

Light

The Journal of Spiritualism and Psychical Research

(SPIRITUALISM'S SENIOR WEEKLY—FOUNDED IN 1881)

No. 2788. VOL. LIV.

(Registered as

FRIDAY, JUNE 15, 1934.

a Newspaper.)

PRICE TWOPENCE

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

WHY SPIRITUALISM NEEDS THE HALL-MARK OF SCIENCE

MRS. STOBART ANSWERS MR. HANNEN SWAFFER

"WHY is it that, after all these centuries during which the knowledge of Spiritualism has been in the world, it is still necessary, in order to fulfil the aim of comforting mourners, to be repeating the same old arguments that were used by Cicero in the first century B.C. ?

"I boldly affirm that this is because Science has not yet corroborated the beliefs of Spiritualism. It is because Science has not yet put its hall-mark of established fact on the experiences of individual Spiritualists—however renowned or numerous such individuals may be—that it becomes necessary over and over again, for individuals in every succeeding generation to proclaim their beliefs and spend their lives in trying to persuade their fellows."

This question and answer marked the culmination of an address at the Spiritualist Community Service at the Grotian Hall, London, on Sunday evening, in which Mrs. St. Clair Stobart dealt with the assertion recently made by Mr. Hannen Swaffer (at the dinner of the British College of Psychic Science) that "the spirit-world is not interested in scientists," that the job of Spiritualists is "to comfort the mourners" and that "what we need is not scientists but Mediums."

"For the enquirer who just begins to study Spiritualism," said Mrs. Stobart, "we Spiritualists must present a curious spectacle. We are a sort of jazz band of discordant sounds, so thoroughly intermingled that no definite tune emerges.

"I do not mean that Spiritualists are quarrelling amongst themselves. I don't think they are—not more than is wholesome. As far as the larger London Societies are concerned, each caters for a different angle of thought and seems to meet the public need, probably better than would a single amalgamated Society. And as far as I know," she added, "we all bear with each other quite philosophically on the principle of live and let live."

What she wished to show was that Science must corroborate the beliefs of Spiritualism before they could become universal.

CICERO A SPIRITUALIST

Spiritualism was not a new-fangled invention. In the first century B.C., Cicero—described by the *Encyclopaedia Britannica* as "a specimen of the highest culture

of the ancient world, both moral and intellectual"—wrote two treatises on the subject of Spiritualism, called respectively: "On the nature of the gods" (or spirits) and "Divination." Spiritualism had been known, according to Cicero, in all ages and in all countries, and yet it stood in need of his advocacy.

"Why, we may ask, if the fact of survival and the possibility of communion with those who survive death had always been known, why did it need Cicero's advocacy in the first century B.C. ? And why, in A.D. 1934 does it still need the advocacy of our Spiritualist propagandists to-day ?" Mrs. Stobart's answer (as given [above]) was that it was because Science had not put its hall-mark of established fact on the experiences of individual Spiritualists.

"I want you to note," said Mrs. Stobart, "that the division of people into believers and non-believers does not apply in matters that have been certified by Science. As a rule, when Science has made a pronouncement—even though that pronouncement may ultimately be modified—people silently acquiesce and absorb such pronouncement as fact to be added to the category of acquired knowledge. There is no need for the general public to corroborate by personal experience the subject-matter of any such pronouncement. Scientific experts in the various subjects pronounce, and we accept, gratefully or otherwise, and absorb the result of their labours.

"For instance, those of us who are interested in Astronomy do not find it necessary to our belief in the moons of Jupiter or the rings of Saturn personally to repeat the telescopic experiments by means of which these facts were obtained. Why are we content to accept the findings as established facts ? Because these findings were given by men who were recognised as experts in the phenomena to be examined, and were scientifically educated and specially equipped for their task."

SCIENTISTS WHO ARE SPIRITUALISTS

"But, you will say : ' Why does not the world at large accept the findings in Spiritualism of scientists such as Sir Oliver Lodge, Sir William Crookes and many others ? ' " Though the world accepts the astronomical findings, for instance, of the great French astronomer Flammarion :

when that same Flammarion gives us, in three closely-reasoned volumes, his evidence for the truth of Spiritualism the world at large turns a deaf ear.

"Why is this? I believe the answer to be," said Mrs. Stobart, "that there is a recognised Science of Astronomy, and an astronomical pronouncement by any individual astronomer is only recognised by the world at large when it is accepted by the acknowledged faculty of Astronomy. Had Flammarion's *astronomical* findings not been accepted by the other astronomers of scientific repute, the world would have paid no more attention to them than has been paid to his Spiritualist findings.

"And Spiritualism, similarly, will never be universally recognised and absorbed as a common fact of everyday life until there is a recognised school for the study by scientific experts of the phenomena, and that school has given a categorical affirmation of the question: 'Survival or no Survival?'

"I contend that Spiritualism will never be generally recognised as a gospel of truth until it can be vouched for outside the ranks of mourners by those who are capable, and are recognised as being capable, of bringing to bear upon its investigations the critical faculties required for the corroboration of every other science.

MAIN ISSUE PETTIFOGGED

"It will be argued that we have, in the Spiritualist ranks, many men and women capable of bringing critical faculties to bear on their beliefs. Yes, but the beliefs of Spiritualists are manifold and they are at variance as to what may and what may not be legitimately believed. Some believe in clairvoyance and clairaudience but disbelieve in psychic photography and skotography. Others who believe in materialisation attribute the phenomena to an influence other than that of discarnate entities. And so on *ad infinitum*, with the result that the main objective of all phenomena, the main objective of Spiritualism—namely, Survival—is for the world at large pettifogged, and individuals form personal judgments which are based on the attested genuineness or fraudulence of individual Mediums. The grand issue, Survival or no Survival, is subordinated to endless controversy as to the genuineness of mediumship.

"I maintain," said Mrs. Stobart, "that the battle for Spiritualism will only be finally won when a body of scientists, trained and equipped for the task, shall give a definite pronouncement on the truth of Survival. Mourners would then be in the happy position of being aware of the survival of their loved ones without having to spend weeks, months, or sometimes years, before obtaining that personal evidence which is beyond the reach of many. Indulgence in personal communication could then follow, or not, according to circumstances and inclination.

WHERE THE CHURCHES HAVE FAILED

"And do we not see where the Churches have failed us by their indecisive verdict as to a future life? The Churches' offering to the world upon that matter has been, at the best, a hope, based upon a supernatural Resurrection whose historicity is not, strictly speaking, to be relied on. But Spiritualists are making religious history and scientific history; and if the Churches accept—as they must and will—the Spiritualist interpretation of the Scripture-record of that Resurrection, they will be able to corroborate Spiritualist beliefs by their own sacred story, in the same way that we corroborate their story by our beliefs.

"And then, if Science also corroborates our beliefs—and it rather looks at the moment as though Science

will get there before the Churches—Spiritualists will have been the means of joining Religion and Science together in holy matrimony: a truly divine marriage, and what God hath joined together no man will ever put asunder.

"Therefore," said Mrs. Stobart, "I urge that we Spiritualists should hold out the hand of fellowship to both Science and Religion, in the belief that when Science and Religion have publicly acclaimed our great truth, it will be no longer necessary for the modern Ciceros of Spiritualism to expend their lives and energies in propaganda work. We might then turn to the converted Churches and ask them to help the world to realise the practical results which knowledge of this certified truth should have upon life—the life of individuals, the life of nations.

SCIENTISTS AND SURVIVAL

"Until the Spiritualists appeared upon the scene, the Scientists never supposed that Survival was a subject with which they could legitimately be concerned. Theories of a spirit-world and of a future life were in the domain of Religion; and the Churches had saddled Religion with so much that was scientifically unbelievable, that, for Scientists, any subject included in a religious category must be outside the domain of Science.

"But now it seems to be felt that, if Survival is a fact, it is in accordance with a law of Nature, a biological law, and Biology does concern Science.

"When Science and the Churches have both made their definite pronouncements in favour of Survival, then, and only then, will the cause of Spiritualism be won. Then and then only will 'the great secret of the universe' be definitely and permanently revealed beyond further cavil for all mankind."

FINDING NEW WATER SUPPLIES

OLD books are put away on the shelf and forgotten.

It would be well, perhaps, if our water-boards and geologists, who are just now sending doleful accounts to the daily Press of the water scarcity which threatens to come upon us, were to look up some of the many authentic accounts of how, all down the ages, water has again and again been discovered by the simple means of what is called "dowsing."

