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PRICE TWOPENCE

IS SCIENCE LIKELY TO HELP SPIRITUALISM?

THE EXPERIMENTS WITH MRS. E. GARRETT

By HORACE LEAF, F.R.G.S.

DR. ALEXIS CARREL'S book, *Man, the Unknown*, has become a best-seller for precisely the same reason that famous novels have become best-sellers—because it has struck a chord in the mind of the average person. It is, therefore, symptomatic of the trend of public opinion in relation to science, and it does not speak well for science.

It is obvious that Dr. Carrel is not content with the way science has been reacting on human well-being. On the whole, he considers that it has done more harm than good.

That science is clever there can be no doubt, but there are clever fools. That it has accomplished a great deal is equally true; but gangsters and despots have also accomplished a great deal. It is not a question of product that concerns us really, but the quality of the product. We have to ask ourselves, if we wish to value a thing properly—what purpose does it serve; is it useful or is it harmful?

In a dull kind of way, mankind is always asking that question about the things which most affect them. For a long time they will put up with objects or processes that do harm; but slowly and surely they turn against them, and finally ignore them or overthrow them. The former is known as evolution, the latter as revolution. No department of human life escapes this process, for mankind is remorseless, and mankind is composed mainly of "the man-in-the-street."

It is the man-in-the-street who pays rent, rates, and taxes, it is he who pays doctors' fees, provides professors with their posts, politicians with their power, and kings with their courts. He is slow-thinking, but terribly definite in the long run; so that, as soon as it dawns upon him that he is not getting a square deal, he turns with deadly certainty upon those whom he regards as deceiving him, or serving him badly, and overthrows them.

This he does, notwithstanding the fact that his past devotion to them may have placed them in the position of doing him a tremendous amount of harm before they relinquish their posts.

Dr. Carrel's complaint is that science, with all her

cleverness, has tended not to improve Man, but, he fears, to degenerate him. This is a serious indictment, and perhaps is too pessimistic and drastic to be altogether true. The chief cause of the trouble has been science's too close attachment to matter and not sufficient attachment to mind. Science is enamoured of quantities, but inclines to neglect qualities. With Henri Bergson, Alexis Carrel believes that the intellect is characterised by a natural inability to comprehend life. That may account for psychology being the last of the problems science has attempted to attack, and why it is that, notwithstanding careful adoption of the scientific method, no fundamental discoveries have been made in this field of research.

Yet, for us the most important of all subjects is our own personality—not merely as physical beings, but as spiritual beings. Carrel has reminded us that there is such a marked difference between our mental and our physical states that, even to say that cerebral cells are the seat of mental processes "is a worthless affirmation."

Scientists are but men and women, with all the defects characteristic of the race, including prejudice—a fact to be borne in mind when any important scientific work is done in connection with mediumship. It is because of this that practically no advance has been made in any orthodox field of science regarding the mental and physical phenomena of mediumship.

True, a number of prominent scientists have endorsed the reality of such manifestations as materialisation, levitation and clairvoyance; but the great mass of scientists totally ignore their work, and have even condemned them as incompetent. The inevitability of this attitude has caused the majority of Psychical Researchers either to refrain from publishing their findings or to do so in a manner so cautious as to render their testimony practically valueless. Only occasionally has any scientist come over definitely to Psychical Research as a convert, while those who have accepted the spiritualistic interpretation can almost be counted on one's fingers.

Now the man-in-the-street is genuinely interested in Survival. Even if he does not survive, he wants to know it. If he does survive, then it is almost imperative

that he should be informed of the fact. Apart from the moral and religious significance of the question, there is the purely personal one: "If I am to live after death, where and how shall I live?"

My reason for writing thus is that, during the last four years, some extremely interesting experiments have been conducted with a view to finding whether the "controls" of Mrs. Eileen Garrett are what they claim to be—*independent spirit-entities*. These experiments have been most illuminating along both physiological and psychological lines; so much so that, at first sight, the enthusiastic Spiritualist may conclude that at last science will have to admit the accuracy of their claim for the reality of spirit-communication.

I regret to say that science will do nothing of the sort, because no one can (in our present state of knowledge regarding the psychological and physiological make-up of any person) tell whether it is that person or some extraneous, unseen intelligence who is producing the reactions. Nor have I any doubt that those who are conducting the experiments are aware of this. They are far too capable to have overlooked the fact. That they are interested and perhaps thrilled with what they have discovered we need not doubt, but every one of their results proves nothing more than that when Mrs. Garrett is "under control" remarkable changes take place in her pulse, her "bleeding time," the quantity of her hæmoglobin, and other physiological conditions.

The same argument applies to the psychological experiments for the purpose of discovering whether "Uvani" and "Mr. Sweet" are independent entities. There can be nothing but praise for the manner in which the experiments were devised, carried out and analysed by the experimenters; but there, for the critic, the subject may be said to end, except for the fact that, if he is opposed to the spiritualistic viewpoint, or seeking to eliminate all doubt before accepting it, he will probably shrug his shoulders and say that no one can tell.

Of course they can't until they know more about the nature of the human mind. If the human mind is like "an inextricable jungle" or a "magic forest," as science maintains it is, who can say what psychological or physiological reactions it may have when a person is "under control?"

"Uvani" and "Abdul Latif" may be, as Mrs. Eileen Garrett has so often suggested they are, splits-off from her own mind. Secondary personalities are known to exist, and they have sometimes been as definitely individualistic as Mrs. Garrett's controls. There is the well-known case of Ansel Bourne, whose second personality lived for a long time a perfectly rational life

independent of the normal consciousness. When Bourne's mind re-integrated, Professor William James discovered the secondary personality existing beneath the limen of consciousness and a definite part of Bourne's own mind.

Granted that every experienced and convinced Spiritualist will see in the Eileen Garrett experiments further proof of Survival—and I think rightly so—this will not affect, and cannot reasonably affect the scientist who is looking for rock-like proof. He cannot find it, he never has found it in scientific data, because the human constitution stands right in the way—not because of what we know about it, but because of what we don't know about it.

True, one can prove anything by assumptions, although very often assumptions are not justified, and unfortunately they are not justified in such cases as the testing of mediumship for evidence of spirits. Spirits evade scientific methods, perhaps because those methods are based on mechanical means. Even the word-association test smirks of mechanism and of the belief that a person's mind always takes the line of least resistance, and so produces approximately the same kind, or average, of results.

We have nothing but scientific faith to encourage us in this belief. Everyone knows that a fundamental change of conduct may appear with anyone under unusual conditions, and if being "controlled" is not unusual, it would be difficult to say what is.

How then shall we "prove" that man survives death? We can do so only by intuition. I use that term in its philosophical sense, not its spiritualistic. Philosophically it means the direct apprehension of a truth without reasoning, but not without reason. In other words, we can prove Survival only in the same way that we prove the existence of anything outside of our own awareness. In the last analysis we find that knowledge of anything consists of nothing more than a state of our own mind; but notwithstanding all the specious arguments philosophy has produced to show us how much we take for granted when we believe in the external world, we nevertheless go on believing intuitively. The average person never thinks of reasoning on the subject, but takes it for granted, and is amazed when he is shown that he may be mistaken.

I know that those who are sticklers for science will feel displeased with this mode of reasoning—but facts are facts, and one undoubted fact is that faith in its broadest and best sense is the basis of belief in Survival. We certainly have better grounds on which to establish our faith than has the average non-Spiritualist who believes in a hereafter; but the man-in-the-street, who comprises the great body of Spiritualists, is, I firmly believe, well ahead of science on this subject and always will be. The scientist may have his unbelief gradually weakened by the results of his tests with Mediums, but he will in the end accept Survival of bodily death in the same way that the individual whom he despises does intuitively.

It, therefore, looks very much as if we shall have to accept the Biblical assertion here, as in other matters pertaining to spiritual realities, and become as little children.

"NONSENSE ABOUT BLACK MAGIC"

Too much nonsense is being talked about Black Magic in this country to-day. Writers of occult fiction, no doubt, welcome it. But the general public should realise that there is not a scrap of evidence that Black Arts are being practised in England. Outside the imagination of morbid and hysterical people, Black Magic has no existence in this land. Psychical Research has made a clean sweep of the Black Arts. Moral perverts may find new thrills in incantations and diabolic ceremonies which they find described in musty books, but no such practice will make them real sorcerers.—(Dr. Nandor Fodor in *The Daily Sketch*, November 13th.)

London Spiritualist Alliance and The Quest Club.

16 Queensberry Place, London, S.W.7

LECTURE

by

Mr. STANLEY De BRATH,

M.Inst.C.E.

on

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WHAT OF THE VOICES ?

INVESTIGATOR'S QUESTIONS AND SOME SUGGESTED ANSWERS

By G.M.

A FEW random notes may be of interest to psychic beginners like myself. True, I have studied for four years and read the literature very carefully—some of the best books two or three times—and a hundred and twenty books in all, as I was surprised to find when I counted them.

Still, I know very little. Of that I am quite certain. I have had a dozen or two Trance sittings and have fifty quarto type-written sheets of conversations at voice sittings purporting to be with those who have passed over. The Direct Voice seems to me so far ahead of Trance as to be the only thing really—no comparison between the two in my estimation. The Voice talks to you direct without the intervention of a Medium—or you think so.

