

# Light

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## MESMER AND MRS. EDDY

### ARRESTING STORY OF MENTAL HEALERS AND THEIR METHODS

By MRS. HEWAT MCKENZIE

IT is some time since I have read a book which has pleased and interested me so much as "Mental Healers," by Stephan Zweig, translated by Eden and Cedar Paul (Cassell & Co.) The author has a lucid style and has been well-served by his translators. He invites his readers to look at the influence exercised on the thought of mankind by three great exponents of mental healing—Franz Anton Mesmer, Mary Baker Eddy, and Sigmund Freud. All these have been the subject of many memoirs and biographies, but Zweig maintains an attitude of impartiality and assures his readers that he has no bias for or against any of those whose lives and achievements he elects to portray.

Two were orthodox medical men, the other an unknown woman; all were "innovators" and ran the gamut of lay and medical prejudice. Diverse in their views and methods, Zweig yet traces in the two latter interesting connections with Mesmer's teaching and practice. Mesmer owed his first insight into cures by "magnets," to the experiments of another doctor, the study of which led him to a recognition of the magnetic healing-forces in man. Psychologists may still dispute as to whether there is an invisible "fluid" which passes from healer to patient, or whether mental suggestion alone is potent for cure. Psychic students hold that both are operative, and the now demonstrated reality of radio-active emanations should settle this old quarrel.

It is evident that healing can take place at various levels of the human personality; bodily functions may respond to physical treatment, magnetism can be valuable in its influence on the etheric body, and suggestion powerful on mental levels, while prayer and unification with the thought of the Divine wholeness can react on Man's spiritual nature and effect a cure; but in all there is the contact with the healer, who by interest and sympathy radiates forth subtle waves of invisible substance, sometimes visible as "light" emanations.

On all levels the Spiritualist healers would claim, on occasions, co-operation from "other side" personalities interested in the patient and in medical work, a *plus* to all known methods, which cannot be disproved; this,

however, is outside the scope of my present review.

"Why should not the proximity of the human body (which can restore the brilliancy of a faded pearl) exert upon a neighbouring human body, by means of an aura or radiation, an influence which stimulates or tranquillises the nerves?" queries Zweig. "Maybe Mesmer's thought that there are creative spiritual radiations will ultimately come back to its own; for what is science other than the unceasing fulfilment of ancient dreams?" "Mesmer was the first of the new psychologists, whose ungrateful task it was to be born before his time, and he suffered accordingly—under the inexorable commandment that firstlings shall be sacrificed."

This distinguished physician and daring pioneer, endured for half a lifetime the sneers and neglect of his fellow-doctors, and not until a year or two before his death in 1815 did he receive a mead of acknowledgment from Berlin University. But the seeds of his ideas sprouted in hidden places, for in 1848 we pick up traces in the methods used by Dr. Quimby, of New England, whose attention was aroused by a travelling lecturer and demonstrator, Charles Poyen, a Frenchman and a student of Mesmer.

We recall that some years previous to this, Andrew Jackson Davis, honoured amongst Spiritualists, had his psychic gifts unfolded by the interest aroused in his village by a travelling mesmerist. I do not remember a name being given to this man, but, if it was Poyen's work, what a vast stream of energy was unloosed in U.S.A. through the work of Davis, and later, through Quimby, who employed, "neither massage nor drugs, nor magnetism nor electricity, but could cure where other doctors and other methods failed." He began by using a sensitive whom he threw into a hypnotic trance, who diagnosed the malady of the patient and prescribed a cure.

Later, Quimby dropped this link and based his treatment wholly on deliberate suggestion, though he still stroked the patient's forehead with moistened fingers; we must not forget that he was a powerful mesmerist and also had the clairvoyant vision, potent allies in suggestive treatment. "This is my theory," he said, "to put man in possession of a science that will destroy the ideas of the sick, and teach man one living profession of his own identity with life, free from error and disease. My

practice belongs to a wisdom higher than that of man, and taught to us eighteen centuries ago. Since then it has never had a place in men's hearts, but it has remained in the world."

#### MRS. EDDY AND QUIMBY

In 1862, Mary Baker, in search of health which had eluded her for forty years, came, a despairing woman, the mere broken vestiges of a human being, to Quimby as her last hope and with a borrowed dollar. A week or two later, this incurable invalid, given up by many doctors, had been restored to health with the full use of her limbs, "rejuvenated and almost beautified, bubbling over with activity and inspired with renewed energy"; "an honest will to cure, on the part of Quimby, united with a titanic longing to be cured on the part of the patient"; out of such a combination the "miracle" was achieved.

Quimby's patient became his most ardent disciple, and in season and out, by pen and voice declared her discovery of a great principle—the truth of Divine wholeness as against the error of sickness, which, "if received understandingly, changes the currents of the system to their normal action, and allows the mechanism of the body to go on undisturbed." So the seeds of a movement destined to extend far beyond Quimby's efforts were sown. It took a further twenty years before Mary Baker Eddy (in the meantime using only Quimby's methods and instructing others in these) blazed forth in Boston as the founder of Christian Science, and went thenceforward from strength to strength, with a dynamic energy, concentrated on one idea, which, united with a phenomenal American shrewdness, has made the Christian Science Church one of the most successful business corporations in the United States.

Mrs. Eddy soon dropped Quimby's method of touching the patient and relied entirely on teaching "truth" as opposed to "error," and, while acknowledgment of her debt to him was embodied in the first issue (now almost unprocurable) of *Science and Health* (which was founded on his teachings but enlarged by her commentaries) this tribute was omitted from subsequent editions.

Our author contrasts the accounts of Mrs. Eddy's life given by those opposed to her teaching, and the "rosy" account officially endorsed by Christian Science. He deals very fairly with the records and gives us a useful picture of the "will to power" in this remarkable woman, who lived to the age of ninety. Forty years of invalidism, twenty years of preparation, and thirty years of brilliant achievement; her domination lasted to the end.

Spiritualists still living have told us of her early association with them, and, though this has been repudiated by official Christian Science, there is no reason to doubt it. Spirit-forces are ever looking for channels, and the wave that resulted in Modern Spiritualism may have overflowed in this ardent woman in a new direction—not to create the great organisation of Christian Science, not to amass the immense personal fortune attributed to her, but to declare again the truth of the power of mind over matter.

#### EDINBURGH PSYCHIC COLLEGE

Mr. Ernest Oaten was the speaker at the Edinburgh Psychic College on Friday evening last week, his subject being "The Ethical Value of Psychical Research." Psychic powers, he said, could be used for baneful purposes as well as for good, and they reached their highest degree of usefulness in the hands of intelligent people. Mr. Thomas Wyatt, of London, gave a convincing demonstration of clairvoyance.

