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MIRACLES AND SPIRITUALISM

NEW TESTAMENT INCIDENTS MADE CREDIBLE BY PSYCHIC KNOWLEDGE

"There has been much talk lately of the relationship of Spiritualism to Christianity, and of the damage being done to it by our views of the Hereafter.

"We have been accused of trying to upset people's faith. I think we may retort that, in the matter of miracles, we are doing our best to re-establish it.

"We are anxious to persuade Christians, despite the scepticism of their own clerics, that it is possible to believe the Bible."

THIS striking declaration was made by Mr. H. F. Prevost Battersby at the close of a lecture on "The Bishops, the Spiritualist and the Bible" delivered by him at the L.S.A., South Kensington. He explained that his remarks were provoked by the discovery that in a certain Commentary on the Scriptures—which included a Bishop and twenty-two Doctors of Divinity among its contributors, and was the text book in an important Theological College—a determined effort was being made to discredit the miracles in the Bible.

Renan once surmised that "if ever the worship of Jesus loses its hold upon mankind, it will be precisely on account of those acts which originally inspired belief in him," and these leaders of Church thought, in apparent agreement with him, and worried by the cold discouragement of Science, seemed determined to pull down that part of the structure on which Ecclesiastical Christianity has been built before it toppled down on their heads.

After giving various instances from the Old Testament of this reduction of marvel to myth, the lecturer turned to the area more seriously affected by Renan's pronouncement.

"The Commentators," he said, "are obviously miracle-shy, and that is really rather amusing; because, stimulated either by Spiritualism or Christian Science, they are beginning after some fifteen hundred years to revive the miracles they used to work in the shape of Spiritual Healing; miracles which, as the Master of the Temple

has lately pointed out, only ceased to be effective when the Church had banned all Communion with Spirits.

"Even Christ's miracles are emasculated, and explained as the inevitable decoration accorded to a great man after his death; but I am sure that a simple person reading the Gospels would come to an opposite conclusion.

"Listen to this! Christ has just emerged, unknown, unheralded, from his carpentering :

'And Jesus went about all Galilee, healing all manner of sickness, and all manner of disease among the people.

'And his fame went throughout all Syria; and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy, and he healed them.

'And there followed him great multitudes of people.'

"Of course they followed him! Do you think that great multitudes of Jews would have gone out into the desert country to listen to the Sermon on the Mount, or even—though being abused does appeal to some people—to be told they were a generation of vipers? No! it's quite true that wonders are added to the great man after his death, but it is the wonders which have made his reputation for greatness.

"It was miracle that won Christ a hearing; it was miracle that brought him to the Cross because it was

SPIRITUALISM AND MIRACLES

(Continued from previous page)

miracle that stamped him as a possible Messiah. The Chief Priests and Elders would never have worried about a man who had only congratulations to offer to the reviled and persecuted.

"And what were these miracles? Mostly of healing. And what do we know of healing? Precious little. Christ knew a lot. He knew what enables an old lady to jump a six foot hedge when she is chased by a bull. Do we? You say—fear. Yes, but what does the fear get hold of in her? Christ could lay hold of the dynamic spiritual quality that lies dormant in us all, and make it turn out the disease or the devil from its fleshly tenement.

"There was nothing supernatural about it: there *is* nothing supernatural; our very use of the word is a sheer conceit. We talk glibly of the Book of Nature, but we have not yet cut half the leaves. He had! He could read them all.

"Then this question of devils. The Jews of the Old Testament did not believe in the great big Devil which has so dominated Christianity; but they did believe in a lot of little ones; and in Christ's time there was a big business done by the Exorcists in getting rid of them.

"To-day, of course, it is so unfashionable to be possessed by a devil, that the Church, which has no idea how to get rid of them, explains that Christ only had to deal with epileptics and so forth, and that his acceptance of them as devils, was . . . 'a gracious accommodation to the views of the age' which seems to me only a polite way of calling him a humbug, and neither explains the psychic development of the devils . . . nor their obvious terror of being turned out into the cold. 'This kind,' said Christ, explaining the failure of his disciples to expel a foul spirit, 'can come forth by nothing but by prayer and fasting.'

"Well, we have a prayer book, and an abundance of prayers; but we do not expect from them the spiritual mastery which would cast out devils; and what fasting we do is directed rather to improve our figures than our faith.

"Then to take some other miracles—the feeding of the five thousand. 'The nature of the miracle altogether baffles the imagination,' says the Commentator. 'In no other miracle of the Lord is it so impossible to picture what took place.' Among other conjectures the miracle has been explained as mass hypnotism. Well, I have seen a hypnotised person mistake castor oil for a vintage port, but that does not persuade me that five thousand hungry men, besides, mark you, women and children, could mistake their empty bellies for full ones, or that twelve baskets could be filled with hypnotised fragments.

"No one whose psychic experience includes an acquaintance with apports could find any obstacle to belief in Christ's achievement, and since apports, as we know, are never seen arriving, Christ alone would be aware whence the supply came.

"There was another miracle by the Galilean shore," the lecturer continued, "that disturbs the Commentators, Christ's walking on the sea. One critic, concerned for our credulity, suggests that the Greek permits of the translation 'walking beside the sea,' instead of 'on the sea.'" But, if Christ had been walking *beside* the sea, could the disciples have seen him at night from the midst of it, and why, if they had seen a figure so naturally occupied, should they have supposed it to be a ghost?

"Really there is no excuse for this ignorance about levitation. Its methods are acquired in Tibet to-day by a course of ordinary psychic training, and initiates in the end 'are able to sit on an ear of barley without bending its stalk, or to stand on the top of a heap of grain without displacing any of it.'

"On Mount Hermon Christ proved how egregiously the Mosaic prohibition of black magic had been misunderstood by producing a materialisation of two great Jewish characters, Moses and Elias. The obvious intent of the Transfiguration was to knock into the disciples' rather dense heads that there *was* a spirit world, and that while some of them were still alive, they would see 'the Kingdom of God come with power,' out of this very spirit world, as it did at Pentecost.

PENTECOST

"It is in dealing with Pentecost," said Mr. Battersby, "that the Commentators reach an almost incredible fatuity. That was, after the Resurrection morning, the most significant date in the Christian year, because on it the promise on Hermon was fulfilled, the gap between heaven and earth was bridged, and the kingdom of God came with power.

"Power in very sooth it was, turning that little group of frightened artisans into the fiery denouncers of the authorities from whom they had been hiding; and who, despite scourgings, torture, imprisonment and death, were to be described, after only a few years, as having 'turned the world upside down.'

"Well, what did it? This is the account:—

'They were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost and began to speak with other tongues as the spirit gave them utterance.'

'And there were dwelling at Jerusalem, Jews, devout men, out of every nation under heaven. And they were all amazed and marvelled, saying one to another: Behold are not all these which speak Galileans? How hear we them speak in our own tongues the wonderful works of God?'

"Now this is the Commentator's explanation. 'It has been suggested,' he says, 'that the wind was the wind which always rises with the dawn, and the fire was the rays of the rising sun penetrating through the narrow windows of the room, and that these formed the material out of which the mystic experience was constructed.'

"Well, if that reverend gentleman is right," said Mr. Battersby, "I take off my hat to the men who reformed humanity, inspired by a few streaks of sunlight and the dawn wind.

"I have never seen sunlight that could look like cloven tongues of fire upon people's heads, and reducing your windows to narrow slats, would be likely to prevent a rushing mighty wind from filling, not the room only, mark you! but the whole house.

"And the spoken tongues? Of course they go too! In the face of St. Paul's repeated reference to the gift of tongues, his own special accomplishment, and records without number from the early church, this Doctor of Divinity tells us that though 'it is plain that Luke, or his source, believed that foreign languages were actually spoken . . . a better explanation is to suppose

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that the sounds were meaningless in themselves, but that they became charged with meaning to those hearers who were in sympathy with the corporate emotion of the group.

"Well, as the men of all these fifteen nationalities, made the same ludicrous mistake, they must all have been in sympathy with the Apostles, which they most certainly were not.

"Once more, is it not pathetic? When one remembers how often the strangest tongues are spoken in Spiritualist circles, is it not absurd that these holy men who were to heal the sick, raise the dead, and walk through prison walls, are only reckoned capable on the greatest day in their history of making meaningless noises?"

"And that is what young men training for the Ministry are to be taught!"

CONVERSION OF ST. PAUL

"After Pentecost," continued the lecturer, "the most momentous happening to the Church was the conversion of St. Paul. It is a scene depicted scores of times by the greatest painters—the flaming light from heaven, the fierce persecutor fallen on his face, his companions, rooted speechless, terrified by that amazing message.

