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PRICE TWOPENCE

BACK TO THE FAITH THE CHURCH AND THE CHALLENGE OF SPIRITUALISM

By THE VEN. ARTHUR F. SHARP, Vicar of St. Stephen's, Hampstead

CONSTANTLY the question is being raised to-day, "How shall the Church help people out of the slough of materialism (absorption in purely material things), indifference, agnosticism and unbelief that have possession of so large a proportion of our people? Again, how shall the Church bring back, into her radius of Grace and Truth, that vast and increasing number that acknowledges Christ—some as Leader, some as God—yet by their alienation from all institutional religion are making, for themselves and their descendants, of the "faith once for all delivered," a dying and vague tradition?

An increasing number of these resort to Spiritualism in some form or other; some for the assurance of life beyond the death of the body; some for the comforting assurance of their loved ones' well-being; some for knowledge on which to base their beliefs and practice; some again out of simple curiosity with no higher motive.

Let us at the outset confine ourselves to the two first groups. Of those who have turned to Spiritualism for assurance concerning the continuity of life, it may be said that many have been delivered from atheism and agnosticism and from materialism in view of the continuity of life and personality in a life of another dimension. I speak of what I have seen, and of what is common knowledge to thousands.

The comforting assurance of the well-being of dear ones has done much to bring some people to knowledge of the fatherly love of God, when their faith in the Gospel had been shaken—a step towards the regaining of their faith.

Recent denunciations of Spiritualism in the Press—which reveal more than anything else the fact that their revered authors have given no serious study to the subject—concentrate upon trance mediumship as if that were the sole medium of communication. But the case for the truth of spirit-communication does not rest solely upon that, and at this stage we need not consider it.

There is the Clairvoyant who sees as the Seer of old saw. There is also the Clairaudient who hears as the Prophets heard. Those who have these gifts use them in full consciousness. They describe those whom they see, and convey their messages to those for whom they are intended.

No one who has had any considerable experience of clairvoyance can seriously attribute it to telepathy.

Entire strangers come to meetings in London from all parts of the country, and meet with the same experience. The Clairvoyant sees and conveys messages from, not only their friends and relatives who have passed over recently, but from those who passed over so long ago that only after careful thought can the memory of them be recalled. And their communications contain references to past events that alone would establish their identity. Innumerable instances could be quoted in which telepathy could have taken no part.

One of the baseless charges that are levelled against Spiritualists in general is that they "call up the dead." They do no such thing. The dead are not "called up," as in the dark ages of ignorance and superstition people imagined; nor are they called. They come. They are here. And those to whom God has given the special gift of vision, or "the discerning of spirits," as St. Paul names it, see them and hear their messages. Anyone can prove this for himself. These things are not being done in a corner.

The true defence of the Clairvoyant is that God gave him the gifts of second-sight and hearing that he should use them for good, as in the case of all other His gifts. Samuel had this gift, and Eli was too wise to ignore his clairaudience. Years after, Saul, seeking his father's asses, came to Samuel to be helped by his clairvoyance.

Through the Clairvoyant, many who had lost faith in God and the hope of immortality are obtaining convincing proof of life beyond this earthly span, and are led on by the knowledge of that fact to believe in God.

If the Church used her Clairvoyants or "Discerners of Spirits," instead of banning them for their gifts, these wandering souls would be convinced where they ought to be, and would have been, in the early days of the Church—namely, within the society of Christ's Church, instead of outside it, and with a happier prospect. For there is a difficult pilgrimage in front of these before they can be led back to the Church, seeing that the Church decries the very means by which they were started on the road back to God. At this stage they naturally regard the Church as obstructive and unfriendly.

A Clairvoyant I could name was brought up in a school in the charge of Sisters of our Church. When she disclosed to them and to her priest-director that she had this gift of "discerning of spirits," they taught her that she must not "give way" to it. What would St. Paul have said about this attempt to close the door upon

one of the gifts of the Spirit that he enumerates? She can no more ignore this spiritual sight and hearing than she can ignore her physical senses. So they who might have been enlightened through her gift within the Church must go to her outside the Church for the benefit of one of those very gifts that the Holy Spirit bestowed within the Church. Through her gift at a public meeting, I received my first call to ascertain the value of spirit-communion, together with an admonition from my father, who was a priest of the Church here and is continuing in the service of Christ in the unseen world.

Philip found Nathaniel and said to him, "We have found him of whom Moses in the Law and the Prophets did write, Jesus of Nazareth, the son of Joseph." And Nathaniel said, "Can any good thing come out of Nazareth?" Philip said to him, "Come and see." He came and was convinced of the truth of Philip's claim.

When Galileo invited his Inquisitors to look through his instrument and see for themselves, they told him that his instrument was of the devil and they would not look.

When our leaders to-day are told that, from the Saints beyond the veil, there is great help offered to the Church in her difficult task, they ask: "Can any good thing come out of Spiritualism?" The reply is, "Come and see." At the moment they evade the invitation, condemning as necromancy or illusion that of which they have no personal knowledge and to which they have given no careful study.

Meanwhile, without the Church officially, the call of life is gathering in the spiritually "halt and maimed and blind," and the wanderers from the "highways and the hedges." But not to the Church, their true home. And only because that Church is not there to help them; and seems by her attitude to deny the very facts that have directed their steps Godward.

Is it to be wondered at that they mostly repudiate the Church that would have closed to them the door by which they entered to the acceptance of the fact of continuity of life, and of the law of love as the law of the Kingdom of God?

The Church can answer their indictment in only one way, if her leaders will have the courage to defy medieval superstition within the Church, which stands in the way of a difficult but imperative duty—that of instituting a thorough and impartial inquiry and investigation. The children of this world are wiser in the affairs of their generation than the children of Light.

In the world of industry, any discovery that is claimed to be of possible advantage to it is promptly subjected to the most careful scrutiny, in order that whatever of good there may be in it, may be used to advance its interests. But the leaders of the children of Light reject unseen and uninvestigated what might possibly greatly strengthen their position, and in the same degree weaken it if left entirely in other hands.

GOOD EVIDENCE

By MAJOR C. H. MOWBRAY

THE following would be difficult to explain away by Telepathy, as I believe only one living person knew the facts of the case and she was many miles away at the time.

I took an elderly cousin to a sitting with Mrs. Barkel. She was amazed at the evidence she obtained, and she told me afterwards that that one sitting had altered her whole outlook on life—or rather death.

Among other people who communicated was her uncle (my great-uncle) who, after having given his name in full, talked about his residence in Nice in his early manhood, and then White Hawk said: "He says he is running away from the Coppers."

I told White Hawk I did not understand what he meant, whereupon the remark was repeated and the guide added: "I think it was a joke, because he is laughing."

When we left the sitting, my cousin and I came to the conclusion that we had no idea what was meant, but we were rather amused at the idea of the uncle running away from anyone, as he had been nearly 100 years of age when he passed over.

SISTER'S STORY

A little time afterwards, I showed the notes to my sister, who exclaimed, when she came to that statement: "Well, that is about as good evidence as you have ever got." Naturally, I asked for an explanation, and this is what she told me—

Some years before, she had stayed with my uncle at Nice; and one day, when out, walking with him, he had remarked "That's where we buried the French flag," and he then told her that when he left the Navy, at the age of 22, he had gone to live with his mother, who had a villa in Nice. In those days, Nice was a much smaller place than it is to-day, with only a few English people living there, but the sympathy of the latter was entirely Italian, and when the day came and the French took over the Riveria, feeling was running high. There was a big military parade, the Italian flag was lowered and the Tricolour run up in its place.

After dinner, the flag was still flying; so my uncle, with some other kindred spirits, went out to remove it, and my uncle (whose Naval training seemed to make him the best-suited for the job) was detailed to swarm up the flag-staff and get it. He had nearly completed his task and was sliding down, when one of his friends shouted: "Look out, the gendarmes are coming." He got to the ground and took to his heels, but with the flag in his possession. After being chased through many streets, he managed to throw off his pursuers and got safely home; and when all was quiet again he went out, collected his friends who had also eluded the police, and they solemnly buried the flag at the spot he pointed out to my sister so many years after.

On hearing this story, I immediately went to see my cousin, who assured me she had never heard of this escapade. I certainly never had; the other participants were most probably dead, and, as far as I can find out, my sister was the only living person who had ever heard about it.

"He says he is running away from the Coppers!" Surely quite good evidence that White Hawk was in touch with my uncle; but, if our old bugbear has to be invoked and Telepathy is the explanation, Mrs. Barkel must have tapped my sister's memory many miles away—surely, a thousand times more difficult to believe than the Spiritualistic explanation.

As I do not regard telepathy as an explanatory hypothesis at all for anything, and as I contend that there is no evidence for selective telepathy as a fact, I do not give that theory of the phenomena any serious consideration whatever.—Dr. J. H. HYSLOP.

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THE MYSTERY OF THE RESURRECTION

"THE MESSENGER'S" EXPLANATION IN "CLEOPHAS SCRIPTS"

By A. E. W.

