blemishes, such as they be, are removed. For simply to replace so sound and expressive a name as "Spiritualism" by the more grandiloquent and, I think, far less appealing, term "The New Psychosophy" would be very much like the action of the fabulous wolf who, ashamed of his native aspect, dressed himself in sheep's clothing. Yet he remained a wolf.

No; if Spiritualism and Spiritualists wish to be thought of differently by the world at large, then they must be truly progressive, inwardly, not merely in an outward name. And the same remarks may not unfairly be applied to Psychical Research, which seems, if anything, even more hidebound and stagnant in its official approach to psychic problems. What, in fact, is badly needed is a kind of blood transfusion between the two extreme schools of thought; though, human nature and individual temperament being as diversified as they are, the only real hope may, perhaps, be that the less extreme elements of either party should get together to form some new intermediate association.

Such schisms and sectarianism are, however, not desirable, since they invariably weaken the united

(Continued at foot of next column)

LOOKING ROUND THE WORLD

MRS. CLARE SHERIDAN'S BOOK

IN a book which has every prospect of being a " best seller," Mrs. Clare Sheridan tells the enthralling story of her son, Dick Sheridan, before and after death. The book is entitled *Without End* and is published to-day by Cassell (10/6 net). The first part contains the story of Dick Sheridan's birth (five days before his father was killed at the Battle of Loos in the Great War) as " heir to an abbey under an Elizabethan curse," of his boyhood and young manhood; the second part tells how, after his death, his mother got in touch with him through her own psychic gifts and obtained a new outlook on Life, Death and the Great Beyond. She is careful to explain that in describing her experiences she is " not trying to *prove* anything;" but whilst this is true, the message she gives is one not merely of Hope, but of Certainty.

" We must never lose sight of the fact that *they* try to get through to us just as much as we try to get through to *them*," she writes in her Foreword, " and we must be careful not to shut them out through overcaution, scepticism, modesty, or misery."

The publishers rather unnecessarily emphasise the fact that Mrs. Clare Sheridan's communion with her " dead son " was not obtained " through Mediums or table-rappings, or the usual spiritualistic paraphernalia." As the story shows, she had no need for the intervention of any other Medium, because she is in the happy position of being her own Medium.

Mrs. Clare Sheridan holds very emphatic views on the subject of Reincarnation, and gives many details regarding her own and her son's various Incarnations which are sure to interest the reader, even if he is left not entirely convinced. We hope to publish a detailed review of the book soon.

"I HAVE SEEN AND HEARD"

Mr. Clifford Bax (whose recent articles in LIGHT are fresh in the minds of readers) contributes to *John O'London's Weekly* (November 17th) a review of Mr. Harry Price's book, *Fifty Years of Psychical Research,* ending with an expression of the hope " that this brave and skilful pioneer may continue his work for years," as " you cannot read his book without knowing that he is a first-rate investigator."

Commenting on the chapter in which Mr. Price tells of psychic phenomena in the reality of which he believes, Mr. Bax says: " I have seen these little floating globes of bluish light: have been softly touched at a distance of seven feet from the Medium: have heard two ' direct voices ' (Mr. Price is doubtful about them), of which one was a woman's gruff voice—and the voice of the woman who was supposed to be speaking had been, in life, notably gruff. It came suddenly—after talk from the other communicator. He was, I believe, a famous composer; and I am not wholly without a critical sense."

Mr. Price should regard this testimony as one more reason why he should revise his views about the reality of the " direct voice."

(Continued from previous column)

strength of the main community, as one has seen happen so often and so lamentably in the Christian Church.

Meanwhile, if I am not mistaken, both Spiritualism and Psychical Research, through the good offices of their less prejudiced, more impartial and more progressive members are gradually, though tardily, drawing closer together as the years pass by. And one day we may yet see both wings united under a single comprehensive banner of Psychic Science, including subsections or departments to deal with the various scientific (psychological and physiological), philosophic and religious aspects of the problems that jointly confront them.

MEANING OF MEDIUMSHIP

MRS. EILEEN J. GARRETT, one of the few Mediums who have found it possible to submit her mediumship to critical scientific examination, has written a book in which she describes her experiences and states the conclusions at which she has herself arrived. It is entitled *My Life as a Search for the Meaning of Mediumship,* and it is published by Oquaga Press, New York (price 3 dollars).

" Through the years of my trance communications and research," Mrs. Garrett writes, " two *Control* personalities have always been identified with my work and they have never ceased to maintain their independent and separate selves . . . Whatever their origin may be, I do not, at present, have at my command the means of knowing; but, for the time being, I am content to accept the Controls as aspects of a constructive principle upon which my entire life has been built."

We hope to present readers with a considered review of this important book in next week's issue of LIGHT.

Mrs. Garrett is now at Juan-les-Pins, France, where she proposes to remain for the duration of the war.

