

Light

on

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PRICE TWOPENCE

FUTURE OF SPIRITUALISM

WEAKNESSES OF THE MOVEMENT AND HOW THEY MAY BE REMEDIED

By AN ONLOOKER

READERS of LIGHT are accustomed to finding in its pages a considerable amount of free discussion of Spiritualist views and activities from all angles, but I think it is doubtful whether at any period of its existence has there been so much dissension and divergence of view among leaders of the movement as is indicated by a perusal of the issues of LIGHT of the past few months.

In the circumstances, is it not desirable to get down to fundamentals and to see what the trouble is all about; to ascertain, in fact, whether anything is seriously wrong with the movement and, if so, how matters may be remedied?

In the first place, let it not be imagined that such dissension is by any means peculiar to Spiritualists. Are not the Christian Churches themselves (which have recently been pointed to as a model and urged to take over the movement of Modern Spiritualism "lock, stock and barrel") full of dissension on many cardinal points, ever warring among themselves? Roman Catholics, Anglo-Catholics, Modernists, Evangelicals, Baptists, Methodists, Salvationists, Unitarians, etc., they are indeed a motley array.

Dissension is indeed inevitable in this world, owing to the limitations of human knowledge and understanding. Nor should it be overlooked that much of the seeming importance of the attacks on Spiritualism from within its own ranks is due more to the prominent position occupied in the movement by the instigators than to any special inherent value in the criticisms themselves.

It has been incessantly dinned into our ears of late by a certain prominent leader that Spiritualism is *not a religion*—an assertion which has been immediately challenged by many ardent adherents. What is the truth of this matter?

The term "religion" may, of course, be defined in many ways, but it has been generally used, in this instance, to indicate a crystallized form of institutional worship and doctrines such as is found in any of the Christian, Muslim or Buddhist churches or temples. Obviously in this sense the two things are in no wise comparable. The standard and traditional religions are, in all cases, based on a particular set of alleged inspired and prophetic writings or recorded utterances,

received at some distant time in the past, which have remained static and to which nothing has been or can be added or taken away.

Spiritualism differs vitally and essentially from these. By contrast, it is a bubbling spring yielding an ever-fresh supply of inspired teaching and revealed knowledge of the spirit world. The *Spirit Teachings* of Stainton Moses are succeeded by the Vale Owen Scripts, the pronouncements of Pheneas, the scripts of the discarnate Myers (*Road to Immortality*), of Apollonius of Tyana (*The New Nuctemeron*), and so on indefinitely. And herein, I submit, lies one of the major defects of the movement.

The publication of each work of outstanding importance of this type may be likened to the dropping of a weighty stone into the centre of a calm pond. A mighty splash is succeeded by ripples spreading from the centre in ever-widening and fainter circles until they reach the borders of the pond and comparative stillness reigns once more. The impulse is spent; and though it is impossible to ascribe any actual limit to the size of the pond, as the ripples continue to spread with ever-diminishing momentum, yet for all practical purposes the influence of such works has a definite term of life, after which they are lost in comparative obscurity, and their places are taken by works of a later date.

The most notable of these works demand and deserve a better fate, and measures should be taken to keep them more prominently before the notice of the public. Readings from them might well be incorporated in the addresses at propaganda meetings and services of the Spiritualist churches, in preference to the commonplace and rather theatrical demonstrations of clairvoyance which are apt to alienate the more thoughtful and sensitive section of enquirers, to whom the practice of blazoning in public meeting private matters relating to members of the audience is decidedly repugnant.

After all, proof of survival is but the first stage in the subject. Mere proof of survival is not going to make any revolutionary change in the thought of the world at large, which has little inclination to devote its mind to such a matter. The religious believer is, in the main, satisfied with his faith and beliefs and does not want any concrete evidence in support of them. When stunned by the blow of a family bereavement he may feel lost in his bearings, but that is merely a

temporary condition which in due course yields to the healing hand of time, while the materially-minded individual is engrossed in the pursuit of his daily business activities and the amusements of his leisure hours. One world at a time is the motto of the crowd.

The more serious and thinking section of the community, however, if approached on the question and referred to proofs of survival, will demand to know the upshot of it all. If, in fact, life continues after death in a spirit-world, what is that world like, and what is the experience and destiny of the individual in that life? These are the matters to concentrate upon in order to satisfy the craving for knowledge of the hungry mind. The Christian Churches have no information to offer on the subject. They are confronted with a veritable blank wall beyond which, they say, no man has penetrated and returned to tell the tale.

In this connection, endless discussions as to the validity of the claims of the exponents of Christian doctrines, or as to whether Spiritualism is a religion, are of little account. Definite information as to the after-life is urgently and imperatively required, and should be presented by referring the enquirer to the standard works on the subject.

Furthermore, much comparatively useless time is devoted in private and public séances to tedious interchanges of remarks on commonplace and trivial matters between sitter and communicator. This dabbling of amateurs, as it has been called, in psychic investigations is not, in view of the manifest dangers involved and the paucity of results, a matter to be encouraged, except to the extent of sitting with a reputable Medium for the purpose of obtaining first-hand personal evidence of Survival, if the enquirer feels an absolute need of this. After that, it is rather to be deprecated as a waste of time which might be spent much more profitably in the study of scripts of outstanding value and importance. These are the great fruit of the labours of the leaders of the movement in the Spirit World, and the result of their labours should be of priceless value to the world. When will they receive the recognition and appreciation which they deserve?

Spiritualists have a great responsibility in combining in wholehearted efforts to achieve this end, and it is to be hoped that they will address themselves to the task with a greater realisation of its importance than has hitherto been manifested.

Yet another serious defect of the movement, as at present conducted, lies in the indiscriminate appeal to all and sundry to develop their own psychic faculties with a view to obtaining at first-hand communication with the spirit-world. This, I submit, is highly undesirable as, in the majority of cases, it yields a barren result and may be fraught with grave dangers to the individual. The possession of psychic powers in any

marked degree is a natural gift very rare in its distribution. Where it so exists, it should be tended, developed and guarded with all possible care, but the results which the average individual could obtain by attempted development of his psychic powers would be so feeble and trivial as to be unworthy of attention—even if he were suited mentally and temperamentally for such a quest.

Spirit-guidance is, of course, the mainspring of the movement, and how best to co-operate with and fulfil the plans and aims of its directors on the other side is the great concern. Their energies are now mainly directed to mental as distinguished from the old physical forms of mediumship—the production of scripts of outstanding importance, and the selection and development of Mediums for public platform work, and it is along these lines that energies must be mainly directed.

Finally, the need for greater co-ordination and unity between the numerous separate Spiritualist societies which exist in the Metropolis and other large urban centres is self-evident. Instead of seeking to obtain the impossible (viz., co-operation and union with the Churches) would it not be more to the point if these independent and sporadic societies were to confer together with the object of fusion into a central organisation which would direct the energies of the various units into a common channel for the general good and advancement of the movement as a whole?—W.H.

A SEQUENCE OF THREES

A FEW hours after my father's death, I was told that it would be better if my mother did not see him again, so I carefully locked the door of the room where he was lying and kept the key in my pocket.

Next morning, I was working in a room under his—one of my sisters and a nurse were with me, all of us being busy with various occupations. Suddenly, the three of us were startled by hearing three loud raps on the floor of my father's room. We all looked up and I remember my sister remarking that someone must have got in there.

I immediately went upstairs, unlocked the door and made a minute search of the room, but found nothing whatever which could account for the raps in any way. I went down-stairs. We discussed the matter and then settled down to our occupations again.

Now, in the room where we were sitting was a large oak book-case, about 12 feet long and 5 feet high, full of books and weighing a ton or two. I had noticed a fortnight or three weeks before that someone had picked up three chestnuts (conkers) and put them on top of this book-case, where they had remained ever since. Suddenly I heard a noise, something dropping on the floor, and found these chestnuts under the dining-room table—"dropping" is a wrong word, it was much more as if they had been thrown down. I picked them up and went out and got a level to see if the book-case was leaning outwards at all, but found it perfectly true. There had been no heavy lorry passing; and, even if there had been, it could not have shaken the chestnuts off, as the house stands a good way back from a quiet road.

After the funeral (which took place on a rainy day in late autumn) my sister went up to my father's room to see that it was in order and, while standing by the side of the bed, felt three soft pats on the top of her head. Thinking that a slate must have come off the roof and rain had come through, she got a light, expecting to see a wet patch on the ceiling as the three taps had felt just like rain dropping on her head, but the ceiling was perfectly dry.

What seemed curious to me was the sequence of threes: three raps, three chestnuts, and three taps; three generally meaning in table rapping "Yes." I got the impression that my father had been trying to say "Yes, all is well."

It would be interesting to hear of similar experiences from others.

C. H. MOWBRAY (MAJOR).

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GREATER THAN CREEDS

"CONFRATERNITY" AND THE TRUTH OF SURVIVAL

AGAIN, the Fortune Theatre, London, was too small to hold all the people who wanted to be present at the "Confraternity" mid-day meeting on Friday last week. Every seat in the theatre was occupied and (contrary to theatre regulations) people sat on the gangway steps in the dress circle and the gallery. Even so, a considerable number of people were unable to gain admission.

Mrs. St. Clair Stobart, opening the meeting, again explained that the "Confraternity" was a joint co-operative effort by Clergy (members of the Order of the Preparation for the Communion of Souls) and Spiritualists on the common ground of acceptance of psychic proofs of Survival.