## CHILD'S MESSAGE TO HER MOTHER

WE have received from Mrs. Billot, a resident in the Channel Islands, her notes of an evidential sitting she had with Mrs. Mason at the L.S.A. on April 23rd., 1934.

After a full and correct description of the sitter's home and the little girl she had lost, the Control said: "I can see a pram—it is grey and blue, and a dolly or something in it. She sees *Gwyneth* (there was great difficulty in getting this, her brother's name) pushing it round and round. She plays with *Gwyneth* and the pram. She says: 'Tell Daddie I have seen him looking at the book with snapshots in it. You have my photo near the bed. I have plenty of toys, and a doll like that here. I have only to think about it and I get it. I can play the piano and have learnt my scales.'

"She went to a party with Mervyn not long before she passed over. She is shewing me her party frock: I see the dress is blue, yet I see pink or rose with it—it flies out all around her." (The dress is pink with a blue hem, and very full.)

The little communicator went on: "We have a big garden and a big house—old fashioned. My room was along a passage and looks out over the back of the house. We changed rooms before I was taken ill. I wanted to get up. I was up the day before I died and came downstairs. I sat on the new Chesterfield with my legs up. I liked it because I could sink into it. I was not so well . . . heart was failing." (All of this correct.)

Later, the child mentioned Miss Dallas and a little group of children, giving loving messages and names. She also stated very clearly what she wished to be done with her little personal possessions—her napkin ring to Mervyn, spoons between Mervyn and *Gwyneth*, and so on. Finally, she asked that neither flowers nor a stone be placed on her grave, as she "knows the money would be more useful. Plant a rose-tree, a red rose, from the nurseries not far from home."

## MESSAGE IN ARABIC

MISS JACQUELINE'S article in *LIGHT* of June 8th is most interesting to me, especially the sitting she gave to a Freemason, as this recalls wonderful proof at a sitting I had with her in August, 1932. My husband who had been passed on eight months, came through.

Miss Jacqueline knew we had both lived in India for several years and asked me if I knew Hindustani. "I know sufficient to make the natives understand me," I replied.

"Listen," she said, "I think your husband is speaking in that language." Judge of my amazement when I heard, not Hindustani, but *an Arabic sentence* which my husband often repeated when I wanted cheering up. Miss Jacqueline cannot speak either Hindustani or Arabic; yet the sentence in question was most correctly pronounced. She did not know that my husband could speak this language. No one ever knew he used to say the Arabic sentence to me, but I knew well what it meant.

At the same sitting, Miss Jacqueline was able to get many places we had visited in India; especially was she able to name in detail many scenes we had visited around Bombay and Calcutta. What she told me about these places could only have come through my husband, as I had forgotten many; but I could recall all she told me most accurately.

L. HEMINGWAY.

**ÆOLIAN HALL** NEW BOND ST. LONDON, W.1. **"POWER"** THROUGH MRS. **MEURIG MORRIS**  
**SUNDAY SPIRITUAL SERVICES: 6.30 p.m.** **IMPORTANT NOTICE:—**  
**These Services will be discontinued after JULY 1st, until further notice, to enable Mrs. Meurig Morris to rest and recuperate in a Religious Retreat**

## DE QUINCEY'S VISIONS

IN the course of a book on *Thomas De Quincey, His Life and Writings, with Unpublished Correspondence*, by H. A. Page (John Hogg & Co., 1877), the following statement by Miss De Quincey is quoted:

"My sister at once pulled off the heavy blankets, and wrapped a light shawl round his feet. 'Is that better?' she asked. 'Yes, my love, much better; I am better in every way. I feel much better. You know these are the feet that Jesus washed.'

"As the night wore on, our kind friend, Dr. Warburton Begbie, came and sat with us as my father's life slowly ebbed away. Twice only was the heavy breathing interrupted by words. He had for hours ceased to recognise any of us, but we heard him murmur, though quite distinctly, 'My dear, dear Mother, then I was greatly mistaken.'

"Then, as the waves of death rolled faster and faster over him, suddenly out of the abyss we saw him throw up his arms, which to the last retained their strength, and say distinctly as if in great surprise, 'Sister, Sister, Sister!' The loud breathing became slower and slower, and as the world of Edinburgh woke to busy work and life, all that was mortal of my father fell asleep for ever." (Vol. II. p. 305).

### DE QUINCEY ON THE SOUL-LIGHT

The following is an extract from Dr. Mackay's *Forty Years' Recollections*:

"The last time I saw him (De Quincey) was in the streets of Glasgow, when I suddenly came upon him at a turning. 'I knew I should meet you,' he said. 'Three streets distant I was mysteriously aware that you were somewhere in the neighbourhood, and that our two orbs were approaching each other. Have you never experienced such a presentiment or thought of some one in a sudden and inexplicable manner, whom you had no particular reason to think about, a person who, for all you knew to the contrary, might be a thousand miles away, and come across him unexpectedly in the streets a few minutes afterwards?'

"I owned that such a circumstance had happened to me more than once, and that in the present instance I had been thinking of him in the street some time before I met him. If I had been in haste to keep an appointment, this admission would have been unlucky, but I was in no particular hurry, and had to stand and listen at the street-corner while he poured forth a full stream of poetical and philosophic talk in explanation of what he called the possibility of spirit meeting with spirit before body met body. Like the Ancient Mariner with the wedding-guest in Coleridge's poem, the Opium Eater 'fixed me with his glittering eye,' while in eloquent language he expressed his belief that every human being was surrounded by a spiritual atmosphere; that the body was but the nucleus of a comet, and that the soul surrounded it with a light unseen by the physical eye; that the volume of this luminous atmosphere was in proportion to the intellect, and that the light thus cast before him into space by a man of genius was vastly greater than that projected by the dull ordinary man or woman; and that the atmosphere which enveloped the fool was so slight as scarcely to be considered an atmosphere at all.

"Thus, he said, our atmosphere had met and 'mingled' that morning before we knew that we were near each other, and had communicated to each of us, by means of an apparently spontaneous thought, the intelligence that we were approaching and should shortly meet."

Opposition is being organised against the Medicines and Surgical Appliance Bill which, it is thought, might interfere with the freedom of Spiritualist and other healing work as well as with unorthodox practitioners of various kinds. We are informed that a meeting convened by Mr. Joseph Batey, M.P. will be held in one of the Committee rooms of the House of Commons on Wednesday next (June 4th) at 8 p.m.

## THUMB-PRINT PROBLEM

### A CONTROVERSY WHICH SHOULD BE ENDED

By STANLEY DE BRATH

BULLETIN xxii of the Boston (U.S.A.) Society for Psychical Research is entirely given over to the discussion of the dispute regarding the "Walter" fingerprints obtained through the mediumship of "Margery" (Mrs. Crandon), the contributors being Professor Harold Cummins, Mr. E. E. Dudley, Mr. Hereward Carrington, Mr. Arthur Goadby and Dr. W. Franklin Prince.

