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PRICE TWOPENCE

THE CASE OF ELIZABETH B. STORY OF A GIRL'S EVIDENTIAL COMMUNICATIONS FROM THE "OTHER SIDE"

By E. B. GIBBES

UNLIKE the "Boyce case" (see LIGHT, March 14th), the case of Elizabeth B. cannot claim to exclude telepathy from every source. The child communicator was known to me, though I had not seen her since she was about five years of age. She died at the age of 15. Her mother and I have known each other for over thirty years. However, the fact remains that the automatist (Miss Cummins) obtained details unknown to us concerning Elizabeth and her mother, which were subsequently confirmed. This case again illustrates the point that there are often factors at work which account for misrepresentation and confusion, and for which, in consequence, the Medium gets the blame, and the sitter reports "a bad sitting."

During May, 1924, I spent a week-end with my old friend, Mrs. B., whom I had not seen for many years. She was interested in my accounts of our experiences in connection with automatic or supernormal writing. She had grieved very much for the loss of her daughter, which had occurred six or seven years previously, and had worried considerably over the question of Survival. Through Miss Cummins, I offered to try to get into touch with Elizabeth.

Now I had nothing belonging to the child that would be likely to draw her to me, neither was there any particular affection between us. It seemed, therefore, that the best method to adopt was boldly to ask Astor to find someone answering to her name and to await results. This I did. Miss Cummins knew nothing of the child, her mother, or of the proposed experiment. On this occasion we sat at the Ouija Board, and the following is a brief account of what occurred.

I asked the guide, Astor, if he could find anyone answering to the name of Elizabeth B. He replied that it would be difficult, but that he would try. After a pause, Miss Cummins's hand slowly spelt out the following remarks: "I wonder what this is?" (I explained for whom I was searching, stating that I had a message from her mother). The writing then went on: "I am greatly surprised and puzzled. Of course, I should be so glad if you would tell my mother that I have now reached a state in which I can be at peace. I mean that, at first, after I died, I was so upset and distressed at the thought that everything I cared for was going from me. I felt as if I were in a feverish dream. They told me later that it was simply the parting from the body. I learnt that I should have

a new life and that I was only at the beginning of things. The promise was made me that when my mother died I should see her and meet her."

There was more of this form of conversation, which was not in any way evidential or characteristic of anyone in particular. The alleged communicator gave no details with which I could prove her identity, and expressed herself in language that had no distinctive value. We soon discontinued the sitting. I then asked Astor if he could describe the entity who had just purported to speak. He replied: "I got the impression of a person not very cultivated in mind, of a gentle disposition, but one who had drifted away from the world. She passed over when she was young."

This was correct. But the communication might have been obtained impressionably from my mind and dramatised by the subconscious mind of Miss Cummins.

LOOKED LIKE FAILURE

Some days later we made a further attempt to contact Elizabeth, but with the same negative result. I sent the notes to the mother, expressing the opinion that I considered the experiment had proved a failure.

Soon after this, Miss Cummins and I separated for the summer. We did not renew our sittings until the following October. In the meantime, the experiment with Elizabeth had slipped from our minds. I had heard nothing from Mrs. B. since the previous June, when she had acknowledged the notes I sent her.

However, on October 31st, 1924, Miss Cummins was sitting for automatic writing when Astor announced the presence of a young woman. I asked him to let her speak. Miss Cummins then wrote as follows: "Elizabeth. I have waited so long. How is mummy? I wondered if it was all right, because I have had such a feeling about her lately. If you see her, will you talk to her about me and tell her that I am sure now that she and I will meet. I wasn't quite before, but now I know the secret of people coming together. It is quite simple. I keep my wish for her alive in my mind. I never forget. It is just keeping up wishing for her that makes it possible for us to meet . . ."

I must pass on to information she gave concerning her mother. "I wondered if mummy was worrying. Some thoughts can reach us from the living if we care enough. She is disappointed and a little sad and discouraged, I think. Perhaps I am quite wrong, but as I got that feeling I wanted her to be cheered up.

Good-bye." I asked Elizabeth to try to sign her name. This she did in large letters.

The writing was an untidy scrawl, the signature occupying more than half the paper. I knew nothing of the mother's circumstances, having had no communication with her since the previous June. In sending her a post-card, I merely asked how she was. She replied by return saying that she had not written as she *had been very worried and troubled both financially and otherwise.*

On receipt of this letter I sent her the script, stating that it appeared to contain information unknown to Miss Cummins and to myself. I added that, of course, the signature meant nothing, as I had to give Elizabeth's name when asking Astor to find her; therefore the name was known to the automatist. I received a reply by return from Mrs. B. expressing astonishment at the correct description of the impressions which surrounded her at the time, and adding that, though I said the signature meant nothing, to her it meant a great deal. She stated that it strongly resembled the child's signature, especially the dash and scrawl under the last letters. I must remark that, under normal conditions, Miss Cummins could not recollect the girl's surname.

Fortunately for Elizabeth, Miss Cummins and I were sitting fairly frequently, letting anyone speak who wished to do so. A month later Elizabeth again purported to communicate. She said she felt happier about her mother now, as her thoughts had a different colour. Then she spontaneously wrote: "I wanted to tell you that, the first time I spoke, *my guide did most of the talking for me. But now I am getting so good at it I can really manage alone.*"

Here, then, is the simple explanation of the unconvincing style in which her communications had been made. This script was written in a round, neat, childish hand, differing from the scrawl of the previous occasion. The same hand-writing and childish expressions were reproduced on every subsequent occasion on which Elizabeth purported to speak.

Now I must pass on to an extract from the next script of December 31st, 1924, New Year's Eve. I asked Elizabeth how her mummy was getting on. She replied: "I think she is still a bit worried. But I feel it is not so bad as it was. I do think things will improve in the New Year." I asked her if she sensed or felt anything in particular that her mother was doing: "She was thinking of me, I know, because I felt her thoughts. She went over in her mind Christmas long ago. What fun we had. What lovely presents were given to me. I felt I was just looking in at a window, on the old Christmas when I was near mummy. That was what told me it was Christmas."

Like the previous writing, this communication was

quite unexpected. I forwarded the script to the mother. Here is an extract from her reply:

"It is simply wonderful, and word for word true. I was thinking about her more than I have for years, *as we were spending Christmas in the very house with the same person, same servants, same everything,* and the remembrance was so strong. . . What she says about the New Year is so odd, as I said to John, on New Year's Eve: 'I don't dread this year as I have dreaded others. I am going to drift, and things will shape themselves somehow. . .'"

I had not heard from Mrs. B. for some weeks, and neither Miss Cummins nor I knew anything of her movements or whereabouts at that season of the year. On the first of February, 1925, Elizabeth wrote again. This was a long script, but there is only space to tell you of the two principal points in it. Into this particular writing there was introduced, for the first time, "mummo" in place of mummy. This elicited the information from the mother that the child had been in the habit of calling her "mumbo," a fact entirely unknown to Miss Cummins and myself. I had noticed a slight hesitation on the part of the automatist when writing the word "mummy" in previous scripts.

The other point of particular interest lies in the following statement, made quite spontaneously by Elizabeth. "I like speaking awfully, but there are other people here sometimes, so I don't try to speak then. I am able to when the way is clear, as it is to-night. I have been helped by someone here to speak. The first time he called me he did the speaking for me, because I didn't know how to write. So I expect you were a bit puzzled by what was said. *He tried to say for me what I wanted to say, but of course he talked in his own way.* Now I know what to do. (You mean Astor, the guide who called you?). Yes, he called me. . ."

It will be observed that the child made this important statement quite casually in the course of conversation, as it were, the information being given eight months after Astor had first interpreted the child's remarks. Thus, quite unexpectedly, was this mystery cleared up.

I think it will be admitted that this case is a good illustration of the necessity for perseverance in connection with psychic investigation. Had this been my first attempt to get into touch with the so-called dead, it is quite possible that I should have given it up after the first two unsatisfactory sittings. It was fortunate, therefore, that Miss Cummins and I were sitting frequently at that period. This gave Elizabeth a chance of explaining the failure of her first attempts at writing and, later, of proving her identity.

[As in the "Boyce Case," much evidential matter has been omitted owing to exigencies of space].

"GODS" OF JOHN RUSKIN

"I MUST here once for all explain distinctly to the most matter-of-fact reader the sense in which, throughout all my earnest writing of the last twenty years, I use the plural word 'gods.' I mean by it the totality of spiritual powers, delegated by the Lord of the universe to do, in their several heights or offices, parts of His will respecting men, or the world that man is imprisoned in; not as myself knowing, or in security believing, that there are such, but in meekness accepting the testimony and belief of all ages, to the presence, in heaven and earth, of angels, principalities, thrones and the like—with genii, fairies, or spirits ministering and guarding, or destroying or tempting; or aiding good work and inspiring the mightiest. For all these, I take the general word 'gods,' as the best understood in all languages, and the truest and widest in meaning, including the minor ones of seraph, cherub, ghost, wraith, and the like; and myself knowing for an indisputable fact that no true happiness exists, nor is any good work ever done by human creatures but in the sense or imagination of such presences." (*Preterita*, vol. III., p. 141).

