

Light

on

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PRICE TWOPENCE

THE MASTER-KEY OF THE MYSTIC

SIR FRANCIS YOUNGHUSBAND'S EXAMPLES FROM MANY LANDS

By H. F. PREVOST BATTERSBY

“A MAN'S body is not clear cut : its influence extends to the confines of the universe, just as it is affected by the whole universe.

“Every part of the cosmos,” says Sir Francis Younghusband, “is connected with every other part, and therefore with the whole, so that a pin-drop sends a tremor through the universe.”

That understanding is at the base of this study of mysticism as illustrated by modern mystics. There is in continual operation the driving power of the creative process, and to its operation some persons are exceedingly sensitive. It is not of necessity that they should be more noble, more saintly, more heroic than their fellows ; they have just had the good fortune to be caught up in a rapture, more joyous, more assured, and far more vivid than ordinary life.

The author accepts the fact that the mystical state is highly emotional, but he declines to regard it as purely subjective, a mere recognition of the person's own self, since no mental state can be purely subjective, and is evoked by outside stimulus as well as by internal urge, a stimulus derived from living influences unceasingly raining in upon this planet from the universe outside it. And, when the mystic has been interpenetrated to the full, he senses what the Mysterious Power essentially is. “He divines what the driving Power of the world is like and has a foretaste of what it is driving at.”

The mystics chosen are Hindu, Moslem, Roman Catholic and Protestant, and of these perhaps the Hindus are the most informative.

KESHUB CHANDER SEN

Keshub Chander Sen, who was born in Calcutta in 1838, was no recluse. He was a Vaidya, wealthy and cultured, of high position in Bengali society. He became a Minister in the Bramo Somaj, but, on a question of Hindu ritual, broke away from it, and, touring India, pressed for social reforms ; and in 1866 established a Bramo Somaj open to men and women of every race and community, with, in its text book, extracts from the Bible, Koran, Zend Avesta, and the Hindu Shasters, a development which won European approval, but resentment from his own people.

[*Modern Mystics*, by Sir Francis Younghusband, K.C.S.I., K.C.I.E. London. John Murray. 1935. 18/-.]

In 1868, while holding the ordinary services in a little bungalow, a veritable revival took place ; tears, sobs and hysterical ejaculations. The whole town was in a ferment ; and a deep impression was doubtless made on Keshub.

In that year he was assisting the Government of India to draft social reform legislation, and in 1870 was in England, preaching in many Unitarian Churches, and making a deep impression by his profundity and devotion.

Till 1876 he was much occupied in practical social reform, but, with an increasing advocacy of asceticism in his teaching, he became less English and more Indian.

“Direct and immediate intercourse with the soul of God was the distinctive feature of his religion.” He would spend much time in absorbed communion with God, which would at times become an ecstasy. “He would be conscious of the presence of a Supreme Loving Personality. He would be enraptured. He would violently cry and laugh, and would talk vociferously.”

Much as he was moved by the warmth and imagery of popular Hindu worship, he discarded idolatry, and never entered a Hindu temple.

In 1878 he aimed at harmonizing all religions. The scriptures of Hindu, Christian, Moslem and Buddhist were to be blended ; and in his idea of an International Church, the religion of Christ provided the prevailing element, a universal anthem proclaiming the Fatherhood of God and the Brotherhood of Man.

“God-consciousness,” he described as “growing in vividness and joy as the mind is concentrated more on it. The massive doors of the universe are now flung open. All objects, animate and inanimate, open their inner sanctuary.

“Hitherto a thick curtain has hung over the face of the universe, veiling the wondrous secrets. Now, the curtain rolls up and the veiled God is immediately unveiled before the clear vision of the devotee . . . The Infinite bursts upon his view. It shines as something tremendously real—a burning reality. From above it descends like a continual shower of inspiration.”

RAMAKRISHNA

Keshub was the publicist, the man of affairs, married, and with several children. In 1875, when 36, he met Ramakrishna, two years his senior, a mystic of another type. When six years old, the beauty of a flight of

snow-white cranes made him fall into a trance; when nine, hearing songs in praise of a goddess brought on another seizure; and, when taking the part of the God Shiva in a dramatic performance, he passed out so completely that he would have been taken for dead, but for the tears streaming from his eyes and his radiant countenance. When questioned about these increasingly frequent trances he said that meditation on any deity brought the real form before his mind, and the consequent emotion robbed him of consciousness, a condition of constant occurrence when taking the part of Krishna in village plays.

Unlike Keshub, he had no intellectual ability, detested the thought of education, and, at nineteen, accepted somewhat doubtfully the position as priest in a newly-erected temple at Dakshineswar to the goddess Kali, and there, where he was installed for life, his mystic inclinations had full play.

He would sit motionless for hours in deep meditation, stripped of clothing, and even of the sacred thread. His friends thought he was becoming mad. Then one day, when in deep depression and about to kill himself: "Suddenly," he says, "the blessed Mother revealed herself to me and I fell unconscious to the floor. What happened externally after that I do not know. But within me there was a steady flow of undiluted bliss, altogether new. I was feeling the presence of the Divine Mother."

Another description he gave of a like experience. "The buildings with their different parts, the temple and all vanished from my sight, leaving no trace whatever. In their stead was a limitless, infinite, effulgent ocean of Spirit. As far as the eye could reach, its shining billows were madly rushing towards me with a terrific noise. In the twinkling of an eye they were on me. I was completely engulfed. I panted for breath and fell down unconscious."

As his experience deepened, the vision of the Mother became continuous. "I would find her standing before me in her matchless radiant form, granting boons to her devotees and bidding them be of good cheer. I used to see her smiling, talking, consoling, or teaching me in various ways. . . . I actually felt her breath on my hand." And later, when returning to the temple after two years in his native village, he would spend days in an apparently lifeless condition. Birds would perch on his head, snakes crawl over his body, flies enter his mouth and nostrils. "For six months at a stretch," he tells us, "I remained in that state from which ordinary man can never return . . . Only by seeing the Mother in some form or other could I forget my indescribable pangs. Without that vision my body could not have survived."

One thinks of Kali Ma (the Black Mother) as he was seeing her; goddess of destruction and death, her face

and breasts besmeared with blood, a tongue dripping with blood from between her fang-like teeth; a necklace of skulls, corpses for her ear-rings, a girdle of serpents, her worship fed with human slaughter.

Influenced by the devoutness of a Moslem friend, he practised for a time the Islamic faith; and later was attracted to Christianity, saw rays of light proceeding from a picture of the Madonna and Child, which altogether changed his outlook. Realising that his Hindu ideas were being superseded by these new ideas, he prayed to Kali for protection, but in vain. He saw a vision of Christ which influenced him profoundly, and he had also for the Buddha the deepest reverence.

But he seems to have returned to Kali; and his wife, with whom he had apparently only platonic relations, has described with enthusiasm his long semi-trances in Samadhi. "There was such an extraordinary divine Presence in him that I used to shake with fear and wonder how I could survive the night."

Unlike Keshub, Ramakrishna felt no urge to wander over India preaching, nor even to go as far as Calcutta, four miles away. He longed to open up his heart to devotees, but he would not search for them. They must come to him. And they came.

SWAMI VIVEKENANDA

Most notable among them was Swami Vivekenanda, a man of great vigour of mind and body. He had passed a brilliant youth, and, when seventeen, met Ramakrishna, then forty-four. The mystic's greeting was of an enthusiasm which overwhelmed the young man. "Even if insane," was his comment, "this man is the holiest of the holy."

A month later, when they met again, Vivekenanda records a strange effect produced by a touch of Ramakrishna's foot.

"With my eyes open," he says, "I saw the walls and everything in the room whirl rapidly and vanish into nought. The whole universe, together with my individuality, seemed about to merge in a mysterious void. I was terribly frightened. I thought I was facing death."

During a third visit, though determined to resist the influence, he again lost consciousness at the mystic's touch.

Vivekenanda was a sceptic, and laughed at the Hindu gods and the Hindu Scriptures; but Ramakrishna persevered in his teaching with infinite love and patience, till, on one occasion emerging from a trance, during which Vivekenanda and others were laughingly discussing the theories of identity with Brahman he had propounded, he touched Vivekenanda, who immediately was plunged in Samadhi.

"That magic touch of the master," he explained later, "immediately brought a change over my mind. I was stupified to find that really there was nothing in the universe but God . . . I returned home, but there, also, everything I saw appeared to be Brahman . . . There was no sensation in my limbs, and I thought I was becoming paralysed . . . This state of things continued for some days."

Much private trouble came to him after this; he grew oppressed by the cruelty and misery of the world. "He became exceedingly cross with God. He came to doubt his existence."

Yet the divine visions he had experienced prevailed over his doubts.

"One evening," he narrates, "after a whole day's fast and exposure to rain, I was returning home with tired limbs and jaded mind, when, overpowered with exhaustion, I sank down on the outer plinth of a house. . . . Suddenly I felt as if, by some divine power, the coverings of my soul were removed one after another. All my former doubts regarding the co-existence of divine justice and mercy, and the presence of misery in creation, were automatically solved. By a deep introspection I found the meaning of it all, and was satisfied."

