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PRICE TWOPENCE

HOW I DEMONSTRATE SURVIVAL FAMOUS CLAIRAUDIENT MEDIUM DESCRIBES HER EXPERIENCES

By MRS. HELEN HUGHES

IN the work of demonstrating the survival of human personality after physical death, numerous facts and data have been accumulated, proving our case to the satisfaction of many of the world's greatest minds.

As regards knowledge of the exact processes employed by those on the Other Side to convey their messages, we know very little. The Psychic just knows that certain things happen. We can attempt to diagnose our feelings in the various phases of demonstration, and yet know very little of the forces in operation, and how they are being employed.

It seems that, in psychic demonstration, we are being introduced to a wider range of human faculty, and what is now peculiar to the few will be common to the races of the future; it belongs to a further phase of progress. Not all will specialise in the use of psychic faculty, even in the distant future, but it will be recognised as a natural endowment of human personality. By then, a corresponding development will have taken place in the general sciences; the map of the human body and its functions will have been revised and enlarged, helping us to an understanding of the exact *modus operandi* employed in psychic demonstration.

There are different types of mediumship; but, for simplicity, we divide them into two broad classes—*viz.*, physical mediumship and mental mediumship. Physical mediumship is that which produces results which have direct appeal to the physical senses; such as the movement of objects without physical contact, raps, and levitation; the passing of solid matter through solid matter; writing and painting without physical contact; materialisation or the temporary building up of a human form; the direct voice, where the voice speaks from space independent of any human agency. These phenomena only occur in the presence of a person possessing the qualities of physical mediumship.

In automatic writing, the Medium's hand produces the writing, but independent of his own volition. This seems to be a gift that contains elements of both physical and mental mediumship.

Then we come to the class known as mental mediumship. In this class we have clairvoyance, clairaudience,

psychometry, inspirational writing, painting and speaking, and trance mediumship.

My own mediumship includes Clairvoyance, Clairaudience and Trance.

In Clairvoyance, I see a spirit form as naturally as if I were using the physical eye. I am not aware of any abnormal sensation until I begin to respond to the feelings or characteristics of the spirit that appears to me. These sensations may be of happiness or sorrow, anxiety or peace, according to the feelings and characteristics of the spirit appearing to me. Sometimes I find myself responding to the last sensations the spirit experienced before leaving the physical body. It appears that by coming into contact with the earth atmosphere, there is an association of the old ideas and impressions, causing the last earth experiences of the spirit temporarily to recur.

All these feelings seem to be under the control of my will—that is, I can “close up” or “open out” at will. If a sensation is too unpleasant, I can “switch it off.” I can often get a clear understanding of the mission and message of the spirit by interpreting these feelings that impinge themselves on my psychic sensitiveness.

GIFT OF CLAIRAUDIENCE

But it is on my gift of Clairaudience that I mostly depend in my demonstration of survival. In Clairaudience, or clear-hearing, I hear quite naturally, as though I were using the normal ear. The voices sound quite normal. I can tell if it is the voice of a man, woman or child, or if it is a loud voice or a quiet one. Even the characteristics of intonation and modulation are quite noticeable.

It is listening to the “Voice,” that enables me to understand all other feelings that come to me, and to gather the facts by which I demonstrate survival. It is listening to the “Voice” that enables me to give the names, facts and details, that provide the evidence.

You may ask: “If there is such a clear means of communication as this listening to the ‘Voice,’ why are mistakes made? Why is each message not perfect and conclusive?” The answer to this is: the imperfection of the receiving instrument. The spirit-people may be “broadcasting” the most conclusive

evidence and yet the Medium hears nothing, or only part of what has been spoken. It is due to the imperfection of the human "receiving instrument." We are dependent on laws of attunement of which we know little. Even our telephone system has its temporary disconnections. Can we wonder at the difficulties I encountered in trying to communicate with a world of a different dimension?

QUICKENING OF PERSONALITY

I have said I am not aware of any abnormality when demonstrating Clairvoyance or Clairaudience. But I must mention that when these faculties are working strongly, especially in a large and enthusiastic public meeting, I experience a quickening of my whole personality which at times amounts to a feeling of exaltation. It is as though I am flooded with abnormal energies. This energy has been called "power" by Spiritualists. When this "power" is strong, my faculties of Clairvoyance and Clairaudience are accelerated. I can best describe it as a lifting of my vibrations to meet the vibrations of the Spirit-World. This "power" seems to form the means of contact. It is the bridge between the two worlds. In a sympathetic audience the "power" is strongest; music and enthusiasm stimulate it.

A cold and unsympathetic person defeats his own purpose by closing the avenues he seeks to explore. Yet I can recall occasions when my demonstrations have been at their best in what appeared to be most uncongenial conditions. Scepticism and opposition sometimes call forth an additional effort from the spirit-friends. But demonstrating in uncongenial conditions leaves me feeling more tired than usual, as though an extra strain had been made on my energies.

Demonstrating in private circles has certain advantages over public meetings. In public, there is the obvious difficulty of "locating" whom the message is for, and of the fact that there are so many eager spirits seeking to communicate.

When giving Clairaudience in large gatherings, I am generally able to "locate" whom the message is for by seeing a Clairvoyant light resting on the person. This light varies in colour and intensity according to the characteristics and development of the person communicating. The purpose of the Spirit-World, when giving a clairaudient message, is to give certain

small details which form links in a chain of evidence which precludes all suggestions of fraud or telepathy.

Now I come to the third and last branch of my mediumship, by which I demonstrate the survival of personality—my trance mediumship. I do not usually go into trance in public. I prefer the normal state. While in trance, I am unaware of my surroundings as if in a sound sleep. Just preceding trance, I experience a feeling of sleepiness. For knowledge of what happens while in the trance, I am dependent on my friends. I am told there is a complete transformation of my personality. Facts and proofs of survival are given of which I could have no previous knowledge. My friends listen to talks on life and man's spiritual destiny that far transcend my knowledge and intellect. Subjects are dealt with of which I have not thought while in my normal state.

It appears that, while in trance, my active consciousness is held in temporary abeyance and the spirit-friends can use my powers of Clairvoyance and Clairaudience with great facility. Sometimes my spirit-guides will allow a spirit seeking to prove his survival to enter my body and speak direct to his loved ones, but this is left to the discretion of my two main spirit-guides and protectors. One I know by the name of "Mazeeta," an Indian girl who specialises mainly in giving messages that prove survival; the other is "White Feather," who, though at times he gives proofs of the continuity of life, is more concerned with the greater truths of man's spiritual destiny. "Whita" is the leader of the unseen powers behind my work. He is the philosopher, the teacher and the comforter. Many hearts have been healed by his kindly words. He builds the glorious superstructure of spiritual thought on the proven facts of survival. Tolerance and love are his greatest ideals. He is the great moulding influence in my life.

All these gifts seem quite natural to me. They came unsought by me. At first I did not understand them. I was afraid for my sanity. Thinking I must be losing my reason, I prayed that the phenomena would cease; but now I realise they have been the greatest blessing in my life. Since giving full expression to these gifts, I have experienced much better health. Spiritually, mentally and physically I feel a better woman.

My parting advice is: Seek the advice of the spirit-people in purity of motive. No matter who you are or what you have been, they will not turn you away. Their love and their tolerance are fathomless. They will lead you gently by the hand to pastures of peace and open for you the springs of Eternal Life. They are the harbingers of the better world that is to be when men inspired by the truths of immortality shall live harmoniously in the fold of universal peace.

REVERENCE FOR LIFE

"It may seem, at first glance, as if Reverence for Life were something too general and too lifeless to provide the content of a living ethic. But thinking has no need to trouble as to whether its expressions sound living enough, so long as they hit the mark . . . Anyone who comes under the influence of the ethic of Reverence for Life will very soon be able to detect, thanks to what the ethic demands from him, what fire glows in the lifeless expression. The ethic of Reverence for Life is the ethic of Love widened into universality. It is the ethic of Jesus, now recognised as a necessity of thought.

"Objection is made to this ethic that it sets too high a value on natural life. To this it can be retorted that the mistake made by all previous systems of ethics has been the failure to recognise that life, as such, is the mysterious value with which they have to deal. *All spiritual life meets us within natural life.* Reverence for Life, therefore, is applied to natural and spiritual life alike. In the parable of Jesus, the shepherd saves not merely the soul of the lost sheep, but the whole animal. The stronger the reverence for natural life, the stronger grows also that for spiritual life." (Albert Schweitzer, in *My Life and Thoughts*.)

London Spiritualist Alliance

and

The Quest Club.

16 Queensberry Place, London, S.W.7.

LECTURE

"ON PROXY SITTINGS"

by

MR. KENNETH RICHMOND

Thursday, March 19th, at 8.15 p.m.

Mr. FRANK ROMER, M.R.C.S., L.R.O.P.
will preside

Members, free. Members' Guests, 1/-,
Non-members, 2/-.

Telephone - - - Kensington 3292/3.

SPIRITUALISM AS A CHURCHMAN SEES IT

AN INTERESTING ANALYSIS

CANON L. W. BIRD contributes to the March issue of the *Diocesan Magazine* for the County of Suffolk, an article of great interest to Churchmen and Spiritualists.

After setting out and commenting on what he describes as "the *a priori* arguments against Spiritualism," Canon Bird writes: "There are two points about Spiritualism to which I would invite your attention.

"First, that its main object is to demonstrate survival, *i.e.*, to remove the statement that man survives the incidence of death from the realm of faith to that of knowledge. That is, it aims to put the man of to-day in precisely the same position as that of some of the earliest Christians, who conversed with the saints who shared their Lord's resurrection.