There is, for instance, a little book, quoted in Vol. I of *The Spiritual Magazine* of 1866, called *History of the Chicago Artesian Well*, by George A. Shufeldt, which gives a detailed account of how, in 1866, the city of Chicago was provided with a magnificent supply of excellent water, "to the extent of a million and a half gallons daily," through the mediumship of a certain Mr. Abraham James.

This was a simple, unlearned man of Quaker origin, a railway worker, who developed supernormal gifts in middle life. He drew amazing pictures under inspiration, at an incredible speed, often in the dark, and using as many as six pencils at the same time. He also found that he could locate underground springs and rivers. During a sitting, he was told that, although geologists had definitely declared to the contrary, there existed, beneath a certain piece of land near Chicago large quantities both of petroleum and of water. Mr. James was finally taken to the ground, "was there entranced, and in that state, selected a point for boring the first well; and at that precise spot, this well began to flow 600,000 gallons per day of the best and purest water in the world."

Other borings followed with like results; and under the direction of Mr. James the presence of oil at a considerable depth was also definitely proved.

ÆOLIAN HALL

NEW BOND ST.
LONDON, W.1.

"POWER"

THROUGH
MRS.

MEURIG MORRIS

SUNDAY SPIRITUAL SERVICES: 6.30 p.m.

IMPORTANT NOTICE:—

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

"MURDER TREE" IN AFRICA

THE review in *LIGHT* (April 27) of Winifred Graham's *Tongues in Trees* (the plot of which revolves around an oak tree with an ancient and barbaric spirit attached which influences a man to murder) recalls to mind grim stories from the East. There, tree-spirits are part and parcel of occult lore. The sacred banyan tree will obsess sensitives who lie beneath its shade. According to Hindus, the banyan tree is the abode of earthbound Brahmin spirits. A similar view might be taken of the fabled Upas tree which was said to slay those who slept beneath it. All these stories are, however, far surpassed by an account of a fearful tree in Africa which inspired every man who touched it with a lust of murder. We take the account from *Borderland* (Vol. iv., p. 95) where it is quoted from the *Theosophist*.

Herr Hugo Boltze, F.T.S., who lived some time in Africa, gives us the following particulars about a fearful tree of which he had knowledge:

"During my time in Kolwe, East Africa, a report was brought to the Government that a certain tree had the dreadful property of provoking the homicidal impulse in anyone who should lay his hand on or bring any part of his body into contact with it. A soldier having touched it, went mad and at once murdered three or four persons by shooting them, and fled to the jungle. Several askaries (soldiers) were sent in pursuit, and then one who professed to absolute incredulity concerning the story, out of sheer bravado went and touched the trunk. No sooner had he done that than he, too, went mad, and, levelling his rifle shot several men, after which, in a foaming fury, he also escaped to the cover of the jungle. Being hotly pursued, he kept up his firing, and it was only after he emptied his cartridge belt that he could be captured and executed. I do not know how many unfortunates in all became murderers after coming into contact with this tree of crime, but certainly it was a considerable number. The Government at last put an effectual stop to the tragedies by causing a great quantity of straw and dry wood to be placed about the trunk and set on fire. The fuel was renewed until the tree was entirely consumed. After that the murders stopped."

CONSULTING A WITCH DOCTOR

IN *Jungle Ways* by W. B. Seabrook (reviewed by Mr. Battersby in *LIGHT*, May 11th) there is an interesting description of the consulting of a witch doctor, or Diagbe. It is as follows:

"The Diagbe placed a pierced calabash-seed between his teeth, with which he made a weird whistling drone. It was rhythmic, and sounded curiously like Lilliputian bagpipes far away. The woman sat cross-legged before him, swaying. After a time, she began to breathe heavily. The swaying ceased, and she sat shuddering, as if shaken by a galvanic current. The expression of her face had changed. The impudence was gone—she sat there staring, a black sybil, rather beautiful. . . . I had the impression that her body had become like a battery, tensioned, highly charged. In her hands were two polished antelope horns. These she now pressed against her shoulders, in the hollow above the arm-pits, where they adhered. She shook herself, and they still adhered. She put out her two hands and seized mine . . . and when the Diagbe laid two short, heavy ivory wands on my fore-arms, they adhered. She shook my arms violently, and the wands did not fall. She let go my hands and the wands dropped immediately to the ground. . . .

"My own opinion concerning such phenomena, which primitive *illuminés* frequently produce and do not themselves regard as particularly extraordinary, is that they may possess through strong emotion-concentration, a practical control over physiological dynamic forces, perhaps merely electro-chemical which our own advanced science recognises in theory but has not yet put into practice."

ARTIST'S VISION IN A HAUNTED HOUSE

A HEAD AND A BONY HAND

AT the Jewish Society for Psychic Research (65 Baker Street, London), a large reproduction of a sketch by Mr. Burroughs Johnson, the well-known artist, is on view. It is a man's head, and it was drawn from memory after a vision in a haunted house in which Mr. Johnson had slept.

The story was first told by Mr. S. Sarna in a recent lecture to the Jewish Society for Psychic Research. With his permission we quote the story as told by Mr. Johnson himself:

"This episode took place in Bushey, Hertfordshire, many years back, when I was a student under Herkomer. I was about twenty years of age then, and living in rooms in a small detached house in the village. The eerie happenings of that memorable night—when I saw and felt a ghost—are visibly impressed on my memory.

"It happened one night when I, and a fellow art-student were sitting together in my downstairs parlour, chatting principally about art studies. It was about eleven o'clock, and the landlady and her family had retired to bed, when suddenly there was a thump as of a heavy body falling on the floor above (my bedroom). My friend's little terrier dog cowered and growled in a corner, and we opened the door to investigate; the dog would not follow us, but remained paralysed with fear. However, I and my friend went upstairs, but we could see no cause for the noise. We returned to the sitting room, and soon after my companion left me to go home to his rooms. I then went to bed with a candle (no gas).

"I got into bed and blew out the candle on the table beside me. Immediately after, I looked on the floor as I thought I heard a noise—when lo and behold, I saw on the floor beside me a phosphorescent shape, which quickly took the form of an old man's head. The head alone looking at me, its eyes blinking. I at once lit the candle, and of course there was nothing. I lay down again, and at once the vision re-appeared and it was followed by the fact of the bedclothes being pulled off me. I clutched at them, and felt a bony hand. I seized the hand and felt up the arm to the elbow, where it ended. An arm alone. I fell out of bed with fear, but managed to light the candle again, and found nothing.

"I sat up the rest of the night reading till daybreak. I could get no evidence from the people of the house as to its being haunted; they had not been there long. Later on I found out from an ancient inhabitant—an old labourer—that he had heard when a boy that an old miser had formerly lived and slept in my bedroom and was found dead one morning in his bed, with his money gone and the appearance of strangulation. But this I never heard confirmed. However, this is a true story. I made a drawing from memory next morning of the vision. I continued to live in these rooms for a year or more, but never saw the vision again."

Mr. Sarna stated that Mr. Burroughs Johnson was not a Spiritualist and knew nothing of psychic findings. Yet his experience, which he had opportunity to discuss with him, conformed to the ectoplasmic evolution of phantom forms, and so confirms the testimony of many other witnesses of similar phenomena.

INTERNATIONAL INSTITUTE

Dr. Nandor Fodor has been elected Research Officer of the International Institute for Psychical Research. The election leaves Dr. Fodor's position as Assistant Editor of *LIGHT* unaffected. Several lines of investigation are being initiated at the Institute's Laboratory at 16 Queensberry Place, S.W.7., in which the new Research Officer, who takes the place of Professor Fraser-Harris, will be assisted by well-known men of science.

PHOTOGRAPHS MADE BY LIGHTNING

A STRONG ARGUMENT FOR PSYCHIC PHOTOGRAPHY

IN his lecture before the British College of Psychic Science on Signposts in Phenomena (reported in *LIGHT*, May 4th) Mr. J. B. M'Indoe dwelt on the electrical nature of psychic manifestations; and, in speaking of spirit photographs, he suggested that they may be due to vital vibrations far beyond the region where the ordinary laws of physical vibrations prevail.

If, instead of turning a deaf ear to such claims of Psychical Researchers, orthodox science would consider the analogy offered by some inexplicable phenomena of inanimate nature, the outlines of a bridge over the gulf would become clearly perceivable. For the same effects which we call psychic photographs have been and are being produced as a natural though rare phenomenon by lightning.