"Survival," she said, "is a truth whose value obviously exceeds that of all the creeds and dogmas that could be brought forward and squabbled about. The world," she added, "is at sixes and sevens from lack of knowledge on this point. The world has a wrong sense of values, in which the spiritual is left out; and the first step towards readjusting earthly values must be the sure conviction that Man is not only physical, that he is Spirit here and now and, as Spirit, can get in touch with those who have already cast aside their physical mould and who can corroborate the fact of the dual nature of Man."

Introducing Mr. Arthur Findlay (who spoke for the Spiritualist Group, Mrs. Stobart said the differences between him and herself were very great, but they were both wise enough to realise that they had in common one great fundamental, beside which all other differences sank into insignificance—this fundamental was the necessity of bringing home to the world the great truth of Survival.

Mr. Findlay said the movement by a small number of clergy in the Church of England, who were convinced as to the truths which Spiritualists declared, was just history repeating itself. The Churches must absorb Spiritualism sooner or later and divest themselves of the creeds and dogmas which had grown round the central truth and teaching of Christianity. If people would only concentrate their thoughts on Jesus and His teachings, there would be no disharmony. The nearer they got to Jesus, the more they realised that He lived and acted on the truths proclaimed by Spiritualism.

The Rev. R. W. Maitland, of Darsham, Suffolk, who was the speaker for the Clergy Group, quoted Dean Inge as saying that "The centre of gravity in religion has shifted from authority to experience." That, he said, was true, but where were the ordinary man and woman to seek for experience? In the early days of the Christian Church, things were done which compelled attention. They found the "gifts of the Spirit" described by Paul, and all these gifts were found in use to-day amongst Spiritualists, including that of prophesying and the discerning of spirits such as that audience would witness when clairvoyance was given.

Mrs. Estelle Roberts followed with a series of clairvoyant descriptions and messages in which many names were given and recognised. In each case the recipients said they were unknown to the Medium.

The next meeting of the series will be on Friday, November 8th, when the Rev. T. B. Clark and Miss Estelle Stead will be the speakers.

FOLLOWING THE EXAMPLE OF JESUS

REV. G. MAURICE ELLIOTT, Vicar of St. Peter's, Cricklewood, London, and Secretary of the "Order of the Preparation for the Communion of Souls" was the speaker at the Marylebone Association's service at Queen's Hall, on Sunday evening, when the attendance was between 1,500 and 1,600. Mr. George

Craze presided and gave Mr. Elliott a warm welcome.

Mr. Elliott began by quoting the Bishop of Bradford as saying that "it is a poor sort of faith that is afraid of the search for truth." He agreed with the Bishop and was of the opinion that the search for truth in religion was bound sooner or later to lead to Spiritualism. This did not mean that Christian searchers would cease to be Christians when they became Spiritualists—they would be Christians in the truest sense.

Christianity, he said, was rooted in "signs and wonders," and if "signs and wonders" did not accompany the work of any Church, it was because true belief was absent, for Jesus had promised that those who believed in Him would do even greater works than He did. When he was told that Christians did not need proof of Survival, he remembered that Jesus returned after the death of His physical body to assure His disciples that He had survived; and there was evidence in plenty to show that in the early centuries of the Church communication with the dead—who were spoken of as being alive—was understood and practised.

Human beings needed proof of Survival just because they were human, and if Churches did not recognise that evidence was needed they were not alive to the teaching of the New Testament and of the early Christian Fathers. In support of this statement, Mr. Elliott quoted the words of a number of the best-known of the early Christian writers.

What he termed the "Spiritualism of Christianity" was submerged in the third or fourth centuries by "Churchianity," in which organisers and administrators took the place previously occupied by those possessed of the spiritual gifts enumerated by Paul.

One reason why, in our own days, the true teaching of the Bible on the matter of spirit-communication was not understood was mistranslation. Of this, Mr. Elliott gave several examples. "If," he said, "you are going to call the Bible the 'Holy Bible,' then for heaven's sake take out of it the translations that are not true." The time would come, he hoped, when a truthful translation would be demanded.

In conclusion, Mr. Elliott said his position—and the position of the other members of the Order of the Preparation for the Communion of Souls—was that in seeking to give people proof of Survival, he was following the example of Jesus.

Most convincing clairvoyant descriptions and messages were given by Mrs. Stella Hughes—every name and almost every detail being recognised as correct by the people to whom they were addressed.

* * *

On Wednesday evening last week, a special service was held in St. Peter's, Cricklewood, at which the Rev. Maurice Elliott was the preacher, and the lessons were read by Mrs. St. Clair Stobart.

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THE MYSTERY OF HEALING

Review by H. F. PREVOST BATTERSBY

ONE learnt with interest the other day that the Rev. John Maillard, known as the "spiritual-healing priest," was buying Milton Abbey from the Ecclesiastical Commissioners as a centre for the spiritual treatment of persons suffering from various forms of insanity.

Grave doubts as to his probable success have been expressed already by leaders of the medical profession, but the Archbishop of Canterbury has given his qualified approval, and it is interesting to note that the Primate's expectations are based rather on the views of the Regius Professor of Medicine at Oxford than on the practice of St. Peter and St. Paul.

With the tribute of a Province spread out before him, a certain Pope of Rome pointed out jovially to St. Thomas Aquinas that the Church could no longer say with St. Peter—"Silver and gold have I none." "Neither can it say with St. Peter, 'Rise up and walk,'" replied the Saint drily.

It is doubtful if the Church would have been moved to put to proof the statement it so often sings: "Thy touch has still its ancient power," but for the success of those unauthorised physicians who, as Spiritualists and Christian Scientists, have demonstrated incontestably the spirit's dominion over its earthly tabernacle.

But though we know that cures are wrought, we know next to nothing of their working. We agree that if the soul be ill, the body cannot prosper, but we return from deploring musically in Church that, as miserable sinners, "there is no health in us," to repeat at home with M. Coué, that "every day and in every way we are better and better," thus tendering what we think is demanded by the Almighty and our sub-conscious.

A CASE STATED

One would hardly like to say that Miss Mary Mayhew's volume on *Miracle Healing* affords any solution of the healing mystery, but it does state a case. It offers a comparison of varied Healings—*Healing by Spirit or Psychic Agency, Magnetic Healing and Occult Science, Osteopathy, Chiropractic, Metaphysical Healing and Psychotherapy, Neuropathy, Herbal Treatment, The Twelve Healing Herbs, New Thought, Christian Science, Abrams' Ellectronic Reactions, Chromotherapy, Dr. Locke's Foot Treatment*, and many others too numerous to specify.

They have scarcely a conception in common, but they all succeed and they all fail. A patient might be obdurate to a dozen of them and be cured by the thirteenth.

Mr. Maillard works by faith; Mrs. May Bird with the discarnate spirit of a Welsh doctor; Arthur Wrack with spiritual rays—red, purple and pearl; Mr. J. B. Williams by herbs and magnetic power; the Osteopaths and Chiropractors by manipulation; Dr. Julia Seton by metaphysics; Stanley Lief by food and fasting; Mr. Collen-Smith by a variety of psychic means; Dr. Bach by herbs; New Thought by mind tuning; Christian Science by self-hypnotism; Abrams by counter-vibrations; Dr. J. Dodson Hessay by colour screens; Dr. Locke through the feet; Dr. C. de Radwan with psychophony; and one could doubtless enumerate a dozen others.

They all cure and they all fail; what can one make of it?

"If thine eye be single, thy whole body shall be full of light." That was the introduction to a discourse on hygiene by the greatest Healer the world has heard of. "Therefore take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what

we shall put on. Is not the life more than meat and the body than raiment?"

That instruction holds, one feels, the secret of health. "If thine eye be evil, thy whole body shall be full of darkness." And the Healer said, curing the paralytic of close on forty years: "Sin no more, lest a worse thing come unto thee."

It was Socrates who declared: "First then, and above all, the soul must be treated if the head and the rest of the body are to be made whole." And Edmund Spenser went even further:

"For of the soule the bodye forme doth take,
For soule is forme and doth the bodye make."

THE METAPHYSICAL HYPOTHESIS

It is so simple and so difficult. And yet, again, ere light has come to your eye, some man takes your foot in his hand, or places his fingers upon your shoulder, and in an hour the agony of years has left you. Or, at a still further remove, unknown to you, and unexpected: someone thinks your pains away, and you are well.

"One has to realise," says Dr. Seton, "that there is a centre of spiritual undifferentiated energy within one, and this receives, generates, and sends out electrical energy. Healing currents are just like currents of light and heat. They are eternal in the universal energy, and they can be registered, brought inward, or thrown outward, through the body, through the environment, or, even, through both."

And though the drug, the doctor, the machine, the priest seems to effect the cure, they only act by using these same currents to link the patient with his real source, through which he invokes power and healing. "Our thoughts are our equipment for operating our own centres." "As a man thinketh in his heart, so is he."

To Mr. J. B. Williams the power is magnetic. He is an astrologer, a phrenologist and an occult scientist. He can divine and diagnose disease, with his X-ray eyes, with his divining rod, or with a small bracelet of copper wire which he slips on the patient's wrist.

He has healed tuberculosis and cancer, made a deaf and dumb man to hear and speak, and a paralysed man to walk.

Mr. Arthur Wrack also has X-ray vision; but his treatment is not magnetic, but through rays transmitted by Spirit Guides to the etheric body of the patient. He has many surprising cures to his credit, and has been marvellously successful with absent treatment.