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SPIRITUALISM AND SPIRITUAL REALITY

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

SPIRITUALISM is often accused of lack of spirituality. Critics contend that it concentrates the attention on personality at the expense of the more important spiritual aspects of human nature. The position may be expressed thus: that in seeking after the dead, people become inclined to neglect "spiritual realities." In other words, it turns attention outward towards objects, instead of inward towards qualities.

This point of view ought not to be ignored by Spiritualists; otherwise Spiritualism may fail to develop characteristics essential to the real religious needs of mankind.

There is a superior world of experience other than that in which the dead survive, and judging from the nature of many of the messages received from spirits who communicate through Mediums, they are anxious for us to know this. A great many spirit-communications, however, indicate that the communicator thinks and feels very little different from the ordinary human being. The average person is taken up with little more than his daily requirements, and is without taste for anything above material interests.

Nevertheless, in all parts of the world are people in all stages of culture who experience this "superior world of realities," which seems to have little relationship to manners and customs.

CULTURE AND SPIRITUAL INSIGHT

Christian, Buddhist, Moslem, and Hindu ascetics often possess little culture, yet have great spiritual insight. Very often this insight has an inverse ratio to the individual's material interest. Some authorities insist that this is an invariable rule. But judging by the conduct of some of the Tibetan lamas, for example, this point of view is not fully justified. One thing seems clear, however, and that is that it is largely dependent upon meditation and solitude. A crowd seems to distract the attention, turning the thoughts to things of the senses and not to the inward workings of the mind or spirit.

Solitude and meditation are hardly likely to appeal strongly to the Westerner, who has been encouraged to place his confidence in his consciousness as distinct from deeper and less known strata of his being. He is educated to study books rather than his own interior states, despising the recluse who shows no interest in anything except the science of the soul.

Indeed, in the West we know practically nothing of soul science. Psychology, the science of the mind, is relatively new, and up to now little more has been done than tabulate its faculties and inclinations. A good deal has been found out about the relative natures of instincts, emotions and intelligence, all of which are studied in regard to planetary reactions; but practically nothing has been done with a view to finding out whether mankind has extra-planetary powers. The idea that we may have cosmical powers does little more than raise a cynical smile from the orthodox psychologist.

The recluse who starves himself, the saint that subjects his body to penances for the purpose of subduing a love of the physical world, is more often an object of contempt than a person who wins appreciation. To place them among psychopaths, however, is not satisfactory, as they often show too much commonsense and reasoning power. Should not, therefore, their attachment to their ideal and the methods it demands be a guarantee that they, at least, have discovered a way of living more attractive than that which the making of money or indulging in normal sensation demands?

Their satisfaction must arise from the fact that Nature is concerned, not with a person's actions so

much as with his motives. Good motives insist on being exalted and praised.

Much, of course, depends on one's evaluation of the material world. Anyone who regards it as absolutely real and of tremendous importance will naturally attend to its requirements, but remain poor in spiritual insight. By spiritual insight one does not mean a knowledge of theology and philosophy, but an indescribable experience which one must have to understand. The term ecstasy is usually used to explain it, but actually no word will suffice owing to its rarity and non-planetary nature.

Many spirit-communicators appear anxious to inform us about it, but their messages usually become deteriorated by having to be transmitted through Mediums who have never experienced it. Allowance must always be made for this inevitable effect.

A careful consideration of the attitude of many spirit-communicators towards earthly affairs will show that they are not so much concerned with its normal experiences as with the desire to inspire their listeners towards love and service. Even when they talk about material events and circumstances it may be with a view to lifting our attention above the mere fact that they have survived death to a spiritual realisation which can be experienced by us on earth.

They realise that we are in the main caught up in the meshes of matter and sensation to the exclusion of spiritual experiences, and strive to draw our thoughts towards more real values.

Spiritualists should carefully attend to these hints and observations if they wish to make their Cause one which can elevate its devotees to what has been called "the permanent Reality behind phenomena."

Here lies a most valuable field of research for the Spiritualist who desires to make a science of the soul and of religion. Perhaps in this way, and this way only, can the Kingdom of Heaven be established on earth.

HAUNTED BY A DOG THAT SPOKE

THE story of a man who was haunted by the ghost of a dog that spoke like a human being is told in a manuscript that (according to the *Dundee Evening Telegraph and Post*) had lain in Craighall House, Blairgowrie, for almost 200 years.

The story tells how William Soutar, a farmer, at intervals saw a large dog, which his companions could not see, and occasionally he heard it speak. At length, having drawn a circle about him with his staff, Soutar had converse with his strange visitor.

"What are you that troubles me?" he asked, and it answered: "I am David Soutar, George Soutar's brother. I killed a man more than five and thirty years ago, when you were but new born, at a bush be-east [east of] the road as you go into the road, as you go into the isle."

And as he was going away, Soutar stood again and said: "David Soutar was a man, and you appear like a dog."

Whereupon it spoke again, saying: "I killed him with a dog, and therefore I am made to speak out of the mouth of a dog and tell you. You must go and bury these bones."

Soutar consulted the parish minister and search was made for the bones, which were found and buried. Thereafter, according to the story, the strange dog was never seen again.

A garden party in aid of the S.N.U. London Headquarters scheme, to be held in the grounds of "Perry Mount," Mazow Road, Forest Hill, on Saturday, June 22nd, is to be opened by Mrs. Hewat McKenzie.

SOME ASPECTS OF OCCULTISM

MR. CYRIL SCOTT'S NEW BOOK

Review by H. F. PREVOST-BATTERSBY

MR. CYRIL SCOTT is revealed by this*, his latest volume, as "The Initiate," who has already contributed much to the study of Occultism, and who has made good his claim to be accepted as one who can speak with authority.

In attempting an "Outline," he covers too diffused a surface to be reviewed as a whole in the space at our command, and one must be content to consider some of its aspects.

Reincarnation, for instance. "No account of the Universe is complete," wrote Dr. Eve, "which does not give adequate reasons for the highest qualities in man," and those adequate reasons, thinks the author, can only be derived from reincarnation.

He reviews the causes which militate against its general acceptance; four of them. The vanity of those who claim to have inhabited spectacular figures in the past: we all know those Cleopatras and Napoleons. A dislike to the prospect of having to endure again a life's dilemmas and tribulations. The persuasion of orthodoxy that the Bible offers no countenance to such a belief. The absence of any memory to support it.

The question is always asked: "Who provides the genuine evidence for reincarnation?" and the author replies: "Those who possess first-hand knowledge and are incorruptible." But that, though satisfying to him, would only carry weight with the sceptic could those witnesses be produced and tested.

Reincarnation is too often regarded as having its application only to human existences. That restriction would, in a fashion, make it appear as an exception, where exceptions cannot exist.

Occult science regards the Universe as arising from energy which is for ever developing and evolving from its densest and lowest form to its highest and most subtle. It is thus always thrusting upward from primæval matter to the best of humanity, and beyond, and for ever re-robing itself in more signal garments of being. Evolution did not start from the amoeba, it produced the amoeba.

THE PROBLEM OF SELECTION

Mr. Scott faces his difficulties courageously. He accepts the non-compulsive theory and views the soul, having reached maturity, as deciding to make progress by a further sojourn in the flesh.

He sees it selecting its next parents, owing to some link with them in the past, or from the possibility of inheriting through their union certain qualities it deems useful or desirable.

"A trained clairvoyant," he tells us, "will often see a soul, wishing to incarnate, hovering in the vicinity of some wedded couple, and waiting for the psychological moment to attach itself to the foetus," an account which accords with Prof. Hyslop's description, from the other side, of a surge of souls queuing up for reincarnation, and should be considered by those who claim a right to be disgruntled because they "didn't ask to be born."

The author's proposition that "conversely, where no soul is desirous of being or forced to be re-born into a particular family, we find that type of barrenness which is not due to physical causes" is more difficult of acceptance. Such fastidiousness seems inconceivable, when one considers the type of parent so largely in demand, but Mr. Scott points out that immature souls are not granted free-will in this connection, since, if given a free choice, their evolution might be retarded.

Dealing with the objection that no memory remains, Mr. Scott explains that "memory is largely a

question of brain-cells, and seeing that with every new incarnation a new brain is involved, how can that brain be expected to register impressions of events in which it was not concerned?"

But if memory is a question of brain-cells, how is it carried beyond the grave? and Mr. Scott's objection is countered by his own argument that some people *do* remember their past lives; so evidently the brain is not essential. He further explains that "where a previous life had been a specially happy or successful one, there would be a tendency to hark back to that life and live in the past instead of 'getting on with the job' as the phrase goes." But that also upsets the brain-carrying theory.