There is no key to such mysterious occurrences. But Camille Flammarion (*Thunder and Lightning*, translated by Walter Mostyn, 1905) attributes them to flashes of a special character. From *Keraunos* (Greek for lightning) he terms them *ceraunic* rays. He made a special investigation of the subject and received personal corroboration of many of such occurrences. To wit:

On June 18, 1896, the *Petit Marseilles* published the story of two day labourers of Pertuis, Jean Sasier and Joseph Elisson, struck by lightning in a cabin constructed of reeds in which they took refuge. "The lightning cut open one of Elisson's boots and tore his trousers; but over and above this, like a tattooer making use of photography, it reproduced admirably on the artisan's body a representation of a pine tree, of a poplar and the hand of his watch. It is an undoubted case of photography through opaque materials, and, most luckily, the sensitive plate, Elisson's body, merely took the impression and received no injury."

The doctor who attended Elisson was the Mayor of the town. He wrote to Flammarion: "The picture was absolutely vertical. Its outlines stood out very distinctly from the white skin. It was composed of bold, clearly-defined lines, about a demi-millimetre in width. Next day the picture was still clearly visible, but it had faded a good deal."

Flammarion says that "the most likely hypothesis is that the poplar tree as well as the adjacent pine tree formed a sort of screen, and reproduced their reflection by the agency of some unknown constituent of these *ceraunic* rays which enable them to photograph things in this way through the clothes on to the human body."

In another verified case in July, 1897, a *chasseur* of the 15th Battalion in barracks at Remiremont was killed by lightning. On his body a photograph of the trees adjoining the spot of the accident was visible.

In September, 1857, a peasant woman of Seine-et-Marne was thrown to the ground by a lightning stroke while attending her cow. On her breast a picture of the cow was perfectly reproduced.

After the 1850 meeting of the American Association, as told by a Dr. Sesties, a person was killed by lightning while standing up near whitewashed walls. His silhouette was fixed on the wall in dark colour.

In 1812, near the village of Coombe-Hay, four miles from Bath, six sheep were struck dead by lightning. When skinned, there was discovered *on the inside of their skin* a facsimile of part of the adjacent landscape.

Flammarion observed that "certain of these tree-like pictures resemble the pattern we get in photographing electric discharges upon sensitive plates. May they not be produced by this discharge upon the surface of the body—or by the emission of electricity from the body struck?"

Other effects suggest galvano-electro-metallurgy. A sailor was struck on a boat and a horseshoe nailed to the

mast was reproduced on his body. The images of coins and a metallic comb had been found similarly imprinted. In one instance, a pickpocket was discovered by the occurrence. Dr. Deredinger, of Vienna, had a tortoise-shell purse with a steelplate marked by his monogram (two interlinked D-s) stolen in 1865. Some time after, he was called to attend a stranger who was struck by lightning. To his intense amazement, he found his own monogram reproduced on the body. He immediately declared that his purse would be found in the man's clothes. The assumption proved correct. The electric fluid had been attracted by the steel plate and so imprinted the monogram.

MIRROR WRITING

But this is not all. There is an account from July 18, 1689, which informs us that lightning can also produce *mirror writing*. The Church of Sauveur was struck at Lagny. The lightning worked havoc. Among other strange effects it imprinted on the altar cloth the sacred words of the consecration.

"I examined carefully," says a contemporary investigator, "the new imprint on the cloth. I found it very clear and fine, the letters well finished, but the ink a little indistinct, perhaps I should say faded. . . I compared the characters printed by the lightning with the original lettering, and found that they corresponded exactly except that they went from right to left, backwards, so that they had to be read with the help of a mirror, or else through the cloth from behind."

Many similar weird effects of lightning are told by Flammarion in this intensely interesting volume. It is sufficient for us to note that *lightning demonstrates the possibility of producing photographic effects through opaque substances without a camera and without the actinic rays of normal photography*. N.F.

SIGNOR BOZZANO'S WARNING

IN *La Revue Spirite* (Paris) for May there appears the following:

"*Luce e Mistero*, *Light* and other papers have published the case of the photograph of Professor Bellotti's double, obtained at Nice by a certain group of sitters under conditions which appear, when closely examined, to be less 'strictly scientific' than was claimed. Ernest Bozzano, in *Ali del Pensiero* has published a letter which does not corroborate the enthusiastic utterances of Professor Bellotti and the French lady who collaborates with him. M. Bellotti claims to have travelled to Mars, to have had 5,000 apports, to be about to publish 170 volumes, etc.; and Bozzano now publishes the letter he sent to him, in which, with his usual frankness, he declares the lady in question to be a 'worthless mystificator.' 'It is her own collaborators,' he writes, 'who have given me my information, lest I should commit the error of taking seriously the countless 'supernormal' photographs which she has from time to time sent to me.'"

CROYDON NATIONAL SPIRITUALIST CHURCH

The new premises of the Croydon National Spiritualist Church at Bedford Park, were opened on Saturday last (June 9th) with an impressive dedicatory address by Mr. E. W. Oaten. The honorary president (Mr. J. Wesley Adams) and Mr. H. E. Mason, who had given great support to the project, also took part in the proceedings. The building, designed by Mr. F. W. Jarman, has pleasing architectural features. It seats 250 people. Congratulatory messages were read by Mr. J. M. Stewart from the Spiritualists National Union and all the local Spiritualist societies. Mr. Oaten occupied the platform on Sunday morning and again at night, with Mrs. Tims as clairvoyant.

THE CHALLENGE TO THE SUPERNATURAL

By H. F. PREVOST BATTERSBY

MR. EDMOND HOLMES, who has written admirably of faith and philosophy, treats in his latest volume* of the dilemma with which both are faced to-day.

It is really rather amusing. Will not some one devise a cartoon, with the two of them leaning hard against a door to shut out the spook, since any intrusion of the discarnate threatens their security?

Materialism, based on the objective reality of matter, would be set adrift from its moorings by any collision with a spirit.

Metaphysical Idealism, which takes for granted that "a single supreme science of metaphysics is possible," would be equally upset by a metapsychical intrusion; and Behaviourism, which the author aptly describes as "the delirium of a dying philosophy," would, even if it escape strangulation by its own tenets, welcome nothing less than an encounter with the supernatural.

Therefore it is not difficult to understand why "the idea of the supernormal is so repugnant to speculative thought in the West," nor why its philosophers are leaning against the sally-port to keep out the spook.

But to find Religion also with its shoulders set against the stranger may seem more surprising.

The leaders of Anglican thought have realised the peril to its entire eschatology by the admission of a single voice from the other side.

THE OLD TRIBAL DEITY

The Archbishop of York has pronounced against any "direct evidence of survival," the Dean of St. Paul has denounced as "necromancy" the means of obtaining it; and even intelligent Catholics would make their Churches sound-proof to the spirit voices by which they once were taught.

For they all know, if once the evidence of the "dead" were admitted, there would be an end to the old tribal Deity of the Jew, "the Man of War," and to their varied and complicated prescriptions for eternal life; and these have been worth money to them and are still needed to sustain their authority.

And so it comes about that a faith founded upon scientific fact and spiritual inspiration has to fight the combined forces of Science and Religion; and yet its acceptance is the one thing required to give a spread of wings to Philosophy, and to make Religion a reality to the doubters of to-day.

On the scientific side, Mr. Holmes makes merry over the changed attitude of its professors to Telepathy, once denounced as brainless delusion, but now cherished as a heaven-sent entrenchment against the spook.

This was how Professor Helmholtz, then a leading light of science, once expressed the stubbornness of his dissent: "I cannot believe in it. Neither the testimony of all the Fellows of the Royal Society, nor the evidence of my own senses would lead me to believe in the transmission of thought from one person to another. It is clearly impossible."

Clearly impossible! What an inscription for the temple of Science! And how amusing to observe its high priests to-day sheltering from the supernatural storm under the umbrella of Telepathy, a thing which they cannot explain and are far from expert in producing.

"Acceptance of Telepathy," says Mr. Holmes trenchantly, "places one on an inclined plane, so to speak, but at a point where the slope is gentle, so that it is comparatively easy to arrest one's descent into the mysteries

and the unknown." In short, Science has accepted something it doesn't understand, to save it from something it doesn't want to.

How right was Professor Hyslop in declaring that "any one who does not accept the existence of discarnate spirits, and the proof of it, is either ignorant or a moral coward."

"If they hear not Moses and the Prophets, neither will they be persuaded though one rose from the dead."

How true that is of the Church; seeing that the whole story from Moses to Malachi would be but a dull tribal tale if it were not woven on the web of spirit-intercourse.

As one of the most revealing and irrefutable examples of that intercourse, Mr. Holmes quotes a case from Mr. J. Arthur Findlay's "On the Edge of the Etheric," in which fourteen statements of fact were made by a spirit which were known as a whole to no one on earth, and not one of them to Mr. Findlay's brother to whom they were imparted.