New Thought, which dates from the Garden of Eden, relates the healing process to the operation of the life forces within the sufferer. "Practically all disease has its origin in perverted mental states and conditions. . . . No evil or undesirable condition of any kind can come into our lives unless there is already in them that which invites it and so makes it possible for it to come."

Apparently our passions can be analysed from a drop of perspiration, proof of the close partnership of mind and body, and the destructive possibilities of a disordered soul.

Of *Christian Science* it is hard to speak.

There are serious students of life to whom *Science and Health* seems either unintelligent or unintelligible; there are others who derive from it healing both for mind and body, and its adepts point proudly to its trail of financial prosperity. But its philosophy was grievously mauled by its author's efforts to explain it.

Of the other methods mentioned by Miss Mayhew, that of Dr. Abrams' seems to disclose something of the mechanism of healing, since it makes a machine function in the place of the mind by erasing one vibration with another.

We do not know if the mind works like that; but as Abrams was able to obtain a similar reaction from the

Miracle Healing, by L. Mary Mayhew. London, Rider and Co. 1935. 5/-.

(Continued at foot of next column).

TALKING ANIMALS

HOW IS THEIR SECRET TO BE EXPLAINED ?

MONSIEUR C. DE VESME is still pursuing his enquiries into the supernatural phenomena as exhibited by animals, and an article from his pen in the September number of *Psychica* (Paris) appears to throw fresh light on the problem of "Talking Animals."

We are reminded that the American writer, Mr. Arthur Goadby, has from time to time published accounts of "Black Bear," a small pony belonging to a farmer, Thomas Barrett, of Briarcliff, U.S.A. Steps were taken to ensure that no signals passed between Barrett and this animal, which answered questions, gave names, solved mathematical problems, etc., by means of letters which it chose from a rack. Telepathy in the end had to be ruled out too, as Black Bear frequently gave information entirely unknown to his master.

A NEW FACTOR

The death of Barrett has now supplied a new factor for consideration, for, with his decease, Black Bear's marvellous feats of apparent supernatural intelligence have entirely ceased; he is now but as other ponies and can neither supply names nor solve problems. Does this prove that it was Barrett who furnished the replies? Mr. Goadby thinks not. This labouring man, he declares, had had but very little education; most of the information given by Black Bear was entirely outside his ken. But enquiries have definitely proved that since early boyhood Thomas was strongly mediumistic: he heard voices, he saw things, he experienced frequent premonitions.

This points again to the fact that in cases like this we are confronted with three factors—not as hitherto so often assumed by two only: that is to say, we have the so-called subject, either naturally sensitive or carefully trained—in this instance, the pony; secondly, we have the psychic force brought to bear upon the subject, and here supplied, unconsciously to himself, by Thomas Barrett; and lastly, we have the directing intelligence making use of the force thus supplied by the Medium. This intelligence Arthur Goadby unhesitatingly regards as of spirit origin; and this spirit-intelligence, deprived by the death of Barrett of the necessary connecting link between itself and the pony, can now no longer operate.

M. De Vesme confines himself to quoting Mr. Goadby's opinion. He admits the reasonableness of his conclusions, though not prepared himself to accept definitely the spirit hypothesis.

His article is followed by an Editorial, in which Madame Borderieux, an impassioned animal lover who made a close study of her own Talking Dog Zou (now no longer living), endorses the fact that in all these cases there is a strong rapport between the animal in question and its owner. Zou would give replies to numerical questions that she, Madame Borderieux, could not have given, or could not have

(Continued from previous page).

blood and the hand-writing of a patient, there is a suggestion of psychometrising about the machine; also the professional attitude to all things psychic was reproduced in the bigoted and intolerant opposition it aroused.

The other day Sir Walter Langdon Brown, Regius Professor of Physic in the University of Cambridge, told the Medical Association that "we are now returning to the point of view held in 500 B.C., that health depends on harmony, and disease upon discord within the body"; but he disclosed a post-Hippocratic prejudice in declaring that "Homeopathy, Christian Science and Osteopathy each had the advantage of appealing to man's appetite for magic."

What of that? I have seen magic in Africa cure cases which medicine had consigned to the grave.

given so quickly; but she could always sense whether the little dog was happy in the experiment or whether the answers came through with discomfort or difficulty. She also believes that at times the dog gave its replies more or less in a condition of hypnosis.

PSYCHIC EXPERIMENTS WITH GUINEA-PIGS

Mons. C. de Vesme, writing of supernatural manifestations in animals in the October issue of *Psychica*, admits that the theory of their being liable to influence from discarnate beings has been strengthened by reports of certain experiments undertaken seriously and in a scientific manner last year by a group of young Russian investigators at the University of Belgrade.

These students, under the leadership of M. S. Latisheff, experimented with guinea-pigs, and they found that, in the presence of a Trance-Medium, the spirit-entity purporting to be in control affected the guinea-pigs in the most astonishing way. During the sitting, these little creatures not only leapt about, knocked each other over, squeaked and scampered to and fro in a way they never behaved at other times when under continuous observation, but these antics were carried out precisely according to either the wishes expressed by M. Latisheff himself or the plans expressed by the Control "Magamed." The latter, incidentally, declared that it was a child-entity, "Star," who actually drove the animals to and fro, and that the squeals were due to their being afraid of this child and her luminous appearance.

"Let Star drive *Mimus* out of the box and then *Tompus*," Mr. Latisheff would ask, indicating various guinea-pigs by name; "Make one chase the other," "Make that one jump back into the box," "Make the other squeak," and invariably these requests were literally fulfilled, the little creatures scuttling to and fro exactly as though they were being driven by some unseen person.

Each time anything of the kind was done, it was observed that the respiration of the Medium was quickened; when the guinea-pigs were still, the Medium regained her calm.

QUESTION OF TELEPATHY

As is always the case with investigations of this kind, the experimenters were concerned to rule out the possibility of telepathy. To this end they devised various experiments. They wrote figures on cards, which were well mixed up so that no one knew what was on them and then placed face-downwards on the floor. Then small additions were proposed—6 and 4, 3 and 5, and so on, and Magamed was requested to make Star drive a specified guinea-pig on to the card which bore the answering figure. This was successfully done.

Then Latisheff drew on different sheets of paper explicit routes along which he desired the animals to be driven—from their box, past certain cupboards, along one wall, under the legs of one chair, and through a particular door, and so on; various routes were again well shuffled in the covering envelopes so that the particular route chosen was known to none of the sitters. The animals were driven out of their box and chased with protesting squeals in and out; on one occasion to the great surprise and consternation of a group of people assembled in an adjoining room to listen to a lecture. On opening the envelope containing the instructions, it was found that the route indicated had been exactly followed.

M. de Vesme refuses to admit that these experiments are conclusive, though recognising that they strengthen the spiritualistic theory of discarnate influence. He recommends caution, reminds us of the many possibilities of erroneous deductions, especially with young investigators, and appeals for the carrying out of further experiments along similar lines.

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).

PYRAMID THEORIES

Sir,—Referring to the letter from Mr. H. E. Hunt in your issue of the 17th October, will you permit me to point out that the measurement 9131 inches (plus a fraction) is not the base measurement of the Pyramid; it is only the measurement between the outer edges of the sockets on the north side. The measurements between the sockets on the other sides are all different; *i.e.*, east 9119.2; south 9125.7; west 9133.4. These are Petrie's measurements, and they differ only slightly from the more recent measurements of the Egyptian Government Survey. Why should the north side only be taken as a standard? None of these figures can be taken as exactly accurate by reason of the irregularity of the edges of the sockets.

But the real point is this, that these measurements do not represent the measurement of the base of the Pyramid proper. This should be taken where it begins to rise in an angle from the platform, *i.e.*, where the Pyramid *Pi* angle begins. This measurement is an exact 440 cubits of 20.612 British inches. There is no "Pyramid cubit" of 25.025 British inches, and therefore no "Pyramid" or "Primitive" inch of 1/25th of this value. This spurious inch is a pure invention, originated by Piazza Smyth on sentimental grounds, to bolster up the supposed Biblical prophecies contained in the Pyramid measurements.

Referring to these measurements, Mr. Basil Stewart in his work, *The Witness of the Great Pyramid*, which is an echo of Davidson's theories, says:

"By the time we reach the final date of all, September 1936, all speculation and theory, and all adverse criticism will be for ever set at rest. For both the Pyramid and the Bible are emphatic that certain momentous events are to happen previous to that date, and that by then all prophecy will have fulfilled its purpose, while the Pyramid warns us that these events are to take place between May 29th, 1928, and September 15th, 1936" (p. 211).

He says further: "Once we have entered upon the final Tribulation defined in the last low passage, it will be obvious that those who have hitherto failed to see anything abnormal will realise what is upon us. *If this is not the case, then the whole theory respecting the*

great Pyramid's time-chart for modern times, and what that chart reveals, will have been proved in error" (p. 264; *Italics his*).

Have we seen anything corresponding to the "final Tribulation" since May, 1928? It would appear that we have not very long to wait now to see the bottom knocked out of these baseless theories—to put the matter in a rather Irish manner. The so-called "Great Law" endeavours to go one better than these; but I need not deal with that here.

There is an obvious mistake in Mr. Hunt's statement of the *Pi* ratio. It is not the base but the height which must be taken as unity to obtain the *Pi* value of 5.14159 + for twice the base length.
Ryde, I.W.