The maintenance of his family sent him to pray for

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THE QUEST CLUB	AT	THE QUEST CLUB
	CAXTON HALL	
	WESTMINSTER	
	on	
	THURSDAY, JULY 4th	
	8 p.m.	
	Vice-Admiral J. G. ARMSTRONG	
	on	
	"Evidence for Survival from Personal Experiences"	
	Mrs. HELEN HUGHES Demonstration of Clairaudience LADY BLOMFIELD will preside	
<p>Admission: Reserved Seats, 2/6; Unreserved, 1/-. 2/6 tickets may be purchased before the Meeting. Apply for tickets and full particulars of QUEST CLUB to the Secretary, Mercy Phillimore, 16 Queensberry Place, London, S.W.7. (two minutes from Sth. Kensington Stn.)</p>		

AN AMERICAN PILGRIMAGE

By E. A. S. HAYWARD

Winnipeg, 6th June, 1935

YOU will see that we are once more in Canada. We travelled from Florida to Chicago by motor, so were able to see a great deal of the varied scenery of the numerous States we passed through.

Owing to the serious illness of my wife's sister, I was obliged to cancel my lecture arrangements for the present, as we had to hasten to visit her at Menominee, Michigan, where we stayed for three weeks. We came on here by train, arriving last night.

I am now going to give you a short account of the very interesting time we had during the last few weeks of our stay at St. Petersburg, Florida, where we were brought in contact with a number of earnest people, who have the causes of real *Spiritualism* at heart, and by whom we were invited to relate our experiences to several groups, who were desirous of instruction.

The most outstanding figure was an old gentleman, Mr. A. R. Bartlett, Chairman of the Tourist Commission, and prominent in many local activities. He has been investigating psychic phenomena for many years, and met Sir Arthur Conan Doyle during his trip in the U.S.A., and subsequently visited him at his home during a tour of Great Britain. He has grateful memories of the late Leslie Curnow, from whom he received considerable help in acquiring an excellent library of psychic books, which he places at the disposal of those who wish to study the subject.

A FLORIDA CIRCLE

For some years past Mr. Bartlett has been conducting a circle of relatives and friends, mainly professional and business men and their wives. Four of the sisters have developed strong mediumistic powers, and one lady is becoming an excellent physical Medium. A detailed account is kept of every sitting, so that progress can be watched. They have obtained many remarkable phenomena with three interlocked card-tables, around which they sit, but this period is passing, and mental phenomena of trance and clairvoyance are now being strongly developed.

Hitherto no outsiders have been allowed at the weekly sittings, and we were the first privileged to attend, at Mr. Bartlett's invitation. We were greatly pleased at the result, as both our children manifested in a most evidential manner, giving us details which could not have been normally known to any of the Mediums or sitters. The procedure at the sitting was more reminiscent of that of Dr. Glen Hamilton's circle in Winnipeg than that of any other at which we have so far attended anywhere, and it is conducted on strictly scientific lines, and bids fair to develop excellent results in the future.

The members were very desirous of our staying for further sittings, but our engagements prevented our compliance.

We also met a group of influential people who are greatly desirous of getting rid of the commercialism in organised Spiritualism, which is such a disquieting feature in the U.S.A. They have a project, which, if successful, will achieve this object, at least so far as Florida is concerned, and will make St. Petersburg a centre for pure Spiritualism throughout the country; and the organisers hope that it will also attract visitors from Great Britain.

These people were greatly in need of certain expert advice and information to complete their project, and this we were, fortunately, able to provide, and so enable them to make a start in putting their plans in operation.

A considerable sum of money will be needed to launch the scheme, but certain of the projectors have great powers of initiative, and are in touch with sources from

which they hope to obtain the necessary financial backing.

I am not permitted at present to give details of the project, which, by reason of its revolutionary character, will cause a great sensation, and possibly rouse considerable opposition from certain sources.

I hope, later on, to be able to give a full account, which, I am sure, will arouse great interest amongst both the leaders and the rank-and-file of our movement in Great Britain, especially as it will bring into being a plan which Sir Arthur Conan Doyle had greatly at heart, and which he discussed with my friend Mr. Bartlett on several occasions.

Regarding the commercialism existing in the Spiritualistic movement in the U.S.A., I will give an example which came under our notice in St. Petersburg.

We went one Sunday evening to one of the Spiritualist Churches, and among the group of so-called "message bearers," who gave readings to the audience after the address, was a woman Medium from St. Louis, who gave evidence of genuine clairvoyance, so that we were hopeful that, at least, we had found one who had definite psychic powers.

A "MESSAGE SERVICE"

It was announced during the service that she would conduct a "Message Service" the following evening at a local hall, and we went there accordingly in time for the meeting, which was to start at 7 p.m. Each person attending had to pay 25 cents (about one shilling) on entering, and was allowed to write one question on a slip of paper. These papers were collected on a tray and placed in front of the Medium on the platform. About 150 persons came at various times throughout the evening. Practically all the questions were in relation to material affairs.

The Medium started on time, but it was 10 p.m. before she reached ours, which (being of an impersonal nature) gave her no clues, and (we being unknown to her), the answers (supposed to be from the spirit world) were absolutely worthless, and had no bearing upon the information asked for. We then left, and at that hour she still had about 50 questions to answer, so that it must have been close on midnight before she completed her work.

Throughout the whole of the evening, there was very little sign of any real clairvoyance, and the Medium mainly used her powers of psychology and observation of those present in formulating replies which would satisfy the questioners, who, in each case, had to identify themselves, and answer many leading questions put to them by the Medium, who, after payment of a small fee for the use of the hall, was able to pocket at least £6 for her evening's work—quite a good sum for her labours!

The audience was so unacquainted with genuine mediumship and the limitations of psychic power, that they, of course, were unaware that it was impossible for a Medium, however strongly developed, to continue to give spirit-messages for so prolonged a period.

I mentioned in a previous letter about a peculiar sect, which has its headquarters on an island off the East Coast of Florida. My explorer friend, Gordon MacCreagh, visited them, and gave me some of their literature. They call themselves "Koreshanites," and originally came from Chicago. They claim that, instead of living on the world's surface, we are living within it as on a concave shell. The sexes live apart and on a purely communistic basis, all the property of the members being turned over to a common fund. Their town is called "Estero," and is, I am told, very charmingly set out. They publish a monthly magazine called "The Flaming Sword," and an extensive propagandist literature.

MEN OF THE MORNING PRAYER

By MISS ESTELLE STEAD

[From an address delivered at the inaugural meeting for co-operation between Clergy and Spiritualists at the Grotrian Hall, on Monday evening, June 24, on the fourth of the agreed points: "We believe we should prepare ourselves for communication (with those in other states of being) by prayer and meditation, as indeed we ought each day to do before we meet our fellow-men.]

WE ought to prepare ourselves each day by prayer and meditation to meet our fellow-men. That means morning prayer, very early, alone with God—before we meet our fellow-men.

Alone with God! For what purpose? For prayer and meditation. And what does that mean? Prayer for what? Meditation upon what? And what is the use of it all?

One could give many answers suited to many kinds of people, but in every answer this would be the essential fact. "God is light," wrote St. John the Divine, and it is a certain fact that those who have drawn nearest to God have reported a *great light* before which all the non-essentials of their being fall away and in that Presence are not.

Prayer and meditation, then, whatever form they take, are, as regards the essential part of them, a *coming into the light*.

What, then, is our morning prayer? Even as the sun rises to shine upon the darkened earth, so the light of God shines upon us in prayer and meditation. In each case the sun is always shining. It is the earth's turning towards the sun that makes the dawn: it is man's conscious being turning towards the light of God which makes each day a new dawning in his heart, a new purification of his soul.

Each morning, then, before we meet our fellow-men, before we take up the duties of the day, we should strip our souls of all the garments of our self-righteousness and stand forth naked in the light of the presence—a morning sun-bath in the glory of God.

In that blaze of Light the last remnants of our grossness fall away; our souls are purified, a new spiritual vigour is imparted to us; and we go forth into the world to do "the daily round, the common task," our little job of work, God-given, the task in front of us, none other, and doing that we build God's New Jerusalem—even here, in England's green and pleasant land.

The morning prayer, beloved of all the Saints in all the great religions! What says the Moslem? I quote from Sir Edwin Arnold's beautiful poem entitled "The Morning Prayer":—

Pray at the noon; pray at the sinking sun;
In night-time pray; but most when night is done;
For day-break's prayer is surely borne on high
By Angels, changing guard within the Sky.

If we would rise to the *fulness of being* we should indeed make practice of morning prayer. There is no other plan, no other thing so good for linking up mortality with immortality.

Moreover, the pure delight which comes upon this kind of sun bathing, is such, as, once truly known, will become a strong, persistent, secret longing for God; which longing will effect the whole being, keeping it not only "in tune with the Infinite" but steadily progressing by ways very sure, though often unreasoned and uncontrolled towards that high destiny of humanity: *the full stature of a man in Christ Jesus*.