PRESBYTERIAN CHURCH TRANSFORMED

By the opening and dedication of St. Vincent Street Church on Sunday (November 19th), Glasgow Association of Spiritualists have brought a very ambitious and interesting project to fruition, and have acquired as their headquarters and meeting-place the finest building ever put to that purpose in this, or probably any other, country. Built for Presbyterian worship rather more than a hundred years ago, St. Vincent Street Church was long regarded as one of the finest modern specimens of architecture in the Greek style in Great Britain, and it was regularly visited and studied by architects. As a Presbyterian Church it has had several famous Ministers, and was at one time one of the best-attended and richest Churches in Glasgow. It has seating accommodation for 1,500 people, and useful rooms suitable for smaller meetings. The purchase price was £4,250, which, we understand, has been in large part raised by the sale of the Association's premises in Holland Street. At the opening services (morning and afternoon) addresses were given by the Rev. George Sharp, of Sheffield, and demonstrations of clairvoyance and clairaudience by Mrs. Helen Hughes.

SPIRITUALIST AMBULANCE FUND

Following the precedent set during the 1914-18 war, the Spiritualists' National Union has opened a " Spiritualists' Ambulance Fund," with a view to equipping a Red Cross unit for use in the present war. The Union has opened the fund with a donation of £10 10s. 0d.; and those who wish to help should write to: The Secretary, Spiritualists' National Union, 64a Bridge Street, Manchester, 3.

MRS. DESPARD, SPIRITUALIST

Few of those who read the numerous newspaper notices of the death of Mrs. Despard, the famous " Suffragette " leader, would remember that before devoting herself to political work, she was keenly interested in Spiritualism. In the days before the last (or rather the previous) Great War, Mrs. Despard was a member of the London Spiritualist Alliance and attended many of the Alliance meetings held in the Suffolk Street Galleries—the L.S.A. headquarters at that time being at 110 St. Martin's Lane. As recalled in most of the Press notices, Mrs. Despard was a sister of Sir John French, the first Commander-in-Chief of the 1914 British Expeditionary Force, whose identity was later hidden under the title of Viscount Ypres.

WHAT OUR READERS ARE SAYING

ORIGIN OF RELIGIONS

SIR,—Mr. Robert E. Goldsbrough's letter of appreciation of Mr. Prevost Battersby inspires me to lay a "chaplet on the shrine," too, by thanking him for his many able contributions to LIGHT.

I was particularly struck by his summing up on religion in his criticism of Mr. Findlay's book. It was as follows: "The trouble, of course, is that all religions have purely ethical origins which make but a small appeal to the bulk of humanity. Indeed, in that early chrysalis stage they are not religions, but only teachings, and do not receive the homage of mankind till they have spread their butterfly wings of ceremonial worship and ecclesiastical revelation." I cannot conceive the case could be better put. To my mind it is brilliant.

The German and Russian Governments have discountenanced—to use a mild term—all organised religions, but these people, according to their inherent religious nature, demand something instead. In the case of Germany it is the worship of Hitlerism and making Herr Hitler their Christ.

Wolverhampton. J. D. GRAHAM.

SPIRITUALISTS AND CHRISTIANITY

Sir,—It was with keen interest that I read your article, "Spiritualists and Christianity" (LIGHT, November 9th), quoting as you do Mr. Prevost Battersby's strong remarks regarding those disposed to belittle the incomparable personality of Jesus. Voiced by one so free of "religious prejudice" as Mr. Prevost Battersby—his instructive reviews of books bear sufficient testimony of that—warrants particular notice being taken of his comments.

If Spiritualists as a whole could be moved to view The Master with the mental vision of Irenæus (Bishop of Lyons at the end of the second century) much outside opposition to the movement would be overcome. The Bishop wrote concerning Jesus thus: "On account of His infinite love, He became what we are in order to make us what He Himself is." Surely we can all subscribe to that. RICHARD HARVEY.

PRAYERS FOR PEACE

Sir,—There is much for which to thank Alice Francis in her "Prayers for Peace," also Mr. Cecil Maby in his reminder that Hitler's self-assertion was too powerful for him to resist. As we read these two contributions to LIGHT on November 16th, some of us must be tempted to ask: "Have we, in our many prayers, prayed for Hitler to reinforce that half of him which is 'rational, thoughtful, brilliant and progressive'"? We cannot doubt there are forces on the Other Side agonising on behalf of his better nature or that the Christ in us would prompt us to such prayer.

H.J.T.

PROPAGANDA PLANS

Sir,—In the course of his article, Dr. F. H. Wood states that the time has come when "Spiritualists and others might consider whether their present methods of presenting the facts are quite the best."

As I understand it, the movement exists to make known the fact of Survival, with its manifold implications. The appropriate method of conveying this knowledge to the general public is, therefore, of outstanding importance. While recognising that LIGHT does a most valuable work in presenting Spiritualism to a section of the community, it leaves the great mass of the public untouched. The problem of educating the public can only be solved by skilfully directed propaganda, which, it is pertinent to observe, can be used for good as well as evil.