"If this claim be justified, it is well to keep clear in the mind what it amounts to. It is not another gospel, only a new confirmation of Jesus and the resurrection. Another proof is added to the existing ones drawn from the general consent of mankind, the arguments of philosophy and, for the Christian, the first Easter day. If that be in fact all it is, it is nevertheless a proof which many, who are by nature sceptical, would value much, if demonstrable. It would make for them all the difference in the world, for as Bishop Butler says, 'the source of all our hopes and of all our fears turns on this one thing, a future life.'

DOUBTING THOMASES

"There are others who, thank God, are differently constituted. They have the faith that can remove mountains. Their attitude to Spiritualism is that they feel no need for such further proof. Happy indeed are such people, who can and do walk by faith and not by sight. The proofs of Spiritualism are not for such but for the Thomases, not yet saints, who keep with the apostles though they have missed their vision of the risen Lord.

"Such do realise that those are much more blessed who, not having seen, are yet able to believe, yet they themselves have the nature that God has given to them, and unless they can put their finger into the print of the wounds, alas they cannot believe. Is it wrong and heretical to think that the Christ, Who is the same yesterday, to-day and for ever, may, in an age when faith is growing dim, revive his work in the midst of the years by giving once more the same kind of evidence that he vouchsafed to St. Thomas so long ago?

"The second point I wish to make is that for lack of some authoritative guidance in theology, the spiritualistic movement is in grave danger of extreme folly and of drifting into complete hostility to traditional Christianity. While there are spiritualistic writers like Sir Oliver Lodge, Mrs. St. Clair Stobart and Miss H. A. Dallas, who write soberly and devoutly as becomes the subject, it would be foolish to shut one's eyes to the fact that gallant majors and successful business men, who have been rescued by Spiritualism from total indifference to religion, have become prophets and are putting out a theology hardly to be distinguished from the rantings of Cromwell's Fifth Monarchy men. They attribute to the Church of England views which would surprise it; and show generally that total absence of theology which we associate with the best public school education.

"Moreover, everyone who can afford an Ouija board or runs some private circle is receiving and believing stuff to make angels weep. These may be said to demonstrate that death makes little change at first in personality, and that Uncle Benjaming's views on the C. of E., given from the next sphere, have lost none of the spice they had in Wapping.

"Every now and then in the well edited and disarming pages of LIGHT, some scholar like Mr. Stanley De Brath makes merry with such; but the stream

of new theology and misrepresentation goes on—and whose fault is it?

"The proof of a future life has gone to the heads of these new disciples as at Thessalonica; and we lack a successor of St. Paul, I won't say to ride the tempest and direct the storm, but who has even the courage to sit with an accredited Medium and find whether these reported happenings are so.

"No section of the Church of God has as yet made any official attempt to investigate, let alone pronounce.

"The Roman authorities, strange to say, allow a variety of opinion, and there is Father Thurston, S.J., writing constantly in LIGHT, and on the whole sympathetically. Our own Church (to borrow from Dr. Henson in another connexion) is also sitting like a sparrow on the housetop. It is about time it flew down and tried to follow what was happening in the house.

PERSONAL EXPERIENCES

"Take my own case. Here are the notes I have taken at various trance sittings, in broad daylight, with Mediums as utterly unknown to me as I to them. I have got to give an account to myself, if no one else be interested, of what I wrote down with my own hand. That part which is taken up by each supposed spirit in assuring me of identity must, of necessity, consist in shared memories. To that extent, such are the queer powers of the human brain, that it is in the realm of possibility that a good sensitive might read your sub-conscious self. I say it is just possible. A certifiable idiot could see that. But it is surely wholly improbable that a total stranger can read from and select amidst the confused and long forgotten memories of other days. If true—as so glibly asserted by those who speak first and think when they can—we are in the presence of a new faculty—a mental X-ray which is as disturbing as it is novel. I mean, what if your Archdeacon suddenly went psychic?

"Memories of an hilarious night with Alfred Capper in the dear old days of Bethnal Green is the total but characteristic contribution of the Bishop of London to the problem; and it is not enough. We are not now concerned with hidden collar studs or the wishing game. The point is how can you explain how a total stranger (whose name you select from LIGHT as a certified Medium and ring up and fix a sitting with) can talk to you with the very thoughts characteristic of some friend dead 20 years ago and suddenly switch to some one else, whom you were not expecting, and who died five or 30 years ago, and what you get down in your notes is recognised as lifelike by others to whom you show your notes. It seems to me the simplest and probably therefore the truest explanation is that you were really in touch with those you appeared to be in touch with.

"There are two other alternatives. One is that I invented the whole thing, which I ignore. The other that the whole business is Satanic.

"All I can say, in reply to that, is that if Satan has started to give evidence of a future life and to urge that your happiness or misery therein turns on what character we form here, then this Satan is a very different person from what I took him for, and I owe him an apology for much ignorant misrepresentation of his activities.

"And now can anyone tell me if there be a reliable bomb-proof shelter for me nearer than Dessie?"

MR. R. H. NAYLOR

On information supplied by Mr. Maurice Barbanell, summonses have been issued against Mr. R. H. Naylor, the astrologer, and Mr. John Gordon, Editor, *Sunday Express*. The summonses, which are returnable at Mansion House to-morrow, March 13th, are brought under Section 4 of the Vagrancy Act of 1824, which applies to persons "pretending or professing to tell fortunes, or using any subtle craft, means or device, by palmistry, or otherwise, to deceive and impose on any of His Majesty's subjects." The summons against Mr. Gordon is for aiding and abetting.

HAUNTINGS AND HUNTINGS

Review by H. F. PREVOST BATTERSBY

MR. HARRY PRICE describes himself in this,* his latest volume, as a "Ghost-hunter"; but only a few chapters of the book are devoted to his ghostly achievements.

Apart from his picturesque flirtation with magic on the Brocken, it is as a Fraud-hunter that he is better known, and in that capacity he has earned the gratitude of psychic research.

Even the best watch-dogs are apt to bark too often, and occasionally raid a harmless postman, but one forgives these trifling excesses for the sense of security they procure; and the author's chapter on Spirit Photography would of itself atone for what one may consider aberrations elsewhere.

He tells us, for example, in his foreword, that "we have no scientific evidence that even telepathy is a fact;" yet later on, to arrive at a conclusion which suits him, he says: "The clever telepathist will—perhaps unconsciously—absorb and analyse *indicia* from a person's clothes, speech, appearance, manner of walking, etc." And, on another occasion: "Not all the facts were known to me, so telepathy is ruled out to a certain extent."

Why should a scientist like Mr. Price rely on something for which "we have no scientific evidence." One really cannot have it both ways.

And surely it is about time that a few scientists paid a visit to those not inconsiderable areas—they run to thousands of square miles—where telepathy is in as common, if unscientific, use as wireless telephony in England: it is time that civilised science became aware of something the uncivilised "savage" has understood for centuries.

In Mr. Price's foreword there is a notable example of the lengths the anti-spiritualist will go to avoid the simplicity of survival.

After admitting that Mediums tell us things which are unknown both to themselves and their sitters, does that, he asks, prove spirit origin?

"Of course," he replies, "it does nothing of the kind; it proves merely that the Medium has, in some obscure way, obtained knowledge unknown to any person present at the seance. It does *not* prove survival.

"Assuming that the information obtained abnormally was known only to a dead person, that, too, would not prove survival, or that there are spirits: but it might prove the existence of what has been termed the 'psychic factor.' The psychic factor has been suggested as an intangible 'something' possessed by a person which may survive the grave. The theory is that at death, this psychic factor (not to be confused with the soul or personality) may linger on awhile and, under certain conditions, combine with the mind of an entranced Medium. From this combination, it is suggested, *emerges* another mind, made up partly from the mind of the Medium and partly from that 'something' which once belonged to the dead person. This theory has been called the 'emergent theory.'"

It might, as fittingly, be called the emergency theory; a most curious mix-up of Theosophy and shut-mindedness, run up in a jerry-built fashion to exclude the spiritualistic draught; its concession of a "soul or personality," which it leaves in the void, being the most amusing part of it.

LOSING THE TRAIL

As a ghost-hunter, Mr. Price occasionally leaves much to be desired. He hears a girl's faint screams from an adjoining room, but next morning he wonders if he

could have imagined them. He tells an amazing story of unaccountable happenings and concludes: "We saw even stranger things; so strange, in fact, that—for the moment—my lips are sealed concerning them. But we came to the conclusion that the super-normal played no part in the 'wonders' we had witnessed." That seems rather a waste of narrative.

Again, after pages of Poltergeist activities: "I consider that the evidence for the abnormality of some of the occurrences is rather stronger than that for the theory that the Smith family was responsible for all the trouble . . . I could never be *quite* certain that a normal explanation could not be found for the supposed phenomena . . . And there, I am afraid, we must leave it."

That is bad hunting; and whenever the super-normal looms rather large, we are forced to the conviction that Mr. Price will never be *quite* certain. He so obviously doesn't want to be.

AN "AUTOMATON"

He stops in the *Unter den Linden* to buy a paper; and, looking up, "saw the most revolting travesty of a man it has ever been my misfortune to behold . . . the man appeared from nowhere, instantaneously as if through a trap-door . . . there were only two of us when I put my hand in my pocket for the note; when I received the paper, a matter of a second, there were three of us." Follows a description of the man's revolting appearance, with a face that was terrifying, and made Mr. Price feel physically sick. He hurried away, took a stiff glass of brandy, and, though cold and shivering, was not frightened; but he adds: "The meeting with the living apparition had produced an extraordinary physiological effect upon me."