In like manner to our morning prayer, we ought to prepare ourselves beforehand to meet and hold communion with those who live in other stages or realms of being.

We have communion with the so-called dead, communion is love passing both ways from each to other.

We can be helpful still to those who have passed on; and it is true we may receive consolations in our turn.

We pray for our dead—and we do rightly: they are still living and have need of us. When once we realise that the morning prayer of earth is the morning prayer of heaven, that in no world of all the myriads of worlds in God's empire can there be any experience greater than to stand illuminated by the light of the presence, purified and God-conscious; when once we realise that we possess the secret of the Higher Service of Souls, wherever we can contact sentient life there is a field for fruitful endeavour.

The Churches send missionaries to the heathen in *partibus infidelium*. These regions are not confined to this world; and a man who has known the Real Presence in actual experience is a potential missionary to the regions beyond.

Not yet, however, do people come to Spiritualism in this spirit. Some come for assurance of survival for loved ones lost to them in death. Some seek this assurance to assuage their own natural fears of death. Some come from vulgar curiosity, fascinated by strange tales of things seen and heard in the borderland of two worlds. Let them come! This is the kindergarten school of Spiritualism, and none must be turned away.

A GREATER THING TO DO

But—and now I speak to those who are teachers and preachers of the mysteries of God. It may be, and it is, consolation to us to see our departed friends, not dead but living; and great joy to learn how they fare. It may be, and it is, satisfactory to us to know that life follows death, and so to lose our personal horror and dread of final dissolution.

But, there is a greater thing for us to do. It is our business to serve rather than to be served. We are already doing the kindergarten work of the spiritual world. We want men and women endowed with the Spirit to carry on our work not only along the line which borders life and post-life, but far beyond to the worlds we see and cannot reach unto.

This is where the Churches might possibly come to our aid. There are great Saints in the Churches: have none of them psychic power? There are learned men in the Churches: their learning would be of no value in the psychic world; but their trained minds, if so be the accompanying souls were God-conscious, would be of value exceeding human imagining.

There is work to be done. When our loved ones pass over, they are for a time in an unsettled state. We can help them to quietness and peace and sweet content. We who are freed from the fears of death because we have seen and known, should now prove ourselves worthy of life by going on to the *life more abundant*, that life which Jesus in His day sought to give and yet failed to establish.

Finally, Spiritualism is pure religion of the type of Jesus of Nazareth. It uses Psychism as He did, but Psychism is not Spiritualism. It is a faculty of man by which he passes from one realm of being to another.

Spiritualism is a state or condition of soul in which man discovers himself to be in his vital essence of identic nature with the nature of God—a child of God; and this perception comes with the sudden blazing up within him of that light "that lighteth every man that cometh into the world."

The Spiritualism of to-day is still an affair of upper rooms and simple-minded folk outside the pale of the Churches; but it has in it the principle of universality. It is spreading fast over the whole earth. It descends into Hell, it ascends into Heaven: it brings mortal man at last into the presence of the Deity.

As he progresses through the spheres, the Spiritualist illuminates those spheres; and when at last he stands before God, in the very light of God, purified and re-vitalised, he has become by his accumulated

(Continued at foot of next column).

DECEPTION IN PSYCHIC PHOTOGRAPHY

HOW APPARENTLY IMPOSSIBLE RESULTS WERE OBTAINED

MR. C. P. MACCARTHY, the Hon. Secretary of Sheffield Society for Psychical Research, explained to an interested audience at the British College of Psychic Science, South Kensington, last Wednesday evening (June 26th) how he succeeded in producing faked "extras" on photographic plates under test conditions so strict, apparently, as to make faking impossible.

Mr. MacCarthy began his lecture (which was illustrated by many lantern-slides) by explaining that he was not attacking the reality of psychic photography. On the contrary, he put on the screen one of Hope's photographs which he said he believed to contain genuine "extras"; and also two photographs—one taken by a Press photographer and the other by a commercial photographer—in which clear "extras," in the form of faces, appeared.

He was convinced, however, that there was a good deal of fraud in connection with so-called psychic photography, and he had made a study of the methods by which faked results could be obtained. The crudest and most common was that of changing the plates; but there were other methods, of which he showed examples, including momentary contact with the plate of a small electric projector containing a prepared positive.

STRINGENT TEST CONDITIONS

After much experimenting, he offered to produce "extras" under any test conditions which a special committee cared to impose, and his challenge was accepted. Conditions were imposed which appeared to make faking impossible. These included the purchase by the committee of the photographic plates, which Mr. MacCarthy was not allowed to touch during the whole of the proceedings; the use of a camera and slide obtained direct from a dealer's stock and operated by a professional photographer; searching before the sitting for concealed apparatus; and, as a final precaution, that Mr. MacCarthy must submit to be handcuffed during the proceedings.

All of these conditions Mr. MacCarthy accepted; and yet five "extras" were produced, and the faces on three of them were "recognised" by the sitters. One plate was developed blank to show that the plates had not been tampered with before being exposed.

Explaining the means by which this apparently impossible result was achieved, Mr. MacCarthy said they were partly psychological and partly scientific. To begin with, he searched for old photographs bearing some resemblance to certain members of the committee. Two of these—Mrs. W. E. Gladstone and Mr. Ben Tillett—were duly "recognised," when they appeared as "extras," as the mother and relative, respectively, of two of the sitters. Another photograph used was that of a soldier friend of his (Mr. MacCarthy's) father, whom—by adroit suggestion—he induced his father to ask for.

The culminating "extra" was a verse of "Acts" in Chinese, which he found in a book. By means familiar to conjurers, he induced the committee to ask for the appearance of this verse in Chinese—and it duly

(Continued from previous page.)

experience a fit recruit to those armies of God who "at His bidding speed and post o'er land and ocean without rest"; "ministering spirits born to minister to those who shall be heirs of salvation."

The need for Spiritualism is not for institutionalism of any kind: it can always create the institutions it needs. The need of Spiritualism is for men and women of fine intellectual integrity, yet of open minds eager to learn. Such men and women must be possessed of a developed and still developing psychic faculty, but above all they must be Dwellers in the Light, Men and Women of the Morning Prayer.

appeared. "Had they asked that it should appear in Hebrew," said Mr. MacCarthy, "it would still have appeared in Chinese." Actually, a clergyman present asked that it should appear in Hebrew, but the majority accepted the suggestion that Chinese would be more difficult.

ULTRA-VIOLET RAYS USED

Coming to the means by which the "extras" were actually produced on the plates, Mr. MacCarthy said they included very careful preparation and much practice in getting them in the desired positions. The basis of his plan was the use of ultra-violet rays, invisible to the human eye. After choosing the photographs, etc., to be reproduced as "extras," he made micro-photographs (in which all essential details were preserved in a space no larger than a pin-head) and mounted these—five of them—in a specially-prepared ultra-violet projector about the size of his little finger.

Although he was searched before the sitting, this projector was not found—where it was hidden was part of the secret which he did not yet wish to reveal; and although he was handcuffed, he experienced no difficulty in using the projector in the dark-room, his method being to make some remark and point his finger—and the projector, which was attached under his finger by a ring—at the plates at a distance of about 18 inches.

The "extra" on the first plate was not quite successful; but all the others were exactly in the positions he said in advance they would occupy; and, as the screen pictures showed, they were clear—so clear that Mr. MacCarthy, senior (who was not aware of his son's methods) at once recognised his soldier friend (whose portrait was actually used) and two other members of the committee "recognised" the other portraits, as they were intended to do.

Mr. MacCarthy said he was not prepared to explain the mechanism of his ultra-violet projector, as it might be copied and used by unscrupulous people.

Dealing with ectoplasmic effects, Mr. MacCarthy said he had not succeeded in finding a perfect substitute for ectoplasm. He described various methods of producing the illusion of ectoplasm, but none of them looked like the genuine stuff. The easiest way, apparently, was to draw a halo with a finger dipped into some chemical before developing the plate. On substituted plates, he said, ectoplasmic effects could be produced by cotton wool, white clay, woven material, or shaving soap lather. On magnification, however, the warp and woof of the woven material or the little hairs of the cotton became easily discernible. White clay was stiff and looked waxy; shaving lather produced beautiful "ectoplasm," but it did not fade away so well as genuine ectoplasm.

Major C. H. Mowbray presided. Many questions were asked and answered.

S.N.U. LIBEL ACTION—HEAVY DAMAGES

In the King's Bench Division, on Tuesday, judgment for £1,500 and costs was given in the libel actions brought by the Spiritualists' National Union against the *International Psychic Gazette*, its Editor (Mr. John Lewis) and its printers.

The actions were brought because of articles written by Mr. Lewis and published in the *Gazette*, in which suggestions were made that the S.N.U. Parliamentary Fund had been maladministered, and that no accounts had been presented showing how the money had been spent.

The printers (Messrs. Bobby and Co., Ltd., and the Hillside Press) had apologised for the libels; Mr. Lewis had not apologised and did not put in any defence.