In short, when Peace comes—and plans ought to be made now against the nervous apathy of the times—those with vision in the movement should consult with the view to embarking on a wisely-conceived propaganda campaign. It is a method used by the foremost educational and religious organisations, and there seems no reason why Spiritualism should lag behind in the dignified application of modern ideas.

FRANCIS SANDWITH
(Late Press Secretary to Toc H).

SEEKING A NEW NAME FOR SPIRITUALISM

Sir,—We are all of us grateful to Dr. Wood for raising this point. "Spiritualism" is unsatisfactory and misleading. But is "Psycosophy" much better? Surely, what we want is a name which is self-explanatory to the man in the street, who, as a rule, cannot get the meaning from the Greek or other foreign words from which the name is derived.

May I suggest "Survivalism?" And, whatever word we choose, let us define it before it is too late, so that it may have one meaning and one only. I would suggest "a belief in the survival of the human personality after the change called death and in the possibility of communicating in some cases with those who have passed the change."

Elm Court, Temple, E.C. REGINALD J. WHITE.

AN ASTRAL SCREEN OF REFLECTION

Sir,—Since your correspondents still seem to be interested in the possible causes of unreliable prophecy, perhaps "David's" recent allusion to the methods by which forecasts of our happenings are received in Astral may not be irrelevant. It was given at a sitting with Mr. Stokes on the 4th of this month (November) just before the joint Dutch and Belgian peace-move. He referred first to the "courteous words" we should shortly hear, adding: "For no rough Dictatorship prompts them," and went on:

"I don't feel you will like what I am going to say, but at present there is no Peace settled upon the Astral Screen. Yet we still feel it is near, and I may see the change very soon. I said the 'Astral Screen' because it is not in our plane that earth-events are shown. There is a private place where those who are studying earth-events can come to see them. This screen has a promise of future things, but does not remain stationary. It goes and comes, and only things not changed by other factors are permanent. So if we see one thing repeatedly we think it fairly reliable, even then not infallible. This change I spoke of has been seen many times. It is due soon, but other factors can still oppose it. I do not vouch for it; I am sure that even if it is delayed it will be the eventual result of the opinions rising so actively from earth."

Whether the moving screen of reflection is intended to be taken literally or not, this certainly gives the idea that more advanced spirits have to return to a temporarily astral condition before they can see earth's coming circumstances. MILDRED N. COLLYER.

A PREMONITORY DREAM

Sir,—There has been quite a lot of correspondence within the past year on the subject of verified dreams; mine hardly comes under that category, but was so strangely premonitory and may interest readers.

About two years ago, or a little less, I had a dream that left me perturbed for several days. I seemed to be shown a gathering of vast armies—troops, and yet more troops; and my companion was a very dear friend who was killed in the last Great War.

I awoke sobbing and crying out the words, "I can't, I can't face another war." (Mrs.) M. A. MILMAN.

Mrs. and Miss Butler, of The Studio, 1 Egliston Road, Putney, S.W.15, invite all those friends who attended Mrs. Grace Wonham's meetings at the above address (and any other folks who care to come) to a series of fortnightly discussions on Spiritualism, starting on Tuesday, November 28th, at 3 o'clock. Tea will be provided on the first Tuesday.

"THE PSYCHIC STREAM"

MR. GOLDSBROUGH has felt it necessary (LIGHT, November 10th) to endorse Mr. Prevost Battersby's remark "that any Spiritualist who tries to reduce that august personality (Jesus) to the stature of an indifferent Medium commits an offence against his faith."

Mr. Battersby wrote this when replying to my resentment about the way he had reviewed my new book, *The Psychic Stream*, and it is a very good instance in support of my complaint. A reviewer should always be accurate when quoting from a book he reviews, as, otherwise, those who do not read the book receive an entirely wrong impression. On page 791 of *The Psychic Stream* I wrote as follows:

"We remember the story of the two disciples walking to Emmaus shortly after their master had died, and how they told the etheric stranger who walked with them about their loss 'concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people.' Whoever wrote this believed Jesus to be a Medium, or, as we would say to-day, 'a Medium strongly endowed with psychic power.' This is what we are told was the feeling about him before he became deified; he was, evidently, to his followers, an outstanding Medium whom all who knew both loved and respected."

In an earlier chapter I had explained how the word which has been translated as "prophet" was in the original meant to refer to one we would now term a Medium.

If Mr. Goldsbrough had taken the trouble to read *The Psychic Stream*, he would certainly have worded his letter to you differently. So, may I again repeat what I said in your issue of 26th October, when replying to Mr. Battersby's review, that the only way to understand the contents of *The Psychic Stream* is to read the book. What it contains is what every intelligent person should know about the psychic origin of the Christian faith, from the time of primitive man, and nothing is said about Jesus which can give offence to anyone who is not completely creedbound.

ARTHUR FINDLAY.