"But, if the Commentator had had his way, none of those pictures would have been painted. According to him the whole thing was an illusion. There was no light, no voice, nothing.

"Paul, he says, was tired; he had been thinking about Christianity and 'the unconscious complex was projected by him on to the external world, and appeared as the voice of Christ speaking from outside.' How the projected complex of a voice was heard by his companions is not explained. The blindness, which prevented Paul from seeing any one, even with open eyes, and which necessitated his being led by the hand to Damascus, and remaining there sightless for three days, is explained as a mere mental dislike to seeing himself as a Christian: which seems curious after the attack being attributed to a 'repressed Christian complex.'

"Well, I think it is just as well the Commentator was not there to explain the process to St. Paul, since the great Apostle may not have learnt at that time to 'suffer fools gladly.'"

"Paul having disappeared to work off his complex in the wilderness, we come to St. Peter.

"Peter went to Joppa where he raised a pious lady from the dead.

"While there, he had a vision, a vision in its way almost as momentous as Paul's. Paul was converted to Christianity, and Peter to the Gentiles.

"There have been a lot of pictures painted about that too. Italy is full of them.

"The sleeping Apostle on the housetop, and a great sheet let down above him from heaven, full of four-footed creatures, wild beasts, creeping things and fowls of the air. You all remember his reply when told to eat them.

"Not so, Lord, for I have never eaten anything that is common or unclean." and the scathing rejoinder:—'What God hath cleansed that call not thou common.'

"Well, the Commentator explains that, just as St. Paul was longing to be a Christian—being on his way to kill them—St. Peter, without knowing it, was longing to preach to the Gentiles; and, as he was hungry waiting for his dinner, and had been looking from his housetop at the ships' sails in the harbour, he naturally dreamt of food let down in a sail; though why his hunger should have made him dream of food he couldn't eat is not told us; nor why he should have imagined a message so utterly at variance with his religious scruples.

"The whole point of this vision is its correlation with another, which came to Cornelius, a Gentile Centurion for which the Commentator, perhaps because it was an answer to prayer, does not provide a digestive complex; a vision which brought him to Peter's door, at the very

moment when a Spirit—at least Peter thought it was a Spirit—told the Apostle to go down and meet him.

"Now, if the Commentator is right in referring Peter's vision to hunger, the whole story falls to pieces. For these visions to fit each other as they did, they must have been spiritually conceived; and surely, since this turning to the Gentiles was to be the charter of our salvation, it is not too much to suppose they were.

"And a great deal was to follow. Peter went with Cornelius to his house in Caesarea, heard about his vision, and after a brief address, the Spirit fell on the Centurion's household and their friends, and they all began to speak with tongues, and magnify God.

"Of course this was most unorthodox; they were Gentiles, they were unbaptised. It got Peter into a lot of trouble, and, though he baptised them all at once, the mischief was done, the Holy Spirit had shown a complete indifference to baptism or circumcision.

"Peter went back to Jerusalem to face the trouble, and, finding King Herod in a killing mood, was promptly clapped into prison, to be brought forth—rather like a fattening fowl—to be killed after Easter. The night before he was due to die, he was sleeping between two soldiers, chained to each of them, and there were keepers before the door of the prison. His story was that in a dream an angel stood by him, freed him of his chains, told him to arise and follow. So they went through the first and second wards, and the iron gate opened into the city of its own accord, and Peter suddenly found himself in the street, alone, and knew he had not dreamt it.

"Well, to a Spiritualist," said the lecturer, "there is nothing miraculous about that. We don't know how it is done, but we have records of many similar happenings; and the description of Peter's dazed condition, 'when he came to himself,' tallies with that of those who have had a like experience.

"But the Commentator would have none of it. 'The story of Peter's release, as it stands,' he says, 'is frankly miraculous. It is just one of those that many modern commentators mark with a query.'

"You are probably tired by this of their queries, yet I do think this distrust shown by the Church for its own text-book may serve a useful purpose.

"There has been much talk lately of the relationship of Spiritualism to Christianity, and of the damage being done to it by our views of the hereafter. We have been accused of trying to upset people's faith. I think we may retort that, in the matter of miracle, we are doing out best to re-establish it.

"We are anxious to persuade Christians, despite the scepticism of their own clerics, that it is possible to believe the Bible."

The Inter-religious crusade meetings are again being held at Whitefield's Tabernacle, London, and the hour has been changed to 6.30 p.m.

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FURTHER EVIDENCE OF SURVIVAL

By J. ARTHUR HILL

(Author of "Psychical Science and Religious Belief,"
"Letters from Sir Oliver Lodge," etc.)

V. AN AUTOBIOGRAPHICAL INTERLUDE

IT always interests me to learn how another investigator began to find his attention drawn to psychical things. I suppose most of us feel the same; so in this article, as a change from details of evidence which are apt to get a little tedious, I venture to be autobiographical in a more general way.

I knew nothing of Spiritualism until about 1905 when I was told of a medical Medium, a Mrs. Whiteoak of Bradford, who was said to have extraordinary powers of diagnosis from a snipping of hair or an article that had been worn by the patient—that is, if the ailing person could not go himself, which was the best way. At first I took these accounts with many grains of salt, supposing that the sitter gave away the information, and that, in cases of indigestion and the like, a prescription of a decoction of gentian or quassia was likely to do good; and it needs no spirits from the vasty deep or elsewhere to tell us that. But eventually I was told of cases, by careful and sceptical people, which were not indigestion or anything like it; and these were diagnosed correctly without any help from the sitter, while the herbs prescribed effected remarkable cures.

So I tried the Medium, by proxy, and was convinced of something supernormal. The diagnosis in my case was correct as to the symptoms, and it would not have applied to one in a hundred thousand patients, so I could hardly assume chance coincidence. But it did not give a true diagnosis as to the cause of the symptoms. It correctly described the cardiac trouble, which at that time the doctors did not understand, but it did not locate the root of the trouble in some abscessed teeth, as the doctors discovered later on.

I do not know whether the Medium's "control" got the information from the mind of the sitter, or from some other mind—my own perhaps—which knew the symptoms but did not yet know the cause; or whether a real spirit-doctor could look me over with the help of the rapport-object but happened to miss the cause of the trouble. Nor do I know whether the "control" was a real doctor, a doctor on the other side, or not. There seemed to be a band of them, some of them Italians. I did not try to get evidence of identity, so I merely do not know. I took the prescribed herbs for some years, with no perceptible effect, good or bad. But I am bound to say that I heard of cases in which telepathy from any living mind seemed scarcely adequate as explanation.

All this was very interesting. Obviously there was something here that was not to be accounted for by ordinary suppositions. I joined the London Spiritualist Alliance, and got books out of its excellent library. I joined the Society for Psychical Research, and read all the back numbers of its publications, also that great work *Human Personality and its Survival of Bodily Death*, by F. W. H. Myers. Most important of all, I made the acquaintance of Aaron Wilkinson of Halifax. I had heard of his wonderful clairvoyance, from friends, and I did not believe them—such is the strength of prejudice. But I wrote and asked him if he would come over for a social call and chat; he lived only a few miles away, though in a rather remote and inaccessible part of Halifax, while my own home is in Bradford. However, he was kind enough to come over, knowing that I was an invalid and could not go over to see him.

On that first occasion Wilkinson chatted for the most part, telling of his recent journeys to fulfil engagements on Spiritualist platforms, and the like. But he did get a little clairvoyance. He saw with me a woman whom he described and named, and he got the name of the house we lived in at the time of her death. The facts applied

correctly to my mother. We had left that house about eleven years before. He also got other details concerning my mother and another relative. I was surprised and impressed, but not convinced. He might have made enquiries about me.

And indeed this first sitting did suggest a reading of tombstones; for most of the facts could have been thus gleaned—my mother's name, her age at death, and the date. It is a curious fact that many instances of clairvoyance or communications are of this kind. Whatever the explanation, it does seem probable that it is easier for the Medium to get things which have appeared in print. The sceptic's comment is, of course, the obvious one—that the Medium has read the information which he palms off as from the other side. But this is not the true explanation.

In my case, further sittings soon satisfied me that something more than tombstone-reading or indeed inquiry of any kind was required to explain the facts. Wilkinson gave us all sorts of things which required some supernormal hypothesis. Sometimes he would sense the character of someone who had just been in the room. "I get a feeling of a man, talking rather loudly or boisterously, but very friendly; someone in the body, who has been here recently" with other details; the fact being that a near relative to whom everything applied, had been in that room a quarter of an hour before, but could not have been seen going out, for the Medium's train had not come in, and our relative (who was unknown to Wilkinson) had gone in a direction opposite to that in which the railway station lay.