The jury returned the verdict for £500 damages and costs against Mr. Lewis, the *Gazette* and Messrs. Bobby and Co.; and the verdict for £1,000 damages and costs against Mr. Lewis, the *Gazette*, and the Hillside Press.

The Lord Chief Justice, in summing up, commented very strongly on the serious nature of the libels.

PSYCHO-ANALYST'S VIEW OF SPIRITUALISM

LECTURE BY Dr. ELIZABETH SEVERN

A "PSYCHO-ANALYST'S View of Spiritualism" formed the subject of a lecture of unusual interest delivered at the L.S.A. last Thursday (June 27th) by Dr. Elizabeth Severn of New York.

"The general impression is," she began, "that psycho-analysis is not favourable to Spiritualism. I want to make it clear that the attitude of psycho-analysis is not hostile, but of reserved judgment. It is a negative point of view. It claims no special knowledge on Spiritualism; therefore it does not pass any opinion.

"I know that Freud has been interested in the subject for many years, that he attended many seances, and collected interesting material. He made his first pronouncement in public two years ago. In his last book, he referred to telepathy and acknowledged its existence from personal knowledge.

"This admission was a little tardy; nevertheless it is something to be pleased about. The reason why he did not go so far before, in his own words, was that psycho-analysis already had such opprobrium that if he allowed Spiritualism to link into it, the position would be hopeless.

PROBING THE DEPTH OF THE MIND

"In probing the depths of the mind to discover a technique for the healing of nervous diseases, Professor Freud discovered the Unconscious. Previously, people talked of the Subconscious. Freud rejected the term because by his technique he penetrated deeper—he reached depths of the mind that had never been accessible before. There he found the sources of nervous disease. He discovered the instability of the human mind and its tendency to lose the sense of reality and accept its own wishes for facts. This was given the name 'fantasy.' It is not imagination; it is logical but purely subjective thinking, unrelated to reality.

"Psycho-analysts have developed a strong tendency to explain a great many things by such fantasies. Some psycho-analysts say that if they had a Medium as a patient they would soon show that mediumship is nonsense.

"This attitude," she said, "is unworthy of the founder of psycho-analysis. He would never have countenanced it. Nor did Dr. Ferenczi, with whom I worked for years. We agreed, as on a fundamental principle of psycho-analysis, that the patient was always right. It is a rather revolutionary point of view. I do find that what the patient says is often distorted and not at all what it seems. But I had to conclude that when the patient saw a ghost, or felt that he was out of the body, he told the truth. This is the sympathetic attitude. Those of you who have seen Mediums struggling under test conditions, trying to produce phenomena and unable to do so, will understand the import of this statement. You have to give the patient his own conditions. You cannot take them away. You have to study them, look at them and discard points that do not fit into a logical situation until you get the residuary, which you have got to take as truth.

"The process of psycho-analysis," she continued, "is to find and remove repressions from the patient's mind. Repression is dis-ease. Remove it and you produce a state of harmony. In the process of liberation, I have seen certain phenomena which closely resemble those that Mediums produce.

"If there is a shock in early childhood, when the ego is not very strong, the child cannot retain the memory of what happens to him. His mind is so shaken that his only way of surviving is to forget it. But that is only a partial cure. It often results in later disturbance. A phase of his consciousness is cut off, is static, instead of being dynamic. There remains a state of anxiety, feelings of dark fear. When the

analyst makes him re-live his feelings, he dramatises. He forgets where he is, he lives in the time hidden in his mind. If he was frightened by a person, he often acts as if he were that person. He tends to play another's role more than his own. The child's mind was not organised enough to maintain his own feelings. His own attitude was lost through fear. But somewhere in his mind a picture is imprinted of all that happened, and with careful work it can be reproduced.

"I have seen patients behave, during such analysis, as Mediums behave in trance. The difference is that in our case there is a slight thread of consciousness. The patient knows that somebody is present who is aware, sympathetic, watching and helping him.

"I sometimes break into his trance and make corrections of the original picture by admitting first the validity of what he presents and then calling his attention to certain errors. The effect often is extraordinary and opens up the floodgate of emotional memory."

Mrs. Severn then told the story of a charming young girl patient who, in a changing phase of her consciousness, tried to injure her and then herself with an amazing ingenuity. She swallowed pills of poison and Mrs. Severn had to summon all her powers of mental concentration to make her feel unwell and vomit. Then she fell into a state of trance in which she retained no memory of her previous disturbance, appeared to be possessed and dictated very beautiful poetry about a terrible storm in which she was rescued by a friend. Finally she regained her former consciousness with no knowledge of what passed before.

SPLIT PERSONALITY

"A split personality produced by disintegration often exhibits phenomena that appear to be psychic. From that we have a right to assume that the phenomena of Mediums may be reducible to similar causes. But we have no data at present of the unconscious working of highly gifted Mediums. I have been, for a long time, interested in the idea of analysing a gifted Medium. It might reveal information that would be equally valuable to Spiritualists and psycho-analysts. There are several reasons why the work has not been done.

"(1) The first essential of a successful analysis is that the patient should want it. You cannot impose analysis. It is a method of co-operation.

"(2) There is a fear that psycho-analysis may deprive a Medium of his psychic gifts.

"I have had some experience with artists. An artist may be a person who makes pictures because some of his faculties leading directly into the life of experience have been injured. He is outside looking in and sees many things others do not see. This is one of the compensatory features of certain disturbances. If the capacity to live directly is restored he may not want to make pictures any more. But he can if he wants to.

"In that way it is possible that a psychic faculty may meet with a similar fate—that a readjustment of the internal mechanism would so change the Medium that he would not want to continue. But I don't think in this case he would have any regret about it.

"It is, therefore, a mistake to assume that a Medium would necessarily lose his or her faculties. To be fair, one has to say that this *might* be the consequence. Unless the Medium were prepared for that, it would be best not to begin.

"My conclusion is this: If, through analysis, the whole growth of mind were revealed and reconstructed on the basis best suiting an internal purpose, in the process we would see how Mediumship is developed, and perhaps therefore understand it better."

There was an interesting discussion. Brigadier-General Kemp was in the chair.

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).

“PIDGIN ENGLISH”

Sir.—In reviewing my book, *After Thirty Centuries*, Mr. Prevost Battersby has once more allowed his private views to colour his criticism. That would not matter, but I strongly object to his description of Nona’s rare use of broken English as an “unutterably stupid linguistic abortion.”

If Mr. Battersby went to Egypt, and, in good faith, attempted a phrase or two of modern Egyptian, he might amuse the natives; but even they would not insult him by calling it “unutterably stupid.”

He further described what I called Nona’s rare “pidgin English” as “coolie trash,” another epithet of contempt. But I suggest that a coolie carrying luggage is as much entitled to our respect as an English reviewer criticising a book; and his linguistic efforts to make us understand would be no more “trash” than the silly opinions one sometimes finds in a reviewer’s article.

As a matter of fact, Nona’s “pidgin English” was intensely interesting to her translator, Mr. Howard Hulme, in that it showed *exactly the same grammatical construction as the pure ancient Egyptian itself.*

Mr. Battersby is obviously an anti-reincarnationist. This is not the place to argue that, but I do regret that he should have disparaged this one detail of Nona’s method, which—though crude in itself—has great value to the student of psychic research, as will be seen when the new book is published on the language-tests, which her translator and myself are now preparing. This book will analyse *the whole* of Nona’s linguistic achievements—now totalling over 400—from both philological and psychic standpoints.

Why should Mr. Battersby infer that “Nona seems to know so little of spirit life?” Has he even read my seventh chapter (“The Unseen Worlds”) which deals with nothing else? FREDERIC H. WOOD.

CONDITIONS ON THE “OTHER SIDE”

Sir.—In the course of Dr. F. Wood’s book, *After Thirty Centuries*, Mr. Prevost Battersby confesses his inability to understand what he calls the “static condition of the other side; that there, where thoughts are things more obviously than here, a man with such spiritual aspirations (referring to the author’s father) has to descend to earth to accomplish them; this with reference to reincarnation.

May it be pointed out that, according to that theory, the conditions on the other side are anything but “static.” It is a period in which all the recent experiences on earth are sorted out, reviewed, and the *results* of them eventually built into the character in the form of enhanced spiritual powers for the helping of man in a future return. Very few men, it would appear, have exhausted all the potentialities of the earth as a training-ground for souls, where it seems the very inertia of matter is the means of calling out powers not otherwise possible of development.

An example may be adduced from music. On the “other side,” we are told, a man has but to think music to produce it, a very easy and pleasant way, no doubt, but compare the result in soul growth to the effort and training required to express that music through a material instrument, say a violin.

No, it would appear that the earth is still a fruitful field for the development and display of spiritual powers for the majority of souls for a long time to come.

Hampton Road,
Hanworth, Mddx.

C. W. LE GRAND.

IN A HAUNTED HOUSE

Sir,—I read your paper with great interest, and although not a professed Spiritualist (never in my life having attended a séance), my comparative ignorance does not prevent my recognising the tremendous fact that psychic phenomena, if accepted and proved (and denial becomes more and more difficult) are the most important events in history since the death and resurrection of Christ.