Next morning he went to Spandau, and, taking the boat for Potsdam, saw on its deck "the ghost of the *Unter den Linden*." He hurried off the boat, and caught a steamer going in the opposite direction.

On Thursday, the next day but one, dining at the Wintergarten Theatre, he again saw the apparition, also dining, but "eating like an automaton," three tables away. He enquired of the head waiter who the man might be, but, standing up to point him out, found the apparition had vanished, nor had his own waiter noticed anything strange about him.

Next day, when in the lounge of the hotel, just about to leave, the "automaton" entered by the heavy swing doors, and, walking like a robot, crossed the lounge, and passed out at the further end. Search was made for him, by the hotel management; but, though there was no possibility of exit, no trace of him could be found.

"I left Berlin with the great mystery unsolved," says Mr. Price, which was not good ghost-hunting, "but," he adds: "I am inclined to think that the whole affair is capable of a normal explanation."

That is so manifestly his inclination that it detracts from many of his conclusions.

Still it must be mentioned that Mr. Price admits "that the spirit hypothesis can be made to explain many of those mysteries, both in and out of the *seance*-room, which have intrigued me for so many years . . . Such curious incidents as 'the ghost that stumbled,' the London *Poltergeist*, the most haunted house, the ghost of the *Unter den Linden*, my disturbed night in the sleeping car, and the adventures in haunted houses can all be explained if one is prepared to admit that the dead can return and manifest in the same way as the living."

Mention has been made of the chapter on Spirit Photography which is exactly thorough, and should

(Continued at foot of next column).

**Confessions of a Ghost-Hunter*, by Harry Price. London. Putnam. 1936. 10/6.

DIRECT CONTROL IN TRANCE

By MERCY PHILLIMORE, Secretary of the L.S.A.

VERY much has been written concerning the phenomena of direct voice and direct control. Both these modes of communication are very rarely of first-class quality. We find that inexperienced investigators frequently confuse the two.

At the moment, I am concerned with the direct control of Mrs. Abbott, which very frequently occurs at her sittings, and indeed is the usual form her work takes, provided that the spirit wishing to convey a message to the sitter is an experienced communicator, or is at least able to adapt himself to one or both methods of communication.

An observation should be made concerning direct control—which indeed is applicable to every psychic experiment, no matter of what kind. Conditions between the Medium and the sitter vary to a truly surprising extent. Health, state of mind, psychic suitability as between sitter and Medium, all play a very big part; but perhaps an even larger part is played by the quality of character of both Medium and sitter.

How frequently I have listened to accounts of sittings given me by sitters, when their accounts have revealed not only what has transpired at the sitting, but their own nature and characteristics. The greatest approximation to unselfishness and love of truth provides the finest conditions as between a sitter and a Medium.

In addition, those who have the qualities of soul which make possible a true and great love for another human being are those who receive the finest communications. Such a reciprocal state between sitter and communicator provides the ideal condition.

When conditions are good, I have known Mrs. Abbott to be controlled by a sitter's communicator in such a

(Continued from previous page).

be a great help to investigators of what is, so far, a much debated manifestation.

The concluding paragraphs on how to circumvent a dishonest Medium are amusingly drastic; the wretched man, after being searched naked with a fine tooth comb, having to be given a hot bath, have his hair well washed and his hands scrubbed; and all that a mere introduction; which, seeing he is never allowed within six feet of the camera, nor to handle anything before or after the exposure, seems rather overdoing it.

There is a chapter on "New Light on the Abrams' 'Magic Box?'" though Mr. Price admits: "If my readers are wondering what the connection is between the Abrams' rays and psychical research, I candidly confess that I do not know."

That is a pity, because the theory of electronic reactions has a good deal to do with our perplexed views of healing.

Mr. Price speaks of Abrams "exploiting" his discovery to the tune of two million dollars. Nothing could be further from the truth. Abrams was a multi-millionaire by inheritance; and, besides devoting his life to the science of healing, for many years made over his entire earnings to provide free treatment for the poor.

As to the Brocken burlesque, he says, "The scoffer will tell us that because we have no faith, the experiment was not conclusive." What the experimenters lacked was not faith, but competence. Marking out a magic circle does not make a magician. Magic is wrought to-day in many parts of the earth, but it cannot be duplicated by the amateur. Nothing less magical can be imagined than the photograph of Mr. Price, Mr. Joad and the goat.

The author mentions having tried to make these *Confessions* as readable and as diverse as possible. They are certainly readable, but the diversity, which includes Vaudeville performances, somewhat detracts from their scientific standing.

manner as to permit, in addition to intellectual evidence, gestures, a tone of voice, and a quality of feeling which have provided the most convincing evidence to the sitter.

Within a few weeks of the passing of Mr. G. R. S. Mead, whose friendship I was privileged to possess, Mrs. Abbott gave me a sitting in the company of Dr. Fielding-Ould. We were both familiar with the fine quality of Mrs. Abbott's mediumship, and on this occasion, although our association with Mr. Mead was naturally far less than in the case of many sitters and communicators, we nevertheless had a demonstration of direct control by Mr. Mead which, in the whole of my experience, was the most remarkable of its kind.

It is true that, before his passing, Mr. Mead had had many sittings with Mrs. Abbott, and held her in high regard as a Medium and a friend. It must, therefore, be recognised that Mrs. Abbott was fairly familiar with his mind, that she had knowledge of sittings with him, and of his general manner. We know that only a fragment of our mind is conscious at any given moment; and we have been informed that in conjunction with the whole mind, this fragment is capable of reproducing in realistically dramatic form any knowledge that it has acquired. On the occasion referred to, however, Mrs. Abbott was controlled by a voice purporting to be that of Mr. G. R. S. Mead, who spoke at length with all his old ease, humour and smiling kindness, which was the nearest representation to his very self that I could hope to witness through any Medium. This I regard as an example of direct control.

Those who were well acquainted with Mr. Mead knew that, notwithstanding his scholarly mind and classical knowledge, he was intensely amused, and apparently refreshed, by modern American idiom and slang. Through Mrs. Abbott he spoke at length in this fashion, with a kindly smile playing over her features, which resembled that which I cherished in my memory.

A CONVINCING INCIDENT

In addition to this, he made reference to certain facts which occurred during his last holiday in Sark, when I also was in the island. Some of these facts were known to Mrs. Abbott, but one episode, which was certainly not known to her, and which related to a conversation he and I had together concerning his deepest beliefs, was clearly and fully referred to.

One sunlit afternoon, Mr. Mead and I sat high on the cliffs, looking across at the strange formation of rocks on the opposite side of the bay, which resembled nothing so much as great animal monsters, when I asked him if he would endeavour to explain to me what were his deepest religious beliefs, which inspired him as distinct from his knowledge. It was this conversation to which Mr. Mead referred, when controlling Mrs. Abbott, in a manner which convinced me that he himself was indeed speaking through her.

It so happened that on the evening previous to this sitting, I had visited his old friend, Mr. J. M. Watkins, the publisher, of Cecil Court; and during the evening we had, of course, much discussed Mr. Mead. Among other points, we speculated concerning the ultimate destination of a precious little Buddha possessed by Mr. Mead, which had formerly been the property of Mme. Blavatsky. To my surprise, in this sitting, Mr. Mead made quick reference to my visit to his friend, "Johnny," as he called him, and our discussion concerning the Buddha.

It is this class of experience in direct control that many fortunate sitters have when they sit with Mrs. Abbott, and all conditions are satisfactory.

In order to protect the inexperienced bereaved sitter from unnecessary disappointment, it is only fair to add that sittings vary very much with all Mediums, and that such realistic or direct control as I have described cannot, in the very nature of things, occur at every attempt by a communicator.

THE NOBILITY OF MAN

By W. H. EVANS

SPIRITUALISM has always taught that man is a risen and rising being and not a fallen one. It is perhaps unique as a religion that it does not quarrel with science as do other systems of faith. It accepts the findings of science as contributions to human knowledge.

Practically all the early writers on Spiritualism—Davis, Peebles, Tuttle, Mrs. Tappan, Emma Hardinge Brittain, J. J. Morse, Professor Hare, Judge Edmonds and George Dexter, are unanimous in their assent to the theory of evolution. But while they accept the findings of science about human origins on the physical side, they go beyond science. Science, being materialistic, halts at death, but Spiritualism carries the story further and goes on to show that the evolutionary process does not end there, but that death is a necessary episode in our development.

Now the fact that man survives the change of death proves that he is not of this world: he is a spirit who, for a certain time, uses a physical body, thus being able to gain certain experiences essential for his development. In the previous lecture I said, We are because God is. That is an affirmation of our eternal nature. We do not begin. Man has no origin any more than the universe. He is. Beginning and end are relative. As Wordsworth so finely expresses it:

Our Birth is but a sleep and a forgetting ;
The Soul that rises with us, our Life's Star,
Hath had elsewhere its setting,
And cometh from afar :
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come
From God, who is our home.

How much nearer to the truth is the poet than many scientists!

TWO LINES OF THOUGHT

There are two lines of thought regarding man in the teachings of Spiritualism. The first is in harmony with the current ideas of science, and considers man, on the physical side, as the product of evolution. It is said that life with its potential powers first manifested in the slime of primeval seas; that it gradually evolved until the germ of self-consciousness inherent in it was realised in man. From this point of view, earth life is necessary to the unfolding and fixing of the individuality of the spirit.