Professor Cummins, in his foreword, says:

"The claimed identity [of the thumb-prints of 'Walter'] rests in part upon seance-procedures and results with which the present account has no concern, limited as it is to discussion of the strictly objective evidence of the prints. We are not at this time interested in the question of how certain prints could have appeared within a locked box or under other conditions of control which are adduced in proof of their super-normal origin. But the finger-print evidences which are alleged to prove the independent identity of the 'Walter' prints call for re-examination."

The authority and reputation of Professor Cummins would, under ordinary circumstances, be final; but this case is so extraordinarily complex that a reviewer must despair of reconciling the contradictory statements that have been made. One of these complexities is Mr. Thorogood's statement (on p. 95, Vo. 3, Proc. Am.S.P.R.) that some of the "changed impressions" were furnished to Dr. Cummins. Another is the fact that two of the witnesses have given affidavits that Mr. Dudley had Dr. X's original imprints, which Mr. Dudley denies.

The Am.S.P.R. publishes a mass of information, which reads straightforwardly, on the conditions at many seances which, taken by themselves, would prove supernormality. These are all brushed aside in the Boston Bulletin as irrelevant to the narrowed issue whether these waxes are, or are not, supernormal at all.

In short, this most regrettable quarrel is now a matter of charges and counter-charges of fraud, which no one can clear up without uncontroverted evidence of the waxes in question.

It is so highly desirable, in the wider interests of Psychical Research, that this unfortunate dispute should be cleared up that perhaps the Am.S.P.R. and the Boston S.P.R. may accept Miss May C. Walker's proposal as outlined in LIGHT last week, if there can be found in America five competent persons who have taken no sides in this case! Even so, what likelihood is there of a unanimous verdict? One could quite understand Dr. Crandon's objection to the proposal.

It seems to the present writer that, important as is the quarrel to the reputation for veracity of all concerned, its value to Psychical Research is very much over-rated. *The question of human survival does not rest on whether Walter Stinson has survived and given his thumb-prints in proof.*

These skin-impressions are to be found on all the paraffin moulds taken by Dr. Geley and figured in his *Ectoplasmie et Clairvoyance*; and also on all the "ectoplasmic hands" produced by the Mediums quoted by Dr. Fodor ("Plastics," p. 288 *Encycl. Psy. Science*). Skin-marks are, in fact, inseparable from all paraffin "gloves," and the experiments by Drs. Geley and Richet are conclusive on this point. No accusation of fraud can be upheld against the reputation of such men, and I am not aware that any such has been made.

The essential points of the American quarrel seem to be these: The Am.S.P.R. has made experiments which seem to have been perfectly controlled, on the testimony of many witnesses. The Boston S.P.R. has made no experiments on teleplasmic matters, but has raised strong objections to waxes furnished by Mr. Dudley, who, if we believe the affidavits, had the original "Dr. X" waxes in his possession from the first.

## NOTES FROM ITALY

By ISABEL EMERSON

## CEREBRAL RADIATIONS

THE May number of *Ali del Pensiero* contains two interesting articles by Count Bragadin, one (illustrated) being on Prof. Cazzamalli's experiments in cerebral radiations in their relation to mediumship, the other an analysis of the case of the "Luminous Woman of Pirano."

With regard to the former, Bragadin describes how Cazzamalli, by means of a complicated apparatus, has succeeded in registering and photographing the cerebral radiations of a number of subjects in various states of psychic activity.

The conclusions drawn from these "psycho-radio-grams," says the writer, will be invaluable to students of psychic science, and may help in the scientific demonstration of the hypothesis that the Medium acts as a human receiving instrument for thought-radiations from the spirit entity, by means of a special sensitive instrument—the pineal gland—which is probably more highly developed in psychics than in others. Prof. Cazzamalli says: "It is definitely demonstrated that the human body, in particular conditions of psycho-sensory activity, emits electro-magnetic radiations, and that the radiating centre is the brain."

This would seem to confirm the hypothesis that in the human brain there is an organ (the pineal gland?) whose function is to emit electro-magnetic radiations closely connected with particular thought activities; and that if it can emit them it can also receive them. This is a step forward in the study of the technique of telepathic phenomena and also of mental mediumship. For, if this double function is a fact between the living, it is certainly rational to believe that it may be possible when one of the poles of the circuit is a thinking spirit entity.

Bragadin holds that the essence of the thought-radiation is not a physical energy, but belongs to a higher plane of force, and is therefore not registrable in its substance by physical instruments. But it may be accompanied, or clothed, by other vibratory manifestations of a lower order, such as physical electro-magnetic energies—just as it is commonly admitted that the human spirit, the pure essence of the individual, is clothed in energies of gradually increasing density, until the physical energies which command the physical body are reached.

Thus the radiations registered by Cazzamalli would be the physical energetic covering of the thought wave—or the physical "harmonics" of that pure, super-physical radiation.

## THE "LUMINOUS WOMAN"

In analysing the case of Anna Monaro, the "luminous woman of Pirano," Bragadin quotes from the reports of well-known scientists published in the daily papers. Most of these admit the analogy of the phenomena with the luminous phenomena accompanying seance materialisations, especially those observed in Dr. Amicarelli's experiments at Oratino with the Medium Forletta.

Bragadin considers that the spontaneous luminosity of Anna Monaro, "not sought and not consciously perceived," is probably provoked subconsciously by her deeply religious sentiments and her bodily suffering, which unconsciously urge her to escape from the physical. This is confirmed by her calmness and immobility during the first stage.

In the second stage we have a sharp recall and a sudden return of the exteriorised double into the physical body, perhaps by a sense of fear or bewilderment caused by the preceding detachment. This is confirmed by the trembling, the sudden awakening, and the religious invocations of the patient.

"The Testimony of Spiritualism to our Lord Jesus Christ" is to be the subject of a series of sermons to be delivered at St. Paul's Church, Covent Garden, London, by the Rector, the Rev. R. Hart Davis, beginning on Sunday evening next, at 6.30 p.m.

## THINK IT THROUGH WITH ME

By REV. W. R. WOOD

## AN ALL-EMBRACING SCHEME OF BEING

"FOUR good axe-men for the corners" was the primary requirement when the pioneer's log house came to be "raised." Their task was to fit and shape the end of each log as it came up for its close-fitting socket on the one below, so that the corner would be strong, secure and "plumb." Each was made to fit exactly its place in the rapidly rising log wall. So it appears to me the various phases of the Spiritualist's view "fit"—as by the direction of a Master mind—into a comprehensive, an all-embracing scheme of being.