These, and some hundred and sixty-six others of the same category in that admirable volume, are instanced by the author as offering all the evidence any sceptic could require, as a preliminary, at any rate, to investigating the question for himself; but while her Prelates explain that the methods of the Almighty should be misunderstood by His creatures for as long as possible, the Church's enlightenment seems to be a most unlikely event.

With his conclusion that "*The question as to the actuality of personal survival is no longer open to discussion*," the author passes on to the ethical, religious and philosophical significance of Spiritualism.

He stresses the new incentive which it offers even to those convinced of survival. How many, he asks, even of the most saintly, can contemplate without a prevision of boredom the Church's picture of Paradise, and how lacking in every sense of justice and proportion is the inadequacy of our brief pilgrimage compared with its appalling consequences.

The propounders of Catholic dogma saw how fatal to their intermediacy would be attribution to the Almighty of common-sense; and it is this restoration of reasonableness to the Divine plan which makes the essential appeal of Spiritualism to the present century. "Give me the glory of going on and still to be."

It is by this glory of going on that the entire universe is inspired, and Spiritualism would bring man's aspirations in tune with it.

DISPLACEMENT OF THE SUPERNATURAL

The great service which Spiritualism renders is, as the author says, the displacement of the Supernatural. Its effect on current philosophy is made clear by Professor Alexander, in his book, "Space, Time and Deity." "If convincing experiment should in the future demonstrate the persistence of mind without the body which here subserves it, I should have to admit that the doctrine of this book would require radical alteration, and, as far as I can judge at present, destruction."

Ecclesiastical authority promises man immortality as a gift from the Supernatural God, but Spiritualism by *naturalising* our conception of the future has dealt Supernatural Religion a deadly blow in the very place where it is at once strongest and most vulnerable.

"To-day, Supernatural Religion is dying; dying of its own achievements; dying of the very success—from its own point of view—with which it has dominated our hearts and regulated our lives; dying because it has taught Man to seek for salvation outside himself and his own inner life."

It has taught him to seek for God in the realm of the Supernatural, instead of within himself, and "one result of this has been that the higher and purer his conception of God, the wider and deeper is the gulf between God and himself."

**The Great Passing On.* Edmond Holmes. London. Rider & Co. 1934. 5/-. May be obtained from L.S.A. Publications.)

Light

All communications for the EDITOR should be addressed "The Editor of Light, 16, Queensberry Place, South Kensington, London, S.W.7." 'Phone: Kensington 3758.

New Subscription Rates (including postage)—12 months, 10s. 6d.; 6 months, 5s. 6d., or from Newsagents, 2d weekly.

Subscriptions should NOT be sent to the Editor, but should in all cases be addressed to the Manager of LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. Cheques and Postal Orders should be crossed and made payable to L.S.A. PUBLICATIONS LTD.

AMERICAN and CANADIAN subscribers can remit by International Money Order obtainable at all post offices, or from the foreign exchange departments of most national banks, at the current rate of exchange.

ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16, Queensberry Place, South Kensington, London, S.W.7. ('Phone: Kensington 3758). Telegrams: "Survival, London."

EDITOR - - - GEORGE H. LETHEM
ASSISTANT EDITOR - - DR. NANDOR FODOR

As We See It

SCIENCE AND SURVIVAL

THERE will, we believe, be general agreement with the declaration of Mrs. St. Clair Stobart (reported on another page) that it is desirable to aim at securing the official recognition of Science for the facts on which Spiritualists base their assurance of Survival. Such recognition will not make the facts more real; but it will make them credible to the world at large, and so provide a firm foundation for religion and for a spiritual philosophy of life.

The problem is not whether such recognition is desirable, but how it is to be obtained. Science gives active attention to the physical and mental aspects of Man; but it does not officially investigate Man's spiritual aspects, because these have been supposed to belong exclusively to Religion or Faith and to be outside the range of observation or experiment. Science agrees with St. Paul that there is a *natural* body, but it needs facts before it can accept his further assertion that there is also a *spiritual* body.

It is for Spiritualism to supply the facts and to invite Science to consider them. Spiritualism has, indeed, been doing both for many years; and, as a result, some individual scientists have been convinced. The process must be continued patiently and perseveringly until the pressure of accumulated facts leaves Science no option but to take up the subject officially in its schools and colleges.

Investigation on scientific lines should be welcomed and encouraged—whether it be under the auspices of frankly Spiritualistic bodies or of psychical research organisations; but the ultimate aim should be the recognition by our Universities of psychical research as a branch of scientific study. Already there are Chairs of Psychology for the study of mental phenomena; when the time is ripe, psychic phenomena can be added, and by easy stages that addition will lead on to the discovery of Man's spiritual nature and his affinity with the Spiritual world, which,—as scientists themselves seem on the point of proving—is not far off, but within and around all things physical.

Meanwhile, there is no need to discuss whether Spiritualism needs Scientists or Mediums. It needs *both*, and Spiritualists should do all that is reasonably possible to attract the one and develop the other on sound and satisfactory lines.

UNEXPECTED EVIDENCE

ON June 3rd, 1932, I had a sitting with Mrs. Mason whose control is "Maisie." I had never met or seen Mrs. Mason before. The evidence she gave me was so wonderful, I feel I ought to have it published for those who care to read it.

I naturally went with the thought and hope my brother would come. Instead, I was told there was a young man about 22, fairly tall, nicely built, saying he had come before (*quite true*) but he always had to pass on. This time he meant to stay all the time. He certainly did, and for the whole of the sitting.

Gives the letter H, name Frank. You have a photo of him (*quite true*).

A link of great affection. He popped out very quickly (*quite true*).

He lived near you (*true*). A changed home for you (*true*). You will be happier for it (*true*). It was a wrench (*true*). You think you will never go back to a home (*true*). You are a wanderer at present (*true*). You shall be a lot happier later (*that has proved correct*).

You are not to wander. Settle down. (*I did and do not regret it*). Beginning of 1933. You will not be a round peg in a square hole. (*Quite correct*).

Frank says his brother died some time after him. He died first. (*Quite true*).

He says Bertie is with him. Not a great deal older than himself, but a little taller; about 26. Bertie was his brother who died a few years after him. (*Quite true*). Very much love for you from both of them.

He has been playing a game of cricket. (*He used often to bowl to me in our garden as I was very fond of cricket*).

Frank very fond of it; he was a good runner. (*Quite true*).

Bertie was more friendly with you than he was. (*Quite true*).

I asked him if he could remember the name of his home on earth. He told me Yes, so I asked him to continue. I first had R. M.O.O.S. I then saw they were spelling the name mostly backwards, so I said, "They are naughty boys Maisie; they are spelling backwards." She was very anxious to tell me they were not naughty, and then said—"A big H. I see, and then an A." The Medium put her head slightly forward, and said it sounds like HACKSMOOR.

I said, "I am quite satisfied, the name of the house was HAWKESMOOR."

I thought this was wonderful, and she continued: "He says when you stayed with them, it was more North." (We lived in the same town, but this was correct, as where I stayed was further North, as they have two homes, and this one was at Windermere.)

He told me how I went in a little cart with a pony, and some could sit at the back as well as the front. This is correct, and I have still a photograph of this pony and cart which I drove with the two brothers when I stayed with them at Windermere.

I was very anxious to see if he could remember the pet name he was called by. So I asked him, as I thought this would prove indeed whom I was speaking to, and wonderful evidence for time over thirty years. He told me. "Yes,"—and Rosie spelt out O.L.D.E.S. She says "OOLES," then says get a big D. I said, "That's right; it was Doodles." She said, "that's right, he is laughing. I missed another D."

KATHLEEN HOLME.

The Triumph of Failure is a small book (1/-), by Fleur Charley, intended, the author says, "to bring comfort and inspiration to those whose life seems lacking in achievement." It is a reminder to those who have entered upon the evening of life and who may think they have little to look forward to, and behind them chiefly regrets for lost opportunities, that for such as have eyes to see, there forever remain the bright spots amongst the grey and the continual openings for service to those who pass by.

LOOKING ROUND THE WORLD

"MARGERY" FINGERPRINTS

VARIOUS phases of the "Margery" fingerprint controversy were lucidly presented to an appreciative audience at the British College of Psychic Science on Wednesday last (June 6th) by Mrs. Hewat McKenzie. A rejoinder to Mr. Thorogood's report by the opposing group was said by the speaker to be impending. We also heard about a coming "smashing" answer and, as it is still withheld, we wonder mildly whether Mr. Stanley de Brath's successful challenge of Mr. Dudley has anything to do with the delay. As will be remembered, Dr. Edison, W. Brown and Wendell P. Murray, counsellor-at-law, have sworn affidavits that the incriminating wax-prints of "Dr. X.", Margery's dentist, had been given to Mr. Dudley and taken away by him. That makes the position an awkward one. Moreover, the question stubbornly recurs: "How did Mr. Dudley come to think of hunting for finger prints of living people in the hope they might disprove Walter's when, for years, he was the staunchest supporter of all the Margery phenomena?"