W. KINGSLAND.

AN AUTOMATIC DESIGN?

Sir.—With reference to the discussion about the exterior measurements of the Great Pyramid, it has occurred to me that the architect, in making the plan, may have been guided by inspiration in the form of automatic drawing. If the interior measurements really correspond with the dates of important events in history, the probability in favour of the psychic source of the design is increased, and the structure may express knowledge of subjects more recondite than history—for instance, the constitution of the universe and the operation of spiritual forces.

I believe, however, that some prominent Egyptologists ridicule the idea of the building being a repository of hidden knowledge. To show another point of view, I may quote from memory the following lines (Kipling's, I think):

Who can doubt the secret hid
In Cheop's ancient pyramid
Is that the contractor did
Cheops out of several millions?

A. W. TRETHERY.

LIFE WITHIN THE ATOM

Sir,—It is specially interesting to me to find a discussion on the question of "Life Within the Atom," in the pages of *LIGHT*. My own scientific knowledge could contribute nothing whatever; but last year (for some months beginning in March) Captain Dampier and I had a series of communications from a spirit purporting to be Sir William Crookes. In April, he made the definite assertion that "Life begins within the atom." There were many other statements quite as surprising to us, which we hope to make public in due course.

Colchester.

MILDRED H. COLLYER.

THE "CONFRATERNITY" CAMPAIGN

Sir,—I notice in last week's issue of *LIGHT* (October 24th), Mrs. St. Clair Stobart's statement that "the Church members realised, in order to recover the life and inspiration of the first two centuries, the Church must recover the beliefs of that time, and those beliefs included belief in Spiritualism and spiritualistic practices."

If you will allow me to say so, it seems to me that the Spiritualist members may gain, too, if they are prepared to give something more than a passing notice to the Docetism of those centuries, which was to the effect that although Christ had a body of flesh and blood, "formed of celestial elements," it was not a human, material body. It was a body that could walk upon the waters, and pass from human vision at will. Consequently, the statement of the empty tomb presented no stumbling block, but confirmation of their belief.

What has struck me as the most significant statement in Dr. Inge's last book, *Vale*, is the following: "The gift of the Holy Spirit is the presence in this world of Christ Himself under another form."
Ipswich.

W.G.



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LETTERS TO THE EDITOR

SPIRITUALISTS AND THE GENERAL ELECTION

Sir,—Once again an opportunity presents itself for Spiritualists to demand for their cause that religious freedom which other denominations enjoy. The General Election takes place on November 14th. Before that date arrives, it is hoped that every candidate of every party in the country will be questioned upon his or her attitude to the disabilities under which Spiritualists conduct their religious work.

In the course of the next few days a manifesto, questionnaire and a draft of the Bill previously presented to Parliament will be in the hands of all candidates. The manifesto draws the attention of the candidates to the need for relieving Spiritualists from the effects of laws which are over a century old.

The Witchcraft Act (1735) and Vagrancy Act (1894) have been so applied that they restrict the activities of Spiritualists whether in their worship, the practice of their religion, or in their scientific investigation. The date of these Acts is a clear indication that they were never intended to apply to the practices of sincere people who view Spiritualism as their religion, or to scientific psychical investigation which have only existed in this country since 1850. Both Modern Spiritualism and Psychical Research are impossible without Mediums, and in the present state of the law the exercise of mediumship (whether for payment or without) is treated as illegal and is subject to the risk of police court proceedings as "fortune telling." As a result of this position, Spiritualists have difficulty in claiming legacies which have been bequeathed to them, and have been denied even the right to marry and bury their co-religionists with appropriate services. Such restrictions, in a land which boasts of religious equality, are an anomaly.

The draft Bill which is being submitted does not ask Parliament to affirm Spiritualism either in its religious or scientific aspect. It merely asks that Mediums who are genuinely and honestly working in accordance with their conscientious convictions shall be free from the interference of the police, unless they are guilty of fraud or misrepresentation.

That fraud and misrepresentation are practised by "free lances" unallied to any registered or recognised association of Spiritualists is admitted. Spiritualists are themselves prevented from dealing with this matter by reason of the fact that no discrimination is made in law between genuine mediumistic practice and the activities of the charlatan. If the right of the genuine Medium is admitted, Spiritualists believe they can then check and largely eliminate the "harpies" who batten on the legitimate Spiritualist movement.

The Bill proposes to exempt from the operation of those antiquated Acts those Mediums who hold certificates from a recognised and *bona fide* Spiritualist organisation, and Spiritualists may be trusted to see that such certificates are issued only to qualified, honest and straightforward persons.

Every Spiritualist has a clear duty in this election, and whether there is a Spiritualist Church in a constituency or not, efforts must be made to obtain the views of the candidates. For the purpose of organising this campaign, the country has been divided up into convenient-sized areas, and if any difficulty is experienced in getting material with which to help forward the campaign, this will be sent on application to the Secretary of the Parliamentary Committee, Hollins Chambers, Bridge Street, Deansgate, Manchester, 3.

FRANK T. HARRIS,
(Secretary of Spiritualists' National Union).

We learn that the valuable psychic library of some 1,500 books collected by the late Mr. H. Blackwell over a long period has been purchased from his executors by the Marylebone Spiritualist Association.

OXFORD GROUP MOVEMENT

Sir,—In LIGHT of October, 24th, "C.F." thinks Mr. Battersby's review of *God is my Adventure* somewhat biased. I uphold Mr. Battersby in every word he said *re* the Oxford Group Movement. Probably "C.F." has not had any close relations with the Group, or seen its intimate workings. I have, to my sorrow. Yet, when it first began I thought it excellent for the young people, and went to many meetings. It was only after seeing how it sowed discord in the home, and saw that the evil it did really outweighed the good, that I began to realise the futility of the over-numerous "quiet times" the Group had.

The Christ of Spiritualists is not the Christ of the Group in this sense—that Spiritualists believe we have to puzzle out many of our own earth problems to help in forming our characters. The Group go to Christ for the most minute details, and do nothing at all without Christ's "permission."

It is a subject far too long to discuss here, but I can assure "C.F." that Mr. Battersby's review was true and just. Certainly we read of Scandinavia being delighted with the Group and finding it a help. But after a year or so, will the Scandinavians be quite so eager over it? I wonder.

Religion that upsets family life is not *true* religion.
21 Roland Gardens,
London, S.W.7.

E. WILLIAMS.

"A VOICE FROM THE DARKNESS"

Sir,—I once knew a blind man, blinded, not in war, but (like so many others) by some accident of peace. He used to stand at the entrance to the Middle Temple from the Embankment, selling bootlaces and matches; and, the last time I saw him, I remarked: "You have been here a long time." "Yes," he answered, "forty years." "And how are you getting on?" "Not so well lately. Still we musn't grumble now." Quite cheerfully. I said to myself: "What a lesson for the swarm of thankless grouzers whom this country fosters more than any other!" And it seemed to me a lesson even for the blinded of the War. Forty years in darkness, not sustained by the sense of duty done, by public gratitude, by a punctual pension, but dependent for his daily bread on selling bootlaces and matches, standing in the open all the day, exposed to heat or cold or rain. Yet cheerful to the end.

W. H. ADAMS.

Marylebone Spiritualist Association
LIMITED BY GUARANTEE

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OF
RE-UNION & REMEMBRANCE

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Mr. Shaw Desmond Mr. H. Ernest Hunt

Clairvoyants:

Mrs. Stella Hughes. Mr. Thomas Wyatt.

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Light

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EDITOR GEORGE H. LETHEM

As We See It

MATERIALISM DYING

"MATERIALISM is dying, if not dead," writes Mr. Arnold Lunn in the course of an article on "Science and the Supernatural" in the *English Review* for October. This has been said before, and it must be admitted that Materialism, like the Merrie Monarch, takes an "unconscionable time in dying." Still we think Mr. Lunn is right. Taking Telepathy as a test, he says: "It is significant that Mr. Gerald Heard is now prepared to admit that Telepathy has in all probability been proved, and that Telepathy, if proved, is the death-blow to Materialism."

The only fault with this reasoning is that it is much too cautious. Telepathy has been proved and proved and proved, until now there is no reason left for doubting its reality. And, with Telepathy established, the possibility of perception apart from the physical senses (what Dr. Rhine calls "Extra-Sensory Perception") is demonstrated, and as the Materialist hypothesis is exploded the Spiritualistic hypothesis must be accepted. Mind (or spirit) must be called in to explain matter, as our modern Scientist-Philosophers admit. Matter (*pace* Haeckel and the so-called Rationalists who still accept him as their prophet) can no longer be thought of as bringing mind and consciousness into existence as a by-product of chemical action.

So, by the acceptance of Philosophical Spiritualism, the *a priori* argument against human survival is cleared out of the way and science should by-and-by be ready to consider the evidence that Experimental Spiritualism offers to prove that man *does* survive the death of his physical body because the real man is not physical but spiritual.

Materialism may be dead, or dying, BUT—and it is a very important BUT—it has secured so great a hold on the nations and peoples of the civilised world, that its influence will not be shaken off without a long and painful struggle. Indeed, in some countries—representing a large part of Europe—the philosophy of Materialism is apparently still in the ascendant, with its concomitant doctrine that "Might is Right"; but it is not going unchallenged by the forces of Idealism (which is another name for Spiritualism) and Religion, which ought to work together.