Or he would say: "You have been somewhere this morning where a man who is here in spirit used to go while in the body. The man's name is James Clough. It is something political," etc. I had been to my club, which is a political one, and James Clough went there frequently in life. I knew him very well.

Or the Medium would receive what purported to be communications from long-deceased ancestors or collaterals, which were correct but which could not have been obtained by inquiry.

In short, it was clear that fraud was out of the question.

Fraud having been eliminated, I fell back on telepathy from the sitters. But this also was soon disproved, partly by such evidence as I have given in the preceding articles. Then I asked myself whether telepathy from distant minds could reasonably be invoked. Perhaps it may, but here we are reaching the verge of superstition. Is it really scientific to assume anything that goes so far beyond what has been proved? It seems a rash thing to suppose that a Medium can read the mind of a distant person whom he has never met and of whose very existence he is not aware. Moreover, the facts given were characteristic of the supposed communicator. Who selected them from the minds of distant living people, combining them in such a way as to suggest the alleged communicator? It seems simpler to suppose that the person who is the ostensible communicator is really there and is sending the characteristic messages.

On the whole, therefore, the spiritistic interpretation began to seem the most reasonable. I found nothing in Wilkinson's sittings that was inconsistent with this interpretation, whereas any sort of complicated telepathy hypothesis seemed artificial and improbable. Accordingly, I was driven by sheer weight of facts to accept the messages as truly coming from the other side, and indeed from those personalities who claimed to be communicating.

I have spoken here of Aaron Wilkinson only, and I shall have more to say about him presently. But I have, of course, sat with other Mediums, in London and elsewhere, and in my next article I will describe some interesting results obtained through the mediumship of Mrs. Leonard.

SOME OF A COMMUNICATOR'S DIFFICULTIES

By W. S. MONTGOMERY SMITH

IN the course of a series of sittings with Mrs. Osborne Leonard, extending over seven years, my wife, who is my habitual Communicator there, has often spoken of the difficulties experienced by those on the other side in communicating through a Medium, and especially has dwelt at some length upon the subject of Memory in the after-life. As she is wont to urge me to share with others any information of general interest that she is able to impart, I hope it may be useful to quote a few extracts from the messages which I have received.

While discussing certain partly successful book-tests which had recently been given by automatic writing through another Medium, she said:—

"Seeing on the earth is a bit difficult. There is a labyrinth of mental currents to be reckoned with. . . There are so many processes, the getting them and the remembering them and giving them back on the earth, getting from earth into her condition and back to earth again. When they are trying to speak of things upon your plane, there are difficulties to do with the memory. My etheric brain functions perfectly on my own plane, but when it comes to the physical plane it doesn't always function perfectly. In using my senses, touch and so on, I am trying to use something not belonging to me. I lower my vibrations to yours. I register impressions on my earth brain, take it back to my own plane and may remember it perfectly. It's safe for the time being. But when I seek you out and tell you what I've got, that's a different thing. I have to reconstruct it all again in your conditions. Some of it is lost in the transmitting. If I can get it on the spur of the moment and deliver it, all is well."

A further difficulty in getting correct messages through is mentioned in the following extract, referring to some ouija board sittings which I had been lately attending:—

"You know she has to be very careful sending messages, dodging subconscious mind. It is very, very difficult. Not your mind, but thoughts of other people playing round you. You yourself might pick them up, anyone might, and mistake them for hers. But there is a strong vein of myself running through them. She is pleased. It is like opening a door and being able to get through, but there is a wind blowing and the possibility of its blowing other things through. She trusts to your common sense and power of discrimination."

At another sitting, where there was again a reference to messages received through the ouija board, she gave this advice:—"Don't worry about statements connected with facts of earth life. It's adjusting a knowledge of material things with which we no longer have direct connection, and so trouble comes. . . . Communicators get muddled in giving information."

At this point I reminded her that, through the ouija board, she had once spoken of a memorable visit to Italy paid during her last year on earth, and that she had been able to recall such names as Rome and Capri. Her reply was as follows—"Sometimes it is like a shaft of light. Memories which were part of our real lives come like shafts of light. We don't always know when we are going to have them in the limitation of earth conditions. We can't depend on memory."

On a subsequent occasion, she went further into the question of Memory, as follows:—

"I want to talk about memory. I should briefly like to say this. We remember everything that matters. The things that only belong to earth and have no bearing upon or direct link with the after-life, they are usually forgotten. A particular garment that I wore would be forgotten, unless it had some association with an experience, something that affected one's character or soul-development. But unless that was so, one would not remember

the most expensive or important garment one ever had. The name of a place is often forgotten, unless that place is connected with one's development and mental or spiritual progress. Even the name of *any* place may be forgotten, but yet the general outlook or appearance of that place will be stamped on one's memory as the background or setting to an important experience.

"One of the first things we are taught when we arrive on this side, is to remember essentials and forget the rest. On earth we waste our time and energy on viewing, thinking about and remembering so many incidents and details, that we neglect and ignore the experience. Details imply usually the trimmings and trappings of real substance, which is experience."

After illustrating the manner in which some persons are apt to dwell on the accessory details and to neglect the true significance of an important happening, she continued:

"The lesson they should have learned is buried under this mass of rubbish which their memory has insisted on accumulating. On our side we at once discourage them from remembering anything that has no significance, that has no part in our soul-development. When people ask, why don't we remember such and such a thing, tell them we only remember that which has affected our soul-life, our character."

It seems, however, that what may appear a surprising lapse of memory is not always to be attributed to failure on the Communicator's part, for she went on to say:—

"There is another aspect of this. It has been said that, say, a genius is passing over. He comes back and apparently forgets all the wonderful things he knew here, and which certainly were most important to his soul-development. That case would not mean the inability of the Communicator to remember it, it would simply mean bad mediumship, the inability of the Medium to take and transmit the right communication. I have been able to remember and transmit to Feda [*Mrs. Leonard's well-known Control*] my character, my tastes, my interests, in other words the products of my personality. I have given them to Feda. I have not changed. I have learned a great deal, I have grown, have improved, deepened, but at least not altered in any way that matters."

One may easily suppose that, on first passing over, there remain in the mind a number of trivial incidents which are destined afterwards to be forgotten, and it is of course true that in one's earlier sittings the recalling of such incidents is often of value for establishing a Communicator's identity. Nevertheless, as time goes on, it would be most disappointing if these were to continue to form any considerable portion of the matter that comes through. When identity has once been established, it is natural that a seriously-minded Communicator should desire to have done with trivialities, and should endeavour to raise the interview on to a higher and more spiritual level, until, as the present writer has found it in his visits to Mrs. Leonard, a sitting finally comes to resemble the kind of heart-to-heart talk which might be enjoyed by two friends in intimate converse at their fireside.

SOMETHING TO "STARTLE THE WORLD"

Mr. Shaw Desmond, lecturing at Leicester recently on "You Can Speak with the Dead," is reported to have said; "You will hear something in the next few months in connection with my name which will startle the world."

At the close of the meeting a representative of the *Leicester Daily Mercury* asked Mr. Desmond what was the nature of the "something" of which he referred. To this Mr. Desmond replied:

"My lips are sealed, but I can tell you this: In about two months a body of scientists may announce that they have proved scientifically the truth of survival after death, or they may say that they are well on the high road toward such an announcement."

ROYAL ALBERT HALL ARMISTICE SERVICE

MANY great meetings were held last week-end in connection with the fifteenth anniversary of the Armistice by which the great war was ended, but few, if any, can have exceeded in size and significance the Service of Re-union and Remembrance held in the Royal Albert Hall, London, on Sunday evening, under the auspices of the Marylebone Spiritualist Association. The great hall was filled from the floor to the topmost gallery by an audience of over six thousand, representative of every class and section, not only of the Metropolis, but of the nation; and that the majority of those present were in sympathy with Spiritualism was shown when, on the call of the Chairman, at least two-thirds rose to indicate that they had had personal proofs of the reality of Survival.

Mr. George Craze presided, supported by Mrs. P. Ch. de Crespigny, the vice-president, Mrs. Treloar, the ex-president, and Mrs. Estelle Roberts who, later on, gave a wonderful demonstration of clairvoyance. The speakers, in the order of their appearance on the dais, were Mr. H. Ernest Hunt, Miss Lind-af-Hageby, Mr. Hannen Swaffer and Mr. Shaw Desmond. An installation of loud speakers helped to carry the sound of their voices all over the hall.

A large band of stewards were on duty; and notwithstanding the greatness of the audience, the proceedings were not marred by a single untoward incident. It was, indeed, a triumph of organisation, on which Mr. Frank Hawken (Secretary of the Marylebone Spiritualist Association) and his fellow-workers are to be congratulated.