Thus, when the physical body fails and falls to decay there is a spiritual body, of finer and more durable "material" with which, and without any interregnum or period of "nakedness," the spirit is "clothed upon." Expressing more perfectly than ever the physical body did the nature of the resident spirit, it is a fitting "house" for him who has taken down and laid aside his "tent."

Adapted for life in the spiritual realm, it is not to be expected that the spirit-body would ordinarily be visible or tangible in the realm which the spirit has left. It is natural to expect that, in order to express itself on the physical plane, some special adjustment, or instrument, or condition would be required—some medium of communication. And accordingly we find the special adjustments, instruments and conditions associated with "mediumship." And gradually the laws governing those conditions are being discovered.

The human spirit normally shrinks from cataclysms and catastrophes, and yet by some strange perversity has been amazingly ingenious in inventing such and predicting them in its forecasts of the future. The too common thought of death has been that of a supremely nerve-shattering experience in which the individual is suddenly "shot" from the commonplaces of life on this planet to a condition of inexpressible and eternal woe, or to one of scarcely less terrifying "glory" in the "immediate presence of God." It is incomparably more in accord with the constitution of human nature that the next ensuing sphere of being shall be in its nature just one stage removed from that of the earth sphere, so that its conditions constitute a wholly "natural" advance upon those with which we are familiar here.

How could it be other if, as we have been led to believe, this life is in some sense the training ground for the life to come? The individual takes with him in the spirit body the training given in the earth life, the hand-writing, the skill in music or art, the tone of voice, and no less certainly other qualities, the turn of mind, the literary sense, the particular talent or gift which distinguished him here. And so as we work out the thought, it is most natural to conclude that the more completely one has acquired mastery of his powers, the richer personality and the finer opportunity will he have with which to enter upon the educational and evolutionary process of the next plane.

## SPIRITUALISM AND PEACE

"World Peace," a great subject, was discussed at a meeting arranged by private Spiritualists at Caxton Hall, London, on June 22nd. Major Leith-Hay-Clark presided, and Captain Thornbery (of the League of Nations Union) spoke on the humanitarian activities of the League.

Mr. Collen-Smith, who had the key subject of the evening, Spiritualism and Peace, spent much of his ample time discussing the weakness of Spiritualism and its internal dissensions. The best speech was made by a Dutch Spiritualist, Mrs. Orton, who, on Individual Responsibility, made an effective appeal to the women present.—M.

# A SPIRITUALIST'S PROGRESSION

## MRS DE CRESPIGNY'S AUTOBIOGRAPHY

Review by H. F. PREVOST BATTERSBY

THE literature of Spiritualism has been largely produced by those whose only urge to write was a desire to disseminate a truth which had come to them.

Mrs. de Crespigny had made her mark in literature, and in two other of the arts, before an interest more absorbing than any of them was revealed to her.

The apprenticeship she served has conferred a charm on her latest volume\* which is to be sought in vain in most books on the subject. She very wisely tells us all about herself; her youth, her up-bringing, the circle in which she moved; the sane, practical, efficient and kindly world which surrounded her; and of her own questioning, unsatisfied spirit; disinclined to accept at their face value, however imposingly attested, the coins in social or religious currency.

Her youth passed in those exciting days when the ecclesiastical edifice was beginning to quake from the erosions of agnostic science; and she has lived to see science and the Church united in a queer alliance against the intrusion of the other world, a period in which there has been, probably, more change of mental outlook than in any other of which we have record.

She saw in those provocative years the Devil deprived of his theological throne, only to be replaced later by the equally puzzling problem of Evil; and flying, once denounced as an insult to God, regarded as man's most menacing enemy.

Then came marriage and the New Forest. The Forest has a reputation for upsetting mental equilibriums:—"We are all mad in the Forest," said a friend once—and it did seem to develop her psychic gifts; though her first reaction from Spiritualism in 1914 was a sense of distrust and suspicion.

That was speedily overcome, and, once convinced, the sceptical outlook of her youth enabled her to grasp the enormous implication of the disclosure—"The most vital question in the whole word," she calls it, "compared with which the discoveries of all the ages melt into nothingness."

Her initiation came by that most convincing of all ways, the direct voice; that challenge which science so ignominiously declines to tackle; and she stresses the importance of the trivialities in its communications. It was a word and a whistled tune which first brought consolation to her; and she relates how the mention of half an orange and the upsetting of a cup of coffee, had proved convincing to others.

She has heard four spirit voices speaking simultaneously, not all in the same language, and half a score of foreign tongues used by them, not one of which the Medium could understand; the communicator, in every case, directly addressing the *one* person in the circle who understood the language spoken.

She gives many instances, which defy attribution to telepathy or the unconscious mind; those totally unscientific propositions on which science relies.

She has experimented with automatic writing; and, though granting the occasional importance of communications thus received, warns those who would essay it of the danger in thus opening a door through which anyone can walk. "It is easy enough to allow a person to walk in, but may be a very different affair when it comes to persuading him to walk out."

When debating the mysteries of psychometry—and one can but debate them—the author mentions a diagnosis by Lottie Plaaf of a case of cancer from a spot of

blood sealed in an envelope. Now, since a similar diagnosis can be obtained by the electronic reactions of Dr. Abrams, the clairvoyant is as obviously dependent as the machine on a vibrational rate, or peculiarity, of which so far we know nothing. Not that such an acceptance takes us far in explaining the complicated history of which often the psychometrist becomes aware.

The insistence on one occasion by a control that a speaker from the Other Side was on the sitter's "family vibration," offers another suggestive side-light, and Mrs de Crespigny speculates on whether "some law connected with the synchronization of wave-lengths—or the want of it—may lie behind the many instances of success and failure obtained by the same Medium"; and she suggests that "it would be an interesting experiment on *this* plane, to bring together a Medium and a sitter whose blood-type coincides," and to apply the same process to healers and patients in the movement.

But deeply interesting as is the whole book its most impressive challenge for some of us lies in its last two chapters, which explain the author's conception of the meaning of Christ's sacrifice, and relate a conversation thereon with Emperor.

It is an argument too delicate for condensation; for, though the Scapegoat has been used before as a Christ symbol, Mrs. de Crespigny regards "the redemption of the transgressions that were under the first testament," as charged with a significance which has not yet been applied to it; and even Emperor, curiously enough, required time to consider it before expressing an opinion.

It seems at any rate to fit more subtly the conception of at-one-ment which appealed to St. Paul.

## SPIRITUAL SONGS

THE Spiritualist Community, whose headquarters are at the Grotrian Hall, London, now use for all their services a hymnary which is unique, inasmuch as it contains the work (words and music) of only two people—Mrs. St. Clair Stobart, who has written all the 150 hymns and composed about a dozen of the tunes; and Mr. F. Alford Armstrong, who has composed all the other original tunes (well over a hundred).

