

# Light

on

## Spiritualism and Psychical Research

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### KNOWLEDGE AND BELIEF

#### SPIRITUALISM A BASIS ON WHICH EFFECTIVE FAITH CAN BE BUILT

By the EDITOR

IT is the outstanding feature of Spiritualism that it offers experimental evidence for its basic claims, namely:—

(1) That man is a spiritual being with an etheric (or spiritual) body as well as a physical body;

(2) That, with the etheric body as his vehicle, he survives the death of the physical body; and

(3) That, in certain circumstances he is able, after the death of the physical body, to give evidence of his survival and some description of the environment in which he finds himself.

Christianity teaches Survival; and, like Spiritualism, it advances cases of after-death appearances and communications from the spiritual world as proof; but the evidence it offers is nearly 2,000 years old and, as a consequence, its validity is questioned on many grounds.

Until recently, the Christian evidence of Survival was declared by all the Churches to be unique and miraculous and therefore incapable of reproduction or confirmation. Recently, in the Protestant Churches particularly, there has been a tendency to abandon the idea of miracles—a tendency due, at least in part, to the proofs advanced by Spiritualism to show that, so far from the New Testament stories of after-death appearances and communications from the spirit-world being unique and miraculous, they have in all essential points been duplicated repeatedly in modern times in conditions which make the testimony of the witnesses reliable—as, for instance, in the materialisation experiments described by Sir William Crookes (*Researches Into the Phenomena of Spiritualism*).

Spiritualism, indeed, offers evidence which makes the New Testament stories credible—particularly the story of the after-death appearances of Jesus; and many Christians have joyfully accepted the confirmation thus offered, but the Churches, as organisations, have so far resolutely refused to admit the need for confirmation and insisted that the New Testament evidence of Survival must be accepted on the authority (1) of the Church, or (2) of the Scriptures for the selection of which the early Church Fathers were responsible.

The Roman Catholic Church places the authority of the Church above that of the Scriptures; the Reformed

Churches generally reverse this order and regard the Scriptures as the authoritative guide to belief; but both deny the need for confirmation and assert that, in this respect, Faith is preferable to Knowledge.

As an example of this attitude, the words of Dr. Cyril Alington, Dean of Durham (formerly Headmaster of Eton College) may be quoted. In his book, *The Fool Hath Said* (1933), he writes:—

"People sometimes talk as if it were a weakness in the Christian position that we deal in belief and not in knowledge, but a moment's thought will show that the reverse is the truth. A religion which was founded on definite and certain truths, like that of elementary mathematics, would afford no room for virtue of any kind."

That may fairly be regarded as an amazing statement to come from an educated man; and it seems to me that it does not need even a moment's thought to realise its absurdity. It is just because the Churches are unable to show that their beliefs are "founded on definite and certain truths" that Christianity is losing its hold on the learned and the unlearned alike. Proofs of the truth of Survival and of the accessibility of the spirit-world are "definite and certain," but the Churches, as organisations, refuse to use them, although many Christians, clergy and lay, have been wise enough to do so individually.

When Spiritualists urge the desirability of certainty in regard to Survival, the words of Tennyson are often quoted in support of the theory that blind belief is preferable to knowledge where religious things are concerned, but without real justification. In the prologue to *In Memoriam*, Tennyson wrote:—

*We have but Faith, we cannot know  
For Knowledge is of things we see.*

But he did not end there. He went on:—

*And yet we trust it comes from Thee,  
A beam in darkness—let it grow.  
Let Knowledge grow from more to more,  
But more of reverence in us dwell  
That mind and soul, according well,  
May make one music as before,  
But vaster.*

All through *In Memoriam* the cry is for knowledge and more knowledge regarding Survival and the state

of the living "dead." Tennyson himself had the "open vision" of the Seer and knew the dead survived and were within call. Apostrophising his friends in the Beyond, he wrote:

*Be near us when we climb or fall;  
Ye watch, like God, the rolling hours  
With larger, other eyes than ours,  
To make allowance for us all.*

Tennyson sought knowledge, and ever more knowledge, but he knew that, however far his knowledge might advance, there was still, lying beyond, an infinity into which he could not penetrate, and of which it was true to say:

*We have but Faith; we cannot know.*

So is it with Spiritualism. It gives definite and certain knowledge of the fundamental facts of life, death and survival, and these facts are stupendously important both in themselves and in their implications. But beyond these facts and their implications there lies the infinite into which we cannot see. With Omar Khayyám, every thinking person is compelled to admit:

*There was a Door to which I found no key,  
There was a Veil past which I could not see.*

Spiritualism gives us knowledge, but it does not make us independent of Faith. Rather, it gives us a secure foundation on which to rest our Faith and make it effective.

#### FACTS—AND FAITH

I have heard Spiritualists say that Spiritualism stands for Facts, not Faith, and I have read similar statements. Facts certainly, but Faith also, or life would be impossible. We need Faith to face the practical, every-day duties and problems of life; we need Faith to reach out to the spirit-world and to God. "Canst thou by *searching* find out God?" (Job xi, 7) is a question which must still be answered in the negative. We can only know of Him through His works and be assured of His goodness by Faith.

Spiritualists generally give ready assent to the first of the Seven Principles, which proclaims the Fatherhood of God. That is a declaration of Faith.

It needs no argument to prove that Faith is necessary in every relationship of life—family, social, commercial, political, and religious. Faith is the basis of civilisation; want of it produces Fear, which is the greatest and most destructive of the evils in the world.

Spiritualists are no exception of this general law. They live by Faith, as others do—mostly unconscious Faith. What they need is conscious, active Faith, and their "definite and certain" knowledge should help to make such Faith possible.

Fear affects the lives of Spiritualists as of others. Not Fear of Death as a personal enemy. That should

be banished by the knowledge Spiritualism gives. But Fear of living—Fear of sickness, Fear of failure, of poverty, of disgrace—not only for ourselves but for those we love.

Faith is the only means by which Fear can be overcome. "This is the victory that overcometh the world, even our Faith" (I. John v, 4), wrote the Apostle John, and experience has proved that he was right.

#### FAITH IS PRACTICAL

Faith is practical. It is the lever which sets in motion the greatest power in the world—a power as real as electricity and much more potent, although less understood, the power which we speak of vaguely as the Love of God, which is the source of all good.

This is the postulate on which, as a matter of experience, Faith can be used to banish Fear and to win the degree of success in life for which we are variously suited.

In a book entitled *The Conquest of Fear*, the late Basil King—an American Spiritualist, author of "Earthbound," the first distinctly Spiritualistic film-play—tells how he was forced by Fear into a condition of physical, mental, and financial despair; and how he conquered Fear and attained success by realising that he was not only an agent but a son of God, and that if he did his part faithfully he was entitled, by an act of Faith, to *claim* from God his share of the gifts of good health, wealth, happiness that he needed for effective service.

"Years, experience, many trials, and some knowledge of the world," he wrote, "have convinced me that we have no lawful or harmless cravings for which, as far as God is concerned, there is not abundant satisfaction. I am convinced that absolute confidence in God's overwhelming liberality of every sort is essential to the conquest of Fear. If we don't profit by that liberality the fault is not His, but our own."

Spiritualists have good cause to know that they are helped and cared for by friends on the "other side," who, in their varying degrees, are servants of God. And always these unseen helpers ask for Faith in themselves and in the greater spirits under whom they serve, doing the work of the All-Father.

The knowledge which comes to Spiritualists should not have the effect of excluding or belittling Faith; it should make Faith rational, real, and effective.

#### MRS. HELEN HUGHES ON PHENOMENA

A large number were unable to get admission to the weekly meeting of the Edinburgh Psychic College last Friday evening, and others could only find standing room. The speaker and clairvoyant was Mrs. Helen Hughes. Dr. Barker presided.

Mrs. Hughes said a great many bereaved people were anxious to know where those whom they had lost were—they wanted to know "where are the dead?" This was a question, it would be noted, that was only put by those who were hopeful as to another life. The answer, given by those with psychic gifts, was that there were no dead, that their friends were waiting for them. There were mistaken views as to the teaching of Spiritualism. It did not mean that there was any lessening of a belief in Christ. Christ's mission was to reveal the spiritual order of the universe.

Mrs. Hughes went on to emphasise the ethical and religious side of the movement. It would help them out of darkness into light, provided it was approached in the right way. The difficulty was that so many sought only the phenomena, and gave too great a value to that aspect. All the phenomena in the world would not make them better men or women. Spiritualism's teaching was in accord with that of Christianity. If there was no Survival, then the Bible was wrong.—(*The Scotsman*).

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# THE MAKING OF A MEDIUM

## MRS. ESTELLE ROBERTS DESCRIBES SOME OF HER PSYCHIC EXPERIENCES

MRS. ESTELLE ROBERTS held a large audience spellbound when—at the opening lecture of the L.S.A. spring session, on Thursday evening last week, January 17th—she related some of her psychic experiences. Mr. A. R. Sinclair presided.