But I am not certain, by any means, of the nature of the connection between the Medium and the Voices.

I once asked a very good Voice Medium, with whom I had had a number of very evidential sittings, if he could tell me what the connection is. "Why is it," I asked, "that if I tell a Voice Medium about some friend in the Beyond, that friend surely appears at the next sitting?" I acknowledged, of course, that numbers of evidential people come without any knowledge on the part of the Medium. There is no doubt whatever on that point.

Well, he could not tell me, as he did not know. Shortly afterwards, as we went on discussing this subject, he went into Trance, and his Guide purported to be there and explained it all.

"We are with him a great deal, and we hear and know what you tell him, and we use the information at the next sitting. It may appear to look like fraud, but it is nothing of the kind."

That was interesting; but you never know with these Trance statements who is talking. I got the impression that the Guide was really there. According to that statement of the Guide, I suppose that when you tell the Medium several times (to make certain) that Jones is always present with other Mediums, the Guide hears that and asks Jones to speak to you. That seems intelligible.

But we don't know—we see darkly. There are a lot of queer unexplainable things.

This much is absolutely certain: Voices speak to you, for an hour or two, and these Voices are not those of any person present in the flesh. That goes a long way—a very long way—and there is not a shadow of doubt of it.

Supposing that somebody's Double, or etheric body, is doing the talking—well, the materialistic doctrine is knocked out there and then, it seems to me. Man is a spirit here and now.

This suggestion of the Double, or some such personality, is, of course, the sceptic's idea. But he has gone a very long way when he suggests such a thing. So far so good.

But the real question for us is: Are these Voices those of persons who have passed over? Is Survival a fact?

That is the essence of the whole thing. I go so far as to say that it ought to be the only thing for Spiritualists. It always seems to me that ponderous mathematical and logical analyses of these matters are unsuitable. It is a matter of "feeling." When you hear inspired music, you "feel" enraptured and, so to speak, turned inside out, but you don't analyse logically; and so with everything else in the realm of spiritual things.

But in these matters, one checks one's feelings as far as possible. For instance, your friend comes and

speaks to you, and you "feel" that it is himself; but, as the Medium knows about that person, you class it as non-proven. But, supposing you go to another Medium who knows nothing whatever about you, and that friend comes to you and refers to something he told you on the previous occasion with the other Medium? Well, you say that your "feelings" were truthful all through.

This has happened to me, and to everybody else who perseveres, and it keeps on happening. Here is one case.

One of our little circle, an elderly man, lost his wife some five years ago (after 35 years), and he had no children. The wife came and spoke to him through Medium No. 1; and, as they talked about what they would do when they are united again, she said: "And we shall have our dream-child with us."

Some months afterwards, with Medium No. 2, she came again, and at once went to that theme again: "The child we wished for but never had is with me now, created by thought."

Now, you know this idea is not a platitude—such as "I am very happy," "I am always helping you," and so on. It seems to me almost "proof."

After a few things like this, you feel very clear in your mind that the Voices are those of the persons they purport to be.

QUEER, INEXPLICABLE THINGS

Then some queer, inexplicable thing like this happens. A person (in the Beyond) has a Voice conversation with you with Medium A; and, when you go to Medium B and that person again turns up, you feel very glad, but suddenly your certainty is dashed by this remark: "Oh no, I never spoke to you through Medium A!"

So off you go again, trying to solve that problem.

Here's another queer thing—quoted by Admiral Osborne Moore. Sitting in America, his mother came through evidentially—he had no doubt of her identity—and used some Yankee expressions quite impossible for her. There you are again. What is the connection between the Medium and the Voices? And so we go on.

I myself have experienced this very same thing; but how to explain it?

Ectoplasm is no doubt half mental and half material. When the communicators use it to speak with—as it is almost certain they do—it seems as if the Medium's mentality is mixed up with their speech. It seems possible. The ectoplasm mostly comes from the Medium, but I think I remember Admiral Moore's remark—namely, that many sitters with Mrs. Wreidt noticed that, when the Admiral was one of the sitters, their communicators spoke with a tinge of his voice. So his ectoplasm was out and working!

It is a strange thing that one cannot be convinced of these things—"these impossible things," one might say—by one or two logical proofs.

It is undoubtedly the case with me that it is filtering in by degrees—and, indeed, I see, by things I do unconsciously, that the process is practically completed.

Here again we have a strange phenomenon. I can't say: "Yes, I am convinced of Survival." I can only find out that I *am* convinced by doing and saying things automatically. The mind is certainly very little known to us.

"Know thyself" is all very fine, but who does?"

ARE YOU VISITING SOUTH AFRICA?

Miss L. May, of Cape Town, informs us that, for the use of visitors to South Africa, a bureau has been opened in connection with the Christian Spiritualist Temple, at Parker's Buildings, Burgs. Miss May adds that a hearty welcome will be given to visitors from the old country.

A SOLUTION TO A MODERN PROBLEM ?

By STANLEY DE BRATH

NOTHING is more wearisome to the average man than long-drawn-out theological disputes. Facts are hard to come at, and such controversies mostly turn on words, names and theories. The average man is apt to take the line of Gallio and to care for none of these things. But at the present moment an unquestionable fact challenges our attention. In *The Great Days of Ephesus*, the communicator has told Miss Cummins that John the Elder, whom scholarship has determined to have been the author of the Fourth Gospel, was the son of John the Disciple. If this is true it is of high importance, for if that Gospel is, as Dean Inge maintains, "unhistorical," it is obvious that none of the sayings of Christ therein recorded can be considered reliable.

It seems, to say the least, slightly illogical that the Church should quote from that Gospel, in all her Offices, the words of Jesus, and yet declare that the Gospel is unhistorical, and refer it to some Christian, un-named, who apparently knew the principle of Love better than Jesus Himself did, and invented sayings which have appealed to the ages, and ascribed them to Him. If the Gospel is unhistorical and unconnected with John the Disciple whom Jesus specially loved, it logically follows that none of the sayings of Jesus, who was the human mouthpiece of the Eternal Christ, can be quoted as authentic.

It is curious that the solution should be given by the despised method of automatic writing, but those who are aware of Miss Cummins' character, and know that she has never studied or taken any special interest in early Church history, will be disposed to give full weight to the somewhat casual reference to the alleged fact—that "John related the tale of Jesus as it had been rehearsed by his father."

It has no direct bearing upon theological disputes, and simply states (in three places) the sonship as a fact; but it has a very strong indirect bearing on the "Gospel according to St. John," establishing its authenticity, supporting the scholarly inference as to its authorship, and making the record not merely credible, but referring its substance to the Disciple, who of all the Twelve, was best competent to give it. It is not my intention to embark on ecclesiastical controversy, but I will outline the view suggested, despite the admitted fact that it is inexplicable that the Synoptists do not mention the episode of the Raising of Lazarus, which seems to have led up to the climax of the Crucifixion.

To current objections, there is I think a simple and adequate reply. If we are to reject the episode of the Woman at the Well because there was no witness present, we must on the same ground reject the Temptation, the conversation with Nicodemus, and various other incidents. It would be quite natural that in the two days that Jesus remained at Sychar, the disciples should have heard details from the woman herself. The highly compressed statements by the evangelists on many narratives leave room for speculation on all minor points. Moreover, we have no original version of the writings of the first century prior to their emendations by Jerome and the "correctores": the questions are very intricate, the *Encyclopaedia Biblica* devotes 137 pages to them, and I am certainly not qualified to go into detail. I can only look with common-sense on the documents that we have.

After the Crucifixion, and the Appearances of Jesus, there was an "oral," or perhaps a written, gospel (Quelle) now lost. This appears from the identity of some 19 pages in all three Synoptists. On this original they embroidered. Mark and Luke are writing from enquiry and hearsay; for they were not of the original Twelve, and if we are to refuse credence to all that is

not strictly original, we should have practically nothing left but the hypothetical Quelle.

If, however, the communicator of *The Great Days of Ephesus* is right, that John the Elder was the son of John the Disciple, we have a direct connection with the disciple whom Jesus loved, who was unquestionably one of the Twelve. This would seem to be of very high import, and restores the Fourth Gospel to history, not of course in the order of the events, but as to its source, and generally.

If we postulate that the Divine action is unchangeable, whatever explanation men may give of it according to our limited capacity, we must admit that what we now call "supernormal activity" is one of its modes. These, as M. César de Vesme has conclusively proved in his book *Primitive Man* (laureated by the French Academy of Sciences), were the origin of the whole religious idea in remote pre-historic times. We are now only beginning to study those facts scientifically.

"A LOGICAL POSSIBILITY"

Dr. Eugene Osty, in a remarkable passage of his book *Supernormal Faculties in Man*, which is the result of ten years' close study of one aspect of the supernormal facts, says:

"If the divers kinds of supernormal cognition were the attributes of a single mind, their possessor would excite the stupefied amazement of other men. At any moment the succession of events that weave the web of his personal life, both in the past and in the future, would be as accessible to representation in his consciousness as memories are in ordinary thought . . . Neither his birth nor his death, nor the field of direct and indirect sensorial perception, would limit his environment in time and space. The human beings he might meet would reveal to him, by their mere presence, the secrets of their intellectual, moral and organic personalities, of their relations with others, and the knowledge of their whole surroundings . . . He would know, and could tell, the details of events happening at great distances from himself . . . Such a being, superhuman to our ideas . . . is a logical possibility, since he would be no more than the possessor of *all* the latent psychic faculties whose different phenomenal forms are found isolated and scattered." (p. 162).