MR. TUDOR MORGAN'S excellent article on the "Resurrection Body" in LIGHT (August 1st), is a great step forward in the elucidation of this tremendously important subject, because it puts it on a scientific basis and shows its possibility in fact. He also does not make this Body subject to any psychic power on this side.

And yet in the light of the lengthy and comprehensive account of the Resurrection as given by the Messenger in the *Cleophas Scripts* (3 volumes—*Scripts of Cleophas, Paul in Athens, The Great Days of Ephesus*) it takes us so far and no further.

Mr. Morgan mentions the class of phenomena known as apports and suggests that the same law governed Christ's entry into "spiritual conditions in His physical body refined to spiritual degree." Up to this point I think he is quite right; and, therefore, the Body seen in the post-Resurrection appearances would be this physical-spiritualised Body, and not, as held by most Spiritualists, a materialised Body pure and simple.

It is easy to see why this latter theory is the generally-accepted one, because a great number of Spiritualists have seen materializations of animate bodies and inanimate objects. There is much evidence of a striking nature concerning this in Sir William Crookes' experiments with Katie King.

But the Resurrection was quite a different matter. When the Roman soldier pierced His side, Christ "died" and "the silver cord" was broken, and yet *after this had occurred* He was able to dispose of His physical Body. Has anyone ever, before or since, been able to do this?

Katie King, for instance, died and was buried in the ordinary way. Later on, she was able to build up a materialised body, by the psychic power of a Medium on this side, which Sir William Crookes could see and handle. *But she did not dispose of her own physical body.*

Christ "dematerialised" His physical Body from the vision of the onlookers when He disappeared in the Temple. But there was nothing unique in this. The Magi, we read, could do the same. If certain practices were followed, the physical body could be withdrawn and made to re-appear at a distance. But inevitably it must return to this world because the life cord was still intact. But Christ overcame death because he revitalised His Body "already dead and cold" (according to the Messenger). This is the crux of the matter and gives it its uniqueness.

The explanation as given is as follows: After the third day, the stone was rolled away from the sepulchre and mighty Ones from the other side aided Him in transmuting His "dead" Body, for an instant, to enable Him to breathe life into it once again, and to get control of it. He changed the rhythm of a Body that was dead and cold, and, while invisible, He was able, by the power of His Will, to drive it through walls, houses and doors until it reached the presence of the brethren.

It is quite clear from this that the Messenger is alluding to the physical Body, resurrected, and not to a materialised Body built up through the agency of some power on this side. Now this clears up several points—

1. He raised the temple of His Body, as he said He would, in three days.

2. It accounts for the passage in St. Luke xxiv., 39 . . . "a spirit hath not flesh and blood as ye see me having" (R.V.).

3. It accounts for Mary's non-recognition of Him because, the Messenger explains, the labour and strain involved in this tremendous feat made Him "like unto what He had been as an old worn man is like unto his own flesh when it was in His prime. Terrible is the change, and verily there is great peril in it."

Now, there is a vast difference between this explanation and the materialization hypothesis.

1. Materialised bodies are built up for recognition. What, therefore, would have been the point in materializing a body which would not be recognised?

2. The materialized body is a replica of the physical body. Why, therefore, was not the Body that Mary saw a replica of the one she knew? (We cannot assume that He lacked the necessary power).

3. Materializations are dependent, to a great extent, on the psychic power contributed on this side. In so spiritual a Man, why should this be necessary?

4. How did He overcome death, in a unique sense, if He simply did what others have done?

The theory of materialization seems to be a very perfunctory way of explaining the greatest event in the history of our planet, an epoch-making event which formed the foundation of the Christian religion. It relegates it to a plane where it is robbed of its uniqueness, and puts forward a theory which no truly religious person, who studies the matter, could accept.

NOT DEPENDENT ON POWER FROM THIS SIDE

Is not the record of His three years' ministry sufficient to show that He was not dependent on any power from this side, and why should He, in the last great final act, need the assistance of Mediums in order to make Himself known to His followers?

It is not a question of being a devotee of this or that religion, or this or that aspect of Spiritualism, neither do arbitrary theological doctrines enter into it at all. The great question is—*Did the Resurrection take place, and if so, how?*

The Messenger's explanation is the only satisfactory one I have read, or heard of, for he explains for the first time what caused the great difference between the Body that Mary knew and loved, and the one she saw on that first Easter morning.

The gradual transmutation of His Body seems to have gone on from the time of the Resurrection to the Ascension when, to quote the Messenger—"the body by reason of its very nature, groweth more and more after the pattern of the finer elements. Thus it came to pass that Christ's body was wholly changed at last so that it might no more return and never again be imaged in the eyes of man, or handled by him."

Perhaps it is only now that we are permitted to know the real *modus operandi* of the Resurrection? This does seem to be a particularly potent moment to give the matter our serious attention because, in view of the increasing interest of the clergy—at last publicly—we ought to know where we stand.

The Messenger's tremendously important revelation, *which must appeal to the reason of every thoughtful person quite apart from its source*, is one that the Church will be able to accept, and is one that Spiritualists can accept also. It does not rob us of any precious truth for which we have fought, but fore-shadows that day when "the last enemy to be destroyed is death."

Brig.-General Kemp, C.B., C.M.G., wishes it to be known that he is ready to answer inquiries regarding the Resident Healer who (as advertised on another page) gives treatment when required at the Chine Hotel, Seaton, South Devon.

MRS. STOBART'S CARAVAN MISSION

"THE WESLEY OF SPIRITUALISM"

MRS. ST. CLAIR STOBART is being hailed in the Press as "the Wesley of Spiritualism," because of the caravan mission which she launched last week and which she hopes to continue at intervals with the help of the clergymen who have become members of the recently-formed "Order of the Preparation for the Communion of Souls."

On Tuesday last week, the *Daily Mirror* reproduced a photograph of Mrs. Stobart standing beside the caravan—a photograph taken just before a start was made on the journey from London to Bedford, where the first meeting was held.

Along with the picture, the *Daily Mirror* published the following, under the headings: "Caravan Tour to Spread Her Gospel; Nearly Shot as Spy—New 'Wesley' of Spiritualism":

"Convinced that she is the John Wesley of Spiritualism, a wealthy Hampstead widow embarked yesterday on a caravan tour of the Midlands, where, with the aid of Lady Culme Seymour, she will spread her gospel.

"She is Mrs. M. A. St. Clair Stobart, well known in connection with the Grotrian Hall, W., and she will be accompanied by the Rev. Maurice Elliot and a clairvoyant, Mr. R. E. Cockersell. Over a period of five days, three meetings will take place—at Bedford, at Loddington (Leicestershire), and at Caldecote, near Rockingham Castle.

"Mrs. Stobart became famous during the war, when in 1914, she was imprisoned as a spy at Aachen, and was sentenced to be shot at dawn. There was a last-minute reprieve.

"She was in charge of a hospital at Antwerp during a heavy bombardment, and organised hospital units in France, Belgium and Serbia. She has been decorated many times by foreign armies for her services.

"Mrs. Stobart is a daughter of the late Sir Samuel Boulton. She dresses her hair after the style of John the Baptist, and wears a large hat in the Welsh fashion."

A similar "story" was published in the London *Evening News* of August 27th, but without the picture.

THE BEDFORD MEETING

The first meeting was at Bedford, and was held in the large hall of the Co-operative Society, and was very enthusiastic and well-attended. Mrs. Stobart stated in her opening remarks, as Chairman, that the Church had done invaluable work in keeping the flame of faith in survival burning, and that it was far easier to turn Faith into fact than to establish a fact where previously a negation had existed.

The Rev. G. Maurice Elliott gave an address explaining that mis-translations in the Bible had resulted in the repression of spiritual gifts. Mr. Elliott quoted from St. Paul regarding the Signs and Wonders, and clearly showed that the Gifts of the Spirit mentioned in Corinthians were active to-day—as, for instance, "discernment of Spirits" was Clairvoyance, etc. The story of the "Witch of Endor" was also reviewed, and her name cleared, and also the word "En-dor" was explained as meaning "limitless capacities," as truly she was a Medium of the first order.

Many members of the Bedford Christian Spiritualist Church were present, and at the conclusion, Mrs. Jacobs, the local Church President, publicly thanked the London workers for their excellent propaganda work, and said she hoped they would come again soon, and that they would take the Bedford Town Hall.

A VILLAGE MEETING DESCRIBED

In the *Northamptonshire Evening Telegraph* (Kettering) of August 29th, there appeared the following report,

under the headings: "Spiritualism and the Church—Notable Gathering in Loddington Village Hall":

Seventy-six people crowded into the compact village hall at Loddington, famous in the world of Spiritualism, on Wednesday evening, to listen to speakers dealing with the communion of the Churches and the spirit world.

The meeting had been arranged by The Order of the Preparation for the Communion of Souls, and was attended by Spiritualists from all parts of the county.