"I have always been clairvoyant and clairaudient," Mrs. Roberts said, and her psychic experiences began when she was quite a child, although then she did not understand their significance.

An outstanding and memorable experience befell her when she was about ten years of age—an experience she had never previously mentioned in public, and which might sound like a fairy tale, but which she assured her hearers was actual fact.

Along with her sister, who was some three years older than herself, she was in her bedroom arranging her hair when she heard three taps on the window. This caused her to look, and outside the window, in space, she saw a remarkable figure, the shadow of which was thrown through the window into the room. To describe the figure fully would be impossible. The eyes were like coals of fire, the face shone like a glistening white light, and the whole figure was in shining armour.

That this was not simply imagination was proved by what happened to her sister, who looked round, saw the figure, and fainted.

Her sister was carried out of the room by her father and when she (Mrs. Roberts) was asked what had happened, she told her mother about the wonderful figure they had seen. She was not believed, but was chastised for being untruthful. But when her sister recovered and was asked what had frightened her, she told the same story. This was proof of the reality of the appearance, since she and her sister had been parted from the moment her sister fainted, and her sister could not have known what she (Mrs. Roberts) had said.

As a girl, she had many other experiences of a similar nature, and often she was chastised for being untruthful when she described them. At the age of seventeen she married; and about the year 1913 she began to get some idea of what her experiences with spirit-people really meant. But even then, her people—amongst whom were several clergymen—tried to discourage her. She was told there was a kink in her mind which caused her to think she saw spirit-people.

In 1914, she had very great personal sorrow, through the death of one she loved very dearly; and someone took her to a Spiritualist meeting in a little church. Listening to the Medium, it dawned upon her that she was hearing descriptions of things she had seen all her life, and at the end of the meeting she told the speaker that she could do what the Medium had been doing. The result was that, on the following Sunday, in that little church, she was put on the platform to give descriptions—and she had never got off the platform since, although often she wished she had.

Describing how her Mediumship had developed, Mrs. Roberts said Red Cloud, her guide, asked her to leave her mind quite clear, so that he could work through her in his own way; and for this reason she did not read books about Spiritualism, and she never sat with other Mediums, because she had no time to do so.

She did not, however, take things without question. She asked Red Cloud to give her some proof by doing something which could not originate in her mind. Red Cloud agreed and told her to sit with a relative in a darkened room. She did so, and in the darkness she became aware of a light over her head. Her relative saw the light and described it. Then her friend cried

out: "Where are you? You have disappeared!" She said she was still sitting on the chair, facing him, but he said that, with the aid of the light, he could see the chair on which she had been sitting, and she was not there. She told him to put out his hand and feel that she was there, and he did so, but he insisted that he could see the chair as if she were not there, and he counted the holes in the chair and afterwards found that his count was correct.

"Don't ask me to explain what happened or how it happened," said Mrs. Roberts, "for I cannot tell."

Coming to a later date, Mrs. Roberts said that on one occasion a young man who was quite unknown to her was sent to her by the Marylebone Association for a private sitting. She went into trance, and the next thing she remembered was hearing Red Cloud say to her: "Hold this young man. He intends to commit suicide. Hold him until you can get Frank Hawken here to look after him." She did as Red Cloud ordered, and the man—who admitted he had intended to kill himself—was brought to reason.

Sometimes people asked why guides did not warn Mediums when police spies came to them. On one occasion two women came to her door. Her sister saw them and they said they were in great distress and wanted help. She (Mrs. Roberts) was in trance giving healing treatment; and when her sister came in, Red Cloud told her to tell the women to "get out, and to get out quickly." They went away, and three days later she learned that they were police spies.

Other experiences, equally interesting, were related, and then Mrs. Roberts gave a demonstration of clairvoyance, including a series of evidential messages to Mr. Collen-Smith, which will be described by Mr. Collen-Smith in next week's issue of LIGHT.

## THE JEWISH S.P.R.

IN the *Jewish Chronicle* of January 18th, a correspondent wrote as follows:

"Among the lesser known Jewish bodies, the Jewish Society for Psychical Research is perhaps, by reason of its uniqueness, one of the most interesting. Knowing little or nothing about the technicalities of psychics, it would be unfair of me to express any opinion on the subject itself. Hence my mention of this body must not be misconstrued as an attempt either to encourage Jewish people to join the body or to discourage those who are already members. The following facts concerning the Society were given to me by Mr. A. Victor, the Society's chairman. The body has been in existence for five years. Its membership is not confined exclusively to Jews. It meets twice a week and has permanent premises at 65 Baker Street, W. The object of its foundation was to spread the belief in and knowledge of Survival as a fact in nature. There is no question of treating the subject as a religion.

The Society is a properly constituted body with a governing council of sixteen, and a Jewish atmosphere is carefully preserved. It has over 200 contributing members, with a mailing list of a further 200. The J.S.P.R. is the only Jewish body of its kind in England. Its Hon. President is Miss Regina Miriam Bloch, and Rabbi Dr. Silverstone is its Hon. Vice-President. Membership has so increased of late that the Society has almost outgrown its present premises, and a new centre is being sought. I was told the interesting fact that a number of people attended meetings under a cloak of anonymity. The Society claims to be rousing definitely greater interest in things Jewish and to be developing a deeper feeling of general spirituality. The term 'Spiritualism,' I was reminded, conveyed different meanings to different people. Although my attendance at one of the meetings did not teach me much about Spiritualism or Psychics, I could not but be impressed by the obvious sincerity of these students of the subject.

## INDIAN POLTERGEIST

A 100 lb. STONE LIFTED FROM THE BOTTOM  
OF A WELL

NO news has yet reached us from America of the publication date of Dr. Hereward Carrington's comprehensive study on Poltergeists, which is to form Bulletin II. of the American Psychical Institute and Laboratory. If the report is not yet in the printers' hands, the case recalled by Mrinal Kanti Ghosh in *Life Beyond Death* (S. K. Ghosh, Calcutta, 10/-), just published, would rightly deserve admission. It has some features which are almost unique.

Originally, the story was first published in the *Hindu Spiritual Magazine*, in March, 1906. Mahatma Sisir Kumar gave the account. The scene was laid at Deoghur, in the house, next to his own, of Gonori Mahato. Both houses were situated in an open place. A twelve-year-old girl was the only inmate of the house when, accompanied by two friends, Mahatma Sisir Kumar went to investigate.

Quietly, speaking in the air, he thus addressed the invisible disturber of peace: "Sir ghost, if you are here, please show yourself to us, for we are highly respectable gentlemen and you should behave properly with us."

No sooner had he said this than a clod of earth came rolling down the slope of the hut near which he was standing. This amused him greatly. His friends heard the sound of the fall of the clod, but did not see it coming down. So he again addressed the ghost, asking him not to be partial. Another clod rolled down, this time seen by all three of them. They could see the girl busily sweeping. Another clod of earth came down rolling.

"We were petrified with astonishment," the writer says. "It was about 9 in the morning, the sun was up in the skies, and there was not a speck of cloud. And we three saw this before our eyes in an open field where there were none besides the girl, who was sweeping the yard. But no time was allowed us by the good ghost to speculate upon what we had witnessed, for the merry thing now began to roll down stones of its own accord, one after another, in rapid succession. Then clods and stones began to fall in the yard which the girl was sweeping. We ran there, and then commenced, as it were, a perfect rain of stones, pieces of burnt brick, and clods of earth.

"But the most wonderful feats, performed by the ghost, yet remain to be told. A big piece of stone, weighing over a hundred pounds, which it would be difficult for one strong man to carry, was brought out from the bottom of the well which stood on one side of the yard, and thrown in the yard. A little before this, we heard a splashing of water in the well, and the big stone was brought out and made to fall in the yard with a thud. This so terrified the onlookers that, while some fled, others took shelter in the huts.

"I had a notion," continues the observer, "that the girl was a Medium and it was through her that the ghost was playing his pranks. This notion I gathered by observing one fact. It was: the clods fell most where the girl stood. So I led her and Gonori's wife to the eastern side of the house in a field where mustard had been grown but gathered. It was an open field, filled with clods of earth, among which, no doubt, the ghost had found some of his missiles. I made the girl and the woman sit in the field.

"There they sat; and, wonder of wonders, the clods round them began, as it were, to dance. Thus a clod would rise, say, for five or six feet from the earth, and fall down. Here, then, we had the scene of clods of earth in the midst of the field dancing, as if they were imbued with life, and this about eleven in the day, and in the presence of hundreds. It seemed to me that in the field the ghost had not power enough to be able to throw the clods to any distance."

## "THE GREAT LAW"

By W. S. HENDRY

IN your issue of the 3rd January, a correspondent advised your readers to get a book which he said would explain "the hoax" of the Marie Celeste. As that book is as completely out of print as *The Great Law* itself, will someone tell us where or what the hoax is? If the whole affair is fiction, we will need more than the proverbial grain of salt to take with the explanation of the mystery that never happened, as given in Hamish MacHuisdean's *Rhyme of the Marie Celeste* and in *The Great Law*. Perhaps that also has been foreseen and provided for, seeing he has given us the abundant encrustations of the Salt Tower to take with his writing.