Until Materialism is not only dead but safely buried, it is the enemy of Religion, and in the long-drawn-out fight, Religion must ultimately come to recognise Spiritualism as its most effective ally. Towards that end, Spiritualists must work patiently and persistently.

TRANCE PAINTINGS

FROM A CORRESPONDENT

IN the heart of Belgravia, London, there is at present on exhibition a series of extremely remarkable paintings, executed in a trance state by a woman who has never previously manifested any marked mediumistic faculty, which constitute what may safely be claimed to be the most striking manifestation of spirit-agency in this direction which has ever appeared in this, or probably in any country.

These wonderful paintings are at present attracting quite inadequate notice, probably owing to the fact that although one or two brief allusions to them have already appeared in LIGHT, no proper account has yet been given to its readers of the nature of the pictures and the circumstances in which they were produced.

The facts are shortly these. Miss Willis, through whom the pictures are executed, has until now led a life of varied business activity and has had no instruction in art, nor has she previously exhibited any artistic faculty. About two years ago, she suffered a great emotional shock owing to the sudden death of her fiancé on the eve of her intended marriage. At this time, she had just bought some ordinary paints for the purpose of decorating her house and, while in a state of acute mental distress, she suddenly felt herself controlled by an alien power, which she mechanically obeyed by painting feverishly with her fingers on one of the walls of her room. She continued painting for about an hour and, as the painting progressed, gradually became restored to a calmer mental state.

HOW THE PAINTINGS ARE EXECUTED

The work executed was of a very extraordinary and weird nature, the wall being covered with a series of scenes containing figures of animals and human faces of infinite variety, some malevolent and repellent and others in happier vein. The pictures, on completion, were signed with the name "Lorrie-Mar-Reen."

In course of time she covered in this way all the walls of her house, and then continued to obey the commanding impulse to paint by purchasing huge canvases for the purpose—about nine feet square.

The paintings are executed with incredible speed. The earlier works were executed mainly with the first finger of the right hand, the palm being used for broad strokes, but brushes are now used instead.

The subjects of the pictures are of a spiritual character, as is indicated by the following titles which have been allotted to some of them:—"The Master Guides and the Watchers," "The Frustration of Satan," "Birth and Death of Christ," "The Rod of Psychic Awakening."

Some are topical of current events of world importance and are heralds of pending trouble—e.g., a painting showing scenes from the Spanish Inquisition, etc., was produced but a month prior to the outbreak of the Spanish Revolution.

The most recent paintings (three) deal with the Italo-Abyssinian War—a description of the first of these paintings was given in LIGHT of 19th September. These pictures depict in a lurid manner the horrors of mechanized warfare to which the Abyssinians are being subjected, yet clearly indicate that the influence of the spiritual powers will operate on their behalf. The last of these paintings was finished on the very day on which the war commenced, after a spell of work extending over three days, during which Miss Willis had neither food nor sleep, and she was found in a state of complete collapse and unconscious at the foot of the picture.

Obviously, paintings of such a highly symbolic character lend themselves to a variety of interpretations, and the hidden meaning often eludes the observer. In their fantasy of imagination and often obscurity of meaning they recall the works of Blake, whose pictures

(Continued at foot of next column).

LOOKING ROUND THE WORLD

MODERN MIRACLES

IN his article on "Science and the Supernatural," in the *English Review* (referred to elsewhere), Mr. Arnold Lunn not only attacks the Evolution hypothesis (to which he administers many shrewd blows), he advances interesting arguments in favour of the theory of "special creation," and stands up boldly for the possibility of miracle. "Strictly speaking," he writes, "there are no 'laws of nature.' The movements of an individual atom are as unpredictable as the life-expectation of an individual man." Thus, he quotes the "sudden union of the bones in Peter de Rudder's leg" at Lourdes as being due to supernormal intervention. "No law of nature was violated," he writes; "all that this well-attested modern miracle proves is that the normal effects of natural law have in this particular case been modified by superhuman will."

Mr. Lunn writes as a Roman Catholic; but the arguments he uses might equally well be used in regard to healing "miracles" wherever they occur, and also in regard to many kinds of phenomena in which Spiritualists and Psychological Researchers are interested. Only, the Spiritualist would prefer to think that the "superhuman will" (working through spiritual beings) acts according to law, although they may be unable to understand what the law is.

CAXTON HALL DISCUSSION

Mr. Arnold Lunn is to be one of the speakers at the L.S.A. discussion on "The Challenge of Modern Thought and Action by the Evidence for Survival," at Caxton Hall, Westminster, on Thursday, 5th December. Other speakers announced for that occasion—which should be one of exceptional interest—are Mr. J. D. Beresford (the novelist), Mr. C. E. M. Joad, Professor A. M. Low, Mr. Harold Speer, and Mr. James Laver. As a preliminary and preparation for the discussion, Miss Lind-af-Hageby, President of the L.S.A., is to deliver an address on the subject, at the Caxton Hall, on Thursday next (November 7th) and this will be fully reported in LIGHT.

M.S.A. ARMISTICE SERVICE

The Marylebone Association's Service of Re-union and Remembrance has come to be regarded as one of the outstanding events connected with Armistice Day celebrations in London. For a number of years, the M.S.A. service was held in the Royal Albert Hall. Last year it was held in the Queen's Hall. The Queen's Hall is again to be its venue this year; and as it is quite certain that the accommodation will be taxed to its utmost capacity, readers who wish to be present should take note of the announcement on page 695.

(Continued from previous column).

have been an endless source of discussion and astonishment in artistic and philosophical circles.

These remarkable paintings have already attracted the attention of some psychologists and to a lesser extent of art critics, who alone are competent to pass judgment on their technique. They will doubtless ere long attract much greater notice, especially in the psychic world, and it behoves all Spiritualists and others interested in psychic phenomena to visit the exhibition at the earliest opportunity. It is at present housed at 5 Wilton Crescent Mews, Belgrave Square, S.W.1, and is, I understand, open to inspection daily.

Reference should perhaps be made to the somewhat parallel case of the trance paintings of the famous French Medium, Héléne Smith, which are now in the Musée d'Art et d'Histoire in Geneva. These also were produced in a trance state with the fingers, and also deal with spiritual (sacred) subjects. They were not, however, topical of current historical events nor in prophetic vein.

W.H.

A VOICE FROM AMERICA

MR. ARTHUR FORD, known in this country as well as in America as lecturer and clairaudient demonstrator, declares himself whole-heartedly in favour of friendly co-operation between Spiritualists and the Christian Churches. Had he been in London just now, he would no doubt have taken an active part in the "Confraternity" movement, the distinguishing feature of which is that Clergy and Spiritualists appear on the same platform and deliver their respective messages in perfect harmony.

Describing (in *Spiritual Truth*, Ephrata, Penn., U.S.A.), the great success of the Sunday evening lectures and psychic demonstrations he gave in the early months of this year at the Church of the Divine Paternity, one of the greatest of the New York churches, he writes of the progress that has been made, and says that "to discuss Spiritualism versus Orthodoxy in the terms of 50 years ago is an insult to our Orthodox friends."

"NO LONGER ANY REAL ISSUE"

"It we know our own case," Mr. Ford continues, "we know that we have very little that was not found in the early Church; and, since the trend in religious thought is to return to the simple, unadorned truths of the Nazarene, there is no longer any real issue between us and the Christian Church. . . . If the Churches need us, and they do, we also need the dignity and altruism of the Churches."

If only the Christian Churches in this country could be induced to accept this view, co-operation would become really effective.

MORE "INVESTIGATIONS"

"Is Spiritualism the North's New Religion?" is the title of the first of a series of articles in the *Sunday Sun* (Newcastle-on-Tyne) by Mr. Shaw Desmond. This series—like others—is announced as "a great new investigation," the object of which is to decide whether Spiritualism is "fact or fiction." Mr. Desmond predicts that "we are about to see Spiritualism, partly as a religion and partly as a philosophy, run through the North," and he also predicts that "the day is not far distant when both Oxford and Cambridge will have chairs of Psychic Science, because this question of survival of death is actually the most important question in the world."

There are quite a number of these "investigations" going on in papers in London and various parts of the country just now, so that the Prophet who recently predicted the rapid decline of interest in Spiritualism, and of Spiritualism itself, must be feeling rather upset.

JACOB'S LADDER

In the *Sunday Dispatch* (October 27th) Sir Oliver Lodge continued his answer to the Bishop of London's recent criticisms of Spiritualism. Why, he asks, should it be thought dishonouring to the dead to "write a letter home" or to send a message?

"Jacob's ladder is not only open one way to angels of aspiration that ascend," he writes. "There are also angels of blessing descending." The intercourse between the two states is mutual."

MONEY AND "FIRE-WALKING"

How Kuda Bux, "the Kashmiri mystic," managed to walk across a fiery trench in a garden on the outskirts of London, without being burned, is still a subject of discussion amongst doctors and other learned men. Kuda himself holds that his "fire-walking" immunity is part of his mystic development; and in *The Listener* (October 23rd), he makes this remarkable statement: "The day that I took money for walking on fire, I should be badly burnt." We wonder what the doctors will have to say about that assertion? They concentrate their attention on the condition of Kuda's feet. If he is right, they are on the wrong track.

