

Light

on

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OSLO PSYCHICAL RESEARCH CONGRESS

NEW EXPERIMENTS AND NEW THEORIES

By Dr. NANDOR FODOR

THE unqualified success of the Fifth International Congress for Psychical Research, which sat in Oslo from August 26th to 31st, was only marred by the absence of the two grand old men of Psychical Research: Sir Oliver Lodge and Professor Charles Richet. Both excused themselves on the ground of age and sent their greetings and good wishes.

Professor Richet also sent a paper on cryptesthesia (experiments with Pascal Forthuny) which was listened to with the greatest interest.

The absence of Professor William MacDougall, who had to return to America before the Congress commenced, was regretted; also the ban which Hitler placed on the Congress, preventing the coming of the German delegates, with the exception of Dr. Quade (President of the Berlin Vereinigung für Wissenschaftliches Okkultismus) and Dr. Gerda Walther, who were abroad and could not be stopped. It was rumoured in Oslo that the reason of the ban was an article by Professor Schroeder in the *Zeitschrift für Metapsychische Forschung*, stating that the Congress would be visited by Jews and Russian Bolsheviks only.

In spite of such handicaps, the attendance of the Congress was satisfactory and the deliberations highly interesting and successful. Outside Norway, fifteen countries were represented with about 120 delegates. They were: Sweden, Latvia, Esthonia, Denmark, Holland, Germany, England, France, Czechoslovakia, Hungary, Rumania, Greece, Italy and Finland.

The success was chiefly due to the untiring labours of Dr. Thorsten Wereide, Professor of Physics at Oslo University, the President of the Congress. He is the pillar of Psychical Research in Norway, has all the zeal of the pioneer and, in face of a Press which cannot yet realise the importance of this branch of science, has made splendid headway. He delivered, on the second day of the Congress, an unusually interesting lecture on the Secondary Personality "Nona." This "Nona" is not to be confused with the "control" of "Rosemary" of Blackpool. She is the "control" of Mrs. Lujza Linczagh-Ignath, a Hungarian Medium who in 1931 gave a series of sittings in Oslo, producing direct writing in the presence of a hundred people on places selected by the audience, also miniature

materialisations in drinking glasses filled with water. (See *Encyclopaedia of Psychic Science*, p. 182). Dr. Wereide gave a full account of this puzzling series of sittings and made a searching analysis of the problem of "Nona," a pure spirit who claims never to have been incarnated and comes in the manner of an alternating personality without trance. Dr. Wereide was followed by Dr. Jorgen Bull, a juridical microscopical expert who showed lantern slides of the microphotographs made of "Nona's" direct scripts. These were of particular interest as they showed fine thread-like emanations which under intelligent direction indented wax tablets in a manner that, according to Dr. Bull, would be impossible with any instruments.

MAN WHO PHOTOGRAPHS THOUGHTS

Dr. Ferdinando Cazzamalli, Lecturer in Psychiatrie and Neurologie at the University of Rome, was one of the earlier lecturers. He is the scientist who photographs thoughts (or, to be more specific, electro-magnetic radiations of the human brain) with subjects in light trance, while dowsing or while engaged in intense creative activity. He showed several lantern slides of his experimental apparatus and a long film of the various records which he made of the cerebral radiations of Mediums and artists. He contends that, in the case of cryptesthesia, it is from the reception of similar electro-magnetic waves that the brain of the Sensitive derives the knowledge which we call supernormal. Here is, then, a technical process underlying psychic manifestations which may lead to further discoveries.

Professor Cazzamalli's lecture was followed by M. A. Givelet's somewhat similar address. M. Givelet is a French engineer who repeated the experiments of E. K. Müller (a Zurich Engineer and Director of the Salus Institute for electro-magnetic treatment of nervous disorders) by which he demonstrated the existence of an emanation from the human body which is capable of decreasing the resistance of an electric circuit. This emanation has been called *anthropoflux*. M. Givelet carried Müller's experiments further, and not only gave a lantern demonstration of the results which he achieved but brought to the Congress the actual apparatus for demonstration. It was fixed up

in another room. The mirror galvanometer swung out wildly and variously at the approach of a hand.

Dr. Dingwall produced particularly strong reactions, whereupon he was promptly accused of suffering from repressed mediumship which, as a conflict between his conscious and unconscious mind, would explain his rooted scepticism as regards psychic phenomena.

STORY OF INGEBORG KOBER

Wednesday, August 28th, started with the unusual story of Frau Ingeborg Kober, the daughter of Judge Dahl. It was told by Mr. K. E. Bodtker, retired rector of an Oslo High School, in a very concise and lucid manner, and was interpreted in English by Dr. Grondahl, lecturer in Norwegian at London University.

It was the story of an almost unbelievable ordeal. Judge Dahl, as is well known, died accidentally by drowning. His daughter, Ingeborg, was the only witness. Some months after his death, sealed envelopes were opened and it was found that precise predictions as to the coming tragedy were given a year before by Ingeborg's "control." The passing of the Judge was said to be inevitable, and no attempt was made to warn him—on the contrary, the first prediction was delivered in a cypher. When this extraordinary story found its way to the public, an accusation was made against the Medium of having caused her father's death by criminal neglect: in fact, it was even suggested that she might have been his murderer. The case created intense excitement in Norway, but not the slightest ground was discovered to uphold the charge, which was finally dropped. Mr. Bodtker's comprehensive story of Ingeborg's mediumship and of the *cause célèbre* was followed with great interest and was well reported in the Press.

Dr. Tanagras, of Athens, claimed attention next with the remarkable story of "Clio," a young and well-educated Greek girl in whose presence, after a nervous shock, phenomena of a poltergeist nature developed. The phenomena were directed into intelligent channels and it was found that "Clio" could displace objects at a distance and could swing round the magnetic needle by holding her hand, head, or foot over it and moving it round. As she is intensely nervous of spectators, she is usually hypnotised first, and the suggestion is made to her that there is no one present but Dr. Tanagras. For three years "Clio" gave weekly sittings at the University of Athens. Dr. Tanagras made a film of the movement of the magnetic needle, and showed it to the Congress as an experimental proof of telekinesis. The film was, indeed, of very great interest. Even Dr. Dingwall was somewhat impressed.

My lecture on Mrs. Bullock's transfigurations followed, with lantern slides and 400 feet of infra-red film. Of this, notices have already appeared in LIGHT.

Dr. Quade, of Berlin, showed fairy photographs and

told a remarkable story. There was a "scrap" over his lecture. Dr. W. N. C. Tenhaeff, lecturer in Parapsychologie at Utrecht University, protested against the subject at a Psychic Research Congress. I took the opposite attitude, pointing out that as long as photographs are obtainable, the subject is experimental, but the technique ought to be improved. Two cameras ought to be exposed at the same time, one with quartz lens and special ultra-violet sensitive film and the degree of difference in the pictures, if any, should be carefully studied.

Dr. Janos Toronyi, President of the Budapest Metapsychical Society, gave an interesting account of his apport and telekinetic experiences in years past; Dr. Kallenberg lectured on his experiments with Franek Kluski—who, according to rumours reaching the Congress, died in Warsaw a few weeks ago.

The following day the Dutch delegates were in the centre of attention. Dr. Herman Wolf, of Amsterdam, gave a summary of the many important research problems which are occupying the attention of the Dutch researchers at present; while Dr. Tenhaeff gave a lucid account of some curious experiments with a prophetic dreamer. The lecture created an excellent impression. Holland is definitely forging ahead into the front ranks of Psychic Research.

Dr. Whately Carington gave a summary of his recent researches into the "word association test," and, later, on the quantitative method in Psychic Research. It was one of the most learned treatises delivered at the Congress. Mr. Kenneth Richmond, another S.P.R. delegate, showed far less scepticism but equally splendid reasoning and a deep insight into mediumistic psychology.