I used to think it would all be needed, but now that Ernest Hunt has given a year of close study to the book, and assures us that there is no—or hardly any—leg-pulling about it, I would like to bide a wee before making up my mind. For one thing, the *Rhyme* is in excellent Doric that smacks of Burns, and, even if fiction, there is that good about it. Then *The Great Law* has over three score elaborate and beautiful diagrams explanatory of Biblical and other mysteries. Also—and this gives me greater pause—Hamish is an engineer and claims Jesus Christ as the Captain of Engineers. Engineers have much to their credit and they have only begun their good work. They have cleared the filth of ages from our cities, given us clean water, fresh air and public health. Now here come two engineers, Major Douglas and Hamish MacHuisdean, offering to lead us out of the land of economic bondage wherein we starve amid plenty, and from the more than Egyptian darkness of our eclipse of faith. Douglas can be left to engineer his own cause; but, in view of Mr. Hunt's forthcoming lecture at the British College of Psychic Science (on March 20th), I appeal to LIGHT to help us to clarify our minds on the subject beforehand.

The one glimmer of light I so far see is that our humanity, with the aid of the unmentionable 666, has already squared the circle all too easily. That is how we come to be "in the soup"—to use one of *The Great Law's* graphic phrases—and only the Captain of Engineers and his able technocrats can show us how again to become full-orbed. I cannot find any "glad tidings of great joy to all people" in it, but there is much to rejoice our Fundamentalist friends, if only they can take with it Reincarnation, Karma, and a few other crumbs that have fallen from the over-laden Theosophical table.

### SEEN TELEPATHICALLY

A NEW edition, described by Messrs. Hutchinson as the first cheap edition of *My Letters from Heaven*, was published a few days ago. This book has been in print for over twelve years, and was always bound in black and yellow.

The morning of its publication at a lower price, I was away from home. I had not been consulted about the binding and, on waking, I had a vivid vision of a bright blue square floating before my eyes. I gazed at it, puzzled, and, as I gradually woke up, I remembered being told it was very rare to dream of colour. I believe dreams are nearly always quite colourless, like films. On my return home that day, the new edition of the book, in the exact shade of bright azure blue, was waiting for me. I had seen it telepathically in advance and recognised the colour and shape at once, though I had forgotten the date and the book was not in my mind at the time; nor had I given a thought to the colour of the binding.

"WINIFRED GRAHAM" (Mrs. Théodore Cory).

## REAL EVIDENCE

By DR. CHAS. R. OSIUS

(Governor of the Michigan Jurisdiction of the Survival League of America)

THE November 22nd issue of LIGHT brings to my attention an article by Mr. Frank Romer. In it Mr. Romer expresses plainly the urgent need of discrimination in analysing the possible value of spirit communication—especially in accepting as “authentic” a message which, under the excitement or joy of the moment, may easily be considered definite proof of identity.

I have been very fortunate in my many years of investigation in having contacted psychics and seers of not only great intelligence but undisputed sincerity and ability as well. This, however, did not spare me many experiences of the less desired type—from the uneducated and incompetent though honest beginner, right down the line to the outright fraudulent and commercial impostor. So when I am able to report a seance which I had the good fortune to obtain some four years ago in Lilydale, New York, U.S.A.—that Mecca of the faithful—I am rather along the thoughts of Mr. Romer’s article.

Mr. Horace Leaf, of London, England, lectured in Lilydale at the time, and while entirely unknown to each other, he was kind enough to grant me a private sitting, though his time was in demand practically day and night. I will recite shortly the marvellous evidence given to me, almost immediately after Mr. Leaf entered the trance stage.

“I hear the name of Wedemier—yes, Wedemore—no, Wedemier it is; yes, Wedemier, and he tells me that he is so anxious to be able to manifest in order to clear up some misunderstood occurrences at his passing over.”

Immediately I recognized a second cousin of mine, the late W. W. Wedemeyer, former member of the U.S. Congress.

Then Mr. Leaf, still in trance, proceeded to give the entire explanation of Mr. W.’s death, with all the details, which, being rather unusual, had only been suspected by his family, as well as the U.S. Congressional Committee, of which Mr. W. was an active member.

It would be of no interest to readers of LIGHT to give all the information, but a strict check-up on our part confirmed every word Mr. W. was able to bring through.

Here is a case where the sitter was fortunate in being the recipient of details which were not even known at the time; and, best of all, instrument and sitter not having had even a casual acquaintance—in fact, neither even knew of the other’s existence.

## THORNLESS ROSES

I HAVE been much interested in the account given in your columns of the gifted Flower Medium, and in the remarks on “thornless roses” that account has called forth. In 1908 I wrote a poem called “Israfel,” in seven cantos, in an attempt to re-capture a dream-experience, obtained, as I think, out of the body. In the first canto, a mystical rose-bud is thus described:

E’en thus it leaps, and fountain-like surrenders  
Its starry shock of leaves against the sky,  
And sheds, amid the frail, translucent splendours,  
Its miracle of crimson moons on high;  
And every stem it intertwines and tenders  
Is thornless as the lily’s standing by.

I did not altogether like this adjective at the time, but felt I could not alter it, and that my collaborators knew better than I did in my normal state. So it was left, and not until now have I seen anything to warrant it in either one way or the other.

(Mrs.) E. M. HEATH.

## “GHOST IN THE FLESH”

ONE of the queerest of the many “queer stories” contributed to the London *Evening News* is one told by Mrs. P. W. Radice, Ling Close, Tekels Avenue, Camberley, Surrey. It is as follows:

“We lived for some years in a house in the West Country—a house occasionally haunted, but never disturbed, by the ghost (quite substantial-looking) of a petite old lady dressed in soft greys, with a cameo brooch below her high collar.

“Her appearances were strangely ‘natural.’ She would walk through the hall or be found sitting tranquilly by the drawing-room fire, to disappear when one glanced at her. Some visitors saw her, others did not. To us she became quite an accustomed friend, and we were proud of our dainty ghost.

“Then we decided to let the house and, realising that our ghost might prove a difficulty, we wrote frankly to the first applicants—a Mrs. B. and her daughter—giving details of the ‘haunting.’ Miss B. replied that she and her mother did not believe in such things and that, from the description, the house was just what they wanted. Soon afterwards, Miss B. arrived to prepare the house for her mother before our departure.

“Three weeks later, when we were abroad, we heard from Miss B. to the effect that they had not seen the ghost; that her mother, Mrs. B., was delighted with the house, and would we care to sell it? It was then arranged that we should return to the house a day before our tenants left and discuss the sale.

We arrived back at our home one wintry evening to be welcomed by Miss B. ‘My mother is in the drawing-room—her favourite room,’ she said. We followed her in, and there by the fire-side sat Mrs. B., a dainty old lady clad in grey, wearing a cameo brooch—*our ghost in the flesh!*

“When our amazement had subsided, Mrs. B. admitted that when she arrived at our house everything had seemed strangely familiar to her.”

CORRECTION.—In our issue of December 13th, 1934, the name of the writer of the article on “The Plan and Purpose of the Scripts of Cleophas” was given as the Rev. James Blake, M.A. (Edin.), of New Westminster, British Columbia. The name should have been Rev. James Black, all other details being correct.

## QUEST CLUB

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# MAGIC OF AFRICAN NATIVES

## STRANGE STORIES TOLD BY AN EX-MEDICAL OFFICER

Members of the International Institute for Psychical Research, 21 Harrington Road, London, had the good fortune to listen on Friday last (January 18th) to a lecture on "savage magic" by Dr. G. B. Kirkland, M.R.C.S., L.R.C.P., late Government Medical Officer in South Rhodesia. Nothing more extraordinary has been heard in psychic quarters for a considerable time. The adventures described by Dr. Kirkland are almost incredible; had they not been described with a healthy scepticism and accompanied, in some cases, by ingenious explanations, they could hardly have met with the prominence in display granted to it by the daily press. Because of its almost unique interest, LIGHT (by the consent of Dr. Kirkland and the International Institute), is reproducing the lecture in full in this and next week's issue.

By DR. C. B. KIRKLAND, M.R.C.S., L.R.C.P.

**P**SYCHICALLY speaking, we Occidentals are mere children. Despite all the research which is being done and which has been so greatly increased, both in its scientific and popular aspects of late, we are still walking on the very outskirts as it were of the bright country of the immortals.

It is a strange paradox that the further civilisation advances the further in inverse ratio psychic knowledge, or rather psychic acceptance, retrogresses.

Nature and psyche, if not sisters, are in the ultimate analysis at least first cousins, and I suppose it follows that what in their nearness to nature are meat and beer to the primitives should become spook and boggy to the artificially civilised.

Africa teems with magic—perhaps that is why it is so often called the Dark Continent.