The fact that the soul during its long evolution does not invariably reincarnate as the same sex is adduced to explain the varying proportions of masculine and feminine in an individual.

THE CHOICE OF SEX

When the soul, after several existences as a man, decides to be re-born as a woman, there is likely to be an excess of masculinity in that incarnation; the reverse happening in the shift over from female to male; though the decision in the choice of genders is, of course, influenced by other considerations, according to the experience required to be gathered at a particular stage. "In many cases the *Mann-weib* (man-woman), as the Germans call her, is experiencing her first female incarnation after several successive male ones. She finds, in fact, great difficulty in accommodating herself to the female body after having functioned for so many lives as a member of the opposite sex."

The author suggests that her whole emotional organism, being still masculine, may account for the Lesbian tendencies to be observed in many women of this type; though, of course, there are Lesbians and homo-sexuals who are not respectively over-masculine or over-feminine.

To the lapsed memories of a previous existence, Mr. Scott attributes the inexplicable fashion in which two people, who have never met before, are drawn to each other. "Should they be members of opposite sexes, then the ever puzzling phenomenon of 'falling in love at first sight' is often the result. Indeed, except through the doctrine of reincarnation, how can this sudden and overwhelming emotional occurrence be explained." It would seem, however, almost as difficult to explain why, if such love has so distinguished an origin, its endurance is often so brief.

But it seems reasonable to believe that to a previous life are related many of the phobias which psychoanalysts have failed to cure; since clairvoyance has often connected them with painful or tragic happenings in a past existence.

Reincarnation is, of course, one of the methods by which the law of Karma is fulfilled. "Karma is the law of Cause and Effect carried to its logical conclusion . . . To use the word Fate as a synonym would be incorrect . . . for Fate pre-supposes an extra-cosmic deity who imposes that fate, but Karma means the fate which each man has created for himself by his deeds."

The distinction is important, since it not only disposes of a Jehovah with an infra-human capacity for taking offence, which has spread such a withering influence over Christianity, but it rebinds on humanity's shoulders that burden of responsibility with which Christianity has so disastrously tampered.

Though the law of Karma does help to explain the apparent injustice of human suffering, may it not detract somewhat from the ingenuousness of one's sympathy? Mr. Scott pictures for us a helpless cripple whose condition is the karmic result of persistent and

* *Outline of Modern Occultism*, by Cyril Scott. London. George Routledge and Son, 1935. 7/6.

PROBLEM OF EVIL

By JAMES McCORMICK

CORRESPONDENCE has appeared from time to time in LIGHT on the age-old problem of evil in the world, the explanations attempted usually following the lines of orthodox philosophical thought on this subject. It is generally held that evil is inherent in the evolutionary process, being the result of the "fall" of spirit into matter, with consequent limitation of perception of good, coupled with the exercise of free-will in the individual, with the disastrous results apparent to-day. This interpretation, however, seldom satisfies the believer in divine justice, and many have attempted to evade the difficulty by postulating that for the development and perfectionment of character, souls should encounter the opposite of Good, *i.e.*, Evil, as a stimulus without which stagnation would ensue. This belief also strains one's faith in the divine goodness to the uttermost.

I have lately been reading some of the instructions given to the late Dr. Anna Kingsford on this subject, which, if elaborated, might provide Spiritualism with a valuable philosophy on this much debated problem. In her grand book of illuminations, *Clothed with the Sun*, the doctrine of the transmigration of planet-souls, with consequent Karma, is disclosed for the first time. It is stated:—

"The world's true soul migrates and interchanges, and this is the secret of the 'creation' of worlds. Worlds, like men, have their Karma, and new cosmic globes arise out of the ruins of former states. As the soul of the individual human unit transmigrates and passes on, so likewise does the psyche of the planet . . . Your planet did not begin this avatar in strength; an evil Karma overwhelmed its soul, and evil lives predominated in its first ages. Monstrous reptiles, creeping things, and many fierce natures, tore and devoured each other in the great deeps. For the world-soul was weak, and brought forth with pain and trouble. But Adonai reigns, and shall reign."

It is true, the agents of Karma are not here disclosed, for Karma must have its agents of one kind or another for the working out of its inevitable results. It would seem, however, that the normal evolution of planetary life became impossible owing to the conditions generated, the terrible nature of which becomes evident from the following Illumination, taken from the same book:—

"Man has also a spirit, and so long as he is man—that is, truly human—he cannot redescend into the body of an animal, or of any creature in the sphere beneath him, since that would be an indignity to the spirit. But if he lose his spirit, and become again animal, he may descend—yea, he may become altogether gross and horrible, and a creeping and detestable thing, begotten of filth and corruption. This is the end of persistently evil men."

A fearful history is hidden in these words, and it becomes evident—if we accept the high authority of these Illuminations—that so far from the evil forms of life which afflict our planet to-day being brought into being by a Creator whom we must assume as being benevolently disposed towards the children of his hand, they are due to the fallen condition of the planet itself, intensified by the evil conduct of mankind in past ages; these evil forms being fashioned to provide receptacles for almost hopelessly degraded souls, some of whom, however, may be redeemable hereafter.

It must be our conclusion, therefore, that Nature, "red in tooth and claw," is an abnormal Nature, and that the planet is in process of working out a bad Karma, and on the way to experiencing a second "Age of Gold," the first Golden Age of which tradition speaks occurring before the planetary "fall" was fully operative.

MYSTERIOUS LIGHT

ONCE again the thrill of ghostly adventure runs through the inhabitants of Feeny, a small village in County Derry, North Ireland.

The scene is a farmhouse occupied by Mr. Peter M'Closkey, a farmer, his wife, one son, and three daughters. The Poltergeist, the activities of which we recollect, has been replaced by a mysterious light which dances merrily in an upstairs window, is visible from a distance only and spreads no light in the darkened room itself.

A special representative of the *Derry Journal* (May 20th), paid a visit to the house of mystery and returned deeply impressed. He writes:

"Just as we were about to be resigned to disappointment, one of the girls came running to the door to announce that the light was to be seen.

"We were no longer in doubt, for on dashing out to the street we could see the light quite plainly on an upstairs window.

"At first it resembled a star. Then it assumed a reddish tinge, danced, so it seemed, on the pane, and disappeared. In a few seconds it was back again in even brighter hue.

"By now a crowd had gathered outside the house. The lamps of a motor car were switched on, but even then the light on the window transcended the glare of the car lights. The features of the amazing visitation, which Mr. M'Closkey had outlined to us, we found to be substantiated in every detail. The most remarkable fact was that the light could only be seen at a certain distance from the house, and that a close-up view was impossible.

"We decided to investigate the matter further, and entered the room, an upstairs apartment, which is used as a bedroom. Inside it was all in darkness, but all the time the people outside could see the light.

"On the wall where it seems to appear we found a picture of the Sacred Heart, but Mr. M'Closkey assured us that this had nothing to do with it, as he had the picture removed once and the light remained. Every other plan conceivable had been tried, but the mystery remained unsolved.

"Continuing to explore the house, we had a still more eerie experience when, on looking through the window directly beneath on the ground floor, we discovered three lights of exactly similar size and formed in the shape of a diamond.

"These, as far as we could learn, had not been seen before, and on entering the room we found to our surprise that they also seemed to be centred on a picture. A remarkable picture it is, too, depicting in a striking way a scene dealing with an incident in the late war. It shows a mother, overcome by emotion, sitting beside a coffin containing the body of her son, who had been killed in action. His sword lies on the table beside the casket, while a disabled officer is standing erect, evidently giving the grief-stricken mother details of her son's death.

"Mr. M'Closkey, at our request, removed the picture, but the lights remained. Like the one in the upper room, they, too, can only be seen from outside, but are discernible much closer up to the window.

"Amongst the experiments carried out recently in an effort to find a solution of the mystery was the removal of the upper window. This, however, had not the slightest effect, the light remaining as clearly visible as ever. The walls in the room were stripped of pictures, ornaments, etc., but also without result."

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists

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OUT-OF-THE-BODY

INJURED BOY'S STRANGE EXPERIENCE

GRAPHIC and unusual details of an out-of-the-body experience are given by W. Martin, of 107 Grove Street, Liverpool, in a letter published in the *Sunday Express* of May 26th, as one of an interesting series dealing with Reincarnation.

"In 1911, at the age of sixteen," Mr. Martin writes, "I was staying about twelve miles from my own home when a high wall was blown down by a sudden gust of wind as I was passing. A huge coping stone hit me on top of the head.

"It then seemed as if I could see myself lying on the ground, huddled up, with one corner of the stone resting on my head and quite a number of people rushing towards me. I watched them move the stone and some one took off his coat and put it under my head, and I heard all their comments: 'Fetch a doctor.' 'His neck is broken.' 'Skull smashed.'

"He then wanted to know if any one knew where I lived, and on being told I was lodging just round the corner he instructed them to carry me there.