Of the many other interesting lectures, for want of space, I can only mention a second lecture by Dr. Tanagras on his comprehensive theory of PSYCHOBOLY: a nervous force detaching itself from the unconscious of exceptional individuals and bringing about both telekinetic effects and the realisation of dreams and predictions.

DR. DINGWALL'S THEORY

Dr. Dingwall lectured on The Influence of the Shakers on Modern Spiritualism. His idea was to show that Spiritualism is a death and resurrection drama, that there is nothing in it, and that there are no phenomena. I could not help standing up and expressing my bewilderment why he is interested in Psychic Research, also asking him whether he now withdraws his own findings with Willie Schneider, Stella C., Margery and others. He did not very much like the question. His answer was that on more mature judgment, he now believes that at the time of observing them he was not capable of discovering flaws which now, on riper experience, he would find.

The Congress was concluded by a festive dinner at the picturesque Dronningen Hotel on the Friday night. The guests stayed till very late. The best spirit prevailed; and when, in conformity with the resolution of the Executive Committee, Dr. Toronyi invited all present to the Sixth International Congress for Psychic Research to be held in Budapest in 1937, the assurance was immediately forthcoming that all present would be there.

"NO WORLD-WAR"

Mr. R. H. Naylor, the Astrologer, "reading the stars" for the benefit of the British public, is still optimistic. He again says (*Sunday Express*, September 8th) that "no world-war is threatened." This does not exclude the possibility, we understand, of some fighting between Italians and Ethiopians, but it is hopeful so far as it goes. Mr. Naylor says the stars foretell that to-day (Thursday) is "a time of potential crisis for the world in general," and that "quite probably the European situation will take a fresh turn, not necessarily for the better." But no world-war is threatened. All peace-lovers will hope that Mr. Naylor is, in this respect, a true prophet.

THE QUEST

ARE YOU WELL-INFORMED ON PSYCHIC MATTERS?

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MY FIRST SITTING

By MAJOR C. H. MOWBRAY

THE first sitting I ever had was with Mrs. Barkel, and a remarkable one it was.

Directly the Medium was entranced, White Hawk said "Evelyn, Oxford." Now, Evelyn is the name of my wife and she had gone to Oxford that morning to stay with cousins to watch the "eights." White Hawk then proceeded to tell me that she had a very sore throat; he said it was not dangerous, but that it was very painful and he remarked—"Blue China—don't forget—its a test; ask her; she will understand."

The sitting commenced at 3 p.m. on a Thursday. Next evening my wife suddenly walked into the house while I was having dinner about 8 p.m. I was very surprised as she had gone away for a week, and when she had left home she was in perfect health. I said, "Hullo; what on earth has happened?" My wife then told me that she had suddenly got very bad toothache and, not wishing to visit a strange dentist, had returned home to consult her own. She went off there and then and had two teeth extracted.

It appeared that at the very time White Hawk had told me about her throat, she was sitting on the Christchurch barge, with the collar of her coat turned up, suffering great pain all down her cheek and throat—a wonderful case of travelling clairvoyance on White Hawk's part.

Next morning, I went into her room and said—"I had a funny dream about you last night, it was something to do with Blue China and it is puzzling me."

She answered: "How extraordinary you should say that. Yesterday morning at breakfast (*i.e.*, Friday at 9.15 a.m.), Maud (her hostess) suddenly showed me two blue china cups, remarking: 'When mother died, I found she had put these away most carefully, evidently thinking them valuable; what do you think of them?' My wife answered 'They look like Spode but there are no marks on them. Why don't you take them to a curio shop and have them valued?'"

White Hawk had told me about "blue china" some eighteen hours before this had happened. It was something absolutely unimportant, but of intense interest as demonstrating the Medium's power of prevoynance.

MAN WITH MAGIC EYES

KNOWN as "the man with the magic eyes," Mr. David Thurston Smith, squire of Ebberton, in the Vale of Pickering, Yorkshire, claims to see fairies and gnomes, and occasionally a "ghost."

Interviewed by the *Daily Sketch* (September 4th), Mr. Smith said:

"It is just a case of being super-sensitive to the vibrations in the atmosphere. All sight is pure vibration. I firmly believe that fairies and their like exist to-day. I have seen them all around this old mansion, and I am not at all sure that they are not solid in body as human beings are. I have listened to their music and I have seen little fellows—gnomes if you like—scampering about the grounds not only at dusk.

"When I first came here I saw what some people would call a ghost. It was the original owner of the house who had come to size the new tenant over."

Mr. Smith is firmly of the opinion that one does not lose one's identity in death. "And," he continued, "as a man who has faced death on three occasions, I can say that nobody need fear it.

"In all seriousness, my experience on such occasions has been a sense of complete happiness and fitness after pain and suffering."

Mr. Smith is not a Spiritualist (adds the *Daily Sketch*), but he believes in mental-telepathy. He declares that it is possible to make friends similarly gifted think the same thoughts at the same time. He claims to have proved this on several occasions with a friend at Filey, ten miles away.

ANGEL GUIDANCE

By W. W. LOVE, F.R.S.A.

IT is now more than forty years since I became a non-professional trance and semi-trance Medium. I was warned by well-meaning friends, who had no knowledge or experience of spirit manifestation and angel-guidance, of the dire consequences of going into trance and becoming associated with Spiritualism. It was predicted that I would become a wreck, morally, spiritually, intellectually and physically, and end my days in a lunatic asylum. A more ignorant, wicked and untruthful statement I have never read or heard.

On the other hand, I was told by my spirit friends (in particular my father, who passed to the higher life when I was only eleven years of age) that if I used my spiritual gifts in the service of God and man, and not for monetary gain, I would be helped all the days of my earthly life and fit myself for the life beyond the grave. That prophecy, during the past forty years, has been fulfilled in every particular.

I have never regretted becoming an un-paid Medium and assisting others to prove there are no dead, and giving comfort to those who saw no light or life beyond the grave. Instead of becoming a wreck, morally, spiritually, intellectually and physically, I have always felt the urge towards higher and nobler things, to abstain from evil and do that which is right and just.

Within two years of becoming a Medium my family and myself were saved from death by fire one midnight through a direct spirit-voice. Thirty years later, I was saved from financial ruin by angel guidance.

The dire predictions of my friends have in no way been fulfilled, neither in an earthly or a spiritual sense. I have progressed spiritually and materially under the influence and guidance of my spirit-friends. During the time that I have been a Medium I have held many important and responsible positions, including clerk of works with the L.C.C., the Hackney Borough Council, the Underground Electric Railways of London during the construction of the Tubes, resident engineer with the Air Ministry, and Engineer-Inspector with the Singapore Government.

I have now passed the allotted span of three-score years and ten, and attend to my business every day as managing-director of a well-known and prosperous London firm, and weigh 14 stone.

Had I not taken the advice of my spirit-friends more than forty years ago, I might still be an Agnostic and probably a humble mechanic.

The manifestation of the spirit is given unto every man to profit by. Quench not the spirit, despise not prophesyings, prove all things and hold fast that which is good. The fruits of the spirit are LOVE, JOY AND PEACE.

AN EXPLANATION WANTED

Writing in the *Railway Review*, Mr. A. Balls, of Uxbridge, asks:

"Can any scientist, understanding all disorders of my material make-up, give an answer to the following: On the 9th April, 1917, I awoke with a fright, beads of perspiration running down my face, I had had a most realistic dream that I had seen my eldest brother being led out to execution, a rope round his neck and a huge crowd following. In spite of the wife reassuring me I had the D.T.s, I noted the time, 4 a.m.; the next I heard about my brother was that he went over the top at Vimy Ridge with the first wave, and was instantly killed. This was at 4 a.m., 9th April, 1917. Can any scientist say that was the result of a disordered physical make-up?"