I intend no disparagement by the use of the word "magic"; after all, the term actually means things pertaining to the wise.

Roughly, one can classify magic—or whatever you prefer to call occult phenomena—into two categories.

First, that which depends upon ocular and cerebral imperfections, where the quickness of the hand deceives the eye, and of this we need not say anything. The turbaned, white-robed gentlemen of the ports who will tell you your fortune for a drink and produce nasty postcards from the air are fair samples. The "Jo'burg Charlies," with their fine line of patter and the super-dexterous fingers, are another.

There is only one other class of magic—occult, psychic phenomena, or by whatever name it goes—and that is the magic which follows some recondite psychic law. This category is the more interesting, of course, because there is always the glamour of the chase to capture or at least attempt to identify what particular occult law is involved. As illustration of what I mean, may I be permitted to recall a personal incident?

### A PERSONAL INCIDENT

On one of my trips to Cape Town I was invited to stay with some friends at an address in "Roodebloem," Stellenbosch way. I disembarked, looked up my notebook where the address was carefully inscribed—No. so and so, Roodebloem, or "Flower Street" as we would say in English. Yet I told the taximan, for no apparent reason, to drive to Crosby Hall, Three Anchor Bay—a place I had never heard of in my life. When I duly arrived, my friends remarked: "So you got our note?" "What note?" I asked. "The note we left you in Roodebloem saying we had just moved here." "Oh," I said; "Yes, of course." They will be puzzled if ever they go back and find that note!

I quote this simple illustration because it involves a psychic law so elementary as to require no explanation.

Could we but grasp all psychic phenomena as easily, I feel sure that we would be able before long to discover the working hypothesis which would bind psyche within the confines of an exact science.

Though following the same law, I think the native transference of news is not quite so simply explained. In my case the "rapport" was obvious; in this one it is not so clear.

It is popularly supposed that the instant transferring of news is done by a sort of Morse code drummed out on giant tom-toms. In point of fact, this is all rubbish. Certainly there are tribes which have recourse to the drums, but they are used only on rare and great occasions to send out a general call as it were, precisely as we use maroons on Armistice Day.

It is also perfectly true that natives can throw their voices for miles, depending on atmospheric conditions for distance, but this is beside the point.

Natives have a means beyond all this of transmitting information. Two examples of many which I can call to mind are perhaps interesting.

If a native has more than one idea in his head, which is often doubtful, the first is always "pousa"—drink, or "doro"—beer. And once he has enough "doro" in his stomach it imparts to his brain the most glorious notion of all—murder. It is as though the beer said to its host: "You are now sufficiently drunk; proceed to find an enemy, or make one and kill him," which the inflamed native promptly does most beautifully and scientifically.

### MYSTERIOUS NEWS TRANSMISSION

One of the victims of a beer-drink murder was brought to my hospital alive, albeit his liver had been neatly split for him. I do not advise you to try it in your bath, but I can tell you there's an art in it in which the Mashona native is a past master—it is very effective!

"Shall I be alive to-morrow?" asked the boy quite calmly. Death worries most of them not at all; the fear of death being one of the many curses of civilisation.

I told him it was exceedingly improbable.

"'Cunjani' (do you think) there is time to see my family?" he asked. "I shall ask them to come."

The family—all of them—arrived on foot just before he died.

Now that family lived exactly twenty-eight miles away—there was no voice throwing; there were no available drums.

You will agree to three things:

- (1) Twenty-eight miles over rough country is at least a nine hour's walk.
- (2) There was no normal way of sending a message.
- (3) And that the boy must have possessed a way instantly to transmit news, because the S.O.S. went out after sundown, and the family arrived by dawn!

A further instance. I was sitting in my office one evening, when a native sergeant, who was waiting to take some official reports, suddenly became very excited and cried out: "Inkoos, the Tall One is dead. An elephant has smashed him through the stomach with his trunk."

Now Marefu—the Tall One—was elephant hunting over a hundred miles away. I asked him when this had occurred.

"About sundown," he replied. Now the sun had just set. In fact it could not be long after sunset because I was just then awaiting my usual sundowner, and woe betide Sikispence, the waiter boy, if he were late!

I duly rang up interested parties and informed them. It did not occur to anyone to question the news; such

(Continued on page 62)

## 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).*

### "FATHER THURSTON'S LAPSE"

Sir,—In your reference last week to a recent article of mine, you do not, I think, take account of the fact that the readers of *The Month*, the periodical in which it appeared, are, for the most part, strongly opposed to Spiritualism. In their eyes, Spiritualists are almost of necessity deluded people. Personally, I am quite satisfied that Mr. Stainton Moses was a trustworthy witness, and I have more than once said so in print (see, for example, my book *The Church and Spiritualism*, p. 86). But if I were arguing with such people as the late Mr. Podmore, or Dr. Tuckett, or Mr. Clodd, I should know that the evidence of Stainton Moses, or Epes Sargent, would always be discounted by them as open to suspicion, and the same, I have reason to believe, is true of most of my fellow Catholics.

HERBERT THURSTON, S.J.

### "MODERN INTERPRETATION OF CHRISTIANITY"

Sir,—Your article on the above subject cannot but be interesting to British Spiritualists. It comes as a healing balm.

The controversy between some Spiritualists and Christianity is caused largely by a misinterpretation of known facts. Let us gather up the facts in a sentence or two. All sorts and conditions of religionists are Spiritualists; not only Christians but Jews, Mohammedans, and Hottentots. Christian beliefs are interpretations of experiences which are being continuously repeated; the experiences are facts—it is the interpretations which of necessity change.

And then again, the essence of religious teaching of Spiritualists (their Theology), is claimed to be got from spirits. Let the controversialist compare Stainton Moses with Swedenborg. Communicating spirits are as varied in their beliefs as we on earth; and the same spirits often tell that they have found reason to change their beliefs. *There is no general, consistent spirit teaching.*

Here one enters a field too big to enlarge on. It demands a careful study of claimed spirit communications. I enter no further into this than to say that my special study of this particular aspect of the subject for many years leaves me with the conviction that *there is a true universal religion* which the higher spirits speak of with considerable definiteness.

Broomhill Drive, (Rev.) WILLIAM A. REID.  
Glasgow.

### "BINDING TOGETHER"

Sir,—I wish to thank you very sincerely for your splendid article on "Modern Interpretation of Christianity" in *LIGHT* of 17th January. It is a valuable contribution, accentuating as it does points of agreement, towards mutual understanding between advocates of Christianity and Spiritualism, thus serving the cause of true religion, which is a "binding together." I thank you personally and also on behalf of the Order of Christ, which is seeking to unite outwardly and to "bind together" with God those who endeavour to interpret in terms of life His unceasing revelation in Christ.

FRANK H. WALL.

### NON-MATERIALISTIC RATIONALISTS

Sir,—I read with much interest your note (January 10th, p. 25), headed as above, and commenting on Mr. J. P. Gilmour's article in *The Literary Guide*. After a long and painful intellectual progress, I have reached a Rationalist position, and would suggest that the following definition (the one adopted by the

Rationalist Press Association) expresses a very reasonable attitude: "Rationalism may be defined as the mental attitude which unreservedly accepts the supremacy of reason, and aims at establishing a system of philosophy and ethics verifiable by experience and independent of all arbitrary assumptions of authority." This does not commit anyone to either materialism or any other special theory of ultimate reality; but it does exclude authoritarian dogmatic theology.

Highbury, London, N.5.

J. W. POYNTER.

### AGAINST WAR

Sir,—I am told that a certain well-meaning clergyman is getting signatures to a declaration that those who sign will under no circumstances countenance war. This is futile. What would even 100,000 signatures count in a population of 45 million? It is not a clergyman's business; his business is to reinforce the teaching of Jesus by the Spiritualist facts that the *soul is the person*, and at death carries its life with it. This answers the question: If a man die shall he live again? These facts reinforce the story of the Resurrection by showing, by modern instances, that Our Lord returned, not in his physical but in his etheric body.

If the clergy continue to say, as one of them did to me, *non tali auxilio* (not by such aid), they will find increasing numbers deserting the Churches for Spiritualism, instead of using it to re-establish their waning faith.

STANLEY DE BRATH.

### PSYCHIC EXTRAS ON PRINTING OUT PAPER

Sir,—The impression has got about that the recent production of psychic extras on sensitive photo-paper is unique or new. It is neither. Dr. Lindsay Johnson purchased packets of photographic printing-out paper when in this country six or eight years ago, and took them to William Hope, and through Hope's psychic powers obtained extras on the sheets within the *unopened packet of paper*. He has described these experiments to me years ago.

Weston Vicarage, Yorks. CHARLES L. TWEEDALE.

### "TELEPATHY RULED OUT"

Sir,—Many thanks for sending me a copy of *LIGHT*, with report of a clairvoyant test given by me when conducting the meeting at Westcliff Spiritualist Church. I naturally feel gratified that the episode appears to be worth mentioning in your paper; also recorded, as it apparently is, in the records of *Psychic Science*.