But my purpose in writing you is to give an account of a strange happening, to which I can personally testify. The happening occurred in broad daylight, on a summer afternoon, when I was twelve or thirteen years old. My people then occupied an old manor house in Norfolk, said to be haunted, the scene, according to local rumour, of some bygone tragedy. I was proceeding up the broad stairs, when my ankle was grasped by a materialised but invisible hand, which blocked my progress, until the grip slowly relaxed. Naturally, I was astounded and terrified, and told my mother of this strange experience, but she said I must have been dreaming.

Afterwards, when I was older, my mother told me she had been greatly impressed by my experience, and although she had never seen anything herself, she had heard sounds and noises which could not be accounted for normally.

She further told me that about the same time as the occurrence related, when a friend, a certain Dr. Sandberg, was staying in the house, he had a peculiar experience. One morning on coming down to breakfast, my mother thought the doctor looked pale and agitated, and she asked him if he had slept well. He answered “No,” and went on to say that the apparition of a lady had come to him, walked up to his bedside, stood gazing upon him for a little time, and then vanished. He gave a description of the lady, and of the garments she had on. Shortly afterwards, my mother chanced to meet Dr. Hales, the former tenant of the house, and described to him this strange experience, with the description of the apparition. “Oh,” said Dr. Hales, “I have seen the same lady.”

I make no comment on the foregoing, and can certainly offer no explanation. I merely state the bald facts.

I may say that anyone who knew my late mother is perfectly aware that no one in the world was less likely to give utterance to any exaggeration or perversion of the truth.

Nethercraigs, WALTER H. J. MACGILVRAY,
Tighnabruaich, Argyll. C.A. (Retired).

AN OLD EXPLANATION

Sir.—I showed a friend of mine my letter to you on “Tongues of Fire,” which you published in *LIGHT* (June 27th). His remark was: “You must have been to that sitting after a regimental dinner.” If you will look up Acts ii., 13, you will see how history repeats itself!

C. H. MOWBRAY (Major).

[Acts ii., 13: Others, mocking, said, These men are full of new wine.]

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

WHAT WILL THE HARVEST BE?

WHAT is to be the outcome of the movement—so auspiciously inaugurated by the Grotrian Hall meeting on June 24th—for co-operation, in London, between a group of Anglican Clergymen and a group of sympathetic Spiritualists? Will it lead to better understanding between the Churches and organised Spiritualism, to the mutual benefit of both? Will it tend towards that absorption of Spiritualism, "lock, stock and barrel," by the Churches which Mrs. St. Clair Stobart has so often held up as the end for which Spiritualists should strive? Or will the antagonistic influences—on both sides—limit its scope and ultimately damp it down to extinction?

The difficulties in the way of effective public co-operation between Clergy and Spiritualists are certainly very great; but, if nothing more were accomplished than has already been done, it would have been worth doing, for it has demonstrated anew the fact—often disputed but never disproved—that sincere and loyal Churchmen can be Spiritualists, and that Spiritualists can remain in full sympathy with the essential teachings of Christianity—that they can, in fact, remain Christians.

This has been proved often before. There have been numbers of clergymen during the past fifty years willing and ready to speak for Spiritualism, facing all the risks that this action implied. There have been clergymen who have understood the subject so well that they have written books which are amongst the most effective propaganda literature of the Spiritualist movement. Even the formation of a Spiritualist Society for Anglican clergymen has been attempted before; and but for the fact that he is far removed from London, the founder of that earlier Society—the Rev. C. L. Tweedale, Vicar of the moorland parish of Weston, in Wharfedale, author of that great book, *Man's Survival after Death*—would no doubt have been in the forefront of the present co-operative movement, for which he can with justice claim to have paved the way.

Whatever the degree of its public success may be, the movement led by Mrs. St. Clair Stobart and the Ven. A. F. Sharp cannot fail to have some good results; and we look forward hopefully to the London mid-day meetings which are being planned for the autumn, to be held probably in one of the smaller West End theatres. One of the chief problems to be solved is: What degree of active support will be forthcoming from the Churches? And what degree of criticism and opposition?

POETIC INSPIRATION

By LEIGH HUNT

THE paragraphs referring to Robert Burns in LIGHT of June 13th, reminded me of a poem: "Frae Robert Burns," which purported to be given under Burns' inspiration to Miss Lizzie Doten.

The poem, which is included in the volume, *Poems of Progress*, by Lizzie Doten, is too long for quotation here in full, but it is certainly more reminiscent of Robert Burns than the doggerel referred to in LIGHT, which, as you say, is indeed an insult to the memory of Scotland's Bard.

I must here be content to quote but two of the fourteen verses:—

But aiblins, when ye hear my verse,
Ye may be thinkin'
That I hae sunk frae bad to worse,
And still am sinkin';
But though I seem to fa' from grace,
In Man's opinion,
Auld Hornie ne'er will see my face
In his dominion.
An unco change will come, ere lang,
O'er all your dreamin',
And ye shall see that right and wrang
Are much in seemin'.
Man shall na' langer perjure love,
Nor think it treason
Anent the mighty King above,
To use his reason.

It may be interesting to your readers to know that Miss Lizzie Doten (Mrs. Z. Adams Willard) was a distinguished inspirational speaker in America during the latter part of the 19th century. Her "Declaration of Faith" which forms the preface to her volume, *Poems of Progress*, will, I think, appeal to Spiritualists as being worthy of a place amongst the most able and outspoken utterances which were characteristic of the exponents of what was then an unpopular and much derided subject.

The sweet naturalness—I had almost written "home-liness"—which pervades many of Lizzie Doten's poems gives to them much that is of a similar style to our own country's Eliza Cook; so that while it is not surprising that her poems cannot be ranked by any means amongst those which can be called great, yet, even where inspiration is almost absent, there is a charm about them which has an appeal all of its own, and an optimistic spirit which is very welcome in these days when "dismal Jimmys" are still all too prevalent in realms poetic, as they are in other realms of art. In this connection I will venture to quote a verse from her poem, "The Good Time Now":—

The world rests not, with a careless ease,
On the wisdom of the past—
From Moses and Plato and Socrates,
It is onward advancing fast;
And the words of Jesus, and John, and Paul,
Stand out from the lettered page,
And the living present contains them all,
In the spirit that moves the age.
Great earnest souls, through the Truth made free,
No longer in blindness bow,
And the good time coming, the yet to be,
Has begun with the good time now."

And where is the Spiritualist who does not know and love "Jubilate" ("The world hath felt a quickening breath"), which was first sung at the 30th Anniversary of Modern Spiritualism, March 31st, 1868, and is still the hymn sung at all similar festivals.

This sweet singer passed to the higher life in 1913, at the ripe age of 86, beloved and respected by all who knew her.

LOOKING ROUND THE WORLD

BAD POETRY BUT GOOD EVIDENCE

WHILST it would be difficult—as we suggested the other week (June 13th)—to suppose that Robert Burns was responsible for the doggerel alleged to have come in his name from the “other side,” it is quite possible to imagine a case in which doggerel would be more evidential than good poetry.

Such a case has been occupying public interest at Sheffield. There, as we recorded last week, a presentation made to Mr. O. J. Wendlandt, for his services to the Psychical Research Society, included a copy of a “poem” received from former members who have “passed on.” One verse read:

“Survival soon shall be the earnest strain
Which Science and Philosophy maintain
To show the task, my friend, is not in vain.”

It would be difficult to produce anything much less poetic; yet those who know say it is characteristic of the individual from whom it is supposed to come—so characteristic that they accept it as genuine. Had it been good poetry, it would not have been of any evidential value.

Writing about this “poem,” Mr. Wendlandt says: “I am not so much concerned with it as being good or bad poetry, as with what lies behind it and the undoubted and amazing and rapid conditions under which I know it was produced.”

SHEFFIELD S.P.R. DEVELOPMENTS

Sheffield Society for Psychical Research, with which Mr. Wendlandt has been so long associated as hon. secretary, has a very interesting history, and is recognised as one of the leading Psychical Research Societies outside London.

The Society has a very broad and open platform and viewpoint. Its members are not committed to any particular explanation of psychic phenomena, nor to any belief concerning the operation in the physical world of forces other than those recognised by physical science.

Hitherto it has not been in a position, having no premises of its own, to develop to any great extent on the practical or research side, its work having been chiefly the education of student-members by means of lectures and the use of a library of psychic literature, also the discussion from time to time of work and experiences of other investigators.

Now that the Society has grown in strength and influence with a membership of about 150, it is intended, under the leadership of its new and energetic secretary, to develop more on the practical research side. A small special committee is at present meeting fortnightly discussing objects and ways and means to attain a laboratory and a séance room, so that the laws underlying all kinds of psychic phenomena may be studied.

NEW AMERICAN SOCIETY

Out of the storm following Mr. Bligh Bond's dismissal as editor of the *Journal* of the A.S.P.R., a new society has been born. It is called “Survival Foundation Inc.,” with an address at 13, 42nd Street, New York. It aims at no less than “the reconstruction of the spirituality of America,” and the establishment of a Psychic Post-Graduate University. There is to be a monthly journal, *Survival*, the first number of which is to appear this month (July), with Mr. Bligh Bond as co-editor. The leaflet sent to us gives no particulars about the personnel of the Board of the new organisation.