I regard the evidence for the survival of personal consciousness as satisfactory for all intelligent people. To me, it is conclusive.—Dr. J. H. HYSLOP.

THE BIBLE OF INDIA

THE WANDERINGS AND ADVENTURES OF RAMA

Review by H. F. PREVOST BATTERSBY

THE Hindus, like the Greeks, possess two great national epics, the Mahabharata and the Ramayana, the latter a poem of some 48,000 lines of sixteen syllables, divided into seven books.

Consequently, this little volume* only aims at giving extracts from it, which may not seem quite equal to sustaining the claim to its importance made by Mrs. Lotus Dudley in an introduction.

It is described as the Bible of India, which may, perhaps, give a false conception of its usage by a largely illiterate people, who obtain their knowledge of its teaching from dramatic performances.

"How, if we have not read the *Book of Ram*," asks Mrs. Dudley, "can we properly evaluate or understand the intentions of the two hundred and fifty million Hindus of India, who perform the Passion-less Play of their Saviour, Ram's, life every twelve months, and gather to witness it in remembrance of Him."

We cannot; but, as far as reading goes, we are in no worse position than are the vast majority of those millions who have not read, and are never likely to read, the *Book of Ram*.

Rama was the eldest of four sons born by his three wives to King Dasaratha, of Kosala, who reigned at Ayodhya in Oudh. Rama, bending an enormous bow, the dreaded weapon of the god Rudra, wins Sita for a wife, but the mother of Bharata, his step-brother, persuades the king to banish him for fourteen years into the wilderness; and the Ramayana describes his wanderings and adventures.

After ten years in the forest, he attracts the attention of a female demon, who, infuriated by the rejection of her addresses, inspires her brother, Ravana, the demon-king of Ceylon, with love for Sita, who is carried off to his capital, Lanka.

In the fourth book, Rama, in alliance with Sugriva, king of the monkeys, and assisted by Hanuman, the monkey-general, prepares to assault Lanka.

The monkeys, tearing up rocks and trees, construct across the Strait the so-called Adam's Bridge, still known in India as Rama's Bridge.

After much slaughter and miraculous deeds, Rama slays the demon, captures his stronghold, and, to remove any taint she might have incurred from contact with the demon, Sita undergoes an ordeal by fire.

In the seventh book, Rama, reinstated in Ayodhya, is forced, by popular distrust of Sita's purity, to put her away; and in the forest, where she meets Valmiki, the poet compiler of the Ramayana, she gives birth to two sons, whom Rama later recognises as his own by their wonderful deeds and likeness to himself, and with them returns to his capital.

I give this summary of the great epic, since scarcely a hint of it could be gathered from the compilation under review, which deals only with incidents by which its moral beauties may be exposed, but from which could hardly be gathered Mrs. Dudley's assertion that the "*Book of Ram* is the motivating force of India's effort to become a nation."

"The highest truth realisable by man," she continues, "expressed in simplest language, is contained in the *Book and Passion Play of Ram*, and the great Sages and Mahatmas of India have told the masses that the hour has struck when this wisdom (of which India has, through the ages, been the repository) is to be shared with the entire world."

Of truth and beauty, however racially envisaged, the

* *BOOK OF RAM. THE BIBLE OF INDIA*, by Mahatma Tulsidas. Rendered into English by Hari Prasad Shastri. London. Luzac and Co. 1935. 3/6d.

world is glad to take its share; but though the characteristic tenet of orthodox Brahminism consists in the conception of an absolute, all-embracing spirit, Brahma, being the one and only reality, the Pantheistic proclivities of a primitive people in the end effected a compromise between Brahmanical aspirations and popular worship; and though in the Ramayana the character of the gods has changed and they have become anthropomorphized and almost purely mythological figures, the *personnel* of the old pantheon survives, and the West has not the appetite of the East for diversified deities.

LIVING TO-DAY

"Ram and Hanuman," Mrs. Dudley tells us, "having never known death, are living to-day, and constantly appearing in India . . . Like Elijah, they were translated, not in flashes of flame, but normally, naturally . . . Wherefore every year in India certain persons testify that as the result of their devotions, they have seen either Ram or Hanuman in the flesh."

Mahatma Raghunath Das, while serving as a private in the British army, failed one night to relieve the guard, owing to his absorption in the deeds of Ram. But found, when reporting his defection, that the god had impersonated him, and done his turn of duty. On the question of building a temple, Hanuman, disguised as an ancient Brahmin, met Rissaldar Heera Singh on the high road, and indicated the spot where it should be erected. Mahatma Tulsidas, the recorder of the *Book of Ram*, met both Ram and Hanuman, who, Mrs. Dudley explains, "is very, very human to this day;" indeed, it is the humourful humanity of the monkey-god which so endears him to the Indian people.

Mrs. Dudley's introduction is devoted rather to Tulsidas than to Ram, recounting his adventures in pursuit of his wife; how he ferried himself across Holy Ganges on a corpse, climbed a deadly serpent to gain the shelter of a tree, was visited by Ram and his brother, Lakshman, who touched his forehead with a hand of flame, was saved from bandits by Ram with a bow and arrows, persuaded the image of Krishna to be transformed into that of Ram, raised from death a woman's husband, and how when, having declined the command of the Emperor Jehangir to work further miracles of the sort, he was cast into prison, Hanuman set his monkeys on the Emperor, till, frightened to death, he flung himself at the feet of the Mahatma and craved his forgiveness.

His version of the *Book of Ram* was rejected with scorn by the high Brahmins of the temple of Hanuman, but the book having been sealed and placed in the temple, the seals were broken in half an hour, and the cover was stamped with the seal of the god.

The version of Tulsidas differs from that of Valmiki, whom, a contemporary of the Mahatma claimed to have been born again as Tulsidas, and for any anxious to study the poem, an admirable poetical translation was made by Mr. R. T. H. Griffith some sixty years ago, and an English prose translation by M. N. Dutt was published in Calcutta in 1894.

But though unable to agree with Professor Jacobi, of Bonn, that the background of the poem is purely mythological, and that it has no religious tendency, I think its allegory is for the East, and should be surprised if Mrs. Dudley's belief in its appeal to the Occident prove to be well-founded.

My soul, sit thou a patient looker-on,
Judge not the play before the play is done;
Her plot hath many changes; everyday
Speaks a new scene: the last act crowns the play.

—F. Quarles.

A LONDON POLTERGEIST

By MRS. HEWAT MCKENZIE

OCCASIONALLY cases of Poltergeist or uncontrolled disturbances are brought to the notice of the College by persons who know nothing of psychic manifestation, and help in removing these is asked for. In March such a request reached me through a member of the College to whose notice such a case in South London had been brought. I visited the scene with him and found that a respectable working-class home had for several weeks been annoyed by "knockings" which could not normally be accounted for; this caused much perturbation, as there were lodgers in another part of the house on which the living of the family depended, and they feared that the noises might cause consternation and withdrawal. The knockings were chiefly heard in the living room. These had ceased by the date of my visit, but had been followed by disturbances which centred in the room adjoining, a bedroom which contained two beds, one occupied by an elderly couple and the other by their granddaughter aged twelve, a bright intelligent girl.