The meeting opened with the singing of the grand old hymn, "O God our help in Ages past," and the other hymns included "Come, sing a glad hosanna," "There is no death," and "The world hath felt a quickening breath," which has been well described as the Spiritualists' Jubilate.

Following a brief invocation by the Chairman, the audience stood reverently for two minutes in a silence which was only broken by one or two stifled coughs.

In his opening remarks Mr. Craze suggested that an appeal should be made to the B.B.C. to broadcast Spiritualist services so that listeners might have an opportunity of hearing and understanding what Spiritualism stood for. They had a right to make such a request in the name of religious liberty.

That the audience agreed with Mr. Craze was shown by hearty applause.

SPIRITUALISM EPITOMISED

Mr. H. Ernest Hunt said it was right that they should remember the sacrifices made by the men who fell in the Great War; but there was joy and not sorrow in their gathering, for as Spiritualists they knew, and bore witness to the fact, that although the bodies of their loved ones were left behind, these souls lived and were going forward on the road which led to perfection. There was, he said, a verse in the Bible—Job xxxii, 8—which epitomised the teaching of Spiritualism in regard to life and death: "There is a spirit in man: and the inspiration of the Almighty giveth them understanding."

"We are not physical bodies," said Mr. Hunt, "we are spirits who inhabit bodies; and although science has not yet recognised the soul, that is the loss of science, for the soul is a definite entity." So long as men deemed themselves to be physical bodies and nothing more, they were not likely to seek the inspiration of the Almighty and it was that inspiration which was needed in all the activities of life to find a way out of the chaos in which the world was sunk. When men were wise enough to acknowledge God in all their ways, then there would be given to them the inspiration of the Almighty which would bring harmony, peace and prosperity.

Miss Lind-af-Hageby said that when in Trafalgar

Square during the great Silence on Saturday, she had felt a sense of the love and affection—the kindness—which was in the minds of the multitudes about her. It seemed to her that the dead were not being thought of as having passed from the earth, but as being still alive—as being alive in the same sense that we considered ourselves to be living. Referring to the dislike which was shewn in some quarters to the word Spiritualism, she asked, "What is the matter with the word?" Surely it stood, in its highest sense, as the very antithesis of all that was meant by Materialism. There was no religion which did not teach the existence of the human spirit—the survival of man. There was a secret which many could not reach and that secret was that the very highest spirituality must also mean the very highest intellectuality. The spiritual part of man was not separate from the intellectual principle.

The teachings of Spiritualism, she said, were the especial need of humanity to-day. There was a feeling in some quarters that each nation should settle its own affairs without reference to the others. But this was an impossible doctrine in a world where nations were interdependent and their interests identical. To-day we had strife and jealousy because of the rule of the materialistic idea. Spiritualism taught the higher values of love and service and sacrifice. She looked forward to the evolution of a higher humanity in which there should be no longer struggle and destruction.

Mr. Hannen Swaffer gave several instances of consolation brought to bereaved people—including the wife of a clergyman—by proofs of Survival obtained through Spiritualism. Home circles, he said, were the real strength of the movement and through them wonderful evidence was to be obtained.

Mr. Shaw Desmond said Spiritualism stood for constructive efforts for peace. Prevention of war did not lie in the hands of politicians nor even with the Church but with those who, all over the world, knew that life after death was a fact. Europe had known the Red International (Socialist) and the Black International (League of Nations). Let Spiritualists now aim at having a White International—the International of Religion, by which war would be abolished.

A DRAMATIC MESSAGE

Mrs. Estelle Roberts gave a number of wonderfully convincing clairvoyant descriptions with many names, most of which were readily recognised by people in various parts of the hall, including the topmost gallery.

The second description of the series was dramatic in its completeness. Mrs. Roberts said there was a spirit-lady beside her who had a message for her husband (full name given) who was in the hall. At first there was no response; but, when the wife's full name was announced, a man in the arena held up his hand and said, "That's right. It is for me."

"You are anticipating a happy experience in the near future, are you not?" Mrs. Roberts asked, and the man said he was. "Well, your wife knows all about it and, understanding all the circumstances, she wants you to know that she thinks you are acting wisely and she wishes you every happiness. I could tell you much more," Mrs. Roberts added, "but not here."

The audience were quick to grasp the idea that the coming "happy experience" was a second marriage, and this added interest to the closing words of the message.

"The lady says this is the first time she has tried to get through to you," said Mrs. Roberts, "and, as she has succeeded, she thinks that, in view of what is to happen, there will be no need for her to try again."

[Other Memorial Services are dealt with on page 742.]

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).

ALL SAINTS DAY AND ALL SOULS DAY

Sir,—It is with regret and some surprise that I see no reference in LIGHT to the anniversaries either of All Saints Day or All Souls Day.

Spiritualists, of whatever complexion they may be, surely unite in their belief in the Communion of Saints. Is it not then fitting that these two days of Remembrance should be recognised and not left to lapse into the limbo of neglect?

SIDNEY LEANING.
102, Bishopsgate, London, E.C.2.

* * *

SPIRITUALIST SUNDAY SERVICES

Sir,—The subject of Spiritualist Sunday services raised by your correspondent in the issue of LIGHT dated Nov. 3rd must have caused deep concern to many sincere Spiritualists long ago.

At the Spiritualist churches that I have attended, the procedure is in general similar, viz.—(i) divine worship (hymns, reading of the Bible or other inspired book, and address and prayers), followed by (2) clairvoyance and clairaudience (descriptions of spirits and the delivery of spirit messages to a limited number of the congregation).

I am not in a position to say whether the former or the latter part of the service attracts the majority of the congregation. I have noticed that divine worship is invariably conducted in an atmosphere of simplicity, sincerity, reverence and brotherly love towards one's fellow men and women. These desirable attributes, however, are to be found in the churches of other denominations, so cannot be the cause of the existence of separate spiritualist churches.

I am led to conclude that clairvoyance is the principle attraction and I venture to assert that this clairvoyance is neither divine worship nor Christianity. I would suggest further that a large proportion of the clairvoyance is unreliable, emanating from imaginations specially developed. My reasons for this suggestion are:—first, that I have so often heard messages and descriptions known or declared to be wrong; and, second, that after many years' study of spiritualist literature and experience in home circles, I am convinced that it is not possible for all these travelling Mediums to deliver mass messages to strange congregations in unfamiliar surroundings. Mediumship is a rare gift: our best-known highly-experienced Mediums would find the task a difficult one.

I would greatly appreciate, Mr. Editor, the considered opinion of some Spiritualist of repute on this point. I feel that if the leaders of the spiritualist movement do not approve of the clairvoyance part of the services, they should say so, and that every endeavour should then be made to put a stop to it and so prevent the delusion of many over-credulous people.

W. SINCLAIR.
Walmer.

* * *

HEALING BY MUSIC

Sir,—Many readers of LIGHT will be much interested in Miss Adair Roberts' letter headed "A Musical Dispensation." It seems that already such knowledge is being given to psychics and musicians, for two—Miss Maud MacCarthy and Mrs. Corelli Green—are healing through the method of finding the note which is the key to their patients' characters and natures, producing through its sustained repetition harmony in the minds and bodies which had become jangled and out of tune.

"Music hath charms to soothe" undoubtedly; but that each person has a special note or rhythm which, if reiterated, produces not only harmony but health, is new to many of us.

I was also reminded of a trance utterance taken down in writing on March 17th, 1930, which was as follows: "Each is known in the Spirit World by his own aura and radiance, and has his own musical vibration also. That is why one soul is sometimes so harmonious to another. It is not only the aura, but this musical sound of the soul, which speaks to others." (Mrs.) E. M. TAYLOR.

* * *

INTRODUCTIONS FROM THE "OTHER SIDE"

Sir,—I am very grateful for the space you have given to the question put to me concerning introductions from the other side of life.

Last week's correspondent does not quite touch the thing that was asked. The man who questioned wanted to know whether two human beings, functioning on this earth, had ever been brought together by an introduction from someone on the other side.

Mrs. Champion de Crespigny has had such an experience, but I think they are rare. I was brought into contact with a firm friend of to-day by a spirit on the other side; but indirectly. There are plenty of such cases—but the phenomenon asked for was whether two people had been actually introduced to each other by a spirit who knew them both when on this earth, and if the three had been grouped when the introducer was physically alive.

Your own editorial answer was very interesting but the enquirer probably had in his mind two perfectly ordinary, commonplace people, not known to the public, who were made friends by a third person whom they could not see. All my thanks for the trouble you have taken. Good wishes.