Welcoming the speakers, the Rev. T. B. Clarke, M.A. (Rector of Loddington), a well-known leader of the Spiritualist movement, said that Mrs. St. Clair Stobart was willing to undergo all sorts of trouble to pass on the great truth.

Frail-looking and delicate, Mrs. Stobart, who is a daughter-in-law of a former Rector of Warkton, and a widely travelled lady, held the meeting with a convincing address. She regarded the occasion as one of the most interesting of her life.

"It has been the wish of my heart," she declared, "for some years that we Spiritualists and the Churches should co-operate in spreading this great truth of survival. Up to recent times there has been a certain amount of diffidence, both on the part of the Churches and ourselves. Recently, however, we have got together and have found that both sides can learn from each other to place Spiritualism on a higher plane."

Mrs. Stobart said Mr. Clarke had paid tribute to her courage, but she considered that men like him were more courageous in their stand for Spiritualism, which was either true or false; there was no half-way house.

Quoting Cicero, she affirmed that if one case of survival after death could be proved, Spiritualism was made out, but if that could not be done the religion of Christ, which rested upon Spiritualism, was wrong.

Mrs. Stobart said that Christ communed with spirits throughout his life and she quoted examples from the Bible in proof of her statement. There was a time when she could not believe the Bible, but to-day she realised the fact that everything in the Bible was credible from the point of view of the laws which psychic students studied to-day.

Mrs. Stobart also dealt with an example of Spiritualism from history—namely, the experience of Joan of Arc, and stated that the canonisation of the Maid of Orleans was carried out because it was realised that she was inspired by good spirits rather than by evil.

In an address, the Rev. G. Maurice Elliott, M.A. (Vicar of St. Peter's, Cricklewood) said that it was evident in the Bible that the early Christians were Spiritualists, but the practice had been lost. For this he blamed "churchianity," which would drop out in time, and bad translations of the Bible, of which he gave several illustrations.

Following the addresses Mr. Ronald E. Cockersell, a London Medium, gave clairvoyant delineations.

On the platform were the Rev. T. B. Clarke (chairman), Mrs. St. Clair Stobart, the Rev. G. Maurice Elliott, Lady Culme-Seymour of Rockingham Castle, Lady Carmichael, and the Rev. O. R. Plant (Rector of Rockingham).

SPIRITUALISM AND THE CHURCH IN A RURAL SETTING

NESTLING in the hills and dales of Leicestershire lies the little old world village of Caldecote, with its thirteenth century church and rustic simplicity.

Assembled in the "Old Mill Hall" at 7.30 last Thursday evening (August 29th) was a gathering such as had never before been seen there for such a purpose.

Arriving by car, we were astonished to find the green outside the hall filled with waiting cars, an unusual

sight in that setting; but upon entering the hall, with its gaily painted walls, we were still more surprised to find nearly every seat occupied.

The Church and the Spiritualistic movement had come together, each holding out the hand of friendship to the other, and it was a goodly sight.

On the small platform was the picturesque figure of Mrs. St. Clair Stobart, who, in her cultured voice spoke with such charm and earnestness of things pertaining to Spiritualism; next to her and taking the chair, was the Rev. O. Plant, Rector of Caldecote and Rockingham, whose bravery in publicly acknowledging what he knows to be the truth in regard to Spiritualism ought to be an example to the other clergy.

There was the Medium, Mr. Cockersell, who gave some accurate descriptions and messages to what one might have thought a most difficult audience, as probably very few there had ever before had a message given them from the so-called "dead."

Last, but not least, was the Rev. G. Maurice Elliott, who spoke with such forceful conviction of his belief in Spiritualism, which was only outdone by his obvious sincerity and devoutness in regard to the Christian Religion. Mr. Elliott denounced the Churches' present lethargy with regard to Spiritualism in stirring terms. He said they should not only preach the Gospel but heal the sick, and that they were not meant to live by faith alone any more than the Prophets and disciples both in the Old Testament and the New did, or were expected to do, as in all the cases quoted objective evidence was present.

Lady Culme Seymour, who was a member of the audience, made a spirited little speech, telling us how pleased her husband would have been to see such a gathering, and that she felt sure that in Spirit he was among us.

Glancing round at the faces of the audience (and there were all types of people represented there, from the country yokel to the county lady), I was amused to see the varied expressions:—bewilderment, incredulity, blankness, intense interest, and joy, all were depicted, but surely the latter predominated, for were not some of them being told, for the first time in their lives, that there was NO DEATH, and that their loved ones were often round and about them. So, after lustily singing "Abide with me," out into the cool night air, and a pleasant twenty-mile run home in the car and to bed.

(MRS.) MAUDE MARTIN.

"UNKNOWN SOLDIER'S" BROADCAST

SIR MICHAEL BRUCE, in the *Sunday Post* (August 25th) writes as follows under the heading of "Queer":

"Here's another amazing coincidence, manifestation, or whatever you like to call it.

"Some time ago an Unknown Soldier broadcast in aid of the Ex-Service Welfare Society. A few days afterwards the Society received a letter from a well-wisher in the heart of the country.

"The writer stated he had attended a Spiritualistic séance on August 4th. The Medium had been giving messages through a control which suddenly announced she must leave the séance as she had to go to London to help the Unknown Soldier broadcast.

"She mentioned a name, which the writer had never heard before, and stated it was at the request of this person she was going to 'help' the Unknown Soldier at the microphone.

"The name of the control mentioned was of a Scotsman who had helped the society many times with money, advice, and work, and who had died a few months before the broadcast. I asked the Unknown Soldier about his broadcast without mentioning names or giving him a lead. He told me that several times during the broadcast he kept thinking of X., the Scotsman who had died. He wondered why he should have done so on this occasion. There are more things in heaven and earth . . ."

READING PSYCHIC COLLEGE

NEW PREMISES ACQUIRED AT A COST
OF £2,000

READING PSYCHIC COLLEGE is now housed in extensive premises at 11 Bath Road, which have been acquired at a cost of £2,000. The formal opening took place on Wednesday last week (August 28th), and was described in the following terms by the Reading *Evening Gazette*, under the headings, "Beyond the Veil; Spiritualism is spreading in Reading":

Six years ago two men and a woman, all staunch Spiritualists, organised a series of lectures, and from these small beginnings has arisen Reading's own Psychic College, with a membership of 90 enthusiasts—it was opened this week.

Many of these people believe that communication with those 'beyond the veil' is possible. The rest are looking for evidence.

At the opening of the College a speaker related the story of the 'conversion' of a clergyman who doubted the Spiritualist theory of survival after death.

"The early days were not easy going," said Mr. T. Dudley Parsons, the Hon. Principal, who presided at the opening ceremony. "But I have no doubt about the success of the future." Such an organisation, he asserted, was necessary in a town like Reading.

"We want organisations in the various towns to look after Mediums, detect fraud and educate students of psychic matters. The scientific side of psychic research has been badly neglected, and there is need for building up on sane lines."

Mr. Ernest Oaten, who has devoted more than 50 years to Spiritualism, in opening the College, said Spiritualism was the first attempt in the world's history to put religion on a scientific basis.

He told the story of the cleric. "The old man—he was about 70—was previously despondent and down-cast," he said, "but when he got definite evidence of survival through Spiritualism he came running up the stairs to my office like a youth."

Two of the people who sowed the seed of this rising movement were made the first life members of the College. They are Mr. and Mrs. Berry, parents of Mr. H. Stuart Berry, the Hon. Secretary, and third party of the trio.

MR. OLIVER BALDWIN—SPIRITUALIST

WRITING on "Oliver Baldwin and His Book" in *Red Tape*, Mr. W. J. Brown, M.P., says that "in Oliver Baldwin the qualities of his father (the Prime Minister) are largely reproduced, but in him they are touched to a keener, more passionate idealism, and a more vivid interest in the eternal. Oliver is always more than half 'fey.'"

"Oliver was, and is, deeply interested in Spiritualism. Sometimes," Mr. Brown writes, "he and I would see what results we could get with the services of a Medium, taking a shorthand-writer with us to record the proceedings. Very interesting they were, too, but to me, as evidence, unconvincing. I heard things which, so far as I know, could not have been known to any living soul except me, but there is always the possibility that the Medium is reading the subconscious mind of the sitter, and to the question which I devised to overcome this possibility, I never got an accurate answer. That question was: 'What is the title of the fifth book from the left on the third shelf of the bookcase on the right-hand side of my fireplace?'—a question to which I did not know the answer myself and never got an accurate or partially accurate reply."

A RANCHER'S "DREAM"

PERHAPS the last people amongst whom one would look for psychic manifestations are the hard-bitten Cowboys of the Wild West in the rough years of the latter half of last century. But here is one taken from the autobiography of *Broncho Charlie*, as told by himself to the authoress, Miss Gladys Shaw Erskine.