As in so many other recorded cases, the disturbances seemed to follow this young person; it was noticed that during a week-end when she was on a visit elsewhere, quietness settled on the home, but did not accompany her on her visit. She usually went to bed when at home about 8 p.m. and had a lighted candle left in the room, and while wide awake the pillows would be taken from under her head, the blankets drawn away, the sheet rolled up as if from the bottom of the bed, and even the light palliasses pushed up in a heap. A jug of water was upset on one occasion at a distance, and a picture on the wall was said to be moved askew. The child's story might be doubted, as she was old enough to do any of these things herself, but the grandmother, who decided to share the bed with the girl, had similar experiences and it is on her reports, which considerably affected her nerves, that we had chiefly to rely. When we entered the room on our visit, evidence of the disturbances were present, but as so often happens nothing took place while observation was kept. The bed was put straight and we went next door again, and within a few minutes came a call from the girl, and again the same disturbance of the bedclothes was found. The girl herself was not frightened, but the lack of sleep began to affect both her own and her grandmother's health, for the annoyances continued often to the small hours. The latter was a sensible elderly woman, with much work to do during the day and badly needed rest. Inquiry revealed that the girl's mother had committed suicide—by what means was not stated—some six years earlier in her own home elsewhere; the father married again, but the stepmother did not wish the girl in their home and so the grandparents had taken her to theirs.

A few days later, hearing that the disturbances still continued, I took Miss Jacqueline, a College Medium, with me to the house. Both of us sensed the mother's presence and Miss Jacqueline got the sensations of gaspoisoning. The grandparents acknowledged that this was the cause of suicide. Miss Jacqueline also sensed great anxiety on the part of the mother over the child's future and saw a document involved. Then it transpired, and not till this had been revealed by the mediumship, that there was a conflict going on about the girl's future. Her maternal grandmother, living elsewhere, was willing to have the child, but only on condition that the father would resign all right to her by signing a deed to that effect. He refused to do this, and the grandparents with whom she resided were also loth to part with her; at the same time it was evident that with their increasing age and their inability to provide a separate room for the girl, the future was difficult. Other family matters were given by Miss Jacqueline

and acknowledged as correct, and she seemed to be in touch with the family condition. Curiously it transpired that the mother of the grandfather had been a well-known healer in her day, and a brother had often given signs of physical mediumship, but the present family had never touched the subject. Also it was stated that in the bedroom in which the disturbances were taking place, the child's father while on a visit to his parents one day, heard his wife's voice calling him. He hurried away in great fear and found when he reached his own home that his wife had committed suicide as stated.

Miss Jacqueline assured the spirit-mother that steps would be taken to assist the child, and for a short period the disturbances diminished, but soon broke out again. The father, although approached again, refused to sign the child away, and the other grandparents would have her on no other condition.

Finally, after a second visit by Miss Jacqueline and myself, when we assured the family that no help could come to them unless the wishes of the spirit that the child should be removed were satisfied, the father agreed to take the child to his home, and from that time no noise of any kind or interference with clothes or objects had been noticed in the house.

I was impressed by the honesty and good faith of the grandparents and their desire for a clearance of the annoyance, also of their undoubted affection for the child and their wish to keep her, and that they were giving her all the care they possibly could. I could only come to the conclusion that it was indeed the child's mother who was at the bottom of the agitation and who looking ahead could see that the girl would be better in new surroundings and took this strange way of indicating her wish. Many other cases of poltergeist disturbance have been found to have their origin in concern by someone on the other side as to the welfare of someone still on earth. There is usually quite a good reason behind such uncontrolled manifestations, and if a suitable Medium is employed the origin of the trouble can often be traced. Miss Jacqueline handled the case competently, and the family, through a grown-up son who did not live at home but was a means of having it investigated, sent a letter of thanks to the College for the help that was given.

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OTHER-WORLD VISITORS AT BETROTHAL

AT a public meeting held on Sunday, July 7th, at 9 a.m. at Sir Jwala Theosophical Hall, Bankipore, before a large and distinguished gathering, Rai Bahadur Binode Bihari Mazumdar, M.A., B.L., retired public prosecutor, Patna, described how, in March last, one day on the occasion of the betrothal of his grand-child in the spacious quadrangle of his own residential house in Bhikhnaphari, his elder son, the father of the girl (who had passed away from this world some time in 1924) physically appeared along with six others of his associates (who, by the way, were quite unknown to the Rai Bahadur and others then attending the betrothal), and how all these seven denizens of the other side sat round the girl at the Mandap, participating in the ceremonies that were being conducted there in the presence of the Rai Bahadur and his whole family and friends, including ladies who had assembled there for the ceremony.

The Rai Bahadur further described how his deceased son called out his own mother, Rai Bahadur's wife, who was on the other side of the Mandap. This was a most stirring as well as a pathetic description which brought out tears in the eyes of many present in the meeting.

(*The Leader*, Allahabad, India, dated July 12th, from a correspondent at Patna).

“FLOWER MEDIUM” AND RESEARCH METHODS

To The Editor of LIGHT

SIR,—As Mr. Sproull and Mr. Bell have failed to answer the questions put to them (see LIGHT, August 29th and September 5th), we are now entitled to conclude that Miss Lewis's statement is correct, in that she was threatened with criminal proceedings and the calling in of the police unless she signed the document put before her—or, in legal language, that the so-called confession was obtained by “duress” and was tainted in its origin.

Under such circumstances: (1) the confession is not admissible in evidence; (2) it cannot be confirmatory of any other evidence; and (3) its production and publication—to use the mildest language—was highly improper.

We must not forget that both Mr. Sproull and Mr. Bell not only omitted to mention that this document was so tainted, but also failed to answer the direct questions put by me on that point; and further, that Mr. Sproull has tried to cover up the matter by suggesting that my endeavour to extract this information could only be explained either as “a joke or a red herring.” Mr. Sproull can now be satisfied that there is no joke at all in the matter, and that the only red herring is the extremely malodorous one of his own production.

The finding of flowers on Miss Lewis in the search-room is quite consistent with her innocence. Not one single fact has been mentioned which in any way proves fraud. Suspicion is not proof.

The rest of the case against Miss Lewis consists of insinuations against her moral character—insinuations which, under the circumstances, reflect far more on those making them than they do on her. All those who would “down” Miss Lewis know perfectly well that such matter is entirely irrelevant. If Miss Lewis had been in prison during the last ten years, if she had led the most disreputable life imaginable and had spent all her spare time in buying flowers, that would be no evidence at all against the genuineness of the phenomena. Yet, knowing that, this is all brought up. *Why?* The answer clearly is: to create an atmosphere of prejudice against her.

People who deliberately create atmospheres of prejudice, by the introduction of entirely irrelevant matter in order to bolster up imperfect cases, must not complain if more ingenuous minds view all their proceedings from beginning to end with deep suspicion.

All along, there was only one question to be investigated: “Were the alleged phenomena genuine?” In my opinion those who, on their own admission, could make no finding on that point without stripping the Medium to the skin, without prying into her private life, without invading her rights of private property (*e.g.*, examining her bag while she was out of the way), without putting detectives on her track, without handling her when in trance or semi-trance in spite of a solemn undertaking not to do so (Dr. Fraser-Harris's letter confirms my belief in Miss Lewis's statement), without subsequently vilifying her, should leave psychical investigation alone—they are simply not fit for the job.

But what can one think when some of these folks say with an air of finality that the case is closed, and that their unimpeachable finding shall preclude the rest of the world from any further investigation? And when Messrs. Sproull and Bell hold a threat over the head of the Medium that if she refuses to be bound by their finding, they will make public disclosures of “her past record?” Holding out a threat of this nature* is a very serious matter indeed, and I can only think it came

[* NOTE:—The threat referred to by Mr. Dudley Parsons was *not* published in LIGHT.—EDITOR.]

(Continued at foot of next column).

TRUE GHOST STORIES

A FURTHER selection of “authentic ghost stories” collected as a result of his B.B.C. talk by Sir Ernest Bennett, M.P. (Assistant Postmaster-General), was published in the *Sunday Express* of September 8th. Two of these are specially interesting.

THE “OTHER MINISTER”

My father, the Rev. E. T. B., is a retired Wesleyan minister. At the time—about 1914—he was the minister of Wesley Chapel, Bolton.