NELLIE TOM GALLON.

* * *

PROBLEM OF SUFFERING

Sir,—Replying to Mr. A. Hollingsworth, the innocent undoubtedly suffer for the guilty in this world; and it is by the realisation and personal experience of the awful suffering so needlessly caused by selfishness, callousness, cruelty and pride that we understand to the uttermost the awfulness of sin and its terrible consequences.

As we endeavour to become good, so do we become part of the Infinite Good—God, and must become redeemers and saviours of the race, suffering willingly and patiently if need be for Love's sake, till the great work of redemption is completed. God is the One Life beneath all forms, and when man suffers, He suffers with him—for man is not apart from God. Christ is Immanuel, God with us.

This is the meaning of the Cross. Love suffering for the beloved, and redeeming from sin and self. God is Love. Love is the great Teacher, Master and Redeemer in Whom we dwell and Who dwelleth in us. 52 Queen's Road, Watford.

E. KIRBY.

MR. J. ARTHUR FINDLAY

By invitation of Mrs. St. Clair Stobart who has on two occasions publicly criticised his book, *The Rock of Truth*, Mr. J. Arthur Findlay is to speak at the Spiritualist Community Service at Grotrian Hall, London, on Sunday, November 26th at 11 a.m. He informs us that he will take as his subject, "Why Spiritualism must become the only world religion."

L.S.A. Free Public Lecture

TUESDAYS AT 7.30 P.M.

When near to South Kensington attend these meetings.

MR. W. H. EVANS

author of "Philosophy of Spiritualism"
gives A SHORT ADDRESS.

Clairvoyance to follow: Nov. 21st—Mrs. Livingstone
Coffee and general discussion.

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3758.

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APPEAL TO THE B.B.C.

THERE is good reason behind the plea advanced by Mr. George Craze that important Spiritualist gatherings such as that held in the Royal Albert Hall, London, on Sunday evening, should occasionally be broadcast. In point of human interest, the M.S.A. service of Re-union and Remembrance was far superior to that of the average broadcast religious service, and there can be no doubt whatever that large numbers of people all over the world would have welcomed the opportunity of listening to it.

Certain people would, of course, object—but that would be nothing new; some object to Protestant services, others object to Roman Catholic services, but both are broadcast. The recognised remedy in each case for those who disapprove is to switch off and seek something more congenial. This remedy would be available for those who might not wish to listen to a Spiritualistic broadcast; but it is reasonably certain that thousands *would* listen because of sympathy and thousands more because of curiosity; and, whilst no one could be harmed, many people might be helped.

It might not be possible, nor desirable, to attempt to broadcast clairvoyant demonstrations; but addresses such as those delivered at the Royal Albert Hall on Sunday evening would demonstrate the reasonableness of Spiritualism and help to dissipate prejudices against it arising from misunderstanding or ignorance. The B.B.C. should certainly give serious consideration to the suggestion.

SPIRITUALISM TACITLY ACCEPTED

SPIRITUALISM is tacitly accepted at all Armistice Memorial services and gatherings. Otherwise the proceedings would be unbearably sorrowful and gloomy. Always it is assumed of those who fell that "their souls go marching on," and often the speakers picture the Church or the hall as being filled and surrounded by

a "great cloud of witnesses," including those who are being specially held in remembrance. Even at the British Legion Festival of Remembrance held at the Royal Albert Hall on Saturday evening—and broadcast to the Empire—Survival was the keynote. Lawrence Binyon's famous lines "To the Fallen," recited with dramatic effect by the Prince of Wales, not only imply Survival but ageless activity beyond the veil:—

They shall not grow old, as we that are left grow old;

Age shall not weary them, nor the years condemn.

At the going down of the sun and in the morning we will remember them.

As doctrine, this is beautiful and at least temporarily consoling; as a statement of ascertained fact it would be much more effective. The Spiritualist does not seek to alter the lines (which are repeated each year at the Festival), he would only heighten their value by producing proof of their literal accuracy.

SPIRITUALISM ON THE STAGE

ONCE more the minds and pens of dramatic critics are being exercised as to the artistic desirability of Spiritualism on the stage. The play in question is "Afterwards" (at the Whitehall Theatre, London), by Mr. Walter Hackett. Two varieties of Spiritualism are introduced—real and fake: and it is a curious and suggestive circumstance that, whilst the critics accept the fake variety as good amusement, they boggle at the real thing as out of place. The story is that a charlatan doctor has established a hold over a wealthy lady by pretending to put her in communication with her deceased husband's spirit, and that, to rescue the lady, a fake seance is held, in the middle of which the pretended Medium goes into a real trance and "brings through" a real message which accomplishes all that the fake message was intended to do. With one accord, the critics cry out against this denouement, saying it spoils the fun. Perhaps, from an artistic point of view, they are right; but the author's conception is, nevertheless, interesting and not altogether improbable, and it has the effect of familiarising playgoers with the idea that mediumistic communications may be both genuine and useful—and that, at any rate, is desirable as part of the process of enlightening the public.

"LIGHT" SUSTENTATION FUND

A TOTAL of £1,000 was needed to cover the expenses connected with the reduction of the selling price of LIGHT from 4d. to 2d. Towards that total, our readers have generously contributed £760. The balance of £240 is urgently needed and we appeal confidently to our readers to complete the total of £1,000 before Christmas.

JOHN MYERS UNDERGOES A RIGID TEST

"GENUINE SUPERNORMAL RESULTS"

AS a result of what is regarded, by those who conducted it, as a "water-tight" test, two "extras" were obtained at a sitting in London with Mr. John Myers, the photographic Medium.

The test took place at Mrs. Dora Head's Photographic Studio, 1, Oxford Street, London, on Monday, 6th November, and the report of the proceedings is signed by Mrs. Dora Head, Major C. H. Mowbray, Mr. Graham Moffat and Mr. J. B. M'Indoe.

Mrs. Dora Head is well-known as a professional photographer; the others may fairly be described as photographic experts with a sound knowledge of actual photographic procedure. Mr. M'Indoe is President of the Spiritualists' National Union.

Regarding the "extras" obtained during the test, these experimenters said:

"We are satisfied that genuine supernormal results were obtained."

We print in full the report of the proceedings and also reproduce one of the "extras" which, we are assured, was obtained with Mrs. Dora Head's camera on a plate never touched by Mr. Myers, and which, through an oversight, was not exposed to light through the lens.

A remarkable feature brought out in the report is that no "extras" were obtained with Mr. Myers's own camera. Both "extras" were obtained with Mrs. Dora Head's camera; and, as already stated, one of these must be regarded as a "skotograph," as it was not the result of an ordinary photographic exposure.

We commend the report to the earnest and critical consideration of expert photographers and psychic students.

Regarding the honesty of the experimenters there can be no doubt; and we believe that their competence to secure a real "water-tight" test must also be admitted.

REPORT OF THE EXPERIMENTERS

The full text of the report drawn up and signed by the four experimenters is as follows:—

ARISING from a conversation with Mr. M'Indoe, Mr.

John Myers agreed to give him a sitting under conditions intended to rule out any suggestion that the results obtained could be attributed to trickery of any sort. Mr. Graham Moffat and Major Mowbray accepted Mr. M'Indoe's invitation to take part, and Mrs. Dora Head kindly allowed her studio and dark room, etc, to be used, and herself participated in the experiment.

Mr. Moffat, Major Mowbray and Mr. M'Indoe met by appointment on Monday afternoon, 6th November, and, after discussing the arrangements, went to Ensign Limited, photographic dealers, High Holborn, London, and purchased two packets of Izo Zenith 1400 Ilford plates. The batch number of these plates was entered on the sales note. Mr. Moffat and Major Mowbray signed each packet and these were handed to Mr. M'Indoe and retained by him until handed over at the studio.

They met Mr. Myers at 6 p.m. at Dora Head's Studio 1, Oxford Street, and he (Mr. Myers) was then made aware of the identity of the sitters which had not been disclosed previously, and of the source from which we had procured the plates. The following statement contains details of what occurred thereafter:—

Account of sitting at Dora Head's Studio 1, Oxford Street, Monday, November 6th 1933, at 6 p.m.

Mr. M'Indoe produced the two packets of plates, which were examined and found intact.

The outer wrappings were removed, one packet returned to Mr. M'Indoe, the other taken to the dark room by Graham Moffat, Mrs. Head and Mr. Myers accompanying them.

Mr. Moffat handed two slides belonging to Mr. Myers to Mrs. Head who loaded them. The party returned to the studio. Mr. Myers's camera was used. Mr. Moffat

took one slide from his pocket and handed it to Mr. Myers, who placed it in the camera and made the exposure, Major Mowbray being the sitter. Mr. Myers removed the slide and handed it to Mr. Moffat.