It may interest you to know that, as far as I am concerned, I do not know the gentleman to whom I gave the descriptions. I should also like to say that *his* experience is not a singular occurrence, and that very often it is the descriptions *not recognised* in our public meetings which eventually prove the finest evidence.

May I be allowed, through your columns, to express my thanks, on behalf of the spirit-friends, to your correspondent, Mr. Lambert, for carrying out their wish by linking up with their relations?

36 Park Avenue, EDITH CLEMENTS,  
Mitcham, Surrey. (Dipl., S.N.U.).

### SPIRITUALISM AND MODERN THOUGHT

"What is the place of Spiritualism in Modern Thought?" This is to be the subject of Miss Lindaf-Hageby's address at the Quest Club meeting at Caxton Hall, Westminster, on Monday evening next, and a very interesting and important pronouncement may be expected. Following Miss Lind's lecture, Mrs. Helen Hughes will give another demonstration of her wonderful gift of clairaudience. Lady Carey is to preside. Particulars regarding admission will be found on page 53.

# Light

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

## As We See It

### EVOLUTION AND SURVIVAL

ONCE more the truth or falsity of Darwin's theory of Evolution is being seriously discussed by scientist and theologian. Sir Ambrose Fleming—a great scientist, one of the pioneers of wireless—started the controversy by roundly asserting that Darwin's theory of Natural Selection, or "the Survival of the Fittest," is the "product of imagination" and lacks the support of reliable evidences. Sir Arthur Keith, a doughty supporter of "Darwinianism" gently but firmly replied that, as Sir Ambrose is not a biologist, his views on the subject are valueless.

Sir Ambrose apparently holds by direct Creation as described in Genesis; Sir Arthur holds that man "just happened" as the result of the working of blind evolutionary mechanism—without suggesting who made or controlled the machine.

It seems to be forgotten that a middle way was put forward by a great Spiritualist, Dr. Russel Wallace, the co-discoverer with Darwin of the Natural Selection theory. As explained by Darwin (and accepted by Sir Arthur Keith), Natural Selection is accidental. It just happens. But as explained by Wallace, Natural Selection is guided and controlled by a psychic or spiritual factor working through nature towards a definite result—that result being the evolution in man of a being fit to survive physical death. This conclusion, and the reasons for it, are set out in detail in his various books, and particularly in that great work, *The World of Life*, which is not nearly so well-known as it ought to be.

Unfortunately it was Darwin's mechanistic hypothesis that gained the ear of the materialistic scientists; the guided-evolutionary hypothesis was rejected—to the great grief of Dr. Wallace and to the great loss of science and of mankind.

In the renewed controversy, something very like the Wallace theory is put forward (*Daily Telegraph*, January 18th) by the Dean of St. Paul's. "There is absolutely no disharmony," Dr. Matthews writes, "between belief in a Creative Mind and belief that the creative process is a development in time"; and "the main fact surely to be borne in mind is that the evolutionary process has brought into existence types of being which have value in themselves—persons and minds."

That is another way of stating the views advocated so long and so ably but so ineffectively by Dr. Wallace; and as the trend of scientific opinion is now away from the mechanistic theory, it is possible that before

(Continued at foot of next column).

## THIS LIFE—AND THE NEXT

By JAMES DOUGHTY

IN your paragraph in LIGHT of January 17th, relating to a successful business man who has found life a disappointment, you say: "His idea of values has been wrong. He has regarded this life as something-in-itself, instead of as part of and preparation for a greater life to follow."

Certainly his idea of values must have been wrong, but the second sentence quoted has an implication which I hardly think you intend.

You do not, I imagine, mean to suggest that a true sense of values consists of regarding this life merely as a prelude to a life to follow, and that it is not intended to be enjoyed as a life-in-itself. This rather suggests a reversion to the old narrow view that all earthly pleasure should be renounced, and one's vision fixed upon the life beyond.

There is, I think, a danger among Spiritualists in placing too much emphasis upon the consolation to be obtained in looking beyond the veil. The after-life is, relatively, like to-morrow. Contemplation of the pleasures of to-morrow is not always a consolation for the dullness of to-day, nor should we allow it to cause us to resign our efforts to find brightness in the present.

It might even be better for some people to forget the after-life a little, and concentrate upon acquiring a standard of values that will make this life a real and not a hollow success.

Material prosperity, power and position are still, unfortunately, the principal criteria of success in Christendom. Yet nothing has been more frequently demonstrated than that these do not save us from desolating unhappiness or from the bitter ashes of fruitless achievement.

But to attempt to find consolation merely in saying "Thank God there is a better life to come" is not a correction of one's sense of values, but a collapse of one's philosophy.

Admittedly the conviction of an after-life is an incentive to preparing for that life during this, and that it is character that will count when earthly values are compulsorily discarded; but surely the better development of character will arise, not from resignation to the disappointments of mundane ambitions in the hope of fulfilment hereafter, but from an adjustment of values that will make possible a full realization of the uses and true joys of human existence, for the one and for the all.

We have this life to live, and by instinct we live it gregariously. It has been said that "Goodness is that which satisfies permanently the instinct for gregariousness." In other words, true goodness is that which will make it possible for us all to live together in harmony; the greatest good for the greatest number.

It seems to me that a man who moulds his life on these lines, whether he is thinking of an after-life or not, whether he even believes in another life or not, is making the best preparation for the life to come.

The most worth-while happiness on this plane is to be sought for its own sake, in relation to this life, without the promise of reward hereafter. For the reward is also here and now.

[NOTE.—We accept correction. In summarising, we apparently failed to make our meaning quite clear.—EDITOR].

long it may be admitted that Wallace was right and Darwin wrong in regard to the points on which they differed.

The subject is of interest to Spiritualists because obviously the mechanistic theory leaves no room for human survival; whereas the guided-evolutionary theory put forward by Wallace, and commended by Dean Matthews, includes Survival as the ultimate aim of the Creative Mind in relation to man.

# LOOKING ROUND THE WORLD

## PROPHETS AND MEDIUMS

DR. MATTHEWS, the Dean of St. Paul's, made a statement in the course of his broadcast "talk" on Sunday evening which many of his hearers might regard as startling. A correspondent had asked how we are to recognise the Prophets through whom (as the Dean had suggested) God speaks to men. The answer was: "We can recognise the Prophets because we are all *potentially Prophets*." That is, we are all *persons*, with psychic and spiritual potentialities similar in kind though not in degree to that of the Prophets.

Though startling, to many people, the Dean's answer will be accepted by Spiritualists without demur. It is similar to the answer they themselves give to those who ask them to explain Mediumship—namely, that all men and women are potentially mediumistic, for all have psychic and spiritual possibilities. Hence, the Medium differs from his fellows only in degree of psychic sensitiveness, the proof of this being that most people can develop some kind of psychic awareness if they care to take the steps necessary for development.

It is not surprising that there should be a link between the Prophet and the Medium, for the records show that all the Old Testament Prophets were Mediums in the modern sense of the term. In very ancient times (as we read in I. Samuel, ix., 9) Prophets were called Seers; and Seer or Sensitive is now an alternative name for a Medium who has the gift of "open vision," or clairvoyance.

Not all Mediums are Prophets of the Highest now any more than in the days of Balaam; but some are, and Spiritualists are justified in listening to the message they have to deliver.

## NO INDULGENCE NEEDED

"Instead of deriding the efforts of the Spiritualists, let us try to bear faith with them on what is certainly the most worth-while quest in life." So writes Wilson McCarthy in an article to which prominence was given in the *Daily Mirror*.

We are not sure what the writer means when he says "let us try to bear faith with them." It reads as if he thought Spiritualists as a class require special indulgence. If so, he is mistaken. Spiritualists ask for and require no special indulgence either for themselves or for the facts for which they vouch. As Burns wrote: "Facts are chieles that winna ding an' downa be disputed" (which means that facts cannot be destroyed and cannot with impunity be disputed). This is certainly true of the facts advanced by Spiritualism. They are *facts* and those who dispute them, or ignore them—whether churchmen or scientists or men-in-the-street—do so to their own loss.

Still, it is encouraging to find that a paper with the reputation of the *Daily Mirror* finds it desirable from a circulation point of view to give prominence even to a mild commendation of Spiritualism.

## A GREAT SACRIFICE

Once more, Lady Conan Doyle draws attention (by a letter in the *Daily Telegraph* and other papers) to the fact that Sir Arthur Conan Doyle made great financial sacrifices for the cause of Spiritualism, of which, for years, he was regarded as the foremost propagandist and exponent. "Those who know," Lady Doyle writes, "have estimated that he was over £200,000 the poorer owing to his unceasing labours, for many years, to spread the truth of Spiritualism." To this she adds generously: "We are glad that that large sum was sacrificed to so noble an end."

It was well-known that Sir Arthur had made great sacrifices both of time and money for the cause he loved so well, but few amongst those with whom he was associated can have imagined that his financial sacrifice had been so great.