About this time his eldest son, R., also a Wesleyan minister, died in tragic circumstances in Nassau (Bahamas) Hospital.

Some time after his death my father was preaching at Wesley Chapel on a Sunday morning. After the service a number of people asked him, “Who was the other minister in the pulpit this morning?”

My father was amazed at such a question, and replied, “No one.”

“But,” they said, “quite a number of us saw him from different parts of the chapel!”

They then described the “other minister” so accurately that my father immediately recognised his son, who had then, of course, been dead some time. (*From S.H.B., Lytham, St. Annes.*)

A BULL-DOG'S GHOST

In the summer of 1913 I was living at Frodsham, Cheshire, and had a much beloved female bulldog, then thirteen years old and very shaky on her legs.

I went out for a walk one day, with other dogs, leaving her on a chair in the house.

When some distance away (we had large, rough grounds) I saw my dog galloping towards me, head up, full of life and vigour. I was much surprised and spoke to her as she came near. Within three or four yards of me she disappeared.

On returning to the house I found she had been seen crawling into a shrubbery, and there we found her—dead. (*From J.M.M., Hoylake, Cheshire.*)

MUSLIM FAITH AND SPIRITUALISM

Mr. Ahmed, the Imam, Woking Mosque, while speaking for the World's Fellowship of Faiths, Cheltenham branch, on September 4th (when Mr. F. E. Smith, hon sec., presided), related some very interesting psychic experiences.

The Muslim Faith, he said, recognised the spiritual revelations of the world's prophets, including Abraham, Moses, Buddha, Jesus, Mohammed and others. To-day they experienced similar revelations at the Mosques in Bengal. One with the spiritual gifts would stand in a Mosque and, with lightning speed, would say: “Such and such a thing has happened, such and such an incident will take place.” They were nearly always correct. “I myself am somewhat of a sceptic,” he said, “and inclined to take these incidents with caution.”

He was told by one of these gifted people: “You are going to England to live.” At the time he did not believe it, but here he was in England.

At one time, he added, they were told that “The City of London is under water.” They who understood the geographical situation of London laughed and dismissed the idea. However, in a few days time, it was announced in the Press that “the City of London” boat had gone down at the time the prophecy was given.

(Continued from previous column).

to be published by inadvertence. For the present I shall leave it as an exposure of Messrs. Sproull and Bell themselves.

I am in a position to say that Miss Lewis will be taken under the protection of those who understand these things. What the future will reveal, let us leave to the future.

T. W. PARSONS.

LETTERS TO THE EDITOR AND THE WORLD

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

THE ART OF HEALING

Sir,—Dr. E. H. Worth knows of course, there is no adequate answer to his question. He says I am not being "sarcastic"; I believe him, and wish to suggest he puts his awakened interest to the acid test of personal experience.

Will he seek an appointment with Mr. Sharplin to control "Chang," in order to make his acquaintance? Then take, say, half-a-dozen of his most difficult and obscure cases to "Chang" for diagnosis? Will he?

In no case, probably, will he be able to take the patient in person—I do not want Dr. Worth to think I am suggesting the impossible—but it will suffice (although not be so satisfactory) if he takes some article that the patient has worn—say a sock or a nightdress. The article to be used for the diagnosis should not be handled by anyone else, as the emanations would be mixed. There must be fair play.

"Chang" will get into such close touch with the case that he will describe the conditions, the cause, the treatment; say if a cure is possible, suggest alleviation if it is not; in fact, give the life-history, often the pre-natal condition that may be at the root of the evil, all without any help from Dr. Worth.

In order to make it possible for a busy man like a doctor to give up one hour a week for six weeks, I am quite sure Mr. Sharplin would, in the interests of medical science, sacrifice his own leisure, and fit in the appointments at a time and place to suit Dr. Worth's convenience, if asked to do so.

I think, in fairness to all, Dr. Worth should meet "Chang" half-a-dozen times before pronouncing a definite opinion.

If he is new to trance control I will gladly accompany him for the introduction and explain the procedure. Further, I make Dr. Worth a "sporting" offer to pay for his half-dozen sittings if, at the end of them, he considers I have claimed too much for "Chang."

(Mrs.) FLORENCE HODGKIN.

THE MYSTERY OF THE RESURRECTION

Sir,—There is not a particle of proof or evidence that the mortal body of Jesus was dematerialised, or that He "disposed of His own body," or that His resurrection differed in any way from that of Katie King or any other person. Such statements are contrary to facts and supported by no evidence.

Jesus' materialised body WAS recognised, if not immediately, by Mary Magdalene, and she would have embraced Him if permitted. He WAS recognised by the three women together, who came and "held Him by the feet." He WAS recognised by the two disciples in the inn at Emmaus. His statement that "a spirit hath not flesh and bones" is a distinct testimony to materialisation—meaning that "a phantom (ghost) has not materialised flesh and bones as ye see Me now having."

For a full discussion of all these points, I refer readers to my standard work, *Man's Survival after Death*. Weston Vicarage, (Rev.) CHARLES L. TWEEDALE. Yorkshire.

"ABSORB" OR "MONOPOLISE"

Sir,—I am afraid your correspondent "C.P." entirely misunderstands the point in question concerning "absorb" and "monopolise." If it were such a

THE SERVANT-GIRL STORY AGAIN

GIVE a lie about Spiritualism a good start and you can never hope to catch up with it or stop it. There is, for instance, the monstrous untruth that there are tens of thousands of Spiritualists in lunatic asylums; and there is the "well-known case" of the servant-girl who recited learned languages in her delirium, which has been quoted yet again as an explanation of mediumistic messages in foreign tongues.

Addressing his brethren of the Anglican Church in Ireland, the Rev. Hamlet McClenaghan (according to the *Church of Ireland Gazette*) related the servant-story as "an illustration of the wonder and mystery of the sub-conscious mind." Perhaps someone may be kind enough to tell him that the story is a myth—"a rumour of a rumour" as Andrew Lang called it some twenty years ago, that it has no foundation in fact, and at least, that is how it appears to me.

I do not suggest that everyone who believes in spirit-communication must have Spiritualism as his or her religion. But I do resent those of the "absorb" point of view who assert that I should not have Spiritualism as my religion.

JAMES M. McLINTOCK.

SPIRITUALISTS AND JESUS

Sir,—Through the kindness of a friend in London at present, I was able to read Mr. Findlay's book the *Unfolding Universe*, in which he outlines his ideal coming world-religion—a religion divested of almost every name we have been taught to regard as sacred, a religion with all the spirituality and sweetness blotted out of it.

To show that this is not the mind of the spirit world, I quote two passages—one from the message from A. C. Doyle in Ivan Cooke's *Thy Kingdom Come*, and one from the White Brother who controlled the hand of Mabel Beatty.

A.C.D. says Christ "came and was made manifest, was despised and rejected, and is to-day despised and rejected by many calling themselves Spiritualists. How can they reconcile the name Spiritualist with the denial of the noblest Spiritual Being made manifest through a physical body?"

The White Brother says: "Remember, only by selfless striving for the highest, only by letting this man, Jesus, stir the loving devotion in your hearts, only by raising His blessed standard aloft in your lives, only by letting this Jesus the Christ be born mystically in your spiritual lives, only by acknowledging Him as the King awaiting His welcome in your midst, can your whole being be raised to this perfection of the measure of the stature of Christ, King of all the earth, high, omnipotent, gracious and loving monarch for ever and ever."

At a church I attended (Liverpool) they had, I noticed, carefully eradicated from their hymns the name Jesus or Christ. It seems strange when one thinks of it, that we Spiritualists should be so anxious to open the door to any spirit who likes to come, and close the door and not even recognise the greatest spirit who controlled Jesus, the Christ, who says: "Behold, I stand at the door and knock."