Well, according to all four Gospels, just such an One did visit this earth. Instances of every one of these faculties are recorded of Him. In addition to these traits He wielded a power of healing so unparalleled, and manifested a love so unbounded, a will so inflexible, a courage so undaunted, and a wisdom so sublime, that His Coming has been made the central event in human history and He has been hailed as the Archetype of a perfect Humanity. We are told how He actually was received. Because He devoted Himself to the regeneration of the world and not to His own aggrandisement, He was condemned for heresy and blasphemy under the Law he had abrogated, and was crucified under a false charge of sedition. He returned as Leader and King—the *only* religious Leader who has manifested in His own Person the victory over death.

John the Elder gives the Life in a form entirely in accord with modern psychic revelations. Jesus had all the faculties of supernormal cognition which Dr. Osty describes. He was fully aware of the *real* history from Moses onwards, for, quoting him, he used a phrase of studied vagueness as having been said "to them of old time." He knew that his ministry was limited to three years, and its end on the Cross. He knew what was in the minds of the High Priests and the Pharisees, and that their questions were for the purpose of entrapping Him, they were pretending a desire for knowledge and hiding their purpose behind hypocritical words. Hence his denunciation of them. He knew too the future siege of Jerusalem and the dispersal of

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“FAMILIAR” SPIRITS

M. DE VESME ON PARALLELS TO THE CASHEN GAP HAUNTING

A RECENT issue of LIGHT (September 17th) contained the notice that M. C. De Vesme had promised readers of *Psychica* (Paris) his further views on the Cashen Gap Haunting. He has a long article on the subject in the mid-September number of the French paper; but he does not give any definite expression of opinion on the phenomena. Like Mr. Harry Price and Mr. Lambert (authors of the book, *The Haunting of Cashen's Gap*), he prefers to “maintain a prudent reserve,” inclining towards negation rather than affirmation. He says: “If the exploits of GEF in the Isle of Man are unique of their kind, there are, nevertheless, records of analogous cases capable of perhaps inducing us at least to admit their theoretical possibility, rather than to deny them *à priori*. *A priori* negation is almost invariably dangerous, for the reason that, even where a reputed fact is obviously false, it is frequently useful to seek to discover how the error arose: a course which sometimes leads us to unexpected and interesting discoveries.”

Mr. Price, in the appendix to his book, draws attention to the fact that three centuries ago the occurrences reported at Cashen's Gap would have found ready acceptance. Mr. C. L'Estrange Ewen, in his book, *Witchcraft and Demonism*, cites many cases of talking animals; Joan Prentice, in 1589, declared that the Devil had appeared to her in the form of a ferret and sucked blood from her left hand—just as GEF drew blood from the hand of Mrs. Irving. One, Elizabeth Bennet, hanged in 1581, was said to have a ferret among her “familiar spirits:” as also Elizabeth Clarke, brought to trial in 1644.

These “familiar spirits” fed on bread, milk, beer, etc., placed ready for them; sometimes they stole their provisions; they were capable of speech, but were seldom trustworthy, often refusing to carry out their promises, and were frequently ready to work ill to others. They are said to have lived longer than is the case with normal animals of their kind—just as GEF claims to be eighty years old.

M. De Vesme emphasises the fact that Cashen's Gap is one of those isolated spots where imagination is easily stirred; he also wonders why it is that Mr. and Mrs. Irving, though they constantly *hear* the voice of GEF and see the evidences of his behaviour, have never really fully *seen* this mischievous little creature, nor been able to obtain a satisfactory photograph of him. These points make for doubt.

In the *Bulletin* of the International Institute for Psychical Research, Dr. Nandor Fodor refers to the “Saragossa Haunting;” but M. De Vesme gives a much fuller account of it, derived from the detailed enquiries made into the case by a Commission appointed for the purpose by the Spanish Spiritualist Society. According to their findings, as in the Isle of Man, the VOICE was the main phenomenon; and it was suggested that the Medium responsible for these occurrences was a young servant girl, Pasquala Alcober, employed in the house where they were observed. The Voice appeared to emanate from the kitchen chimney, though rigorous search failed altogether to reveal its source. Whatever entity was responsible, it saw everything that went on in the room. In the presence of fourteen people in the kitchen the proprietor passed a cigar to another man, whereupon a Voice from the chimney corner urged the

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the nation exactly as “Moses” had foretold. He knew that He Himself *was* the Messiah and the mouthpiece of the *Logos* of God, but that neither by might nor by power could the Kingdom of God be established on earth, and that only by the Spirit of Love could the victory be won.

latter to “Light up man, light up!” It told the company that there were fourteen persons present; and, upon being asked the diameter of the chimney shaft, instantly replied: “fifteen centimetres,” which was found to be accurately correct.

It was ascertained that the phenomena never occurred in the absence of Pasquala; which caused the Governor of Saragossa to pronounce it a case of “unconscious ventriloquism,” which is a contradiction in itself.

Perhaps the most detailed, as well as the most amazing case on record is that of the long-continued haunting of an ancient castle in Lueneburg, as recounted by its Chaplain, the Rev. Mr. Feldmann (1587).

The haunting entity, conforming to type, was constantly *heard*, but never seen. It began manifesting very gently and occasionally; so much so, that the occupants of the castle grew used to the whisperings and chattering, whereupon the unseen visitor, appearing to have won their confidence, became a regular attendant, so to speak—being present at meal-times, discussing the happenings of the day, and showing an affectionate preference for the two daughters of the house, Anna and Christine. If suitors for their hand arrived at the castle, the unseen guest invariably drove them forth by its malicious behaviour; it was always gentle and affectionate amongst friends, doubt roused fierce animosity. Stories of the haunting brought the castle into such disrepute that its owner attempted to oust the intruder, first by leaving the castle—but the entity followed him to Hanover and implored him to return—then by employing various exorcists. The unseen speaker made mock of them all and held its ground.

“Hintzelmann,” as he styled himself, could foresee future events; for his biographer tells us that on one occasion, when Fräulein Anna had despatched a groom to purchase some fine materials for her from the neighbouring town, “Hintzelmann” told her, soon after the servant's departure on his errand, that she would “have to fish for her materials” before nightfall. The groom returned drunk, and fell with his purchases into the castle moat. On another occasion, a gentleman from the court of the King of Denmark, whilst visiting at the castle, was warned by “Hintzelmann” not to go stag-hunting. He laughed at the warning voice; that day his gun exploded in his hand, and he was badly injured.

This Familiar had his own room reserved to him, where he could be heard moving about. He insisted upon having a place set for him at table, and the Rev. Mr. Feldmann assures his readers that the food could be seen gradually disappearing from his plate. If the viands were such as he disapproved of, they would subsequently be found thrown into the kennel or out into the yard. If the health of “Hintzelmann” was proposed, his small glass would be raised and the wine in it gradually grow less.

What are we to think of records such as these, asks the French scientist? He thinks that, on the whole, most researchers will be of his opinion—namely, that all these cases are in line with what we now know and admit of hauntings, “pushed to an unusual intensity.” If we once admit ordinary hauntings (about which some doubt still appears to exist in M. De Vesme's mind), then we must be prepared to admit the possibility of more intensive happenings of the same kind; just as, he declares, “we were ready to accept the birth of the Dionne quintuplets because we already knew of occasional births of triplets.”

He considers Pastor Feldmann's record as giving an impression of truthfulness and not of an invented fantasy; nor does he consider it likely that for four years anyone could have made a fraudulent mock of all the inhabitants of the castle.

LETTERS TO THE EDITOR

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

"THE TORCH OF KNOWLEDGE"

Sir,—I sympathise, as must every author, with Mr. Findlay's desire to be more adequately represented by quotation than is possible in a short review, but my very last intention was to misrepresent him, and it was only the high appreciation I have of the services Mr. Findlay has rendered, and I trust will continue to render, to Spiritualism, which led me to stress a point which is alienating a large body of Spiritualists, and placing his works on their *Index Expurgatorius*.

Mr. Findlay objects to my expression, "extraordinary animus," because, he says, his dictionary describes "animus" as "violent hatred." I have only "Chambers" by me, at the moment, which gives as equivalents—"intention, actuating spirit, prejudice against," which are the only meanings I have heard attributed to it in public speech, and which were exactly what I wished to convey; and I should be glad to learn who is Mr. Findlay's authority, so as to revise my apparent misunderstanding.

Mr. Findlay objects to my having overlooked his, or the Bishop's, attribution of Christianity to the apparition seen by St. Paul. Well, I left that, considerably, alone.

Seeing that Mr. Findlay regards Christ as a mythological creation, and mentions favourably that "some great scholars and thinkers believe that such a man (as Jesus) never lived," why should he be impressed by the uncorroborated assertion of an obviously excitable Jew that he saw a vision of a mythological creation or of a non-existent person, and received from it a message which could have had no meaning to his prejudiced mind?

