

Light

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EDGAR WALLACE PORTRAIT IN SEALED ENVELOPE

CULMINATING POINT OF PICTURE MYSTERY

By DR. NANDOR FODOR

THE Ada Lee mystery, outlined in two preceding issues of LIGHT, reached its culminating point with the return of the test envelope prepared by Mr. F. W. Warrick. The packet was posted to Mrs. Ada Lee on April 28th. On May 14th I was notified by Mrs. Lee's letter that it was "done." I fetched the packet on May 17th and opened it on the following day in the presence of Mr. F. W. Warrick.

The detailed description of test and results is as follows :

I placed Mr. Warrick's packet in a larger buff envelope on which I signed my name and address. This envelope, on its return, bore the mirror scripts :—"Sealed with blessings—Ready—Gyur will not, only on your own." The writing is done in the same stainlike characters as in the first two tests and appears to be identical. GYUR is imperfect. The U. and R. are not clear. The name is an attempt at GYURKA, the name of my friend which figured in the previous tests and seems to have been forgotten.

MR. WARRICK'S STATEMENT

The following is a statement signed by Mr. Warrick and his Secretary, Miss Hawkins, about the preparation of the envelope (May 22nd) :

"I took from my warehouse stock a piece of plain cartridge or drawing paper and had it cut into six pieces 9 x 6. They were clean and bore no marks ; to which my secretary, Miss Hawkins, can testify. I possess a toothed or crenated cutter of which no two are ever alike. They are used for producing ornamental or deckle edges to picture cards. I cut along the narrow edge of the heap of the six pieces of paper by means of this cutter and a press. Such a cut leaves a slight burr on the underside of each piece which cannot be imitated by a pair of scissors. These sheets are thus identifiable and cannot be copied. Miss Hawkins initialled and numbered them 1 to 6.

"I wrapped the six sheets in light-proof black paper, such as is used for wrapping up photographic plates. I folded this paper in a special way so as to leave only one opening. I secured this opening by a one-inch-wide gummed paper band encircling the whole envelope.

Over the opening where the gummed strips joined I pasted a $3\frac{1}{4}$ disc of wafer paper such as is used on macaroons and to produce medicinal cachets. Wafer paper is made from boiled starch and contains no cellulose or fibres and has therefore little cohesion ; when dry it is very brittle and could not be removed in that state. When moistened it becomes an incoherent pulp. On the surface of the paper was printed an illustration from 'Little Dorrit,' the only block for which is in my possession.

"Having fixed this large wafer disc by means of a solution of gum and dried it, I placed a piece of tissue paper on top of it to protect it while being inserted into a second envelope. The tissue paper stuck slightly to it. This second envelope was cut by myself with flaps well overlapping at the sides and in the middle where they all met. After inserting the first envelope in the second I gummed the flaps well down all along their edges.

"Over the junction of the envelope flaps I fixed, by means of a solution of gum, a printed wafer disc similar to the first with a cachet underneath it in the centre, containing crystals of a very strong dye, called methylene blue which steam or moisture would dissolve, leaving an irremovable stain ; in gumming on the wafer I avoided moistening the centre. Over the wafer seal I placed a piece of muslin, 5 x 5, in the four corners of which I had cut holes of about an inch in diameter with edges well frayed. To make the muslin more photographable I blackened it with printer's ink. I spread the muslin out flat and fixed it thoroughly with gum.

"I wrapped this envelope in waxed paper to prevent it adhering to the outer envelope, into which I inserted it and posted it to Dr. Fodor on April 26th. Before doing so I photographed it. It was rather late, I was tired ; unfortunately the camera slipped and the resulting picture was out of focus. My photographer, Mr. Dennis, is however, able to confirm my view that the muslin on the returned envelope and the picture of it on my photograph correspond without doubt. It is perfectly evident that a piece of muslin if rendered damp and limp could not be removed and replaced in exactly the same position. The

wafer disc under the muslin can be clearly seen and shows the edge of it and the picture on it undisturbed.

"In my view this envelope had not been opened since I closed it, before Dr. Fodor opened it in my presence by slitting along two edges with a penknife after the surface and edges had been carefully examined by Dr. Fodor and myself."

(Signed) F. W. WARRICK,
M. HAWKINS.

Mr. Warrick is a man than whom perhaps no one has greater experience in pictorial mediumship. He is about to publish a book on psychic photography which I have seen in MS. It is as classic in its line as Dr. Crawford's experiments in telekinetic phenomena. His chemical knowledge, his care, competence and long research experience make his testimony as good as can be desired.

PHOTOGRAPHIC TESTIMONY

In support, I shall now quote the statement of Mr. A. W. Dennis, an expert professional photographer, and specialist in photo-micrography. It reads:

"Mr. F. W. Warrick on the evening of May 18th, 1934, left with me to be photographed an envelope, about 9½ ins by 6½ ins., on the back of which had been pasted a blackened piece of muslin, about 5 ins. x 5 ins., with a hole in each corner with the edges frayed.

"I compared the position of the muslin covering with an out-of-focus picture of it on a half-plate which Mr. Warrick had left with me previously, and can state definitely that the position of the muslin with its holes as seen by me corresponds exactly with the picture of it on the half-plate, and that I am quite sure that the muslin now occupies the same position it occupied when photographed on the half-plate.

"A printed wafer disc is clearly distinguishable in a perfectly undistorted condition under the muslin."
May 21st, 1934.

(Signed) ALFRED W. DENNIS

Further, in a letter dated May 26th, Mr. Warrick writes to me:

"On the return of the envelope to me, I re-photographed it with the same camera and in the same position in order to get a similar out-of-focus picture of it. I was able to do this as an object in focus behind the envelope when first photographed was in the same position as before. I was able thus to put the envelope and the camera in exactly the same position as when the first exposure was made. The result is similar enough to the original to be convincing. It is out of the question that one could remove the piece of muslin. The wafer disc underneath would certainly be distorted. The starch paste from which it is made has air beaten into it. The minute air bubbles which it contains render it even less coherent than it otherwise would be."

WHAT WAS FOUND WITHIN?