TOPSY : THE STORY OF A SOUL

IV—TOPSY PASSES ON

A small girl, born of Samoan parents in Brazil, and there called Topsy by her fellow slaves in the cotton fields, had fallen ill in consequence of many hardships and the excessive heat. She had tried to make up the weight of her picking basket by concealing stones in it. This had been discovered, and the child had been brutally flogged by the Overseer, after which she had crawled away and disappeared. [This story was taken down by Mr. Norman Swaine from the dictation of Topsy and other controls of Mrs. Nash.]

VERY early next morning many of the negroes who had witnessed the cruel flogging hurried to Jake's hut to enquire how Topsy fared. The shy, reserved child had always been more or less of a stranger amongst them, but her suffering drew out all their sympathy; they saw the ugly scars on their own children's backs and the increased looks of fear in their eyes, and many were the curses that were muttered that morning on "the white dog and all his litter" down to the third and fourth generation.

But a badly-worried Jake informed them that Topsy was not to be found; and when the Overseer became aware of the sullen demeanour of the slaves and then of Topsy's absence, he brutally ordered them to separate into groups and find the missing child, so that he might "teach the sullen brat what it means to disobey me!" Topsy had no father or mother to make trouble, he could make use of the brat as an example to others.

Meanwhile, what of Topsy? Very early in the morning she woke from her heavy sleep and looked around. The rising sun was just sending out tender rays of light, and it seemed to the child as though never before had she seen the world wake to such delicate beauty. "She felt strange, a little light-headed; yet the remembrance of her sufferings of the evening before awakened her mind to the knowledge that she felt very little pain, just a curious numbness . . . She had a dreamy feeling of contentment as though she were still asleep."

TWO TOPSYS

Presently she turned round, and, lying at her feet, she saw a piccaninny child of about her own age, its back and sides terribly cut by the lashes of a whip. Topsy touched what she called this "lump of ugliness" with her foot, but the piccaninny did not move. Suddenly she felt a strange thrill of expectancy; she looked at the little huddled figure more closely—especially at a scar that ran round one arm—and then all at once she knew . . . that was Topsy! But why were there two Topsys? She was bewildered, she could not understand it at all. Had she shed her skin like a snake? She had never heard of anyone doing that before; but that must be what had happened.

At that moment, Topsy saw a group of her fellow slaves approaching, and they were calling her; she had better hide. But they must have seen her standing there in the full sunlight—why were they pretending not to see her? Then she became aware that two negroes were bending over the other Topsy; was that what they were looking for? But again she could not understand; why ever should they be tenderly lifting that "lump of ugliness" on to their lap and be weeping and wailing over it like that? "And why did they call that ugly thing 'Topsy?' Surely they did not think *that* was Topsy? And why were they crying—they had never loved her?"

She went up to them and said: "Here I am. I am Topsy;" and when they appeared not to hear, she touched one of them on the shoulder and repeated her words, "I am Topsy." Then a feeling of icy fear came over her, for she perceived that she could not

make them feel her touch. Oh, what did this new horror mean? "The thought that she was now shut off from the only folk she had ever known and that she could neither speak with them nor touch them, made her feel that she was going to be more lonely than ever."

Other negroes joined the group, and Topsy passed in front of them, vainly trying to attract their attention. They paid no heed. Instead, they decked the other Topsy with flowers, until Topsy almost envied the fuss being made over "that other one." Chanting and wailing, they carried the little figure in a procession back to the huts, and Topsy went with them—now definitely jealous of that other "horrid Topsy."

The Overseer had heard the wailing, and she crept out of sight and watched. The man merely glanced at the little flower-crowned figure and then ordered the slaves to "shift it away." Topsy wanted to scream out an insult at him for this remark, but she was still afraid he might see her, and forbore. Then Jake came up, the tears running down his wrinkled cheeks. He knelt beside the other figure and gently stroked its little face. That astounded Topsy—surely Jake—her one friend Jake, would know that *she* was Topsy—not that ugly thing lying there! "Jake, Jake," she called, touching him impatiently, only to find that he too could neither hear nor see her.

"She could not grasp the meaning of this unbelievable tragedy: that Jake, who had loved her so much, could not hear nor see her . . . She took a backward step, her hand caught suddenly to her tiny mouth and the look of a lost child in her eyes as she ran away crying out, 'Jake! Jake! Jake!'"

Never, never before had Jake failed her. He was wisdom, he knew everything, and yet now he could not understand; she ran off to a lonely hollow and sobbed as if her heart were broken.

Several days passed before she summoned courage again to approach the huts. She found the old man seated in front of his door, looking unspeakably sad and lonely. It comforted her somewhat to sit close beside him, even if he did not see her. Especially she was pleased when once or twice she heard him murmur her name, "Topsy;" and from him in this way she came to understand at last that she, Topsy, was dead. Death must be something terrible, for it made Jake cry, and Jake knew everything. She sat beside him and cried softly too.

TOPSY'S SPIRIT MOTHER

At this point Mr. Swaine breaks off his story in order to tell us something of Mrs. Nash's other Control, Sister Francesca, whose "long sojourn in the Spirit-world and experiences upon the different planes of progression have given her a wonderful understanding of souls, of the conditions of earth-life and the desires of all souls."

"At first it was not her desire that her story should enter into that of Topsy, yet since she herself plays such a large part in it, she realised that the reader might wish to know more of the Spirit-Mother so often to be mentioned later on." And so she told it. "The quiet reserve with which she speaks, the peaceful atmosphere of cloistered walls that is always present with her and her calm serenity, all speak of a spiritual progression in which the memories of the hurts of life have no place."

Sister Francesca was born in Paris about the middle of the sixteenth century, and the whole of her life until the end was spent within the convent where she was born, the Convent of St. Ursule. From the Mother Superior she had learnt that her father, the Comte François le Clarc, had died young, and that her mother had begged to be allowed to enter the Convent in order

that her child might be born there; and in that sacred building, amidst its beautiful grounds, Soeur Francesca had lived her quiet, happy life. She grew up to become a teacher of the children, of whom there were many; to wait upon the sick, and to spend many hours at the wonderful organ in the chapel.

"And then," she told us, "when I was in my early twenties, that tragedy happened that was to engulf not only myself, but thousands of others," the Massacre of St. Bartholemew, in August, 1572. One night, Francesca and five other sisters were made to kneel beside the Mother Superior and to pray with her. Then she told them that hundreds were being massacred outside their quiet walls; that though they were Huguenots and not of their Faith, yet she felt the Virgin Mary would wish to aid them: were the six chosen sisters willing to leave the Convent with her to try to give what help they could?

So for the first time in her life Francesca saw the outside world. And a terrifying sight it was! Crowds that jostled and jeered at them, drunken soldiers, corpses lying in the gutters, mothers weeping over their dead sons, young girls being pursued by bands of soldiers, fathers trying in vain to protect their daughters—everywhere horror, fear and bloodshed. They passed to and fro administering what help and comfort they could, and contriving to bring into their Convent various fugitives, wounded and otherwise. These they tended and nursed. But alas, a day or two later, they were brought before the great Catherine de Medici, the Queen-Mother, and her judges, and condemned to death for having given shelter to heretics and defiled their Convent. Their cloaks and the symbols of their sisterhood were roughly torn from them; they were abused and insulted and thrown into prison. Then followed six months of close confinement, six months of miseries during which we were shamed and degraded beyond my power, or my desire to tell." And then, at last, the shameful death.

"When I awakened," she concluded, "I found my parents waiting for me. They and a host of spirit-friends assured me that we had done rightly when we succoured the Huguenots, and so set my mind at rest; for during those hateful six months of agony I had sometimes wondered whether, after all, we had done wrong."

When she looked back upon life on earth, the gentle nun was filled with such compassion that she was allowed to devote herself to "helping the souls as they passed from the body, particularly the souls of children. Many lonely ones, such as Topsy," she says, "I rescued from the binding ties of earth-plane conditions and took them to the Second Sphere, where there are souls who, together with myself, taught them to understand the meaning of spiritual life. Here I continued the experiences of my convent life, watching the progression of the souls under my care."

(More about Topsy's Progress next week)

MRS. LILLY'S MEDIUMSHIP

We have received, by telephone, a statement regarding a materialisation seance held at The Cottage, 115 Erith Road, Belvedere, Kent, at which Mrs. Lilly was the Medium.

The statement is that, by means of an electrical arrangement, it was ascertained definitely that each time a form appeared, the Medium's chair was empty. Ultimately, the Medium said she had been injured, left the seance-room in a supposed trance, went to her car and got away—although (according to the statement) she had said at the beginning of the proceedings that, when in a trance, she could not move. For the sitting Mrs. Lilly received £5. The statement adds that she was not touched by anyone during the sitting.

This statement has been received by us by telephone. We are informed it has been signed by all those present at the sitting, amongst whom were a number of people well-known in the movement.

CHURCHES AND TRUTH OF SURVIVAL

A BIRTHRIGHT THEY SHOULD CLAIM

MRS. ST. CLAIR STOBART, speaking at the service of the Spiritualist Community, at Grotrian Hall, London, on Sunday evening, replied to critics of her frequently-repeated hope that the Churches may "absorb Spiritualism, lock, stock and barrel."

"I want to suggest," she said, "that those who would prefer to see Spiritualism kept outside the Churches, seem to forget that it was the Christian Churches which first had the courage publicly to proclaim Spiritualism as a truth. Indeed, the Christian Church even based its religion upon the truth of Survival—the Survival of Jesus of Nazareth. There would have been no Christian Church but for its belief, and its public proclamation of its belief in the Survival of One whom they knew had been crucified and buried."