Paul did not obtain his concept of Christianity from the skies; he received it from the very people—apostles and disciples—whose testimony, as recorded later in the Gospels, Mr. Findlay regards with grave suspicion.

Had James, Cephas, John, and the rest of them not offered him the right hand of fellowship, where would Paul's Christianity have come from; for few will share Mr. Findlay's conviction that it was vouchsafed to him in a vision?

Even had it been, that vision could hardly be described as "the origin" of Christianity, which had already numbered many thousands of believers, who had received the Christian label at Antioch before Paul came constructively upon the scene.

Mr. Findlay asks how, if I reject the Bishop's view that Christianity began with Paul's vision, can I explain its incidence. The explanation is one which accounts for every religion—an inspired teacher, an appealing creed. Jesus, an adept of outstanding power, brought a message more fundamentally suited to the world's need than any that had preceded it, and endowed it with a spiritual sanction by rising from the dead.

Without the resurrection there could have been no Christianity, and it was accepted by Paul as the rock on which he built his elaborate edifice.

That, of course, means nothing to Mr. Findlay, for he has already told us that "Jesus never rose from the dead," and that "nothing recorded in the Gospels should be taken seriously, or be attributed to Jesus or his disciples," a statement which somewhat diminishes the effect of the Bishop's testament as to the virtue of his teaching, which Mr. Findlay says I have overlooked.

But the Bishop's eulogy seems superfluous when applied to a man whom Mr. Findlay would persuade

us had no existence. Apart from the opinion of great scholars and thinkers, already quoted, that there never was a man Jesus, he tells us that he has "sufficient facts to support my statement that Christ never lived on earth."

The author cannot have it both ways. The Bishop's testament as to character and teaching ceases to be impressive when applied to Mr. Findlay's myth.

I am sorry I said anything about "the real world." I would have refrained had I not received many enquiries as to the reliability of the description of it given in two of Mr. Findlay's previous volumes, and hoped to forestall any further queries.

In trying to make a short review as inclusive and yet as compact as possible, one often sounds, by just saving words, much more dogmatic than one means to be, and I apologise, not to Mr. Findlay only, but to many other authors whom I have inadequately represented.

As to my review of *The Torch of Knowledge*, the points to which objection have been taken form only a small part of it, and I echo warmly the author's suggestion that your readers—and I hope there may be many—should read it for themselves so as to understand what he is really trying to get over. Much of it is undoubtedly of very great value, and not to Spiritualists only.

H. F. PREVOST BATTERSBY.

HYPNOTISED SUBJECTS

Sir,—We who are keenly interested in the question of Reincarnation are, of course, desirous to know the truth. None of us has any personal axe to grind and no arguments can alter the facts of nature; we simply wish to find out what those facts are.

Hitherto, every statement offered by Reincarnationists has been capable of a ready explanation on other grounds, and the same seems to apply to the evidence offered by Dr. J. E. Horning, of Canada. He states that "hypnotised subjects have gone back over their lives right to childhood, then, as the hypnosis became deeper, there has been a blank period, then another life reincarnation is gone over in detail from death to birth, etc."

The obvious reply is that another entity is now obsessing the hypnotised subject, as he cannot himself give further information, individual personal action not having been possible during the period (many ages long according to the belief of the rest of us) during which he was being slowly prepared for individualisation as a human being. If the scientists are waiting in expectation of another life-story, we know that is just the condition that would enable another spirit to come in and give one.

If the enquirers will follow Dr. Wickland's plan and apply static electricity to their hypnotised subject during the recital of the second life-story, they will then dislodge any obsessing entity, and test the value of their present conclusion.

A. HORNGATE.

"TO THE HILLS"

Sir,—Mr. W. T. Macmillan and many others will no doubt be interested to learn the opinion of Dr. Ginsburg, a finished and learned Hebrew scholar and authority on the Massoretic schools, that the first verse of the 121st psalm has been mis-translated. It is an allusion to the hill-and-grove religion superseded by Solomon's Temple. It should run: "Shall I lift up mine eyes to the hills? Doth my help come from thence? (No) My help cometh from the Lord who hath made heaven and earth." This, he says, is the correct translation of the Hebrew idiom.

STANLEY DE BRATH.

S.P.R. RESEARCH OFFICER

Mr. C. V. C. Herbert, who has acted as Research Student for the Society for Psychical Research since September last year, has been appointed Research Officer.

LETTERS TO THE EDITOR
PSYCHIC HEALING

AN OPEN LETTER TO MR. ARTHUR FINDLAY

By Rev. WILLIAM A. REID, Glasgow

Sir,—In LIGHT of October 5th, a letter appears from "T.K.H." suggesting that Psychic Healing should be placed on a scientific basis. On another page there is an article in which the writer asks why a well-known Healer should have influenza? I can only think that the Healer must have been treating too many cases and got "run down," thus rendering himself more open to the attack. Germs find it far easier to invade a body which has been weakened in any way than one in possession of its full health and vigour. All mediumship entails the temporary loss of vital force. Materialisation Mediums suffer greatly in this respect and, after a séance in which much power has been given out, they are often left in a most enfeebled condition. Even Jesus declared, when he was touched by the woman who had the issue of blood, that he perceived that virtue had gone out of him.

DEAR MR. FINDLAY,—I have read all your three books, though not your novel, *The Torch of Knowledge*, which, says LIGHT of November 5th, is virtually a resumé of the books. Most of the criticism in LIGHT is, I think, very fair and friendly.

The question arises: What is Psychic Healing? When a person is cured by prayer, it is usually termed spiritual or faith healing; but, if a Healer is consulted, he treats his patient by means of "passes," etc., and does not always resort to prayer. It seems, to me, the part the Healer plays is to impart some of his own vitality, thus toning up the system and making it impervious to the attack of germs.

I must say you have the zeal and sincerity of an Inquisitor in your anti-Christian and anti-Christ propaganda. Some of your ideas, many of them, seem to me very good indeed. But are your whole attitude and method of propaganda correct and advisable?

I do not know that there is anything particularly "psychic" about healing where a Healer is concerned, but I regard it as far more likely to be placed on a scientific basis than spiritual healing, which obviously cannot be demonstrated, as it is subject to no known laws.

AUBREY TURLE.

RESCUE CIRCLES

Sir,—The old slogan of your esteemed journal was "Light, more Light," but it seems that in these progressive days, acquiescence in orthodoxy is the requirement by some. E. F. Bentley and E. M. Philipson, respectively, advise me to "join a reputable rescue circle"; to "investigate this subject." To the one my reply is that more authentic information is available elsewhere; and to the other, that I have investigated, hence the display of the resultant fruit to which, with your kind permission, I shall add yet another dish.

You abuse Christians, and Christianity, and Christ; but can Spiritualism, *in all its ways*, be considered any better, more consistent, more blameless, as doing more good than all Christian Churches and Christians? Both are certainly, like all human institutions, doing both good and evil.

Do you not often flog dead horses in your arguments? The Christian Church you castigate is not the Christian Church of to-day, because the Church has been a growing organism. You should have heard some of the Armistice Services on Sunday last (November 8th). They would have shown you that Christianity has ministers now who believe in spirit-communion, are Christians and Spiritualists, and Spiritualists because they are Christians.

Who can deny the faults of religions and their leaders, of science and scientists, of nations and statesmen—even of Spiritualists and their spokesmen? Yet we must all live together on this earth. Why gird at each other? Why not tolerate each other and help each other by our own personal contributions to Truth?

You surely cannot accept all things said by spirits as of equal value? Like you, I have heard spirits deny that Jesus ever existed; but such evidence is of no more value than, say, your own. In any case, the outstanding facts of the Gospel of Christianity—a changed life, human survival and responsibility, the value of prayer—do not depend for their value on the existence of Jesus, but on human experiences.

I have long been familiar with a religion in the spirit-world which transcends all Christian and other sects, and with a religion in other lines of evolution with Christianity, and not inferior to it.

I am sorry to tell you that for some time your writings have done real harm to organised Spiritualism; but it is the same old story—other Spiritualists, as good in their own way as you, don't accept some of your theories. They think them, from the reasons just indicated and others, no more worth considering now than the once much discussed theory that the earth was the centre of the universe and flat. You are, in fact, living in the past. This in no way detracts from the immense value of modern Spiritualism to the human race.

With very kind wishes, and trusting you won't take offence at what I have written. I feel quite certain you will change your attitude.—Your ever sincerely,

WILLIAM A. REID.

(Continued from previous column).

tolerates no interference from puny planetary people whom He created, and for whom the laws were formulated in order to achieve justice and equity to every human being, even at long last!

10 All Saints Road, Ipswich. JOHN R. BENNETT.

(Continued at foot of next column).

MRS. MEURIG MORRIS	WIGMORE HALL - WIGMORE STREET - LONDON - W.1	
	SUNDAY SPIRITUAL SERVICES AT 6.30 P.M.	
	DECEMBER 6	MRS. ALICE BAILEY Subject: "INSPIRATION"
Mezzantni : PARTICULARS OF MEMBERSHIP AND STUDENTS' CLASSES: Write Secretary, HEADQUARTERS, 86 LANCASTER GATE, LONDON, W.2		

Light

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EDITOR GEORGE H. LETHEM

As We See It

SPIRITUALISM—ANCIENT AND MODERN

REV. WILL HAYES (whose L.S.A. lecture we reported last week) was quite correct in pointing out that Spiritualism—both in its philosophical and experimental aspects—is not new, but that, on the contrary, it is as old as history. Probably it is older, since very likely it was known in various forms before man had reached the stage at which he began to record his doings. This is a fact quite well known to Spiritualists, as Mr. Hayes would have been aware had he read LIGHT regularly—as, of course, he should have done.