As a youngster, he was working as Broncho Buster for a rancher called Mose Hart. This man had in his early days been associated for a time with "Sailor Jack," whom he described as having been "as good a partner as ever lived," even though he was a law-breaker and occasionally a stage-robber. Finally he was caught and summarily hanged.

Broncho Charlie had often noticed that his master Hart looked troubled, and one day he asked him: "You worried about the drouth, Mr. Hart?"

"Drouth? Drouth? No, Son, it ain't the drouth that's got me laying awake at nights. It's the dream."

The moment seemed to have come when at last Mose Hart had to put the thing into words, and he began to talk about his old partner, Sailor Jack. "I'll grant that he was no drawing-room buttercup," he said, "and that his ideas of what was right didn't often fit with what other folks thought. But he was a mighty good partner, and him and me bunked together; and now I've got this dream all the time, and I can't get rid of it nohow. I've gone out on the range, and I've rode hundreds of miles, but the dream always catches up with me o' nights.

"I can't sleep: I get the same damned dream all the time. What's got me goin' is that I know it isn't a dream, though everyone tells me that it is.

"Why, the first time it happened, I was as wide awake as I am now. I was sittin' up in my room here smokin', just as I am now, alone in the room. Suddenly the door opened, just as if a wind or somethin' had pushed it open. No sound, mind you: it just opened like some hand had slid along and shoved it, quiet-like. I looked up . . . thought the Chinaman had come in, and I was ready to give him hell, when I nearly dropped my pipe from my mouth . . .

"I saw that it was Sailor Jack, my ole Partner, that stood there in the doorway grinnin' at me. He held out one hand at me, and he sort of grinned sickly-like . . . and he spoke. 'They hung me, Mose!' he said. 'They hung me! What do you say about that? They hung me!'. He seemed to be awful surprised, and I got up and went towards him, and tried to tell him it wasn't true. But he just stood there and kept on sayin', 'They hung me, Mose!' Then I went close to him, and reached out my hand and stroked his face . . . and, my God, then I knew that Jack was dead. And I'm tellin' you, I can't get over the look on his face, and I tell you, it worries me. It worries me."

Broncho Charlie concludes this episode in his life-story with the words: "Mose Hart was good and big and hearty, but sometimes there was a look in his eye, and then I knew he was thinking of his partner, Sailor Jack, and the wakin' dream, and I knew he was hearin' Sailor Jack say, 'They hung me, Mose! They hung me!'"

M.A.B.

MR. ARTHUR FORD'S NEW VENTURE

It is announced in *Spiritual Truth* (Ephrata, Penn., U.S.A.) that about the middle of September "The Centre of Inner Vision" will be opened in New York City. It will be sponsored by Mr. Arthur Ford, of New York, and Pearl Long, of Louisville, Kentucky.

"With these two outstanding workers," says *Spiritual Truth*, "it cannot help but be a wonderful success. Mr. Ford is known wherever Spiritualism is known and is without doubt the outstanding representative of our cause in England and America to-day. Mrs. Long leaves a large circle of friends at her former home in Louisville, Ky., to assist in this centre."

HIS MOTHER'S VOICE

MR. SIDNEY R. CAMPION—a journalist who has had a legal training—writing in *The Guide for Competitors* (Manchester, August 20th) tells the following story regarding a voice séance held at Bradford (Yorkshire), the Medium being Mrs. Truman, of Plymouth.

Mr. Campion writes: "We began singing hymns. In fact we sang for so long that I was beginning to think that nothing was going to happen. Then all at once we were commanded by the Medium to be silent. There was silence for about a minute.

"Then a voice came through the speaking trumpet. It was the voice of my mother who had passed over four years previously. I entered into conversation with my mother. Everyone could hear it. And then a curious thing happened. My mother said to me: 'Why aren't you wearing your ring to-night?'

"I was astonished. I will tell you why. My mother died in Leicester. I was with her at the time. As she lay in bed she took my hand and was fascinated by the gold ring I was wearing. She talked about the ring as though it was something wonderful. It seemed to be the last thought in her mind. Now, on this particular night of the séance, I had for the first time left the ring off—quite by accident.

"What I want to know is, how could anyone imitate my mother's voice when they had never heard it? How did they know that she had passed over? How could anyone know of the incident of the ring? And how were the family details within the knowledge of a circle of strangers?"

FOUR PEOPLE SEE A "GHOST"

ANOTHER selection of "Authenticated Ghost Stories" received by Sir Ernest Bennett, M.P., as the result of his broadcast appeal, is published in the *Sunday Express* (September 1st). One of these, headed "Four People Saw this Ghost," is as follows:

"My father, mother, and elder sister had been sent for to come to the sick-bed of my youngest brother (a young man of twenty-four), who had been to Great Yarmouth for a holiday and had suddenly been taken ill with typhoid fever.

"Three days later my father telegraphed for my remaining two brothers (men of twenty-five and twenty-six), my younger sister, aged thirteen, and myself, then a girl of fifteen, to join them. My sick brother had expressed the desire to see us all.

"We arrived at Great Yarmouth in the early evening—but in daylight (it was summer time). We were walking, the four of us, abreast in the middle of the road, from the station to the house—when suddenly we saw my brother, who passed along the line of us, looking into each face. We exclaimed simultaneously: 'There's Harry,' and the vision disappeared.

"When we arrived at the house we were greeted by my mother, who said: 'Harry is dead.' She told us that he had died about ten minutes before—which was the exact moment we had seen him. (From *E. E. C., Rustington, Sussex*).

A SPIRIT PILOT

The first "spirit voyage" in history began on Saturday (says the *Sunday Express*) when a man and a girl set out from Paris in an open 30ft. yacht, the "Moewe," on a treasure hunt to an island off the coast of Panama in a search for buried gold.

The spirit of an old Portuguese buccaneer, Dom Benito Benita, who died 300 years ago, will pilot them.

Captain Hubert Merzenich, a fifty-eight-year-old German, is leader of the expedition. No map, chart, radio, or compass will guide him, but his companion, pretty Margot Schneider, a famous Berlin Medium, will transmit old Benito's directions.

LETTERS TO THE EDITOR

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

THE "FLOWER MEDIUM," FINAL

Sir,—Your readers must have wondered what Mr. Dudley Parson's propounding of law as practised at the bar in India has got to do with this case. The explanation must be that his article is either a joke or a red herring.

He begins by referring to the "unsuspecting" nature of the Flower Medium, but it is well-known she knew herself to be suspect in the eyes of the Spiritualist Central Council. He then treats us to certain legal assumptions which do not apply to or affect the Lewis case; hence our legal advisers (who practise in London) repudiate Mr. Dudley Parson's interpretation of the law in relation to the facts of this case. In effect, they point out that what Mr. Dudley Parson says is that a confession of fraud is everything and the act of fraud nothing.

I would, therefore, reiterate that the confession merely confirms what was found and what Miss Lewis more than once stated earlier in the proceedings. The confession is but one item of confirmatory evidence of what was already abundantly clear to the several persons present.

In view of all the information current in our movement as to how Hilda Lewis performs, it is hardly necessary to burden your space with details. However, requests for suspended judgment only come from those who have been at demonstrations which, time confirms, have been allowed to be so deficient in technique as to be inconclusive. That is no reason for re-testing and continuing to publicise Hilda Lewis, especially in view of the thoroughness of the test at which she was unmasked. Everyone should refuse to be dazzled by the flowers.

PROPOSED CENTRAL TESTING COUNCIL

I would like to join in the constructive echoes from this case, by first stating some relevant facts as to physical phenomena.

London has not made any material contributions to the advancement of discoveries in regard to physical phenomena for a great many years. Moreover the history of the demonstration of the physical is far too much the record of the failure of societies' tests or the inability of the Spiritualist movement to stamp out frauds with reasonable promptitude. Nevertheless, quite considerable amounts of money and time have been spent on physical mediumship in the London area.

Now testing physical mediumship is a highly skilled job. That skill does not necessarily go hand in hand with the wealthy patronage of Mediums or societies, with administrative skill in societies' business affairs, nor with high vocational qualifications. In the past all these admirable qualities in persons have been the justification for a very large number of those who have passed their verdict on tests being admitted to such tests. On the contrary every sitter and helper for any test requires to be specially trained to discern and act in accordance with the testing standards applicable to the particular Medium's idiosyncrasies. That involves much planning by a group of experts. In addition all have to be drilled again and again in their respective duties.

Clearly then the big and small London societies are not the best individuals to do the testing, and they would be well advised to consider forming their own Central Physical Phenomena Testing and Research Council. Such a Council would need at least one full-time research officer and 50/100 helpers. Funds could easily be found from existing societies if the present plethora of societies

were reviewed and individuals did not require to belong to several societies as at present.

It is equally important that the Spiritualist movement must support its Central Council and be inspired with an authoritative aggressiveness that will recognise the absence of its hall mark as a sufficient warranty to oblivion for any one who would dare to seek the favour of its press or public.

R. SPROULL,
Northumberland Road,
North Harrow.

Chairman of "The Link"
Officers' Research Group.