When first issued, the book contained about fifty hymns and tunes; then it was enlarged to 112; now there are 150 original hymns with an appendix containing 20 selected from hymns Ancient and Modern, including such favourites as "Abide With Me," "Nearer My God to Thee," and "Saviour Again to Thy Dear Name."

In its enlarged form the book provides a very fine and complete collection of "Spiritual Songs for Congregational Singing and the Home Circle," and it is the hope of the author and composers that it will be found useful by individuals and societies not only in London but throughout the country wherever truly spiritual songs are wanted and appreciated.

One of the new hymns (sung with good effect at a recent evening service) has the striking title "If Death should Sail into my Port To-night," and the last verse reads:

Lord, let me live that Death I may not fear  
 Lord, teach me daily how through life to steer,  
 To live as spirit and as spirit see  
 Death is our pilot to eternity.  
 Thus may I feel  
 If Death should sail into my Port to-night.

It is noticeable that the name of Jesus is *not* excluded from the hymns.

With music, and stoutly bound, the price of the book is 2/6 (London: Novello & Co., Ltd.); words only, 1/-, with a reduction for 25 or more copies. Orders can be placed with L.S.A. Publications, Ltd., 16, Queensberry Place, London, S.W.7.

Mr. Godfrey Burchett's second article on "Malachi's Cosmology" will appear next week.

\**This World—and Beyond.* Mrs. Philip Champion de Crespigny. London. Cassell & Co. 1934. 7/6. (May be obtained from L.S.A. Publications.)

## 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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EDITOR : : : GEORGE H. LETHEM  
ASSISTANT EDITOR : : : DR. NANDOR FODOR

## As We See It

### "FANTASTIC NONSENSE"

"FAITHFUL are the wounds of a friend," said a writer of old (Proverbs xxvii, 6). That Sir Oliver Lodge is a friend of the Spiritualist movement—although not directly associated with it—is a matter of common knowledge. When, therefore (as in his *Sunday Graphic* article quoted on this page) he thinks it necessary to refer the "well-meaning fanatics who are liable to press the [psychic] evidence beyond legitimate bounds and to write fantastic nonsense which offends the sober disciples of pure truth," Spiritualists should not be offended, but should look round to see where and to what extent the wounding words apply. There will, naturally, be a tendency to pass on the reproach to other people and to other organisations, for we are all much more prone to notice a mote in our brother's eye than to admit the presence of a beam in our own.

Actually, Sir Oliver Lodge directed his words to his brother scientists. It is because of the neglect of the series of psychic facts "by the proper custodians of natural knowledge" that others not so well equipped have used them in a manner calculated to offend "the sober disciples of pure truth"; and the remedy is that the scientists shall recognise their mistake, take up the serious study of the facts, give them their proper place and attention in the schools and colleges, and so provide the means for working out their values and their philosophical and religious implications on an assured basis. Then will there be recognised standards by which the extravagances of "well meaning fanatics" can be measured and restrained, and by which "fantastic nonsense" in books and periodicals can be shown in its true character.

Meanwhile, within the ranks of Spiritualism, "pure truth" should be gladly and constantly respected. The facts of Survival and communication are firmly established. Of this, Sir Oliver himself is a willing and a constant witness. It is in their presentation—and still more in the presentation of their religious and social implications—that the "well-meaning fanatics" are apt to run riot and to "write fantastic nonsense." Such presentation is frequently calculated to give offence not only to the "sober disciples of pure truth" amongst scientists and religionists (using the word "religionist" in its most comprehensive and complimentary sense) but also to many who call themselves Spiritualists.

It would be well if every Spiritualist—and particularly every speaker and writer—took Sir Oliver's words to heart and made certain that neither by fanatical speech nor nonsensical writing shall Spiritualism be made to offend those whom it desires to attract.

## SIR O. LODGE'S MESSAGE QUITE SURE THAT DEATH IS NOT THE END

"I AM quite sure that death is not the end, that we continue, that our existence is permanent and is not terminated when the body meets with an accident and collapses."

With these words Sir Oliver Lodge opens the first of a series of articles in the *Sunday Graphic* (June 24th) in which many problems relating to this life and the after-life are to be discussed. His conclusions, he says—as he has often said before—are based on experimental evidence and are not derived from general reasoning or probabilities. "They are literally the result of scientific investigation," he writes, "though there are many scientific men who would withhold the name science from them and regard them as unworthy of their attention."

The facts, says Sir Oliver, are off the track of orthodox science and one result of their neglect "by the proper custodians of natural knowledge is that they become the happy hunting-ground of a number of well-meaning fanatics who are liable to press the evidence beyond legitimate bounds and to write fantastic nonsense which offends the sober disciples of pure truth."

Sir Oliver again states his view that the association of life and mind with matter is exceptional. We are here as incarnations and when the body wears out we go back whence we came. Our business is to develop an ego, a personality. Our pre-existence, he conceived, was of an unindividualised character, like a general reservoir from which a portion was drawn, "a portion which leaked into the body as the body was ready to receive it."

The series is to be continued in the *Sunday Graphic*.

## A PROPHECY RECALLED

REV. S. CRUWYS SHARLAND, writing from Abbotsley Vicarage, St. Neots, Hants, says:—

Mr. De Brath's "ominous computation" in LIGHT (p. 375, June 22nd) suggests two things to me:

(1) It was said long ago that in the year 1849 the ex-Kaiser's grandfather, William I—when on a hunting expedition incognito with a friend—was met by an old gipsy who saluted him as "Your Imperial Majesty." The Prince, who was not at that time even the direct heir to the Prussian throne, asked her what she meant. She replied by telling him to add together the digits of 1849 and add the result of the current date. "In 1871 you will be Emperor to a united Germany."

"Can you tell me any more?" said the Prince. "1871 + 17 = 1888. There will be three Emperors of Germany" (William I, Frederick, William II). "1888 + 25 = 1913." There will be no Emperor of Germany.

It was rumoured that William II knew this story and for that reason would not engage in war until the ominous year 1913 was past.

(2) If Mr. D. Davidson's interpretation of the numerical prophecies contained in the Great Pyramid is correct the British people should emerge from the final, low "tribulation" passage on Sept. 16th, 1936 and enter the lofty "King's Chamber," sometimes described as "The Hall of the Judgment of the Nations"; the British race, having finished its tribulation before the others, acting (D.D. says) as a "shock-absorber."

Mr. A. W. Orr writes: On page 375 of the June 22nd issue of LIGHT, in paragraph headed "An Ominous Computation," it is stated that the Crimean War began in 1857. The Indian Mutiny began in that year and the Crimean War began in 1854. This does not affect the computation, however, only rectifies a "slip."

An important letter from Mrs. Ada Lee is on page 390.