ENJOYING THE FUNERAL

A funeral at the ruins of Angkor, Indo-China, is described by Sir Percival Phillips as the most interesting experience of his fourth world tour (*Daily Mail*, June 6th). The body of a saintly Buddhist priest who died five years ago was put for burning on the topmost stage of a painted structure like a gigantic wedding cake. There was dancing and merry-making. It was such a cheerful affair, says Sir Percival, "the old gentleman himself would have enjoyed it." Why not? Quite possibly he did: not the celebration itself but the absence of grief and tears.

MR. DENIS DOYLE

We note with pleasure that Mr. Denis Doyle is again active on the platform and the Press in defending Spiritualism. Last week he spoke at Portsmouth and had enthusiastic reception. He is an excellent speaker and we are confident that he will be very successful in holding the torch aloft.

CAPT. BARTLETT'S MEMORY

We learn that friends of the late Capt. John Allen Bartlett ("John Alleyne"), the writer of the famous Glastonbury Scripts, are raising a fund to erect a stone over his grave. Those who wish to contribute to this fund, should write to his widow, Mrs. Maud Bartlett, 16, Raby Place, Bathwick Hill, Bath.

MR. SHAW DESMOND

We Do Not Die is the title of Mr. Shaw Desmond's new book, which Arthur Barker, Ltd., is bringing out on June 18th at 8/6. We are informed that it will be a comprehensive work, embodying the author's 25 years of research and his mature convictions. The surprising thing is that Mr. Shaw Desmond found time at all for such a big undertaking. He is a busy novelist, journalist, public speaker, President of the Survival League, Vice-President of the International Institute for Psychical Research . . . we must stop for want of breath!

MRS. EILEEN GARRETT

After a series of successful experimental sittings with scientists, and after a serious illness from which she has happily recovered, Mrs. Eileen Garrett is due to arrive from America to-morrow (June 16th). She will resume sittings at the L.S.A., for which many bookings have already been made.

GOOD LUCK FOR "THE LINK"

Mr. Noah Zerdin, Chairman and founder of "The Link," is sailing for South America on June 23rd. We suspect that the greater part of his vacation will be spent in organising and affiliating home circles with "The Link." Good luck to him!

DR. ALEXANDER CANNON AND THE ROPE TRICK

IN a letter to Col. R. H. Elliot, Chairman of the Occult Committee of the Magic Circle, Dr. Alexander Cannon explains the conditions on which he was willing to accept the Indian rope trick challenge. Dr. Cannon says he is prepared to perform the trick in London with the assistance of his Yogi colleagues, provided the Committee is willing to lay down a sufficient sum to enable him to bring the Adepts to England and to bring over to England a shipload of special sand, to heat up the Albert Hall to tropical temperature, and to produce his own tropical lighting. The sum required, he writes, would be £50,000, which someone had said they might as well offer as £500, as they knew it could not be done. "When I offer to have this done," writes Dr. Cannon, "you refuse to come forward and pay, although I pointed out that financially you would be much in pocket, as people would come from the Continent and America to see this (the trick) performed under such conditions." The Committee are definitely not willing to put down £50,000, and there for the present the matter rests.

PEACE OF THE WORLD

"There seems to be the most appalling apathy amongst Spiritualists on the subject of world peace," writes Mr. C. S. Collen Smith, in connection with the peace meeting to be held at Caxton Hall, Westminster, next Friday (June 22nd) at which he is to be one of the speakers, representing Spiritualism. He may be right in saying that outside the annual meeting at Albert Hall no actual peace propaganda is carried out by London Spiritualists. Spiritualism, standing for universal brotherhood and goodwill, should be a powerful ally of peace.

MRS. DE CRESPIGNY'S NEW BOOK

"This World—and Beyond" is the title of an autobiographical book by Mrs. De Crespigny (Hon. Principal of the British College of Psychic Science), to be issued shortly by Cassells, at the price of 7/6. Amongst many interesting things, Mrs. De Crespigny will show that her interest in Psychical Research and Spiritualism was not the result of any emotional stress, but of long thought and study.

THE DERBY WINNER

The *Sussex Daily News*, reporting on Miss Gene Dennis' visit at Brighton, says on June 5th (a day before the Derby was run): "An inquiry by Sir Harry Preston about the Derby led to an answer which those expert in racing matters interpreted to point to Windsor Lad." Unfortunately, the clipping containing the forecast arrived a day after the race was run.

Much prominence has been given in the Press to the fact that a consolation prize of £100 in the Irish Sweepstake has been won by Mrs. Tweedale, wife of the Vicar of Weston.

THE CAT AND THE GHOST

The mummified body of a cat with a rat in her mouth was found in the attic of an old and haunted farmhouse in Guernsey. The *News Chronicle* (June 2) asks: "Did she see the ghost which haunted that farmhouse and die of pure horror?" An interesting query! Animals do get panicky at the sight of ghosts, more than human beings. There are innumerable tales of dogs flying with hair raised up, tail between the legs, from an invisible presence; of horses shying, and cats arching their backs in affright. In an old volume of the *Athenaeum*, we remember having read the story of a haunted cage. A pet bird died in it, and afterwards no birds would stay in that cage. They grew very restless and if forced to stay became sullen and expired. Was the dead bird behind this mystery?

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.)

ANOTHER MYSTERIOUS LIGHT

Sir,—Some years ago I attended a public seance for clairvoyance and the Medium, under control, said I had a light around me reaching almost to her (about six or seven feet away). She asked if I had ever seen that light, to which I said no. I thought no more about the incident. About two years later, as I was going to business in the dark one morning, I saw a light in front of me. As I was in the roadway, I thought a bicycle had come in behind me without my noticing it. I looked round, but there was nothing except the light all round me—a circle about twelve feet diameter, with me as a centre. Some girls passed me and I overheard one of them say something about me “being religious.” They evidently saw the light. I saw some friends passing a lamp-post about a hundred yards further on and I hastened to them to break the conditions. This happened a few yards before I reached them. I do not wish to see a similar manifestation in public again. Perhaps some one can throw some light (a different kind) on this matter.

I.A.

* * *

THE “MARGERY” FINGER-PRINTS

Sir,—The controversy regarding the “Margery” finger-prints seems to have been confined to the question of who had the keeping of the various wax impressions. Do the people who are inimical to the Medium wish it to be assumed that, from the very commencement of the finger-print phenomena, Mrs. Crandon in some way got possession of and used to impress the wax, a solid cast of “Dr. X.’s” thumb, or that of some other person, which she then, on hundreds of occasions, got rid of when she was securely bound and controlled and searched? The mystery (if there is one) is not cleared up. Mrs. Crandon’s reputation and honesty are not affected. One is reminded of the Valantine and Bradley case. H. W. SETON-KARR.

* * *

TRANCE ADDRESSES

Sir,—Referring to the correspondence on trance addresses, your readers may be glad to know that many of “The Professor’s” lectures are obtainable at the very moderate price of 6d. each from Carrayman’s Healing Centre, 309, Upper Richmond Road, Putney, S.W.15.

As for Miss Adair Roberts’ suggestion that the addresses of several well-known discarnate entities should be available for provincial churches—though agreeing with her as to the advantage this would be for those who are not able to obtain the services of first-class speakers, it would appear that the said churches do not realise how helpful such a procedure would be to their members. Some time ago we distributed free copies of some of the above lectures and offered them at a reduced rate to a number of Societies, but, although people from all over the globe have written for them, not one church replied or took advantage of this offer.

G. M. DOLLERY.

* * *

MINISTER’S CONVERSION TO SPIRITUALISM

The Rev. Colin Livingston made his first appearance on the platform of the Edinburgh Psychic College on Friday, last week (8th June), and explained how his desire for spiritual liberty and progress, coupled with convincing personal experiences, had led him to sever his connection with the orthodox church ministry, and to devote his life to the cause of Spiritualism. Mr. Stephen Foster, by his bright and witty presentation of clairvoyant messages contributed greatly to the success of the evening.

LONDON SPIRITUALIST ALLIANCE

16, Queensberry Place, South Kensington, S.W.7.

Established 1884.

Incorporated 1896.

President: J. ARTHUR FINDLAY, M.B.E., J.P.