It will be remembered, for instance, that there was published in LIGHT in recent years a series of articles on "The Historical Background of Spiritualism," taken from addresses delivered by Mrs. St. Clair Stobart, leader of the Spiritualist Community, in which Spiritualism was traced back to the utmost limits of history; and, as students of the subject will know, Mrs. Stobart dealt with this same subject in her book *Torchbearers of Spiritualism*. Also, there is the French "laureated" Trilogy on *Experimental Spiritualism* by Caesar de Vesme, two volumes of which (*Primitive Man* and *Peoples of Antiquity*) have been translated into English, the former by Mr. Stanley De Brath and the latter by Mr. Rothwell. In these and other books, obtainable from the L.S.A. Library, the relation of the Modern Spiritualist movement to ancient Spiritualism is clearly traced.

Mr. Hayes questioned the appropriateness of the title, *A New Revelation*, given by Sir Arthur Conan Doyle to one of his books on Modern Spiritualism. But the title is quite appropriate, as a careful reading of the book will show. Sir Arthur knew that Spiritualism had its roots in antiquity, but he knew also that Modern Spiritualism presented a *new revelation of an old truth*. It was in this sense that the title of his book was used and in this sense it should be understood.

The fact that Spiritualism can be traced back through the ages does not detract from its truth or its vital importance. On the contrary, its antiquity and its presence in all religions provide additional reasons for regarding it seriously and for trying to understand just what it is and what are its implications to-day.

When the Modern Spiritualistic movement came into existence some eighty years ago, belief in human Survival was in danger of being extinguished by the onslaught of materialistic science; and, notwithstanding all the criticism and ridicule to which it has been subjected—much of which no doubt has been well deserved—it has played a considerable part in re-establishing the bases of belief, and has yet a large part to play.

PROPHETIC "EXTRA"

MAN WHO RECEIVED A PSYCHIC PHOTOGRAPH OF HIS FUTURE WIFE

FROM I. H. Conybeare we have received the following translation of an incident recorded in Charles Lancelin's *Method de Dédoublement Personel* of which she says that "a more striking example of predestination can hardly exist." The incident relates to an "extra" of a woman on a photograph taken in Rome on December 17th, 1897, in the presence of Lt.-Col. Mons. le Baron Daviso and the Medium, Anna de Cornelis, and reproduced in the book. It is related by and signed by Ernesto Volpi:

"It must be emphasised that during the exposure, the lady's form was not seen by any of the assistants (it merely appeared on the plate).

"The same evening, Anna de Cornelis was put into a characteristic trance sleep, and my first wife, who had been dead for nearly eleven months, came to explain to me that she wished to speak to me through the mouth of this Medium. So I asked her if she could tell me what was this woman's figure which had appeared on the photograph in question. She replied: 'You have known her in other existences.' I then asked: 'What does she wish to signify by the gesture of her hand placed on the back of the chair, and her fore-finger pointing to the seat of the same chair, while she looks at me fixedly?' The Medium replied: 'She is indicating the future.' 'What is her name?' Then the Medium answered: 'Réna.'

"The name 'Réna' conveyed nothing to me and, disconcerted by this name which I did not know, I doubted the rest of the communication. However, I was certain that this woman of the photograph was a spirit, and that is what I explained to the Congress at Paris in 1889.

THE PREDICTION FULFILLED

"Two and a half years later, almost in 1882, I had just made the acquaintance of a young woman to whom I was greatly attracted. I married her. She lived about 600 kils. from Rome at the moment I obtained the photograph in question. (N.B.—She did not know Rome and she had never been there). Her name was Irène; I was far from thinking that she should call herself Réna, and never did the idea come to me of showing her the above-mentioned photograph.

"It was only after the Congress of Paris in 1889, already referred to, that, on returning home, while I was holding in my hand the photograph and looking at my second wife, I discovered a perfect resemblance between the two.

"I then said to my wife: 'Do you not think this photograph resembles you very much?' 'It's true,' she replied, examining it, 'I see myself there as I was some years ago, when my photograph was taken, above all by the pose of my head, which is held high.' (I have never before known any woman who holds her head in this position, and as she has indicated).

"Then I replied to my wife, slightly annoyed: 'But one cannot depend upon trance-Mediums, since A. de Cornelis declared that the apparition was called Réna.' At these words, in surprise, my wife answered: 'At home, everyone, including my mother, called me Réna.'

"I was completely astonished by this evidence, and very pleased with what I had learned. It had never occurred to me that Réna could be the corruption of the name Irène! All doubt, henceforth, disappeared, it was a great joy. In thanking God, to whom I addressed myself, I understood that it was my second wife who had come to indicate the future with her hand on the back of the chair while she regarded me, and in this fashion pointed out that she would be one day seated at my side as my wife. She then told me that she remembered very well that she was very ill on the 17th December, 1879, with an infection of the left side of the jaw, and during this illness she remained nearly all the time prostrated by the pain."

LOOKING ROUND THE WORLD

VALUE OF MEDIUMSHIP

REV. C. DRAYTON THOMAS is a Methodist who is justly proud of his calling as Minister and Teacher. Always—although on the retired list—he wears his clerical collar, regarding it, we imagine, as a sign and a challenge. Yet, speaking in Edinburgh (at a meeting in the Oddfellows' Hall, under the auspices of the Psychic College), he made it clear that he ranks the gifts of mediumship higher than those of preaching.

"Would that I had the mediumistic gift," he said. "I would rather be able to transmit convincing evidence to people who need it than take any position the Church could offer me. There are plenty of people willing to take the highest offices of the Church; there are so few people able to do this intermediate work between the seen and the unseen."

Seldom has a greater testimony to the value of mediumship been put on record by a Christian minister.

A POETIC DOG

No one can be surprised that Mme. Borderieux, Editress of *Psychica*, should admit that she hesitated before publishing the last letter she received from her friend the Baroness Von Freytag Loringhoven, the mistress of the talking dog, Kurvenal. Amongst other marvels, this lady relates how she called upon Kurvenal to try to cheer a visitor suffering under recent bereavement; how the dog retired to his basket for a short time, and then spelt out to the visitor four lines of elementary rhyme—roughly equivalent to: "I do love you, Pray love me too! Would you could stay With us alway."

As Mme. Borderieux says: "Kurvenal's poetic productions can only cause the sceptics to shrug their shoulders—and nevertheless . . . the lady who relates these things is worthy of credence; she is known to be a cultured and highly intelligent person, holding an important position in art and literature, and who has just successfully produced a psychological play at the Grand Theatre of Weimar." (Those who are interested in this question should read "Lola," by Henny Kindermann, in the L.S.A. Library).

The writer also tells us that the most surprising feats of ROLF, the first dog trained to talk, were never published. "Only those," she concludes, "who have made prolonged research into this question have any chances at all of really discovering the explanation of these curious phenomena."

MUSSOLINI AND THE HEALER

According to *Psychica* (as quoted from the Dutch paper, *Der Dag*), Mussolini in an emergency resorts to means other than the purely material. The paper referred to states that during the recent dangerous illness of the Duce's little daughter, he hastily sent for the Hungarian Healer, Mme. Rezsí Incze, of Budapest.

The same issue of the French paper prints a curious account taken from a medical journal, *L'Homéopathie Moderne*, which *Psychica* entitles, "A Case of Sympathetic Tenacity." An old man of 65 had, as a lad, been stung by an angry bee. The usual family remedies were applied; and he has assured many doctors, whom he has consulted from time to time, that each year from early autumn to spring he has no trouble at all. A minute scar on his ear is all that is left to mark the seat of the original sting. But regularly with the advent of spring and the awakening of the bees in their hives, that scar enlarges, becomes violently inflamed, and throughout the summer causes him great discomfort and pain. Not until two years ago, it is stated, was a Healer able to cure this long-standing and curious affliction.

"INTRA-ATOMIC QUANTITY"

THERE is good reason for believing that all living beings (including man) have subtle etheric bodies. Acting on this belief, and on the assumption that the etheric body (or "intra-atomic quantity" as it was termed) might possibly be made visible to the acute eye of the photographic camera, Dr. R. A. Watters, F.R.S.A., carried through a series of experiments at the Dr. William Bernard Johnston Foundation for Biophysical Research, Reno, Nevada, and issued a bulletin in which he claimed that in a number of cases the "intra-atomic quantity" of insects and small animals had been photographed leaving the physical body at the moment of death.

To confirm (if possible) the claims made by Dr. Watters, a series of experiments (based on the Reno experiments) was carried through by Mr. B. J. Hopper, M.Sc., at the International Institute for Psychical Research, South Kensington, and the results were (as recorded in *LIGHT*) entirely negative. Commenting on these results, Dr. Watters said that failure was "a thing that frequently happens when difficult problems are undertaken by those who are unfamiliar with them."