"The early Christians," she continued, "were fortunate enough to secure not only individual evidence of the Survival of their Master, they were also privileged to secure a public demonstration of His Survival by a public materialisation in the presence, we are told, of 500 people—a feat which we Spiritualists have not yet paralleled."

For the first three centuries, Spiritualism was actively and openly preached, both within the Churches and by the Fathers of the Church. Communication between Christians and the spirits of the dead was such a common occurrence during the early centuries that, as Leon Dennis had reminded them, precise instructions were circulated on the subject. Hermas (to whom Paul sent greetings in the 16th chapter of his Epistle to the Romans) had apparently written a book called *The Book of the Pastor*, in which he indicated the means of distinguishing good from bad spirits; and during the second and third centuries, the Christians addressed themselves directly to the souls of the dead to decide points of doctrine.

In view of these facts she asked: "Have we Spiritualists any right to lay claim to Spiritualism as our discovery—as a discovery of the last 80 years. Have we any right, even, to discuss whether Spiritualism should or should not be absorbed by the Churches?"

"Are not we Spiritualists losing our heads?" Mrs. Stobart asked, "in supposing that the subject is new and exclusive to us? The history of the first years of Christianity reveals the fact that, on the contrary, Spiritualism belongs by right to the Churches; it is their birthright and it is for them to reclaim it. We Spiritualists," she added, "are playing the part of Esau, and I say to the Churches, 'Come forth boldly and reclaim your birthright, reclaim the honour of being the original propagators of this great Truth of Survival and the possibility and legitimacy of communicating with those on the plane beyond.'"

The truths which have been the mainstay of Christianity were still there, though they had been temporarily overlaid by ecclesiastical top-dressing. Spiritualists were removing the top-dressing, but they had no right to a monopoly of the special truth they had helped to disclose. It was the property of the Churches, and it was for the Churches to reclaim it and for Spiritualists modestly to share with the Churches the proclamation of the rediscovered Truth—the Truth of Survival, to which they had been laying individual claim.

At the close of the meeting, Mrs. Helen Spiers gave clairvoyance of outstanding quality. Each statement made was acknowledged to be correct. Some of them were of such startling order as to cause a perceptible stir among the audience, as when, for instance, she quoted some words as being said by a father on the other side and his son in the audience replied: "Those were the last words he ever spoke."

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DIARY OF EVENTS

PUBLIC MEETINGS FOR ENQUIRERS

Tuesdays at 7.30 p.m.

(Clairvoyance and Psychometry.)

November 5th—Mrs. FLORENCE KINGSTONE. (Silver Collection)

Wednesday, November 6th, at 8 p.m. Demonstration of Clairvoyance—Miss Eveline Canon.

Thursday, October 31st, at 8.15 p.m. LECTURE—Mr. R. C. Cammell on "The Mystic Way," Chairman: Her Grace The Duchess of Hamilton.

Group Seances—Fridays at 7 p.m. (Limited to 10).

November 1st.—Mrs. Annie Brittain.

November 8th. Mrs. Livingstone.

Thursday, November 7th at 8.15 p.m., at Caxton Hall, Westminster.—Miss Lind-af-Hageby on "The Challenge to Modern Thought and Action by the Evidence for Survival." Reserved Seats, Members: 1/-.

Non-members, 1/6; Admission free; silver collection.

SYLLABUS ON APPLICATION

DAILY ACTIVITIES.

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

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: Conducted by Mr. W. H. Evans. Sitters invited.

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, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

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).

L.S.A. AND QUEST CLUB NOTES

CAXTON HALL

KEEP open the date of November 7th for the meeting which will be held at the Caxton Hall, Westminster, on that evening. Miss Lind-af-Hageby, President of the L.S.A., will give a lecture on "The Challenge to Modern Thought and Action by the Evidence for Survival." This should prove of great interest to those who realise the vital influence that Spiritualism has, or should have, on the life of the world. A month later, a discussion on the same theme will take place at the same hall, when several eminent people will speak.

THE WEDNESDAY LECTURES

On November 13th the Rev. S. Cruwys Sharland will be the speaker in the series of addresses on the teachings of Spiritualism. Two of these have already been given by the Rev. Drayton Thomas. The lectures were followed by thoughtful discussions.

The Rev. S. Cruwys Sharland, we are sure, will be listened to with deep interest. Many still remember his last appearance on our platform and are looking forward to hearing him again.

It is well that attention should be drawn to the body of teaching which is known as Modern Spiritualism, for it reveals that Spiritualism is not merely psychical phenomena, but these and "something more."

ABSENT HEALING

We have on our list a boy who for seven years has suffered from chronic eczema on the arms. Since being on our list his arms have healed and are now clear. The mother, who is a Roman Catholic, regards this healing as black magic and the work of the devil. Recently she was involved in a train accident and regards that as a visitation from God for the healing

of her boy! When such horrible conceptions of God abound, the necessity for more rational views of God is plain, and the teachings of Spiritualism give us a view of God which satisfies our sense of justice, and reveal him to be as Jesus taught, a God of Love. There is much educational work needed in the realm of religion and many earnest Spiritualists are doing their best to spread the light.

GROUP SEANCES

Will members please note that they may reserve places in the Group Seances held on Friday evenings at 7 p.m. Non-members are also welcome.

W. H. EVANS.

TEACHINGS OF SPIRITUALISM

Soul development was the theme of the second of the L.S.A. Wednesday afternoon lectures on "The Teachings of Spiritualism as a Guide to Life," delivered by the Rev. C. Drayton Thomas on October 23rd. Beginning in childhood with the development of the self, the way lay through service for others to knowledge of God. Jesus taught a "way of life," and His teaching was reinforced by teaching from Beyond. This, Mr. Thomas demonstrated by quotations from messages he had himself received. A full report of the lecture will appear in LIGHT next week.

The third and fourth lectures of the series will be delivered on November 13th and 27th by the Rev. S. Cruwys Sharland, whose special subjects will be "Effects hereafter of causes we set in motion here," and "Results hereafter of good here."

OTFORD BRANCH

On Wednesday, 23rd October, the Otford Branch of the L.S.A. had a most successful meeting for the opening of the Autumn Session. Miss Eveline Canon paid the Branch a visit, giving demonstrations of clairvoyance from the platform. Mrs. D. McD. Foote, the Area Representative, writes that the members were delighted with Miss Canon's visit and that her clairvoyant descriptions were remarkably good, giving great satisfaction to her audience. They are hoping for another visit from her next year.

ON HUMAN SUFFERING

"You must understand me well: When human suffering fails to raise mankind, as a whole, towards that evolution that brings the earthly sphere nearer to the one above it, then it is because but few of those who suffered had grasped the true import of their suffering. Suffering of itself has no moral value, neither individually nor collectively; but only where it gives birth to thought for others. Some suffering experiences remain for ever futile, whereas every instance of suffering should tend to draw the soul nearer to the final aim of God—the establishment of the reign of Love. The Almighty attaches no value to the mere fact of suffering, but only to the manner in which it is accepted and interpreted." (From a message received through a Medium.)

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LECTURE

(Visitors, 1/-)

WEDNESDAY, NOVEMBER 6th, at 8.15 p.m.—
Mr. J. D. BERESFORD.
"Spiritual Law in the Natural World"

GROUP CLAIRVOYANCE

(Limited to eight sitters. Seats must be booked)
(Members, 2/6; Non-members, 4/-)

FRIDAY, NOVEMBER 1st, at 5 p.m.—
Mrs. LILLIAN DUNCAN

MONDAY, NOVEMBER 4th, at 3 p.m.—
Miss JACQUELINE.

FRIDAY, NOVEMBER 8th, at 5 p.m.—
Mr. RONALD COCKERSELL.

INSTRUCTION AND PRACTICE IN HEALING METHODS

FRIDAY, NOVEMBER 1st, at 3 p.m.—
Mr. W. S. HENDRY.
(Members free. Associates, 1/6. Non-members, 2/6)

**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, NOVEMBER 3rd, 1935.

11 a.m.—Mr. C. GLOVER BOTHAM
Clairvoyante: Mrs. Evelyn Thomas
6.30 p.m.—Mr. J. B. M'INDOE
Clairvoyante: Mrs. Stella Hughes
Sunday, November 10th, at 11 a.m. ... Mrs. HEWAT MCKENZIE
Clairvoyante: Miss Lily Thomas.
Sunday, November 10th, at 6.30 p.m. ... Mr. HANNEN SWAFFER
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, November 4th.—Speaker: Miss Petronella Nell.
Clairvoyante: Mrs. Dolores Smith.
Wednesday, November 6th.—Speaker: Captain Herbert Bland.
Clairvoyante: Mrs. Bateman.

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.
Nov. 6th. 2.30 p.m. Mrs. Livingstone. 6.30 Mrs. Fillmore.
Nov. 13th. 2.30 p.m. Mrs. Evelyn Thomas 6.30 Miss Canon.
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).

Fridays at 6.30 p.m. Commencing Friday, October 18th—
A Course of Four Lectures by Miss Jacqueline

November 1st—Subject: "Obsession"
Chair - Mrs. ST. CLAIR STOBART.

November 8th—Subject: "Our Birthday and Destiny"
Chair - Mrs. SIMPSON.

Wednesdays at 6.30 p.m. Commencing Wednesday, Oct. 30th.
Instructional Course.