On opening the envelopes, everything was found as described in Mr. Warrick's statement. On the inner envelope the wafer seal is not obscured by blackened muslin. It is extremely delicate and perfect. There is not the slightest stain of methylene blue on any of the envelopes. But there is a small blue mark on the first sheet of cartridge paper. It is darker in shade than the blue of the picture-patches found on subsequent sheets. It could not have come from the crystals through several wrappings.

This sheet of cartridge paper (No. 1) discloses right across this mirror script:

"YOU MEANT TO TEST THE LADY DID YOU NOT?"

WE ASKED FOR A PAD FROM THE DOCTOR FOR HIS AIRMAN FRIEND NOT FROM YOU. DEAR FRIEND, ANYHOW WE HAVE EDGAR WALLACE FOR YOU. STELLA."

The lines are uneven, the writing fine and clear. If it was PRINTED from a block, where is the block, and why should efforts be wasted making one? If it was WRITTEN why should it be reversed? If the power was applied from UNDERNEATH through the paper the writing must needs appear reversed on the UPPER surface. But why should it appear always there?

Sheet No. 2 disclosed the small face of an eastern woman. The shading is almost too fine for normal sketching. The back slightly bulges, suggesting chemical operation.

Sheets Nos. 3, 5, and 6 show pink and blue colour patches with the indistinct outline of a face on each, two on No. 6. The back of the sheets is slightly bulging.

MESSAGE OF EDGAR WALLACE

On Sheet No. 4 is a portrait of Edgar Wallace. It is not a copy of any well-known picture. It appears to be a portrait done for the occasion in the same puzzling manner as the woman's head, but with far more perfection. If, similarly to electro-plating, a process of wireless electro-printing could operate between a pencil sketch, somewhere, and a sheet of paper within a sealed envelope the result might be the same. Such process, of course, would apply to the mirror script, which under the Wallace portrait, reads:

"I AM STILL WRITING AND STILL LOOKING FOR SOMEBODY LOOKING PLEASANT AND CIGARETTE HOLDER COMPLETE. E."

Is this a message from Edgar Wallace or from an *amanuensis* who is taking the liberty of the first person?

There is very little to connect me with Edgar Wallace, none to connect Mr. Warrick. If it is from Wallace, why should it be easier to give a personal message from a well-known personality than, say, from a relation of Mr. Warrick or myself? True, the message might be less interesting, but its value would be far greater. It is strange that the operators, whoever they might be, did not seem to realise this, supporting thereby the suspicion that the key to the riddle resides not in a *discarnate* intelligence. The operation, however, if definitely found a four-dimensional one, would be a portentous demonstration. Mrs. Ada Lee's mediumship, so readily lending itself to experimentation, may prove to be of signal service to science.

[In view of the importance of this experiment some readers may be desirous of examining at close quarters the packet as sent to Mrs. Lee. We do not think that the envelope could have been opened. But assistance from experienced readers to confirm this would be welcome. A replica of the original will be sent post free on receipt of British or foreign stamps to the value of 6d. (to cover part cost, postage, etc.). Address: EDITOR of LIGHT, 16, Queensberry Place, London, S.W.7.]

THE GHOST OMNIBUS BOOK

A Century of Creepy Stories (Hutchinson, 3/6) is a ghost omnibus, impressive both by bulk and quality. It contains seventy stories in 1,178 pages; famous works of Edgar Allan Poe, Charles Dickens and Ambrose Bierce from the past, while from contemporary writers H. G. Wells, J. M. Barrie, Hugh Walpole, Walter de la Mare, Oliver Onions, M. R. James, Mrs. Belloc Lowndes, A. J. Alan and Algernon Blackwood are represented amongst 41 authors with their best hair-raising efforts. The book is printed in a very readable, pleasant type and it provides full entertainment for a long holiday.

ÆOLIAN HALL

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MRS.

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These Services will be discontinued after JULY 1st, until further notice, to enable Mrs. Meurig Morris to rest and recuperate in a Religious Retreat

VISIT TO EDINBURGH PSYCHIC COLLEGE

INTERESTING EXPERIENCES AT MATERIALISING SEANCES

By MISS JACQUELINE, of the British College of Psychic Science

IN response to an invitation by the editor of *LIGHT*, I have great pleasure in giving a few details of my recent visit to the Edinburgh Psychic College and Library, of which Mrs. Miller is president. My visit lasted three weeks, of which every day was one of interest and pleasure. I have much reason to be grateful to Mrs. Miller and other Scottish friends for making my visit so enjoyable. The visit was arranged under the auspices of the British College of Psychic Science, London, which I had the honour to represent.

On the evening of my arrival at the Edinburgh College I found, to my intense pleasure, that I was invited to be present at a seance to be given by Mrs. Helen Duncan. The sitting lasted nearly three hours, and ten persons were present. Mrs. Duncan was quickly taken in the deepest trance I have ever seen. Very soon the voice of "Albert," the guide, was heard wishing us all "good-evening."

VOUT PETERS' GREETING

Then "Albert" addressed me by name and said "Perhaps you'll say good-evening to me this time." I replied: "When did I see you before." Albert answered "At Lowestoft, when you deputised for Vout Peters two weeks ago."

It is a fact that I did deputise for Vout Peters at Lowestoft, and I remembered that at the meeting I described a spirit, a tall man, standing beside me who gave the name of Albert but whom nobody there identified.

Albert continued: "I have a little lady here to see you; she has come to thank you for freeing her from pain before she died." A spirit form then materialised and came toward me. It proved to be that of a lady whom I had treated and who had passed over two weeks previously. She gave her correct name—a most uncommon one—and gave me a message for her son to whom I subsequently delivered it.

To all who knew the late Vout Peters, it will be of interest to learn that he materialised at one of my sittings with Mrs. Duncan; greeted me with "Hullo, Jackie," and reminded me of a conversation I had with him last November, four and a half months before he passed over.

During the four seances at which I was present with Mrs. Duncan, no fewer than nine spirit-friends of mine materialised and gave unmistakeable proof of identity.