Lausanne,

R. V. SUMNER.

Switzerland.

There was a crowded attendance last Friday evening at the re-opening meeting of Edinburgh Psychic College. Dr. Barker presided and referred to the alterations made to increase the capacity of the lecture hall. Addresses were delivered by Mrs. Charlotte Graves, of Australia, and Mr. J. B. M'Indoe, and clairvoyance was given by Mrs. Annie Johnson,

CHEIRO-THERAPY AND ITS CLAIMS

CAUSE AND PROGRESS OF DISEASE SHOWN ON THE HAND

By MISS JACQUELINE

THE human mind is slow to accept new ideas, particularly if such happen to clash with established ideas of long standing. When that brilliant Scottish physician, Sir James Young, first demonstrated the use of chloroform to overcome pain, what an outcry there was. He was denounced as an atheist. How dare he banish pain? Pain had been given, and it must therefore have a purpose. The scathing criticisms did not all come from the laymen. His medical contemporaries led the attack, as they led it in more recent times against Dr. Abrams of California.

This type of mentality still exists. The path of the pioneer is indeed a difficult one, but it has its compensations. It does give some satisfaction to realise that the few stones of Truth that one may gather on some waste shore, may later, perhaps, be used, by oneself or by others, as foundation-stones in a new house of knowledge.

The idea of the Hand being of value as an aid in the diagnosis of disease is not so strange as is the idea of this theory being taken seriously, particularly as so many factors affecting general health are psychological. In this connection the popular mind is inhibited by prejudiced complexes, as for centuries the study of the Hand has been associated with Fortune-Telling.

Some years ago, my own hand showed a definite possibility of death at the age of 25. This possibility began to line-in when I was 21 to 22 years old. Some months after my 24th birthday, I was taken suddenly seriously ill, and was rushed to hospital. Following on the shock involved, some days elapsed before an operation was advisable. I told my surgeon at his first visit that I did not expect to survive the operation. He asked my reasons. I showed him my hand, at which he was at the time, naturally, amused.

STORY OF A HOSPITAL SISTER

He then brought his fiancée who (though I did not know this at the time) was a Sister in a mental hospital in order that I might read her hand. I looked at both her right and her left hand so as to understand both her personal and her family histories. Then I casually told her a few trifling things, but mentioned, incidentally as it were, the type of work upon which she was engaged. In the evening my surgeon came again. He told me that he could not take my reading of hands seriously because I had told his fiancée such trivial things. The only thing of any significance was my tracing of her mental work. I turned to him and said: "It was far too dangerous to tell her what I can tell you. Get her out of this atmosphere. She may go mental herself before I die."

He called another doctor and the matron, and with screens around my bed, asked me to repeat to them what I had already told him. I did so, and I also showed them my own hand. The surgeon took a drawing of my hand, emphasizing the line I pointed out, having first assured himself through a magnifying-glass that it was, as I stated, completely broken. A few days later, on looking into my hand, as he did daily, through the magnifying-glass he saw that there were now two noticeable hairbreadth lines forming "an island." I told him then that I should recover. He again brought his fiancée to me, hoping that I might be able to find equally reassuring lines in her hand. She enjoyed this second visit, and promised to come every day until I left hospital. But, as she left the ward, I knew that I should not again see her in her mental glory, and that night she became raving mad in the very act of speaking to

one of her patients. It was found later that both her mother and her grandmother had suffered in identical fashion.

There are other numerous examples I could give if space permitted. In quoting these findings appertaining to the Hand and Disease, I do not wish to convey any suggestion of finality in these studies. This system of diagnosis is by no means complete, even if any other one may be so. Twenty or thirty years of study have not exhausted its possibilities. Actually we can only say: "This is useful. Let us continue." Much has to be corrected, more yet to be discovered. But the results so far attained prove beyond doubt that our hands do reveal the cause and progress of disease as well as of all mental, physical and material growth and development.

This knowledge of the hand cannot be easily mastered. Like every other Science or Art, it demands deep, concentrated and thoughtful study to acquire a working understanding of the principles involved, a knowledge that can be used without error.

KNOWLEDGE OF RADIÆSTHESIA HELPFUL

Movements of the hands, as of the rest of the body, indicate tendencies even before these have advanced sufficiently to be recorded by lines or by any other known method of diagnosis. This is where a knowledge of Radiæsthesia (that is, of human sensitivity to different types of Radiation) is of inestimable value, not only to the Cheiro-therapist but to all healers, orthodox and unorthodox, and particularly in the important and much-discussed question of Obsession. It is only through Radiæsthesia that it can be definitely known when any particular obsession has been cured.

But we must return to Cheiro-therapy and look at its curative side. Before any healing be attempted, one must have a workable knowledge of the aura, as it varies in health as well as in disease according to age, sex and individual peculiarities. One must be able to know whether its texture is fine or coarse. It is most important that the healer should know whether or not his own make-up contains the necessary complementary colours, gives out the needed vibrations, which can restore health to the patient. Otherwise the patient's aura may be seriously damaged during an unsatisfactory attempt at healing.

Much has been written and said by spiritual healers about damage done to auras by operations performed by members of the medical profession. Little seems to have been realised about damage caused through ignorance of these other laws of life. How is one to find out whether or not one possesses the requisite helpful colours in any particular case? Here is where an understanding of Radiæsthesia is essential, as we have as yet no scientific instrument with which to make the test.

Tests were made by me recently in presence of two medical men who came to inquire into this form of healing. An elderly woman was my subject. She had been having a course of inoculations which had set up tensions and caused congestions in various parts of her organism. During the treatment I gave her, the doctors realised that my patient had relaxed many of the tensions, her breathing had become more normal, and she herself felt better. I asked one of the doctors himself to try passes over her. Immediately his hands came within range of her aura, her whole body tensed, the different limbs stiffening into characteristic attitudes. Seeing this he stopped, and then I asked the other doctor to take on, knowing that he had the necessary colours and gave out the required vibrations. It was beautiful to see the peace which followed the surrender of her mind and body to this treatment. The doctor was amazed both at the effect on the patient and at the

power which he had felt around and flowing through himself.

There are many things to be mastered apart from passes in these forms of healing. As I stated earlier, 20 or 30 years of labour are as nothing compared with the scope of this subject, but during those years many men and women of abler mind than mine have proved the value of Colour and Vibration in healing processes.

There is only one type of person who is capable of treating all diseases in this way, but there is one other type who can bring about what might well be called miracles in cases of mental illness. The other types can help and sympathise or heal according to every-day "practical" methods.

We find in healing, as in all other arts and sciences, that no personal talent can be developed unless it is latent in one from birth.

CO-OPERATION NECESSARY

It would be well if it were more generally recognised that no healer, orthodox or otherwise, can expect any satisfactory result until the patient is ready to accept his suggestions and to co-operate with his treatment. There would be less disappointment to both healer and patient. The recognition of this fact would bring healing into its rightful sphere of individual responsibility. The patient's duty in coming for advice is to seek how much, not if any, good may be looked for from any particular line of treatment. Criticism should be postponed till later. I would refuse to treat any patient who came in an untrustful spirit, at any rate until such time as I could attune my mind to his or he to mine.

It is useless for a patient to visit a radiæsthesist thinking that he can keep hidden the main source of his trouble. It is just as well that this should be clearly understood, because patients reveal these things by their bodily movements even as they enter a room.

One needs to exercise caution regarding the apparent efficacy of instantaneous or even of quick cures. Behind all such may be only emotion divorced from reason and every-day common sense. For the time being such patients are living possibly on some vibration or radiation given out by the healer, intentionally or unwittingly as the case may be, as a stimulant. These cases relapse into conditions worse than those suffered before when away from the healer's influence.

