

# Light:

A Journal of *Psychical, Occult,* and *Mystical Research.*

"LIGHT! MORE LIGHT!"—Goethe.

"WHATSOEVER DOETH MAKE MANIFEST IS LIGHT!"—Paul.

No. 2519. Vol. XLIX.

Registered as

Saturday, April 20, 1929.

a Newspaper,

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AMONGST the contents of the present issue are:—

**NOTES OF SEANCES WITH  
STANTON MOSES (concluded).**

**AN ELECTION MESSAGE FROM  
SIR A. CONAN DOYLE.**

**RECEPTION TO  
MR. & MRS. T. H. PIERSON.**

**HOMES IN THE HEREAFTER.**

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"Light! More Light!"—Goethe.

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## NOTES BY THE WAY.

### "MEDIUMS AND THEIR CRITICS."

It came as an appropriate commentary on our recent article under this title that before it was in print we received a letter from an old contributor referring to an attack on Spiritualism by a clergyman who asserts that almost all well-known mediums have been convicted of fraud. It is a stale and weary old jibe, very eloquent of the intellectual poverty of our opposition. Many mediums, as we know, have been accused of fraud, but the number of actual black sheep amongst them has been found on close analysis to be very small, although it has to be regrettably admitted that Spiritualists who were ignorant of the delicate psychological conditions of a seance have frequently accepted the charge as proved, finding later that they were mistaken. LIGHT itself in earlier days "exposed" mediums who were subsequently found to be quite genuine, although the appearances were against them. But in any case we cannot see very much in the argument. Many clergymen have been not merely accused but convicted of crimes—thereby affording much joy to their Rationalistic and Secularist enemies, but if we were ourselves hostile to the Church we should disdain to use such an argument. We should regard it as rather childish. As to the evidences of Spiritualism, for those who are aware of its immense volume and the number and status of its witnesses, the cry of "Fraud" is seen as a mere "cat-call" or piece of clap-trap which it would be wise to treat with silent contempt.

### MAN AND THE LOWER ANIMALS.

In LIGHT of March 2nd we printed an article on "Animal Survival", being a communication by "John Frazer" through the mediumship of Miss Geraldine Cummins. It needed a little discernment to understand the points made by the communicator. Some readers seem to have taken the statements a little too literally, but the message conveyed some deep truths. Thus, writing from New York, a literary man widely-known for his philosophical writings, remarks on the fact that in an editorial article in *Harper's Magazine* for March the same view as that of "John Frazer" is taken of the "Adam and Eve story". We may quote a few sentences from the article:—

What was the great differentiating quality that distinguished man from the other

animals? What was it, if not this very discovery of good and evil which is recorded in the story of the Garden of Eden? The animals have delightful and wonderful qualities, but they seem not to have developed the ideas of modesty and of right and wrong that make us so much trouble.

The writer then refers to Walt Whitman's well-known lines about the animals:—

They do not sweat and whine about their condition,  
 They do not lie awake in the dark and weep for their sins,  
 They do not make me sick discussing their duty to God,  
 Not one is dissatisfied, not one is demented with the mania of owning things,  
 Not one kneels to another, nor to his kind that lived thousands of years ago,  
 Not one is respectable or unhappy over the whole earth.

The lines are worth noting, although, of course, we do not forget that Walt Whitman had a good deal of Paganism in his constitution, even if it were healthy Paganism. As the writer in *Harper's* observes, the animal side of us appealed to Whitman, but "the Adam and Eve story seems to mark the point at which humanity rose above the animal creation."

### THE WAY OF THE SUFIS.

From the *Sufi Quarterly*, edited by Mr. Ronald A. L. M. Armstrong and published in Geneva, we take the following passages. They appear in the editorial "Reflections" and convey some sound counsel.

A quite extraordinary amount of time is still expended by human beings in fighting against sin. It is the greatest waste. Man, with his limited powers and opportunities, can no more afford to give consideration to the idea of sin than he can afford to brood on past misfortune. The day is finite, the possibilities of sin infinite; and the human warrior may well compare himself to Sisyphus—that inhabitant of the pagan Hades, condemned for ever to roll to the top of a hill a huge stone which constantly rolled down again, making his task incessant. . . .

The goal of the High Ideal is man's natural aim, not the battle against sin. Even habitual failings cease of themselves in the ardour of the chase, and at the end, in the light of the Goal, all darkness is dispelled. Our need, at the moment, is to ignore the gloom and press on towards the Light. We waste our time concentrating on the elusive shadows of the Evil One. "For," says Inayat Khan in another place, "there are many sins, small and great; but to recognise sin is the greatest sin." Darkness can be of no ultimate importance to us who are destined for the Light.

This is a doctrine which has been put forward from time to time in our pages, although we did not at first identify it with Sufism.

## NOTES OF SEANCES WITH STANTON MOSES.

(Continued from page 171)

Imperator controlling. April 21st, 1875.

*Mediumship.* "Control is analogous to what you know as mesmeric influence. The spirit of the controlled is not, as a rule, displaced. When that is the case, the control is more perfect. Spirits never incarnated very rarely control, and have great difficulty in doing so; but this medium receives inspiration from a spirit never incarnated, although not in the way of control. The spirits of the living *can* control.

"The first steps to the production of control is the completest harmony between those who form the circle; when your atmospheres are amalgamated a magnetic chain is established by which we are enabled to operate.

"I act upon the medium by my will, and can move any part of his body as he would move it himself, his arm, for instance. [S.M.'s arm was then moved.] But no movements are automatic: a distinct effort of will is required in each case. Hence after a long sitting the medium's limbs become cramped, because they are not automatically moved. The medium's spirit now stands on the opposite side of the table, and I can transmit my ideas through him with very little adulteration, almost pure, indeed, in such a circle as this.

"The act of control is by no means universal with us, and many spirits who cannot control are obliged to transmit their ideas through other spirits: hence misconceptions often arise, owing to this and to the bodily conditions of the medium. A spirit, if wise, selects the most convenient instrument, and highly developed spirits usually prefer to act on educated mediums.

"Mediumship is a rare and precious gift, easily prostituted to base purposes, and fraught with great danger to its possessor. Great gifts always entail the gravest responsibilities and perils, especially in your age, which is little tolerant of spirit power, or able to appreciate the sensitive natures of mediums.

"In old times mediums were kept amongst influences the most sacred and spiritual, and were removed from all that could distract the mind and vex and harass the body. Thus were developed the powers of the sibyls and prophets, of the Greek priestesses, and of the ecstatic nuns of the middle ages. For you, it is the world that is first, and spirit that is second.

"To facilitate control, the body of the medium should be in a state of perfect comfort; not replete with food, but in a condition of calmness and passivity. Subjects which tend to excite the mind should never be discussed before a seance."

Phenomena described by Mr. F. W. P. at seances held by Stanton Moses. Jewels and scent. May 1st, 1875.

Mr. P. says he dined with S.M. at his rooms, and, after dinner they had a sitting, putting out the gas. After a few minutes they re-lit it, and S.M. at once walked up to a table, where a strong light had previously been visible, and pointed out a small ruby lying on it. The light was again put out, and Mentor controlled S.M. He stroked Mr. P.'s arm, took his hand, and, after putting something into it, went back to his seat. Mentor then spoke, and said he had made a turquoise for Mr. P. which was his special stone. He added that these stones were not "real" in our

sense, as spirits were not allowed to bring stones of value which could be sold.