Among other remarkable things which greatly impressed me, I was particularly struck by the beautiful draping of some of these spirit-forms. Speaking as one who knows something of draping materials, I should say that at least 20 yards must have been used in the drapery of some of the apparitions. My women readers will understand what I mean even if the men do not!

I have heard of the regurgitation theory, but very humbly I desire to submit that anybody who could regurgitate 20 yards of material would be so clever there would be no necessity to be a Medium.

Scottish audiences seem to me to be very much interested in the scientific aspect of mediumship. One feels that they like to be sure of every step and to be quite certain that no alternative hypothesis is possible before they accept the spiritualistic doctrine. I came away with the impression that if and when the spiritualistic belief is accepted by the cautious and analytical mind of the people of Caledonia, it will indeed be a triumph for the cause.

The subject of Human Radiation, which I took for my first lecture, appeared to be perfectly new to Scottish audiences. The lecture was followed by many astute

and searching questions and I was particularly glad to have with me my book of press cuttings relating to the scientific aspect of chromatic human radiation. These cuttings were useful in convincing the cautious Scotsmen that the clairvoyant aspect of human radiation, with which I have been acquainted since childhood, is slowly but surely being confirmed by the scientists.

Some members of my audience were good enough to confirm my statement that we do sometimes lack a colour and that the deficiency can be made up by wearing the lacking colour, or by surrounding ourselves with it. Cases were quoted of personal experience in feeling much better and brighter when a certain colour was worn or when there was constant association with a certain colour.

At a social evening given by one of the members of the Edinburgh Psychic College, to which I was very kindly invited, I had the pleasure of meeting two Japanese gentlemen and a Japanese lady. I noticed there were excellent psychic qualities in one of the Japanese gentlemen. I gave him my ring to hold and saw that his natural psychic vibrations were much accentuated.

I had myself blind-folded and told the sitters to give their articles to my Japanese friend to hold. I was then able to give twelve psychometrical readings through the Japanese gentleman. I did not touch a single one of them. Only once before have I found a natural psychic through whom I could do this, although I have tried many people, both men and women.

FREEMASON'S MESSAGE

I gave several private sittings whilst on this visit. The details of one I am assured will be of particular interest to Freemasons. The sitter, a man, was so impressed by its evidential value that he is more than willing to have the story published.

The sitting was given at first under normal conditions. Almost as soon as it started, I was impressed by "the other side" to tell the sitter to take hold of my hand which was lying palm upwards on the arm of my chair. He placed his hand on mine and I closed my fingers on his.

At that I passed into trance and am indebted to the sitter (who is a Freemason) for what I know of the remainder of the sitting. It appears that a voice came through and said: "I will prove myself to you as man to man." My sitter told me that "I" then described various masonic symbols and part of a masonic ceremony even to its spiritual significance. "My" language, my sitter said, was the language of Freemasons and the manner I had taken his hand was the perfect masonic grip of a certain degree.

No name was given and my sitter left wondering who the communicator might be. A few days later my friend in spirit-life, gave me, clairaudiently, what I thought was a silly message to give to the sitter. At first I refused to take it, but my friend insisted. The words were: "Tell your sitter it was I. I was a Freemason and so is he. And say this: 'When we get beyond a certain mark we progress by chapters and not by orders.'"

I gave the message and the sitter said that the key-word is in that sentence and that all Freemasons who have taken this degree would recognise both the grip that was given and the degree indicated.

LECTURES AT EDINBURGH PSYCHIC COLLEGE

Lectures by Mr. Ivan Cooke and clairvoyance by Mrs. Grace Cooke attracted large audiences to meetings in Edinburgh College. Mr. Cooke took as his subject "Arthur Conan Doyle and the Spiritualism of the Future." On Wednesday, June 6th, Mr. W. G. Hibbins, B.S., of Sheffield, lectured on "The Phenomena of Life," showing that psychic research has thrown a flood of light on many of the phenomena relating to mind and consciousness. Mr. Stephen Foster, of London, gave clairvoyant demonstrations.

VISIONS IN THE FOG

RECORDS of spectral shapes seen in the fog are frequently to be met with in old books on ghost lore.

An unusual case is described by Mrs. Sidgwick in *Proceedings S.P.R.* (vol. iii. p. 76). It is apparently identical with the account related by Frank Podmore in *LIGHT* of March 25, 1882. According to this, the percipients were two young ladies (daughters of a clergyman of some distinction) and their maid.

Podmore was well acquainted with the locality. It was "in the immediate neighbourhood of an old and famous city, whose street, if the dead walk on earth at all, must surely be thickly peopled." There was a thick fog; the moon was full, but it made a sort of steam in the fog, instead of shining brightly.

The vision started by the appearance of a man who disappeared, it seemed, into the dress of C., one of the sisters. "In another moment, we were all bewildered at the sight around us, it was as if we were in a crowded street; innumerable figures were around us; men, women children and dogs, all were moving briskly about, some singly, others in groups, all without a sound; they appeared mist-like.

"There was a broad strip of grass on our right, and a narrow strip on our left; the figures were hidden directly they got on either of these dark strips, or when they passed into ourselves; but as we walked on they came from every quarter. Some seemed to rise out of the grass on either side of us; others seemed to pass through us, and come out on the other side.

"The figures all seemed short dwarf-like... the women were dressed in bygone fashions, high bonnets, big cloaks or shawls, and large flounces on their dresses... We three were never mistaken as to the identity of the different shapes; if one saw a man, all saw a man; if one saw a woman, all saw the woman; and so on..."

"We saw two men (at different intervals) that had sparks all round their faces; they appeared to grin... There was one man taller than all the rest... He had quite a different look from any of the others, looked more horrible altogether... As we turned into our gate, he was the only form in sight."

Podmore cross-questioned the ladies and had no doubt that this remarkable narrative was true. Was the vision due to the fog? This is a strange question, but it is justified in view of the discovery of an "intra-atomic quantity" reported in the *Bulletin of the Dr. William Bernard Johnston Foundation of Psychological Research* and reviewed in *LIGHT* of November 3, 1933. The experimenters at Reno, Nevada, succeeded in making photographs of phantom grasshoppers, frogs and mice in the Wilson Expansion Chamber (used for atomic bombardments) at the moment of death. They chilled the air in the chamber and automatically produced a cloud. They found that, for some reason or other, "the quantity," leaving the body of the dead grasshopper, has attraction for the fog and the fog settled on it (much in the same way as it does on the ions in the path of the alpha rays when atomic bombardment is taking place). The moisture, in settling, reflects light.