# LOOKING ROUND THE WORLD

## THE VOICE OF "POWER"

ANOTHER stage of the "Power" spiritual mission will be completed on Sunday (July 1st) at the Æolian Hall, London. Following the delivery of her trance address on that evening, Mrs. Meurig Morris is to retire temporarily into a religious retreat for a much-needed rest, for meditation and for preparation by her spirit-helpers for the next stage of her work, which is to be centred in headquarters at Hampstead.

For months past Mrs. Morris has carried on a twofold mission—delivering the "Power" messages each Sunday evening to large audiences at the Æolian Hall, and facing great gatherings in Outer London and the Provinces frequently on week-nights. "Power's" eloquence and versatility, manifested through her astonishing trance-addresses, have shown no signs of waning, but the physical strain on the Medium has been necessarily very heavy, and the marvel is that so frail and womanly a person as Mrs. Morris has been able to bear it so long with so few signs of distress.

There will no doubt be a crowded gathering at the Æolian Hall on Sunday night to hear "Power's" message and to learn from Mr. Laurence Cowen about the future of the mission, which has been—and is—one of the most interesting in the annals of Spiritualism.

## BARCELONA CONGRESS

Arrangements have been made by the Spiritualists' National Union for British visitors to the Fifth International Spiritualist Congress at Barcelona, Spain (September 1st to 8th) to travel in one party, leaving London at 10.5 a.m. on August 31st, passing through Paris and arriving at Barcelona at mid-day on August 31st. The inclusive cost per person is to be £23, with £6 8s. 4d. extra for sleeping berths to and from Paris and Port Bou on the outward and homeward journeys.

## LETHAL CHAMBER PROPOSAL

It comes as a surprise to find a clergyman citing the prospect of a future life as a reason for supporting a proposal for "a lethal chamber for the hopelessly diseased, criminal and mad." Writing to the *Daily Telegraph* from the Rectory, Oswaldby, Spilsby, the Rev. W. B. Church says:

"Now that the superstition of a material hell has been swept away, there is every reason to suppose that the after life of those whose lot is so unhappy here cannot be anything but an improvement on their present condition. If the love of God precludes Him from keeping souls in torment hereafter, it must surely be right to release them from torment here."

Here is a new subject for consideration and debate and a new reason for getting to know something about the conditions of the after-life.

## DRUNKEN LUCIDITY

In his recent publication, *Vie et Survie* (Paris), M. Edgard-Emmanuel Bonnet quotes the following story from Dr. Janet's *L'Automatisme psychologique*: "Whilst completely under the influence of drink, a certain negro servant stole his master's valuable surgical instruments. Next day he stoutly maintained that he had never touched them—in fact, he spent many hours of that day searching for them. Two days later, the negro was again hopelessly drunk. His master spoke to him about the missing instruments: the negro immediately stopped, stood a moment in thought and then, though it was pitch dark at the time, walked straight to the spot where he had hidden the case of instruments during his former bout of dipsomania. Whilst sober, he had no recollection whatever of the occurrence; with the return of the former physical sensations associated with being drunk, the memory likewise returned of what had happened when he was in that condition."

## "WE DO NOT DIE"

SHAW DESMOND'S new book is a very substantial volume of 400 pages. It is entitled *We Do Not Die* and is published by Arthur Barker, Ltd., at the price of 8/6. Next week we hope to give it an extended review. At a first glance, the comprehensiveness of the book is its outstanding feature. It opens with a long poem entitled "Death's Parade," the theme of which is "There is No Death" and then follow fifty-three chapters divided into twelve sections in which every phase of the subject of Survival and the After-Life is discussed—including "Love and Marriage Beyond Death." Shaw Desmond accepts Reincarnation which, he remarks with truth, is a subject which, for some literally occult reason, "fills its protagonists and their opponents with fury." *We Do Not Die* is certain to be recognised as a book which every serious student *should* read and which most of them *will* read because of its strong human interest.

## DIVINING BECOMES RESPECTABLE

Divining is becoming quite respectable. On the principal page of *The Times* (Saturday, June 23rd) it is vouched for by Sir R. A. Gregory, the Editor of *Nature* and one of the spokesmen of official science. In a letter Sir Richard says: "The experiments described by Sir Hesketh Bell and others in the columns of *The Times* show that a pendulum bob, or a divining rod or wand, moves in a particular way when held by a person near something which is being sought—whether water, hidden treasure or the centre of disease in plants or animals. That such movements do occur is beyond doubt; and no suspicion of fraud can be attached to the diviners themselves."

Sir Richard says the movements are "obviously due to the muscular action of the fingers and hands of the operator," whose mind is reflected, consciously or unconsciously in the nerves and muscles," but he does not explain how the mind obtains the knowledge which enables it to guide the muscular movements.

## GHOSTS IN SEASON

Whether the hot spell will be blamed for it or not, a ghost season appears to be in full swing in our Isles. The Hound of Hull and the Ghost 'Bus of North Kensington are the prize stories of last week. The first is reminiscent of Conan Doyle's famous fiction *The Hound of the Baskervilles*. It is a strange, roving creature with a sinister reputation. And it was made (*Sunday Chronicle*, June 17th) responsible for the death of a ship's fireman who, in fear of the ghost dog, fell into the dock.

The "ghost 'bus'" of London is similarly accused of a crime. An engineer died of injuries following a collision at the junction of St. Mark's Road and Cambridge Gardens, North Kensington, London. A phantom omnibus was blamed for the crash. Witnesses stated that for several years it was periodically seen dashing across the dangerous junction at terrific speed, with powerful lights but with no driver and no passengers. A reporter of the *Daily Mail* visited the haunted spot (June 16th) and talked to people who said they had seen it.

## NEW GERMAN MEDIUM

The *Zeitschrift für Parapsychologie* (Leipzig) for May continues to bring news of the discovery of fresh Mediums. Dr. Fritz Quade, of Berlin, had been experimenting for twelve months with a Frau Mai Kalamees, who at the age of fifty seven was able under his treatment to develop wonderful powers of clairvoyant mediumship. She goes into very deep trance, retaining nothing but the powers of speech; gives diagnoses declared afterwards by medical men to have proved amazingly accurate; and gives scientific botanists information subsequently verified by them about microscopic plant forms—about which in her normal condition she has no knowledge whatever.

## LETTERS TO THE EDITOR

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

## THE YORK JUDGMENT

Sir,—The Archbishop of York and twelve Bishops have censured the Bishop of Liverpool for permitting a Unitarian to preach in Liverpool Cathedral, on the ground that Unitarians do not believe that Jesus is God, and that this belief is an essential point in the Christian religion.

I have letters from the Archbishop of York in which he says:—

“I do not in any way start with the alleged appearances of Christ, and proceed from them to construct a belief.”

“I am quite convinced that direct evidence of survival is not either attainable or desirable.”