MR. DE BRATH'S VIEW

Sir,—I am in entire agreement with Mr. T. Dudley Parsons (LIGHT August 29th). Meanwhile, pending the examination of Miss Lewis by a more impartial committee than Mr. Sproull's, I would beg all concerned, however strong may be their opinions for or against Miss Lewis, to await further developments, and, above all, not to quarrel. We do not wish to emulate the Crandon-Dudley dispute in America. Both sides claim to be out for truth. The character of the Medium is a secondary matter if her phenomena are genuine; and in any case physical mediumship is independent of the Medium's moral character. Either side should welcome a final decision. If the results are negative we must admit feats of conjuring which rival the celebrated Rope Trick. There is no real ground for quarrelling.

STANLEY DE BRATH.

THE A.S.P.R AND MR. BLIGH BOND

Sir,—Whilst unwilling to enter the controversy on the subject of my late Editorship of the *American Society for Psychical Research Journal*, I feel it desirable to correct a serious misstatement in Mrs. Helen Bigelow's letter of July 18th, published in LIGHT of August 1st.

Mrs. Bigelow suggests that, out of 800 members of the A.S.P.R., eight only—or one per cent.—have indicated their displeasure at my dismissal. There are, it is true, some 800 members (or were at the time of her letter). Of these 800, only 37 are Voting Members. The eight objectors represent the minority of Voting Members and thus form rather more than 21 per cent. of that body. The rest of the 37 are mostly nominees of the Board and pledged to its policy.

But the general body of members do not express their views to Mrs. Bigelow, *who is not an executive officer of the A.S.P.R.*, but write to the Executive Secretary, Miss Wellman, or to myself as late Editor. In some cases they have voiced their complaint to the President, Mr. William H. Button. Miss Wellman is not privileged to divulge the number of complaints and resignations received. I know, however, that they have been numerous. There are rumours that the resignations run well into three figures.

FREDK. BLIGH BOND.
7 East 42nd Street, New York.

THE ART OF HEALING

Sir,—F. S. Oakeshott's letter does not seem to me to help much. The statement that four healing societies provide ample proof of cures effected by means other than those included in general medical practice, is not evidence and is kindly answered in your same issue by Professor Fraser-Harris, who shows what small value can be placed on the medical opinion of a layman.

The most interesting remarks comes at the end. All diseases are due to wrong ways of living; learn to avoid what is harmful and you will have no disease to cure. Once again a mere opinion; all living things, human, animal and vegetable, suffer from diseases. The pre-historic man apparently was the victim of dental caries.

Will our friend tell us please how to "avoid what is harmful?" I must warn him that a vegetable diet or any other "peculiar" diet will not do it; fresh air, or a close atmosphere do not seem to be by themselves effective; so here is his or his Indian guide's opportunity to "teach us the way."

I hope he will not think me sarcastic, I am not feeling like that a bit.

(DR.) E. H. WORTH.

Light

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EDITOR GEORGE H. LETHEM

As We See It

THE CARAVAN MISSION

WHEN John Wesley began his momentous missionary journeys throughout England, he did not claim to be preaching a new Gospel. On the contrary, he claimed that his work was to re-interpret the message of the Church of which he was a Minister and to make it effective in the lives of men and women. At that time, historians tell us, the message of the Church had become formal and unreal. John Wesley sought to make it real by proclaiming the spiritual facts on which it was founded and which had been to a large extent forgotten.

Mrs. St. Clair Stobart is being acclaimed in the Press as "the Wesley of Spiritualism." In her case also, the Gospel is not new. It is as old as Christianity—and much older, although it is peculiarly associated with Christianity. It is that men and women definitely survive the death of the physical body and that, when proper conditions are provided, they can make their presence known.

This is the distinctive message of Spiritualism; and there is reason to claim that, in proclaiming it, its missionaries are giving new life and meaning to the Gospel preached by the immediate followers of Jesus. The implications of this message certainly clash with some of the dogmas and doctrines which have grown round the religion of Jesus, but the message itself does not clash with the original Gospel—it confirms and elucidates it.

So it is quite appropriate that in her "caravan mission" (the motor and caravan having taken the place of John Wesley's horse), Mrs. Stobart should be accompanied and supported by clergymen, as related in the report on another page.

So far the mission has been small in extent and in apparent results. So was John Wesley's first missionary journey—yet to-day the Methodist Church testifies to the mighty work which he ultimately accomplished. A hundred years hence, there may perhaps be a similar story to tell regarding the influence of Spiritualist missionary efforts on the Churches.

A PRAYER FOR PEACE

May the Forces of Light bring illumination to all mankind.

May the spirit of Peace be spread abroad.

May men of goodwill everywhere meet in a spirit of co-operation.

May power attend the efforts of the Brotherhood of Light.

PERSONALITY

By HELEN ALEX: DALLAS

THE question is not seldom raised: Are we justified in attributing Personality to God—the Infinite Spirit? The question cannot be appreciated until the significance attached to the term "personality" has been defined.

Some serious thinkers have answered the question in the negative, and others in the affirmative; the divergence between their opinions has been due to the different concepts which they associate with the term. In his fine work *Reality*, Canon Streeter wrote: "Personality in human experience is associated with limitation, idiosyncrasy, and caprice. The Power behind Things, whatever else it may be, is not such." With this statement everyone will agree. But he proceeds to show that this association is not necessarily involved in the use of the term Personality. Obviously, Professor de Burg did not so understand it when he gave his address on personality through the B.B.C. He pointed out that human personality is in the making, and he intimated that in his opinion complete personality could be attributed to God alone. This shows how important it is that those who venture to use the term should state what meaning they attach to it.

If asked to give my own interpretation of the word, I should not go back to its original use in connection with the stage: the Latin term *persona* denoted the masks by which an individual actor might appear in various parts. The actual origins of words are interesting, but they do not tell us what is their real significance in present use. Words get fresh meaning from the ideas with which they become impregnated. The term "personality" for myself, as for many others, stands for the qualities of a self-conscious individual: those qualities constitute the character. If we accept this definition we understand why Professor de Burgh spoke of perfect personality as being an attribute of God only. But are we justified in attributing personality to God even in this sense?

We must bear in mind that, as Canon Streeter says, in the above-mentioned book, *no* word that we can apply to God can be adequate; but a word that is not adequate may yet be a valuable aid towards the apprehension of Truth. Now, if we are to think of the Infinite Spirit at all we must use some term to embody our thoughts, and if, fearing to be anthropomorphic, we refuse to use all terms associated with humanity, we are very apt, as Canon Streeter points out, to drift into the use of terms such as the Absolute, Power, Force, etc., which are far more inadequate. For the value of the universe does not consist in its power or its mechanism, its values chiefly, indeed entirely, consist in the *quality* it reveals. This is true even if we leave out of count the highest product of the Universe, that is to say, Humanity. Even so the Universe is glorious not merely as an exhibition of force, but as an exhibition of beauty and of marvellous adaptation. Force is admirable only when it is seen to be accomplishing a purpose. If we include Humanity in our survey we must recognise even more clearly that it is quality, not quantity, it is personality, not bulk, that is of supreme value. We have met or we have read of self-conscious beings whose qualities have won our reverence, our admiration, and our love, men and women so highly evolved that they inspire profound homage, and when we think of the Supreme Source of all that is, we are impelled to attribute to that Divine Self-consciousness attributes not less adorable than those of these great souls; if we speak of the Personality of God, it is because only in personalities have we caught a glimpse of the highest and most eternal values, and if we believe in a Creative Spirit we cannot think of such a Being except in the highest terms available.

Some may still doubt whether it is justifiable to infer from human experience anything concerning the Infinite Being: but is it not unreasonable not to do so? It is

(Continued on page 575)

LOOKING ROUND THE WORLD

THE "FLOWER MEDIUM"

APROPOS the problem of providing effective control in the case of experiments such as those the International Institute offer to conduct with Miss Lewis, the "Flower Medium," Mr. Jas. H. Burn-Murdoch disagrees with Dr. Nandor Fodor's statement that "the whole success of the experiment rests on the preliminary searching of the Medium."

"If," writes Mr. Burn-Murdoch, "the Medium is enclosed *completely* in a muslin costume, or shroud, it does not matter if she has been searched or not . . . If the Medium cannot produce the flowers on the *outside of the muslin* then her psychic powers are not worth talking about."

On the other hand, a well-known correspondent (who signs as "Crusader") writes protesting that further tests of the "Flower Medium" would be futile and a waste of time.

MRS. HEWAT MCKENZIE'S STATEMENT

In connection with the "Flower Medium," a number of correspondents have written inquiring (in view of her article in *LIGHT* of August 22nd) why Mrs. Hewat McKenzie did not make the facts known much sooner. The answer, we understand, is that although Mrs. McKenzie was sure of the facts, she was not in a position to make them public until definite evidence—such as that published by Mr. F. N. C. Bell in *LIGHT* of August 15th—had been obtained. We are informed that since the publication of Mrs. McKenzie's statement, new evidence has been submitted to her from various independent and reliable sources proving that her conclusions are correct. Interesting letters on this subject from Mr. R. Sproull and Mr. Stanley De Brath appear on page 577.