May 9th, 1875. Mr. P. says: "The seance commenced with a shower of bead pearls of various sizes, and we were told to strike a light in order to collect them. After the seance S.M. walked round the circle, and put one of his hands on the head of each sitter in turn; the result of which was that a stream of scent fell on the head of each of us."

May 13th, 1875. Mrs. Speer's birthday. "We dined together at ——. S.M. was entranced, and, walking, up to the sofa, began to search for something in an antimacassar. He soon found a small ruby which he solemnly presented to Mrs. Speer. He began to search again, and found a second one, and, finally, after much searching, he found a third. He returned to his seat, came out of his trance, knowing nothing at all of what had occurred.

On a former occasion, a ruby had been placed in a glass of soda water which S.M. was drinking after a seance at Dr. Speer's house.

May 27th, Imperator said: "We can crystallise from the atmosphere objects which have been formed in your world by natural processes."

Seance with Stanton Moses, Ascension Day, 1875. Imperator controlling:

"It will not have escaped you that we are assembled on one of those days of which we have spoken to you on former occasions. The celebration of this festival typifies the ascended Son of Man. The great mass of those amongst you who have considered religious questions have agreed to believe that CHRIST was on this day transplanted to Heaven; although one of your own teachers has said that flesh and blood cannot inherit the Kingdom of GOD.

"The phenomena which are now going on in various parts of the world will throw a flood of light on this point; they will show you that one so high as the Lord Jesus could provide himself with a temporary enshrinement of matter. The life of CHRIST was abnormal, like that of all who enjoy intercourse with the world of spirits. Their lives are less known than his, and no halo has been thrown around them, but you must not therefore doubt that there are some here and there who can hold communion with the spirit world.

"The Lord Jesus was not, as your Church asserts, a God-Man, separate from humanity, who died a miraculous death, and lived a still more miraculous life after death. It is true that he died and that he appeared amongst his own friends, but not in the body in which he had lived amongst them. It is also true that, as on this day, with a tender farewell to those who had loved him, he vanished out of their sight, and his spirit returned to the realms from which it had come.

"You are now troubled and perplexed about materialisation, but here you have an instance of it. Christ's body, after his cruel death, was a materialised spirit body, and he appeared only to his own friends when perfect conditions could be secured.

"You must remember that in your atmosphere there exist the essences from which all material objects on your earth are formed, and the spiritual body can accrete to itself atoms which make a covering for it. The substance which is thus formed, when moulded under spiritual power, can produce an impression on

your senses and also on the sensitive plate, and it is held around the spirit body by a process which is magnetic.

"We do not use scientific terms, but hope you will understand our meaning. One force (vital, if you like to call it so) unites you all at this moment and produces a connection, and, as it were, a harmony between you. Above you is a centre from which this force is spread, and where it is engendered. Within the circle thus formed manifestations occur; without it you have none. You can aid the generation of this force in various ways, as, for example, by rubbing your hands, by singing, etc., and so we make musical sounds and breezes and bring perfumes, which produce a pleasant atmosphere and help to spread the force, for nothing is done without purpose.

"The twelve apostles were all mediums, and were specially chosen on account of their mediumship, which was developed by association with their great Head; and Peter, James and John were most in sympathy with him. In the same way, Moses was commanded to choose seventy elders who were gifted with mediumistic power.

"Christ was sent into the world to inaugurate a new spiritual epoch and he was chiefly influenced by a high spirit never before incarnated. The Divine Spirit never acts immediately through mediums. You can no more communicate directly with Him, than you can communicate with the blades of grass around you. It is to us a most remarkable fact that you should have so mistaken the office and work and ministry of the Christ, though we can discern some benefits which may flow from this. The minds of men cannot discriminate between Truth in the abstract and Truth in such portions as they are able to receive. Truth is spiritual food, and must be suited to the mind and assimilated to its condition, just as food must be to the body. You must never forget that the mind of man is governed by the conditions of his incarnation and that, until his spiritual faculties are more opened, he can only accept a certain amount of Truth.

"The return of the Christ is a spiritual fact, but a material age has come to regard it as a material fact, and to imagine that his physical body having been transported into a material place called Heaven will hereafter return in a material form to judge the quick and the dead. The festival which we would have you celebrate to-day is that of the glorious ascension of His pure and spiritual body, a type of the severance of the spirits of men from the material conditions which now surround them and prevent the rays of Divine Truth from illumining their souls."

(Concluded.)

## THE SOUL OF MEDIUMSHIP.

### A PARABLE.

THE SEEKER (*pointing to the Soul of Mediumship in the distance, walking with Death*): "If only I had followed him further! But I feared to do so."

CURIOSITY: "In what company did you find him?"

THE SEEKER: "I met him first in the presence of Death."

CURIOSITY: "Death! Oh, how dreadful!"

THE SEEKER: "I have seen him many times in such company, and together they have carried a lighted torch throughout the land; upon the trail of that torch is borne 'a sense of fulfilment, of completion, as if nothing were lost . . . a sense of some fuller life'."

SOUL OF MEDIUMSHIP (*chanting in the distance*): "Thou hast made me known to friends whom I knew not. Thou hast given me seats in homes not my own. Thou hast brought the distant near, and made a brother of the stranger."

DEATH: "Men have held us both in dread; but you they are coming to understand; understanding of me, it seems, is very slow to come."

SOUL OF MEDIUMSHIP (*musings*): "So many have I never seen, but have learnt to know more truly than I could have done, had the screen of the body stood between them and me. Day after day I have lived at their side, till the dead are more alive than the living. Through me (*turning to Death*) as we meet in the homes of men, they will come to an understanding of you, and perceive that 'from Love the world is born, and towards Love it moves'."

CURIOSITY (*following with the Seeker, and overtaking them*): "Did you overhear them? I can make nothing of their meaning."

THE SEEKER (*in an undertone to the Soul of Mediumship*): "Are you not afraid to accompany Death?"

THE SOUL OF MEDIUMSHIP: "Afraid! Does one fear a friend?"

THE SEEKER: "Is Death, then, a friend? Is the universe friendly?"

THE SOUL OF MEDIUMSHIP: "To those who have a close knowledge of it, yes. Human experience, with all that enriches it, death itself, what are they but participation in fullness of life? Go forward with confidence, as I have learnt to do, accompanied by those powers that keep me unafraid."

L. M. BAZETT.

## EXPERIMENTS IN HUMAN RADIO-ACTIVITY.

An article of great interest on the subject of Human Radio-Activity, from the pen of Mrs. Hewat McKenzie, appears in the current issue of *Psychic Science* (which, by the way, is an especially attractive number). Mrs. McKenzie describes briefly some experiments at the British College of Psychic Science, which arose out of a visit to the College of a Miss S., who desired information upon psychic development. This lady and her sister, she said, had previously obtained some success in psychic photography, but there had been frequent failures and disappointments in the results. Both sisters joined a developing class at the College, and, by way of an experiment, they agreed to the suggestion that they should place their hands upon a quarter-plate negative, during the progress of the class. The negative was initialled, packed, and sealed in a number of light-proof envelopes, by Major C. H. Mowbray. It should be explained that the class lasts one-and-a-half hours, during which a good red light is hung in the centre of the circle.

This "plate-holding" experiment has been repeated several times. The first few sittings gave no result, but on November 12th, 1928, a negative showed, on development, a clearly defined marking, of no recognisable shape.

Other markings were obtained at later experiments (with some negative results intervening), and some of these are reproduced in *Psychic Science*. Two of the "extras" somewhat resemble the marking that might be looked for in the photograph of, say, a sparking electric terminal, but the remaining plate shows an entirely different result. Here there appear a series of greyish markings forming an image reminiscent of a coil of thick cable, along which are dotted rows of white points. These "extras" are centrally placed in the plates.