"Now all this time it appeared as though I was disembodied from the form lying on the ground and suspended in mid-air in the centre of the group, and could hear everything that was said.

"As they started to carry me it was remarked that it would come as a blow to my people, and I was immediately conscious of a desire to be with my mother. Instantly I was at home, and father and mother were just sitting down to their midday meal. On my entrance mother sat bolt upright in her chair and said, 'Bert, something has happened to our boy.'

"There followed an argument, but mother refused to be pacified, and said that if she caught the 2 p.m. train she could be with me before three.

"She had hardly left the room when there came a knock at the front door. It was a porter from the railway station with a telegram saying I was badly hurt.

"Then suddenly I was again transported—this time it seemed to be against my wish—to a bedroom, where a woman whom I recognised was in bed, and two other women were quietly bustling around, and a doctor was leaning over the bed. Then the doctor had a baby in his hands. At once I became aware of an almost irresistible impulse to press my face through the back of the baby's head so that my face would come into the same place as the child's.

"The doctor said, 'It looks as though we have lost them both,' and again I felt the urge to take the baby's place in order to show him he was wrong, but the thought of my mother crying turned my thoughts in her direction, when straightway I was in a railway carriage with both her and father.

"I was still with them when they arrived at my lodgings and were shown into the room where I had been put to bed. Mother sat beside the bed and I longed to comfort her, and the realisation came that I ought to do the same thing as I felt impelled to do in the case of the baby and climb into the body in the bed.

"At last I succeeded, and the effort caused the real me to sit up in bed fully conscious. Mother made me lie down again, but I said I was all right, and remarked that it was odd she knew something was wrong before the porter had brought the telegram.

"Both she and dad were amazed at my knowledge. Their astonishment further increased when I repeated almost word for word some of the conversation they had had at home and in the train.

"I said I had also been close to birth as well, and told them that Mrs. Wilson, who lived close to us at home, had a baby that day, but it was dead because I would not get into its body. We subsequently learned that Mrs. Wilson died on the same day at 2.5 p.m. after delivering a still-born girl."

"TO PRESERVE PEACE"

VIEWS OF HOME, COLONIAL AND GERMAN READERS

WIDE attention has been attracted by Mr. Stanley De Brath's proposal (*LIGHT*, April 18th and May 2nd) that "to preserve peace," Spiritualists should support the return to Germany of her African colonies "on the ground of pure justice."

From a Kenya reader of *LIGHT* comes a strong protest. "Mr. De Brath's suggestion may be a good one for the indifferent home people, who consider it quite right to use our colonies as pawns in the political game," she writes, "but we here who trust in the Mother Country to deal fairly with us, look on the map and see that our position between two powerful Foreign Powers' colonies would not be a happy one."

Mr. James Gray, of Monkseaton, Northumberland, writes: "Mr. Hossack is in agreement with Mr. De Brath (*LIGHT*, May 9th) that 'only self-sacrifice can prevent a terrible tragedy'; very well, how about Germany practising a bit of self-sacrifice and resigning herself to the loss of her colonies until such time as by peaceful conduct and intention the world is convinced that she is peaceful, and in remorse of conscience considers the return of colonies?"

On the other hand, two German readers write protesting against criticism of the present regime in Germany.

Baroness von Tilat, of Godesberg-a-Rhine, objecting to Mr. Hossack's reference (*LIGHT*, May 9th) to the present regime in Germany as "cruel and ruthless," says, "this is rather hard for us to bear," and asks, "where is there a cruel and ruthless regime here?"

Herr Hans Genck, of Wuppertal-Barmen, takes exception to the same passage. "I am not writing as a German," he says, "but as a Spiritualist, as a worker for the Brotherhood of Man." And he adds: "You can believe me, that the German public is just as peaceful as the English, or any other for that matter."

"As Spiritualists," Herr Genck adds, "we should not waste our time to *fight against* forms, but rather *to work for* the spiritual, *i.e.*, to propagate ideas which are uplifting for the individual, which teach the individual to find the source in himself through which method alone the *truth* can be discovered. As soon as we have contacted that Source of Love, we will cease to condemn, or even to judge, as we will realise that all outer forms which we call bad are but the result of more or less misguided thinking."

Referring to a protest by a clergyman (*Daily Mail*, May 6th) against the omission of the second verse of the National Anthem ("Scatter his enemies," etc.) from the Jubilee Form of Prayer, Cecilia L. Linsley Hood, of Caversham Heights, Reading, writes:

"It is my own personal practice on any occasion which calls for the singing of our National Anthem, *also* to sing in my mind the words of the *last* verse, and further, I do not let any day go by without making that prayer:

". . . And,
Not on *this* land alone,
But be Thy mercies known
From shore to shore.
Lord, make the nations see
That men should brothers be,
And form one family,
The wide world o'er!"

"Would not the God of Love, the Founder of the Faith whose principles this rector is supposed to teach," she writes, "rather listen to this petition, no matter whether it 'rhymes,' or 'rhymes badly,' than to the 'song of hate' which received such great publicity on a day which should have been given over only to the feelings of joy and thanksgiving and brotherhood?"

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).

THOUGHT-COMMUNICATION

Sir,—With reference to the article by Horace Leaf, "How does Telepathy work?" (LIGHT, March 7th), I beg to submit the following comments:

Mr. Leaf states it is an erroneous belief that space must be involved in telepathic operations, through the transmitter and the recipient being apart; and he adds that space only exists as a mental concept.

It may be said with equal right that matter only exists as a mental concept. All forms of matter, as they appear to our senses, are but differentiated and variegated phenomena of cosmic or etheric energy. And the same may be said of the phenomena of the mind—the distinction being that, whilst the latter are associated with thought and feeling, the former are operating with the kinetic forces in connection with the production and the conveying of symbols, which, in turn, are transformed into thought and feeling, so that matter and mind are fundamentally *one*.

We know that Life transcends physical processes, and that the Mind is capable of functioning beyond the confines of the dense body, and of transmitting, under specific conditions, thought from certain individuals to the mind of sensitive colleagues, a mental power known as telepathy. Such psychic phenomena are transmitted by cosmic or etheric waves, moving with an incomparably greater velocity than the physical forces of light and electromagnetism, which latter, we know, travel with a speed of approximately 186,000 miles per second.

The astonishing triumphs of radio-telephony and television, since wireless communication was first broached as a possibility, may well tempt us to raise the question: Will it be possible one day to develop other forms of orderly communication?

This field of research is of rather ill repute, but so was the art of "flying" less than a generation ago. The favourite phrase employed to express the height of impossibility used to be: "No more than I can fly." But the old phrase has undergone a subtle change, and in the conversation of men, who are for ever on the look out for new metaphors, it will now be: "As easy as flying."

May it not be possible for future investigators to throw the lights of science on the possibilities of unaided human thought-communication over great distances?

Port Shepstone,

C. A. H. SELLING.

Natal, South Africa.

THE JUBILEE PROCESSION

Sir,—A friend, who is not a Spiritualist, tells me that in watching the procession at the Silver Jubilee, the whole of the state carriage containing the King and Queen appeared to be in a sort of luminous aura. She believes it was a manifestation of divine protection and blessing. I wonder if anyone else noticed it?

Bentley, Hants.

CONSTANCE JOY.

PEACE CRUSADES

Sir,—One is glad to notice in LIGHT of late some letters and articles on the subject of peace. It is eminently fitting that Spiritualists should take part in anti-war propaganda. The question is how can they most effectively do so?

One correspondent, Rev. Geo. Cuthbert Batten, suggests an organised Fellowship of the Kingdom of Peace. It is an attractive suggestion, but sounds rather too "churchy" to be likely to be effective. The churches have ever been too prone to preach peace,

and bless and support war in the same breath, and there is no evidence to show that they will not do so again.

May I suggest that a better way would be to support the peace crusades which have already been formed, *i.e.*,

1. The League against War, a world movement dedicated to peace and social justice. This movement is so broad in its conception that, irrespective of any differences in their religious or political doctrines, it is capable of forming a common meeting ground for all men and women who are genuinely opposed to war.

2. The Women's International Peace Crusade, which is also open to men. The founder of this crusade is Mrs. A. Colles, 31 Collingham Place, South Kensington, London, S.W.5, who will be glad to give any information concerning the policy of the crusade.

But, frankly, I am afraid that no matter how many peace crusades, conferences, and pacts we may form, peace will still elude us so long as we continue to cling to a system of civilisation which has the seeds of war inherent within itself. We must dig deep, and, primarily, I believe in our own soil if we would find the true causes of the present war danger.

St. Catharines, Ontario. (Dr.) HILDA R. B. WERDEN.
Canada.

THE RESURRECTION BODY

Sir,—I wish to thank Mr. J. W. Parry for his letter (LIGHT, May 23rd) which shows me that I was mistaken in supposing that the baptismal rendering of the Apostles Creed was a less correct version of the Latin form than the one used in the daily service for Morning and Evening Prayer. His translation of the fortieth verse of St. Luke 24 is particularly interesting. Certainly, full-form materialisations appear to have, temporarily, the solidity of flesh and bones.