ROYAL TRAGEDY FORETOLD

Astrologers certainly do hit the mark sometimes. In the *Halifax Courier* of August 22nd, Mr. C. E. Mitchell wrote: "There will be five planets in one sign on August 29th, and readers will remember that I mentioned that this signifies death of Royalty and great men and upheavals of the earth's surface."

On August 29th, the Queen of the Belgians was killed in a motor accident.

Whatever the explanation, there can be no doubt that the prediction was made and printed seven days before the event.

WHY MEDIUMS ARE NEEDED

Many people do not yet understand why a Medium should be necessary for communication between friends. Writing in the *Church of England Newspaper* (August 30th), Rev. H. E. Southwell-Keely says: "It is, to my mind unreasonable that our loved ones should manifest themselves through strangers and not directly." But he evidently does not know the facts. Loved ones *do* manifest direct when their friends have the psychic capacity of seeing them or receiving their messages; only when the friends are psychically blind and deaf are their loved ones compelled to give their messages through a stranger.

To the Spiritualist this condition is so elementary that it is difficult to understand why it should so often be overlooked.

S.P.R. RESEARCH STUDENT

We learn that Mr. C. V. C. Herbert has been appointed "Research Student" by the Council of the Society for Psychical Research and that he begins his duties this week. He is a member of the Society and was in charge of the apparatus used at the S.P.R. Rudi Schneider sittings in the autumn of 1932. All who recognise the value of scientific Psychical Research will congratulate Mr. Herbert on his appointment and hope that his work will be productive of definite and helpful results.

HISTORY OF THE BIBLE

READERS who enjoyed the series of articles on "The History of the Bible" contributed to *LIGHT* during November and December last year by Mr. Stanley De Brath, M.Inst.C.E., will be delighted to know that they have been reproduced in booklet form (price 6d.) under the joint auspices of L.S.A. Publications, Ltd., and The Two Worlds Publishing Co., Manchester.

Libraries of books have been written on the history of the Bible, but most of them are not for the average reader. Here, in condensed form, Mr. De Brath gives all that is really necessary for an intelligent grasp of the subject. As Mr. De Brath says, "before the reader can form any just opinion on the venerable collection of books which we call the Bible, it is absolutely essential that he should realise whence it comes to us and how it was put together," and in his booklet of 28 pages he provides the information necessary for this realisation.

Mr. De Brath summarises his conclusions as follows: "The whole future of civilisation depends on the observance of the principles of the New Testament, which, untouched by all minor imperfections, remain the light on the path of the spiritual evolution of mankind."

AN APPEAL FROM MEXICO

An appeal for "unwanted" copies of Spiritualist papers, pamphlets or books comes from Mr. John W. Charteris, a retired English schoolmaster who is living in Mexico. "So far as I know," he writes, "I am the only Spiritualist in this country (Mexico) who conforms to the tenets of the London Spiritualist Alliance. There is a Spiritualist Federation here, but I am not at all satisfied with their teachings nor the working, and that is why I have sought help in England."

He has got together a small library of standard English books on Spiritualism; but as his "present economic circumstances" will not allow him to spend as much as he should wish on his studies and researches, he asks readers of *LIGHT* to help him, "a lone missioner, completely cut off from all those sources of help, co-operation and inspiration by which you fortunate ones at home are surrounded."

His address is—Mr. John W. Charteris, Rancho de la Canada, Chimal, Ozumba, Mexico.

ELUSIVE MEMORY

What is the memory that through the years
Eludes me? Sure I am of knowledge lost,
Though what I have forgot, I cannot say.
I only know that sometimes, suddenly
The pulse of life slows down, time hangs suspended,
And I am but one deep homesick longing.
Yet even as I stand upon the shores
Of unknown territory, and catch a glimpse
Of things intangible, the two worlds merge
Before my recollection is complete.
Like some veiled spectre that, with muffled tread,
Flits silent through deserted corridors,
This memory will haunt the emptiness
Of dreamless nights; or stir my consciousness
When I behold the hills at eventide
Dyed by the sun's last rays, or gaze upon
The ocean steadfast at its age-long task,
Remorseless, elemental, undismayed
By futile efforts of a petty world;
A recollection of a life forgot,
Of kinship with the denizens of space.

P.M.

EXPERIMENT WITH MR. JOHN MYERS

A CHARGE OF TRICKERY

By J. B. M'INDOE, President of the Spiritualists' National Union.

I HAVE previously given accounts of successful experiments in psychic photography with Mr. John Myers, and regret that I have now to give details of an experiment in which the result, in my opinion, was due to deliberate trickery by Mr. Myers.

Mr. F. W. Warrick, who has had a very large experience in psychic photography, was associated with me in the experiment, and shares that opinion of the result.

The experiment took place on the evening of Friday, 12th April, 1935, in Mr. Myers' Warwick Street premises. It was hoped by it to obtain a result in which no one could allege that any substitution of plates had occurred; and also that by getting simultaneous results on plates of different qualities, a comparison of these might furnish some clue as to the nature of the forces at work.

I obtained from the Ilford Co. a packet of Golden Izo Zenith H. & D. 1400 quarter plates, and a packet of process plates, all cut exactly in half. Two of these bisected plates therefore filled an ordinary quarter plate carrier.

A lady associated with the South West London Psychic Centre was present along with Mr. Warrick and myself.

I opened the packets in red light in the surgery. Mr. Warrick signed one plate from each, and these were laid side by side on the table, for Mr. Myers to try for a result by holding his hands over them. He asked for them to be put in a slide, and they were placed in a metal slide belonging to me, and the slide closed. After a brief conversation, Mr. Myers suggested that we go into the adjoining waiting room, and picking up the slide he carried it, with both hands in front of him, through the door and walked thus across the well-lighted waiting room. Mr. Warrick and I followed him, and could see only his back. While Mr. Myers was carrying the slide, Mr. Warrick and I both heard distinctly grating sounds exactly similar to those produced in opening and closing the slide.

Mr. Myers laid the closed slide under the light on a table, and then, after a short conversation asked us to form a circle. He held the slide between his hands, the others of us piling our hands above and below his. In a few seconds Mr. Myers said, "Finished."

Replying to my question, he said the guide thought there was a result on one plate, but was not sure of the other.

We returned to the surgery, and tried for results to be produced by Mr. Myers direct on printing papers. The object was to see if actual contact between Mr. Myers and the papers was necessary. "Westminster" papers purchased by me that afternoon were used. Mr. Myers usually works with "Selo" papers.

It was agreed that Mr. Warrick and I take the plates and papers with us for developing.

They were developed that evening by a professional photographer of long experience, Mr. Warrick supervising in the dark room. I saw the results immediately afterwards.

None of the three printing papers experimented with had any results. One of the halved plates was blackened all over. The other was blackened about two-thirds across, ending with a curved contour. There are two degrees of blackening, a narrow band between two parallel curved lines is not so black as the remainder.

The cover of the slide has a curved end, which corresponds exactly to the curves on the plate.

The result is exactly what is produced by partially opening a loaded slide and exposing the plates to white

light, and then closing it. I have had no difficulty in duplicating the result in this way.

The double curved lines are accounted for by the cover sticking for a moment while being closed, thus giving a slightly longer exposure to part of the plate. These particular metal slides are apt to do this.

Mr. Warrick and I are convinced that the result got with Mr. Myers was produced by him in this way, that there is nothing supernormal about it, and that Mr. Myers attempted to deceive us.

In subsequent correspondence and interview with Mr. Myers he contended that the result was supernormal; that he has, since I wrote to him, found similar marks on plates from old experiments previously not noticed; and that on a recent occasion at the Stead Bureau he obtained a similar result unexpectedly under test conditions. These statements, however, do not alter my opinion.

As Mr. Myers has not accepted my offer to repeat the experiment under stringent test conditions, I feel the time has come when I must make these details public.

A development in connection with an experiment previously reported by me also seems to call for public comment.

The experiment took place at Mr. Myer's house last October.

Along with him I bought a packet of plates and printing paper at a shop adjoining his surgery. Several plates were marked by me, and loaded in metal slides by Mr. Myers in red light, a lady and gentlemen being also present. I put the loaded slides in my pocket, at once. In another room, after other experiments, and in the presence of a number of people standing in a circle round a table, certain of these closed slides were held by Mr. Myers between his hands. The room was brightly lit by a red lamp. After each experiment the plate was developed, the necessary materials being on the table.

One of the plates so dealt with had on it an African native scene, which the guide declared was a photo of a scene then occurring in Africa. The short sharp shadows cast by objects in the photo indicate "lighting" from an almost vertical direction. Such lighting could not be got in the open anywhere in Africa at a time corresponding to about 8.30 p.m. in London.