A person accustomed to stimulation by drugs, when first deprived of them, feels himself dying, whereas in reality he has made the first step towards recovery through his own vital forces. When the cure is a lasting one, it may have been considerably helped by many previous treatments of other types.

A little reflection on our own lives demonstrates that they are in some respects like gramophone records, always revolving, but different in that they are at the same time always gathering something additional. In every case of permanent cure, thanks are due not only to the latest healer but also to all preceding ones. It has been a collective work on the part of them all and of the patient.

I think this warning against presumptuous claims on the part of any one was given to us by Our Lord when He insisted on humility. No single individual can take sole credit for any happening. Every one who has helped in any way has had his share in the final result. "United we stand: divided we fall." How long shall we continue to harp on our petty differences, each claiming that we have the only truth and that all others are in error? How soon shall we realise what children we all are in the vast fields of knowledge?

May we not take a leaf out of the book of the Oriental's learning? He believes that all forms of true healing come from the same source, use the same power.

I cannot too strongly state my belief that every form of healing should have the support of a scientific basis. This is where our medical profession can be of such inestimable value to us.

MR. EMMET FOX AT QUEEN'S HALL

SPIRITUAL development as distinguished from psychic development was the subject of Mr. Emmet Fox's address at the Marylebone Association's service at Queen's Hall, London, on Sunday evening.

Proof of Survival, said Mr. E. Fox, was very wonderful, and it was also very wonderful and comforting to be able to communicate with loved ones who had gone on before, but that was not spiritual development or religion. The aim of spiritual development was to be able to establish direct contact with God, who was to be found in our own hearts. There were many guides on the other side who could advise and help us; but the one great guide on whom we should rely was our own Higher Self—or, as some preferred to say, the Divine Spark within, the Indwelling Christ, the Inner Light.

"You have never done a foolish thing or made a mistake," said Mr. Fox, "but your own Higher Self has tried to warn you." The progress of spiritual development depended largely on obtaining peace of mind, which enabled us to hear and to recognise the warnings and teachings of our Higher Self, which was the voice of God within.

Introducing Mr. Fox, Mr. Tom Groom (who presided) said he had been a member of the M.S.A. for a number of years; and recently in America, he had gained the hearing of a wide public, both as lecturer and author.

A new book by Mr. Emmet Fox entitled *The Sermon on The Mount*, in which he answers the question "What Did Jesus Really Teach?" has been published by Harpers (5/- net). It is described as "a general introduction to Scientific Christianity."

PASSING OF MR. R. H. YATES

Mr. R. H. Yates, a former general secretary of the Spiritualists' National Union, has passed away after a long illness. He was elected to the National Council in 1915, and he became an active and energetic member of the Propaganda and Rules Sanction Committees. As a propagandist, Mr. Yates was noted, and the record of his public debates placed him in the front rank of exponents.

When Hanson G. Hey, the first secretary of the Union, fell ill about 1918, Mr. Yates was appointed to assist him, and on Mr. Hey's retirement in 1921, Mr. Yates was appointed as his successor. His term of office was short, for on the eve of the annual general meeting of 1922 (which was also the occasion of an International Spiritualist Congress), word came that Mr. Yates had had a stroke, in consequence of which he resigned. He recovered sufficiently to resume his business, but he was never the same again. A further stroke about four years ago began the illness from which he is now happily released. His was a vigorous personality which left his impress on everything he undertook.—F.H.

LIST OF SPIRITUALIST SOCIETIES

Miss Ethel Gooch (member of the L.S.A. and Quest Club) proposes to form a co-ordinated list of the Spiritualist Societies throughout England. It will facilitate the Societies being circularised when or if occasion arises, on matters of general interest to them as a whole. It will also enable some estimate to be made of the comparative development of the movement in the various counties, and afford opportunity for co-operative effort, which may prove useful as the movement becomes more comprehensive in character. She will be glad, therefore, to have the names and addresses sent to her now to Bacons, Bradwell-on-Sea, Southminster, Essex, of Societies located in the following counties: Suffolk, Essex, Kent, Surrey, Hants, Dorset, Devon, Cornwall, Somerset, Wilts, Berks.

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DIARY OF EVENTS

THE AUTUMN SESSION opens on Monday, October 7th, with a Party at Caxton Hall, Westminster.

SYLLABUS READY SHORTLY.

DAILY ACTIVITIES.

Private Sittings, Trance and Normal, are arranged daily with approved Mediums, including Mrs. Abbott, Mrs. Clifton Allen, Miss Naomi Bacon, Miss Frances Campbell, Mrs. Livingstone, Mrs. Mason, Miss Lily Thomas, Miss Ruth Vaughan, Miss Jacqueline.

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

Advice concerning the Psychic Faculties, also Private Sittings and Classes for Psychic Development: Mr. Leigh Hunt.

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

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

Special Assistance to Enquirers: Vice Admiral Armstrong: Tuesdays, 3.30—5.30;

Mr. Stanley De Brath: Fridays, 3—6 p.m.;

The Secretary: Every day (Except Saturdays), 10.30—12.30 and 2.30—5.30, and during Evenings when Meetings are held (it is advisable that appointments be made).

TIMES OF 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 Group, Saturdays, 3—3.30.

GUIDANCE OF GOD

By W. H. EVANS

SPIRITUALISTS believe so implicitly in Guides that they must also believe in guidance. This is generally sought through some Medium. People consult Mediums on all kinds of matters—about the loss of articles, about health, welfare of friends, and a host of other things.

We can understand the reason why people seek guidance in this way, but if they were asked: "Do you believe God has a plan for the world and for those who are in it?" they would probably hesitate before replying. People are so beset with semi-philosophical ideas that they become possessed with a fear of committing themselves to definite and clear-cut statements; yet, if religion is right, God must have a plan for the world and for those who are in it.

I know some are apt to think that the person who talks familiarly about God is a rather conceited individual, but I think they are mistaken. Some folks are so sure that God has a plan, that He is ready to reveal it to any who are prepared to wait upon Him; that they are self-assured rather than conceited. Their assurance is the result of experience. They claim to know God, to have communion with Him, and say that He inspires them how to live and act. And why not? Are we to be so obsessed with the idea of lesser Guides that the only real Guide, God himself, is to be doubted?

I think we want to get back to the kernel of religion and not allow a host of lesser beings to come between us and God. I believe we can meet Him in our souls and get to know Him.

The difficulty with most of us is that we will cling to our preconceived opinions about this and that, and so set up a lot of intellectual bogeys between ourselves and the Being who brought all things into existence. Freedom only comes when we are prepared to set our doubts and qualms on one side and face up to the reality of God.

People get so mixed up in philosophical speculations

that they cannot pray, and so lose contact with Reality. They exalt the knowledge of the mind above the faith of the soul. We need both; they should work together. Knowledge should strengthen faith, and faith should lead knowledge.

If we are to make anything of our lives we must recognise that He who brought the universe into being knows His job. "Be ye followers of God," said Paul, writing to the Ephesians. We can try to do that and also to co-operate with Him. To do this we shall have to let go many of those things of which we are so proud, and surrender ourselves to His guidance. As it is, our lives are full of manufactured fears, and we fret and worry instead of being full of strength and power.

I think it would be a good thing if all the Spirit Guides went on a long vacation and left us alone for a bit; maybe we should seek the greater, and not be content with the vague generalities which we so often accept as guidance.

And I do not think it needs any special mystical experience for us to get into touch with God. He is not far off, but about us, and can be approached at any time and in any place. It only needs a turning inwards of the mind and listening to "the still small voice."

There are hundreds of people to-day who are shaping their lives on the knowledge that they can listen-in to God. They begin the day by doing it, and accept the leading which comes in their silent time. Guidance? Yes, there is.

Of course, some one will ask a tiresome question: "How do you know it is God and not your own subconscious mind?" To which one can only say: If you have experienced it, you will know, but you may not be able to say "how" you know.