It should be noted that individuality is not conferred upon the spirit by earth-life but merely brought to the surface, made aware of itself, so to speak. One can follow this, for we have in our bodies many signs of our physical and biological evolution from life in lower degrees of manifestation. It is, as one writer puts it, as if the whole of the kingdoms of life below man aspired to be man. The process is regarded as the effort of Nature to achieve this end. This is expressed by Andrew Jackson Davis thus:—

“What is the design of all these external manifestations? What grand end are they calculated to accomplish? The answer is: the Great Positive Mind, as a cause, develops Nature as an Effect, to produce the Human Spirit as an Ultimate. The human spiritual principle is unfolded and externally individualised through the instrumentality of innumerable suns and planets, and also through the regular progressive development of minerals, vegetables and animals, all of which man represents and embraces in the energy, strength, symmetry, and structural beauty of form, organs and functions. Man is the flower of Nature—the prototype of the living God.”

This may be said to express the view of what I may term the Materialistic Spiritualists. I use the term in its finest sense, being aware that there is a right as well as a wrong Materialism.

There are many questions to which we desire an

answer, and which I do not think can be answered by a consideration of the form-side of nature. There is a subjective side to nature, and we must not confine our attention to externals, these merely express what is within. Many feel that in confining our view to the outside, or material aspect, we are limiting our minds and not gaining that vision essential to a more rounded view of life; consequently it is felt that the fact of human survival and some of its implications relative to the origin of man should be considered.

We know that life goes on and we have to view the universe both in its outer and inner aspects. Science tells us space is a plenum; that we have to look in what appears to be mere emptiness for the origin of things, and not alone in those parts of space occupied by suns and planets. We know there is a psychic side to our earth and that associated with it are other planes of life, commonly spoken of as the spirit world. From this point of view our Solar system would be viewed, not as a mere collection of planets revolving around the sun, but as including all the interrelated planes of spiritual life.

EVOLUTION AND INVOLUTION

In our present stage of development this seems a mere speculation. It is here we find some taking up the allegory of Eden and finding, or thinking they do, some adumbration of a great process. Evolution implies involution, a flowing in as well as a flowing out. Our real home is not here but on the highest spiritual plane, called by some “the plane of virgin spirits.” The statement that “male and female created he them,” is borne out by the duality we find expressed in our physical bodies, as well as in the division of the sexes. Those who take this view consider that there is descent before there is ascent; a coming down from the highest where we, as germ-selves, are first quickened into activity to descend to the lowest, which is the physical plane. The process of development demands for its completion a long period upon each plane. In the descent there is a gradual gathering of powers, a finding of means for linking up and permanent contact with each plane. Thus, when we have completed our evolution in association with this system, we shall have both the means and the power for manifesting upon any plane at will. This theory fills in the background, and gives us a view of man far beyond either the theological or the materialistic view.

There is no time to develop this view, and I can only point out that in suggesting a psychic side to the world and the various kingdoms of life, I am suggesting that there is a line of continuity which links all into one whole.

There are gaps in Nature, as though parts of the mechanism had been thrown aside and lost. Organisms act with some degree of intelligence, even the most simple of them. The amoeba will pursue its food, engulf and digest it, though it has neither legs, mouth nor stomach. This primitive urge for self-preservation and existence is no blind thing, it indicates, in however rudimentary a form, some purpose. All organisms seek more abundant life and do but underline the words of the Master, “I come that ye might have life and have it more abundantly.”

Spiritualism stresses man's innate nobility, and not his sinfulness. He is on the road God-ward. Its effect is to make us realise the greatness and goodness of our nature. That all life is divine in different degrees of manifestation. “The same heart beats in every breast.” The richness of the outflowing life of God finds expression in every form of life; glows in the fine radiance of the stars, and sparkles in the joy of the songs of the birds, and trembles in the winsome sweetness of the flowers.

(From a lecture on *The Teachings of Spiritualism on a Guide to Life*, delivered at the L.S.A., on Wednesday, 11th March).

LETTERS TO THE EDITOR

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

THE MEDICINE BILL

Sir,—From correspondence I have received it would appear that the promoters of the Medicines and Surgical Appliances Bill still consider that the amendment accepted to cover the Christian Scientists is sufficient also to meet the case of the Spiritualists.

Counsel to the Parliamentary Committee on Food and Health is apparently unaware that Spiritualism is not regarded in the eyes of the law as a religion.

It behoves every Spiritualist, therefore, to write to his or her Member of Parliament to ensure that the Bill, as it stands, shall not go upon the Statute Book. There are some features of the Bill with which we wholeheartedly agree, but, if these are to be given effect, Spiritualists must be given the right to carry on their healing work, or the Bill must be rejected.

The meeting at the Friends' Meeting House, Euston Road, on March 19th, will make clear to the promoters of the Bill that Spiritualists are determined to fight for their rights to the bitter end. FRANK HARRIS.

"TEST" CONDITIONS

Sir,—The article by C. Ferguson on page 70 in the January 30th issue of LIGHT strikes a note that Spiritualists would do well to take to heart. Too much stress is placed on "test" conditions, and inviting scientists to give favourable reports (from a Spiritualist standpoint) on these demonstrations, when the real truth is that these men will utilise every alibi and evasion possible to explain away whatever phenomena occur—other than super-normal means. It would never do to admit that.

In one of the Spiritualist hymn-books, it is stated that if a few earnest seekers after Spiritualistic truths desire to ascertain these truths, by forming a circle of sincere inquirers, their efforts will not go unrewarded. "Seek and ye shall find."

There are many religions and systems of thought adhered to to-day; followers of the different religions are certain *their* religion is right. Something in it appeals to them. So it is with Spiritualism. It appeals to earnest inquirers who wish to find *Truth*—free from creeds and dogmas—with the knowledge that their loved ones are more alive than when here on earth, are frequently with those dear to them here, and help and inspire in many ways. Let Spiritualists assert themselves more, and have less of the inferiority complex. Edmonton, Alberta, Canada. T. D. MORGAN.

HORSE RIDER'S STRANGE EXPERIENCE

Sir,—A short time ago I used to ride a horse, one of whose salient characteristics was that of starting or leaping on hearing another coming behind. One morning, I mounted, but did not wait for the relative who was accompanying me—as he was not ready and the morning was cold.

I had gone a short distance when I heard what I supposed was his horse trotting up behind me on the grass. After I had been hearing its hoof beats for some seconds my horse caught the sound and leaped forward. Having pulled him in, I began thinking about the unusual fact of my having heard the sound an appreciable time before the horse—for a horse's hearing is normally keener than the human.

Another thought then came to me—I realised I had sensed the trotting of the horse in two ways, having noticed also that the ground trembled, synchronising with the animal's hoof-beats, and that this trembling of the earth had sent vibrations up the legs of my horse, through its body and up to my head. This had seemed like an electric current.

Suddenly, I realised I was still alone, and looked round in surprise, which was increased when I saw no

one there. There was nobody in sight, nor did I view my companion leaving the stables till some minutes later.

My surprise having passed, I realised the nature of what had occurred, and now understood why I had heard the hoof-beats before my horse; my psychic senses being well-developed. Then followed the realisation that it was not natural to feel the ground trembling because a horse was trotting. As I was hunting that day, I decided to put this to the test, but even when several horses galloped up behind me I could not perceive the least trembling of, or vibration from the ground. S.

PRE-EXISTENCE

Sir,—May I offer a few remarks upon Mrs. St. Clair Stobart's address at the Grotrian Hall, London, on the above subject, published in your issue of January 23rd, 1936. She states that "Either there is no such thing as soul . . . or, as soul, we existed before we entered the human forms which now temporarily encase us. . . ."

That the evolution of a soul begins at conception seems to be supported by the well-known fact that at birth and later the characteristics of both parents are present, and become more marked as growth progresses. The likeness seen is not only physical, but mental and spiritual. On the assumption that the soul came *ab extra*, whose character would it possess?

We can readily admit, of course, that life came originally from God, and that it animates what we call matter, and that the soul is individualised like a knot in the ether, if you like, but facts militate against the view that an individualised soul is an offshoot of the Great Spirit Himself, for where God is, there is perfection, and individual souls are far from perfect.

The point I wish to emphasise is that the soul is started on its pilgrimage at conception, containing in germ form both the good and evil points of its parents, physical, mental, moral, and, may I add, spiritual.

WM. A. CARDEN, M.R.C.P., L.R.C.P.
Worcester, C.P., South Africa.

IMMORTALITY

Sir,—I cannot but admire the felicity with which the Rev. C. Tweedale handles Biblical texts, and quotes them to his own entire satisfaction.

For the Vicar's consideration, I assert that the spirit of man, being of the essence of the Supreme Intelligence, has no birth. It is incorruptible, indestructible, unchangeable, and definitely immortal.

All Saints' Road, Ipswich. JOHN R. BENNETT.

ONE MEDIUM

Sir,—May I cordially confirm Major C. H. Mowbray's excellent article of March 5th. It is by continued contact with the Other Side through some *one* Medium that most progress is made. I have been in weekly contact with my chief unseen friend since 1916, and have learned much from it. Most relations of human beings are very "average." Take my own grandfather as an instance. He was a jolly Englishman, fond of good living, absorbed in his business, kindly to his family, hard to his employees, distrustful of all foreigners, formal in his religion, and entirely unspiritual. Does anyone suppose that mere transition would make him a good adviser? Of course, he could only show his identity; he has no more to give. Such are the large majority.

STANLEY DE BRATH.