## MESSAGE IN AFRICAN

THE strangeness of psychic flashes, due to the mental atmosphere prevailing in a place, was illustrated in an interesting manner last Friday night at the International Institute after Dr. G. B. Kirkland's lecture (reported in LIGHT on another page). Mr. Ronald Cockersell, talking to Dr. Kirkland, felt impelled to seize a pencil and wrote in a scrawl: "M'bongola Nyasa la langa." He could not read it and had no idea what it was. Dr. Kirkland, on seeing it, found it an intelligent message in an African native tongue. It meant: "Chief, the Sun over Nyasa Land." There were three mistakes in the script—*u* for an *a*, an *o* for an *a*, and an *a* for an *o*, all of the type that would be made by anyone writing in a foreign tongue unknown to him. Curiously, one of the most striking stories told by Dr. Kirkland concerned a Chief in Nyasa Land.

## MR. O. J. WENDLANDT

Those who are most fully acquainted with the work done for Spiritualism and Psychical Research in Sheffield—and to a lesser degree in Leeds and Bradford—by Mr. O. J. Wendlandt, will be sincerely sorry he has felt obliged, for health reasons, to relinquish the position of Secretary of the Sheffield Society for Psychical Research. It was very largely owing to Mr. Wendlandt's powers of persuasion that the late Dr. Frank Ballard, D.D. (one of the foremost Christian Apologists of his generation), became president of the Society and gave it his vigorous support; and no doubt the same may be said about Dr. Ballard's successor, the Rev. Arthur Hall, one of the best-known Unitarian ministers in England. It may be hoped that, as vice-president of the Society, Mr. Wendlandt will still be able to take an active part in its work.

It is interesting to note that Mr. Wendlandt's successor is Mr. C. P. MacCarthy, whose lecture on "Fake Photography" recently caused something of a stir.

## MR. PAUL BRUNTON

Some time ago, we were informed that Mr. Paul Brunton, author of *A Search in Secret India*, had set out on another exploration pilgrimage in the Orient. The information seems to have been premature, as Mr. Brunton is still in London. He informs us that he delayed his departure in order to write *The Secret Path*, published this week by Riders, in which he presents a "fully-detailed description of the technique which he pursued in the East and which rewarded him with amazing spiritual experiences." He will wait to see this book safely launched and then—according to present arrangements—depart on his travels in search of new experiences amongst Yogi and other mystery men.

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## "FROM THE DUST"

Time changes all things, though I will not hold  
That years can steal from you but mortal strength.  
Our bodies like a garment must grow old,  
Yet you will gather riches beyond length  
Of finite measure, and your soul burn bright  
As fail the eyes unerring once to see,  
Or footfalls slow become, that were so light,  
And ringing tones drop to a lower key.  
The radiance of your spirit conquers all!  
This earthly form I worship turns to earth,  
But glorious from the ashes 'neath the pall  
A psychic body shall have heavenly birth.

MARJORIE COLLINGDON.

## LADY CAILLARD'S WILL

### CAVEAT AGAINST BEQUEST TO "SOCIETY OF PROGRESSIVE SOULS"

UNUSUAL attention was given by the Press to the death and funeral of Lady Caillard, chiefly because of her association with Spiritualism and expected litigation concerning her will.

Lady Caillard died at her London residence, The Belfry (a converted Presbyterian Church), West Halkin Street, Westminster, on Wednesday, January 16th, and, following a Spiritualist service held there on Monday (January 21st), her remains were cremated at Golders Green, where the service was conducted by Mr. Maurice Barbanell.

In accordance with instructions left by Lady Caillard (based, it was stated, on messages received through the Communigraph from her late husband, Sir Vincent Caillard), certain of her relatives—including her son, Commander G. O. Maund; her daughter, Mrs. Arthur Hulme; and her sister, Mrs. Dudgeon-Stretton—were not invited to the service.

Lady Caillard was formerly Mrs. Oakley Maund, and married Sir Vincent Caillard (as his second wife), in 1927, when Sir Vincent was 71 years of age. Sir Vincent died in 1930. It is stated that Mr. Maund left a fortune of £97,597, and Sir Vincent Caillard left £67,436. Lady Caillard was reputed to be a wealthy woman. Her country home was at Littlebrook Park, Leatherhead, Surrey, and it is stated that she was interested in a London "beauty parlour" and a chemist's shop.

### LADY CAILLARD'S BOOK

Some time after the death of her second husband, Lady Caillard became interested in Spiritualism and, using the instrument known as the Communigraph, she received a series of messages which purported to come from Sir Vincent. These she published under the title *A New Conception of Love* last August. In an appendix to the book, Lady Caillard wrote that Sir Vincent "has promised me that as soon as this book is finished and published, my earthly work will be completed and my suffering will be at an end. I shall then join him in the beautiful home of which he writes." The book was published on August 15th, and, for weeks afterwards, notes appeared in certain newspapers drawing attention to the fact that Lady Caillard was still alive. She was, however, suffering from a dangerous illness. About a month ago, she underwent an operation.

When Lady Caillard passed on, a cross on the top of her house, The Belfry, was illuminated each night until the day of the funeral.

In the *Daily Mail* appeared the following:

"Lady Caillard was so convinced that what she was told through the 'Communigraph' was correct, and that she would die when the book was published, that she actually brought a well-known Spiritualist from the United States to conduct her funeral service. He came over in August, was paid £15 a week, and his expenses to and from this country guaranteed. He stayed until about November and then returned to the United States."

The "well-known Spiritualist" was Mr. Arthur Ford, of New York.

Lady Caillard was vice-chairman of a Society, registered last summer, known as "The Society of Progressive Souls." Frequent seances, it is stated, were held at her house, at which the Communigraph was used.

Mrs. Kennedy, a sister of Lady Caillard, is quoted by the *Evening Standard* as saying:

"Lady Caillard was a generous giver to charities. She often gave large sums anonymously. During her lifetime she gave away many thousands of pounds. Her estate is not likely to prove as big as a great many people think."

Asked if Lady Caillard's will was being disputed,

Mrs. Kennedy said: "A caveat has been entered by relatives against certain matters contained in the will. Bequests have been made to Spiritualist organisations, and objection is being taken. The matter is in the hands of solicitors."

### COMMANDER MAUND'S STATEMENT

In the *Daily Mail* on Monday (January 21st), it was stated that among the matters in dispute is the deeding of The Belfry to the Society of Progressive Souls by Lady Caillard.

Commander Guy Maund, son of Lady Caillard by her first marriage, who is contemplating legal proceedings against the Society, said: "I am taking this action because of statements which have been made to me by persons in whom I can place reliance, as to what had been taking place at The Belfry.

"I have been told by a person who was present at one of the seances that the operating bar of the Communigraph was, before the sitting began, secretly smeared with lip stick. At the end of the sitting he noticed that the fingers of one of those present were smeared with red.

"Then the spirits who attend these seances are supposed to bring with them from the other world a sweet aroma. Another person, who was present on one occasion, has told me that, suspecting that that aroma was produced by a very mortal means, he made a grab in the direction from which he heard a sound and seized a scent spray, which he tells me he now has in his possession.

"My idea of Spiritualism is that it is something which produces peace and happiness in the minds of believers, but from the day my mother came under its influence nothing but discord and unhappiness has rent the family."

### "THE SOCIETY OF PROGRESSIVE SOULS"

In August, 1934, The Belfry was registered by Lady Caillard as the offices of the Society. It was provided that the original membership should be limited to 150 and the annual subscription 10s., while the affairs of the Society were to be conducted by a council of five, which, until the first annual general meeting, in 1935, was to consist of Viscount Molesworth, president; Viscountess Molesworth and Lady Caillard, vice-presidents; Mr. Basil Kirkby, hon. treasurer; and Miss Barbara Hayes, hon. secretary.

### MR. ARTHUR FORD'S STATEMENT

The *Daily Mail* also says the following statement has been made by Mr. Arthur Ford, who is described as "a prominent Spiritualist of high reputation" in America, who came to London at Lady Caillard's invitation to make a speech at her funeral, but returned to America last November.

"About July 29th I received a cable from Lady Caillard," says Mr. Ford, "saying: 'Come at once; I have but three weeks to live.' I cabled her that I would be glad to come if she would send the ticket. She did so. On arriving in London, I found her quite well and happy, and learnt from her that for over two years she had been constantly receiving messages from her dead husband and all sorts of other people.

"I learnt that she had just published a book purporting to have been written by her dead husband on a machine known as the Communigraph, a sort of glorified Ouija board. I discovered that Lady Caillard, carrying out instructions received in this manner, had deeded her house, known as The Belfry, with the understanding 'that therein were to be carried on' Spiritualistic activities under the name of 'Order of Progressive Souls.' This house, with its priceless collection of antique furniture and objects of art, constitutes a sizeable fortune itself.

"Lady Caillard also told me that, acting on  
(Continued at foot of next column).