H. A. DALLAS.

DREAMING IN COLOUR

Sir,—I have read with interest articles which have recently appeared in LIGHT relative to dreaming in colour. In a dream, many years ago, I seemed to be a spectator of people who were attending machines of strange construction. One such machine and its attendant stand out in my recollection. The operator glanced at me in such a manner as to imply that he was curious regarding my presence. The scene seemed to be illuminated by a dull reddish light, such as cast in a blacksmith's shop when the bellows operate upon glowing coals.

Since reading, somewhat extensively, psychic literature, I have wondered if this reddish, twilight effect was symbolical of a rather low state at the time of my spiritual status.

AN AMERICAN READER.

"INSPIRED" OR "AUTOMATIC"

Sir,—Dr. Oscar Parkes, in his recent interesting lecture (see LIGHT, May 23rd), declared that writing claiming to be inspired, as distinct from "automatic" writing, has its source exclusively in the subconscious. It would be interesting to hear from others better versed in the matter than myself whether there are not cases of such writings in which both elements are present; that is to say, when the character of the writing changes with the control, thereby seeming to show that control is a fact, and yet when the Medium is aware of what the next word is to be, thereby seeming to show inspiration. If so, inspiration would appear to precede and merely to be reinforced by "automatic" control, and cannot be lightly dismissed as originating solely in the subconscious. I may say that this is my own experience.

10 Brompton Square,

London, S.W.3.

CHARLES THORNTON.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

RATIONAL SPIRITUALISM

WE do not know any good reason why a Rationalist should be anti-Spiritualist. On the contrary, since Spiritualism is eminently rational, we hold that all Rationalists ought either to be Spiritualists or inquirers into the facts on which Spiritualism is based. It is only when a Rationalist ceases to be rational and refuses to consider the implications of proved psychic phenomena that he is in danger of becoming anti-Spiritualist; when he is consistently rational, he admits the reality of the psychic facts and becomes a Spiritualist. So it was in the case of Dr. Russel Wallace and of Sir Arthur Conan Doyle and many others who could be mentioned.

Spiritualism appeals to the religious man or woman because, in the words of Frederick Myers, it provides the preamble of all religions. It should appeal to the Rationalist because it relies on reason for the investigation and elucidation of the facts on which it is based. The Christian need not cease to be a Christian when he becomes a Spiritualist; and the Rationalist can remain a Rationalist when he is convinced of the reality of personal survival.

In *The Freethinker* (May 19th), Mr. Spencer M. De Golier (whose father, he explains, was a colleague of Ingersoll in forming the American Secular Union) makes the claim that a man can be a Spiritualist even without accepting belief in a personal God. "To us," he writes, speaking for an American group to which he belongs, "what you call Spiritualism or Spiritism is not a religion, but a philosophy, a study; and through our study of it, we have come, as a matter of reasonable experience, to know (not believe) that what you call 'spirit' or 'soul' is as much 'matter' as is our own fleshy bodies. We are therefore Spiritualists."

This reasoning may be unusual; but, with the substitution of the word "substance" for "matter," it is in agreement with Sir Oliver Lodge's description of the etheric (or soul) body. That the soul-body is substantial, permanent, untouched by physical death, is the core of Spiritualistic teaching, for therein lies the reasonable explanation of Survival—an explanation which can be accepted equally on Religious or Rationalistic grounds.

When accepted, the fact of Survival leads naturally and necessarily to belief in a spiritual world; and that in turn leads, in most minds, to belief in God. As Dr. Maxwell Telling concisely puts it, "If you prove Survival, you can infer God."

SELF-HEALING BY STILLNESS

By A HEALER

THIS is a formula of self-healing which can be applied to oneself, to a patient, or, as I constantly do, to a class—large or small.

The stillness sought to be induced is not a lethargic or sleepy state, rather is it that condition of unimpeded activity which Aristotle, or someone of old, gave as the true definition of Peace.

If sitting, begin by feeling your chair supporting your weight, your spine being against the back of the chair for greater steadiness. Make the incoming and outgoing breath equal and easy, without strain. Close eyes and listen for a moment to familiar sounds, pleasing or otherwise. To the known, you can remain indifferent during treatment time.

Turning attention inwards, listen to the Inner Voice which ever speaks to all in the wordless depths of the Silence, "Be still and know that I Am thy Health." Then, turning your attention to yourself—or what you are accustomed to think of as yourself, but which is really part of your material and other belongings—you reply:—

"My mind is still, all anxious thoughts, fears, doubts, leave me. Into their place comes faith. I am no longer perplexed.

"My feelings, emotions, affections are still. I let the dead past bury its dead, holding on to whatever was good and beautiful and true in it. They are the assurance of better things yet to be: the best is yet to be."

THE WORD OF STILLNESS

Then speak the word of stillness to your body, part by part, keeping your attention on each until the next is mentioned. If you find that any part is in too clamorous turmoil to calm down at your word, say it is *becoming* still, and go on with the treatment, taking care to keep attention fixed on the parts that give no trouble. No tense concentration: the right attitude is to be intelligently thankful and appreciative of the healthy functioning of this most marvellous of all organisms—the human body:—

My head is still.

My neck and throat are still.

My back is still.

My shoulders, arms and hands are still.

My lungs are still, breathing freely.

My heart is still, pulsating steadily, my heart is still, there is nothing to fear.

All the organs of my body are still, they function healthily.

My thighs are still.

My legs are still.

My knees are still.

My ankles and feet are still.

Try to keep your attention on the feet. That is a simple way of keeping distracting thoughts and emotions from interfering with what begins to take place the moment stillness comes.

First, there is conservation of vital force. With more power at her command, Mother Nature at once begins to set her house in order, attending to first things first.

Anyone in distress of body or mind who gives himself this verbal treatment can note how his agitation has ceased and how easy it is to forget his body. That is because, no longer interfered with by the outer man, the inner intelligence is doing its work. He who has built the body can repair it.

The best help you can give to yourself is to note the progress, wonder and be thankful. Anyone can note the first few steps—the mental and emotional calm, the quieted nervous system and the better circulation. Beyond this, have faith to believe.

This is self-preparation for Spiritual Healing if needed.

LOOKING ROUND THE WORLD

MR. BLIGH BOND

TWO weeks ago (May 16th) we announced briefly that Mr. Bligh Bond had ceased to be Editor of the *Journal* of the American Society for Psychical Research. Mr. Bond will be remembered in this country chiefly in connection with his archaeological work at Glastonbury Abbey, and with the publication of the "Glastonbury Scripts," obtained through the mediumship of Captain John A. Bartlett (John Alleyne) under the book titles, *The Gate of Remembrance* and *The Hill of Vision*. These two books still rank amongst the most interesting and evidential of English psychic publications. Mr. Bond was also for some time Editor of *Psychic Science*—a position now held by Mr. Stanley De Brath. On going to New York some years ago, he became Editor of *A.S.P.R. Journal*, a monthly publication, his connection with which has now been ended.

Some time ago, Mr. Bond announced that he had become a minister of the Old Catholic Church.

THE THUMB-PRINT CONTROVERSY

Letters to hand from America indicate that disagreement has arisen between Mr. Bond and the Trustees of the A.S.P.R. regarding views expressed in the *Journal* by Mr. Bond on the "Margery" thumb-print controversy. In the May issue of the *Journal* (just to hand), Mr. Bond expressed the belief that the findings of Professor Cummins (published in the April *Proceedings* of the S.P.R., London) would "be generally accepted as final," and that, as a consequence, Mr. E. E. Dudley "stands completely vindicated."

The point at issue is whether certain thumb-prints in wax are those of "Walter" (the "control" of "Margery") as "Walter" claims, or those of "Margery's" dentist—a living man. Mr. Bligh Bond, in his statements in the May issue of the *A.S.P.R. Journal*, has allied himself with those who take the second view. To this view—which is regarded as reflecting on the genuineness of the "Margery" mediumship—the Trustees disagreed so strongly that they dismissed Mr. Bond from the Editorship of the *Journal*, and we understand they have issued a supplementary number giving the official view of the Society, but this we have not yet received.

There for the present the matter rests, but we are assured that the "Margery" mediumship investigations are going on; and it should be remembered that, though the thumb-print controversy is a confusing one, it represents but a minor issue in a series of astonishing phenomena which give "Margery" a place in the front rank of present-day Mediums.

PSYCHIC INSTRUMENT

In an article on supernatural occurrences in the *Sunday Mercury*, Birmingham (May 19th) we read the following paragraph: "E. S. Shrapnell Smith, C.B.E., claims to have an instrument capable of detecting from a photograph whether the subject of the photograph is dead or still living." The late Dr. Abrams, the propounder of the electronic reaction treatment, claimed to have been able to follow anybody's movements, with the help of a subject, from a photograph or from a drop of blood. We wonder if Mr. Shrapnell Smith's instrument entirely dispenses with the human element or not?