WORTH MEMORISING

Sir,—In "Looking Round the World" recently you mention a quotation from Paley, "There is a principle which is a bar to human progress and which cannot fail, where adopted, to keep man in *everlasting ignorance*, and that is *contempt prior to investigation*."

I think it might be a good idea if this quotation were memorised, not only by every Spiritualist, but also by every person sympathetic to the movement who is ever in need of an effective counter to contemptuous and ignorant criticism of Spiritualism.

Fulham Road, S.W.6.

H.M.

Light

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EDITOR GEORGE H. LETHEM

As We See It

ANOTHER CALL FOR INQUIRY

IT will be remembered that, at the last meeting of the Church Assembly (Anglican), the Dean of Rochester "tabled a motion" asking that consideration should be given to Spiritualism in its relation to religion. Owing to preference being given to subjects supposed to be of more pressing importance, the motion was not discussed; so that we have no means of knowing how it was regarded or what action (if any) would have been taken had it been debated and put to the vote.

We know, however, that the Dean's motion has been much talked about throughout the country, and that it was quoted, and even discussed, in a good many newspapers and periodicals, including Diocesan and other Church magazines.

In the Diocesan Magazine for the County of Suffolk, for March, there is a really noteworthy article on the subject from the pen of Canon L. W. Bird—noteworthy because it not only stresses the desirability of an inquiry *in the interest of the Church*, but indicates the strength of the evidence which awaits consideration, and answers very pointedly some of the common objections raised by Church people and others. As an example of these objections and answers, the first may be quoted. It is as follows:—

OBJECTION: "Had God meant us to know these things, we should have been supplied with the information."

ANSWER: "As surely as, if we had been meant to fly, we should have been born with propellers sticking out of our chests."

Canon Bird lays strong emphasis on the point that, "for lack of some authoritative guidance in theology, the spiritualistic movement is in grave danger of extreme folly and of drifting into complete hostility to traditional Christianity"; and, likening his Church to "a sparrow on the house-top," he urges that "it is about time it flew down and tried to follow what is happening in the house."

We hope that Canon Bird's facts and gentle raillery will cause many of his brethren, clerical and lay, to realise the importance of the subject to *the Church*, and so ensure that, at the next time of asking, the Church Assembly will find time to discuss it.

So far as the Church of England is concerned (and also the Free Churches in England), Canon Bird is correct in saying that "no section of the Church of God has as yet made any official attempt to investigate, let alone to pronounce." But these Churches have been provided with an excellent precedent and example by the Church of Scotland which, some years ago (on the motion of the Rev. W. A. Reid, of Glasgow)

(Continued at foot of next column).

IBSEN'S PSYCHIC MIND

By NELLIE TOM-GALLON

IT is trite to say that one of the fundamental tragedies of human life is when a great mind comes into the world at the wrong hour. One of the greatest of such tragedies is that Henrik Ibsen was doomed to do his greatest work at the end of the '80's and the beginning of the '90's.

For at that time, the western world was only beginning to climb from the depths of the worst epoch of Materialism that civilisation has ever known. There were stirrings and rumblings, but still darkness. The result for Ibsen was that the kindest thing the majority of his critics could say was to hurl a charge of "madness" at him.

Yet he had a mass of knowledge—or perhaps to call it understanding would be more accurate—of the immense world that lies outside our sense of touch. It was evidently deep and inherent in him, it is all exploited in the words and actions of his characters; yet he dared only state the feeling he had for the psychic; deduction the world of his day would not let him draw.

But we can be thankful that our own circumstances are happier. In the newest season of Ibsen's plays at the Criterion Theatre, London, one can be glad the knowledge and freedom of "these our times" has given the producer a chance they never had in earlier times.

There is a freedom of touch in the handling of all the plays that is immensely to their, and our, gain. Modern technique has given value, for instance, to the psychic side of Solness' character in "THE MASTER BUILDER" that makes crystal clear all the struggles through which he has lived. Hilda, whom our forebears called "wicked" or "impossible," steps out into our midst as the perfect specimen of dual personality.

Our own great critic, William Archer, was sympathetic to Ibsen; yet he so thoroughly misunderstood the driving force behind the plays that the best he could say of Solness was to label it a case of "sickly conscience." Yet I think in his later years, after he had made his own success with the play, "THE GREEN GODDESS," which came to him in such a strange fashion, Archer might have been wiser, though not less kind, in his criticism of the great Henrik Ibsen.

Where Archer did show great understanding was in his acceptance of Solness' power of hypnotism, sometimes unconsciously exercised. The critic dissociated the power from the description of that day which called it *supernatural* (which was a flagrant contradiction in terms) and accepted it as fact.

Ibsen was a man of the North; and such brains, whether they come from Scandinavia, or, more near home, from Scotland, are ever deliberate in their expositions of their ideas. But they are the more certain for that.

The psychic forces that closed round and drove Nora Helmer in "THE DOLL'S HOUSE" to her foolish, loving mistakes, drove her finally out into the night to make a new life, sweep out in a wave to the audience from the moment the curtain rises. It was there; all the knowledge of great things that were outside our physical vision was in the mind of the writer, and now that we, too, are humble disciples of the Unseen, we can find a new excitement, a new satisfaction in the plays of the man who was called mad.

Henrik Ibsen builded better than he knew, because he was the vehicle of a great mind that knew not the limitations of its era of inhibitions.

(Leon M. Lion and The Arts Theatre of Cambridge present a season of Ibsen's plays at the Criterion).

(Continued from previous column).

appointed a Commission which in due course examined the evidence and presented a report to the General Assembly, the effect of which was that investigation of Spiritualism is permissible for Christian people.

LOOKING ROUND THE WORLD

THE EVIDENCE FOR SURVIVAL

TO-NIGHT'S meeting at the Caxton Hall, Westminster, is of interest not only to the thousands of people directly connected with Spiritualism, but to all who are concerned with the future of Religion, Science and Politics. For the speakers are to deal constructively with "The Challenge to Modern Thought and Action by the Evidence for Survival." At an earlier meeting (on December 5th, last year) the evidence for Survival was criticised by a number of representative speakers; to-night, answers will be given to these criticisms by a group of investigators who will speak with the assurance of first-hand knowledge; and the scope and implications of "the challenge" will be clearly stated.

Many important meetings have been held under the auspices of the London Spiritualist Alliance; to-night's gathering should rank with the best of them.

"THE BUGBEAR OF SPIRITUALISM"

Reference is certain to be made at the Caxton Hall meeting to Telepathy, often described as "the bugbear of Spiritualism." Formerly denied as "impossible," Telepathy is in process of being definitely demonstrated as a fact, and scientists (and their followers) now very generally advance Telepathy as the explanation of all veridical Spiritualistic phenomena. Sometimes—as pointed out by Mr. H. F. Prevost Battersby in his review in this issue—we have the curious spectacle of a writer who questions the reality of Telepathy, but presents it to his readers as a sufficient reason for doubting or rejecting the evidence for survival.

"PROXY" SITTINGS

One of the most effective counters to the Telepathy "bugbear" is the process known as "proxy sittings," which is to form the subject of a lecture at the L.S.A. on Thursday next week (March 19th) by Mr. Kenneth Richmond, who may fairly be regarded as an authority on the subject. In these "proxy sittings" (as described for instance, in Miss Nea Walker's recent book, *Through a Stranger's Hands*, for which Mr. Kenneth Richmond wrote an analytical introduction), the inquirer is not brought into personal touch with the Medium and is unknown to the proxy sitter except by correspondence, so that the possibility of mind-reading at the sitting is eliminated.

Regarding the results described in detail in her book by Miss Walker, Mr. Richmond wrote: "My own opinion is that we do not satisfactorily account for the evidence without a general theory that communicators are independent personalities. Without this, I consider that the other theories have to be stretched too far for probabilities."

It may safely be assumed, in view of this expression of opinion, that Mr. Richmond's lecture will provide additional reasons for regarding the evidence for survival as definite and conclusive.

A YARMOUTH PIONEER

Congratulations to Mr. George T. Brown, of Great Yarmouth, who is to entertain a large company of friends on Monday, March 23rd, on the occasion of his 80th birthday and in celebration of his association of sixty years with Spiritualism. Mr. Brown must have many interesting recollections of the Spiritualist pioneers and their work in this country and of his own efforts on behalf of the movement.

THINK PEACE

Strained relations between France and Germany, following the German Leader's sensational denunciation of the Locarno Pact and the military occupation of the Rhineland, have brought a renewal of dismal war-talk. But there need not be war—there must not be war. A way can and will be opened through the trouble towards a better understanding among the nations of Europe. Let us think Peace, talk Peace, pray for Peace.

THE B.B.C. GHOST HUNT

UNDERTERRED by ridicule and criticism, the B.B.C. made its much-talked-of effort to "broadcast a ghost" on Tuesday night this week—with results already known to our readers. Until a few days before the experiment, the locality of the "haunted house" was kept hidden as a part of the mystery. Then, the revelation was made that Dean Manor, a twelfth century house some five miles from Meopham, Kent, was the place chosen; and in a final burst of publicity, pictures and descriptions of the Manor appeared in the public Press, and *The Listener* published elaborate plans, showing not only the various rooms and corridors in which the "ghost" was invited to "walk," but the cellars from which it was expected to emerge.

It was a well-advertised, well-staged "stunt," in which Mr. Harry Price must have revelled, and from which his companion (Mr. F. H. Grisewood, the B.B.C. announcer) no doubt gained a new if not a thrilling experience. Whether it was worth all the trouble and expense involved (for the elaborate "wiring" and ghost-catching apparatus and the staff of helpers and watchers must have cost a lot of money) is a matter about which the B.B.C. will no doubt be asked some pointed questions.