ARNOLD BENNETT'S "GLIMPSE"

AS an interested student of life here and hereafter since the days of Emma Hardinge Brittain's *Nineteenth Century Miracles*, I wonder how many of your readers have perused and assimilated the *Glimpse, or an Adventure of the Soul*, by the eminent novelist and dramatist, Arnold Bennett? It was published some twenty years back, and I have recently had the pleasure of reading it for the second time after a lapse of a decade.

My few friends interested in the great Beyond have lost near and dear ones, and our constant search is for a detailed knowledge of their—shall I say?—day to day life and conditions now they are freed from the struggle for the "bread that perisheth." I am inclined to believe that the new laws governing the continuity of life on the astral or first plane are beyond the full comprehension of man's five senses this side the Styx, and Edmund Vance Cooke's lines quickly come to the mind:

> "And BEYOND—and BEYOND, man must ever despond
> To pronounce any word save another BEYOND."

Bennett, however, in his *Glimpse*, visualises so vividly, and in a manner so absorbingly interesting, the temporary departure of the soul, spirit or consciousness from the earthly tabernacle, that the reader is almost convinced that the description is based on the author's actual experience. The description, moreover, if I mistake not, is entirely in harmony with Spiritualist and Theosophic teaching. It would interest us to know whether Bennett was a member of the S.P.R. or any other body of occultists.

ALBERT E. ALLEN.

SPIRITUALIST COMMUNITY

24 GLOUCESTER PLACE, PORTMAN SQUARE, W.1.

President HANNEN SWAFFER — *Chairman and Leader* MRS. ST. CLAIR STOBART

Acting Secretary: GORDON GOULD — *Telephone*: WELBECK 6814

PLEASE NOTE ALTERATIONS

WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services
at 11 a.m. and 3 p.m.

November 26th. 11 a.m.—Mr. C. K. SHAW
Clairvoyante: Mrs. Helen Spiers

3 p.m.—Mr. H. ERNEST HUNT
Clairvoyant: Mr. W. H. Redmond

Wednesday Meetings, 12.30 p.m.
With Address, Questions answered and Clairvoyance.
Wednesday, November 29th. Miss JACQUELINE
Clairvoyance: Mr. Jordan Gill

DAILY ACTIVITIES

At Headquarters, 24 Gloucester Place, Portman Square, W.1.

Thursday, November 23rd, 6.0 p.m. Short Lecture and Clairvoyance, Mrs. Lilian Austin.
Friday, November 24th, 5 p.m. Psychometry, Mrs. Helen Spiers. (20 sitters).
Saturday, November 25th, 3.0 p.m. Short Lecture and Clairvoyance, Mrs. Helen Spiers.
Tuesday, November 28th, 2.30 p.m. Group, Mr. W. H. Redmond.
Wednesday, November 29th, 2.30 p.m. Group, Mr. F. Jordan Gill.
Wednesday, November 29th, 5 p.m. Group, Miss Lily Thomas.
Thursday, November 30th, 5 p.m. Group, Mrs. Helen Spiers.
Thursday, November 30th, 6 p.m. Short Lecture and Clairvoyance, Mr. W. H. Redmond.

Every Wednesday, 2.30 p.m. Public Classes, conducted by Miss JACQUELINE, for Clairvoyance at a glance, Hand-reading and Numerology. Followed by tea and discussion. Entrance 1/-. Tea 6d. extra. First Wednesday of each month will be devoted to Clairvoyance and Psychometry.

Enquirers into Spiritualism will be welcomed on any day except Saturdays between 12 and 6 p.m.

and disbelief close the channels through which approach to the soul can be made. Hence, when there is no mental awareness of what is being done, the channels are open and the healing forces can flow in.

Another way in which help can be given is by placing on our lists for guidance and protection the names of friends on active service, or likely to be. Prayer is a real power and, when rightly directed, can quicken the intuition of those for whom we pray, and this, in times of stress and danger, can be of enormous help.

I would not like anyone to think, however, that we can thus guarantee immunity from danger—that is not in our power. But such help may be a means of guiding one in dangerous situations; while, if the call to the higher life comes, it can certainly be a help in giving the arisen one a readier comprehension of the change through which he has passed.

Already we have been asked to render this help, and we shall be glad to give it to any who wish to avail themselves of this service.

In applying, please note that the full names of the persons to be helped must be given, and the nature of the help stated; if sickness, the ailment should be named.

Please write to me, enclosing stamp for reply, to L.S.A., 16 Queensberry Place, London, S.W.7.

W. H. EVANS.

BLINDNESS

God did not mean his lovely world should be
Ruined and scarred by man's insanity.
Each flower and tree for our delight was given,
A foretaste of an even lovelier heaven.

Man is his blindness will not see
The lesson to be learnt from every flower and tree.
He fills his heart with discontent and strife,
Heedless of love that's offered every hour of life.

"Forgive them Father, they know not what they do,"
With thoughts of peace their restless minds endue.
Oh man! Look upward to the stars above,
Read, mark, and learn the mystery of Love.