## SPIRITUAL HEALING

MISS LUCY SMITH, Vice-President of the Spiritualist Union of South Africa, writes that she had long been troubled as to the correct methods to be employed in spiritual healing and the reason for its frequent failures. She laid the problem before a spirit friend, known as Dorian, and was by him shown the following vision :

"A vast circular hall and, jutting out into it, seven spacious alcoves placed at equal distances. Each alcove is illuminated with an individual colour of the spectrum. These colours stream towards and are focussed upon an object which is placed in the exact centre of the hall. The nature and substance of the object I cannot divine. In appearance it is solid, yet actually it is vibrating at great speed. I notice that, as the several colours are caught by it, they appear momentarily to lose their specific colour and only a sense of whiteness remains with me. The object makes me think of a power-house of some order, and I feel it is constantly being drawn upon. As I look more intently I can faintly see the coloured rays re-issuing from it.

"I am drawn now to the lighted alcoves, and I wonder at the source of their light, for I see no lamps hung within them. Immediately I am lifted upwards and am aware of a great central orb, which fills and envelops all else. Looking downwards, I now see the vast hall as a comparatively small object, and through its transparent openings, the seven alcoves, I can see the light from the great orb streaming, then splitting into colours, passing through the object in the centre of the hall and from there continuing its way through space."

In explanation of this vision, Dorian said: "Man's body, when in perfect attunement, responds to all those rays revealed. Lack of harmony in that body, through neglect, lust, overstrain, prevents the diffusion of those rays, and there follows misery, pain, disorder. To us these rays represent man's qualities of spirit in full and perfect operation—wisdom, love, power, light, aspiration, pure intelligence, peace. Where these qualities dwell in man, there is God in His fullness . . . My child, fear not. All that I have named in God's spectrum is contained in you all as seed. If you will be faithful to recognise and water that which is within you, then will your bodies indeed become tabernacles of God, and His works will find expression through you."

(Continued from previous page)

instructions from the spirit world, she had given orders that neither her son, her daughter, nor any other member of her family were ever to be admitted to the house again.

"On Lady Caillard's invitation I sat in five different seances. From the very beginning I had reason to be suspicious of the phenomena."

Mr. Ford details his suspicions and asserts that as the result of certain explorations he made he was not satisfied that the Communigraph was operated from the spirit world, and that voices which were heard through a trumpet were spirit voices. He asserts that he suggested to Lady Caillard that if she was "going to leave her property to Spiritualism she should form a council." When the suggestion was presented to the spirit-world it was vetoed.

"At the next sitting which I attended," he said, "I was furiously 'bawled' out by the purported spirit of Sir Vincent Caillard."

Mrs. L. Singleton, a Medium, who has often sat with Lady Caillard at The Belfry, told the *Daily Mail* that she remembered Mr. Ford's visit to London and The Belfry.

"He is absolutely wrong," she said. "There was never anything that was not straight and above board at any of the seances."

## FOREIGN NOTES

## EFFECTS OF LIGHT

IN the Editorial of the *Revue Métapsychique* (November-December), we read as follows, under the heading of "The Effect of Light on Teledynamism" :

"This is a subject which has very often been treated by Psychic Researchers, who have shown by countless analogies from Nature that the need for darkness in the production of phenomena is far from being exclusively found in the domain of Mediumship. In 1910, Dr. J. Maxwell wrote: 'We must not allow ourselves to show the mentality of that Turkish Customs Officer who refused to admit that you could not open a case of photographic slides in broad daylight.' Dr. Geley (*De l'Inconscient au Conscient*) was at pains to show that darkness is indispensable wherever life is entering matter. Professor Lombroso described how a handbell which kept on ringing high up above the sitters' heads immediately fell to the floor as soon as a match was struck. Others have quoted numerous analogies from chemistry. For example, the case of chlorine and hydrogen, which can safely be brought together in darkness, but explode violently if exposed to sunlight.

"Yet other examples can be quoted from physical science, as, for instance, the fact that light has a weakening effect on wireless transmission, which is much better by night than by day. All of which made M. Louis Favre say: 'We seek darkness; but we seek it only in order that we may discover a means of combating it—in order that we may have light.'"

## THE POWER OF THOUGHT

We are often told that our advance in scientific knowledge has leapt far ahead of our moral and spiritual advance. According to M. Jean Booss, in the *Revue Spirite* for January (Paris), there is the same discrepancy between man's conquest of nature and his dominion over his own body. "The omnipotent modern," he says, "holds sway over external nature, but internally it is nature who dominates, and the autocrat becomes the slave of his own impulses, duped by deception, the victim of every caprice of the barometer, at the mercy of every microbe."

The remedy, M. Booss considers, lies in realising the power of the subconscious mind, "the preponderating influence which the human psychism exercises over the material organism." . . . "Thought, imagination can, under certain conditions, effect, modify, and rebuild our bodies, and the demonstration of this fact is of far greater value for the happiness of mankind than are most of the inventions which fill our Western mind with such pride."

## THE CAT PROVED IT

Throughout the animal kingdom, definitely-willed mimicry shows how constantly the outer form or colour may be modified; and the effect a mother's thought has on the unborn is equally well known. The *Revue Métapsychique*, M. Booss tells us, has the photograph of a kitten, bearing on the underside of its fur three stars and the figures 1, 9, 1, 8. As a result of the enquiries into this curious phenomenon, it was discovered that during the whole period of gestation the mother had been in the habit of lying on a heap of flour sacks marked with three stars and the figures 1, 9, 1, 8. For hours on end the eyes of this mother pussy had unconsciously registered what was printed on the sacks, and this inscription, fully legible in one case, less distinct in two others, was reproduced in three of her offspring."

This, too, is a case of the ideoplasticity of thought—in other words, "the power which thought has of modifying Nature."

"Lonely! Why should I feel lonely? Is not our planet in the Milky Way?" (Thoreau).

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### DIARY OF EVENTS

#### PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

January 29th—**Clairvoyance** ... Miss Coates;  
Answers to Questions Mr. W. H. Evans.

#### GROUP SEANCES (limited to 10)

Alternate Wednesdays at 3 p.m.

February 6th—Mrs. F. Kingstone.

#### CLAIRVOYANCE

Alternate Wednesdays at 3 p.m.

January 30th—Mrs. Helen Spiers.

#### LECTURES

Thursdays at 8.15 p.m. (Fortnightly)

January 31st—**"THE HEALING WORKS OF JESUS; ANALYSED"**

by Capt. C. S. GILLON,

Chairman: Brig. Gen. Kemp, C.B., C.M.G.

#### GROUP SEANCES (limited to 10)

Fridays at 7 p.m.

January 25th—Mrs. Brittain.

#### OTHER ACTIVITIES

Private sittings are arranged daily with approved Mediums, including Mrs. Abbot, Miss Naomi Bacon, Miss Jacqueline, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Diagnosis and Psychometry: Ruth Vaughan, Monday, Wednesday (morning) and Thursday.

Slate writing in full light: Sittings may be booked with Mr. Claude Bishop. For particulars see Secretary.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day. Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Thursdays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

#### QUEST CLUB MEETING

Caxton Hall, Westminster, Monday, January 28th, at 8 p.m.

Speaker: MISS LIND-AF-HAGEBY on

"The Place of Spiritualism in Modern Thought."

Clairaudience: Mrs. HELEN HUGHES.

Lady Carey will preside.

Tickets 2/6. Admittance at Door 1/- and 6d.

## L.S.A. AND QUEST CLUB NOTES

### A LECTURE ON HEALING

ON Thursday, January 31st, Capt. G. S. Gillon will give a lecture on "The Healing Works of Jesus, Analysed." Capt. Gillon is a successful healer and, at "The Sanctuary," 51 Southdown Avenue, Boston Manor, Ealing, W.5, is doing very fine work. He brings to his subject the experiences of a practical healer, and we can be sure of an exceedingly interesting evening. His chairman, Brig. Gen. Kemp, C.B., C.M.G., is, as many of our readers know, in daily attendance at our rooms, where he gives healing treatments. With such a combination, we are sure much light will be thrown upon the work of Jesus, the greatest of all healers. It is in His name that both Capt. Gillon and General Kemp work. This is, in very deed, one of the ways in which one may follow in the steps of the Master.

### DEVOTIONAL HEALING GROUPS

We now have D.H.G.'s on Mondays, 2.15—2.45, 6.30—7 p.m.; Wednesdays, 3.30—4 p.m.; and Fridays, 7.30—8 p.m. Our Wednesday list is full, but we have room for names on both Monday and Friday Groups. We shall be pleased to hear from any who would be willing to help in this work by attendance at any of these Groups. Will those wishing to help call or write to me at this office? We shall also be pleased to receive names from any who desire to avail themselves of this form of healing.

W. H. EVANS.

## PREDICTION BY "SECRET SELF" THAT PROVED TO BE TRUE

I WONDER whether the following instance of pre-knowledge and telepathy will interest your readers? The incidents are trivial, but fairly definite.