CAXTON'S GHOST

Another "haunted house" has come into the news—namely, Long Barn, at Weald, near Sevenoaks, Kent, which Col. Charles Lindbergh (the American who first made a solo flight of the Atlantic) and Mrs. Lindbergh have taken as a refuge for their infant son Jon, who was threatened by American kidnappers with a fate similar to that which overtook their first-born baby.

Long Barn is the reputed birthplace of Caxton, who introduced printing to this country, and it is said to be haunted by Caxton's ghost, still intent on his printing-press. Should this be true, the Lindberghs will no doubt find in him an agreeable companion, for Caxton was one of the world's benefactors.

IS FATHER KNAPP WEAKENING?

By what the *Beckenham Journal* describes as "an extraordinary coincidence," the Rev. C. Drayton Thomas and the Rev. Father Knapp both lectured on Spiritualism in Beckenham on the same evening—the former giving definite evidence of the reality of spirit-return, and the latter making his customary wild allegations of fraud, trickery and wickedness.

It would almost seem that Father Knapp is weakening in his denunciation for he is reported to have said: "If Spiritualism is founded on magic then I say boldly that it should be suppressed. It is for the Mediums to prove that they are honest . . . If there is anything in it the world ought to know it."

To this challenge, Mr. Thomas replied effectively; for, in answer to questions he said "he was perfectly satisfied that he had had communication from the other side of death."

ROMAN CATHOLICS AND SPIRITUALISM

Seeing that the Roman Catholic hierarchy know that spirit-return is a demonstrated fact, it is astonishing that they allow Father Knapp to continue his discredited campaign, in which denial of that fact is served up along with entertainment consisting of juvenile conjuring tricks. If the hierarchy do not regard misrepresentation as in itself undesirable when directed against Spiritualism, they should at least remember that dishonesty is proverbially a bad policy, even from a worldly point of view.

There are many Roman Catholics who practise spirit-communion; and it is an interesting fact that one of the most successful of the younger London demonstrators of clairvoyance—namely, Mr. Thomas Wyatt—was brought up in the Roman Catholic Church.

M.S.A. BIRTHDAY

CONGRATULATIONS to Marylebone Spiritualist Association on the completion of sixty-four years of useful service. The Association has had its full share of difficulties to face; but, that it has got safely through them—or over them—is acclaimed by the fact that the membership stands (including associates) at the record figure of nearly four thousand. The “birthday party” to be held at headquarters (42 Russell Square, London, W.C.1) on Saturday evening (March 14th) should be a joyous occasion and will no doubt call forth from the members a very generous response to the President’s appeal for funds with which to carry on the work.

Then, on Sunday (March 15th) a great gathering of members and friends at the Royal Albert Hall will provide a practical demonstration of the virility of the Association and of its great propagandist zeal and effectiveness. Mr. George Craze, president of the M.S.A., is to be in the chair, and (as the announcement on another page shows) there is a very attractive programme in which the following are to take part: Speakers, Mr. Hannen Swaffer, Mr. Ernest Hunt, Mrs. Barkel (“White Hawk”); clairvoyants, Mrs. Helen Spiers, Mrs. Stella Hughes, and Mr. Thomas Wyatt.

MRS. MEURIG MORRIS

Mr. Lawrence Cowen writes to us as follows:

Mrs. Meurig Morris is now ready to resume her work for the “Power” group in its new and developed form, her preparation for which has accounted for many months of enforced quiescence.

On Sunday evening, March 22nd, “Power” will give a preliminary and informative pronouncement on the nature and purpose of the School of Mezzantni, its itinerary and ideals. The meeting will be held in the lecture hall of the new headquarters recently provided for the Mezzantni work at Hampstead. This spacious building, known as Hampstead Towers, which is close to the Hampstead tube station, has now been adapted to serve the additional purpose of providing the amenities of a club or hotel to those using it.

Following this preliminary gathering—to which admission is necessarily restricted to members or invitation—students’ classes will be held weekly. On each occasion Mrs. Meurig Morris under the inspiration of the Mezzantni Brotherhood—an institution which is the genesis of the “Power” group—will expound a Science of Religion. It is intended to teach their ancient knowledge in conformity with modern thought; to reveal the purpose underlying all religions, and unfold therein the ever-persisting operation of the Cosmic Christ.

It is desired that many of those who become students of Mezzantni will during the coming summer months attain qualification, which will enable them to be co-workers with Mrs. Meurig Morris in the spreading of this teaching when the autumn arrives, with its opportunities for wider appeal and intensive propaganda.

A “CONFRATERNITY” (OF CLERGY AND SPIRITUALISTS)

Luncheon Hour Meeting

will be held at

**THE CAXTON HALL
WESTMINSTER**

on **FRIDAY, MARCH 13th, at 12.30 noon**

The Rev. A. F. SHARP in the Chair.

Speakers:

Mrs. ST. CLAIR STOBART. The Rev. G. MAURICE ELLIOTT

Supported on the Platform by
**THE RT. HON. GEORGE LANSBURY, M.P.,
CLERGY AND SPIRITUALISTS**

Clairvoyance will be given by Mrs. ESTELLE ROBERTS.

Doors open at 12 noon.

ADMISSION FREE.

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For particulars apply Hon. Secretary, “Confraternity,” Grotrian Hall 115
Wignore Street, W.1.

THE W. T. STEAD BUREAU TO CLOSE

MISS ESTELLE W. STEAD has sent to the members and workers of the W. T. Stead Library and Bureau a circular letter announcing that the Bureau is to be closed at the end of the present session in April. This is news that will be received with regret by a wide circle.

The Library, Miss Stead informs us, is to be transferred to The Friendship Centre at 85 Lancaster Gate, London, and to be named the “W. T. Stead Memorial Library.”

Miss Stead’s circular letter is in the following terms:

“MY DEAR MEMBERS AND WORKERS,—I have a sad piece of news to break to you, at least I hope you will feel it is sad, even as I do. At the end of this Session I am closing the Bureau, for there is other work for me to do. You ask, why? The Bureau is so well known, is doing a good work, etc., etc., and perhaps some of you will say we shall miss it; I hope so.

“I will explain. In 1912 when my father passed on through the sinking of the ‘Titanic,’ he told me I had to close ‘Julia’s Bureau’ (the Bureau he had opened in 1909 at her request for communication between the two worlds), because the special work for which it was opened had been achieved, but that when such a bureau was again needed I should know, and the means would be furnished to open it. In 1914, soon after war broke out and many were passing over, the need was great. I knew the time had come. As promised, the means were provided and I opened ‘The ‘W. T. Stead’ Borderland Library and Bureau. The Bureau had a special work to do, and when that work was done and my term of service in this direction was over, I should know. I thought it would not be for very long and I had hopes of taking up my stage work again. But it was not to be. The Bureau, specially opened for those who passed on through the war, had further work to do. I have carried on the work happily, convinced that when the time came to close I should be given direct instruction to do so.

“Ever since my mother’s passing in 1932 I have known that time was drawing near. It filled me with sadness. I tried to persuade myself that I was wrong, for I know how many love this place and have been helped through coming here, but there was really no doubt in my mind, I knew it had to come and now I dare hesitate no longer.

“I have carried on the work for 22 years. All the time I have been conscious of the guidance of my father and Julia, our Presidents in the spirit world. It has been a real joy to me to carry on in conjunction with them the work they started. As I look back over the years my heart is full of thankfulness for the many who through coming to the Bureau have been brought into touch with their loved ones in spirit; have gained a better understanding of God’s Kingdom; a wider outlook and a more definite purpose in life, secure in the knowledge that there is no death. I am also happy in knowing that so many of our Mediums love this place and have found sympathy, understanding and encouragement at the Bureau before branching out on their own.

“When the Bureau was opened in 1914 there were very few centres; now doors are open and opening all over London and the provinces for the seekers after knowledge and the sad who need comfort.

“To the members and workers who have so loyally supported me I give sincere thanks, and I gratefully acknowledge all I owe to Mrs. Bayley Worthington, our President, who made it possible for the Bureau to open in 1914, and has stood by me so faithfully all these years.

“When I close down this side of the work in April, I feel it will be au-revoir and not good-bye to many of you, for after a time of quiet and attention to personal affairs, I hope the work I am to do will bring me into touch with many of you again.”

SUBCONSCIOUS MIND

By H. ERNEST HUNT

V.—POSITIVE AND NEGATIVE

THE conscious mind is the intellectual department, and the subconscious is the emotional side. The conscious mind with its senses goes out into the exterior world and collects its experiences, while the subconscious stays at home; the one is positive, excursive, penetrative, and centrifugal, while the other is negative, retentive, receptive, and centripetal.

In this division of faculty is illustrated the scheme in the Bible—"male and female created He them." It is the principle of sex manifested in the duality of our own minds, emphasising the complementary nature of the sexes and their basic unity, with nevertheless a diversity of function. And just as the man and woman constitute the fundamental human unit, so does the balance and conjunction of the two departments of mind make for the wholeness of mind and a fertile creative capacity.

In this separation of function into intellect and emotion, we find the vital difference between the sexes; for the male has an excess of intellect over emotion, while with the woman it is the other way round. This is clearly not to deny intellect to the woman nor emotion to the man, but to assert the relative preponderance as respectively natural. In the ideal human unit, when the "wisdom and the love are met together," these preponderances yield a fifty-fifty balance, making for unity and stability in the affairs of life, and for that "mutual society, help, and comfort, that the one ought to have of the other."