I am satisfied that this negative is the one I initialled and saw Mr. Myers load in a slide which thereafter remained in my possession until I handed it to him for treatment.

A day or two later I got the negatives and prints along with results got direct on printing paper that evening, from Mr. Barbanell.

He also gave me a number of prints from an experiment which took place the evening after mine with printing papers. I understand from Mr. Roy Brandon, who was one of the experimenters and has published an account of it, that he purchased the papers used at the same shop as I bought mine.

Several days later I discovered at home that I had two prints of the "African scene."

One is definitely a contact print from my negative, and the other definitely is not.

I have shown the negative and prints to a number of competent photographers. Not one of them can suggest any means by which the second print could be produced from my negative.

The initialling on my negative is clearly reproduced on the print, referred to above as a contact print. On the other print the initialling has been imitated somewhat carelessly, and the position is such that it could not possibly be produced from my negative.

I can only conclude from these facts that there is a second negative in existence. Neither Mr. Myers nor

Mr. Barbanell can offer me any satisfactory explanation of these facts, and until such is forthcoming I cannot regard the results as supernormal. Obviously also I must now regard the other results obtained that evening with very grave suspicion.
27th August, 1935. (Signed) J. B. M'INDOE.

MR. JOHN MYERS' COMMENTS
"A COMPLETE DENIAL"

Sir,—You have very kindly shown me the proof of Mr. M'Indoe's article and asked for my comments.

My first comment is a complete denial of any trickery as far as I am concerned. What people do with plates when they have left my possession, I do not know.

For more than four years I have given seances to hundreds of people. I have toured the country under the auspices of Spiritualist societies. I have accepted rigid test conditions imposed by newspaper men using their press cameras. I have been eliminated from even handling any part of the process. Yet spirit extras have come.

I always treated Mr. M'Indoe as a friend in whom I reposed every confidence. When I visited his church in Glasgow, I submitted to every test that he and his scientific friends imposed and, apparently, they were pleased with the psychic results.

I have always regarded Mr. M'Indoe as my very great friend. He has had the hospitality of my home. I have given him every facility for every test that he has ever asked for. If he can now turn round on me, who is there in the Spiritualist Movement that any Medium can trust? Yet even since these experiments to which Mr. M'Indoe refers, he has been sending me sitters.

I have been used as an instrument of the spirit world in order to give mourners evidence of their loved ones' survival by means of psychic extras. I am proud to have been able to render this service and will continue to do it as long as the spirit world gives me the power.

JOHN MYERS.

PRESS PHOTOGRAPHER'S "EXTRAS"

DESCRIBING his experiences as a Press photographer, Mr. Fred Ball writes as follows in the *Dublin Evening Mail* (August 24th):

"One of the most uncanny experiences I have known is to find 'extras' on my pictures. Unaccountable forms or features appear in the finished photographs. These are generally associated with the exponents of Spiritualism. I am not a believer in that cult. But I want to set down in the simplest terms a recent experience for which I do not pretend to be able to account.

"I was sent to take photographs of the Gresford Colliery disaster. Two hundred and sixty miners were entombed below. All hope of rescue had been abandoned and the air-shaft was to be sealed up. I decided to take a photograph of the closing of the shaft. I used an ordinary plate. It was given the usual exposure, and developed and printed in the regular, routine way.

"When I examined the print, there were three 'extras' clearly visible upon it. They were the figures of a man, a woman and a boy. All three seemed to be standing at the side of the air-shaft, about 16 feet from the ground. The man was coatless, his shirt was open at the neck, and he wore a soft, felt hat. Beside him stood a woman. She wore Victorian dress, with bustle skirt of the huge 'umbrella' mode, and a large collarette adorning the bodice. The boy who stood beside her might have been a child of six or seven years old. His features were particularly clear and well-defined.

"I have shown this picture to many photographers. They have been men of experience and high technical skill. They have all been baffled. No logical theory has yet accounted for those uncanny amazing 'extras.' I do not think they will ever be explained by ordinary, human standards."

FOREIGN NOTES
A VALIANTINE SITTING

LA REVUE SPIRITE for August (Paris) quotes from the *Zeitschrift für Seelenleben* the following account of a sitting given by the Medium Valiantine to Judge Canon:

"After examination of the room and of the person of Valiantine by two investigators, the Medium was placed in a chair; his hands were covered by a pair of socks and bound to the arms of the chair; his legs were roped to the legs, his neck to the back of the chair, and each knot was carefully sealed. The Medium's mouth was so thoroughly gagged that he could not utter a sound. The experimenters were seated six feet away from the Medium, and Judge Canon was carefully controlled by his two neighbouring sitters. An aluminium trumpet in three sections was placed at the Medium's feet.

"RESULTS: The trumpet in one piece floated round the room, direct voices were heard by all, various phenomena were observed. At the end, the trumpet, separated into the original three sections, lay again at the Medium's feet. The wax seals, the knots, gag and socks were all intact."

THE MANGO TRICK

Dr. Christopher Schroeder, of Berlin, in the same *Zeitschrift*, describes an experience he had some eighteen years ago in India. He had heard from one of his servants of a Yogi who could produce mango plant from a dry seed in the way one has read about. Dr. Schroeder sent for the man and describes what took place as follows:

"The Yogi used no tools. He was stripped to the waist. I had myself fetched a small quantity of soil from the garden; this was placed in front of him, together with a small earthen pot from my room. In this he placed a small seed, strewed the soil over it and watered it from a can which one of my men handed to him. I was sitting not more than three feet from the pot watching it carefully all the time. It was not covered over, and the Yogi never touched it nor uttered a word; he simply stood with his arms stretched out, holding his hands about 18 inches above the jar.

"In a few minutes, as I watched, a stem with three small leaves pushed itself up out of the pot; within 10 minutes it was 20 cm. high. Finally the plant attained a height of roughly 45 cm., after which it, so to speak, sank back again into the jar. The impression produced was less that of growth, than that of a small fully-formed plant slowly rising up out of, and then sinking back into the pot, the latter process being more rapid than the former. There was no evidence whatever of unrolling or unbending."

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TIMES OF HEALING GROUPS

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SPIRITUALISM IN AUSTRALIA

SYDNEY CHURCH PRESIDENT RECOGNISED AS A MINISTER OF RELIGION

IN Sydney, New South Wales, Mr. John R. Nicholson, President of the Christian Spiritualist Church, has been recognised and registered as a Minister of Religion, giving him the right to perform ceremonies in connection with baptism, marriage and burial.

In an interview (published in *The Sunday Sun and Guardian*, July 28th), Mr. Nicholson says: "The Spiritualists aim at establishing a central church, with branches in the suburbs, a council of Spiritualistic churches throughout Australia, and affiliation with New Zealand, English, American, and Continental Spiritualistic organisations. The executive committee will have the necessary power to examine ministers, pastors, teachers or Mediums, and to issue licences which may be suspended or cancelled if found necessary.

"We have been scoffed at for a very long time by many people who should have known better," said Mr. Nicholson, "but now we are on our proper plane of recognition and our organisation will set out on a mission which God and His Son, Jesus Christ, will bless. We show no ill-feeling to the scoffers, especially those among the clergy. No doubt it would interest them to know that a great number of clergymen attend our séances and are highly spiritualised. But the scoffers must be helped, and we propose soon to set aside a day of prayer for them. Let me tell them that the Bible is the basis of our ritual."

PRESBYTERIAN MINISTER'S OUTSPOKEN TESTIMONY

The Sunday Sun also publishes an interview with the Rev. G. E. Pocknall, Presbyterian Minister of Bondi, who had recently delivered an address on Psychological Research to the Presbyterian Ministers' Festival and been criticised by some of his brother ministers.

"It is incomprehensible to me," he said, "that any clergyman or layman who is thoroughly and extensively

acquainted with the results achieved by psychic researchers within recent years—especially if he has done any extensive researching himself—should regard those researchers and their achieved results as other than the strongest allies and support that the Christian faith has in these days of scepticism and unbelief.

"I am particularly surprised at the reported assertion of my friend, Rev. V. C. Bell, that after death there is undoubtedly survival of personality, and his saying in the same breath, 'psychic research is unnecessary in this world.' Psychic research is so far from being unnecessary as a support to faith in human survival that I will challenge Mr. Bell, or any other clergyman in the world, to produce one single proof of human survival that is not based upon or supported by psychic phenomena.

"That the clergy and the church generally should deprecate, and even scorn the supporting evidence of psychic research is the more incomprehensible as the Bible, which is universally accepted as the supreme authority and 'Revelation of God,' is the most psychic book in the world, and is crammed from cover to cover with psychic phenomena and psychic experiences of 'inspired' men. Inspiration itself (the Biblical kind) is a psychic phenomenon. Such a book can only be rightly interpreted by men who, by personal observation and experience, are acquainted with phenomena similar to those it contains.