Meanwhile, in the June issue of the A.S.P.R. *Journal*, there is a further reference to the thumbprint controversy in which Mr. Bond has become involved. “By order of the Executive Committee,” a definite denial is given to a statement by Mr. Bond that “Dudley's discovery of the identity of the general run of Walter's right thumbprints as those of Dr. Kervin is accepted by the A.S.P.R. Investigation Committee.” It is stated that no member of that Committee “has ever

doubted the correctness of Mr. Thorogood's conclusions, which were that the Walter thumbprints and those of Dr. Kervin were not identical.”

SCIENTIFIC PHOTO-FAKING

MR. C. P. MACCARTHY'S explanation of how he succeeded in producing fake “extras” on photographic plates, under conditions which apparently made faking impossible, will be read with great interest (see page 421). The explanation is simple and convincing: he made elaborate preparations in advance and went into the dark-room armed with an ultra-violet projector so small that it escaped detection, and yet so effective that, although he was handcuffed and not allowed to touch the plates, he succeeded in placing “extras” just where he said they would be.

Ultra-violet rays are quite invisible to the eye, and therefore could be used with impunity so long as the projector was hidden; and as it was less in size than Mr. MacCarthy's little finger, secretion proved to be easy.

The moral of Mr. MacCarthy's experiment, as he is careful to explain, is not that all psychic photographs are fakes. On the contrary, he asserts his conviction that genuine psychic “extras” were obtained by Hope and others. The moral is that the possibilities of faking are very extensive and that test conditions which ignore the secret use of invisible rays may—as he demonstrated—be quite ineffective even though the conditions include handcuffing the Medium.

A USEFUL WARNING

Mr. MacCarthy does not suggest that much use—if any—has been made of the scientific fake methods he employed. These require much technical knowledge, delicate apparatus for the production of micro-photographs and an ultra-violet ray projector, and great skill in what he described as “the psychological art of the conjuror.” But he does assert that faking is being practised; and, in his lecture at the British College, he gave his reasons and his photographic evidence for this assertion. His view is that the method most commonly practised is that of substituting prepared plates for the new plates which the “sitter” believes are being used, and that it should always be possible to devise test conditions to meet that contingency.

As practised by honest Mediums, psychic photography is of great scientific interest and occasionally provides striking evidence of survival; as practised by dishonest Mediums, it is a danger and a disgrace to Spiritualism, and Mr. MacCarthy is to be congratulated on the thoroughness with which he has exposed the possibilities of fraud. As Hon. Secretary of the Sheffield Society for Psychical Research he will, it may be hoped, have many further opportunities for making practical use of his scientific knowledge and technical skill.

L.S.A. SUMMER SESSION ENDING

The L.S.A. and Quest Club summer session is drawing to a close, but there are still two meetings of interest and importance on the list.

The first is the Quest Club public meeting to be held in Caxton Hall, Westminster, to-night (Thursday, July 4th). As the attractions are exceptional, a large attendance is confidently expected. Lady Blomfield is to preside. Vice-Admiral J. S. Armstrong is to give proofs of survival from his own personal experience; and Mrs. Helen Hughes—often described as England's greatest clairaudient Medium—is to give a long demonstration of her remarkable psychic gift.

The closing lecture of the session takes place at the L.S.A. next Thursday evening (July 11th), when “The Revival of the Art of Healing” is to be dealt with by Mr. T. N. Van Der Lyn, who will be able to speak from personal knowledge and experience.

We understand that a very attractive programme is in preparation for the autumn session.

"THE SEEKERS"

MR. C. A. SIMPSON REPLYS TO HIS CRITICS

IN a recent issue of *John Bull*, certain allegations were made against Mr. C. A. Simpson in connection with the work of "The Seekers." Mr. Simpson asks us to publish the following in reply:

"They accuse us of 'extracting money from sick and incurable people, for whom prayers are said in lavishly decorated chapels.'

"We have never extracted one penny, nor have we refused to treat and pray for the poor. What money we could spare, and a great deal that we could not afford, has been spent paying fares for those who could not afford to pay their own, to come for treatment. As stated in our advertisement *re* Hoxton (*LIGHT*, June 27), £2,400 has been subscribed to send the poorest children on a holiday to the seaside, also for many Christmas treats, and a party for old men and women of 150 entertained at Addington Park. Our lavishly decorated chapels! The writer of the article in *John Bull* has never seen them or he could not have written such a stupid lie. The chapels have colour-washed walls, plain wooden altars, a cross and two vases of flowers, and seven cane chairs, and are converted stables.

"I am termed 'an adventurer who leapt from street hawking to notoriety posing as the Medium of a supposed spirit-guide, called Doctor Lascelles, who flourished in medical circles some 70 years ago, but who is now dead.'

"My reminiscences, running through our monthly magazine, *The Seeker*, have just reached this point in my career. I am not ashamed of standing in the streets of London selling hosiery—a Colonial stranger, reduced by circumstances (which so often follow those who have been chosen for some spiritual work). In the eyes of the writer of the *John Bull* article, I should have been more respectable had I sponged on my friends, while I waited for one of my many inventions to make a success commercially. May I mention here that the Australian rights of one of my inventions has been recently sold for £12,000.

"It was stated that 'no trace can be discovered of the earthly existence of this Doctor Lascelles, whom Simpson boasts was a Court physician to Queen Victoria—though Simpson himself has become the mainspring of his prayer-selling racket.'

"Boasting is not one of my vices—there are too many in the world blowing their own trumpets. I have constantly denied that I ever said Doctor Lascelles was a physician to Queen Victoria—how could I, when I have never heard Doctor Lascelles speak? If Doctor Lascelles is, as they say, 'running a prayer-selling racket,' *John Bull* has proved two things—that he is dead and yet he lives.

"They mention that the Guild of Spiritual Healing Ltd. went into liquidation without any of the subscribers ever learning the reason. 'Simpson himself,' it is stated, 'did not trouble to face the auditors with the balance sheet.'

"We most certainly went into voluntary liquidation, paying 20/- in the pound, the principal reason being that our friends objected to the word 'Limited,' and this was the only way of erasing it. Every member was notified and 200 attended the meeting. Every figure mentioned in the balance sheet and the auditors' report was read aloud by our solicitor. When I closed the meeting, after putting the motion for liquidation, which was proposed and seconded and passed unanimously, the cheers and claps could have been heard across the street.

"I thank you, sir, for giving me space to refute these absurdities. In the last attack and the one eight years previously from the same source, following your unflinching fairness, you opened your columns to me. In the first attack, I availed myself of the opportunity, but with the second, we had just bought Addington, and were far too preoccupied to bother ourselves with it.

"CHAS. A. SIMPSON."

CLERGY AND SPIRITUALISTS

PLANS FOR A JOINT CAMPAIGN

FOLLOWING the successful inauguration of the movement for co-operation between a group of Spiritualists led by Mrs. St. Clair Stobart, and a group of Anglican clergymen (members of the "Order of the Preparation for the Communion of Souls") led by the Ven. A. F. Sharp (Rural Dean of Hampstead), and the Rev. G. Maurice Elliott (Vicar of St. Peter's, Cricklewood), steps are being taken to arrange a series of midday meetings at some convenient centre (probably a theatre) in London, to begin in the autumn. These meetings, it is expected, will be addressed by representatives of both groups—Clergy and Spiritualists.

There were at least twenty clergymen at the Grotrian Hall meeting (twelve on the platform and the others in the audience), but it is not yet known how many of them are willing to come forward as speakers, or what support is likely to be given to the movement outside London.

A very favourable impression has been made by the great success and enthusiasm of the Grotrian Hall meeting (described in *LIGHT* last week), and it is hoped that the movement will provide a common rallying-ground for Spiritualists within and without the Churches.

As Mrs. St. Clair Stobart pointed out in her address as Chairman at the Grotrian Hall meeting, "it must not be supposed that Spiritualists are ready to accept all the past teachings of the Churches, nor that the clergy are ready to accept all the claims of Spiritualists.

There are many who agree with Mrs. Stobart when she added: "I think that this meeting is the most important step that has been taken in the way both of Religion and of Spiritualism for a very long time; and in my humble opinion, if the movement spreads, as we believe will be the case, it will do much towards saving both the Churches and Spiritualism from falling into disrepute."

On page 420 we print the larger part of the address delivered at the meeting by Miss Estelle Stead on the fourth of the points agreed upon at the round-table conference on which the movement is based.

DREAM-VISITOR'S PREDICTION

THE story of a dream-visitor from the "other side" who gave warning of a disastrous earthquake is quoted by the *Jewish Daily Post* (June 14th) from a book entitled *Testimony of Joseph*, recently published at Jerusalem. The earthquake took place in 1760 at Safed. The story is told by Joseph the Scribe, who says a man visited him and spoke as follows:

"Some nights prior to the first tremor my father appeared to me in a dream, weeping and sobbing. His hair was dishevelled, he was moaning bitterly and quivering all over. I said to him: 'Father, what is the meaning of this?' and he replied: 'My son, you must know that a great calamity has been decreed against this community. See to it, therefore, that they return to God with full repentance, and that they proclaim a public fast. Then perhaps the evil decree will be annulled.'