B.B

WHAT OUR READ

ORIGIN OF RELIGIONS

SIR,—Mr. Robert E. Goldsbrough's letter of appreciation of Mr. Prevost Battersby inspires me to lay a "chaplet on the shrine," too, by thanking him for his many able contributions to LIGHT.

I was particularly struck by his summing up on religion in his criticism of Mr. Findlay's book. It was as follows: "The trouble, of course, is that all religions have purely ethical origins which make but a small appeal to the bulk of humanity. Indeed, in that early chrysalis stage they are not religions, but only teachings, and do not receive the homage of mankind till they have spread their butterfly wings of ceremonial worship and ecclesiastical revelation." I cannot conceive the case could be better put. To my mind it is brilliant.

The German and Russian Governments have discountenanced—to use a mild term—all organised religions, but these people, according to their inherent religious nature, demand something instead. In the case of Germany it is the worship of Hitlerism and making Herr Hitler their Christ.

Wolverhampton. J. D. GRAHAM.

SPIRITUALISTS AND CHRISTIANITY

Sir,—It was with keen interest that I read your article, "Spiritualists and Christianity" (LIGHT, November 9th), quoting as you do Mr. Prevost Battersby's strong remarks regarding those disposed to belittle the incomparable personality of Jesus. Voiced by one so free of "religious prejudice" as Mr.

A PROPHECY FULFILLED

The other day, in Whitefield's Tabernacle, London, W.C.1, a strange prophecy was fulfilled on the very spot it had been made seven years previously.

At the funeral service of Professor Westrup, Ph.D., the economic expert and psychic investigator (who was hailed as a genius by men such as Leo Tolstoy, Henri de la Fontaine, etc.), his widow, Dr. Denning Westrup, standing by the coffin had prophesied that in seven years, near the place where the coffin lay, a minister, whom she described exactly, would be appointed who would carry on the life's work of the great economist.

It may have been the spirit of the Professor himself who inspired her, for this prediction was fulfilled in detail when Howard Dangerfield, a cousin of General Carpenter (who had just been ordained Minister of the Church of St. John in the Tabernacle), stated that he was convinced that the late Professor's remarkable money system, by revealing how the economic causes of war could be removed, hold the key to ultimate world-peace, and that he intended shortly to found a colony for the practical demonstration of Westrup's life's work.

The Rev. Howard Dangerfield is an able successor and an outstanding personality, of remarkable psychic power. He can number among his personal friends leaders in all walks of life, whilst his adventures among the great are, at times, only to be equalled by those of his friend and tutor, the famous Mystic, the late Count Louis Hamon.

Classified Advertisements.

Advertisements in LIGHT reach a large and growing circle of readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—20 words, 2/-, minimum, 2/-; every additional 5 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queensberry Place, London, S.W.7. Telephone: Kensington 3292-3

Advertisements given over the 'phone must be verified in writing.

Latest time for receiving—Tuesday, first post.

CHURCH MEETINGS

NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth. Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6 p.m. Tuesday at 8, Phenomena; Thursday at 6, Educative lecture and discussion. Friday at 3, Healing.

LONDON AND COUNTRY HOTELS, etc.

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17 Norfolk Terrace, Brighton.

PERSONAL

C. S. Cullen-Smith, Editor of WORLD SERVICE and PSYCHIC REVIEW, Founder of World Service Group. Telephone: SLOane 5711. 13 CHESHAM PLACE, BELGRAVE SQUARE, S.W. 1

T. E. AUSTIN, Clairvoyance and Psychometrist. Developing Class, Wednesday 8 p.m. Interviews by appointment. 32 Connaught Street, Marble Arch, W.2.

LECTURES

Professor DENIS SAURAT will lecture in English at the Institut Français, Queensberry Place, South Kensington, S.W.7, on PSYCHICAL PHENOMENA AND THE CHRISTIAN RELIGION on Tuesday, November 28, at 6 p.m. Chairman: The Very Rev. W. R. MATTHEWS, K.C.V.O., D.D., Dean of St. Paul's. Admission free (without tickets), subject to accommodation, to any person sending in advance a post-card to the Secretary. Please ask also for details of other lectures, Anglo-French social meetings, French lending library (including postal service), etc.

MISS ESTELLE W. STEAD

Reminds those who are lonely, through their husbands and sons being called up, that:

Reculver Lodge, Guest House, is CARRYING ON.

Although on the East Coast, Beltinge is officially a Safety Zone. So come to Reculver Lodge, Beltinge, Herne Bay, and find strength to take you through the days of Strain that lie ahead.

Phone—Herne Bay 750. **Fees from £2 12s. 6d.**

FREE SPIRITUALISM

NO CHARGES NO COLLECTION

"THE LOVE OF MONEY IS THE ROOT OF ALL EVIL"—*Timothy* 6-10.

Mediums - DORA GRACE WONHAM DAVID A. BAISS
Secretary - F. W. WONHAM, A.M.I.C.E.
Helpers - HEALING, CLAIRVOYANCE, TRANCE

CENTRE No. 1. THURSDAY, NOV. 23rd, 3 p.m.— SUNDAY, NOVEMBER 26th, 7.30 p.m.— AT HEADQUARTERS, 59 ELSHAM ROAD, KENSINGTON, W. 14.