Hon. Treas.: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.

Secretary: MERCY PHILLIMORE

Hours: DAILY 10 a.m. to 6 p.m. SATURDAYS 10 a.m. to 1 p.m.

Telephone: Kensington 3758. Telegrams: Survival, London.

MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums. Members resident abroad may have use of Library.

LIBRARY CATALOGUE (Classified) 2/10 post free.

Private Sittings Daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Mrs. Mason, Ruth Vaughan. Mrs. Eileen Garrett is available from June 18th until October.

Home Circles: Apply to Secretary for information.

Development of Psychic Faculties:

Wednesdays at 3 p.m. MR. LEIGH HUNT

Wednesday Afternoon Meetings.

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

June 20th, at 5 p.m. Lecture on “Numerology” by CAPT. LEITH-HAY-CLARK.

LECTURES

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

June 28th. “The Great Law”

by MR. H. ERNEST HUNT.

FREE PUBLIC MEETINGS

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

June 12th. CLAIRVOYANCE. MISS LILY THOMAS.

SYLLABUS ON APPLICATION

FUNCTIONS OF THE SPIRIT

CONTINUING his talks on “The Harmonial Philosophy,” at the L.S.A. free public meeting on Tuesday evening, Mr. W. H. Evans said A. J. Davis taught three divisions or functions of the spirit, viz., Love, Wisdom and Will. The two former were considered under six aspects, but Love and Wisdom were expressed in various degrees. Love was the power which energises, Wisdom that which directs, and Will was the executive or determining force.

Individual harmony was the first essential. Many felt this and it was expressed in the statement that before the Kingdom of Heaven can be established on earth, it must first be realised by man in his soul. The individual was the centre of the family which in turn was the centre of society and of national life. Thus, any discord emanating from the individual was bound to effect the whole. We are all members one of another. “Individuals,” said the Seer, “by a combination of their constitutional tendencies and impulses, develop families, societies, nations, and circumstances. These same individuals become the victims of their own developments, and consequently they bear the impress of those circumstances, customs, opinions and superficialities, which they were instrumental in establishing among men.”

BURSTOW MANOR, HORLEY, SURREY, OFFERS HOSPITALITY AND RETREAT FOR THOSE SEEKING REST, HEALING, OR SPIRITUAL UNFOLDMENT

Leader: Mrs. GRACE COOKE Resident Healer
Smallfield 33

Service at 11 a.m. on Sunday, June 24th and from thence-forward every second and fourth Sunday. Addresses by White Eagle, Guide of Mrs. Grace Cooke

Classes for spiritual unfoldment are held weekly, under the direction of White Eagle.

All Communications to: The Secretary

Sir Arthur Conan Doyle speaks in “Thy Kingdom Come” (Wright & Brown, 7/6) from all Booksellers.

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.
(Telephone: Western 3981)
Hon. Principal: Mrs. CHAMPION DE CRESPIGNY
Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
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.

LANTERN LECTURE

Wednesday, June 20th, at 8.15 p.m. .. Mrs. CHAMPION DE CRESPIGNY
"FROM MY PSYCHIC NOTEBOOK."
(Visitors 1/-)

GROUP CLAIRVOYANCE

Limited to Ten Sitters. .. Seats must be booked.
Friday, June 15th, at 5 p.m. .. Miss A. GEDDES
Friday, June 22nd, at 5 p.m. .. Mrs. F. C. MORRIS

WRITE FOR SYLLABUS

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sunday, June 17th, at 7 p.m. Speaker: Mr. ERNEST HUNT
Clairvoyant: Mr. Thomas Wyatt.
Sun., June 24th, at 7 p.m. Speaker: Mrs. ESTELLE
Clairvoyante: Miss Lily Thomas. ROBERTS (Trance.)

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

The 'W. T. Stead' Bureau & Library

5, SMITH SQUARE, WESTMINSTER. Telephone: Vic. 0567.
Hon. Principal: MISS ESTELLE STEAD

HOURS: MONDAY TO FRIDAY, 11 a.m. till 6 p.m.

PRIVATE SITTINGS

PSYCHIC PHOTOGRAPHY: MRS. DEANE.
TRANCE: Mrs. SHARPLIN, Mrs. COOK, Mrs. BENNISON,
Mrs. HIRST, Mr. GLOVER BOTHAM.
CLAIRVOYANCE: Mrs. LIVINGSTONE, Mrs. EDOUIN.
AUTOMATIC WRITING: Mrs. HESTER DOWDEN.
DIRECT VOICE: Mr. FRED EDOUIN.

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

Tuesdays, 3 p.m. Open Circle. Conducted by Mrs. Campbell.
Wednesday, June 20th, at 3 p.m. Mrs. Rous.

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

Friday, June 15th, at 3.30 p.m. Mrs. Taylor: Talk on "Dreams."

LIBRARY "AT HOME."—Friday June 22nd, 3 to 5.30 p.m.
Mrs. Sharplin (Trance Address.)

Chair: Mrs. G. Blacklock.

FREE HEALING AND DIAGNOSIS

under the direction of Mrs. A. E. Cannock
Mondays 2.30 to 4.30. Wednesdays 5.30 to 7

Write to Secretary for Syllabus and particulars of
Classes for Psychical Development and Healing

SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President: HANNEN SWAFFER Chairman & Leader: Mrs. ST. CLAIR STOBART
Secretary: Miss F. V. GREGORY. Hon. Treasurer: W. T. LIVINGSTON
Telephone: 6814 WELBECK

SUNDAY, JUNE 17th, 1934

11 a.m.—Major Leith-Hay-Clark.

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. G. H. Lethem.

Clairvoyante: Mrs. Estelle Roberts.

Sunday, June 24th, at 11 a.m. .. Mr. ERNEST HUNT
Clairvoyante: Mrs. Florence Kingstone.

Sunday, June 24th, at 6.30 p.m. .. Mr. LEWIS JEFFERSON
Clairvoyante: Mrs. Esta Cassel.

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 18th—Speaker: Mr. David Bedbrook.

Clairvoyante: Mrs. Helen Spiers.

Wednesday, June 20th—Speaker: Mr. Ernest Hunt.

Clairvoyante: Mrs. Evelyn Thomas.

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 20th 2.30—Mrs. R. Livingstone.

6.30—Mr. Glover Botham.

June 27th 2.30—Mrs. Helen Spiers.

6.30—Mrs. Stella Hughes.

Monday, June 25th, at 8.30 p.m.

Mrs. Helen Spiers will give a Demonstration of
Clairvoyance. (Silver Collection.)

Monday, July 2nd, at 8.30 p.m.

Dr. Alexander Cannon, K.C.A., will speak on
"Dreams and their Interpretation" (Broadcast
Lecture.) Tickets: Members, 1/-; Non-members,
2/-; Reserved Seats, 2/6. Doors open 8 p.m.

PSYCHIC BOOKSHOP & LENDING LIBRARY

Open Daily (Saturdays excepted) 11 a.m. to 6 p.m.

(MONDAY & WEDNESDAY 11 a.m. to 8 p.m.)

To facilitate the work of the Stewards at the Sunday
Services, members are asked to bring with them their tickets
of membership.

(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 367.)

THINK IT THROUGH WITH ME

By REV. W. R. WOOD

"HIDDEN MYSTERIES"

THE prairie student, being far removed from scholastic circles and collegiate quadrangles, sometimes advances by tangents and variations of his own, and by way of expression of bits of vagrant thinking that have taken form more or less definitely in his "unseen," jots down for himself and others such "axiomata" as these:—

Whatever universe there is may be presumed to be God's universe, and He has nowhere forbidden, but rather by the very constitution of human personality encouraged excursions and expeditions, sanely purposed and judiciously planned out into the "hidden mysteries" of nature and science.

Though my friend may be what we have so long mistakenly called "dead," there is really nothing immoral or "wrong" in his speaking to me, if he has suitable apparatus and can make me hear—nor in my saying an occasional "Cheerio!" to him, if I can get it across.

The churches recognise that there came to John on Patmos one who was of his brethren the prophets, and so much akin to him that he would not on any account permit the apostle to worship him. Why then should there be so extravagant a fear of making the admission that my friend of other years has visited and conversed with me?

Time was, when I regarded all who accepted the spiritistic hypothesis as "wild-eyed," "hare-brained," or just a little "so-so." My conclusion was, as westerners say, "just a little previous." I had seen none of them. Prejudice was the only foundation. To-day, having seen and known some of them, while I recognise that they are all very human and some of them over-credulous, they are, generally, sane and sensible and practical, actuated by high ideals and worthy of my highest respect.