Many similar results have been obtained, and these, says Mrs. McKenzie, will be reported upon later. Major Mowbray, it is stated, is quite satisfied as to the condition of the sealed envelopes in which the negatives were enclosed, which were returned to his custody after the experiments.

## RECEPTION TO MR. & MRS. T. H. PIERSON.

### A CO-OPERATIVE AND SIGNIFICANT EVENT.

"I deem it a great honour that the society I represent should be so well received in the person of myself," said Mr. Thomas H. Pierson, secretary of the Board of Trustees of the American Society for Psychical Research at Queen's Gate Hall, London, on the evening of Thursday, April 11th, in reply to speeches of welcome from representatives of the British psychic movement. It was, I feel sure, no mere polite phrase. I judge that Mr. and Mrs. Pierson were sincerely pleased with their reception. In any case there was no question as to the sincerity of the welcome accorded him by representatives of the Society for Psychical Research, the London Spiritualist Alliance, the National Laboratory of Psychical Research, and the British College of Psychic Science, acting in collaboration, the significance of which will be readily understood.

In a brief and happily-worded speech, DR. R. FIELDING-OULD, M.A., Vice-President of the London Spiritualist Alliance, expressed the great delight of the society he represented in welcoming Mr. Pierson, not only on personal grounds but as a representative of a distinguished American society. Both here and in America important work in psychic science was being carried on, independently, but along similar lines. The work was growing in importance and in public appreciation. It had to endure some measure of hostility from the Press, but so far as concerned the general public there were masses of mankind becoming more and more deeply interested. He desired to express the warmest pleasure in welcoming Mr. Pierson, and he hoped that the gentleman's visit would lead to a closer co-operation between the psychic workers on both sides of the Atlantic.

SIR LAWRENCE J. JONES, Bart., President of the Society for Psychical Research, desired to associate himself with this welcome on behalf of the Society of which he had the honour to be President. He was convinced that the link binding the British and American workers would grow stronger, particularly as each body was marching in the same direction. He had recently been re-reading the great work of F. W. H. Myers, *Human Personality and its Survival of Bodily Death*, which seemed to him to cover the whole ground of the subject which interested them all. Some of the distinguished men of science who had studied this work stood fast on the first half—human personality; many became so absorbed in the first portion of the book that they felt no inclination to go forward to the next stage. This was quite understandable and very natural. Human personality presented one of the most interesting, intriguing, and baffling problems. On the other hand, others, as, for example, the London Spiritualist Alliance, regarded the second half of the proposition—that referring to survival—as presenting the major interest. He felt that both portions were of vital importance. He was happy to announce that the Society for Psychical Research was now able, thanks to a generous donor from overseas, to endow an annual memorial lecture devoted to Myers's great work. The endowment fund was not yet complete, but it was hoped to bring the sum up to £1,000. This would enable them to make it worth while for the lecturer to devote a considerable amount of time and care in preparing his lecture. He and his society felt that it was very desirable that the younger generation should have the opportunity of learning about Myers and his work.

MRS. PHILIP CHAMPION DE CRESPIGNY, chairman of the British College of Psychic Science, expressed regret for unavoidable absence on behalf of Mrs. Hewat McKenzie. She described briefly some of the experiments in materialisation and psychic photography now being followed at the College. Some very successful materialisation phenomena had been experienced and photographs of ectoplasm in red light been obtained. A number of such photographs were handed round

among the audience. One showed the ectoplasmic cord supporting a pearl necklace which had been "apported". They were having satisfactory results at the College with "apport" phenomena, added Mrs. de Crespigny. She had a silver spoon "apported" in red light. The speaker suggested the need for a more scientific method in the examination and search of mediums prior to their entering the seance room. It happened sometimes that the critical observer, after searching the medium, would subsequently discredit the phenomena. If, for example, an "apport" were obtained, the critic said: "The medium must have had it on his person," to which the appropriate retort would be: "Then you could not have searched him thoroughly!" The object of search must obviously be to make such concealment impossible. For the sake of the medium, no less than for the researcher, the control should be such that any explanation of the phenomena on normal grounds should be out of the question. She thought the searchers should sign a certificate to that effect.

MR. HARRY PRICE, Hon. Director of the National Laboratory of Psychical Research and Foreign Officer of the American S.P.R., speaking on behalf of Lord Sands, the President, the Council and members of the Laboratory, said they were glad to extend a hearty welcome to Mr. Pierson. Mr. Price had brought over Rudi Schneider in order that Mr. and Mrs. Pierson might have the opportunity of examining the phenomena of this young Austrian medium. As to the hostility from the Press, he thought this had been due to ill-considered actions on the part of certain credulous Spiritualists of the old school. Times, however, were changing, and as far as concerned the work of the National Laboratory the Press had been consistently sympathetic.

In his reply MR THOMAS H. PIERSON said he deemed it a great honour that the American Society for Psychical Research should be so well received in the person of himself. In getting up to address the audience he recalled the story of the early Christian martyr who was thrown into the arena to be devoured by lions. A ferocious lion was released, whereupon the martyr ran towards the animal and whispered in its ear. Then the beast turned tail hurriedly and fled in terror. Then a fiercer and more hungry animal was turned into the arena, with the same result. In astonishment the Emperor sent for the victim and said: "If you can tell me why the lions fled from you in terror I will spare your life." "Sire," replied the Christian martyr, "I merely whispered in their ears these words: 'After you have dined you will be expected to make a few remarks.'" (Laughter.) Mr. Pierson then gave a few brief particulars of the American Society for Psychical Research which had arisen out of the work of the late Professor John H. Hyslop. The foundation, in the form of a trust, was governed by a board of some fifteen people, mostly business men. This body placed no restrictions on the work carried out by the research officers, nor did it interfere with the opinions expressed by those who contributed to the society's journal; it laid down no premise for the basis of any special belief; it gave the fullest possible scope to free examination and inquiry. It was in the nature of a clearing-house, being in the widest sense of the word a scientific body, using the word "scientific" to indicate "facts". Speaking entirely for himself, Mr. Pierson remarked that he was quite satisfied, from what he had seen and read, as to the reality of psychic phenomena and of the continuity of personality after death. There was a class of person interested in psychic matters that never came to any decision on the point, fearing that any expression of opinion must be interpreted as introducing a note of credulity or bias on one side or the other. He thought, however, that after a sufficiently careful and lengthy examination everybody should be able to come to a decision and say so. Mr. Pierson desired to refute the statement which had appeared in a Paris journal wherein Mr. John I. D. Bristol, President of the Board of Trustees of the American S.P.R., was

alleged to have stated in an interview that no progress had been made in psychic inquiry and nothing of value had been discovered. Mr. Bristol had told Mr. Pierson definitely not only that he never made such a statement, but that he had never granted the alleged interview.

After the speeches the assembly broke up for private discussion and light refreshments. Musical selections given by a ladies' trio (led by Mrs. Lucas) were greatly appreciated, and the evening passed on in a most agreeable manner, to the obvious enjoyment of all assembled.

The company was a distinguished one, and included Her Grace the Duchess of Hamilton and Brandon and Miss Lind-af-Hageby, just returned from the United States, Lord Charles Hope, Oskenonton, the famous Indian singer (Chief of the Mohawks), Mr. Rudi Schneider, the Austrian medium, Captain Seton-Karr, the big-game hunter, and many others prominently associated with psychic matters.