It will be seen that these pronouncements throw doubt on the after-death appearances of Jesus, which have been regarded by the Apostles of the Christian Church as fundamental to the Christian Faith. And yet the survival and resurrection of Jesus is of vastly more importance than the doctrine that Jesus is God; for obviously (as St. Paul sees in I. Cor. xv.) if Christ did not survive and rise, and if there is no objective proof of this survival and resurrection, then the Christian religion is vain; and if there is no survival and resurrection, then it is of no consequence whatsoever to mankind whether Jesus be God or not.

In view of the above facts, where is the logic or the equity in the condemnation of the Bishop of Liverpool by one who denies the fundamental doctrine of the Christian religion.

CHARLES L. TWEEDALE.

Weston Vicarage, Near Otley, Yorks.

\* \* \*

## DESTROYING PSYCHICAL RESEARCH

Sir—In your issue of June 22 Miss May Walker makes a suggestion regarding the present position of the thumb-print problem. If I understand her rightly she is of the opinion that new tests should be given by the Crandons to an impartial committee. I confess I do not quite understand the object of these tests, since the present controversy is not so much on the supernormality of the thumb-prints as on their nature. The material is already in existence. The prints are here. Fresh tests will merely supply more controversy. They would only be of value to those who doubt the supernormality of all the thumb-prints.

Now, Sir, in your very cogent leading article you suggest that it should be possible for an impartial committee to decide who is right and who is wrong in the present impasse. I do not agree with you, and that is why personally I sit on my fence and do not trouble about the matter except at intervals.

The real meaning of what is happening is only partially glimpsed by Miss Walker and others. For what we are witnessing is the spectacle of Psychical Researchers destroying Psychical Research. Truth has gone out of it. “Liars, animated by sinister and sordid motives,” cries the A.S.P.R. “Forgers and worse,” shouts back the Boston S.P.R. “A plague on both your houses,” murmurs the layman. The truth has gone out of Psychical Research and who shall restore it?

How, for example, is it possible that Sir Oliver Lodge, when addressing two continents and millions of listeners at his last B.B.C. talk, could say that when Mrs. Willett wrote the word DORR on Feb. 5, 1910, this word was “meaningless” to her? Mrs. Willett knew that the name DORR was the name of an American investigator: she knew that Mrs. Verrall had sent a message about him to the Willett communicators: she thought that he had had sittings with Mrs. Piper; and she also had apparently heard that these sittings were evidential.

## LONDON SPIRITUALIST ALLIANCE

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Development of Psychic Faculties:

Wednesdays at 3 p.m. MR. LEIGH HUNT

Wednesday Afternoon Meetings.

July 4th, at 3 p.m. Group Seance: MISS JACQUELINE.

July 4th, at 5 p.m. Lecture on “Paracelsus as a Healer.”  
CAPT. LANGFORD-GARSTIN.

FREE PUBLIC MEETINGS

Tuesdays at 7.30 p.m. Addresses: MR. W. H. EVANS.

July 3rd—MRS. HIRST.

## SYLLABUS ON APPLICATION

What are we to think? What are scientific men to think? I know what they think, and so, having descended from my fence to reason with my charming friend, Miss May Walker, I now invite her to join me on it *au dessus des obsèques des recherches psychiques!* E. J. DINGWALL.

## SURVIVAL AND IMMORTALITY

AT the L.S.A. Free Public Meeting on Tuesday last, Mr. W. H. Evans dealt with the question of Immortality. A great orator has stated that “as long as the lips of love shall kiss the lips of death, the dream of immortality will ebb and flow in the mind of man.” It is a great theme, but our consideration of it too often reveals a confusion of thought. Many imagine that psychic phenomena prove man’s immortality, but they do not; they prove man’s survival of bodily death, but that is not synonymous with immortality. Perhaps the best evidence for immortality is the fact that man has conceived it. Is not the mind which conceives and brings forth greater than that to which it gives birth? If man conceives immortality does it not indicate that the elements of it are in his being? This may be considered a matter of metaphysics, but science indicates some underlying Reality which, whatever it may be, we cannot think of as ceasing to be.

Andrew Jackson Davis argues that man’s body is the ultimatum of all organic laws. Father God and Mother Nature have been working to one end, the emergence of man as a self-conscious being.

## JEWISH SOCIETY FOR PSYCHICAL RESEARCH

The Jewish Society for Psychical Research—whose headquarters are at 65 Baker Street, London, W.1—is now well established and is making good progress. This was the cheerful note struck by Mr. A. Victor who presided at the fifth annual meeting. In all, some 90 gatherings had been held during the year, and the average attendance had been 50. Sixty-six new members had been enrolled, bringing the total to 167.

Messages of encouragement were read from Miss Regina M. Bloch and Rabbi Dr. A. E. Silverstone, the Hon. President and Hon. Vice-President respectively.

Mr. A. Victor was elected Chairman; Mr. J. Stamm Vice-Chairman; Mr. P. Harris, Treasurer; and Mr. Yehuda Amias, Hon. Secretary.

## British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.  
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MISS NINA FRANCIS	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. GARRETT	Trance
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MISS JACQUELINE	Clairvoyance, Psychometry
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MR. SHARPLIN	Diagnosis, Healing
MRS. HESTER DOWDEN	Automatic Writing

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES and SHRI PUROHIT SWAMI.

### DEMONSTRATION OF CLAIRVOYANCE

Wednesday, July 4th, at 8.15 p.m. .. Mrs. B. HIRST  
(Visitors 1/-)

### GROUP CLAIRVOYANCE

Limited to Ten Sitters. Seats must be booked.  
Friday, June 29th, at 5 p.m. .. Miss JACQUELINE  
Friday, July 6th, at 5 p.m. .. Mrs. LIVINGSTONE

### WRITE FOR SYLLABUS

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### SUNDAY, JULY 1st, 1934

11 a.m.—Abdul Majid, Imam of the Mosque, Woking.

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

Sunday, July 8th, at 11 a.m. .. Mr. FRANK H. WALL

Clairvoyante: Mrs. Hirst.

Sunday, July 8th, at 6.30 p.m. .. Mr. R. DIMSDALE STOCKER

Clairvoyante: Mrs. Helen Spiers.

Silver Collection on entry.

### OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.  
Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, July 2nd—Speaker: Dr. H. P. Shastri.  
Clairvoyante: Mrs. Grace Cooke.

Wednesday, July 4th—Speaker: Major Leith-Hay-Clark.  
Clairvoyante: Miss Lily Thomas.  
Admission Free.

### WEEKDAY ACTIVITIES

Monday.

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.

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

July 4th 2.30—Miss Lily Thomas.  
6.30—Mr. Thomas Wyatt.

July 11th 2.30—Mrs. Fillmore.  
6.30—Mrs. Helen Spiers.