Can it be then that the dense astral bodies of earth-bound entities become visible for a similar reason? Would that supposition also explain why phantoms are more frequently seen at dusk when the air cools and moisture descends? If the perception is due to reflection only, would that not furnish an explanation why an apparently solid ghost can walk through material obstacles? Why should they otherwise give the impression of solidity to normal vision?

This is an interesting problem, one of the many that disclose how little we really know of things psychic, and what a tremendous field of research is waiting for the scientists of the future.

N.F.

THE CHILD AND THE FAIRY

By S. SARNA

STORIES of the phantasm of the dead seen at the time of passing are current in many families. A very remarkable case had occurred in my own circle of relations. The percipient was a child below five years of age. The details of the strange event are these:

My cousin Dora, a lady under middle age, was seriously ill for a long period, with a malady which offered no expectations of recovery. Her sick-bed was in the house of her younger sister, whose little child Ann was most devoted and attentive to her poor sick Aunt. There was an extraordinary bond of affection between this mite and her Aunt Dora. The child was happily too young to be aware of the real gravity of the illness, and certainly knew nothing of what a passing meant.

When a climax to the illness was imminent, the little child was sent to another Aunt, related on her father's side, at Plymouth, and during this absence from home the inevitable passing occurred. Shortly after, her mother went to Plymouth, and was told by her little one on arrival that she had seen a fairy sitting beside her on the bed; it was on the night her Aunt passed away. She said it was a fairy, and she wasn't a bit afraid.

It is two years now since that happening; no fairy appeared before, no fairy since, and little Ann still talks of the fairy she saw sitting on her bed in Plymouth.

"TRIVIAL" BUT CONVINCING

MR. HORACE S. HAMBLING (through whom the "Moon Trail" trance addresses are delivered), writing in the *Islington and Holloway Press* in answer to criticisms by Mr. G. D. Lynn, tells of a "trivial" message which to him was very convincing.

"A friend of mine," he writes, "a great humorist, passed over during the Great War. Three years later he purported to come back through a Medium entirely unknown to me. After giving a very true description of him, the Medium said: 'He says the hosepipes do not leak in the spirit world!'"

"I suppose that had Mr. Lynn heard that message given to me he would have hastened away to tell, in disgust, his equally sceptical friends about the puerility of spirit messages. But, you see, Mr. Lynn would not have known that on the last occasion I was with my friend on earth, I found him watering a lawn. Whilst I was talking to him the hosepipe burst and I was drenched, to the accompaniment of my friend's wild hilarity.

"What might have been puerile to Mr. Lynn, therefore, was, to me, infallible evidence of my friend's memory of an incident known only to him and myself."

COLONEL ARTHUR FORD

Mr. Arthur Ford, who is well-known to London audiences, is to take an active part, as lecturer and clairvoyant demonstrator, in the work of the third annual camp meeting—Camp Silver Belle—at Ephrata, Pennsylvania, U.S.A., which opens on June 30th and continues until September 16th. In the camp programme (a copy of which has been sent to us by the Secretary, Mrs. Ethel Post, of 1621 S. W. Sixth Street, Miami, Florida, U.S.A.) it is noted that Mr. Ford, who was formerly an orthodox clergyman, served as Lieutenant of Infantry in the world war and has recently been given the honorary rank of Colonel.

PROFESSOR FRASER-HARRIS

Professor Fraser-Harris informs us that he has resigned the position of Research Officer of the International Institute for Psychical Research. He adds that he is deeply interested in the scientific aspect of the subject and intends to continue his personal inquiries.

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).

REV. F. C. SPURR DOES NOT APOLOGISE

Sir,—I am obliged to you for your courtesy in sending me the number of *LIGHT* for May 25th—a paper I have always admired for its literary quality and fair-mindedness.

Twice only in my long public life have I been challenged as to the accuracy of my statements. In the first case I discovered that I had been misled, and I at once made the *amende*. Yours is the second challenge. You have quoted me correctly, but not completely. The very next sentence following your quotation reads :

"Mr. Findlay is apparently unaware of the findings of genuine modern scholarship about the Bible and its interpretation. Nor does he distinguish between the accretions which have gathered around Christianity and the Truth of the Gospel itself."

From this you will see that I was dealing, not only with the reference to the Person of Jesus, but with Mr. Findlay's entire attitude towards Christianity and its documents, which is based upon an *ex-parte* statement offered by a certain school of "Rationalists," of which Mr. J. M. Robertson was the chief spokesman in this country. Here are my exact words :

"His book (Findlay's) is an appalling caricature, both of authentic Christian teaching and of Church History. One of his chief 'authorities' is the late John M. Robertson, whom Dr. Marcus Dodds rightly described as a 'myth maniac.'"

I was *not limiting myself to Robertson's denial of the historicity of Jesus*. I was speaking of his general treatment of religious history. I am quite aware that Mr. Findlay does not accept Robertson's view of Jesus. He regards it, with all sane men, as unreasonable. But he still follows Robertson and his school in referring to "myth," recorded events which eminent scholars refuse to place in that category. *I have not said that Mr. Findlay denied the historicity of Jesus*. But that apparently is your charge against me. Well, it falls to the ground. What I said was that "it is nothing to Mr. Findlay" that the eminent Rationalist Dr. Conybeare held up to scorn Robertson and his school. He quotes Conybeare with approval, but he does not refer to the trouncing that gentleman gave to the Christ-myth people. *And that was my point*.

In what way then have I misrepresented Mr. Findlay, and why should I be called upon to make an apology?

I must abide by my statement as it stands. There is nothing I have written about Mr. Findlay in my book which demands from me anything like an apology.—With esteem

FREDERIC C. SPURR.

Hamstead Road Church,
Birmingham.