It should be added that it was Dr. Fielding-Ould's first public appearance as Vice-President of the London Spiritualist Alliance.

Vice-Admiral J. C. Armstrong and Mrs. H. L. Baggallay acted as host and hostess.

A word of credit is due to Miss Mercy Phillimore, secretary of the L.S.A., who organised this successful meeting.

N.

## LETTERS TO THE EDITOR.

*(The Editor does not necessarily identify himself with the opinions expressed by Correspondents)*

### SPIRITUALISTS AND THE GENERAL ELECTION.

Sir,—The General Election is nearly upon us, and it may be the one chance in many years for us to win our religious freedom. We can never have a clearer case or more brutal provocation. When the Home Office authorised a prosecution of the Secretary of our chief London organisation on no charge save that of arranging an appointment with a medium, things have reached a point which could not be exceeded. It is now or never. If we do not fight now, what challenge would ever induce us to fight?

It is not pleasant to have to mix religion with politics, but things are so arranged in this country that there is no other way of righting a wrong. Would not Catholics or Ritualists work politically if their forms were interfered with, or Nonconformists if their methods were made illegal? We have no choice but to use this weapon, and it can only be effective if we combine for the sake of that which is so much more important than any worldly matter. When we have won our cause we can then all take our several ways.

We have to be clear as to what it is we want. We do not want to cover cheats or charlatans. But of the two it is better that they, or some of them, should escape punishment than that the religious and scientific progress of Spiritualism should be delayed by the persecution of real mediums or of the officers of Societies which employ them.

The first step, it seems to me, should be to cancel those Acts concerned with Witchcraft or Vagrants, which were framed before modern Spiritualism existed, and which have been so unreasonably used against us. Then a single Act should be passed to regulate the situation. The National Spiritualists' Union, in an excellent paper on the subject, has suggested a clause that:

No criminal proceedings shall be instituted or carried on against any person acting or purporting to act as a Spiritualist medium in the absence on the part of such a person of a deliberate intention to deceive or defraud.

If such were the law, and if certificates of honesty from recognised Spiritualist Churches or Societies were honoured by the police, then we should at least have made a great, if not a final advance.

For whom then should we vote? Since the Conservatives have treated us in this shameful way, and since Sir W. Joynson-Hicks has written to say that he can hold out no hope of a change in the law, it would seem that they are definitely excluded, unless we have some complete proof of a change of heart before the Election. I speak as one who has spent much time and work and money in contesting two Unionist seats (Edinburgh in 1900 and Border Burghs in 1905) so that I at least practise what I preach when I say that we must break our old political bonds. We must harden our hearts, turn away from those who have used us so ill, and find our support in one or other of the remaining parties.

Suppose that the representatives of both these parties give us an assurance that religious liberty will be observed by them, and the law set right, then obviously we can vote for either of them according to our views on other matters. If however we get a hearty response from one, and no response, or an uncertain one, from the other, then we should act in accordance, and throw our whole organised vote upon the side of our friends, passing the word to every church and every society in the country.

It is no small thing which we have to offer. Apart from 500 registered churches and many unregistered ones, we have a great number of supporters who would take our point of view, even though they do not belong to any organisation. Indeed, there is a considerable section of the public who would resent so clear a case of religious persecution even if they had no sympathy with our particular tenets.

There is, in my opinion, little use in taking the opinion of individual candidates. They have no power, and Election promises are soon forgotten. It is only by dealing with the central organisations that we can get trustworthy assurances, and that we can make sure of being a real factor in the contest. When one considers how many seats there are which are held by small majorities and when one remembers that there are few in which our people are negligible, it would appear that we may often be the deciding factor.

But it is now or never. If we miss this chance we carry on into the same dreary routine of secret information from the bigots to the police, agents provocateurs, ignorant and prejudiced magistrates, prison sentences upon honest mediums, and all the other evils from which we suffer. If we break our ranks or fail now, then we deserve even such a fate.—Yours, etc.,

ARTHUR CONAN DOYLE.

Near Malta, April 2nd, 1929.

P.S.—The above is, I need not say, a mere expression of individual opinion, with no official authority behind it, but it is in general agreement with the views already expressed by the N.S.U.—A.C.D.

### LIMITATION OF MEDIUMISTIC SITTINGS.

Sir,—You recently drew attention to an article entitled "Psychics versus Mediums", appearing in the Journal of the American Society for Psychological Research.

On reading the article I find a report that Mrs. Osborne Leonard is giving as many as four sittings a day. This is quite false and might seriously mislead young mediums into thinking that they can give both quantity and quality!

Having drawn Mrs. Leonard's attention to this erroneous statement, I have her express authority for contradicting it. Mrs. Leonard is steadily lessening the number of sittings per week, and they now average less than two daily.

The advantage of this is apparent in the quality of the mediumship, which, in my opinion, was never so excellent as at the present time.

It is Mrs. Leonard's hope to reduce her sittings to an average of one daily.—Yours, etc.,

C. DRAYTON THOMAS.

South Hill Lodge, Bromley, Kent.

## LIGHT.

Editorial Offices, 16, QUEENSBERRY PLACE,  
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## AMALGAMATED RELIGION.

A Secularist, who was not only thorough but remarkably clear-headed, once said that he was strongly opposed to every form of *Spiritualism*, and he included in that term Roman Catholicism, Protestantism, Nonconformity; indeed, every faith and creed that took its inspiration from the idea of an Unseen World. He was perfectly right in including them all under the head of Spiritualism, for it is sometimes forgotten that until about the middle of the last century the word Spiritualism was never used in any other sense. Indeed, when Carlyle expressed his satisfaction that Emerson was a supporter of Spiritualism, that is what he meant.

We were led into these reflections by the report that Dr. W. E. Orchard, the Congregationalist, had "dropped a bombshell amongst religious bodies" by proposing that all Churches should be united with Rome. Quite naturally, the suggestion has been received with "holy horror" in some quarters; but is it so very revolutionary? We considered what would probably have been the attitude of our friend the Secularist, had he been living to-day. We think he, too, would have felt horror—not in this case to be described as "holy"!—at the prospect of all his natural enemies, the "Spiritualists", combining in this way. That is, of course, if he thought there was any prospect of it ever coming to pass, for he would certainly have noted those feuds amongst the religious which have so long amused the Rationalists—themselves a very united body, very little concerned with those emotions which are at once the strength and the weakness of religions. Our Secularist's dismay, then, would have had quite another cause than that which has produced the same effect amongst those who being religious have a horror of Romanism. That has a significance all its own.

Now, assuming that such a unity amongst the Churches as Dr. Orchard is said to have suggested, could be established, what would be the probable result? An interesting speculation, this, almost suggestive of the meeting between the Irresistible force and the Immovable object! It would have to mean, of course, a number of almost impossible concessions on either side. Let us suppose (by a strong effort of imagination) that this were at last accomplished and the difficult problem solved, as in the political instance of Ireland. Of one thing we may be sure. Such a union would mean dissolution and disruption for institutional religion at large, if it did not come in the natural order of religious evolution—if it were imposed by any form of force from the outside. But if it were brought about in the normal course of events it would mean a broadening and liberalising of Religion such as the world has never yet seen—an immense advance

on all that has gone before, and a final extinction of all those hatreds and jealousies which are spoken of to-day as "religious".

We have no fears in the matter; human affairs have in them an infinite capacity for adjustment, and Religion represents a great Solvent for all discords and differences when it is rightly understood and rightly used.