The study of the relationship of the two minds, indeed, gives us some emphatic pointers as to the normal relations of the sexes, for it indicates the man as the natural protector of the woman, whether or no the modern woman desires her own self-sufficiency. It suggests that it is the man's prerogative to be about doing the business of the world, while the woman holds sway in the little kingdom of Home, unfashionable as the idea may be in these enlightened days. It further indicates that even if women *do* sit in Parliament, it is normally the man who should be responsible for the guidance of affairs; and that woman's wisdom is more wisely engaged within her own orbit.

But these are contentious points, and perhaps we may restore the balance somewhat by pointing out that intellectual development, which makes for the scientific attitude, is far from being the sole aim of life. The subconscious is the seat of that intuitional element, much more frequently to be found in the woman, which more readily reaches to those interior realms which lie beyond the world of sense-impressions. Intuition is indeed a faculty of the soul, and soars where the senses can only creep. The scientific and intuitional are different modes of the appreciation of truth, but both are essential, as are men and women, and conscious mind and subconscious.

This polarity of mind shows the conscious mind as chiefly concerned with the transient things of the material world, while the subconscious makes contact with an interior world of soul which just as surely may lead us to the spiritual verities.

MAJOR MOWBRAY ON TELEPATHY

Major C. H. Mowbray's lecture on "Telepathy, the Bugbear of Spiritualism," was listened to by a deeply-interested audience at the L.S.A. last Thursday evening. Following his usual and very effective method, Major Mowbray related a series of evidential incidents (most of which have been published by him in LIGHT), and pointed out the insufficiency—or even the impossibility—of Telepathy as an explanation. His view was that if only this "bugbear" were finally disposed of, people who weigh the evidence for Survival would have no alternative but acceptance. Many questions were asked and answered at the close of the lecture.

A TEST OF CLAIRVOYANCE

THE January-February number of the *Revue Métapsychique* (Paris) has an article by Prosper de Szmurlo, entitled "Supernormal Reading of Things Unknown to Any Living Being." The facts are briefly as follows: In the year 1925, a certain Monsieur Jonky approached the writer with the suggestion that the latter should hand a small packet, tied up and sealed, which M. Jonky had prepared, to M. Ossiwiecki, in order to see whether this Psychic could become aware of its contents.

Owing to various circumstances this test was never made. The packet lay forgotten in one of the writer's drawers; so that when he heard some years later that M. Jonky had died, there was no living person who knew what was inside the little parcel. Last year, in January, 1935 (*i.e.*, ten years after the packet had been handed to M. Szmurlo), he came across it again, and opportunity offered to test M. Ossiwiecki's powers of clairvoyance under the auspices of the Warsaw S.P.R.

Under scientific test conditions, this Medium gave a detailed account of what came to him from merely holding the packet in his hand. He gave the texture and colour of the small box inside the wrappings, and the number of seals on the string; described the nature and colour of the morsels of stone contained in the box, which he declared to be of meteoric origin; fully described the man who had made up the parcel—the late M. Jonky (whom he subsequently at once identified from amongst 16 photographs laid before him), and added that he must have been enjoying a cup of tea at the time he made up the packet as he perceived that he had pushed in some minute lumps of sugar at the last moment; and that he felt he must have passed out owing to a violent death by accident.

The packet was then opened, and excepting for the pronouncement concerning the inclusion of sugar, and the death by violence, every statement made by the clairvoyant was fully and completely verified, by all the members of the Society then present.

On the evening of the same day, M. Szmurlo subjected the contents to further careful scrutiny. He then discovered (1) certain sticky spots on the inner paper, which under analysis denoted sugar, and (2) an account on a fragment of newspaper which formed part of the wrappings of a disastrous aeroplane crash, which the Medium had apparently connected with M. Jonky.

Spiritualist Joint Council on Healing

will hold in the

Friend's House, Euston Road, N.W.1.,

on THURSDAY, 19th MARCH, 1936,

at 8 p.m.

A MEETING

to protest and organise opposition to the

MEDICINE AND SURGICAL APPLIANCE (ADVERTISEMENT) BILL.

This Bill, if it became Law, would subject all Spiritualists who practice Healing and Diagnosis to fines and imprisonment.

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Speakers:

Mr. ERNEST MARKLEW, M.P.
Mr. ERNEST OATEN.
Mr. SHAW DESMOND.

Mr. HANNEN SWAFFER.
Rev. C. DRAYTON THOMAS.
Mr. MAURICE BARBANELL.

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DIARY OF EVENTS.

Tuesday, March 17th, at 7.30 p.m.—

Miss LILY THOMAS. Public Meeting for Enquirers.

Wednesday, March 18th, at 3 p.m.—

Mrs. GRADON THOMAS. Clairvoyance.

Thursday, March 19th, at 8.15 p.m.—

Lecture: Mr. KENNETH RICHMOND "On Proxy Sittings"

Chairman: Mr. FRANK ROMER, M.R.C.S., L.R.C.P.

(See special announcement, page 162)

Friday, March 13th, at 7 p.m.—

Mrs. ROSE LIVINGSTONE. Group Seance (limited to ten sitters)

Friday, March 20th, at 7 p.m.—

Mrs. BRITAIN. Group Seance (limited to ten sitters).

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, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

THE HUMAN RAY

By CAPTAIN A. CYRIAC SKINNER

THERE was an article in LIGHT last June with reference to what was termed "The Life Wave Mystery." I have investigated this wave or ray (see LIGHT, January 30th, p. 75), and now have data of, I think, considerable interest. Therefore, I would be glad if you could afford me some of your valuable space on this subject.

First, taking the points as they appear in the above-mentioned article:

(a) The human element; (b) pendulum form of instrument being used; (c) the action being a beat for male, and counter-clockwise circle for a female; (d) no results are obtained from the photograph of an individual who has died since the photo was taken, "owing to there being no wave-train when the brain, heart and nerve cells have ceased to function."

With regard to the above four points, personally I find that:

(a) The human element is very definite, as it seems impossible to get results without personal contact of some sort.

(b) A gold ring on a silk thread gives the best results, though amber, as stated, any metal, wood, glass, and even a small piece of paper, all react in the same way.

(c) This is of interest, as, with myself, in all cases the results are opposite, with the exception of it being clockwise for a male. In cases where it starts in a counter-clockwise circle, it always changes, after a few seconds, to clockwise; or it may start with a wrong swing, but always quickly corrects itself.

(d) I do not agree with this, as I find that photographs are a most remarkable instance of this mystery force, and very definite results are attained from them, though the souls have passed over 50 or 100 years ago. I have no photograph older than this, but, however old, I am confident the results would be the same.

The following are my observations:

I find that photographs of persons in newspapers,

etc., are as sensitive as a direct photograph, and have had them torn out of a paper by one person, handed to a second upside-down, to cut out any power of suggestion, then put before me (still upside-down) by the second person, with correct results in each case, provided they are proper photos; drawings and sketches produce no results, though a photograph of another photograph will give definite ones. It is possible to pick out male and female figures in a group, even if the photo is turned upside-down; also to tell the sex of a small baby in long clothes in the arms of a parent. It is interesting to note that the wave or ray is extended from the person to the photo plate, and then again to the reproduction in a newspaper.

I do not agree that the waves cease at death. If they were life-waves, perhaps they would, but, to my mind, they are more than that. We know that we leave our aura on the things we use. How much more so, then, would it seem to be feasible that we also leave such an influence in places where we have been, and around our bodies, when we cast them off, after our span of life on this plane.

The soul (the Ego of the real self) of each individuality, is surely a powerful centre of vibration; and I suggest that, as we influence those with whom we come in contact, why not also the elementary cells which go to construct our bodies? Each cell, etc., has its own vibrations, but those of the Ego are superimposed on these, and so our whole shell is tuned into our real self—the Ego. Nothing exists in the higher or lower forms of life, as we know them, without vibration. The very smallest particles we can imagine are made of them. We ourselves are sending them out all the time, though unconscious of the fact, or of the cause and effect. Again, nothing is destroyed, so, when our bodies finally crumble to their natural elements, the influence is left.

In taking the photograph of a cemetery, it is uncanny to discover, by this method, the sex of the persons buried in the graves; the quick change in the swing of the ring where there is a small family plot or vault is very noticeable.

I have a photograph of a stadium ground, which was once a cemetery; this must necessarily be of great age, but the ring does very definitely change its swing as the ground is moved under it, whereas, on other ground, the swing of the ring is constant in one direction or another, unless broken by water.

In cases of very psychic personalities, no results are obtained by the individuals I have met; also other persons who are negative to this wave with their own ring can work when using mine. It is possible to change the swing of the ring through solid matter by placing objects of different wave beat to the solid screen, on the opposite side of the screen to the ring.

The male and female personality can be made to alter the swing of the ring at quite a considerable distance. This is very marked if the ray is concentrated, for as a male or female passes across the ray, so does the swing of the ring change accordingly. The ring will react to the power of concentration. The wave can be reflected.

Articles carry the influence of the user to the ring; also, if an article gives a beat, by merely placing my finger on it 12 inches away from the ring, the swing will change to a circle. Handwriting also causes the ring to act.

If a lady holds the ring, I have found it possible to change the swing from a beat to a circle by concentration, and also by contact. An electric lamp filament reacts differently to the ring when it is hot than when it is cold.

By concentrating on articles at a distance, it is possible to tell what effect they will have on the ring.

The swing of the ring is much stronger if you look at it, when testing, than if you look away from it.

I do not find it necessary to place the ring over the forehead in a photograph; any part of the body is equally good.