I was asked out to lunch on Sunday by a friend living in the same country town as myself. I had accepted, but on Friday I was not well, and was ordered by my doctor not to go out for a few days.

On Friday evening, I sat down to write to my friend and tell her I should not be able to come to her on Sunday, at the same time asking her to come and have tea with me instead. As I sat down to write, the "secret self" that has a very large part in my life said to me: "Don't write. The letter will not arrive on Saturday if you do. Telephone instead."

I answered: "What nonsense. If the letter is posted to-night, it must be delivered in the same town some time to-morrow morning." "S.S." said: "Telephone. The letter will not arrive."

"I repeated "Nonsense," and wrote my letter (as I wanted to include a note to another member of the family). Furthermore, I burnt my boats by saying: "Don't trouble to answer this; if I do not hear to the contrary I will expect you to tea on Sunday."

I posted the letter myself. On Saturday evening, "S.S." said suddenly: "Better telephone to L. and make sure that letter has arrived." I thought "S.S." extremely fussy and tiresome, said emphatically: "I will not telephone," and left it.

On Sunday morning I had to stay in bed till lunch time. After breakfast, I knew suddenly, quite definitely, that my friends were expecting me to lunch. I compromised with "S.S." and asked my cook to telephone to my friends and say I hoped they had received my letter, and that L. was coming to tea with me in the afternoon.

*The letter had never arrived, and they were expecting me to lunch.*

Can anyone explain to me how I knew that my letter would not arrive? Telepathy explains the rest, but it cannot explain pre-knowledge of a post-office delinquency!

I may say that my friend's house is within half a mile of the main town post office; there are two deliveries of letters on a Saturday morning. I.G.C.A.

### SIR OLIVER LODGE'S DAUGHTER TO MARRY

The *Daily Telegraph* (January 18th) understands that the engagement will shortly be announced between Miss Rosalynde Lodge, twin daughter of Sir Oliver Lodge, F.R.S., the famous scientist, and the late Lady Lodge, and Sir Harold Yarrow, C.B.E., of Craigend Castle, Milngavie, Stirlingshire. The marriage is expected to take place quietly in February at Norman-ton House, Lake, near Salisbury, the home of the bride's father.

Sir Harold, who is chairman and managing-director of Messrs. Yarrow and Co., Ltd., the well-known Glasgow ship-builders, succeeded his father, Sir Alfred Yarrow, in the baronetcy in 1932. His former wife died last spring, and he has one son and three daughters. One of his sisters is married to Lord Dawson of Penn, and another to Vice-Adml. Percy Roys.

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Friday, February 1st, at 5 p.m.  
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Clairvoyante: Mrs. HIRST

Sun., Feb. 3rd. Speaker: Mr. ERNEST OATEN  
Clairvoyante: Mrs. STELLA HUGHES

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SUNDAY, January 27th.

11 a.m.—Mrs. D. C. WILLIAMS. Trance Address  
6.30 p.m.—Mr. H. ERNEST HUNT.

WEDNESDAY, January 30th, at 7.30 p.m.

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Tues., 29th Jan., 7.30 †Clairvoyance by Mrs. E. Roberts

Wed., 30th Jan., 3 p.m. \*Lantern Lecture by Mr. J. A. D.  
Parker on "The Wonders of  
Egypt"

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**SUNDAY, JANUARY 27th, 1935**

11 a.m.—Mr. Ernest Hunt Clairvoyante: Mrs. Evelyn Thomas.

6.30 p.m.—Mr. Shaw Desmond Clairvoyante: Mrs. Helen Spiers.

Sunday, February 3rd, at 11 a.m. ... Mr. R. DIMSDALE STOCKER  
Clairvoyant: Mr. Thomas Wyatt.

Sunday, February 3rd, at 6.30 p.m. ... Mr. J. B. McINDOE  
Clairvoyant: Mr. R. E. Cockersell.

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**OPEN MEETINGS**

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free.

Monday, Jan. 28th—Speaker: Mr. Horace Leaf.  
Clairvoyant: Mr. Horace Leaf.

Wednesday, Jan. 30th—Speaker: Major Leith-Hay-Clarke.  
Clairvoyante: Mrs. Hirst.

**Monday. WEEKDAY ACTIVITIES**

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.

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

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of  
the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

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. Miss Lily Thomas, by appointment.

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.

Jan. 30th. 2.30. Mrs. Livingstone. 6.30. Miss Lily Thomas

Feb. 6th. 2.30. Mrs. Evelyn Thomas. 6.30. Mrs. Livingstone

Private Sittings by Appointment.

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**AT HOME.**

Friday, Jan. 25th, at 3.30 p.m., Mrs. Champion de Crespigny  
on "Some Later Developments."

Friday, Feb. 1st, at 3.30 p.m., Mr. Robert King.

**EVENING MEETINGS.**

Tues., Jan. 29th, at 8 p.m. Public Clairvoyance, Miss Lily Thomas.

Tues., Feb. 5th, at 8 p.m. "White Eagle," through Mrs. Grace Cook

Subject—"The Astral Plane."  
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## AFRICAN MAGIC

(Continued from page 54)

things are commonplace. The news was, of course, absolutely accurate in every detail.

I once asked a boy what had happened to a certain remittance man no one had seen for months. "On the big water," said the boy, after some deep thought. "His father is dead"—and he was right! I tell you it is amazing, uncanny; they can, if they wish, get to know anything that any other friend or brother or relation knows.

Believe me, the native knows all about the white man, his crimes and his virtues, and sums him up according to his lights with devastating accuracy.

I have implied that magic is part of the native's every-day life, and so it is. Should he go for a walk he will place a big stone in the fork of a tree to hold the sun up till he is safely home again. He hates to be abroad after sundown, for the whole world is then peopled with spirits. He is only safe within the light of his kraal fires.

Spell binding is a very common magic amongst the natives. It works, I think, through the intense faith of all concerned. Be that as it may; it works. This is a strictly commercial form of magic; the better the fee the more potent the spell, which is, I believe, a universal reaction amongst all witches of this class, either civilised or savage!

Medicine magic, love potions, philtres of all kinds, command a ready sale.

### MEDICINE MAGIC

I must interpolate here one incident of medicine magic which has a certain value. A curious old man once walked into my hospital offering the fabulous sum of a pound for a large bottle of castor oil. I at once traded with him, putting the money into the drug fund, and sent a spy to find out what he did with it. The old man was a Nanga or witch doctor, it appears. He went to his kraal and made a marvellous concoction—first chewing leaves then spitting them out till a nice heap was made. On the mess he poured the castor oil, making a loathsome green custard. Of this he sold small portions to the boys at two and sixpence, to exorcise the natives' pet grievance—"Snakes in the stomach"!

The most important spells are designed to relieve a sufferer of his disease at the expense of someone else, or to harm or kill that someone else for spite or gain.

That the principle is bad, cannot be gainsaid. That it is universal is an appalling consideration. True, in its cruder forms this particular magic is confined to primitives, but it crops up all over the world. There was a supposed case recently reported in our papers; two others were commented upon in England last year.

In the case of disease, the witch doctor follows the

ritual of all other witches the world over, taking something the sufferer wears and planting it on or near or on the property of the victim. The spell is cast and the disease is transferred. Whether this particular spell works or not I have no evidence; the intention is bad enough in all conscience. But murder by witchcraft *does work*, as you shall hear.

### MURDER BY WITCHCRAFT

The three which came under my notice are as follows. So well do they work that the law prescribes the most vigorous penalties.

1. The handshake of death. This is direct murder. The would-be assassin consults the local witch doctor and is endowed by him with the power to kill his victim by shaking hands with him. He then proceeds in the most friendly way to hold hands. Oh yes, it is "an old African custom," and in the process gives the victim's hand a little shake, gently breaking the news that he will die. The poor fellow then sadly turns away and quietly dies.

2. The second spell of death is strictly orthodox and follows closely the rules laid down for witches the world over from time immemorial. It is the Curse of Death. In this case, the devil doctor, having been paid his exorbitant fee for so simple a job of work, lights a little fire, wherein certain things are burned. It is the old, old story: "Pour in the sow's blood that hath eaten her nine farrow; grease that's sweated from the murderer's gibbet," and so on. The curse is pronounced and the man dies—once he hears of it. "Elementary, my dear Watson."

And yet I have seen perfectly healthy natives squatting in the sun before their huts, dying by inches under the curse.

3. The third that I have actually seen is the machila or stretcher of death. In this case, with suitable ceremony, a rough machila of green twigs is made and placed secretly against the victim's door. Once he touches it, or knocks it over, he will pine and die, and be carried to his grave on such a stretcher. This is a fairly cheap spell and not a very good one, because, forewarned, the victim can break the mud walls of his hut and escape his doom.

One point is most important. That it is always necessary for the victim to know all about the spell in order to make it efficacious. For therein, I think, lies the explanation of the whole thing.

(The continuation of the lecture next week will deal with materialisation, lycanthropy and the fire-walk).

### ALL HOME CIRCLES

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