* * *

HIS MOTHER'S VOICE

Sir,—Referring to the voice phenomena, discussed in *LIGHT* recently: the following is my experience. At the age of 13, I lost my mother and on going to her grave a few weeks afterwards, I heard her singing, some distance away. I date my belief in the existence of the spirit world from this experience.

J. W. MACDONALL.

* * *

SPIRITUALISM AND WORLD PEACE

Sir,—May I be allowed through your columns to draw attention to a peace meeting which will be held at Caxton Hall, Westminster, on the 22nd June at 8 p.m. when Major N. Leith-Hay-Clark will be in the chair?

Captain S. R. Thornbery, M.B.E., of the League of Nations Union will speak on "Some League Activities." Mr. C. S. Collen-Smith, N.D., D.O., who is well-known as a psychic, healer and lecturer will speak on "Spiritualism and World Peace." It is hoped that all Spiritualists will give this meeting their support and bring friends.

We wish to especially welcome Spiritualist lecturers and Mediums who are already doing propaganda for peace.

It is my sincere opinion that if Spiritualism was generally accepted, it would lead the world to a higher understanding of God's laws, that universal knowledge of survival after death would bring people to understand that man is Spirit and war would then be outlawed.

I should like to point out that this meeting is arranged at the instigation of guides and soldiers who were killed as the result of the Great War, and who have urged me to do this to avert yet another war.

C. M. BEACH, Hon. Organiser.

30, Burnham Court,
Moscow Road, London, W.2.

* * *

THE ADA LEE MANIFESTATIONS

Sir,—These manifestations, provided they are genuine—which the evidence appears to show to be the case—are evidently produced along the same lines as the still more marvellous full-size paintings of the Bangs Sisters (specimens of which can be seen at the offices of *LIGHT*), or the written messages obtained by Hope under test conditions on plates contained in slides held between the hands, or pressed against my wife's forehead. The messages obtained on locked and sealed slates show similar phenomena. It is to be hoped that further tests confirm Mrs. Lee's mediumship, and that it develops on evidential lines for the proof of survival.

(REV.) CHAS. L. TWEEDALE.

Weston Vicarage,
Near Otley, Yorks.

* * *

TRANCE ADDRESSES

Sir,—Further to the correspondence on the subject of trance addresses, it might interest your readers to know that the thought-provoking lectures of "Moon Trail" can be obtained in booklet form, though I understand it has taken years to find anybody sufficiently adept to take them down. I, incidentally, am one of the failures—I would consider it easier to report a machine-gun! The lectures can be purchased from the Great Metropolitan Spiritualist Association and the price is fourpence each.

LAWRENCE WYVERLEY.

SIR OLIVER LODGE ON SURVIVAL

Sir Oliver Lodge is to contribute a series of articles described by the *Sunday Graphic* (in which they are to appear) as "the most important published in any newspaper since the war." The subjects include: "What is it like to be dead?" "Shall I know my loved ones in the after-life?" and "Does Science promise me life after Death?" In the announcement of the series Sir Oliver is described as "the greatest thinker of the age."

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Light

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As We See It

THE ADA LEE MYSTERY

WE have given much space to the description of the tests to which Mrs. Ada Lee has submitted because—if her claim can be substantiated that drawings are produced supernormally inside sealed envelopes in her presence—we are faced by what seems to be a miracle. So far, the evidence of our experimenters points unwaveringly to the claim being genuine. The normal explanation, of course, would be that the envelopes are opened and the drawings inserted; but that explanation seems to be ruled out by the evidence of Mr. F. W. Warrick and those who assisted him in the experiment described in this issue. We invite readers to examine our records and help us, by advice or further experiment, to elucidate the mystery.

"GOD'S ORTHODOXY"

WHO amongst Churchmen will do for Spiritualism what Charles Kingsley did for Darwinianism?

As described in a broadcast talk on Sunday evening by Canon C. E. Raven, D.D., Kingsley's chief claim to fame and honour as a "pillar of the English Church" is that, when Darwin's theory of Evolution was being denounced by Bishops and other ecclesiastics as contrary to revelation and subversive of orthodox religion, he boldly proclaimed that "God's orthodoxy is Truth," and that "if Darwin speaks the Truth, he must be orthodox." Churchmen now generally admit that Kingsley was right and that the Bishops were wrong; yet, as Canon Raven added, "many theologians have not taken the lesson to heart."

In regard to Spiritualism, they certainly have not. As thousands of people know—including some clergymen—survival and communication, the basic facts of Spiritualism, have been scientifically proved; yet, as in the days of the Darwinian controversy, ecclesiastics go on denying the facts and denouncing as impious those who accept them. But being true, Spiritualism is "God's orthodoxy."

A few clergymen, brave and well-informed, have tried to convince the Churches that, as in the case of Evolution, the facts of Spiritualism *must* be accepted, but so far without very much success. Another Kingsley is needed—one with a commanding voice who will interpret Spiritualism to the Churches. Where is he? For the sake of the Churches, it may be hoped he will soon be found, for the Churches are suffering by their obscurantist opposition to Spiritualism just as they suffered by their opposition to Darwin's theory. More so, perhaps, for Darwin's theory was never more than a theory, whereas survival and communication are demonstrated facts.

YOUTH AND SPIRITUALISM

REV. CRUWYS SHARLAND ON WHAT SHOULD BE TAUGHT

"MY first introduction to Spiritualism was effected through the influence of a schoolboy," stated the Rev. Cruwys Sharland (former public school chaplain) in a lecture before the L.S.A. on Thursday last (June 1st).

Children, he said, are often more psychic than their elders.

"One thing I have always felt sure of," said Mr. Sharland, "spiritual teaching, if it is to be of any use at all to a boy, must be both spiritual and real; and the mere verbal recital of unexplained and unverified conclusions arrived at by theologians can never be called 'real' To refuse to give any religious teaching is a counsel of despair. It is a prime article of my belief that the average schoolboy in his early 'teens is quite able to assimilate even fairly profound teaching if that teaching can be expressed in words which have a definite meaning for him. Spiritualist teaching does not necessitate or even greatly encourage the use of a technical terminology.