MR. HOPPER'S REPLY

To this, Mr. Hopper has issued a reply in which he says:

"I am certain that if you (Dr. Watters) did get 14 results out of 50, using the technique you describe, then I should have got more—if they were to be obtained at all. You say that proof or disproof of your 'researches' must come from laboratories devoted to medical and bio-chemical or biophysical research. Well, these places have had three years in which to do so. Why has not proof been forthcoming? Do they feel that your results are worth anything, or aren't they interested in death phenomena? We know the answer, and so do you, Dr. Watters. Until one of these (reliable) institutions has confirmed your claims, I do not expect, nor do I require, an answer to any of the points raised above."

From these statements, it appears that Mr. Hopper holds that the negative results of his investigation disprove the claim to positive results made by Dr. Watters, but Dr. Watters has made it clear that he does not accept Mr. Hopper's verdict.

"THE RETURN OF CHOPIN"

Last week we published interesting particulars of the claim made by Mr. Frank Cox (son of the Hon. Principal of the British College of Psychic Science) that he has been (and is being) helped in his musical studies by Chopin.

On reading this description, the Rev. C. L. Tweedale, Vicar of Weston, writes saying that Chopin has manifested at Weston Vicarage during the last six years, that his manifestations cover nearly the whole range of psychic phenomena, that he had been seen and photographed, and that his hands have appeared over Miss Tweedale's hands at the piano.

Mr. Tweedale's remark about Chopin's hands supports a statement made by Mr. Frank Cox that he had seen the Master's hand over the keyboard indicating how a particular passage should be fingered.

Mr. Tweedale adds that a chapter of his forthcoming book, the title of which is to be *News from the Next World*, deals with the "return" of Chopin at Weston.

TO-NIGHT'S L.S.A. LECTURE

Mr. Stanley De Brath, M.I.C.E., who lectures to-night at the L.S.A. on "The Development of Truth," has been writing and speaking for many years on Spiritualism and the implications of its teachings on science, religion and politics. But he has by no means exhausted either his message or his capacity for proclaiming it, as his frequent contributions to *LIGHT* amply prove. To-night, he should be specially interesting; and the presence as Chairman of Mr. G. Abdy Collins, C.I.E., will be very welcome.

EVIDENCE VERIFIED

COMMENTS ON MRS. HELEN HUGHES' CLAIRAUDIENT MESSAGES

AS previously recorded in LIGHT, Mrs. Helen Hughes gave one of her convincing demonstrations of clairaudience at the Caxton Hall, Westminster, under the auspices of the L.S.A., on Friday, October 23rd.

As usual, almost all the names and facts given by the Clairaudient were acknowledged as correct, and a number of those who received messages, and to whom typed reports of them were sent, have written to confirm—or occasionally to correct—what was said.

It is interesting in this connection to notice (as has frequently been observed before) that one correspondent, Miss X., comments upon the *inaccuracy* of a statement as being evidential. The message was from a relative, whose full Christian name and surname were given by Mrs. Hughes, who added that this lady "had been drowned in Italy." The actual facts were that this lady, some little time before her death, was overcome whilst in her bath. On entering her apartment, Miss X. heard this lady calling for help; she was in the locked bathroom, and said that she was unable to get out of the bath, which was full of water. "By breaking in," writes her relative. "I was only *just* in time to save her from falling back into the water, as she was in a semi-conscious condition. In another few minutes she would, without doubt, have been drowned. . . . The horror of such a death undoubtedly preyed on her mind during her subsequent illness, and after her passing she may very likely have thought she *was* actually drowned."

Two sisters from Enfield write very gratefully concerning messages coming from the husband of one of them, which were, they consider, of very great help in bringing about a settlement of financial affairs, and thus solving a problem over which they had been working for four years. "I was at Caxton Hall on Friday evening, and the settlement took place on the following Monday morning."

COLOURS AS SYMBOLS

"There are two colours belonging to you," said Mrs. Hughes to another lady, "White and Brown." This message, it turned out, was addressed to a Miss White from a Mrs. Brown—demonstrating again how frequently names do not come to Sensitives as sounded words, but symbolically or pictorially.

Mrs. Poole verifies many of the names she received, several of which have been given to her at other meetings. Of CHRISTINA SMITH as a name, she writes: "Smith may be ordinary, but Christina is not." HAMISH SMITH would also be correct if, as she believes, Hamish is the Scots for JAMES; and she adds that "the description of my father-in-law was exceedingly apt."

Miss E. Williams knew all the six or seven names given to her with the exception of one. On telephoning, however, to a relative she ascertained that the one she failed to place was likewise correct. She writes: "The message was indeed wonderful. . . . I am truly grateful to Mrs. Helen Hughes for her wonderful proof of Survival."

The following message must have greatly encouraged a daughter, Miss J. Lewis. Mrs. Hughes said to her: "Does anyone here know Dr. GEORGE?" Then to Miss Lewis: "Dr. PERCY GEORGE. I want to say to you that Percy is greatly excited in coming to you to-night. . . . He comes specially to-night because help can be given to you; he says he was in your home just a little while ago. I am touching a soul who is very nervous, but Percy says that if you will be brave, he will carry you through to greater spiritual understanding."

The following are the daughter's comments: "My father was a doctor, and his two Christian names are PERCY GEORGE. I think he gave the second name in

order that there should be no confusion—to show that the message was for me, and not for the lady behind me. I confirm that I felt his presence in my home; also that I am very nervous."

Mrs. E. A. S. Hayward (who was accompanied by her husband) received the three following messages: (1) Distinctly standing by your side is a young lady, who says: "Mummie, I want to tell you we have arranged to go with you." (2) To-day, at your tea-table, you talked about what was going to be in the spring of the year. Now, your child says: "Mummie, don't change your mind, but get on with it." (3) Did you sit at your tea-table to-night, and your husband had a paper, and you felt you might change your mind? Don't do it. Go abroad. And you are going to Malta.

Mr. Hayward writes: (1) This is evidently a message from our daughter, who usually addresses her mother by the term given, and who has given similar promises on our previous voyages. (2) We were out to tea that afternoon, and my wife was talking over certain plans she had in mind on our return next spring. (3) The only paper I can remember was for writing down our address in Malta for our friend. My wife was certainly undecided in mind which course she should pursue. The Medium had no normal knowledge of our plan to go to Malta.

MEXICAN PSYCHICAL RESEARCH SOCIETY

The Asociación Mexicana de Investigaciones Psíquicas was founded at a meeting held in Mexico City on 2nd October. Officers were elected as follows: President, Mr. John W. Charteris; Treasurer, Mr. Constantine G. Rickards; General Secretary (also in charge of foreign correspondence and the distribution of literature), Mr. José del Moral, whose address is Calle Versailles, 84-27, Mexico, D.F.; Local and Organising Secretary, Mr. José Irigorri; Assistant Organisers, Mrs. Luisa Tavares and Mr. Ricardo Orozco Belmont.

Mr. Charteris was for 19 years Headmaster of the English School in Mexico City, and Mr. Rickards has been for over 20 years H.B.M.'s vice-consul in the Mexican capital, a post he still holds. Mr. del Moral is of Mexican nationality, and resided for many years in the United States. Mrs. Tavares also writes and speaks fluent English, and the Association numbers among its founders several other bi-linguists. It will thus be possible for the work to be carried on both in English and Spanish. It is intended that the scope of the new organisation shall be as wide as possible, and efforts will be made to disseminate the teachings of Modern Spiritualism.

This is the first Psychical Research Society to be formed in the Republic of Mexico, and it is the intention of the founders to work as closely as possible along the lines of the great English Spiritualist and Psychical Research Societies, which will be taken as models. Groups are being formed for research and study, and work is now proceeding actively.

JOHN W. CHARTERIS.

PRAYER BOOK TEACHINGS

Under the title *The Prayer Book X-Rayed* there has been issued in pamphlet form (Psychic Press, Ltd., 3d.) the complete and amplified text of Mrs. St. Clair Stobart's address on "Prayer Book Teachings," a part of which was published in LIGHT of September 26th. The address deals specially with the teachings of the Prayer Book as they apply to (1) the nature of God, and (2) the future life; and, in view of modern psychic knowledge, the need for revision is stressed. The pamphlet is certain of a wide and hearty welcome—and also (as correspondence in LIGHT has shown) of some criticism.

LOOKING BACK

By LEIGH HUNT

WHAT a flood of memories must have come over some of us who were amongst the great assembly at the Marylebone Association's Service of Remembrance in Queen's Hall on Sunday evening, the 8th inst., when Mrs. Stella Hughes, who was giving clairvoyance, turned to where Mrs. M. H. Wallis—now in her 82nd year—was sitting with her son, and told her of her husband's presence and messages of affection?

How many were there present—in the flesh—who could well remember when Mr. Wallis, with his dear wife, were amongst the stalwarts of Spiritualism—when it was indeed "hard going" to sustain the then most unpopular cause of the day?