The same procedure was followed with the second plate. Mr. Moffat, Mrs. Head and Mr. Myers went to the dark room. The plates were developed by Mrs. Head.

No supernormal results appeared on either plate.

No 2 EXPERIMENT.

Mr. Moffat handed remaining plates of No. 1 packet to Major Mowbray who took two of John Myers's slides and one Dora Head double slide to dark room, accompanied by Mr.

Myers. Mrs. Head's slides were not the exact size for $\frac{1}{2}$ plates.

In inserting one plate in Myers's slide, Major Mowbray broke it. He asked Mr. Myers to examine the second plate after insertion in slide to ensure all was correct, but retained his hold of the slide. Major Mowbray initialled this plate.

Major Mowbray put two plates in Dora Head's slides. These were initialled by Major Mowbray and Mr. Myers. Otherwise Mr. Myers did not touch the plates. On return to Studio, Mrs. Head placed the slide handed her by Major Mowbray in her camera.

Mr. Moffat and Major Mowbray were the sitters. Mr. Myers stood about three feet from camera and offered a prayer before the exposure was made.

Mrs. Head made the two exposures, Mr. Myers merely giving signals as to time. His trance condition appeared to be more pronounced than during the previous exposures. The first plate was given 65 seconds', and the second 23 seconds' exposure.

Mrs. Head believed the second plate had moved when she attempted to close the slide, so the camera was laid on one side pending removal to the dark room to allow the slide to be taken out.

Major Mowbray then took Mr. Myers's camera, took



the Myers's slide from his pocket and inserted it. Mr. Moffat and Mr. M'Indoe were the sitters. Major Mowbray made the exposure, allowing 30 seconds under instruction from Mr. Myers, who stood about three feet from camera.

The slide was removed and placed in his pocket by Major Mowbray who with Mr. Moffat, Mrs. Head and Mr. Myers went to the dark room, Mrs. Head carrying the other camera.

The plates were developed by Major Mowbray; Mr. Myers stood by watching, but took no active part in the development of any plates and did not touch them till the process was finished.

Returning to the studio, it was reported that the plate in the Myers camera had the normal sitters and an extra on it.

One plate in the Dora Head camera was quite blank, no photo effects at all. The other was blank, as to the sitters and background, but had three extras on it.

Mrs. Head at once understood what had happened and explained it to the others.

Her camera is a reflex one and has a mirror in it for focussing, and she overlooked the operation of the mechanism necessary to remove the mirror from the front of the plates during exposure. This oversight is easily explained since the exposures were made by removing a dark cloth, so that the automatic gear normally used was not employed for the exposure. The result was that neither plate had been subject to light through the lens. The exposures had been made in a dark chamber inside the camera. Consequently the extras obtained on one of these plates were really skotographs and not photographs. We regard this as a quite satisfactory explanation and cannot see any other possible one.

As Mr. Myers was obviously tired, no further experiments were made.

The sittings were held in a well-lighted studio and the light during exposures was by powerful incandescent electric lights as normally employed in Mrs. Head's studio.

The background, etc., in the studio were carefully examined by Mr. Moffat and Major Mowbray, and Major Mowbray made a thorough examination of Mr. Myers's camera prior to its use.

Mr. Myers was under close observation all the time. He had no opportunity whatever of tampering in any way with the plates or apparatus used, and at no time did he evince any desire to do so.

We are satisfied that genuine supernormal results were obtained on two plates.

This statement is compiled from the complete notes taken by Mr. M'Indoe during the sitting and, although agreed to by all of us, it is obvious that the various signatories can only testify to what occurred in their own presence.

(Signed) J. B. M'INDOE, C. H. MOWBRAY,
DORA HEAD, GRAHAM MOFFAT.

"GREATER WORLD" CHRISTMAS FAIR

On Saturday, November 25th, "The Greater World" organisation will hold a Christmas Fair at Friends' House, opposite Euston Station, London. Admission 6d. on entry. Doors open at 1.45. The opening Ceremony at 2.30 will be performed by Miss Winifred Moyes. Among the many attractions will be concerts, plays, side-shows, competitions, raffles, and a Punch and Judy show for the children.

The stalls will be of a varied character, presenting attractive wares at very moderate prices. The occasion offers an excellent opportunity of obtaining Christmas presents of beauty and utility without undue expense.

The purpose of the Fair is to render financial aid to the various activities of "The Greater World," including the night shelter for homeless women.

ALBERT HALL EXPERIMENT

"EXTRA" OBTAINED BY PROFESSIONAL PHOTOGRAPHER WITH JOHN MYERS'S CAMERA

By MRS. BRETT DURRANT, of Norwich

SINCE my last experiment with John Myers (described in LIGHT, September 29), we have again made a test.

I came to London on business connected with my every day work of commercial photography. About 4.0 p.m. last Sunday I met John Myers by appointment. He took me to have tea with his family. On the way he mentioned he was going to take some pictures that evening and asked me if I would mind getting the plates for him. I went to two chemists in Oxford Street without any success and eventually obtained a packet of Wellington anti-screen quarter plates 450 H. & D. at a chemist at Marble Arch corner. None of these shops was suggested by Mr. Myers. I retained the plates in my handbag.

During tea I mentioned that I intended to go and hear "Power" speak at the Æolian Hall. Myers said that as I had no ticket he did not think that I should get in and suggested that I should accompany him to the Albert Hall to the Service of Remembrance. I agreed to this, and also to the suggestion that I should fill in two slides for his camera, which I did without his assistance. I then dated and initialled the two plates, returning the slides to my handbag. We then set out for the Albert Hall.

During the journey, John Myers asked me if I were willing to try an experiment with him, and suggested that I should take the camera and expose the plates myself—he himself being nowhere near me. I was quite interested to try this.

On arrival at the Albert Hall I left John Myers and saw him no more until the end of the Service, nor did I know what part of the Hall he was in. By arrangement with him I was to expose the first plate during the singing of the last verse of the first hymn and the second plate during the last verse of the second hymn. I carried this out, giving an exposure of about twenty-five seconds (which exposure with the speed of the plates used would not be enough to obtain a picture of the Hall interior). After the second exposure I returned the slides and camera to my handbag, and at the end of the Service met Mr. Myers outside, accompanied with Leonard G. Taylor, a professional photographer—the suggestion being that Mr. Taylor should develop the plates. We all then went to Myers's office, buying a bottle of developer at a chemist in Knightsbridge. We developed the plates and made prints and found "extras" on both.

I ascertained later from Mr. Taylor that during the Service John Myers was in the top gallery. [There is a signed statement to this effect by Mr. Taylor].

My own personal satisfaction at the result comes from an unmistakable portrait "extra" of Camille Flammarion, the great French Astronomer and writer on Survival, through whose writings some fifteen years ago I was first introduced to this subject.

Leonard G. Taylor and I had not met before. At no time was John Myers in contact with the plates, camera, slides or the subsequent developing and fixing.

CHELMSFORD SPIRITUALIST SOCIETY

Through the initiative of Mr. A. R. P. Hickley, the "Chelmsford Spiritualist Society" has been formed. Mr. Hickley is chairman and he is supported by an enthusiastic Committee. Several meetings have been held—the first speakers being Mrs. S. A. Marson and Mr. F. W. Rickett (founder of the Clacton-on-Sea Society). Other meetings announced to be held in the County Hotel Ball-room on Sundays at 7 p.m., are to be addressed by Mrs. Madeline Kelland and Mr. A. Vout Peters.

MORE LEAVES FROM THE "TREE OF MEMORY"

"THE Great Days of Ephesus," the latest addition to the series known as "The Scripts of Cleophas," has now made its appearance in a handsome volume (Rider & Co. 7s. 6d.), and we are given yet another illustration of the copious nature of the source from which Miss Geraldine Cummins draws her inspiration. It seems, indeed, to be an inexhaustible well of knowledge regarding the events of Apostolic days; and, just as the previous scripts received the approval of scholars learned in scriptural exegesis, so in the present volume there is a "Critical Foreword by a Distinguished Theological Expert" whose identity will probably be known to the initiated. This authority comments favourably on the script. He refers to "the kind of 'Borderland' literature lying between recognised historical fact and the excessively crude imaginative efforts of Christian romancers," and he gives some examples of that mass of myth and fable which came up like weeds in the earlier days of the Church.