"There is another thing," Mr. Sharland said. "If, as I have reason to believe, the New Testament, as a whole, contains a truthful record of the noblest life and character ever seen on earth, such a record in its simplicity can be trusted to make an appeal to a boy. Moreover, we Spiritualists believe that the influence of good men and women on the 'other side' plays no insignificant part in the lives of those still in the flesh. It is a fact which cannot be denied that the commanding position in the unseen world occupied by that same person of whom the written record speaks—the Person known in earth-life as Jesus of Nazareth—has been clearly and unequivocally asserted by intelligent dwellers in that world. That being so, it surely follows that the influence of the Person so revered must be of transcendent value. We are assured, too, that this influence is within the reach of any child who appeals for moral help and strength; and a clearer recognition of this as a matter of present-day knowledge may be reckoned the most important inference of Spiritualism as specially applicable in teaching the young.

"When all is said and done," concluded Mr. Sharland, "Christianity and Spiritualism will find themselves drawn together as natural allies in the conflict with Materialism—allies if not something much more; and in no far distant time that teaching will be recognised as of the greatest value to the young which, with due wisdom and reticence, is based upon the essentials in both. For I find nothing in the principles of Spiritualism which is necessarily opposed to an intelligent Christianity, and I can hardly open my Greek Testament without finding something there which tends rather to confirm than to conflict with those principles. I am content to remain incorrigibly Christian and indeed all the more incorrigible in the light of what Spiritualism has taught me."

MYSTIC MEMORY

THE sense of "something seen before" is thus described in a beautiful sonnet by Tennyson:

"As when with downcast eyes we muse and brood,
And ebb into a former life, or seem
To lapse far back in a confused dream
To states of mystical similitude;
If one but speaks, or hems, or stirs in his chair,
Ever the wonder waxeth more and more,
So that we say, All this hath been before.
All this *hath* been, I know not when or where;
So, friend, when first I looked upon your face,
Our thoughts gave answer each to each, so true
Opposed mirrors each reflecting each—
Although I knew not in what time or place,
Methought that I had often met with you,
And each had lived in the other's mind and speech."

DISASTER FORESEEN FROM SPIRIT-SIDE

By R. H. SAUNDERS

MANY of the readers of *LIGHT* were familiar with the mediumship of Mrs. Blanche Cooper during her professional career. Though in the main it was confined to the direct voice phase, other facets of her psychic gift (such as lights, levitation and partial materialisations) were occasionally revealed. It was greatly to the regret of a large circle when Mrs. Cooper retired into private life.

She still retains her powers, and on special occasions a few are privileged to sit with her, and it was during one of these sittings that the following incident occurred—an incident involving that puzzling problem, Time, with its threefold aspects of past, present and future, but which we are told form one feature only.

On Friday, May 11th, towards evening (but with light sufficient for all to be seen clearly) private messages were flowing through freely, when the Medium's control suddenly exclaimed in tones of deep commiseration: "Oh dear! oh dear! there has been a terrible disaster. It is an explosion and fire; 41—no, more, 46—people have been killed. It is not in your country, and it is difficult to say where, but it is deep in the earth, and it is a terrible thing."

This was on the 11th of May, and the accident was only known to the world on May 16th, when the news came of an explosion in a Belgian coal pit 2,700 feet below the ground. The casualties were given in one version as 41 killed and five injured, and in another, 43 were given as killed.

The disaster occurred at midnight of May 15th, and yet our spirit friends were able to foretell the accident *four* days before it actually happened!

At a subsequent sitting the control was asked how they could tell us this, and the answer was: "This frequently happens—nearly all events and even accidents in your world have previously been enacted in the spheres, which contain the counterpart of what exists, and will take place, on earth. We see it depicted much as you view events shown at your picture houses. There are usually reasons why we cannot always warn you of a coming calamity, and these reasons are known to those in the Higher Spheres."

MEDIUM'S PREMONITION OF ACCIDENT

MR. RONALD COCKERSELL, the young Medium who spoke Hindustani and Japanese words at a sitting reported in *LIGHT*, March 2nd, informed us of an incident which happened to him while in the Savoy Cinema, York Road, Battersea. On leaving his seat he was strongly impressed to ask for the manager and deliver a warning.

On our inquiry, we received the following written confirmation from Mr. C. S. Harris, Chief of Staff in that cinema, who interviewed Mr. Cockersell in the manager's name:

"Dear Sir,—During his talk with me, Mr. Cockersell spoke of many things which coincided with experiences which I have had during recent years. Incidentally, he told me that at the age of five I was frightened by fire; this was perfectly true as at that time I had a narrow escape from being burnt. Another remarkable thing was that he told me that my mother had died about two years ago and a distant relation very recently, both from the same complaint, which again was quite correct.

"He recounted that when at the above theatre the other evening he had a premonition that part of the ceiling was going to fall. Strangely enough this happened.

"The above incidents are all correct; I have related them as near as I can remember them, and I hope they will be of some use to your paper."

SELF-CONSCIOUSNESS IN DREAMS

By E. TARRANT SMITH

TO be dreaming and knowing *at the time* that one is dreaming, is presumably a rare experience. I can, of course, only speak for myself and may say that I have only had about four such dreams in my life, the one which I propose to relate in detail having taken place during the War under rather abnormal conditions. I was in fact in prison at the time, as a conscientious objector to military service. The dream was recorded the morning following in a diary of prison life which I was keeping at the time. From this diary in which many queer dreams are recorded, I here copy the one that concerns us.

"1917. June 11. Had a dream in which I knew I was dreaming. I seemed to be in my parents' home at Clacton-on-Sea. Arriving upstairs I had the certain conviction that I was dreaming and knew I was shortly going to awake in my cell. With this conviction upon me, I set to look about and examine objects around me, with a view to discovering whether the dream-state seemed as real as the waking-state and soon became convinced that the objects around me were as real as anything in waking life.