How many of us can remember when, at the invitation of Mr. Edmund Dawson Rogers, Mr. Wallis was persuaded to come to London from Manchester and assist in the Editorship of LIGHT? How many remember his meritorious work, his inspirational addresses and writings, Mrs. Wallis's never forgotten mediumship both on and off the platform (some of "Morambo's" answers to questions at the L.S.A. through her mediumship were published, as well as many of Mr. Wallis's addresses)? Then there was published (was it in 1901?) that book, *A Guide to Mediumship*, by Mr. and Mrs. Wallis, which remains now as one of the very best of the kind ever written—one which Spiritualists and enquirers alike find it more than profitable to re-read for the knowledge it conveys and the practical assistance it gives to the new and old student alike.

What names of other splendid Mediums and workers occurred to us as we noted Mrs. Wallis's presence at this service? Here was our beloved fellow-worker and "there" (Oh, only just "over there!") were many with her husband who, on their side of life, were still working for the cause they loved so well: Rev. Stainton Moses, Mr. E. Dawson Rogers, his son Dawson, Mr. J. J. Morse and family (all three "over there" now), Mr. and Mrs. Everitt, Mr. George Spriggs, and a host of others—their names would easily fill a column of LIGHT.

What books could be written (some have been!) about those times? What tales could be told and incidents recalled which present-day workers would scarcely credit could have happened; how, spirit-led in very truth, those workers strode bravely on, encouraged as they constantly were by arisen friends; the many "ups and downs" (more "downs" than "ups"), the strain of keeping the work on, the ill-afforded financial help given, the rebuffs from pulpit and press (with a few brilliant exceptions), and all the other happenings which the uphill fight brought with it.

Mr. David Gow, who for sixteen years so ably edited LIGHT (he is still with us in the flesh), has told us of the many distinguished pioneers and the many whose names are not amongst those well-known. My father (C. I. Hunt) and my father-in-law (W. T. Cooper) were "in the thick of it all," and so were their families!

To the few remaining of the "Old Guard," the present status of Spiritualism is deeply gratifying; yet, with one voice, I can almost hear them say: "Keep the sublime truths you stand for clean and pure and holy, then shall the right come uppermost and justice shall be done."

In reporting a gathering like the Marylebone Association's Armistice meeting at the Queen's Hall, London, on Sunday evening, November 8th, much had necessarily to be omitted. One such omission was the fact that Mr. Edward Ransome, a singer not unknown to the public, gave a fine rendering from the organ gallery of the hymn "There is no Death." There had been a special request at the beginning of the service that, as the meeting was in the nature of a religious gathering, there should be no applause; otherwise appreciation of Mr. Ransome's singing would undoubtedly have been shown in the usual way.

STRANGE FINGER MARKS

A STRANGE case of what appears to be psychic finger marks impressed on a woman's face is described by the Rev. C. L. Tweedale, Vicar of Weston, who writes as follows:

"As readers of LIGHT are aware, Sir Arthur Conan Doyle has manifested at Weston Vicarage steadily for the past six years. We have just had one of the most wonderful and startling evidences of his presence.

"On October 10th, he laid his hand and fingers on the side of my wife's head. The fingers made a deep, dark-red impression on the flesh quite one-eighth of an inch deep, exactly as though burned in with a hot iron brand—this impression showing the ends of the fingers to be square.

"I rushed for my camera and took a photograph that clearly shows these wonderful impressions, which did not fade away until about nine hours afterwards.

"I at once wrote to Lady Doyle, inquiring whether Sir Arthur's fingers were square at the ends, and (under date October 12th) I had a letter saying that the tips of his fingers were square."

Mr. Tweedale adds that a full account of this strange phenomenon will appear in his forthcoming book, *News from the Next World*.

REMEMBRANCE DAY AT GLASGOW

Interest in the annual service of Remembrance and Reunion on Armistice Sunday, arranged by the Glasgow Association of Spiritualists, increases as the years go by. Every seat in the St. Andrew's Hall was occupied on Sunday, November 8th, and the demand for tickets far exceeded the supply. The Rev. C. Drayton Thomas was the speaker.

Mrs. Helen Hughes was the clairaudient, and in just twenty-five minutes she gave descriptions and messages to 18 different people. These included 47 names—a considerable number being both Christian and surnames.

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by Mr. STANLEY DE BRATH, M.Inst.C.E.

on "The Development of Truth"

TO-NIGHT, THURSDAY, NOVEMBER 19th, at 8.15 p.m.

Mr. G. Abdy Collins, C.I.E., will preside

(See special announcement, page 738)

STUDY CLASSES

Tuesdays at 8.15 p.m. "On Concentration and Meditation" by
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Wednesday, December 2nd, at 5 p.m.—

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(Answers to Written Questions through the Trance Mediumship
of Mr. P. A. M. ANNAN)

(Members, 1/-; Members' Guests, 1/-; Non-Members, 2/-).

Wednesday, November 25th, at 5 p.m.

GROUP CLAIRVOYANCE.

(Limited to six sitters. 2/6, non-members 3/6.)

Friday, November 20th, at 7 p.m.—

Mrs. GRADON THOMAS

Friday, November 27th, at 7 p.m.—

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Wednesdays: 3.30—4 Saturdays: 3—3.30 (Obsession Group).

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of the wondrous glory and perfection in which we dwell. Life is blessing and blessed. The flesh may grow weary and faint, but the inner man, constantly refreshed with the water of life, carries on. We know that the power of the spirit in its silent potency can bless with a glance, nay the mere passing of his bodily presence can convey the hidden joy of the spirit. It is felt as sympathy, we feel we are in the presence of one who knows our difficulties and understands our trials. Life becomes a prayer, a constant blessing which bestows the dew of the spirit on all. One withholds nothing, there is a constant giving. One can do so, for the source of power is exhaustless. We become the incarnation of the verb "to be." Life becomes a practical expression of the fruits of meditation and contemplation. No one sees with such clearness as those who reach these heights of the spiritual life. There is in the minds of those who experience the inner light a simplicity and directness that passes through the sophisms of man and sees what a tragedy the compromises of selfishness brings to the world. They know the way, they see that only by walking in it can there be joy and freedom. They walk in blessedness and must in turn bless. For with them is the ever present consciousness of the Living Presence of God.

AN AGNOSTIC'S EXPERIENCES

Dr. F. Schlenker, a correspondent of the *Zeitschrift fuer metapsychische Forschung*, who confesses himself to be an Agnostic, nevertheless writes as follows:

"However greatly I might long to believe in life after death, my reason cannot accept the idea. And yet, after the death of my wife, certain things occurred which might be regarded as indicating such a possibility. Shortly after my wife's passing, I was clearing-up in my study, when I quite clearly heard a voice calling 'Papi,' the name by which I was known in the family. I went to see whether my daughter had called to me from the next room, but as she had not done so, I put it down to an aural hallucination. Some time afterwards, a voice distinctly called out a warning to me as I was crossing an open square in Hamburg. There was no vehicle approaching, nor was there anyone near me; and again I ascribed it to an hallucination. A considerable lapse of time went by and then one day in Schwerin a voice called out to me so loudly that a gentleman passing in the opposite direction heard it too and turned round to see whether I had called out to him; just as I, at first, thought he must have hailed me.

"The following question obtrudes itself: Could this sequence of events be the logical and progressive method adopted by my wife to prove her survival to me? First, a call when I was alone in the room; then a call in an empty open square; and finally, a call heard by a second person.

"Another curious occurrence happened when I was travelling with my daughter in the Austrian Alps. Quite unexpectedly I decided to cross over into Italy and repeat a wonderful trip I had immensely enjoyed years ago with my wife. I went out, purchased a new up-to-date railway-guide, opened it, and found the train by which she and I had travelled on that occasion underlined in red pencil. Why—in an unused guide? Could this be intended for another proof? I do not quote it as such. I am an unbeliever. But honesty compels me to add that if anyone else had told me such things, I should not have known how to gainsay him."

Mr. E. A. S. Hayward, O.B.E., and Mrs. Hayward (both well-known to readers of LIGHT as contributors) have left London for Malta, where Mr. Hayward was formerly stationed as an Admiralty official. Their address will be: c/o Anglo-Maltese Bank, Valetta, Malta.

WHEN YOU PRAY

By W. H. EVANS

VIII.—BLESSING

HERE one glimpses the great mystery of God giving himself in his universe. That giving which has been dimly perceived by men in past ages and dramatised in the immortal experience of Calvary. Here is a truth transcending the mind, but not the possible realisation of men. To give that others may live; to surrender that others may gain; to lay down one's life that others may enjoy an increase of life; what can be greater, more glorious, and full of joy, yet what can bring such intensity of suffering when it is rejected? Does not the heart yearn to know the suffering of God? For how can one experience his joy unless one passes through the fires of tribulation and the lesser calvaries of life? We have to become full-orbed, and how can we unless we pass through sorrow and experience the revealing love in pain? It is the road which, traversed, brings us at last to perfect poise wherein sorrow and joy, pain and gladness mingle in a divine union. Life is complete.