We are seeing great changes in the religious world to-day, and also the shadows of other changes now on their way to us. Perhaps in days to come even the Secularist may come into the scheme of Unity—he certainly can make a most valuable contribution to it. He would, of course, have to surrender some of his prejudices against Religion, and Religion would likewise have to make some concessions in his favour. But in any case, it is clear enough that there is a process of fusion and unification at work to-day in all departments of the world's life. And we see in that no occasion for alarm, but rather for hope and comfort. It is so clearly the beginning of that long-expected "Brotherhood of Man and Federation of the World" of which the poets and seers have sung and spoken for ages—the realisation of a great Vision.

## I AND WE.

In some sentences which, in other days, were joyously quoted by young scholars as appalling examples of "crack-jaw" language, Herbert Spencer described the method of evolution in Nature. It amounted (to put it very briefly and baldly) to the view that evolution represented a passage from Union to Diversity, from a state of "all-likeness" to one in which the observer is confronted with the spectacle of an infinite number of things dissimilar to each other. This was apparently the purpose of evolution—the crown and apex of its work being the production of thinking, reasoning, self-conscious creatures, who could say "I", and see themselves as separate (to all appearance) from each other and from the world in which they existed. In an article in the current *Quest* entitled "The Call: Come Unto Us", the editor, Mr. G. R. S. Mead, writes instructively on the "I" concept, as expressed in egotism or "egoity". He remarks that egotistic individualities remain distinct from each other. They can never commingle and blend—they are "walled in" from one another. Till these barriers are broken down, there can be no true consciousness of the *real self*.

We wish it were possible to deal more fully here with Mr. Mead's argument, for it shows high spiritual discernment. But we only allude to it by way of offering the suggestion that Spencer's idea might be carried a step further by considering whether, having carried life from Unity to Diversity, the Eternal Purpose may not hereafter carry it again to Unity by reproducing on a larger and grander scale the earlier stage. We can see this coming Unity foreshadowed in a thousand directions already, even in the region of trade and commerce. We see the *personal* self-consciousness becoming merged in the self-consciousness of groups intelligently ordered and inspired, and so raised above that stage which we know as "mob-consciousness". And who shall say that this coming Unity of Life, consciously experienced, will not in its turn be succeeded by yet higher expressions of Diversity—the individual spirit being as intensely conscious of being itself as it is conscious at the same moment of being the Universal Spirit and not merely a portion of it? It is not, at present, to us a question of the "breaking down" of barriers between man and man, but of their being slowly melted away by the growth of that larger Consciousness which enfolds us all, and which in due time will mean that "I" and "We" will become more or less interchangeable terms, and will largely have displaced the ideas expressed in "you" and "he" and "they".

## SIDELIGHTS.

"In pure science discoveries are quietly proceeding, of a recondite and mysterious order, which some day will come to fruition. They are already suggesting an access of knowledge far beyond anything suspected in the nineteenth century," says Sir Oliver Lodge in the *St. Martin's Review*.

\* \* \* \* \*

"Do your dreams come true?" asks the *Sunday Express* of April 7th, in a headline, and proceeds to give answers to the question, submitted by various prominent people, including Mr. Bernard Shaw. The famous dramatist says he finds other people's dreams do, but he has never had the experience. One dream he had, though, did give Mr. Shaw certain information he was seeking: when his play, "Arms and the Man", was produced in 1894, the name of the person who financed the production was kept a close secret, even from the playwright. Ten years afterwards Mr. Shaw dreamed that he was in a sitting-room. "Miss Horniman came in, and I remarked, 'So it is to you I am indebted for the production of "Arms and the Man".' The next day I called on Miss Horniman, and she confirmed my dream."

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It is permissible for the critic to explain Mr. Shaw's dream on the very commonplace ground that it arose from a vague suspicion in his mind as to the identity of the person who financed his play; or, alternatively, that the dramatist had heard—and forgotten—rumours as to the backer's identity, current at the time the production was in progress. But such normal explanations as these hardly apply to the case of another dramatist, Mr. Cosmo Hamilton, who writes in the *Sunday Express*: "While I was at school I dreamed that I was in uniform and had to report to someone. I was racing up and down long corridors that led nowhere. I was terribly agitated, and missed the person I was seeking. This dream came true in every detail during the War when I was in the Army. My commanding officer wanted to see me on important business. I could not find part of my uniform, and the delay had agitated me, and I lost my way racing down long corridors that led everywhere except to the commanding officer's room."

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Herr Joseph Weissenberg, of Berlin, claims to be a "miracle-worker", having the gift of curing disease "by transferring his magnetic healing powers to young female assistants", according to a *Sunday Dispatch* report of April 7th. He is stated to be head of a sect which owns an estate with a hall seating 7,000 persons, and some astonishing stories of supernatural activities in the sect are reported. Weissenberg is described as being short and fat, and a typical Prussian in appearance. He is said to have warned the Kaiser long before the War that Germany's downfall was in prospect, and there are rumours that the "miracle-worker" is in touch with the spirit of Bismark, "whom Weissenberg consults for his military clients on matters of military importance, especially as regards the next war". Opinion seems to be divided as to Weissenberg's genuineness; hundreds of people previously suffering from diseases pronounced incurable claim to have been healed through his powers, but the physical charms of his lady assistants and the alleged claim that "youthful and beautiful girls are the only medium for modern miracles" appear to have given rise to some understandable dubiousness on the part of the public. "So far Weissenberg appears to have escaped the stigma of scandal," remarks the *Sunday Dispatch*, which also reports that a German medical authority, Dr. G. Mamlock, describes him as "the possessor of magnetic healing power".

The activities of Frau Günthers-Geffers, the German psychic whose supernormal faculties were employed successfully in connection with the elucidation of crime problems some months ago, seem to have disquieted the Prussian Minister of the Interior. That official, reports the Berlin correspondent of the *Morning Post* (April 11th) has just issued to all police authorities under his control a circular forbidding all attempts to obtain supernormal aid in crime investigation. It has come to his notice, states the Minister, that "despite all warnings . . . police detectives still visit persons alleged to be equipped with supernatural powers of perception. He has also heard of people receiving from the police testimonials certifying that they possess such powers. All this in future is to stop."

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Frau Günthers-Geffers, it will be recalled, came into prominence in 1928 when, after giving psychic aid to the police in connection with a criminal case, she was charged with fraud. The courts, however, accepted her clairvoyance as genuine. She was made the subject of a special article at the time by Dr. Weiss, the Berlin Vice Police-President, in the *Kriminalische Monatschrift* (Criminal Monthly Review), in which her mediumistic powers were discredited. A film, in which she was shown as preventing a miscarriage of justice by naming the real criminal, thus securing the release of an innocent person, was made early this year, and after being banned by the police was later released. It is believed, remarks the *Morning Post*, that it was this film that led to the Prussian Minister forbidding further use of mediums by the police. The *Post* adds that at least one instance of imposture has come before the courts, at Lübeck, where an alleged clairvoyant, called in by private parties to discover a murderer, named a man who was clearly innocent.

\* \* \* \* \*

A sixteen-year-old girl, Katie Grime, of Library Street, Preston, saw in a dream the crouching figure of a man being dragged away from a barn, behind which he had been hiding. So vivid were the details that she recounted the dream, with some trepidation, to her mother next morning. Four days later, Mrs. Grime, the mother, came across an item of news in the paper. It told of an alleged murder in Canada, and of the arrest of a suspected man in a barn. The details coincided closely with Katie's dream, and—a significant detail!—the name of "Arthur Grime", a young emigrant, was mentioned in connection with the case. This has caused great anxiety to Mrs. Grime, for her son William, now aged twenty-two, emigrated to Canada some years ago, and it is feared that the "Arthur Grime" mentioned in the newspaper account may be this son. His name was not Arthur, but for some time he had been known as "Arty", which may possibly link him up with the "Arthur Grime" involved in the crime. Meantime, reports *Thompson's Weekly News* of March 30th, Mrs. Grime, of Preston, and her daughter Katie are anxiously waiting further information from Canada.