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Secretary: Mrs. M. HANKEY

LECTURES

Monday, March 16th, at 5 p.m.—Mr. S. O. COX on
"Difficulties encountered in Psychic Investigation."
Friday, March 20th at 3 p.m.—Mr. W. S. HENDRY
"Mind Cure and Healing by Auto-suggestion"
Visitors, 2/6

PUBLIC CLAIRVOYANCE

Visitors 2/-

Wednesday, March 18th, at 8.15 p.m.—Mr. C. GLOVER BOTHAM

GROUP CLAIRVOYANCE

(Limited to eight sitters. Non-members, 4/-)

FRIDAY, March 13th, at 5 p.m.—Mrs. GRADON THOMAS
MONDAY, MARCH 16th, at 3 p.m.—Mrs. GRADON THOMAS
FRIDAY, MARCH 20th, at 5 p.m.—Mr. T. AUSTIN

Mrs. MASON

The College is glad to announce that Mrs. Mason has recovered from her recent serious illness, and can now take a few sittings per week.

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Appointments may now be booked with Mr. ARTHUR SPRAY, the Healer, exclusively at the College.
For particulars, apply to the Secretary.

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SUNDAY, MARCH 15th, 1936.

11 a.m.—Mr. FRANK WALL
Clairvoyant: Mr. George Daisley.
6.30 p.m.—Dr. NANDOR FODOR
Clairvoyant: Mr. R. E. Cockersell.
Sunday, March 22nd, at 11 a.m. ... Mrs. ST. CLAIR STOBART
Clairvoyante: Mrs. Stella Hughes.
Sunday, March 22nd, at 6.30 p.m. ... Rev. A. F. SHARP
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, March 16th.—Speaker: Rev. C. Drayton Thomas.
Clairvoyante: Miss Lily Thomas.
Wednesday, March 18th.—Speaker: Mr G. H. Lethem.
Clairvoyant: Mr. George Daisley.

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.
7.45 p.m.—Mrs. Bird and Mr. Dayer Smith. Class of Instruction for potential healers.
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.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
March 18th 2.30 Mr. Glover Botham. 6.30 Mrs. Livingstone.
March 25th 2.30 Miss Lily Thomas. 6.30 Mrs. Fillmore.
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).

Friday, March 13th, at 7.30 p.m.
Mr. RONALD COCKERSELL,
Demonstration of Clairvoyance with accompanying
Psychic Sketches.
Members, Silver Collection; Non-members 1/-.

Saturday, March 14th, at 7.15 p.m.
WHIST DRIVE
Tickets 1/6 each, including refreshments.
(Admission by ticket only).

Friday, March 20th, at 7.30 p.m.
Mrs. HELEN SPIERS,
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"AT HOME"—Friday, March 13th, at 3.30—Discussion
Subject: "Mediumship: Past, Present and Future."

Wednesday, March 18th, at 3 p.m. Mrs. GARLAND.
Circle for Clairvoyance (Limited to 8)

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE. Silver Collection.

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SUNDAY, MARCH 15th—

11 a.m. Mr. Ernest Meads. Address.

6.30 p.m. Mr. Murray Nash. Address.

WEDNESDAY, MARCH 18th, at 7.30 p.m.—

Miss Eveline Canon, Clairvoyance.

Friday, March 20th at 8 p.m.—Lantern Lecture, Mr.

Frank Leah "An Artist Portrays the Dead." Tickets 1/-

Tuesdays at 8 p.m.—Miss Lily Ford's "Know Thyself"

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SPIRITUALISTS AND TEACHINGS OF JESUS

REPLY TO A CLERICAL CRITIC

MR. JOHN G. FINDLAY, author of *The Unbroken Melody of Life*, contributes to *The Montrose Review* of February 28th a long letter in answer to an attack on Spiritualism by the Rev. W. F. Wills, of Montrose, to which references were made in *LIGHT* of February 28th. After an introductory paragraph, in which he says he has been keenly interested in Spiritualism and psychic matters for the past seventeen years, Mr. Findlay writes:

"Mr. Wills seems to imagine that Spiritualism consists of nothing more than sitting with Mediums in a seance room. I can assure Mr. Wills that I know many Spiritualists who have never been at a seance in their lives. The difference between the Spiritualist and Mr. Wills is that the Spiritualist knows as a definitely proved scientific fact that there is a life after death, whereas Mr. Wills only believes that there is. He cannot prove it. In other words, the Spiritualist obeys the command, for which Mr. Wills has nothing but a sneer, that we are to 'add to our faith, knowledge,' and I know, from my personal experience, that that knowledge has brought comfort and consolation to thousands of bereaved mourners, to whom the Church had nothing to offer except pious hopes and platitudes.

"I confess I cannot understand Mr. Wills' statement that 'the Spiritualists dispose of Jesus because they prove Him.' Any sensible person would have thought that the truth was the exact opposite. Then Mr. Wills goes on to say, 'the conclusion is that either Spiritualism is wrong or Jesus is wrong.' Why? Can Mr. Wills point to one of the Seven Principles of Spiritualism which is not in accordance with the teachings of Jesus?"

MIRACLES TO-DAY

"Jesus and His disciples went about performing what are called 'miracles.' These same 'miracles' take place to-day—thousands of them every week. But Mr. Wills condemns them, because the modern disciples of Jesus, namely, the clergy, have so lost contact with the spirit world that they have no longer the power to do those things which the Master said they could do if they truly followed His teaching and example.

"Take, for example, the healing of the sick. Jesus sent forth His disciples (of whom Mr. Wills is one) to 'heal the sick.' Has Mr. Wills ever attempted to carry out that command? And yet, he openly sneers at Spiritualists who, in their churches and healing centres, through simple faith in the power of God's spirit, have cured, and are curing, tens of thousands of sick people, many of whom have been given up by medical men as incurable.

"Is Mr. Wills aware that Harley Street specialists and doctors are sending patients to our healing centres for treatment? Does Mr. Wills deny that the power of God's Spirit is as strong to-day as it was nineteen hundred years ago? Apparently he does, but Spiritualists have proved that it is, and that it still can 'heal the sick.' And all this self-admittedly ignorant parson can do is to term such beneficial work 'psychological gymnastics,' and to say that we who literally carry out Christ's command have forsaken the faith!"

"The Churches teach that man is a physical being, who possesses within him a mysterious something called a 'soul.' Has Mr. Wills ever explained to his congregation exactly what a man's 'soul' is? Does he know himself? Does Mr. Wills believe St. Paul's state-

ment that 'there is a natural body and there is a spiritual body'? Has he ever told his congregation exactly what happens to that spiritual body at death? Does he know himself? If Mr. Wills would like an answer to these vitally important questions, so that he may give some real, practical comfort to the mourner, instead of merely talking about 'hopes' and 'resurrection mornings' and mythical 'judgment days,' let him study the literature of Spiritualism. If he does that, he will become a much more intelligent and useful parson than he appears to be at present.

"Does Mr. Wills believe the psychic stories in the Bible—stories connected with such men as Abraham, Moses, Elijah, Daniel, Ezekiel, Paul, Peter, and others? When these people say they have been in a trance, or have seen and heard things clairvoyantly or clair-audiently, does Mr. Wills make disparaging remarks about them in his pulpit?"

AS IN BIBLICAL DAYS

"If Mr. Wills accepts these stories as true—and if he doesn't, Spiritualists do—on what grounds does he refuse to believe exactly similar stories of psychic incidents happening to-day, verified by men of undoubted honesty and probity? Mr. Wills apparently does not realise that present-day psychic phenomena are in every respect merely a repetition of similar phenomena which occurred in Biblical days. If God was right in permitting these things to happen then, is He wrong in permitting them to-day?"

"For six hundred years the Church burned at the stake every Medium it could lay its hands on. It called them 'witches' and 'wizards.' If Jesus had lived three hundred years ago, and had gone about 'doing good,' as He did in Palestine, it would have burned Him too. The Church tortured and imprisoned Galileo when he dared to say that the earth and planets revolved round the sun. It strenuously opposed every effort to abolish slavery. The great Lord Shaftesbury writes pathetically in his diary that the chief opponents of his heroic efforts on behalf of down-trodden children were 'the Evangelical party of the Church.' The Church condemned Simpson's discovery of chloroform, saying that it was contrary to God's will that pain should be alleviated. Newton, who discovered the law of gravitation, was condemned because he had 'dethroned God.' In 1728, when potatoes were introduced into Scotland, the Church indignantly denounced their use as food because they were not mentioned in the Bible!"

"You reply, 'We admit that was all very foolish, but it was due to the ignorance of past centuries.' Exactly. And it is precisely the same ignorance on the part of Mr. Wills, in the present century, which causes him to be as foolish as his predecessors.

"If Mr. Wills is right, how is it that hundreds of clergymen, of all denominations, admit Spiritualism is true? And their number is continually growing. If Mr. Wills is right, how is it that these clergymen are coming on to our platform in ever-increasing numbers? They have studied the subject. They have 'tried the spirits,' as they have been told to do. Are they all wrong, and is Mr. Wills, who admits that he has never studied the subject, right?"

"If Mr. Wills reads the Book of Proverbs, he will find that Solomon made a very wise remark—something to the effect that there is no bigger fool than the man who deliberately speaks without knowledge. And that is just the mistake Mr. Wills has made."

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Major C. H. MOWBRAY on "APPORT AND TELEKINETIC PHENOMENA" (with lantern slides)

In the Chair: Mr. ERIC CUDDON.

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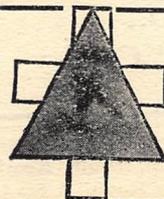
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