From this we turn to the world with hearts charged with new power. Experiencing the blessings of the Father we pass them on to others. Life now becomes a silent radiation of the divine life; a constant giving

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 Wednesday, November 25th, at 8.15 p.m.—
 Mons. M. de MECK. "The Fourth Dimension"
 (with experiments) (Visitors 1/-)

Monday, November 23rd, at 5 p.m.—Mr. S. O. COX will speak
 on SOME PSYCHIC PROBLEMS, and will answer Questions.
 (Free to all)

GROUP CLAIRVOYANCE
 (Limited to eight sitters. Non-members, 4/-)
 Friday, November 20th, at 5 p.m.—Mr. GLOVER BOTHAM
 Monday, November 23rd, at 3 p.m.—Mrs. LILIAN PHILLIPS
 Friday, November 27th, at 5 p.m.—Mrs. BERTHA HARRIS

DISCUSSION TEA
 (Visitors 1/6)
 Thursday, November 26th, at 3.30 p.m.—
 Mr. S. O. COX. "What Next?"

HEALING CIRCLE
 Thursdays from 2.45 to 3.30 p.m. (Free to all)

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SUNDAY, NOVEMBER 22nd, 1936

11 a.m.—Miss GERALDINE CUMMINS Clairvoyant: Mr. Thomas Wyatt
 6.30 p.m.—Mr. GEORGE H. LETHEM Clairvoyante: Mrs. Helen Spiers
 Sunday, November 29th, at 11 a.m. ... Mr. R. McCORQUODALE
 Clairvoyante: Mrs. Helen Spiers
 Sunday, November 29th, at 6.30 p.m. ... Mr. H. ERNEST HUNT
 Clairvoyant: Mr. Thomas Wyatt
Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
 Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free*
 Monday, November 23rd—Speaker: Miss Jacqueline
 Clairvoyante: Mrs. Helen Spiers
 Wednesday, November 25th—Speaker: Miss Nell
 Clairvoyante: Mrs. Rose Livingstone

Monday. WEEKDAY ACTIVITIES
 2.30—4 p.m. Mrs. Livingstone, by appointment.
 2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
 the Hon. Secretary.
 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
 6.30 p.m.—Open Meeting in the Grotrian Hall.
 Tuesday. Mrs. Livingstone, by appointment.
 Mrs. Helen Spiers, by appointment.
 Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
 6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
 to Miss Robertson, Hon. Sec.
 Thursday. Miss Lily Thomas, by appointment.
 6.30 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
 to Miss Michell (Hon. Secretary).
 Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
 Nov. 25th 2.30 Mrs. Livingstone 6.30 Mrs. Bateman
 Dec. 2nd 2.30 Miss Lily Thomas 6.30 Mr. Harold Sharp
 Thursday, Nov. 26th, at 7.45 p.m. Mrs. Gradon Thomas

Private Sittings arranged daily with the following Mediums:—Mr.
 Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.
 Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mr. Harold
 Sharp, Mrs. Helen Spiers, Mrs. Gradon Thomas, Miss Lily Thomas and Mr.
 Frank Leah (Psychic Portraiture).

Friday, November 20th, at 7.30 p.m.
 Miss LILY THOMAS
 Psychometry (limited to 20 sitters).
 Members, 1/6; non-members, 2/-
 Friday, November 27th, at 7.30 p.m.
 Mrs. HELEN SPIERS
 Psychometry (limited to 20 sitters)
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 Mr. H. ERNEST HUNT
 will give a Series of SIX LECTURES, "The Inner Side of Things"
 on Mondays at 8 p.m. Commencing Monday, November 2nd.
 Subject, November 23rd: "The Pyramid and the Great Law"
 Members, Silver Collection; Non-members, 1/-
 Tuesday, November 24th,

BAZAAR

at the Portman Rooms, 59 Baker Street, W.1., will be opened at 12 noon
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Sun., Nov. 22nd *Speaker:* Rev. Arthur F. Sharp.
 Clairvoyante: Miss Lily Thomas.
 Sun., Nov. 29th *Speaker:* Rev. Herbert Dunningo
 Clairvoyante: Mrs. Stella Hughes

For particulars of weekday activities at Headquarters.
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SUNDAY, NOVEMBER 22nd—
 11 a.m. Mr. David Bedbrook
 6.30 p.m. Mr. W. H. Evans

TUESDAY, NOVEMBER 24th, at 8 p.m.—
 Miss Lily Ford's "Know Thyself" Meeting

WEDNESDAY, NOVEMBER 25th, at 7.30 p.m.—
 Miss Lily Thomas, Clairvoyance.

Wednesdays—Miss Jacqueline and Mr. Smith will give Diag-
 nosis and Healing from 5.30 p.m. to 7 p.m.
 Fridays—Mr. F. Pitt and Mrs. Wharhirst will give Healing from
 2.30 p.m. to 5 p.m.

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 Address and Clairvoyance

Sunday, November 22nd, at 6.30 p.m.,
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 Subject—"The Occult Significance of Money"
 Clairvoyance: Mrs. GRACE COOKE
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 Wednesdays at 3 p.m. November 25th.—Mr. G. de Beaurepaire
 Public Clairvoyance. Thursday, November 26th, at 8 p.m.,
 Miss Lily Thomas
 Sunday, November 22nd, at 11 a.m.—Madame A. de Beaurepaire,
 Trance Address. At 6.30 p.m.,—Mrs. C. M. Dunn, Address and
 Clairvoyance.

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NOBLESSE OBLIGE

By G. E. WRIGHT

IT is encouraging to note that the conditions obtaining in our services are commanding more and more attention, for, from the point of view of propaganda, they are far from satisfactory. Yet, unfortunately, to many of the members of Spiritualistic Churches and Societies they are wholly acceptable, and in any effort made to improve them we shall have to count with opposition within our ranks.

Many a time I have sat through a service in which that which has been given out from the platform has caused me to wince, having regard to its probable effects on any strangers who might happen to be present; feeling myself that if the service in question had been the first that I had attended, it would almost certainly have been my last! But I have often found that, following the service which has caused me so much misgiving, members of the Church have buzzed round the Medium with effusive expressions of appreciation of "Your beautiful address;" which, so far from suggesting any shortcoming on the part of the speaker, have, naturally, encouraged him or her to believe that the stuff put forward as Spiritualistic teaching was indeed such; whereas, in fact, it was very much the same sort of thing as is given forth in some village "Bethel" or "Ebenezer Chapel."

Then, too, there is the question of inconsistency. At one service you may be told by the speaker that she, "Believes in this book from cover to cover," dramatically placing a hand on the Bible; and a week later comes one who evidently has but little use for any part of the book whatever.

Another Medium, with reference to the New Testament, offers a strictly Unitarian interpretation; to be followed on a subsequent occasion by one who gives a decidedly orthodox exposition, emphasised by the making of the sign of the cross and repeating the formula, "In the name of the Father, and of the Son, and of the Holy Ghost."

In respect of such matters as celestial conditions, spheres, planes, etheric and astral bodies, and so forth, there is conflict, contradiction and confusion; such as to render most acceptable the simple pronouncement, "In my Father's house are many mansions," or, "He hath prepared for them a city."

Such conditions as these are not calculated to attract people who, in addition to any emotional lure, require that their spiritual experience and practice shall rest on a basis which the intellect can approve. Moreover, they tend to alienate certain people from Church membership and to drive them into other paths, particularly, perhaps, into home circles.

In these home circles, presumably, mediumship is

developed to a considerable extent; but to what end? Whether any considerable number of Mediums so developed go out into the "field," is questionable; but it certainly seems possible that from this source there might be drawn a number of Mediums possessing such educational advantages and knowledge of Spiritualism as would render their services highly acceptable in many quarters. This, of course, spells sacrifice and demands the missionary spirit; but without these qualities no cause has ever yet triumphed. The provocation to shake off the dust of the Churches from our feet is often great; but is there not "a more excellent way," namely, a definite effort to raise the standard of teaching by providing more competent teachers?

Let the appeal go forth: "The harvest truly is great, but the labourers, capable labourers, are few." Come out from your home circles and your sheltered cloisters, your lecture halls, your research rooms. Come with zeal and courage, for the going is not easy. Despise not the upper room; despise not the two or three. Under your hand the numbers may grow, the standard be raised, the harvest be reaped. You will meet with rebuffs, with sickening disappointments, with crass ignorance, with misunderstanding and with discomforts many. Your motives will be the subject of suspicion; envyings and jealousies will vibrate around you. On the other hand, you will meet with many sincere seekers after truth, many devout souls, many warm hearts; and, above all, the joy of service shall be your reward.

Fifteen lots of manuscripts of ghost stories by the late Dr. Montague James, Provost of Eton, were sold at Sotheby's for £140.

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C. S. Collen-Smith, Ph.D. Maurice Barbanell

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A LIBEL ACTION FAILS

Mrs. Nesta Lewis, of Bournemouth, failed in an action for libel against *John Bull*, in respect of an article in which it was suggested that she was a charlatan who used faked Spiritualism to enable her to defraud the public. After the case for Mrs. Lewis had been completed (on Wednesday, 11th November), Lord Chief Justice Hewart ruled that there was no evidence to go to the jury and entered judgment for defendants.

Mr. J. B. M'Indoe, President of the Spiritualists' National Union, and Mr. E. W. Oaten, Editor of *Two Worlds*, gave evidence on behalf of Mrs. Lewis. Save for convictions in the Magistrates' Court, she had always been spoken of as a woman of honour, probity and straightforwardness.

The ruling of the Lord Chief Justice was that on the defence of fair comment there must be judgment for the defendants.

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9/11/36

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