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#### A SOUTH LONDON PSYCHIC BOOKSHOP.

The Rev. George Ward has opened a Psychic Bookshop and Lending Library in Foxberry Road, Brockley, London, S.E.4. He already possesses a good library of psychic books, and devotes the hours between 7 p.m. and 9 p.m. to interviewing enquirers. Mrs. Robinson-Williams, of the Forest Hill Christian Spiritualist Church, is manageress. Mr. Ward is circularising the local clergy and ministers, offering free loan of books and the supply of undeniable evidence as to the reality of Spirit return, and Communion. LIGHT and other Spiritualist journals will be on sale.

YOUR NEWSAGENT CAN SUPPLY "LIGHT" WEEKLY

## THE HOUSE OF HEALING.

### A NEW HOME FOR THE "LASCELLES" ORGANISATION.

(AN INTERVIEW WITH MR. C. A. SIMPSON)

Behind the recent purchase of 29, Queen's Gate, London, a noble mansion now serving as the headquarters of the Guild of Spiritual Healing, there lies a romantic story which illustrates the efficacy of "scientific prayer" (if I may thus express it) and the power of spirit people to play a dominant part in the practical affairs of our mundane world. The building was acquired under the direction of "Dr. Lascelles", a spirit person whose name is now in process of becoming famous as a diagnostician and healer. "Dr. Lascelles's" medium, Mr. C. A. Simpson, inspected the premises with a view to purchase, on December 22nd, 1927, on behalf of the Guild of Spiritual Healing, of which body he is the principal worker. On that date his chance of buying the property appeared to be almost *nil*, for he possessed 'n cash the sum of twenty-nine pounds and there seemed no prospect of any immediate increase of this tiny capital. By the end of January, 1929, however, the necessary finances had been arranged and the purchase was completed—as "Dr. Lascelles" had promised.

As many of our readers know, the Guild and its associated bodies arose out of the mediumship of the young New Zealander, Charles A. Simpson, whose principal spirit-control is a communicator who calls himself "Dr. Lascelles". There are other spirits who work through this medium, but the diagnosing is done exclusively by "Dr. Lascelles", who indicates the form of treatment and allots the duties of actual healing among other workers in the spirit world. Generally speaking, every patient has a different healer, or pair of healers—apparently they work in pairs—and these operate at the patient's home at night. An astounding number of cures have been effected and many patients who have been cured or benefited by the treatment have reported not only that they have felt the healing hands of the spirit people, but that they have also seen these beings objectively. (Not a few of the patients who have had these experiences have repudiated with indignation any connection with the subject of Spiritualism!)

The work of diagnosis is done by "Dr. Lascelles" exclusively through the mediumship of Mr. Simpson, but the doctor has trained a number of other Guild workers in the healing art. At the present moment there are some fifty of these healers in various parts of the globe, men and women in various walks of life whose healing faculties have been developed by association with Simpson and through the directive agency of "Lascelles". Other healers are now being trained in special Healing Circles.

Another activity carried on at 29, Queen's Gate, is the Harmony Prayer Circle, which operates purely by "synchronised prayers". The technique is difficult to explain or even to comprehend, but the results have been productive of great success, which, after all, is the main thing. The essence of this system is that the Healing Group, which consists of seven people—no more and no less—prays at precisely the same moment as the patient, who may be many miles distant. Synchronisation, Mr. Simpson tells me, is the whole essence of the scheme. At the present moment patients are receiving this long-distance treatment in South Africa, Australia, China and the Federated Malay States. Distance, Mr. Simpson says, presents no obstacle whatever, provided the patient falls into line at the pre-arranged moment when the group is concentrating on his or her case. The group appears to act in a positive manner, as a transmitting station, and the patient as a receiving instrument. But this is merely a guess-work description, for, as I have indicated, the precise nature of the healing process is not known.

Here is Mr. Simpson's own account of how the new premises were purchased, a transaction which was effected "on a shoe-string", as our American friends might describe it:

"Dr. Lascelles" has taught us to pray for what we need. I have found a wonderful power in prayer, which is, I am satisfied, a scientific process. We have been taught not to be ambiguous in our prayers but to state our precise needs in exact terms. I have had numerous instances of concrete answers to prayer; the acquisition of our new premises is one of them.

When the lease of our headquarters in St. George's Square was drawing to a close "Dr. Lascelles" instructed me to seek for and purchase a new building in Kensington or the West End of London. I told him my bank balance was twenty-nine pounds with no prospect of any immediate increase. He told me to pray. Knowing that whatever "Dr. Lascelles" has promised has always been fulfilled, we sought for a house and found this magnificent building which had only been empty for ten days. £800 deposit was required immediately, of which sum I had less than £30! That same night I met a gentleman who said he had a thousand pounds to dispose of and I could have it if I wished. That covered the deposit. Then another man came along with an offer; he was a grateful patient who had been cured by "Dr. Lascelles" of a complication of disorders including heart disease, eczema, colitis and neurasthenia, after having been given only two months to live by his doctor. He put up a second thousand pounds. After that we tried to raise a mortgage but the building society I approached objected to lend as they found the premises too big. The bank, however, were willing to advance a loan, but even then we were £1,500 short.

Meantime days were running on and there was a growing danger of our inability to make the final completion, thus forfeiting our £800 deposit. But we had no fear of that, as "Dr. Lascelles" never breaks faith. So we prayed for the balance. Sure enough it came; the husband of a lady patient offered us £1,500. So our difficulties were at an end.

The process of purchasing these new premises, starting with an initial capital of twenty-nine pounds until the final completion, took about forty days.

\* \* \* \* \*

Patients are being dealt with at the rate of 80 to 100 a week and there are about 250 consultations with Mr. Simpson or the other healers every week. 1,275 patients are being treated in all, including those working in conjunction with the Healing Groups. At present the Guild has more work than it can conveniently cope with. On the whole the medical profession, says Mr. Simpson, has shown itself to be sympathetic, and in some instances medical men have co-operated with "Dr. Lascelles's" organisation. Quite a few doctors have sent their own wives and sisters to be cured.

Among the cases successfully handled have been cancer, tuberculosis, infantile paralysis, heart trouble of various descriptions, one case of white leprosy, and in three cases blindness has been cured.

\* \* \* \* \*

Mr. Simpson has a number of interesting anecdotes in connection with the healing work of the Guild. Here is one:—

Some time ago a Wanstead lady, Mrs. B. (he gave me the name, but I withhold it out of courtesy), brought her daughter who was suffering from Hodgkin's disease. This lady had been urged to consult "Dr. Lascelles" by her husband and did so with obvious qualms. After the treatment had commenced Mrs. B. approached Mr. Simpson with a strange story.

One night, she said, her housemaid went to bed very early, feeling unaccountably tired and being unable to keep awake. Towards 9 o'clock she rose from her bed, came downstairs, went into the sitting-room and saw two gentlemen sitting on the settee; one of them she recognised as Mr. Simpson (whom she had seen once before), the other being an elderly gentleman with grey side-whiskers. Barbara, the young daughter under treatment, was also there. The

old gentleman spoke to the maid, saying: "You believe that your mistress spoils this child, do you not? You have been teasing her. Now, I am a doctor and I wish to tell you that Mrs. B. is not 'spoiling' Barbara, but is treating the child in the way that I wish and under my directions. The child is suffering from a very serious disease. In future you must be very careful not to tease the child." Upon this all three figures vanished.