CENTRE No. 2. WEDNESDAY, NOV. 29th, 7.30 p.m. DON'S RESTAURANT, 155 The Vale, Acton, W. 3

CENTRE No. 3. SUNDAY, Nov. 26th, 11.15 a.m.— LECTURE, THE STUDIO, 29 ADDISON AVENUE, HOLLAND PARK, W. 11.

CENTRE No. 4. Saturday, Nov. 25th, 4.45 p.m.— 56 Drewstead Road, Streatham Hill, S.W.16. (3 minutes from Streatham Hill Southern Railway Station)

Enquiries: **The Secretary, 59 ELSHAM ROAD, WEST KENSINGTON, W.14.** Phone Park 8353.

• 28 PAGES 4d. (32 PAGES NEXT MONTH)

MILLIONS MOURN THEIR DEAD NOT KNOWING THEY ARE ALIVE

4d. Monthly

Place an order with your Newsagent, or 5/- yearly post free from EDITOR, 13 Chesham Place, LONDON, S.W.1

Read the Amazing Articles proving Life After Death appearing in "World Service & Psychic Review"

The only Paper in the World dealing with the Implications of Survival; Social Reform, World Service, Healing, Child Welfare, Animal World, Peace Plan News etc., etc.

THE INTERNATIONAL INSTITUTE for PSYCHIC INVESTIGATION

Walton House, Walton Street, S.W.3 (Ken. 6865)
(Incorporating B.C.P.S. and I.I.P.R.)

Mrs. Lilian BAILEY is visiting the Institute from Thursday, November 23rd, to Friday, December 1st.
(Appointments can be booked).

Tues., Nov. 28th, at 3 p.m. Discussion Tea (M., 1/- ; N-M., 1/6)
Mrs. HEWAT McKENZIE

Thurs., Nov. 30th, at 3 p.m. Group Clairvoyance N-M. 3/6
Mrs. LILIAN BAILEY (limited to 8 persons)

INFORMAL LECTURES. N-M. 1/-

Sat., Nov. 25th, at 2.30 p.m "The Mind and the Medium"
Mrs. LILIAN AUSTIN

Sat., Dec. 2nd, at 2.30 p.m. Talk and Clairvoyance
Mrs. LILIAN BAILEY

"PSYCHIC SCIENCE." 1/3 post free. 5/- Yearly post free

MARYLEBONE SPIRITUALIST ASSOCIATION LTD.
Marylebone House, 42 Russell Square, W.C. 1.

QUEEN'S HALL

SUNDAY, NOVEMBER 26th, at 6.30 p.m.

Rev. MAURICE ELLIOTT
Mrs. DOLORES SMITH

The London Spiritual Mission

13 Pembridge Place, Bayswater, W.2. - Bayswater 2024
(*Marriages Solemnised*)

SUNDAY, NOVEMBER 26th.
11 a.m. Mr. H. Ernest Hunt, Address
3.30 p.m. Mrs. Lilian Bailey, Address and Clairvoyance

WEDNESDAY, NOVEMBER 29th, at 3.30 p.m.
Mrs. Maude Bateman, Clairvoyance.

THE WHITE EAGLE LODGE

Pembroke Hall, 12b Pembroke Gardens, Kensington, W.8.
(Western 7914 ; *Station* : Earls Court)

Sunday Services are now held at 3 p.m. instead of 6.30 p.m.

Sunday, November 26th at 3 p.m.—

SHORT DEVOTIONAL SERVICE

Followed by Spiritual Messages by Mrs. Grace Cooke

The Lodge will be open if possible during the hours of daylight each weekday for private prayer, help and comfort for those in need.

SPECIAL NOTICE

Mrs. ANNIE BRITTAIN

desires to inform her clients that she is at 27 St. Stephen's Gardens, Bayswater, London, W. 2, on MONDAYS, TUESDAYS and WEDNESDAYS, from 11 a.m. until 5 p.m. Phone Bayswater 2790. Seance Group limited to 8 sitters on Wednesdays at 3.30 p.m.

On THURSDAYS, FRIDAYS and SATURDAYS, she is at "Homewood," 28 Tumblewood Road, BANSTEAD, SURREY. Phone Burgh Heath 692. Appointments to be made in advance.

BRITTAIN'S PSYCHIC CORRESPONDENCE COURSE (Psychosensics), full particulars for 1½d. stamp from London or Surrey address.

HORACE LEAF, 8 NORTHWICK PARK ROAD, (OFF GAYTON ROAD) HARROW, MIDDLESEX. Daily by appointment. Tuesday: Public Developing Class, 3 p.m., **2/-** Wednesday: Psychometry, 3 p.m., **2/-**. Friday: Seance (Trance Clairvoyance), limited to 10 sitters, **3/6**. Psychometry by Post, **10/6**. Healing. PSYCHIC CORRESPONDENCE COURSE write for particulars. 'Phone : Harrow **0614**.