"The principal value of psychic research is in the strong support it gives to a belief in the literal objective appearances of the spirit of Jesus in materialised form, as recorded in the Gospels. Every person interested in such matters is aware of the diverse opinions in the ecclesiastical scholastic world.

"The fact is that unsupported, the evidence, documentary and otherwise, is not strong enough to stand up. But when in recent times, under absolutely rigid and faultless test conditions, materialised forms appear out of, and disappear into, a psychic cloud—forms apparently of intelligent Spiritual entities, so solid and material that they have been weighed, their temperatures and pulses taken, and moulds taken in paraffin wax of hands and feet—then it becomes quite easy to believe that the living Spirit of Jesus did actually appear to the disciples in the upper room, when the doors and windows were shut, exactly as recorded in the Gospels. Many of the miracles recorded in Scripture become quite credible, in the light of well attested psychic phenomena in modern times."

CRIES OF THE DESERT

It is a well-known phenomenon that when the desert is perfectly still and no wind stirs, "sighs" and "cries" are heard over the vast sandy wastes. That this is not subjective, has been proved by sound records. To ascribe it, however, to supernormal agency would be rather hasty. According to M. Gabriel Gobron in *Le Fraternaliste* (July 1st), it is usually after rain that these curious sounds are heard. Drops of rain penetrate the sand with such force that they carry and bury globules of air with them. When the temperature rises, the air expands and bursts the thin crust of sand. It is this explosive noise which is heard as a "sigh" and "cry."

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6.30 p.m.—Mr. W. G. HIBBINS, B.Sc.

WEDNESDAY, SEPTEMBER 11th, at 7.30 p.m.

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11 a.m.—Captain H. W. MUIRSON BLAKE.

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Mr. PERCY SCHOLEY.

Clairvoyante: Mrs. Helen Spiers.

Sunday, September 15th, at 11 a.m. ... Mr. C. GLOVER BOTHAM.

Clairvoyante: Mrs. Helen Spiers.

Sunday, September 15th, at 6.30 p.m. ... Mrs. St. CLAIR STOBART.

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Wednesday, September 11th.—Speaker: Dr. Isidore Kozminsky.

Clairvoyant: Mr. Horace Leaf.

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).

Tuesday. Mrs. Livingstone, by appointment.

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

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 Mitchell (Hon. Secretary).

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SCOTTISH NOTES

By ANGUS HENDERSON

I HAVE long been connected with the Spiritualist movement in Scotland, not as a Medium or speaker, but as a common observer. I have had the gift of seeing and hearing, but neglected the first from the outset.

The second I still retain and, also, a capacity for inspirational writing. I have produced countless stories, articles and other matter by this method, and even yet I have not ceased to depend upon it considerably for the performance of my daily task as a pressman. It is not about myself, however, that I wish now to speak, but about the progress of Spiritualism in Scotland within the last twenty years. At the outbreak of the war it was at a pretty low ebb, or rather the tide had scarcely begun to move in its favour. As in other places, the toll of that struggle—so universal and tragic—created a sad interest in the possibilities of spirit communion. Wives and mothers rushed to the Mediums, and then they formed the habit of attending Spiritualist meetings. Ministers condemned the "new cult," but the people who were comforted by provable messages would not be put off by empty dicta such as the pulpits offered. Few clergymen cared to pledge their word that friend would meet friend in their promised heaven.

This hesitancy and negative argument drove people more than ever to Spiritualist services, and a corresponding shrinkage took place in orthodox congregations. It was noticed that those who could give no information charged hundreds and in several cases thousands for their ministrations, while Mediums and speakers of the Spiritualist persuasion gave theirs at a nominal figure.

GLASGOW, ESPECIALLY

The new "cult" grew and grew, especially in the large cities, and soon Mediums had to be brought specially from London and other English centres to supplement the work of those already on the ground. Halls were opened, at first tentatively but soon confidently, in which two or three services are now held every Sunday and mission meetings frequently through the week.

Glasgow, having the largest population, is, of course, the headquarters of Spiritualism in Scotland. It has thirty-three churches that regularly advertise in the evening papers, and there are several more that cannot afford to publish their announcements. All these, besides their Sunday diets, hold week-day meetings for developing, healing and other purposes. A busy band are the organisers, and much success attends their efforts in nine cases out of ten. Holland Street Church is the principal place of meeting in Glasgow. It is well provided with suites of rooms for carrying on the work of congregation, and it has handsome accommodation for Mediums and speakers coming from a distance. There is a whole-time caretaker living on the premises and, in every way, the arrangements are on a par with those existing in the best orthodox city churches. One thing is lacking—a sufficient auditorium to meet the ever-increasing clientele. The present seating is for seven or eight hundred and, almost constantly, it is taxed to its utmost capacity to meet the demands made upon it.

Except in the holiday season, three or four or more popular Mediums draw such crowds as to render necessary two meetings both afternoon and evening, admission being then by ticket. On special occasions, the largest hall in the town is engaged and invariably filled to the last chair.

EDINBURGH WELL FORWARD

Edinburgh has several places of meeting and a Psychic College which is well supported financially and otherwise. It has a number of Mediums of outstanding

merit, and some of them are kept busy by calls outside their own city.

Less opposition is met with in Edinburgh than in any other town in Scotland. The reason for this is that its ministers are more Catholic than those of other places, and some of them have openly confessed that "there is something in Spiritualism." Among the number are persons of eminence in the Church of Scotland, and one of them has held the highest office which that body has to offer. All this is an asset to those who are interested in the promulgation of Spiritualism. Edinburgh has the distinction of being the first centre to the north of the Border to have a Spiritualist College established within its boundaries; but, likely, Aberdeen and Glasgow will follow its example and provide themselves with similar seminaries, if and when they become necessary. Edinburgh has less of romantic trait in its composition than Glasgow, for it has less of Celtic element—and Celticism counts for much in the psychological movement. What made "second-sight" so prominent in the life-story of the Scottish Highlander makes Glasgow a venue of zealous Spiritualists, for the population of that city is largely drawn from the Gaeldoms of Scotland and Ireland.

Thus, the Scottish capital and its western sister are far apart in sentiment when nationalism is concerned, for the one is Teutonic even as London and Manchester are, while the other is, as already stated, mainly Celtic and more responsive to emotional appeals. But in both communities Spiritualism is now firmly rooted and likely to grow stronger.

THE HIGHLANDS LAGGING

No part of the country is more prone to religious impressions than the Scottish Highlands, but once received they are jealously retained. Those made upon them at the time of their "Disruption" in 1843 are still clear and well defined and may outlast the present century.

They comprise a strong belief in a future life but none whatever in spirit communion of any sort. The "second-sight" the people ascribe to tricks of the devil, and future punishment, drastic and durable, is a cardinal tenet in the scheme of faith. If any are to be saved from this fate, the number must be very small, for the Northman quotes Scripture to accentuate the view that "many are called but few chosen." I am a Highlander myself, and can appreciate the difficulty of changing from a purely dogmatic religion to one that is free and easy, and without a trace of terror or any credence in original sin. Yet I doubt not that, if Spiritualism were explained to our Gaels in their own language, they would give it fair consideration. The younger people are more amenable to sound doctrine; but even they would boggle about jettisoning their life-long acceptances.

I wish that some means could be devised for placing the claims of Spiritualism tactfully before them, not as a religion to oust their own, but as a "new revelation" bearing more on the future than the present. Ministers would be preferable to laymen for this task.

OSLO PSYCHICAL RESEARCH CONGRESS

Dr. Nandor Fodor has been in Oslo, Norway, attending the International Psychical Research Congress which was held in that picturesque city. In a note to the Editor of LIGHT, he says the Congress has been very interesting—especial attention being attracted by the English papers read by Mr. E. Dingwall, Mr. Whately Carington, Dr. Fodor and Mr. Kenneth Richmond.

Dr. Fodor states that the German delegates were prevented from leaving Germany, so that only two who were abroad were able to attend.

In an early issue of LIGHT we hope to publish a description of the Congress by Dr. Fodor.



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PERSONALITY

(Continued from page 568)

the scientific method by which all advance in knowledge has been made. Scientific conclusions are the result of human reason and based on human experience. Employing this method, Professor Jeans, the astronomer, wrote: "To my mind the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue, or a poet in composing a sonnet. If the Universe is a universe of thought, then its creation must have been an act of thought . . . We discover that the Universe shows evidence of a designing and controlling power that has something in common with our own individuality." In ascribing to God qualities of which human persons at their best are imperfect but noble reflections, we are in line with this inference of Professor Jeans.

The ideas here expressed are in large measure derived from a close study of Canon Streeter's book. I will close with a quotation from this work:

"Life cannot be intellectually understood, but it can be appreciated by life of a similar quality. The Infinite Life then can reveal Himself to those within whom life similar in quality to His own has begun to be generated . . . If Life is a principle of individualism, the higher the life, the richer will be its individuality." And we may add, the more inapplicable and inadequate will be the use of abstract terms, as Force or the Absolute, which convey no concept of quality, but only of power.

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