Now, it is not clear whether this experience was a dream or whether it was some form of psychic manifestation. The sceptic may suggest it was a mere romance on the part of an imaginative servant girl. I express no opinion on the point, but merely tell the story as Simpson gave it to me.

Cross-examined by her mistress, the maid admitted that she had teased the child and had, indeed, thought that Barbara was being unnecessarily spoiled by her mother. Barbara had occasionally tried to enter the maid's room, but the latter on these occasions—in fun rather than malice—locked the door and refused her admittance, whereupon little Barbara would sit on the mat outside and scream.

It might be inferred that the "old gentleman with grey side-whiskers" was "Dr. Lascelles". Indeed, in the light of a pretty extensive psychic experience I am inclined to believe it was. However, that is the story. Barbara, I learn, is now cured.

\* \* \* \* \*

The career of the "Lascelles" organisation has not been one long series of successes. There have been failures; some of the "long-distance" patients have failed to "synchronise"; in other cases a patient has come too late, but Simpson tells me that in these circumstances "Dr. Lascelles" takes away all pain and arranges for a peaceful end.

\* \* \* \* \*

The formal opening of the new premises (by Elizabeth Lady Mosley) takes place on April 26th.  
N.

## "RED CLOUD" INTRODUCES FRIENDS

[Mr. David Thomas, a member of the Bar, has sent us the following account of an evidential message given to him by "Red Cloud", the spirit who manifests through the mediumship of Mrs. Estelle Roberts.]

RED CLOUD: "Wilmot is here. He has a lady squaw on the earth. He brings with him a boy who passed out quite young and he has some connecting link with the Major and his squaw lady. He also brings with him a person of the name of John, and John comes with a lady named Elizabeth." [I should explain here that "Wilmot" and "the Major" are one and the same person.]

Here were given several personal messages of a non-evidential character.

RED CLOUD: "The Major passed out suddenly since the war. He is talking about Allen, whom he has brought with him. [This refers to the Major's widow.] She will remember his speaking about Allen, which is a surname."

The above message was sent to Major Wilmot's widow, who has replied that the boy referred to by "Red Cloud" was the son of their gardener; he was run over and killed when a child. "John" is her brother and "Elizabeth" her mother, while "Allen" (which is a surname) was the porter at the flats where they lived, and he was killed in the war.

Major Wilmot died suddenly soon after the war was over, and his widow is quite unknown to the medium. The sitter was aware that Major Wilmot had died suddenly after the war, but none of the other facts were known to him, so that in this case the Spiritualistic theory is the only rational explanation.

## RAYS AND REFLECTIONS.

Mr. J. Millott Severn's autobiography, *The Life Story of a Phrenologist*, recently noticed in LIGHT, is fairly packed with interesting items. Even Spiritualism comes into them, as in the chapter on "Religion", in the course of which the author remarks that he has found the most hope and consolation in the teachings and principles of Spiritualism, and finds more philosophy in it than in any other form of religious teaching.

\* \* \* \* \*

When Walter Stinson, "Margery's" spirit brother, wrote, through one medium, "No one ever stops—", and through another, "—to kick a dead—", and through a third the word "horse", he gave a very good example of the resources of cross-correspondence. But he did more. He gave an aphorism that should console Spiritualists who finding their subject still the target for kicks should remember that—"no one ever stops to kick a dead horse".

\* \* \* \* \*

Thomas Carlyle used to preach the virtue of silence in a noisy world. He was so vehement about it that George Jacob Holyoake once remarked that Carlyle was always roaring for silence in order that his own voice might be heard. It was rather a satiric comment, but it has some justification, for the man who advocates silence should not himself break it by loud talking. Which reminds me of some Spiritualist meetings where, desiring to promote harmony amongst themselves, the brethren begin to call for it loudly ("We want harmony!") as though it were something that could be ordered from a waiter. It did not seem to me the most excellent way.

\* \* \* \* \*

Some of the windy verbiage and futile opinions to which I listen wearily when Spiritualism is being discussed by shallow and ignorant disputants remind me of old days in a newspaper office. Two of the staff were of an argumentative turn of mind. When some question arose about the spelling of an unusual word, the whereabouts of an unknown city, or the date of some historical event, these two would wrangle about it and bandy arguments to and fro. On the shelves near them were dictionaries and reference books which would have settled the question immediately and saved valuable time. But this was too simple and obvious a method and was usually adopted only as a last resource. Some of the people who will dispute in an aimless way about Spiritualism when a little trouble would acquaint them with the recorded facts, are of the same type.

\* \* \* \* \*

Years ago someone told me a funny story—it was called "The Two Fraids", and concerned the doings of a small and fearless boy from South America who went on a visit to a farm in the United States. The boy did not know much English, and hearing someone spoken of as being afraid, he inquired, "What is a fraid?" "Oh you'll know soon enough if you are out at night," said the farmer, who that evening dressed himself in a white sheet to waylay the boy on his return from school. But the farmer's son had a similar idea and, preserving silence, dressed himself in the same horrifying way and hid in a clump of bushes. When the small boy came along in the dusk the first practical joker emerged and confronted the boy who regarded the apparition with surprise but without fear. Then the other joker came forth, and the two "ghosts", observing each other with horror, started each to run away. And when the small boy arrived home that evening the practical jokers had to listen with mixed feelings to the boy's story of how he had seen two "fraids"—a big "fraid" and a little "fraid"—running away from each other.

D. G.

## HOMES IN THE HEREAFTER.

The following extract from an address delivered some years ago by the inspirers of the late Mr. J. J. Morse will prove particularly interesting to many of our readers who from time to time have asked for information as to the reality of our homes in spirit life.

There has of late been considerable discussion as to the possibility of the spirits not being reliable authorities in the matter of describing their conditions; that in fact you can get all sorts of statements from the spirit world. It would really be the most marvellous place in existence if this were not so. A world in which everybody agrees has only one more thing to accomplish, and that is its own death. Unanimity of sentiment and opinion, that is the most disastrous thing that can afflict a community, and, in that condition we have referred to, you not only find all sorts and conditions of people, but of opinion and social relationship, and from this plane come the great bulk of communications you receive. For the Protestant is a Protestant still, the Dissenter is a Dissenter still, and the Nothingarian remains a Nothingarian, and each and all, by that singular fatuity of thought which possesses all of them, can find in their own experience an absolute confirmation of the truth of their own earthly opinions. When they come across some particularly awkward little point they say, "Well, if we don't understand it now we shall by and by."

People of various grades of moral and intellectual development belong to this class of homes in the spirit world.

"But do you really mean that they live in homes?" Yes, we really mean that they live in homes. "What, actual houses?" Yes, actual houses.

Let us go into one of these houses; let us suppose any one of you, if you please, that you have died, and that those angels, who have watch and ward over you, have been at your side and received you when you quitted the mortal casket, and that they have borne you away from earth into the serene atmosphere of the spirit-world. They have pointed you out your future home, into which you enter. "Why, there is mother, brother Henry, and sister Mary, and—good gracious!—there is Aunt Anne; why, they are all here! And I remember that picture on the wall! Dear me! when I come to look at this room it is as familiar to me as though I had lived there all my life. Ah! What does this mean? Does it mean that I have seen this place before?" Oh, yes, it means that. "Does it mean that I have seen that picture before?" Yes, it is actually a representation of a very important fact in your earthly life. You painted it yourself, your thought painted it, the very emotions of your soul painted it, and made it a reality in the home you were building over there, while you were living here. So you have only gone into your own home when you quitted the life on earth.