When I got up next morning I went at once to the synagogue and told the members of the community what I had heard in my dream. Everybody listened attentively and became very much alarmed. A complete public fast was instituted and there was much weeping and wailing. It was, indeed, a kind of Yom Kippur on a smaller scale. Supplicatory prayers were recited, and everybody observed the fast, from the youngest to the oldest.

"Nevertheless, they were unable to obtain an annulment of the Divine decree. On the third night there were vehement and convulsive tremors and some fifty Jews lost their lives, as well as several Arabs and Gentiles."

FOREIGN NOTES

AN ARCHBISHOP'S MESSAGE

"A MAN convinced against his will is of the same opinion still," so runs the old saw; and in the *Revue Spirite* (Paris) for June, Ernest Bozzano puts into words the psychological law underlying this fact.

His remarks are based upon a case reported by M. Ferdinando de Rio, author and journalist, who, two years ago, in one of his books, gave an account of a communication made to him thirty years previously through the trance-writing of a Medium. In this writing a communicator, giving the full name of a deceased Justiciary of Genoa, begged M. de Rio to remind the writer's brother, an Archbishop in Genoa, of a promise the latter had made to him on his deathbed, but which had not been fulfilled. On communicating with this hitherto unknown ecclesiastic, the latter wrote back to M. de Rio acknowledging the truth of the story in its entirety: "Les données que vous m'avez indiqués sont exactes."

Here was a certain fact known only to a deceased Justiciary and the living Archbishop, neither of whom had ever known, or known of, either sitter or Medium, yet written down with detailed accuracy by the hand of that Medium when in deep trance. How, asks M. Bozzano, could even the most hardened sceptic or scientific researcher attribute that to either telepathy or the subconscious?

Nevertheless, as events showed, the story has been disbelieved and the veracity of the writer maligned, as subsequent controversy was to prove.

SIGNOR BOZZANO'S COMMENTS

This is where Ernest Bozzano steps in. He says: "The whole thing depends on a certain psychological law of universal application . . . This law consists in the fact that whenever either an individual or a collective mentality has grown to maturity under religious, scientific or philosophical teachings of one particular trend, then those mentalities will no longer have the capacity to assimilate new truths which are in opposition to those already solidly fixed in their minds. Only the exceptional mentalities will be able to free themselves from the rigid notions in which they have so long been held.

"This," he goes on to say, "is the reason why so many investigators, even when they are favourably inclined towards the spiritualistic interpretation and the higher order of phenomena, pass through a phase of sincere conviction only to fall back into their old attitude of doubt. This goes on year after year, they are convinced in spite of themselves; they hold to it for a short time, and then they go back to where they were before.

"With such frequency does this occur, and with such steady uniformity, that we are forced to see in it the working of a psychological law inherent in the human mentality; a law which has perhaps its salutary side, in that it acts as a barrier against sudden and violent economic or moral upheavals, but a law which brings it about that, given an intelligence saturated with preconceived ideas, this intelligence, when faced with facts which run contrary to these preconceived ideas, will simply be unable to assimilate them. The cerebral indentations retain all the past impressions and simply throw out those they can no longer assimilate.

"Under these circumstances," concludes Signor Bozzano, "we can but resign ourselves to what is inevitable, recognising that, after all, this law has in it something providential and necessary; but that the day will equally inevitably come when the action of time will have so ripened the collective human mentality that it is then ready to accept this new Truth—a Truth now held, in opposition to the highly organised prejudices of religion, science and philosophy, only by the most highly developed and rarely gifted advance-runners of our civilisation."

LATENT MEDIUMSHIP

REV. DOUGLAS FRAZER-HUNT ON THE EDWARD IRVING TONGUES

REV. DOUGLAS FRAZER-HURST, of Belfast, spoke of "Edward Irving and the Gift of Tongues," at Edinburgh Psychic College on Friday night last week (June 28th).

After a description of Irving and his personality and the remarkable impression he created in London, the speaker described his visits to Edinburgh, when Irving chose the extraordinary hour of 6 o'clock in the morning for his lectures during the General Assembly period. In the chilly dawn of those spring mornings Irving drew crowds of both ministers and laymen, who filled the area of George Street before the doors of St. Andrew's Church were opened. Inoffensive clergymen up from quiet country manse fought fiercely for a place near the doors, and even the stately Dr. Chalmers admitted that he tried to force his way into the church, but all in vain.

The lecturer proceeded to describe the remarkable episodes of Irving's later life, beginning with his investigations of the psychic powers of Mary Campbell, whose sister, Isabella Campbell, had lived such a devout and holy life that the spot where she used to pray was regarded by the simple Presbyterian country folk with the veneration that attaches to a Catholic shrine. When she passed away, a double portion of her spirit seemed to descend to her sister Mary. The episodes beginning with her suddenly lifting herself up from a sick bed and pouring forth a flood of ecstatic speech in an unknown tongue, and her subsequent sudden return to health at the command of an inspired or possessed neighbour to "arise and walk," were described.

His own belief, said the lecturer, was that the utterances, which Irving believed to be in line with the "gift of tongues" incidents recorded in Scripture, were the result of unrealised or latent mediumship. There were thousands of people who possessed psychic endowment unknown to themselves, and given favourable conditions of emotional fervour, strong suggestion, and contact with many people in a like state of emotional tension, a psychic release took place. The door was off the latch, and some wandering spirit might strive to utter himself or herself. Hence the strange convulsions, the trembling of the body, the closed eyes, the gnashing of the teeth, and the inarticulate sounds. It was the throes of undeveloped mediumship. At times a message of real value and beauty might be transmitted, but at other times only a strange jargon of words. Paul tried to lay down rules to regulate this strange gift—"Try the spirits whether they be of God, and hearken to that which is good."

A demonstration of clairvoyance and clairaudience, lasting close on three-quarters of an hour, was afterwards given by Miss Potts, Gateshead. (*The Scotsman*).

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DIARY OF EVENTS

TO-NIGHT

PLACE → AT CAXTON HALL, WESTMINSTER

Thursday, July 4th, at 8 P.M. ← TIME

QUEST CLUB MEETING

Vice-Admiral J. S. Armstrong on "*Evidence for Survival from Personal Experiences.*"

*Mrs. Helen Hughes, Clairaudience.

Lady Blomfield will preside. Reserved Seats, 2/6; Unreserved, 1/-

TO-NIGHT

*Mrs. Helen Hughes will be available for private sittings at the L.S.A. next week. July 8th—13th.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)

July 9th—Clairvoyance—Mrs. Grace Cooke

Answers to Questions—Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at p.m.)

July 10th—Mrs. Bertha Hirst

LECTURE.—Thursday, July 11th at 8.15 p.m.

Mr. T. N. Van der Lyn on "*The Revival of the Art of Healing*"

Chairman: Mr. C. E. Hartnell Beavis.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).

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Spiritual Healing (Voluntary): Brlg.-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; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10 p.m., Mr. W. H. Evans.

L.S.A. AND QUEST CLUB NOTES

THE ART OF HEALING

ON Thursday, July 11th, our session will come to a close with a lecture by Mr. T. N. Van Der Lyn on "The Revival of the Art of Healing." Mr. Van Der Lyn is a practising healer of some experience, and his utterance will be looked forward to with considerable interest. At the present time, unorthodox methods of the treatment of disease are not only very much discussed, but practised. The ever-patient medical man is apt to be criticised by the unthinking, not always justly; for, with his training and consequent outlook, he generally has a good case to present for the scientific study of disease.

One sometimes wonders if there is not too much attention directed to disease and too little to health. Many people have vivid imaginations, and it is only necessary for them to read the advertisements of some patent medicine to think they have all the symptoms so luridly described. That people are sometimes healed when the usual means at the disposal of the medical man fails, is well known. The mind is a wonderful instrument with marvellous powers and resource. One day we may stumble upon a formula that will release its potent energies and overcome all disease. We shall look forward to Van Der Lyn's lecture in the hope that much light will be turned upon the art of healing.

MRS. HELEN HUGHES

We are pleased to announce that Mrs. Helen Hughes is remaining in London for another week. She will be available for private sittings at the L.S.A. up to July 13th.

PERPLEXITIES

Half the perplexities of life are of our own making. In this subject of Spiritualism, so many people are afraid of deception that they spend quite a lot of time weaving theories to account for any spiritualistic experience they may have. There is much to be said for a child-like faith—which is not the same as a *childish* one. Often the simple mind goes straight to the heart of a problem and gets a certitude which is the envy of the more sophisticated. I expect that when we get to the "other side" and see what mountains we have made out of the molehills of some of our experiences, we shall have a hearty laugh at ourselves. We shall see how much we have been hypnotised by fine names, and how far we have been from the heart of things. There is much to be said for simplicity.