ROSICRUCIAN FELLOWSHIP

(Christian Philosophy)
West London Centre, 35 Cranley Gardens, S.W. 7.

Sundays at 11 a.m.—Subject for November 26th—Ambition and Competition.

Subject for December—"THE SPIRITUAL VALUE OF THE NIGHT." Mondays and Thursdays 2.15 p.m. Healing and Teaching

Buses 14 or 96 to Queen's Elm, Fulham Road. Nos. 30 and 49 are also convenient.
Stations—South Kensington or Gloucester Road (10 minutes).

SPIRITUALIST COMMUNITY

24 GLOUCESTER PLACE, PORTMAN SQUARE, W.1.

President HANNEN SWAFFER — *Chairman and Leader* MRS. ST. CLAIR STOBART
Acting Secretary: GORDON GOULD *Telephone*: WELBECK 6814

PLEASE NOTE ALTERATIONS
WIGMORE HALL, 36 Wigmore Street, W.1.

Sunday Services
at 11 a.m. and 3 p.m.

November 26th. 11 a.m.—Mr. C. K. SHAW
Clairvoyante : Mrs. Helen Spiers

3 p.m.—Mr. H. ERNEST HUNT
Clairvoyant : Mr. W. H. Redmond

Wednesday Meetings, 12.30 p.m.
With Address, Questions answered and Clairvoyance.
Wednesday, November 29th. Miss JACQUELINE
Clairvoyance : Mr. Jordan Gill

DAILY ACTIVITIES

At Headquarters, 24 Gloucester Place, Portman Square, W.1.

Thursday, November 23rd, 6.0 p.m. Short Lecture and Clairvoyance, Mrs. Lilian Austin.
Friday, November 24th, 5 p.m. Psychometry, Mrs. Helen Spiers. (20 sitters).
Saturday, November 25th, 3.0 p.m. Short Lecture and Clairvoyance, Mrs. Helen Spiers.
Tuesday, November 28th, 2.30 p.m. Group, Mr. W. H. Redmond.
Wednesday, November 29th, 2.30 p.m. Group, Mr. F. Jordan Gill.
Wednesday, November 29th, 5 p.m. Group, Miss Lily Thomas.
Thursday, November 30th, 5 p.m. Group, Mrs. Helen Spiers.
Thursday, November 30th, 6 p.m. Short Lecture and Clairvoyance, Mr. W. H. Redmond.

Every Wednesday, 2.30 p.m. Public Classes, conducted by Miss JACQUELINE, for Clairvoyance at a glance, Hand-reading and Numerology. Followed by tea and discussion. Entrance 1/-. Tea 6d. extra. First Wednesday of each month will be devoted to Clairvoyance and Psychometry.

Enquirers into Spiritualism will be welcomed on any day except Saturdays between 12 and 6 p.m.

Mrs. MAY BIRD, HEALING CIRCLES

LENDING LIBRARY. PSYCHIC BOOKSHOP
Open daily (Saturdays and Sundays excepted), 11 a.m. to 6 p.m.
BOOKSTALL OPEN DURING SUNDAY SERVICES.

SPIRITUAL SONGS by M. A. St. Clair Stobart
Enlarged Edition With Music, 3/6 Reduction for Quantities

LEAGUE OF TRUTH

THE

INAUGURAL MEETING

will be held at the

WIGMORE HALL
(Wigmore Street, London, W.1)

on

SATURDAY, 25th NOVEMBER, 1939*
at 6.30 p.m.

with

Dr. F. W. GUYON RICHARDS in the chair

Doors open 6.0 p.m. : MUSICAL RECITAL until 6.30 p.m. by the **FRANK IVIMEY TRIO.**

6.30 p.m. : Address by **Mr. C. K. SHAW**—"THE LEAGUE OF TRUTH : ITS AIMS AND OBJECTS."

7.0 p.m. : VOCAL RECITAL by the well-known B.B.C. Artists—
DORIS COWEN . . . *Contralto*
FOSTER RICHARDSON . *Bass*

7.30 p.m. : Short address by **JACQUELINE S. B. CHURCHILL**—"WHAT THE LEAGUE MEANS TO ME."

7.45 p.m. : Questions answered.

Have you ever felt the need for a STANDARD OF CONDUCT to which all would subscribe in the cause of Truth—a code which every man and woman would honour in their daily life ? . . . If so, your presence and co-operation are heartily invited.

ADMISSION FREE.

*(NOTE.—Full moon ; minimum blackout).