It is clear that the writer of this Foreword does not place Miss Cummins' script in this category. He points out how the aeroplane has reduced our ideas of distance, "and if Space has been foreshortened in one way, why not Time in another?" And he asks, "May not memories and records be waiting in the (as yet) unexplored ether ready to be tapped and to yield a rich harvest?" The labours of archæology in exploring the past in Ur, Jericho and Crete suggest to him that "there are subtler instruments for digging than spades and shovels." And he conjectures that "automatic writing may be a variation of some of the psychic gifts or talents which were practised in the primitive Church, but seem to have passed into desuetude."

Miss E. B. Gibbes contributes an "Explanatory Introduction" and gives some interesting particulars concerning Miss Cummins and the circumstances in which the scripts come forth.

Although the Cleophas communications may, in a sense, be said to authenticate themselves by their very similitude and the immense store of knowledge they reveal, there is, in addition, the wonder of their method of production. They are written, as Miss Gibbes assures us, without premeditation and at an astonishing rate of speed. In one case 2,037 words were transmitted in one hour and fifteen minutes; in another instance 2,085 words came through in an hour and twenty minutes, the writing needing scarcely any editing. Thus is wonder added to wonder, and the element of marvel is given the touch of miracle. There is, of course, a class of "most superior persons" who are contemptuous of the idea of revelation being authenticated by miracle. We may share their view of the matter without being partakers in their attitude of contempt. In short, the circumstances in which the Cleophas scripts are produced relate simply to processes in Nature which we do not yet understand. When the "miracle" is sufficiently multiplied it is no longer rejected as impossible, as Professor Richet once pointed out, using the aeroplane as an illustration. The first aeroplane was a prodigy, report of which was not to be accepted save by the very credulous. But now there are aeroplanes in every sky and no one doubts any longer.

Of Miss Cummins' scripts as a whole it may be said that they conciliate the pious sentiment which requires that all other-world communications shall be in a religious setting. It is true that there have been many jibes about the prayers and hymn-singing at seances. But a devotional attitude does no harm and may even do a great deal of good as an offset to flippant and frivolous experimenters.

However this may be, not even the most pious reader (unless he is very bigoted) will find anything to offend in *The Great Days of Ephesus*. The narrative is not only alive with interest, it is dignified and devout. D.G.

[The above is merely in the nature of a preface to a review by Mr. H. F. Prevost Battersby which is to follow shortly.]

ON THE FILMS

HOW A CLAIRVOYANT PREDICTION WAS FULFILLED

"TANGLED EVIDENCE," a detective novel by Mrs. de Crespigny, is shortly going on the films; to be produced by the Twickenham Studios. There is a story connected with this that may be of interest.

Some months ago, Mrs. Annie Johnson was giving the clairvoyance at the Queen's Hall and told Mrs. de Crespigny there was someone standing before her offering a very beautiful purple and silver thistle.

On going later into the Secretary's room, Mrs. Johnson asked her if she knew what it meant. Mrs. de Crespigny replied in the negative, adding, "but as a thistle is covered with prickles, I shall be prepared for the worst!"

"Not at all," Mrs. Johnson assured her, "as I read it, you are to receive an offer of some kind from a Scotsman which you are to be sure to accept."

Mrs. de Crespigny thanked her and thought no more about it. Later she received the offer from the Film Company—and the name of the intermediary through whom she received the offer was Walter Maxwell!

Three of the family from which Mr. Maxwell is descended were awarded the Order of the Thistle. Referring to this, the *Sunday Times* says: "The honour seems almost to have become hereditary in the Maxwell family."

Mr. Frank Hawken, Secretary of the M.S.A., can confirm this incident.

Marriage

The marriage between Mr. Harold Cross and Miss Alice Cudden, will take place at St. Saviours Church, St. Georges Square, S.W. at 11.30 a.m. on Saturday, 25th November. All friends will be welcome at the Church.

PSYCHICAL RESEARCH

by Prof. Hans Driesch
with a foreword by
SIR OLIVER LODGE



Professor Driesch, of world repute as philosopher and biologist and a past president of the Society for Psychical Research, here surveys and analyses the whole field of psychical research. The book is intended as a guide to all interested in work in this field from the point of view of investigation of facts and their theoretical interpretation. 5s. net.



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Members 2/6. Non-Members 3/6. Nov. 21st—Mrs. GRACE COOKE.

Tuesdays at 7.30 p.m.—Free Public Meetings.

Short Addresses by MR. W. H. EVANS.

Nov. 21st—Clairvoyance—Mrs. LIVINGSTONE.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversazione. Nov. 29—MR. LEIGH HUNT.

LECTURES

THURSDAYS at 8.15 p.m. Members free, non-members 2/-.

November 30th—A Study of Clairvoyance. Mrs. EILEEN GARRETT, MR. G. H. LETHEM and DR. NANDOR FODOR.

December 14th—Discussion on "Reincarnation," by Miss GERALDINE CUMMINS, Miss OLIVE PIXLEY, MR. H. F. PREVOST BATTERSBY, and DR. FIELDING-OULD.

BODY, SOUL AND SPIRIT

CONTINUING his addresses at the L.S.A. Free Public Meetings, Mr. W. H. Evans dealt on Tuesday evening last with the subject of "Body, Soul and Spirit."

"This," he said, "is the nomenclature accepted by religious people as a definition of man. The threefold aspect of Being is expressed in all religions and, for ordinary purposes, is quite satisfactory. The speculations on man's bodies which is carried to such lengths by some schools of thought may be very well for the philosopher, but the busy man has little time and perhaps less inclination to probe very deeply into what he will call the mysteries of existence. Of course, to most of us the body is of greatest importance: we are all conscious of it, we feel pain or pleasure, and even the finer sentiments of the mind have their reactions upon our bodies, so it is natural for people to think of it as synonymous with themselves. Some few people have a perception of the finer part of their being, and some are so constituted that they need no proof of a future state—they are sure of it, knowing it through their intuitions.

"The fact of our being here in a body indicates that there is a purpose to be fulfilled. Although there is the background of pre-existent life, few people have any memory of a prior existence. For all ordinary purposes we look upon our present life as the time when we began to be. In fact, it may be said we know more of what is beyond the gates of death than what is beyond the gates of birth. Speculation is, however, rife about it and the suggestion of man as a threefold being demands a theory of incarnation. But let us consider what is the purpose of the body?

"While there are so many divergences of opinion about our pre-existent life, it is difficult to know which is the right one. Broadly speaking there seems a consensus of opinion in favour of regarding earthly existence as the means whereby our spirit attains a consciousness of

individuality. To use a homely simile, the physical body may be regarded as a developing and fixing bath, by which the divine image is brought forth and its individuality fixed. There is doubtless a great truth in this, but it involves much more than many imagine.

"The soul is generally thought to be the finer body which clothes the spirit when we pass into spirit life. Some think it is basic in that it is the form upon which the body is moulded, but soul must not be confounded with what is known as the etheric double, which is physical. The soul belongs to another plane of being and is not physical in the sense that the etheric double is said to be. Some consider that what is called the subconscious is another name for soul, and that memory belongs to it and not to the physical body. The existence of the soul may well account for those cases where people whose physical brains have been injured yet remain normal in their mental life.

"Spirit is the divine innermost, the ego or self which manifests through both soul and body. Of this one can say little for so little is known. It is, in the words of religion, one with the Father, or with the primal substance from which all is derived. If we can bring through into our waking life some measure of this divine self we shall experience an enlargement of consciousness, and an uplift that will make all the trials and troubles of this world like motes in a sunbeam, and with no more power over us than such."

A HELPFUL FIRST SITTING

The following extract from a letter to the Secretary and the accompanying report of a really excellent sitting is an example typical of many. Much of the best work of our Mediums is limited to the sitter and a few sympathetic confidants. This instance will serve to indicate the nature of the useful work done by Ruth Vaughan. The sitter is known to the Secretary as a reliable witness.

"The sitting which I had with Mrs. Vaughan," says the sitter, "was really of too private a nature to give very many details. I had not been in the room more than a few moments when Mrs. Vaughan started telling me of some of my difficulties and problems. She told me about my daughter; then when I said that what I wanted was help and advice about my mother she asked her control to come through which he did. He described my mother's character and outlook on life in every detail, indicating how I might help her and advising some possible treatment. He satisfactorily explained some problems which I had not been able to understand. We had an animated talk for over an hour.

"This was my first experience of this kind and it all seemed so natural. It was a real joy to be able to talk with someone who understood."