WANTED—EXAMPLES OF ANSWERED PRAYERS

I am writing a little book on prayer, and would welcome any examples of answered prayers for inclusion in this volume. If any readers have had any experiences of answers to prayer which they would like to share, I shall be pleased to receive them. Their names need not appear if they do not wish it. Address them to me at this office. Envelopes may be marked "Prayer."

DEVOTIONAL HEALING 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 and Haunted Houses Group, Saturdays, 3—3.30.

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"His life was centred in God as no other's had been; yet he was remarkably reticent about prayer, and when pressed by His disciples, He gave them a few brief sentences which are in themselves a little Gospel. He discovered children.

"In all this His followers have been as little like Him as His predecessors.

"He was a reformer, who swept away an ancient system of ordinances and put nothing similar in their place. He was hated by the clergy, who, in fact, killed Him. . . ."

"The religion of Christ, His message or Gospel, is: (1) the Kingdom of Heaven; (2) the Fatherhood of God; (3) the Brotherhood of Man; (4) Eternal Life." [From *Christianity as a New Religion*, by Canon Percy Dearmer. Lindsey Press. 1/-.]

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Friday, July 5th, at 5 p.m. Mrs. FRANCIS WRIGHT.
Monday, July 8th at 3 p.m. Mr. C. GLOVER BOTHAM.
Friday, July 12th, at 5 p.m. Mr. R. COCKERSELL.

DISCUSSION TEA.

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Thursday, July 11th, at 4 p.m.—
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SUNDAY, JULY 7th, 1935

11 a.m.—Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. HIRST
6.30 p.m.—Mr. R. DIMSDALE STOCKER
Clairvoyante: Mrs. HELEN SPIERS
Sunday, July 14th, at 11 a.m. ... Mr. PERCY SCHOLEY
Clairvoyante: Mrs. Helen Spiers
Sunday, July 14th, at 6.30 p.m. ... Mr. H. A. LEWIS JEFFERSON
Clairvoyant: Mr. George Daisley
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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, July 8th—Speaker: Miss Petronella Nell
Clairvoyante: Mrs. Helen Spiers
Wednesday, July 10th—Speaker: Rev. C. Drayton Thomas
Clairvoyante: Mrs. Evelyn Thomas

Monday. 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 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. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
July 10th. 2.30 p.m. Miss Lily Thomas 6.30 Miss Jacqueline.
July 17th. 2.30 p.m. Mrs. Livingstone 6.30 Miss Cannon
Thursday, July 11th at 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).

Monday, July 15th, at 8.30 p.m.—
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Clairvoyante: Mrs. Helen Hughes.
Sun., July 14. Speaker: Mrs. HEWAT MCKENZIE.
Clairvoyant: Mr. Thomas Wyatt.

For particulars of weekday activities at Headquarters, Marylebone House, 42 Russell Square, W. C.1. Apply Secretary: MUSEUM 0676

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Miss JACQUELINE, Lecture.
Subject: "Hands, Scientific and Medical. Their influence on Mediumship." (Silver Collection).
SUNDAY, JULY 7th
11 a.m.—Dr. W. J. VANSTONE.
6.30 p.m.—Mr. GEORGE H. LETHAM.
WEDNESDAY, JULY 10th, at 7.30 p.m.—
Mrs. HELEN SPIERS, Clairvoyance. (Silver Collection).
FRIDAY, JULY 12th, at 8 p.m.—
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THE MASTER-KEY OF THE MYSTIC

(Continued from page 418)

assistance from Kali. "As I went," he says, "I was filled with divine intoxication . . . Reaching the temple, I cast my eyes on the image and actually found that the Divine Mother was living and conscious. . . . After praying, a serene peace reigned in my soul."

But the supreme experience was still to come to him. One evening, while meditating, he felt as if a light had been placed behind his head. "Then he passed beyond all relativity and was lost in the Absolute. He had attained the Nirvikalpa Samadhi." Regaining partial consciousness, he could only recognise his head. He cried out, asking where his body was, but could not recognise it; and so for a long time he remained, and was only aware, when fully conscious, that an ineffable peace bathed his soul.

Ramakrishna, a few days before he died, made Vivekenanda sit before him while he fell into Samadhi. "As he did so Vivekenanda felt a subtle force like an electric shock penetrate his body, and gradually he, too, lost consciousness."

It was like the falling of Elijah's mantle. A double portion of Ramakrishna's spirit seems to have passed into him, and he went all over India, and later to Europe and America, proclaiming his master's message. "No Indian of recent years has been so deeply revered. And by some Hindus he is now regarded as a veritable incarnation of God."

AN UNKNOWN SAINT

In complete contrast to this fervent Saint was the author of *The Golden Fountain* and *The Prodigal's Return*. Even her name is unknown.

Born into the world of affairs; soldiering, politics, diplomacy; married just after thirty to an officer, who was called almost at once to serve in South Africa, and later in the Great War, she lived the superficial life of her kind, and in her youth "was never pious and never read a religious book." Yet though without "piety," she acknowledged having "a deep thirst for the perfect and the holy and the pure"; and there was something living within her "which knew a terrible necessity for God."

She was intensely attractive, surrounded by admirers from the time she was sixteen, and, when she fell in love, endured a long secret engagement on account of her parents' opposition, during which she devoted herself to astronomy, biology and geology, becoming an atheist, yet spending hours in contemplation of beauty when, "borne away into a place of complete silence and emptiness, she would there assimilate and inwardly enjoy the soaring essence of the beauty which she had previously drawn into her mind through her eyes."

The conflict between her atheism and "the same piercing desire and need for God" lasted for two terrible years; but in the end came complete certainty of His existence, though His presence was still far away.

Soon after this she married, but her husband left her in four months for the war in South Africa, and during his fifteen months absence the old doubts assailed her. Happiness came again with his return; but, following a lightning stroke, her health seemed completely broken, and, in her illness, Jesus became instead of God the object of her contemplation, and one day, "when returning from a walk . . . He presented Himself before her with the most intense vividness, so that she inwardly perceived Him."

From this contact she came to see "the whole insufferable offensiveness" of herself, and two years later, on an Easter morning, He again presented Himself, and her spirit "went down and down into

fearful abysses of spiritual pain," but from that moment she knew Jesus as Christ, the Son of God.

She was again desperately ill, and it was while a great battle was raging in France, that, on a wild, lonely hill, while praying for help, she found for the first time in her life nothing between God and herself. Yet no help seemed to come from Him, but, as she turned to walk away, "she was surrounded by a great whiteness which blotted out everything about her."

An indescribable vitality seemed to be poured into her, she felt to be freed from the law of gravitation; words were unable to describe the splendour of this new sense of living, the glory, the liberty, the boundless joy.

Then as the incomprehensible Power filled her, suddenly, "the wall which had been a dreadful barrier between God and her came down entirely. Immediately she loved Him." And as she walked home, "her heart felt like the heart of an angel—glowing white-hot with the love of God."

EXTRAORDINARY SPIRITUAL EXPERIENCES

After this for some weeks she went through extraordinary spiritual experiences. For months, exquisite music flowed through her mind, the world seemed to overflow with some inexplicable glamour. A period of terrible depression followed. Then, one night her consciousness became alight with a new fiery energy of life; and for six weeks the power and intensity of it increased by degrees. "She felt as if her soul was projected or travelled for incalculable distances beyond her body . . . and it was always accompanied by an intense and vivid consciousness of God."

But the poignancy of this rapture seemed as if it would wreck her body. She could not sleep, the smallest morsels of food seemed to choke her.

"Then came a night when she passed beyond ideas, beyond melody, beyond beauty, into vast lost spaces, and depths of untellable bliss, into a Light. And the Light was an ecstasy of delight . . . And the Light was too deep contact with God. And the Light was unbearable joy."

That was merely the portal to her final sense of communion with God; too long, alas! to quote, too perfect to ruin by compression.

I have chosen her experience, rather than that of St. Thérèse de Lisieux, as a contrast to that of the Hindu Saints, because it sprang from a soul that had not been tilled by religion. She was a woman of the Great World, aware of her inheritance, very conscious of her sex. There was nothing but that "terrible necessity for God" which could be held to shadow forth her mystic development.

And that is the memorable conclusion from this collection. Hindu, Moslem, Catholic, Protestant and Nonconformist, they all found different ways to God; ways, some of them, to our thinking, that lead in an opposite direction. Christ, the Virgin Mary, the goddess Kali, the prophet Mahomed; different ways, but each ending with the same joy and serenity of communion with the Spirit of the Universe; proof, surely, that all the thoughts of men God-ward, however dissimilar, come from the source to which they return.

They all differed in their views of life; what was a hindrance to one was no hindrance to another. They were alike only in the discovery that love was the fulfilling of the law. They all passed through agonies on the way to peace; they all experienced that strange and awful sense that the Divine Presence was wilfully withheld.

"My God, my God," they all of them had cause to cry, "why hast thou forsaken me?" It is on that cross that the dominion of the flesh is ended, and only after it can the rapture of complete communion be endured.

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