And why should not God talk to one through the subconscious mind? "Oh," someone will say, "it came from some Spirit-Guide." Maybe, but is it not then from God? From whence does the Spirit-Guide get his guidance? If you go far enough, you will in the end have to say: This one gets it from God. Then why not you and I? May we not get it from God?

Some Spiritualists declare they do not want any Mediator between them and God, and so with one sweep they rule out Jesus Christ and all the Spirit-Guides. They declare they can go to God direct. With all my heart, but please do accept the logic of it, and do not set up a lot of bugbears and say he is only deceiving himself, when someone who has no knowledge of Spiritualism, but is just a good Christian, declares he listens to God and guides his life by what God wants him to do. Some of the results of this so-called self-deception are so good that I would there were more of it.

Let us be simple, let us glean all the knowledge we can, but let us be humble. We may have a host of Guides, but they may make mistakes; the great Guide of all won't make mistakes. We over-burden our lives with a medley of facts and theories; and half the time, like the man in the song, "We dunno where we are." People say: "I was told by one Guide to do so-and-so, then I went to another Medium and was told to do something entirely different." And there they are, full of perplexity and wonder what to do about it.

Remember, your life is your's and God's. No one else can live your life for you, and all God wants is that you be strong and happy and free from care.

(Continued on page 590)

SPIRITUALIST COMMUNITY GROTRIAN HALL

115 WIGMORE STREET, W.1.

President HANNEN SWAFFER. *Chairman and Leader* Mrs. St. CLAIR STOBART. *Hon. Treasurer* H. B. SIMPSON.
Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK

SUNDAY, SEPTEMBER 15th, 1935.

11 a.m.—Mr. C. GLOVER BOTHAM.
Clairvoyante: Mrs. Helen Spiers.
6.30 p.m.—Mrs. St. CLAIR STOBART.
Clairvoyante: Mrs. Stella Hughes.
Sunday, September 22nd, at 11 a.m. ... Miss ESTELLE STEAD
Clairvoyant: Mr. George Daisley.
Sunday, September 22nd, at 6.30 p.m. ... Mr. HAROLD CARPENTER
Clairvoyante: Mrs. Helen Spiers.
Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. **Wednesdays, 12.30 p.m.**
Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free.*
Monday, September 16th.—Speaker: **Imam of the London Mosque.**
Subject: "Islam and Christianity."
Clairvoyante: Miss Lily Thomas.
Wednesday, September 18th—Speaker: **Mr. Ernest Hunt.**
Clairvoyante: Mrs. Stella Hughes.

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).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
Sept. 18th. 2.30 p.m. Mrs. Fillmore. 6.30 Mrs. Evelyn Thomas
Sept. 25th. 2.30 p.m. Miss Lily Thomas. 6.30 Mrs. Livingstone
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).

Thursday, September 12th, at 7.30 p.m.
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Monday, September 16th, 3.30 to 6 p.m.
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Monday, September 16th, at 8.30 p.m.
Mr. THOMAS WYATT,
Demonstration of Clairvoyance.
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Friday, September 20th, at 7.30 p.m.
Mr. R. E. COCKERSELL,
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Clairvoyant: Mr. Thomas Wyatt

Sun., Sept. 22nd. Speaker: Mr. FRANK SPEAIGHT.
Clairvoyante: Mrs. Stella Hughes,

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SUNDAY, SEPTEMBER 15th.
11 a.m.—Mr. PERCY SCHOLEY.
6.30 p.m.—Mr. MAURICE BARBANELL, Address.
Mrs. HELEN SPIERS, Clairvoyance.

WEDNESDAY, SEPTEMBER 18th, at 7.30 p.m.
Mr. GLOVER BOTHAM, Clairvoyance.
(Silver Collection).

FRIDAY, SEPTEMBER 20th, at 8 p.m.
Mr. ROBERT KING, Lecture.
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A HYPNOTIC PROBLEM

By E. TARRANT SMITH

IN studying the records of hypnotic experiments in the S.P.R. Proceedings and elsewhere, I have been struck by the fact that among the many profound observations made with regard to suggested hallucinations, there appears to be no appreciation of a special problem with regard to negative visual hallucinations.

The problem that has presented itself many times to me when studying these records, is this: When it is suggested to a hypnotic subject that a certain person is no longer in the room (who is, in fact, there), what does the subject actually see in the place of that person? For instance, the subject is told that so-and-so (who is sitting in an easy chair) is no longer there and has gone out of the room.

Now, a person sitting in an easy chair hides, of course, a part of the chair corresponding to the outline of his body. How, then, is the subject's perception modified when he is told that the person is no longer sitting in the chair? Does he see the whole of the chair as though the person were actually absent, or does he see only that part of the chair that is not hidden by the person's body? If he sees the whole of the chair, this can only mean that, optically, the person's body has, for him, become perfectly transparent in accordance with the negative hallucination, for he is actually still in the chair. If, on the other hand, the part of the chair normally hidden by the person is still hidden to the subject's perception, notwithstanding the suggestion that the person is no longer sitting in the chair, then he sees the person still, at least in outline, and the negative hallucination is therefore incomplete.

I do not see how this problem can be solved by mere reasoning, but it could easily be solved by a hypnotist questioning a subject with regard to his perceptions at the time the suggestion is given. For example, a hypnotist might arrange that some object, unknown to the subject, be placed behind the back of the person sitting in the chair, in such a way that it is totally hidden. After giving the suggestion that the person is no longer sitting in the chair, he will then question the subject with regard to what he sees in the place where the person was sitting. If the hidden object is then seen by the subject and correctly named, this will be proof that the person's body, for him, has, in fact, become supernormally transparent. If, on the other hand, he fails to see this object, it will still be highly interesting to know what he actually *does* see in the suggested empty chair.

I look forward with great interest to hearing the result of such an experiment.

In the September issue of *The London Forum* it is announced that this Magazine is to revert to the old title of *The Occult Review*, and to be published quarterly instead of monthly, the next issue to be in December.

GUIDANCE OF GOD

(Continued from Page 588)

Speaking through the Christ, he said: "Come unto Me all ye that labour and are heavy laden, and I will give you rest." There is the solution. Leave the Guides alone and seek God in the Silence. Learn to make use of Silence, and get to know yourself. Wait upon God.

I am positive there is no freedom from care, worry, trial and sorrow until we are prepared to give ourselves entirely, without any reservations, into the hand of God.

We may not agree with the phraseology of the old Evangelists, but the essential truth is clear, their psychology was sound. The Mystics found the way, and thousands of lesser folks have also, and they all declare it to be the way of surrender.

What a relief comes when one just lets go and leaves the burden in the hands of infinite strength! Then the divine life streams through, and the guidance comes clear and sure. Every day becomes an opportunity for service, and every opportunity a privilege to express the fuller life of Christ.

Guides! God bless them; they do their best, but often their instruments are faulty and they can only give partial guidance. They do not always see the road clearly, but God knows the road, for he made it. He knows His plan, and He is waiting for us to adopt it. Where is it? You can find it in the 5th, 6th and 7th chapters of Matthew, and 13th of 1st Corinthians. I don't think we need more. It is "The Way."

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"We then lowered the light and took the glasses off, and were very surprised to find that several of us could now see clairvoyantly. Each confirmed what the others saw.

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Note: The above extract follows very closely the method adopted in the public demonstrations of "Kilnascrene." In LIGHT, of July 12th, fifteen societies reported the results of their public tests. Out of 427 people tested, only 72 failed to see the aura at first trial. These magnificent results prove that Kilnascrene is the best mechanical method of stimulating the clairvoyant faculty yet discovered. They are sent post free from the London Psychic Educational Centre, 17 Ashmere Grove, London, S.W.2, on receipt of 10/-, with full directions for use.

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