POLTERGEIST BULLETIN

We learn that Bulletin I. of the International Institute for Psychical Research is to appear towards the end of June. It will be a study of Historical Poltergeist Cases by Dr. Hereward Carrington, with an additional chapter on The Saragossa Ghost by Dr. Nandor Fodor. In the Bulletin Dr. Carrington will analyse the principal features of Poltergeist disturbances, and will follow with a summary of over 300 cases from all over the world.

STRENGTH OF CHRISTIAN SPIRITUALISM

THE fact that the Greater World Christian Spiritualist League represents 578 affiliated churches and over 20,000 individual members, and that, according to a statement made by Mr. A. Morris, the President, those numbers are being added to every day, indicates that a very considerable proportion of organised Spiritualism is definitely Christian in its beliefs and teachings; and the magnitude and enthusiasm of the gathering at the fourth anniversary service, held at Westminster Central Hall on Saturday evening last (May 25th) proves that there is power and spiritual "drive" behind the organisation, and particularly behind the mediumship of Miss Winifred Moyes, whose trance-control, "Zodiac," is one of the best-known and most impressive this country has ever known. At the anniversary meeting, Miss Moyes delivered a "Zodiac" message with great fluency for nearly an hour, leaving the platform and walking up and down the gangways as she spoke.

Those who plead for a united front in the Spiritualist movement must certainly keep in mind the strength of the Christian-Spiritualist appeal and the enthusiasm of its exponents.

DR. McIVOR TYNDALL

Dr. A. J. McIvor Tyndall has had to cut short his visit to England—his native land—and return to New York, where he is actively associated with Spiritualistic work. This has involved the cancellation of a number of speaking engagements in London, including a return visit to the M.S.A. Sunday evening service at Queen's Hall, a lecture at the Grottrian Hall under the auspices of the Spiritualist Community, and a lecture at the British College of Psychic Science, South Kensington.

A VISIT TO LOURDES

At the British College, Dr. McIvor Tyndall was to have lectured, on June 5th (Wednesday next), on "Psychic Science: Its Vital Place in the World's Work." His place will be taken, we are informed, by Lt.-Col. N. P. Clarke, who will describe a recent visit to the Roman Catholic healing shrine at Lourdes, where he was greatly impressed by what he saw and heard.

SIR ERNEST BENNETT

In the *Sunday Dispatch* list of probable members of the Cabinet which Mr. Stanley Baldwin is expected to form when Mr. Ramsay MacDonald resigns the Premiership (next week, according to the political prophets), it is stated that Sir Kingsley Wood is to become Minister of Health and that Sir Ernest Bennett (at present Assistant P.M.G.) will succeed him as Postmaster-General.

Sir Ernest Bennett is a past vice-president of the L.S.A. and a member of the Council of the S.P.R.

MRS. MEURIG MORRIS

At the end of this week, we are informed, Mrs. Meurig Morris, accompanied by Mr. Laurence Cowen and General Sir P. Holland-Pryor, sail for a tour of South African cities, and a great popular welcome is assured. Their itinerary, as at present arranged, is: Town Halls of Cape Town, June 25 and 28; Port Elizabeth, July 3; East London, July 8; Blomfontein, July 10; Kimberley, July 12; Johannesburg, July 15, 17, 19; Pretoria, July 22; Pietermaritzburg, July 24; Durban, July 26, 29. About 25,000 miles of travelling will be involved.

A leading firm of London publishers, we learn, has arranged with Mr. Cowen to write a life of Mrs. Meurig Morris, which he hopes to accomplish on the voyage, to be followed by a first volume of the teachings of "Power."

POWER OF THOUGHT

VICE-ADMIRAL ARMSTRONG'S LECTURE
AT READING.

SOME interesting personal experiences were recounted by Vice-Admiral J. G. Armstrong, R.N. (ret.), when addressing the Society for Psychical Investigation at the Central Ballroom, Reading, on Wednesday evening (May 15th). His subject was "The Power of Thought," and he advanced several theories on this power as well as telling of his own experiences. The chair was taken by Mr. Graham Moffat.

ADMIRAL ARMSTRONG commenced by pointing out that the real reason for a church spire was that the thoughts embodied in the prayers said in the church were all concentrated into this funnel shape, and so sent up from there to heaven.

He himself had made experiments with the power of thought and had found that by thinking happily he was able to cheer up people with whom he was in contact. If everyone were to think more cheerfully, and to radiate happiness, the world would be a much pleasanter place. When in contact, through a Medium, with a spirit from the other world, he had often found that if there had been some great desire in the life of that person whilst in the flesh, some continuous thought running right through the years of their mortal existence, that wish was realised when the person passed over.

People on this earth should keep an open mind as to what the hereafter would be like, for if their convictions were too strong they would very likely be surprised to find, when they passed over, that the next world was not what they had expected.

He knew of a clergyman who had been firmly convinced that heaven was a place of harps and halos, and that hell was all fire and brimstone; but he had died and since spoken to the speaker at a seance, and expressed his surprise at finding that he had passed over, as he was in a place so very much like the world.

Speaking of the good that concentrated thought could do, the Admiral observed that were a large proportion of the population of this country to think only of peace during the two minutes silence on Armistice Day, he was positive that there would never be another war. The millions of thoughts of loyalty and happiness emitted during the recent Jubilee celebrations would help tremendously towards world peace.

To-day there was too much evil thinking in the world, and he had no doubt that this was the cause of earthquakes and other such disturbances. We all had the Spirit of God within us, and it was up to us to bring it out in our lives and the lives of others. Spiritualism was the only thing which could really help to do this and which could save the world. With the spread of this faith, men would again learn to love one another, and there would be no more war.

The meeting concluded with a demonstration of clairvoyance by Mrs. Bertha Hirst. (*Reading Standard*).

"MOON TRAIL" AT THE ALBERT HALL

That five thousand people could be gathered into the Royal Albert Hall on a beautiful, sunny Sunday evening (May 26th) to hear a trance address, is certainly a sign of deep interest in Spiritualism. The Medium was Mr. Horace S. Hambling, whose "control," "Moon Trail," speaks with great fluency and power. His address was followed with much attention.

Mr. Graham Moffatt, who presided, said the audience were about to hear an address from a man who had been dead for 300 years. "Moon Trail," he added, claimed to be a North American Indian who lived and died in the region of the north-west of Saskatoon, Canada, and during the past few years he had delivered 133 trance addresses through Mr. Hambling.

APPORTS IN COURT

MISSING BUDAPEST DOCUMENTS TURN UP
IN LONDON

IN LIGHT (March 7th, 1935), we reported the case of five legal documents, lost from the archives of the Orphan Board of Budapest and found in an apport seance with Lajos Pap in Budapest in December last. The owner of the documents sued for their recovery. The District Court of Budapest gave a verdict in his favour, and Dr. Chengery Pap was ordered to return the documents (which had been deposited in his private apport museum) in 15 days.

Against this order, Dr. Chengery Pap appealed. The appeal was heard last Monday (May 20th). Both parties pleaded for the hearing of evidence as regards the reality of apports. Dr. Chengery Pap's solicitor argued that the gathering of evidence was in the interest of the public, for if *no evidence* was forthcoming, the belief in apports would be laid as a superstition. The complainant's solicitor pleaded that a belief in apports was *superstition*, and that it was in the public interest to show that no evidence could be forthcoming to support it. There were no super-normal phenomena, he asserted.

The Court of Appeal ruled against both parties, and upheld the verdict of the lower court. As the ownership of the document cannot be questioned, it was, according to the judge, irrelevant whether apports *do* occur or not.

Five documents formed the subject-matter of this dispute. Originally, seven were lost.

By a strange coincidence, the two documents turned up in dramatic circumstances in London at the International Institute for Psychical Research, a day after the decision of the Budapest Appeal Court.

Lajos Pap, the Medium concerned in the document case, who is giving a series of sittings at the Institute, seemed to snatch them from the air.

There is no doubt about the genuineness of the two documents. One is an adoption agreement, signed and stamped by five parties, the other is the order of the Orphan Board for the registration of the adoption.

Curiously enough, the adopter in the case bears the same name as the Medium, plus John for an additional surname. Pap is a common name in Hungary, but the coincidence of Lajos Pap and John Lajos Pap, not related and unknown to each other, is rather odd.

MR. JOHN G. FINDLAY IN BELFAST

Mr. John G. Findlay, author of *The Unbroken Melody of Life*, was the speaker at a meeting arranged by the Belfast Spiritualistic Alliance and held in the Carlton Hall, Belfast, on Thursday last week (May 23rd).