My professional and scientifically-minded friend the other day in conversation with another, credited me with being "broadminded" except in this matter of believing that discarnate spirits manifest themselves on earth. Yet my belief is based upon testimony and evidence *which he has not yet begun to examine*. So I console myself with "he has another think coming."

Toleration used to be a vice. The church held itself responsible for seeing that everybody's "belief" was correct. If errors were found the errorist at once became "anathema" and was dealt with accordingly, which often meant the stake. That has gone out of fashion, but there are many people for whom tolerance has not yet become a virtue. But the stream is running strongly, and unless they can keep up, one thing surely will happen; they will be swept into the backwash round some corner and left behind. The steps are tolerance—goodwill—co-operation—fellowship.

To be credulous is one thing—to cherish a sanely expectant faith is another. The rich reasonableness we have found in the universe is good ground for the living hope that we shall still continue to find new wealths of being as we apply our powers to the interpretation of the unknown. The secret things belong unto God, not to His enemy, and He is ever active giving to mankind wider and fuller participation in the knowledge of that which is His, in order that to the fullness of their capacity they may share His life and His love.

Classified Advertisements

Advertisements in **LIGHT** reach a large and growing circle of Readers who cannot be reached through any other psychic journal; and results are almost invariably excellent.

Prepaid Rates for small classified advertisements—1/- per line (average nine words per line), minimum 2/-; liberal discount on three or more insertions.

Send with remittance to Advertisement Manager, **LIGHT**, 16, Queensberry Place, London, S.W.7. Telephone: Kensington 3758. (Advertisements given over the 'phone must be verified in writing.)

CHURCH MEETINGS

WIMBLEDON. "Circle of the Purple Cross." Public Healing Circle, Mondays and Thursdays, 7.30. 25, Worple Road, 1st floor, room 7. X-ray-Sight Healer. Manipulative cases a speciality. Appointments at other times: Apply Mr. J. Hurst, 12, Newton Road, S.W.19.

SEASIDE & COUNTRY HOTELS, etc.

SUSSEX

"YOUR SPIRITUAL HOME." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)

APARTMENTS, Bed and Breakfast, recommended. Moderate terms. Macquade, St. Annes, Sunnyside Road, Weston-Super-Mare.

HEALING

Mr. C. S. COLLEN-SMITH, N.D., D.O., M.N.-T.P.S. (Psychotherapy and Manipulative Surgery), Nervous and Mental Disorders, Morbid Fears, etc. Also child patients. Ultra-Violet and Infra Red ray treatments (Trained Masseuse in attendance). Appointments only. 27, Manchester Street, W.1. (Welbeck 9449).

CIRCLES

HORACE LEAF, PUBLIC PSYCHOMETRY Circle every Wednesday at 3 p.m., 2/-; Circle for Clairvoyance (trance) every Friday at 3 p.m., 3/6. Grottrian Hall (Studio No. 3), Wigmore St., London, W.1. Telephone: Welbeck 7382.

ASTROLOGY & NUMEROLOGY

SUBMIT TIME, DATE, PLACE OF BIRTH, SEX, 5/- P.O.—Horo-scope and year's forecast.—Vaughan, 93 Cowgate, Norwich.

MEDIUMS

HORACE LEAF. Daily, Monday to Friday, 10.30-5.30, or by appointment. Developing Class, Tuesday 8 p.m., 2/-. Psychometry by post, 5/-. Healing, Psychic Correspondence Course, particulars on application, Grottrian Hall (Studio No. 3), 115, Wigmore Street, London, W.1. Welbeck 7382.

MISS JACQUELINE, 54, QUEEN'S GATE TERRACE, S.W.7. Western 5881 and BRITISH COLLEGE OF PSYCHIC SCIENCE, Western 3981. PRIVATE SITTINGS. By appointment. CLASSES IN DEVELOPMENT, HEALING, LECTURES & DEMONSTRATIONS.

NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7 (Kens. 3758) and at The British College of Psychic Science, 15, Queen's Gate, S.W.7. (Western 3981).

Mrs. JEANE GAVENDISH, Clairvoyante and Psychometrist. Consultations, 11-8. At Homes attended. Clients visited. Psychometry by Post. Horoscopes, 2, Nevern Rd. (off Nevern Sq.) Earls Court, S.W.5. Prob. 3915 (19)

T. E. AUSTIN holds every Thursday a Developing Class at 3 p.m. and 8 p.m. and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sitzings, Trance and Normal by appointment.—23, Upper Addison Gardens, W.14. Park 3345.

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. stamped envelope appreciated. Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

MARIAN MORETON. At Home Daily. **CLAIRVOYANCE.** 81, Westbourne Terrace, W.C.2. (Near Lancaster Gate Station). Paddington 0597.

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-; Healing by appointment, no charge is made. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

GERALD DE BEAUREPAIRE, Sitzings by Appointment, Clairvoyance, Psychometry, Trance, Group Seances, Clients visited. Public Clairvoyance Lectures. Postal Psychometry 2/6. 62, Foxbourne Road, Balham, S.W.17. Streatham 7843. (898)

RENE EDOUIN, HEALER, CLAIRVOYANTE & PSYCHOMETRIST, by appointment only. Clients visited. 28, Wiltshire Road, S.W.9. Brixton 5085

MR. R. A. WATTERS

We learn with regret that Mr. R. A. Watters, F.R.S.A., Director of the Dr. William Bernard Johnston Foundation for Psychological Research, Reno, Nevada, is stricken with serious illness which may confine him to bed for months. Mr. Watters is the author of that extraordinary report "The Intra-Atomic Quantity," which describes how the astral shapes of insects and small animals were photographed at the moment of death. We hope that his condition will improve and he can resume his most important researches in the near future.

"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.**

More than 15,000 People

have already heard the

MOON TRAIL

TRANCE LECTURES

Delivered through Mr. Horace S. Hambling.

They will be delivered on
SUNDAY, June 17th at 11 a.m. and 6.30 p.m. at WORTLEY HALL
("Home of the Moon Trail Lectures") 242, Seven Sisters Road,
Finsbury Park, London, N.4. (opp. Underground Stn.) Clairvoyance
at 6.30. Service by Mrs. Madeleine Kelland, under the auspices of
THE GREAT METROPOLITAN SPIRITUALIST ASSOC.,
Ltd. (Limited by Guarantee) 'Phone ARCHway 3996. Members' and
Associates' Seats reserved until 6.15.
Monday, June 18th at 2.30 and 8. Private MOON TRAIL Developing
Circles. At 8. Public Circle for Psychometry—Mrs. F. BROOKS.
Tuesday, June 19th at 3.30. Group Seance limited to 12 sitters.
Mr. BERNARD RODIN.
Wednesday, June 20th at 8. Open MOON TRAIL Developing
Circle—Fee: 1/- At 8. HEALING.
Thursday, June 21st at 8 (in the seance room). Public Speakers'
Training Class conducted by Mr. H. S. Hambling. At 8 (in the
large hall) Public Phenomena Meeting—Mr. S. WRIGHT.
Friday, June 22nd at 3.30 p.m. Group Seance with MOON TRAIL.
Members 2/-. Associates 2/6, Non-members 5/-. At 8. PUBLIC
PROPAGANDA MEETING and psychic demonstration by Mr. C.
GLOVER-BOTHAM.
Saturday, June 23rd at 7.30. Public Discussion Class on Psychic
Phenomena by Dr. NANDOR FODOR. Admission 1/-.

Reserved Seats for Public Transfiguration Seance are now available
for Special Visit of Mrs. BULLOCK on Friday, July 13th, and for
Private Group Seance on Saturday, July 14th. Fees: (Public) Mem-
bers and Associates 2/-. Non-members 3/6, (Private) Members and
Associates 5/-. Non-members 7/6. 'Phone: ARCHway 3996.

Bookings for private sittings for psychic photography
with JOHN MYERS are now being taken for Sat.,
June 30th. Members 10/6, Associates 12/6, Non-
members 15/-

REST AND HEALING

in tranquil surroundings
can be obtained at

CARRAYMAN'S HEALING CENTRES (REST HOMES)

"The Haven"

21, FAIRMILE AVENUE, STREATHAM, S.W.16.

Healing under the direction of "Mandarin," Mrs. G. Ray Richmond's
Healing Guide

Fees from £3 3s. 0d. per week, for full board and treatment

Write or 'Phone Lady Superintendent - (Streatham 3057)

"The Professor's" Lectures

through his Medium,
Mrs. G. RAY RICHMOND

THE METHODS OF AND CONDITIONS NECESSARY TO SPIRIT
CONTROL—(1) Trance. (2) Mental. (3) Physical. (4) Healing.
(5) THE DEVELOPMENT OF MEDIUMSHIP.
(6) THE USE OF SPIRITUALISM IN DAILY LIFE.