"This is very curious indeed; it makes that next world seem so horribly material." Yes, merely because you have been so horribly dense in your conception of the subject—that's all. When you come to know as much about the world beyond as you know of France, India, or your own country, you will cease to marvel at these strange things; you will accept them as common-places, as matters of course, in the same way that you accept the peculiarities of your own and other countries. Now, homes adorned, beautified, and furnished in this fashion, are instinct with the life and spirit, so to speak, of those to whom they belong, and in the cases we are dealing with, if you are sufficiently sensitive, you can judge the character and development of the inhabitants of the home by its furniture, appearance, and circumstances. Now, this is not so very remarkable after all. Go into the home of any of your friends and acquaintances here—don't go to the ceremonial rooms where visitors are received, and where the furniture is,

as it were, in curl papers for state occasions—brown holland, and so forth, but go into that part of the home where the family live, where they eat, drink, talk, and sleep; go to that part of the home which really belongs to them, and not to their fashionable friends and callers, then you will find you can describe the kind of character belonging to that family. There you see mayhap litter and dirt, and disorder, there you will see the tablecloth with stains, the book with the leaves dog-eared, the broken slipper, the greasy cap. There you will see the family as it is, and these outward indications of disorderliness are all visible expressions of the inner disorderliness of the persons concerned. This is a fixed fact in this world. Add to it that acute power of observation which sensitives possess, and which enables them to feel the mental and moral conditions with which they come into contact, and you can penetrate still deeper into the character of the home and its family. Remember that the faculty of perception is more intense on the spirit-side, and easily then you can understand how clearly you can comprehend the character of the persons living in the home from its conditions, circumstances, and furnishing. But there are other kinds of homes. There are some people in whom the instinct of home is not well developed, the instinct is subordinated to other tendencies. Persons who are desirous of studying forsake home, its allurements and enchantments, and prefer colleges, schools, institutions of learning, and find in such places their real homes. Others there are who find in the society of bodies of people and fraternal communities and institutions their idea of home. All of these exist on the spirit-side of life. Institutions, schools, academies, fraternal communities, all there, because those who require them are there to make them. We are well familiar with numbers of such places, having the honour and privilege of belonging to quite a number of them, and we find in their associations and circumstances some of our dearest friends, and some of our sweetest enjoyments; while in that which you would call our home those tenderest and dearest to us wait for us and are with us in that happiness which makes life so beautiful even on earth.

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### NEW BOOKS RECEIVED.

- "ESSAYS OF PRENTICE MULFORD. THE GIFT OF UNDERSTANDING." (Rider. 3s. 6d. net.)  
 "THE PSYCHOLOGY OF YOUTH." By Jessica C. Cosgrave. (Rider. 3s. 6d.)  
 "SCIENCE AND THE INFINITE." By Sydney T. Klein. (Rider. 4s. 6d.)  
 "JAMES H. HYSLOP—X HIS BOOK." By Gertrude Ogden Tubby, B.S. (The York Printing Co., Pa., U.S.A.)

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### ANSWERS TO CORRESPONDENTS.

JESSIE CLIFFORD. Thank you very much for the cutting, and we appreciate the truth of your comments upon it.

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MEMORIAL TO THE LATE REV. H. BYERLEY THOMSON. —We learn that at the Parish Hall of the Church of St. Mary, Stamford Brook, a movement has been set on foot to raise a memorial to the late Rev. H. Byerley Thomson, who was so closely associated with *Psychical Research*. The Vicar, the Rev. H. Courtney Bender, has asked that those who knew the late Mr. Thomson will send contributions to the Hon. Sec., Mrs. Hatton, 16, St. Alban's Avenue, Acton Green, Bedford Park, W.4.

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**WEEKLY LECTURE, WEDNESDAY, APRIL 24th,**  
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**Mrs. Hilda Byatt, on**  
**"Symbols: Their Spiritual Purpose in History and Man"**  
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Group Clairvoyance. (Limited to 10. Bookings must be made.)  
 Friday, April 19th, at 5 p.m. MISS COLLYNS  
 Friday, April 26th, at 5 p.m. MRS. CANNOCK

NOTE.—The College has occasional accommodation for Students or interested visitors from the Country or Abroad.

VOL. VIII. No. I. April, 1929  
**"PSYCHIC SCIENCE"**  
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 Ouija Board and Automatic Writing MRS. HESTER DOWDEN  
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 Mr. MARTHA OGILVIE, MRS. CAMPBELL and MR. GODFREY FOSTER  
 Mondays at 3 p.m., Class for Development. MRS. CORELLI GREEN  
 Tuesdays, 3 p.m., Psychical Development. MRS. G. P. SHARPLIN  
 Wednesday, 3 p.m. Circle for Clairvoyance and Psychometry  
 April 24th, MRS. ROUS.  
 Thursdays, at 3 p.m., Circle for Development— MRS. LIVINGSTONE  
 Thursdays, 5.30 p.m., Devotional Group, Absent Healing MISS STEAD  
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**SOCIETY MEETINGS.**

- Lewisham.—Limes Hall, Limes Grove.—April 21st, 11.15, open circle, 6.30, Mrs. Florence Sutton; April 24th, 8, Mrs. Graddon Kent.
- Camberwell.—The Central Hall, High Street.—April 21st, 11, 6.30, Mr. Woodland. Wednesday, 7.30, public meeting, at 55, Station Road.
- Richmond Spiritualist Church, Ormond Road.—April 21st, 7, Miss A. E. White, address. April 24th, 7.30, Mr. Thornton, address and clairvoyance.
- Croydon.—The New Gallery, Katharine Street.—April 21st, 3, Lyceum; 6.30, Mrs. Carrie Young, address and clairvoyance. April 24th, 7.45, Alderman D. J. Davis.
- Cricklewood.—Ashford Hall, 41, Ashford Road.—April 21st, 6.30, Mrs. L. Campbell, address and clairvoyance. April 24th, 3, Circle; 8, Mrs. E. Morris.

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 Tuesday, April 23rd, at 7.30 Clairvoyance MRS. ROBERTS  
 Thursday, April 25th, at 7.30 Clairvoyance MRS. NEVILLE

**GROUP SEANCES.**  
 Monday, April 22nd, at 7.30 MRS. JOHNSON  
 Wednesday, April 24th, at 3 MR. GLOVER BOTHAM

**LECTURE.**  
 Saturday, April 27th, at 8 p.m. MR. ERNEST HUNT  
 "Experiences of Automatic Writing."

**SEANCES FOR ECTOPLASMIC PHENOMENA IN RED LIGHT.**  
 Tuesdays, at 7.30 MRS. HENDERSON  
 Fridays, at 6.30 MRS. HENDERSON

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## SUMMER SESSION.

**GENERAL LECTURES, Thursdays at 8 p.m.**

April 25th, MR. CHAS. SIMPSON, on "The Ministry of Healing." Chair: MR. HENRY COLLETT.

**DISCUSSION CLASSES. Alternate Wednesdays at 5 p.m.**

May 1st. "On Healing Mediumship." MRS. CANNOCK.

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April 24th, Answers to written questions of an impersonal nature through the mediumship of MRS. BALMER.

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