'DISTANT HILLS ARE ALWAYS GREEN'

Mrs. Fred Maturin (Mrs. Porch) was some years ago a frequent visitor to the L.S.A., of which she was a member. She is the author of several amusing books and one of a more serious kind, *Rachel Comforted*, relating to communications of a most evidential nature from "Sonny" her youngest child who passed away in early boyhood. In her latest novel, *Distant Hills are Always Green*, (Hutchinson, 7/6), she tells of travels and adventures in South Africa (where she now resides). Although it is a novel, some of the episodes are probably transcripts from her own experiences as described in earlier books, e.g., *Petticoat Pilgrims on Trek* and *Adventures on the Zambesi*. Her style is often vivid and racy, showing a keen sense of the comic side of life, but the central theme—the tale of a girl and a priest who meet, fall in love, but are separated by the priest's vows, is in the appropriate key. Mrs. Maturin's experiences in spirit communication enable her in the book to emphasise the fact of survival and the consolation it brings.

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Sunday, Nov. 26th, at 7 p.m. Speaker: The Rev. A. F. WEBLING
Clairvoyant: Mr. Thomas Wyatt.

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Trance Mediumship	Mrs. Sharplin, Mrs. Cooke, Mrs. Barkel, Mrs. Bennison, Miss Naomi Bacon, Mr. Glover Botham.
Clairvoyance and Trance	Mrs. Livingstone, Mrs. Rouse, Mrs. Black Hill, Mrs. Rene Edouin.
Automatic Writing	Mrs. Hester Dowden, Mrs. Jean Smythe, Mrs. Corelli Green.
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"APPORTS."

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Chair: Mrs. Taylor.

TRANCE ADDRESS—WHITE EAGLE

December 8th Mrs. GRACE COOKE
Chair: Mrs. DOUGLAS MILNE

MONDAYS AT 3 P.M. Reading from W. T. Stead's New Book "LIFE ETERNAL" by Fred Edouin, followed by Clairvoyance. Fee 1/6. Commencing Monday, October 16th. Open to non-members.

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SUNDAY, NOVEMBER 19th, 1933.

11 a.m.—Mr. Harold Carpenter.
Clairvoyante: Mrs. Rose Livingstone.

6.30 p.m.—Mr. Percy Scholey.
Clairvoyante: Mrs. Annie Johnson.

Sunday, Nov. 26th, at 11 a.m. Mr. J. ARTHUR FINDLAY
Clairvoyante; Mrs. Esta Cassel.

Sunday, Nov. 26th, at 6.30 p.m. Mr. ERNEST HUNT
Clairvoyante: Mrs. Estelle Roberts.

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

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

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

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class.

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

November 22nd 2.30—Mrs. Kingstone.

6.30—Mr. Glover Botham.

PRIVATE SITTINGS MAY BE ARRANGED WITH MEDIUMS

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SCOTS MEMORIAL SERVICES

GREAT GATHERINGS AT EDINBURGH & GLASGOW

AT St. Andrew's Hall, Glasgow, on Sunday afternoon, Mr. W. T. Shields presided over an armistice memorial meeting arranged under the auspices of the Glasgow Spiritualist Association. He spoke of the doctrinal points on which Spiritualism differs from the churches, especially that of the vicarious atonement for which they substituted personal responsibility.

Mr. Graham Moffat said "never again" was the slogan of Spiritualism as regards war. As one of the effective powers to secure peace, he denoted prayer and spoke of three instances, personally investigated, in which cancer was cured by prayer.

Mrs. Hewat McKenzie struck a similar note and told the story of Claude Kelway Bamber, an amazing and fool-proof case of spirit-return. She also dealt with the message of Spiritualism to physical science, biology, medicine and religion.

The meeting was concluded with a striking demonstration of clairvoyance by Mrs. Helen Hughes.

In Edinburgh at the Synod Hall, on Sunday evening, Rev. A. Gordon James presided over a large Remembrance meeting and expressed his belief in survival from knowledge and said that on every occasion he worked for unity and harmony between the Christian Church and Spiritualists. Mr. Graham Moffat and Mrs. Hewat McKenzie spoke on similar lines as in Glasgow.

Mrs. Helen Hughes gave excellent clairvoyance at both meetings with full names and useful messages.

VOICES ON RECORDS

At the Æolian Hall, London, on Saturday evening, a large audience listened to a series of gramophone records of spoken messages purporting to come from Lord Haig, Sir Vincent Caillard, Jack Cornwell, V.C., the Hon. Charles Murray Molesworth and others.

On the platform were Lady Caillard, Lady Segrave, Lord and Lady Molesworth, Mrs. Singleton (the Medium) and Mr. B. K. Kirkby. The records, it was explained had been made at seances held at Lady Caillard's home in West Halkin Street, Belgravia.

REINCARNATION DEBATED

An interesting debate on reincarnation was arranged on Monday night last, by the Spiritualist Community at Grotrian Hall, London. Mrs. St. Clair Stobart presided. Dr. H. P. Shastri presented the arguments for reincarnation from the viewpoint of Oriental thinkers; Mr. Abdul Majid, the Imam of the Mohammedan Mosque at Woking, argued against reincarnation. Mrs. Champion de Crespigny submitted that reincarnation cannot be proved but that it is a reasonable belief. Miss A. E. Eddison disagreed with all the speakers and took the stand that we are not justified to hold a belief for which there is no proof.

PEACE AND REMEMBRANCE

A LARGELY-ATTENDED "Peace and Remembrance Meeting" was held in the Friends' House, Euston Road, London, on Saturday evening, under the auspices of the Victoria Psychic Research Society.

Mr. J. Arthur Findlay, who presided, said that they met not only to remember those who fell in the war, but to register a protest against war as a diabolical method of settling international disputes. All war was caused by aggression, and his desire was to help to alter the outlook so as to make men understand that aggression did not pay either materially or morally. If only people got a firm grip of the truths taught by Spiritualism, as summarised in the Seven Principles, there would never be another war.

Other speakers were Mr. Brian Goddard, who urged the necessity of scientific organisation for peace; Brigadier-General F. P. Crozier, C.M.G., who said that all idea of chivalry in war had been lost and war should be abolished; and Mr. Shaw Desmond who said that the only issue at the next election should be peace, and they should refuse to support any candidate who declined to pledge himself to vote against supplies for war.

A trance address on the Call to Peace was given through Miss E. Topcott; and photographs showing a number of "extras" were taken during the proceedings by Mr. John Myers. Vocal solos were contributed by Mme. Stella Ford and Mr. Norman Ingall, and the meeting was preceded by half an hour of community singing.

"POWER" ON WAR SACRIFICE

ON Sunday evening last, the customary address by "Power" (through the mediumship of Mrs. Meurig Morris) at the Æolian Hall, London, was prefaced by speeches from Admiral Armstrong, General Sir Pomeroy Holland-Pryor and the Rev. Francis Gifford, as representing the Navy, the Army and the Church respectively.

Mr. Laurence Cowen, having introduced the speakers in some appropriate remarks, Admiral Armstrong spoke optimistically of the position in regard to war; he believed the hearts of the people were approaching the ideal of brotherhood and peace, and that Spiritualism was helping towards this end.

General Sir Pomeroy Holland-Pryor spoke of the friendly co-operation of the spiritual world in our endeavours to promote peace; and the Rev. Francis Gifford claimed that Spiritualism represented a force that would permeate the world. He was a convinced Spiritualist because he had seen and heard and proved for himself.

"Power's" address ranged over a large region of religious mysticism. He dealt with the sacrificial principle in the cosmic system, remarking that in the Christian teaching it had been given a too restricted significance. But it was a central principle in spiritual evolution. Referring to the great war, he said the sacrifice made had not been in vain, they had cleared the way to a better order of life, but there were still clouds arising from the destructive thought of humanity. These might mean a further great purging of the nations before the human spirit gained liberation and peace.

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SOCIETY ARRANGEMENTS (Contd.)

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Address.

Sunday, Nov. 19th, at 6.30 p.m. ... Mr. ED. SPENCER
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Wednesday, Nov. 22nd, at 7.30 p.m. ... Miss JOAN PROUD
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" " 6.30 Address & Clairvoyance, Mrs. RAY RICHMOND

Wed., Nov. 22, at 7.30. Clairvoyance, Mrs. H. V. PRIOR
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Friday, Nov. 24th, at 8 p.m. ... Mr. A. A. TURNER
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NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15 Queen's Gate, S.W.7. (Western 3981)

T. E. AUSTIN holds every Thursday a Developing Class at 3 p.m. and 8 p.m., and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sittings, Trance and Normal by appointment,—23, Upper Addison Gardens, W.14 Park 3345.

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope appreciated) Janet Lamenby, 4, Darley Drive, West Derby, Liverpool

MARIAN MORETON, At Home Daily. **CLAIRVOYANCE**. 81, Westbourne Terrace, W.C.2. (Near Lancaster Gate Station). Paddington 0597

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-.—Healing at 8 p.m. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

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