(7) THE AURA. (8) CREATION. (9) EVOLUTION, LIFE IN
THE SEVEN SPHERES. (10) Astral and First. (11) Second
and Third. (12) Fourth. (13) Fifth. (14) Sixth. (15) Seventh.

Verbatim reports of Nos. 1—13 now ready. Price 6d. each, post free, from the
Sec.—Carrayman's Healing Centre, 309, Upper Richmond Road, Putney, S.W.15.

PSYCHO-THERAPY IN ITALY

Two years ago a course of lectures on Psycho-therapy
was given in Rome by Prof. Assaggioli, who stated that
as regards this subject Italy was still "in the Stone Age."
Prof. Stoppoloni of Camerino was of much the same
opinion, when he wrote to U.B. in 1929:

"Science is beginning to be aware of the phenomena
(obtained by spiritual healing) and to study them seriously;
it is unfortunate however that we Italians, who in the past
were always the first, are now almost the last in this field."

Italy is progressing, however; even before the war
Alessandro Becciani, a self-educated man and quite
ignorant of medicine, began healing by psychic means
in Rome. There have been other pioneers who effected
cures and published books on the subject.

Among the reasons given by Prof. Stoppoloni, himself
a successful healer, for the slow progress made by this
new science, is that, apart from natural prejudice on the
part of doctors and their lack of time for new studies,
treatment by psychic means takes longer and requires a
special moral and spiritual disposition.

"The psychic healer should have the soul of an apostle
or a priest. . . Also few sufferers are sufficiently evolved
to understand and trustfully accept spiritual treatment. . .
The world still demands material remedies and methods."

A short time ago U.B. was asked to treat a Signora

The London Spiritual Mission

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnized)

Sunday, June 17th, at 11 a.m. - Mr. HAROLD SHARP

6.30 p.m. - - - Mr. R. DIMSDALE STOCKER

Wednesday, June 20th, at 7.30 p.m. - Clairvoyance
Mrs. STELLA HUGHES.

Silver Collection.

THE TANKERTON HALL LECTURE SOCIETY

(Liberal and Progressive Religious Thought.)

Patron:

President:

MRS. G. OSBORNE LEONARD.

REV. G. CUTHBERT BATTEN. M.A.

LECTURES EVERY MONDAY AT 8 P.M.

JUNE 18th—Mr. EDMUND SPENCER

"Spiritualism—Its Heaven and Hell."

JUNE 20th—Mr. GERALD DE BEAUREPAIRE.

Particulars of Membership, etc., from Hon. Secretary,
Tankerton Hall Lecture Society, Tankerton, Kent.

AND WHEN in TANKERTON why not visit

"THE GAY ADVENTURE"

Restaurant adjacent to Tankerton Hall?
en pension 10/6 per day.

Light Suppers can be supplied before the Lectures

Proprietress: Mrs. Lynch-Staunton.

MRS. ANNIE BRITTAIN

Psychic Readings, Trance or Normal

BY APPOINTMENT

'Phone BAYSWATER 2790

28, ST. STEPHEN'S RD., BAYSWATER, LONDON, W. 2.

A SPIRITUAL SPIRITUALISM

by RITHERDON CLARK,

brings together in convenient form lectures delivered by him at the
Grotian Hall, Fortune Theatre, Pembridge Place Temple, etc. in which
expression is given to spiritual thought suitable not only for the man
in the street, but for more cultured people. Price 2/- net. from
E. S. R. Clark, 150, Godstone Road, Purley, Surrey.

Tina Giordano of Parma who was passing through Rome
and was suffering from arthritis and liver complaint.
Her left hand and wrist were almost helpless, a finger of
the right hand was stiff, swollen and painful, and she had
constant pain in the liver. After one treatment of about
an hour she was able to move the wrist and hand, also
the swollen finger, which ceased to pain her. The liver
pains entirely disappeared and had not returned at the
time of writing. Two further treatments increased the
patient's general well-being, and encouraged by these
results, her father, mother and cousin asked U.B. to treat
them, receiving great benefit.—(Ali del Pensiero.)

CALLING BACK THE SOUL

by PHILIP ROBINSON

2/6

RIDER

PATERNOSTER HOUSE, E. C. 4.

BOOKS OBTAINABLE FROM THE
L.S.A. PUBLICATIONS LTD.

16, QUEENSBERRY PLACE, LONDON, S.W.7.

My Philosophy—Sir Oliver Lodge	21/6	Psychical Research—Prof. Hans. Driesch..	5/6
The Rock of Truth—J. Arthur Findlay ..	5/6	The Cleophas Scripts by Geraldine Cummins :	
On the Edge of the Etheric—J. Arthur Findlay	4/-	1. The Scripts of Cleophas	13/-
Opening the Psychic Door—F. W. Fitz-Simons	13/-	2. Paul in Athens (cheap edition) ..	5/6
The Supernormal—G. C. Barnard	8/-	3. The Great Days of Ephesus	8/-
Health—R. H. Saunders	6/6	The Road to Immortality — Geraldine Cummins	6/6
Healing Through Spirit Agency—R. H. Saunders	3/10	He Became Man—F. H. Haines	8/-
Ahmed's Daughter (Novel)—Horace Leaf..	6/6	A Voice from Heaven—F. H. Haines ..	4/6
Proof—Rev. V. G. Duncan	5/6	The Candle of the Lord—W. H. Evans ..	3/10
We Are Here—Judge Dahl	4/-	Life Beyond Death—with Evidence—Rev. C. Drayton Thomas	4/-
Dreams of Udar (Poems)—Margaret V. Underhill	5/4	Man's Survival After Death—Rev. C. L. Tweedale	11/-
WORKS BY STANTON MOSES			
Spirit Teachings (Tenth Edition)	6/6	More Spirit Teachings.. .. .	1/8
Pearls of Great Price (Selected Passages from "Spirit Teachings")	7d.	Stainton Moses (His Life and Work) ..	1½d.
		The Mission of Malachi through Stainton..	2½d
		Moses	2½d

THE L.S.A. BOOKLETS

1/2 each.

5/6 the set of five

1. Human Survival and Its Implications. Helen A. Dallas.
2. The Mental Phenomena of Spiritualism. Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism. Stanley De Brath.
- Listening In—Olive C. B. Pixley 1/1
4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion. Sir Oliver Lodge.
- Objections to Spiritualism Answered—Helen A. Dallas 1/2

(ALL PRICES INCLUDE POSTAGE)

X "Whoever has read 'Ramsden' and 'Om,'
these vital stories of Asiatic adventures,
will want to read Talbot Mundy's latest
book."—OCCULT REVIEW. **X**

THE LION OF PETRA, 6/-

CAVES OF TERROR | WHEN TRAILS WERE NEW
7/6 7/6

Other Novels by TALBOT MUNDY are :

C. I. D. 7/6
OM (15th thous.) 3/6
RUNG HO (8th thous.) 2/-
RAMSDEN (11th thous.) 2/6
THE LOST TROOPER 2/6
THE HUNDRED DAYS 2/6
THE WOMAN AYISHA 2/6
QUEEN CLEOPATRA (8th thous.) 2/6
HIRA SINGH'S TALE (8th thous.) 2/-
GUNS OF THE GODS (6th thous.) 3/6
THE NINE UNKNOWN (10th thous.) 2/-
BLACK LIGHT 7/6. JUNGLE JEST 6/-
THE EYE OF ZEITON (6th thous.) 3/6
MARRIAGE OF MELDRUM STRANGE 6/-
KING OF THE KHYBER RIFLES (17th thous.) 2/-, 2/6

All Obtainable at your Bookseller or Library

HUTCHINSON

**THE LIFE
CURRENT**

By P. G. BLYTH

A Key to
Spiritual Science

The Limits of Will-Power, the Nature of
Faith, Sympathy, Telepathy, and Prayer

2/6 net.

RIDER

RIDER

PATERNOSTER HOUSE, E.C.4.

Printed by ARTHURS PRESS LTD., Woodchester, Stroud, Glos., and Published for the Proprietors, L.S.A. PUBLICATIONS, LTD.,
16, Queensberry Place, South Kensington, London, S.W.7.—Friday, June 15th, 1934.

Continental Agents: Messrs. Dawson & Sons (Low's Export, London).
Australasia: Messrs. Gordon and Gotch, Ltd., London. Australasia and South Africa: Messrs. Dawson and Sons, London.