Monday, July 2nd, at 8.30 p.m.

Dr. Alexander Cannon, K.C.A., will speak on "Dreams and their Interpretation" (American Broadcast Lecture.) Tickets: Members, 1/-; Non-Members, 2/-; Reserved Seats, 2/6. Doors Open at 8 p.m.

Monday, July 9th, at 8.30 p.m.

Mr. Thomas Wyatt will give a Demonstration of Clairvoyance. (Silver Collecton.)

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Sunday, July 8th, at 7 p.m. Speaker: Mr. SHAW  
Clairvoyante: Mrs. Estelle Roberts. DESMOND

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DIRECT VOICE: Mr. FRED EDOUIN.

Appointments can also be booked with: Mrs. Barkel, Miss Naomi Bacon, Mrs. Corelli Green and Mrs. Smyth.

Tuesdays, 3 p.m. Open Circle. Conducted by Mrs. Campbell.  
Wednesday, July 4th. Circle full.

July 11th at 3 p.m. Mrs. Garland.  
Circle for Clairvoyance. (Limited to 8)

Thursdays: 3 p.m. Instruction Class for Development.  
Miss EARLE and Mrs. LIVINGSTONE

Thursdays: 5.30 p.m. Devotional Group (Absent Healing)  
Miss STEAD

LIBRARY "AT HOME."—Friday, June 29th at 3.30 p.m.  
Miss Stead and Mrs. Smyth.  
Subject: "Why Not?"

Friday, July 6th, 3 to 5.30 p.m. Mr. Robert King: "The Mystery of Body, Soul and Spirit." Chair: Mrs. Gibbs

### FREE HEALING AND DIAGNOSIS

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Classes for spiritual unfoldment are held weekly, under the direction of White Eagle.

### All Communications to: The Secretary

Sir Arthur Conan Doyle speaks in "Thy Kingdom Come" (Wright & Brown, 7/6) from all Booksellers.

## MRS. ADA LEE'S PICTURES QUESTIONS FOR MR. WARRICK

To the Editor of LIGHT.

Sir,—When will Mediums get fair play? Four weeks after I gave Dr. Nandor Fodor a test, at his request, I received a letter from the Editor of LIGHT which tells me that he is publishing on the next day a statement which implies that I am a fraud.

I want to remind your readers that I have given these tests with sealed packets for a year. They have been given all over the country and have been certified by all kinds of people.

In connection with this particular case, Dr. Nandor Fodor himself wrote, in the *Sunday Dispatch* of June 10th, on the question of faking a sketch, "But I would defy you to get it into our fraud-proof, trebly-secured envelope without leaving traces."

Then, in LIGHT on June 8th, you published a statement sent by F. W. Warrick and countersigned by his secretary, Miss M. Hawkins, which stated, "In my view this envelope had not been opened since I closed it, before Dr. Fodor opened it in my presence by slitting along two edges with a penknife, after the surface and edges had been carefully examined by Dr. Fodor and myself."

Incidentally, in regard to the test with Miss Phillimore, of which Mr. Warrick now says, "there is undoubtedly evidence that some of the wax seals have been raised," Dr. Nandor Fodor said of this test, in LIGHT of June 1st, "Everything was found as here described when the envelope was returned. There was no sign of tampering. It would have been easily discovered."

In this Miss Phillimore test I was there when the envelope was opened and everyone who was there for this occasion signed a statement testifying to the fact that the envelope could not have been tampered with. I give their names. They were Dr. Fielding-Ould, G. H. Lethem (Editor of LIGHT), Nandor Fodor, Miss Phillimore, another lady whose name escapes me for the moment, Mrs. Gorst and myself. They all congratulated me.

Now, I was promised that when this last packet was to be opened I was to be present. Dr. Nandor Fodor, who was making this test, made this promise to me verbally. In fact, I arranged to meet Dr. Fodor, the day after he called for the packet, at Holborn Station at three o'clock. I waited for half an hour, but I could not see him.

Why all these experts change their minds weeks afterwards is a mystery a Medium cannot understand. Besides, how can any Medium trust people who, four weeks after the test has been carried out according to their satisfaction—as witness the signed document they all gave at the time—suddenly discover that, despite all their expert precautions of which they were so sure at the time, there are new loopholes.

Mr. Warrick's letter simply means that suspicion is cast, not on me but on the stupidity of the experimenters,

who appear unable to carry out a simple experiment with a sealed envelope.

How dare experimenters talk about the way in which they have prepared fraud-proof tests and then, weeks later, say, "Oh, no. They were not fraud-proof."

I have had no money for these tests. I did them to oblige Dr. Nandor Fodor, who, I notice, is strangely quiet in last week's issue on this subject. For three weeks he wrote about these tests at length, but I notice there is not a word from him last week.

Besides, is it playing the game to send me a letter the day before your paper comes out, when you must have known about it days before?

Then, again, why was I not shown Mr. Warrick's letter when you got it, and an attempt made then to solve the mystery? As the Medium I have no proof that those flaws which your "expert" has now discovered did not exist when the packet was sent me. After all, a Medium is in the hands of the experimenters.

Mr. Warrick says that a friend of his, "who has long practised opening sealed envelopes and packets," managed to open this packet in the same way, "but he left a much stronger mark." Am I supposed to be more expert than the expert? Mr. Warrick's friend ought to offer himself to the secret spy services of the world, where his talent could doubtless be employed at a very high remuneration.

(Mrs.) ADA LEE.

### NOTE BY EDITOR

It is perfectly true, as stated by Mrs. Lee, that when Miss Phillimore's test envelope was opened, those present (including myself) could see no indication that it had been tampered with in any way. It was only after careful and prolonged scrutiny that Mr. Warrick (to whom the envelope was handed) discovered what he describes as "indubitable evidence that some of the wax seals had been raised." The same explanation with slight variation applies to the other two envelopes.

In next week's issue of LIGHT Mr. Warrick will deal with the points raised by Mrs. Lee.

A large number of letters have been received for and against Mr. Warrick's conclusions which we are unable to publish owing to lack of space.

### BELFAST PSYCHICAL SOCIETY

Though the people of Northern Ireland are, generally speaking, of the practical matter-of-fact type (says the *Belfast News Letter*) there are a number to whom the supernatural element in life appeals. These are interested in the Belfast Psychical Society. On Tuesday evening last a new Centre for Psychical Research was opened by Miss Frances Heron. This new centre is at Gateway House, 57, Dublin Road, and it is through the generosity of the chairman of the society, Mr. F. A. Heron, D.L., that the house has been acquired. The society's headquarters used to be in College Square, but the need for a permanent local centre has long been felt. Through the kindness of Miss Mary Wylie, a library has also been provided. Colonel Berry, J.P., an active member of the society, presided at the meeting.

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