Referring to his own personal experiences, Mr. Findlay said: "My wife passed over about ten months ago, and in addition to receiving many short messages from her I have on eight occasions conversed with her through a Medium for periods varying in duration from an hour to an hour and a quarter. I possess 28 sheets of foolscap paper on which is written her very valuable evidence of the other world."

MYSTIC PHILOSOPHY

Speaking at the Edinburgh Psychic College last Friday night (May 24th) on "Some Aspects of Mystic Philosophy," Mr. Charles Richard Cammell concluded with an exposition of mystic philosophy as the one religion which transcended creed as well as race, and which comprised a full realisation of the universal brotherhood of man, and of man's kinship with the animal world. Cruelty to animals for any purpose and war with his fellow-men were, said Mr. Cammell, unthinkable to anyone who had comprehended the first element of mystic truth.

FOREIGN NOTES

THE SCIENTISTS WAKE UP

THIS is the key-note of an interesting dissertation in the April number of *Zeitschrift für Seelenleben* (ipzig), by Herr Günther-Schwerin, of Wiesbaden, the phenomenon of so-called "Thinking Animals." "Facts," he writes, "may for a time be suppressed, they cannot be wiped out of the universe; simply cause they are facts. As such, they appear again and again, demanding our recognition." Occasionally, as was the case recently with Professor M. Müller, of Göttingen University, some great scholar condescends to look into some supernormal happening. But in giving a report of his findings in regard to the wise dogs of Göttingen, this gentleman, for instance, made it more acceptable to the popular reader by cloaking his remarks under a touch of banter and comicality. This," says Herr Günther-Schwerin, "is a favourite trick of reporters when describing facts and phenomena that do not fit into the accepted scheme of the materialistic-rationalist conception, and which, therefore, are unpopular. This has been the fate of every epoch-making discovery; until it finally became popular despite the scientists."

It was in consequence, however, of this semi-morose report of Professor Müller on "Talking Animals" that the writer of the article in the *Zeitschrift* systematically set to work to read up everything he could lay hands on, including the stories in the Bible, that had been written about animals who had given evidence of being able to communicate to man the results of their observations, their reasoning powers, and even their philosophical reflections. One of the books he studied was written by Dr. Wilser, of Heidelberg, in connection with an account of the talking dog, "Rolf." Dr. Wilser wrote: "Be critical; demand further investigation; doubt everything; but do not doubt the honourableness of the dog's mistress, or the reliability of those who investigated these phenomena." But the writer considers that this appeal to the decent feelings of the critics is mere waste of breath, seeing that the average scientific man will deny it at all costs. He does not wish to acknowledge such phenomena. If he accepted them as genuine, it would involve the overthrow of so much that he had always taken for granted; it would mean a readjustment of all his values. Therefore such things must be cried down as due to fraud, deception, imagination, inadequate observation, etc.

Herr Günther read, pondered, observed, and he gives us some of the conclusions at which he finally arrived.

He does *not* think—as do some investigators—that the intelligence of these calculating dogs and horses has been, or ever can be, developed to the human counterpart; to the stage of self-conscious awareness, of mathematical calculation, or of the powers of philosophical reasoning. Even in the most highly developed animal, he declares, the brain can never reach the development required for such things. Even the human infant needs several years before it acquires consciousness of individual selfhood. Therefore, he argues, since the fact can no longer be denied that philosophical reflections, opinions, answers to questions, and statements based upon the higher human reasoning powers *are* communicated by these animals, the only deduction left is to accept the conclusion that these replies emanate, by some means, from some more highly developed human intelligences. In other words, he believes that it can and does occasionally happen that discarnate spirit intelligences find that they can make use of an animal's brain, just as they can of a Medium's brain, as an instrument for communication.

Where a cat, a dog, a horse gives evidence of seeing, hearing, sensing things beyond what the ordinary human senses can perceive, we merely have examples of heightened perception—of clairvoyance, clairaudience; such instances are too numerous to require repetition.

But when statements are made by dog, horse or cat, displaying a knowledge of literature, of current affairs, of mathematical or philosophical ability, then the writer is convinced that these replies really come from outside spirit control—even as it was the angel who spoke through Balaam's ass.

Not, he winds up by saying, that he wishes to lay down the law about the question. He merely wishes to arouse the attention of thinkers to this particular field of investigation. These talking, calculating animals, in rare instances, do occur; let us cease blindly to deny the facts, but study them and learn from them.

"PROMOTED TO A HIGHER SCHOOL"

That not *all* scientific men in Germany have the closed mind is shown by a quotation in the March issue of the *Zeitschrift*, from Dr. Karl Friedrich Gauss, Mathematician and Astronomer of the University of Göttingen, who writes: "When we are tortured by the agony of bereavement, then our only consolation is the unshakeable knowledge that one after the other we, too, shall be promoted to the higher school. Let us hold fast to our conviction that there we shall find a higher and more lofty solution of earth's problems; that interwoven with this material universe there is another purely spiritual world, equally diverse, equally manifold. That is the inheritance to which we shall pass."

A FRESH SIDELIGHT ON HEALING

A German doctor, working in Greece, one day had as a patient a certain Medium. Likewise present in the room was a lady suffering from severe and more or less chronic headache. On hypnotising and sending to sleep the mediumistic patient, the latter suddenly declared that she was having severe pain in her head, whilst the second lady exclaimed in great surprise that she could feel the pain leaving her. The equally surprised doctor thereupon caused the sleeping Medium to be put into direct contact with the sufferer; her pain rapidly increased and completely left the other patient, who has since been entirely free from this affliction. The Medium was quickly relieved from the severe headache by hypnotic suggestion, causing the practitioner to draw the attention of healers to this method as a means of healing such patients as are themselves wholly insensitive to healing by direct methods.

QUESTIONS TO PARLIAMENTARY CANDIDATES

The value of questions being put to candidates in Parliamentary elections in regard to the disabilities from which Spiritualists suffer (writes Mr. Frank Harris, Secretary of the Spiritualists' National Union) has been strikingly illustrated recently in a conversation I had with a well-known barrister, who was a candidate at the last two General Elections. When he was questioned in the opening days of his first campaign, he admits quite candidly that he had no idea that the Witchcraft and Vagrancy Acts had ever been invoked against Spiritualists. So persistent were his questioners that he inquired into the position and was convinced that we have a real grievance. I was both gratified and amused (Mr. Harris adds) to hear that his questioners were so persistent and the questions so carefully followed up with supplementaries that he had to devote an appreciable time to framing his answers. At all events, he is now ready to take his stand against further prosecutions of Mediums proceeded against as a result of their services to Spiritualist Churches.

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DIARY OF EVENTS

LECTURE. Thursday, May 30th.
The Rev. Dr. GEIKIE-COBB on "Religion"
Chairman: Miss Winifred Wrench.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)
June 4th. Clairvoyance—Mr. Thomas Wyatt.
Answers to Questions: Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)
June 5th. Mrs. Evelyn Thomas

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).
May 31st. Mrs. A. Brittain.

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L.S.A. AND QUEST CLUB NOTES

THE TUESDAY EVENING MEETINGS

THE attendance at these meetings continues to be good, and the work done at them by the different clairvoyants reaches a very creditable standard.

Mr. Thomas Wyatt's work is marked by care and attention to detail. Some of the public like to get a good number of descriptions of a sketchy nature—the idea being that a larger proportion of the audience gets a message. In work of this kind it is wise that the messages be as clear and as full of detail as possible. The "God bless you, friend" type of message may be comforting, but it is not evidential. Mr. Wyatt, in his work, confines himself to a few people and spends care and time in trying to bring out the points which carry weight with the one he is addressing. If his work be carefully noted, it will be seen that he builds up his case. By references to various facts he gradually establishes the identity of the spirit he is describing. Often the spirit gives a number of names which indicate his relationship to the one whom he is trying to convince of his presence. By such careful work the case for Survival is established on a firm basis.

A DOCTOR CONVINCED

Apropos the question of "Possession," raised by Dr. Oscar Parkes at a recent lecture, a doctor now resident in London called to make enquiries, and in the course of conversation stated that he had had many years experience in the asylums of the United States of America and Canada. He had witnessed many extraordinary death bed scenes and had closely studied mental disorders. From this experience he had become a convinced believer in Spiritualism, for he considered none but the theory of possession could account for many of the asylum cases he treated. Having arrived at his belief along this unusual road, he now desires to study the evidence we offer.

MRS. LIVINGSTONE

It is satisfactory to learn that the illness from which Mrs. Livingstone has recently recovered has in no way impaired the quality of her mediumship. On May 10th, she held a group seance composed of eight sitters, all of one family. That in itself created a

favourable atmosphere. The Medium began by calling "John." John was one of the sitters. Next, the mother and father and a sister were correctly described. The father reminded his family circle of a house by the sea in which they spent a holiday, and on being asked if he could say where that place was, he correctly replied "Bournemouth." The Medium, speaking still for the Father, referred to a picture of a baby which was placed in his hand when he passed, and which was buried with him. This was acknowledged to be true. Further particulars were given concerning the number and sex of the grandchildren.