"I took up a Clacton paper and examined headlines and sentences to see if they made sense, and found it all perfectly arranged as in a real paper, though I cannot recall anything I read. I then had an argument with my brother, telling him I knew it was all a dream and that I should shortly wake up. He told me it was not, and that I was really out of prison. I shewed him my prison clothes and he told me to look at the date of the paper I was reading and I was surprised to see it was July 30th and I knew I was due out on July 19th. But I was still unconvinced.

"Next, a gentleman arrived who was going to discuss as a usual weekly affair, a certain subject I cannot remember, and on his announcing that he had arrived too late for the usual discussion, I remarked (with all the conviction that I was sleeping in my prison cell) 'that won't make a bit of difference to me because I am *not here*!'

"I then began to examine the coals in the fire that was burning in the room. Touching the bars I discovered the heat to be quite as apparent as in a real fire. I then tried picking out the live coals, but the heat appeared to be diminishing and at the same time a feeling of drowsiness came over me, and everything became hazy. I lost also the intense sense of power and concentrated individuality of which I had been possessed throughout, and I knew I was about to awake. Gliding out of the room, I crossed a passage and entered another room where I found an open bed, and heard my sister call out 'Is that you Ernie?' I was then in the act of stepping into this open bed when I awoke in my cell, as I knew I should, and sat up in bed and marvelled at the wonderful experience through which I had passed. I could not sleep again for a long time, my astonishment being so great."

I had no opportunity to enquire whether my presence had been felt in my parents' home in connection with the foregoing dream, as on leaving the prison, I was taken straight back into the Army, and after being court-martialled a second time, settled down to a further term of imprisonment.

On three other occasions I have had similar dreams, in one of which I occupied myself smashing wine-glasses to see if they possessed the solidity of real wine-glasses. I can only say they broke with a crash like real glasses. In the other two dreams also I made definite tests as to the reality of my dream environment.

One person to whom I related these dreams asserted that I was insane. As regards this, I can only assure those who have never experienced dreams of this nature, that the sanest and healthiest moments of my waking experience, appear absolutely dense and stodgy compared with these experiences.

THINK IT THROUGH WITH ME

By REV. W. R. WOOD

ORGANIZED PSYCHICAL RESEARCH

A SCOTSMAN is reported to have said he was open to conviction but that he would like to see the man who could convince him. Though living on the western prairie I was probably "yin o' thae dour Scots" as far as acceptance of the ideas of survival and communication after death were concerned. One of the major factors that at last convinced me was the testimony of people who, like myself, had at the beginning had no leanings in the direction of the Spiritualist point of view, and particularly the evidence tabulated by certain groups that set themselves to estimate with impartiality the significance of the phenomena involved.

Three such are to me outstanding. In 1869 the Dialectical Society of London set itself to "investigate the phenomena alleged to be Spiritual Manifestations." One of their sub-committees after holding forty meetings reported in particular two things: 1st. At the outset four-fifths of their number had been wholly sceptical as to the reality of the alleged phenomena. 2nd. By irresistible evidence and after trial and test many times repeated, the most sceptical were slowly and reluctantly convinced that the phenomena exhibited during the course of their protracted inquiry were veritable facts. The general report indicated two results: 1st. Most of the committees were convinced that the phenomena were genuine; 2nd. many were led to conclude that they were of supernatural origin.

The better known Society for Psychical Research was established in 1882. Its objective was the impartial and rigidly scientific study of the whole field with a view to excluding error and illusion, and establishing by experiment and test the nature of the phenomena alleged to occur. It has been extremely conservative as to committing itself to interpretations or announcing achieved results, but it is a matter of common knowledge that many of the leading investigators have been individually convinced of the reality of survival of death and the genuineness of varied forms of communication.

Passing by many worthy organisations both in the home countries and abroad I mention in the third place our western group led by Dr. T. Glen Hamilton of Winnipeg. It is composed of medical and other professional and business men and women well known in the city. Beginning some fifteen years ago, it has adhered steadfastly to the plan of working under test conditions, committed to no *a priori* conclusions, devoted solely to the search for truth. Steadily and patiently they have gone forward, with no blowing of trumpets, nor any public claiming of "results," but adding month by month evidence of incomparable significance to the world's knowledge of the "borderland." For many the evidence they submit is absolutely unanswerable in its demonstration of proved survival and inter-communication. And knowing the personal integrity of the leader, and the conclusions to which he has been led, as well as the evidence secured, I am convinced.

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Development of Psychic Faculties:

Wednesdays at 3 p.m. MR. LEIGH HUNT

Wednesday Afternoon Meetings.

June 13th, at 5 p.m. LECTURE: Auras; with Demonstrations;

MISS JACQUELINE.

June 20th, at 3 p.m. GROUP SEANCE: MRS. STELLA HUGHES.

LECTURES

Thursdays at 8.15 p.m. Members free. Guests of Members, 1/- Non-Members, 2/-.

June 14th. "Portraying the Dead," LANTERN LECTURE by Mr. FRANK LEAH, (Artist).

FREE PUBLIC MEETINGS

Tuesdays at 7.30 p.m. Addresses: MR. W. H. EVANS.

June 12th. CLAIRVOYANCE. MISS LILY THOMAS.

SYLLABUS ON APPLICATION

MAN: THE END OF CREATION

CONTINUING his addresses on the Harmonial Philosophy at the free public meetings on Tuesday last, Mr. W. H. Evans, spoke on the manner in which Andrew Jackson Davis deals with Man.

According to the Harmonial Philosophy, many of the planets in the solar system are inhabited, and in "Nature's Divine Revelations" a description of life on them is given. The purpose for which the universe is evolved is to produce man. "The Great Positive Mind, as a Cause, develops Nature as an Effect, to produce the Human Spirit as an ultimate." Thus the material universe exists that the essence, which is man, should evolve to a state of individualisation. This is considered to be the great end of material creation, the Human Spirit being the fruit on the tree of life. It is another mode of expressing the thought that "God created man in his own image."

According to a system of correspondences, man acts upon his physical body—his universe so to speak—in the same manner as God acts on the universe. There is the same co-ordination; first of structure, then of function, force, combination, disintegration, etc., the body by its many processes elaborating the spiritual essences and building the finer body, which we call the soul.