A Series of studies in Spiritualism. 12 classes, held by Miss Eddison and Dr. A. E. Neale. Fee for course: Members, 5/. Non-members, 7/6

Thursday, November 14th, at 7.30 p.m.
Miss EVELINE CANON,
Demonstration of Psychometry.
Members, Silver Collection; Non-members, 1/-

PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY
(Saturdays excepted) 11 a.m. to 6 p.m.

CONFRATERNITY LUNCHEON-HOUR MEETINGS

at THE FORTUNE THEATRE, 12.30—1.30
Addresses by representatives of the Churches and by Spiritualists
Clairvoyance—Mrs. ESTELLE ROBERTS

For further particulars see page 691.

Marylebone Spiritualist Association.

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at

**QUEEN'S HALL
LANGHAM PLACE, W.1.**

Sun., Nov. 3rd. Speaker: Mr. ERNEST OATEN
Clairvoyante: Mrs. Helen Spiers

Sunday, November 10th—
SERVICE OF RE-UNION AND REMEMBRANCE.
(See special advertisement, page 695)

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

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13 PEMBRIDGE PLACE, BAYSWATER, W.2.
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FRIDAY, NOVEMBER 1st, at 8 p.m.
Dr. ISIDORE KOSMINSKY, Lecture.
Subject: "Astrology as a Spiritual Science."
(Silver Collection)

SUNDAY, NOVEMBER 3rd.
11 a.m.—Dr. W. J. VANSTONE.
6.30 p.m.—Mr. MAURICE BARBANELL.

WEDNESDAY, NOVEMBER 6th, at 7.30 p.m.
Mrs. HELEN SPIERS, Clairvoyance. (Silver Collection).

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"AT HOME"—FRIDAY, NOVEMBER 1st, at 3.30 p.m.—
Mr. H. O. EDWARDS
Subject—"The Type of Religion as Practised by Jesus of Nazareth"

FRIDAY, NOVEMBER 6th at 3.30 p.m.—TRANCE ADDRESS.
"White Eagle" through Mrs. GRACE COOKE.
WEDNESDAY, NOVEMBER 6th at 3 p.m.—Mrs. BARTLETT.
Circle for Handreading (Limited to 8)
Members 3/-; Associates and Visitors, 4/-

HEALING—Mrs. and Miss Cannock. Mondays, 2.30 to 4.30 p.m.
Wednesdays, 5 to 7 p.m.
Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE (Silver Collection).
Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.
(Members, 1/-; Associates and Visitors 1/6)

An Armistice Day Service will be held at The Bureau
SUNDAY, NOVEMBER 10th, at 10.45 a.m.

Those taking part—
"SILVER FOX" (through Mrs. Sharplin).
"WHITE EAGLE" (through Mrs. Grace Cooke).
Mrs. GARLAND and Mrs. DUNCAN (Clairvoyance).
Mrs. JOAN SMYTH (Vocalist).
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For further particulars write for Syllabus.

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Send 1½d. stamp for full particulars of the Course to the Secretary.

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Developing class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m., 2/6.
THE PSYCHOSENSIC INSTITUTE,
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Phone—Bayswater 2790.

A PSYCHIC EXPERIENCE IN A CHURCH

TOWARDS the end of last month a friend took me to see the Old Town at Hastings. As it developed into a pouring wet afternoon, we walked down All Saints Street, and went into old St. Clement's Church for a few minutes' rest and shelter.

We had been sitting there for some minutes in silence when I said: "I can see this church being burnt to the ground. Men, women and children seem to be massacred everywhere." I had scarcely finished speaking when a tall figure dressed in heavy chain armour came towards us. I think he carried the most gigantic sword that I have ever seen, and the conditions with him were anything but inspiring. I sent out a request to him to please lay down his sword. His story was a tragic one.

During the 12th or 13th century (I could not get that clear) this Bryan de Lynn (a French officer) led a midnight attack on Hastings. His idea was to take the castle, and, failing to do this, he gave his men orders to murder all the inhabitants and set fire to the little fishing place, also the church. This apparently was done. He had wandered between the lower planes and old St. Clement's Church (which, he said, to him was for ever burning), trying to find something and all unknowing what it was! It came into my mind to tell him to look for a tiny spark of Light and to try and concentrate on the Master instead of wandering aimlessly about.

About a week ago, back in London, I saw this same figure. He had laid aside his chain armour and sword and was dressed in a mulberry kind of tunic edged with sable, and the longest pointed shoes imaginable. It was a strong but cruel face, with thick brown hair falling almost on to his shoulders. He informed me that he had found the spark of Light and little by little had been able to pray a few words. As time had passed it had grown stronger and brighter, until by its light he was able to see a narrow path right at his feet. He followed it as far as it led him. At the end of the path stood his mother.

RUTH HILLS.

TO PREVENT WAR

AT Lady Carey's circle, in London, recently, the following message was received from "Tamara," one of the Controls of Mr. C. S. Collen-Smith:

"People who are trying to prevent war on earth are going the wrong way. It is no use to take one piece of land, or give something of earth value, things that must be left behind when you leave the earth. Don't turn to one side or the other to make peace—turn to the soul in your body. Try to work on that side for love and friendship and peace in spirit. The solution is not in preventing war; start at the opposite end and try to influence the soul. Spend more time on the spiritual side. The solution is in developing the soul.

"Many here, who passed over as a result of a catastrophe on earth, are lost for the time—being brought over too soon, and they have to be reincarnated again in order to be developed. This stops progress. Each incarnation makes you become more loving till you remain permanently on this side. Each time fewer people, till at last none are left, then the end will come. When on earth, many will become more and more anxious for progress, and so things will be speeded up from this side and lower planes will gradually move up till none exist.

"There are many good souls on earth, but owing to difficulties in the material conditions, the souls are not always able to fulfil their mission, and they have forgotten what they have come to do."

QUESTION: Will there be a war?

"There be will not only a war, but many wars, till the spiritual side is understood and earthly possessions are realised to be of no importance. You are living in the wrong way on earth now."

THE VOICE OF A FRIEND

By BERYL KIERNANDER

Ominous darkness by crackling flashes rent asunder I see.

Agonizing shrieks, blasphemous curses, piteous moans I hear.

Around fall the dying mingling with the dead that are, less dead than those who live to fight the battle of the soul.

Out of the darkness I hear a voice that is wise and tender by long suffering.

It is a voice I have heard through the ages, the voice of a friend, *my* friend,

Playing in the silver harpstrings of my heart.

Listen! all of you who wish to. All who understand the fullness of *His* message.

He speaks of truth, a truth that you and I have sought through ages long, and He, with undaunted courage, now has found (peace be on His soul).

Life is simple, yet made complex, by a law unfathomed. And because of this I bid you heed the trivialities of Life which crown the greatest Love of all (by that I do not mean the passion of the flesh).

You speak of many things, my friend. You say that you are dead? I understand, for Love is great, too great for us at times to comprehend; almost a thing apart, and yet, within our very souls.

Oh friend! These words I speak are those you heard across the thousand years wherein our souls did wander ere they reached this mortal life.

You have told me all the sorrows and the joys within your heart—

But now you do not speak. It seems as if you feared I might not understand?

* * *

Regarding the above, Mrs. Beryl Kiernander, of Worplesdon, Surrey, writes:

"Sir,—At the age of eighteen, sitting over the fire one evening, I found myself taking up a pencil, and without any previous thought or contemplation, the above came through. Whether it was automatic writing or inspirational, I do not know.

"At the time, I remember, I could make neither head nor tail of it. And it is only within the last year since I have been brought into the movement, and been told by 'White Hawk' (Mrs. Barkel's control), and also by one or two other Mediums that I have an Eastern guide who helps and gives me inspirational writings, that I can more fully understand the poem. I have not altered it in any way."

AN INDIAN'S BELIEF

To a crowded audience in Edinburgh Psychic College, on Friday last week, Miss Elsie Royya lectured on "The North American Indian as Spirit Guide." Outlining the history of the Red Indian race, she said most scientists accepted the theory that they came from Asia across the Behring Strait. Of all so-called primitive races, the Red man showed us the highest ideals and loftiest conceptions. Many thought Hiawatha was merely a figment of Longfellow's imagination, but he really lived, and was a great statesman, ruler and warrior. He called the warring tribes together and formed the Five Nations, which was probably the first League of Nations. The Indian believed in survival, and in one God, omniscient, omnipresent, and omnipotent, the source of all being. He also believed that the spirits of his loved ones could come back and help him.

—(Scotsman, October 26th).

ARMISTICE DAY — MEETING —

November 11th, at 8 p.m.

CAXTON HALL

CAXTON STREET, VICTORIA STREET, S.W.1

Chairman :

MRS. ST. CLAIR STOBART

Speakers :

Dr. NANDOR FODOR

(Research Officer of the Int. Inst. for Psychical Research)

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

Clairaudient :

MR. RONALD E. COCKERSELL

who will give one hour of Clairaudience, followed by
— Mr. Horace Leaf, who will give Clairvoyance. —

TICKETS 1/- (Reserved 2/-)

from Sec. Spiritualist Comm., Grotrian Hall, Wigmore St., W.1

GROTRIAN HALL Wigmore Street, W.1.

Can the Dead be Photographed ?

MR. ERNEST OATEN

will give a

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on

Saturday, 2nd November, 1935

at 7.30 p.m., on

Some Evidence for Psychic Photography.

Under the auspices of the

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TICKETS: Admission 1/- Numbered and reserved 2/-
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