MRS. RUTH VAUGHAN'S MEDIUMSHIP

THE following incident is a testimony not only to the reliability of spirit-control, but incidentally to the mediumship of Mrs. Ruth Vaughan.

Last week, a certain Mr. H. came over to this country from South Africa, and, following the advice of a sister in London, went to consult the Doctor-Control of Mrs. Ruth Vaughan about his health. Neither he nor the Medium had ever met, and Mrs. Vaughan had no idea whatever who her sitter was. The sitting was very successful, remarkable evidence being given to Mr. H. about himself, his affairs, his family, and his business colleagues in South Africa. The Spirit-Doctor insisted over and over again that the great point for his sitter to observe was that very difficult one, "Not to worry"; and this brought out what was perhaps the most striking feature of the sitting.

Mr. H., upon being asked, near the close of the seance, whether he had any questions to put, having in mind one of his "worries," asked: "What can I do about my invalid sister?" Not the one who had suggested the sitting, but another, an invalid of many years standing. The Sensitive asked for some object belonging to the suffering sister, and on hearing that Mr. H. had nothing with him, requested him to write her name on a folded piece of paper, which Mrs. Vaughan then held up to her head. After a brief pause the Spirit-Doctor said (a thing the sitter himself was unaware of): "I see I have contacted that sick lady before. I have held something of hers in my hand some time ago"; and he then proceeded to give some very pertinent information about the invalid in question.

Only after the sitting did Mr. H. learn that his other sister had, some six months previously, taken something worn by the invalid to Mrs. Vaughan's Doctor-Control for diagnosis, as now asserted by him; Mrs. Vaughan herself knew nothing whatever of the connection.

OUR ABSENT HEALING

May I again plead for help? Sitters are needed, and if it were realised that by sitting in these groups one is helping one's own spiritual development, I am sure many would come and assist us. Please do. May I again remind readers that we are pleased to accept flowers for our chapels? Thank you.

TIMES OF GROUPS

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4. Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession Group, Saturdays, 3—3.30.

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Friday, May 31st, at 5 p.m. Mr. T. AUSTIN.
Monday, June 3rd, at 3 p.m. Miss JACQUELINE.
Friday, June 7th, at 5 p.m. Mrs. LILLIAN DUNCAN.

WRITE FOR SYLLABUS

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SUNDAY, JUNE 2nd, 1935

11 a.m.—Dr. W. J. VANSTONE. Clairvoyante: Miss LILY THOMAS.
6.30 p.m.—Mr. R. DIMSDALE STOCKER.
Clairvoyante: Mr. THOMAS WYATT.

Sunday, June 9th, at 11 a.m. Dr. H. P. SHASTRI
Clairvoyant: Mr. George Daisley.
Sunday, June 9th, at 6.30 p.m. Mrs. HEWAT MCKENZIE
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Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
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Monday, June 3rd—Speaker: Miss Estelle Stead
Clairvoyant: Mr. Thomas Wyatt
Wednesday, June 5th—Speaker: Mr. Ernest Hunt
Clairvoyante: Mrs. Helen Spiers

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
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; Class for development of the healing faculty.
Tuesday. Mrs. Livingstone, by appointment.
2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium by appointment.
Wednesday, 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2 p.m.—Spiritualist Community Public Healing Service.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
Thursday, Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).
Friday, 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
June 5th. 2.30 p.m. Mrs. Fillmore. 6.30 Miss Lily Thomas
June 12th. 2.30 p.m. Miss Jacqueline. 6.30 Mrs. Livingstone
Thursday, June 13th. 3 p.m. Mr. Glover Botham

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

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Sun., June 9th. Speaker: Mr. ARTHUR FINDLAY.
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11 a.m.—Mr. HAROLD SHARP.
6.30 p.m.—Dr. W. J. VANSTONE.

WEDNESDAY, JUNE 5th, at 7.30 p.m.
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MOTHER'S HAND

By DR. GERDA WALTHER

MRS. EVA RUG, in Munich, a personal friend of mine, who is in possession of some psychic faculties, has told me the following experience for the reality of which she is ready to vouch.

Her mother died on May 15th, 1927, in Kitzingen (Bavaria). Some time before her death Mrs. Rug had asked her to give her a sign of survival after her death if possible. But when she waited upon her in her last illness she was afraid she would be too much frightened by such a sign, and therefore told her mother she had better not give it to her as she was afraid she would be terrified—her nerves being rather overworked at the time. The mother replied "No? No?" in an astonished tone, and she was not certain whether she had understood what she meant. She died shortly afterwards. The funeral was on May 17th, 1927. Mrs. Rug's husband went to pay a visit to his brother, and her sister had returned to Munich, so that on the afternoon of May 19th she was quite alone in her room in Kitzingen. She lay down after dinner to have a short sleep as she had an appointment at 3 o'clock. At a quarter to three she awoke feeling quite well and fresh, when suddenly she had a strange paralysing sensation, so that she could not get up from her bed. Then she had the feeling of somebody giving her a hand, and thought: "Who is it who is giving me his hand?" She was in a strange condition between sleeping and waking, and saw a hand and an arm as far as the elbow, and suddenly she got the thought "it is my mother's hand!" Being very critical, she concluded that if it really was her mother's hand the tophus on it in life-time must be there still, and looking for them indeed she saw them. Then she pressed the hand to her mouth and kissed it, having a feeling of great beatitude the whole time. Then the hand little by little dissolved like a fog, becoming less and less visible. But for a considerable time after it had vanished to the eye she still felt its warmth in her own hand.

HAND FELT BUT NOT SEEN

On her return to Munich she told this to her daughter, Mrs. v. d. Gruen (also personally known to me, she is quite ready to corroborate this story of her mother). Before she had finished, after just having described how she kissed the hand before it vanished, her daughter interrupted her in great excitement, saying she too had felt a hand in hers the same day, without, however, seeing it, and for a long time she had felt its warmth in hers (this part of her own experience was only told to Mrs. v. d. Gruen by Mrs. Rug after the daughter had told her her own experience). She said she would not tell it to her mother, Mrs. Rug, originally, as she was afraid it might frighten her, but now she had experienced it herself she had no reason to withhold it.

Mrs. Franz (a good Medium), who had lived in Munich and was now living in Heidelberg, was a friend of Mrs. Rug, and she sent her a note of her mother's death. In her letter of condolence she wrote she had already, before getting the note, expected "her dear mother to have passed over, as some days before she had felt a warm hand in her own," which she immediately told her family. Mrs. Franz, too, according to Mrs. Rug, is always ready to corroborate this statement as far as it concerns herself.

So here three persons independently, at about the same time, got the same greeting from a person having passed over a few days before, neither of the persons knowing anything about the experience of the other two before having the same experience herself. (From the "Journal" of the American Society for Psychical Research for May, 1935).

SOME ASPECTS OF OCCULTISM

(Continued from page 340)

deliberate cruelty. "The distressing and incurable disease known as *disseminated sclerosis* in which the limbs become twisted and unmanageable is yet another result of cruelty. . . Many Inquisitors have reincarnated within comparatively recent years to suffer 'fate' commensurable with past deeds. Some of them have died of cancer, some have been doomed to suffer from X-ray burns that refuse to heal. . . or have undergone useless operations with agonising and prolonged after effects. It is a noteworthy fact that many of these victims have shown strong religious tendencies. . . that cancer should be the karmic result of cruelty is obvious, seeing that, under the law, pain endured must inevitably be the outcome of pain inflicted."

Such knowledge may adjust our conception of divine clemency, but will it not somewhat distort our pity for the afflicted? One dare not even suspect that a sufferer was once a fiend in monkish shape who fed his foul lusts with torture. The reaction of that knowledge on the evil-doer himself is even instanced by Mr. Scott as a reason why a detailed memory of past lives is only permitted to the few.

"A man who had committed horrible crimes in the past, had got rid of his enemies by foul play and other means, would be in the unenviable position of knowing that he must inevitably be murdered, meet some violent death, or suffer some agonising disease as the resulting Karma."

We are told that the doctrine of Karma has been disseminated in the West as an aid to evolution.

And though each man makes his own Karma, it may be made by nations in mass.

"Because of its conquest and barbarous treatment of the unoffending Aztecs and Incas, Spain was destined to become a third-rate power."

That opens up an interesting study of history; the only trouble being the difficulty of finding a nation which did not deserve punishment.

Mr. Scott regards the Great War as an instrument for working off a lot of bad Karma, and apparently the profiteers were dealt with in the depression which followed it.

One must leave unconsidered, for want of space, the other equally interesting aspects of Occultism with which his work deals, promising those who read it an exceptional meal of stimulating matter.

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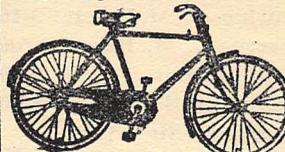
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