MR. FRANK LEAH'S LECTURE

Some weeks ago, in LIGHT, the story was told of how, under strict test conditions, Mr. Frank Leah drew recognisable portraits of deceased people whom he said he saw accompanying his sitters. Our conviction, based on carefully arranged experiments, was that Mr. Leah's claim must be accepted—namely, that he actually saw the figures he drew. At a lecture at the L.S.A. on Thursday next (July 14th), at 8.15, Mr. Leah is to tell how he works, and describe some of his many surprising experiences of contact with people on "the other side." The lecture will be illustrated by lantern slides, and in view of the great interest aroused by Mr. Leah's artistic work, there is certain to be a large audience.

British College of Psychic Science

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Secretary: Mrs. M. HANKEY

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MISS NINA FRANCIS	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. HESTER DOWDEN	Automatic Writing

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES and SHRI PUROHIT SWAMI.

DEMONSTRATION OF CLAIRVOYANCE

Wed., June 13th, at 8.15 p.m. .. Mrs. K. BARKEL
(Visitors 1/-)

GROUP CLAIRVOYANCE

Limited to Ten Sitters. Seats must be booked.
Friday, June 8th, at 5 p.m. Mr. T. WYATT
Friday, June 15th, at 5 p.m. Miss A. GEDDES

DISCUSSION TEA

Thursday, June 14th, at 4 p.m. .. Capt. LEITH-HAY-CLARK
"The Practical Aspect of Psychic Science."
Members, 1/-; (Visitors, 1/6.)

WRITE FOR SYLLABUS

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

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LANGHAM PLACE, W.1.

Sun., June 10th, at 7 p.m. Speaker - Mrs. HEWAT
Clairvoyante: Mrs. Estelle Roberts. McKENZIE
Sunday, June 17th, at 7 p.m. Speaker: Mr. ERNEST
Clairvoyant: Mr. Thomas Wyatt. HUNT

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

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CLAIRVOYANCE: Mrs. LIVINGSTONE, Mrs. EDOUIN.
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DIRECT VOICE: Mr. FRED EDOUIN.

Appointments can also be booked with: Mrs. Barkel, Miss Naomi
Bacon, Mrs. Corelli Green and Mrs. Smyth.

Wednesday, June 6th, at 3 p.m. Mrs. BENNISON
Circle for Clairvoyance. (Limited to 8)

Thursdays: 3 p.m. Instruction Class for Development.
Miss EARLE and Mrs. LIVINGSTONE

Thursdays: 5.30 p.m. Devotional Group (Absent Healing)
Miss STEAD

DISCUSSION TEA: Friday, June 1st at 3.30.
"Life Eternal." Chapters 1 & 2

Mrs. Hester Dowden, Mrs. Paley, Miss Stead and Mr. Harewood.
LIBRARY "AT HOME."—Friday June 8th, 3 to 5.30 p.m.

Miss Jacqueline: "Human Radiation"
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SUNDAY, JUNE 10th, 1934

11 a.m.—Mrs. Hewat McKenzie.

Clairvoyant: Mr. C. Glover Botham.

6.30 p.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Hirst.

Sunday, June 17th, at 11 a.m. .. Major LEITH-HAY-CLARK
Clairvoyante: Mrs. Helen Spiers.

Sunday, June 17th, at 6.30 p.m. .. Mr. G. H. LETHEM
Clairvoyante: Mrs. Estelle Roberts.

Silver Collection on entry.

OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance.

Monday, June 11th—Speaker: Mr. R. Dimsdale Stocker.
Clairvoyante: Mrs. Hirst.

Wednesday, June 13th—Speaker: Dr. H. P. Shastri.
Clairvoyant: Mr. Thomas Wyatt.

Admission Free

Monday. WEEKDAY ACTIVITIES

2.30—4 p.m.—Mrs. Livingstone, by appointment.

2.30 p.m. Mrs. Bird's Ladies' Healing Circle. For
appointments write to Mrs. Moysey (Hon. Secretary).

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appoint-
ments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the
healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treat-
ment. For particulars write to Mrs. Gray.

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

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle.
For appointments, write to Miss Michell (Hon.
Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Wednesday Circles (limited to eight sitters). Members, 3s.;
Non-Members, 4s.

June 13th 2.30—Mr. Thomas Wyatt.

6.30—Miss Lily Thomas.

June 20th 2.30—Mrs. R. Livingstone.

6.30—Mr. Glover Botham.

Wednesday, 13th June, at 8 p.m.

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of membership.

(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 355)

"SPIRITUALISM AND WORLD PEACE"

A FREE PUBLIC MEETING will be held at CAXTON HALL, Victoria St., Westminster, on 22nd JUNE, 1934, at 8 p.m.

Chairman: Major N. LEITH-HAY-CLARK.

Speakers: Captain S. R. THORNBERRY, M.B.E., of the League of Nations Union. Subject: "Some League Activities."
Mr. C. S. COLLEN-SMITH, N.D., D.O., etc. Subject: "Spiritualism and World Peace."

ALL SPIRITUALISTS ARE REQUESTED TO GIVE US THEIR EARNEST SUPPORT.

Further particulars from the Hon. Organizer, Mrs. C. M. Beach, 30, Burnham Court, Moscow Road, W.2.

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A Letter to the Editor:

London, N.W.

The Editor,

"THE LONDON FORUM"

Dear Sir,—As a new reader of your magazine, may I take this opportunity of congratulating you upon an extraordinarily interesting May number. My friends and I have taken great pleasure in the articles of Dr. Appasamy ("Ecstasy and the knowledge of God") and Dr. Courtenay James ("Life, the Ultimate Reality.")

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CROYDON NATIONAL SPIRITUALIST CHURCH

Croydon National Spiritualist Church's new premises at Bedford Park (near West Croydon Station) are to be opened and dedicated to-morrow (Saturday) at 3.30 p.m. by Mr. Ernest Oaten, who will also be the speaker at two services on Sunday. The Church was formed eight years ago and the president is Mr. J. M. Stewart, treasurer of the Spiritualists' National Union. To meet part of the cost of the new building, an advance of £900 was obtained from the Pooling Committee of the S.N.U.

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