BOOKS FOR STUDY

	Price Post Free
Spirit Teachings—Stainton Moses	5/-
More Spirit Teachings—Stainton Moses ...	1/8
Pearls of Great Price (Extracts from Spirit Teachings)	7d.
Evidence of Personal Survival from Cross-Correspondence—H. E. Saltmarsh ...	3/10
Evidence of Purpose—Zöe Richmond ...	3/10
Hypnosis: Its Meaning and Practice—Eric Cuddon	3/10
Evidence of Identity—Kenneth Richmond ...	3/10
Death is NOT the End—B. Abdy Collins ...	3/10
The Yoga of Christ—W. H. Evans	2/2
The Road to Immortality—Geraldine Cummins	6/6
Beyond Human Personality—Geraldine Cummins	6/6
The Childhood of Jesus—Geraldine Cummins	5/5
When Nero was Dictator—Geraldine Cummins	11/-
The Great Problem—Dr. G. Lindsay Johnson...	13/-
Psychic Certainties—H. F. P. Battersby ...	2/10
Researches into Spiritualism—Sir Wm. Crookes	3/10
Man's Survival After Death—Rev. C. L. Tweedale	11/-
The Psychic World—Hereward Carrington ...	13/-
No More Tears—A. Stuart	3/10
How to be a Medium—W. H. Evans ...	5/4
Human Personality and its Survival of Bodily Death—F. W. H. Myers	4/-
Our Life After Death—Arthur Chambers ...	2/9
Our Self After Death—Arthur Chambers ...	1/9
When We Wake—Collyer & Dampier ...	8/-
The Philosophy of Religion versus the Philosophy of Science—A. Eagle	5/6
Personality Survives Death—Lady Barrett ...	8/-
The Last Crossing—G. Osborne Leonard ...	5/5
Talks with Spirit Friends, Bench and Bar—By a Barrister-at-Law	8/-
Post-Mortem Talks with Public Men—By a Barrister-at-Law	3/10
Autobiography of Two Worlds (Topsy's Book) Norman Swaine	5/5
The Unbroken Melody of Life—John G. Findlay	3/10
Proof—Rev. V. G. Duncan	5/6
Experiences with Mediums—J. Arthur Hill ...	3/10
On the Edge of the Etheric—Arthur Findlay...	3/10
Raymond, Revised—Sir Oliver Lodge ...	6/6
Survival of Man—Sir Oliver Lodge	2/4
Life Beyond Death, with Evidence—Rev. C. Drayton Thomas	4/-
Polyglot Mediumship—E. Bozzano	5/6
Discarnate Influence in Human Life—E. Bozzano	9/-
Guide to Mediumship—E. W. & M. H. Wallis	7/-
The Other Life—Rev. H. D. Wilkinson, M.A.	3/10
There is no Death—Florence Marryatt ...	3/10
'Twixt Earth and Heaven—Annie Britain ...	5/6
Ask the Spirits—David Gow	5/4
The Blue Island—W. T. Stead	3/10
After Thirty Centuries—F. H. Wood ...	3/6
Ancient Egypt Speaks—F. H. Wood	11/-
We Do Not Die—Shaw Desmond	9/-

THE L.S.A. BOOKLETS

Post Free 1/2 each, 4/6 set of five.

1. Human Survival and Its Implications—Helen A. Dallas.
2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism—Stanley De Brath.
4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.

Transition—Major C. H. Mowbray	1/1
The Functions of Life—Stanley De Brath ...	7d.
The Soul as the Real Person—Stanley De Brath	1/1
The Conduct of Psychic Circles—Leigh Hunt...	3½d.
History of the Bible—S. De Brath	7d.
Objections to Spiritualism Answered—Helen A. Dallas	1/2
The Bridge of Death—Helen A. Dallas ...	2½d.

All prices include postage.

Cash with Order to

L.S.A. PUBLICATIONS LTD.,
16 Queensberry Place, London, S.W.7

SPIRITUALISM

THE PARA-NORMAL

by Countess N. Wydenbruck

"The author has made a fine contribution to psychic knowledge."—*Psychic Science.*

"We have really enjoyed reading this book . . . is full of sound evidence."—*Two Worlds.*

"There is a good deal of interesting spiritual speculation in this small volume."—*Light.*

5/-

SPIRITUAL FORCES

by Sir Dudley B. Myers, O.B.E.

"This book should be read by all sincere seekers after truth, and especially do we recommend it to all those who . . . feel the call for service . . . seldom has a book been written on this angle of spirit service to this world."—*World Service.*

7/6

THE DISCOVERED COUNTRY

By O. R. Washburn

"This is a very fine book, simple, direct, and convincing."—*Psychic News.*

"I would try . . . by urging all who desire to obtain reliable and closely-packed evidence to possess themselves of this little volume."—*H. F. Prevost Battersby in Light.*

5/-

34 *Paternoster Row* **RIDER** *London, E.C.4*

Printed by Walker & Co. (Printers) Ltd., 109 Great Russell Street, W.C.1, and Published for the Proprietors, L.S.A. PUBLICATIONS LTD., 16 Queensberry Place, South Kensington, S.W.7.—*Thursday, November 23rd*, 1939.
Trade Agents—Horace Marshall & Sons, Ltd., Temple House, Tallis Street, London, E.C.