

# Light

The Journal of Spiritualism and Psychical Research  
(SPIRITUALISM'S SENIOR WEEKLY—FOUNDED IN 1881)

No. 2791. VOL. LIV.

(Registered as

FRIDAY, JULY 6, 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.)

## A CHALLENGE TO DEATH

### MR. SHAW DESMOND'S NEW PRESENTATION OF THE CASE FOR SURVIVAL

By H. F. PREVOST BATTERSBY

IF its literature is any test of the vitality of a subject, Spiritualism is making a brave show. Its mere volume is considerable—indeed too considerable, for much is attributable rather to good intent than to knowledge. But the real right stuff is being written, and of that conspicuously is Mr. Shaw Desmond's latest volume.\*

"There is one question," he says, "which, for us as human beings, transcends all others: 'Do we go on?'"

He has no doubt as to the answer; he has been setting his seal to it for twenty-five years.

"Survival has been the heart-beat of every world religion . . . Take survival out of Christianity and Christianity becomes its own sepulchre."

Yet he is conscious that there are those to-day who have, or at least think they have, no desire to go on; and he regards it as, perhaps, the outstanding phenomenon of our time.

In dating Spiritualism from 1848 and saying that "apart from the experiences of the comparatively infrequent 'sensitives' of all religions and of all ages . . . literally nothing at all was definitely known about the unknown kingdom," he seems to ignore excursions in the past more notable than any we have made in that direction, though elsewhere he attaches due weight to them. In the last eighty years Spiritualism has been democratised, taken out of the hands of experts; that is its essential difference; but never, perhaps, in the world's history has intercourse ceased with the dead, on our plane or theirs.

"Man, like newly born kittens," says Mr. Desmond, "bears light badly. Light in certain stages does not enlighten—rather it blinds and confuses"; a point to be kept in remembrance when impatient at the occasional distracting lack of it.

And again: "No proof can be given to any human being until she or he is ready for proof. Growth, that is receptiveness, cannot be forced."

"I have yet many things to say unto you," said Christ, "but ye cannot bear them now." "The Spirit of truth" was to teach them, as indeed, it did; for the Christian Church, during its first two hundred years, was a Spiritualistic Community, and only when it could no longer bear the truth did it confer divinity on the "Good Spirit" and cease to attend to it. Much like elevating an inconvenient supporter to the House of Lords.

The author pleads for what is much needed: "A Psychic Clearing House drawn from both worlds for the tabulation and organization of the psychic data which is steadily piling up": but it won't be easy, unless, for the present, we accept theosophic definitions.

#### SCIENTIFIC VAGARIES

He reviews with regretful appreciation the vagaries of the Scientific Mind. "The materialist," he suggests, "would have to make deep study of the occult basis of all life—something for which he is totally unfitted by temperament and *previous evolution*." That is a very probable explanation of the incomprehensible imperviousness of certain fine minds to evidence they do not wish to accept: seeing how incorruptible is their honesty in other directions. It is just that: "Before you can accept certain evidence you have to be made ready for evidence!"

Mr. Desmond recalls with humour how one of the most distinguished anthropologists living gravely discussed in a daily newspaper the unlikelihood of the Angels of Mons having a concrete existence, since "a vertebrate animal may have arms, or it may have legs, but one with both arms and wings has never been seen in the flesh."

How that must have amused the Cherubim!

And how characteristic, as he points out, was the reaction of the Scientific Mind—unmoved by thousands of materialisations and tens of thousands of 'Direct Voices'—to the Osty-Schneider experiment with the infra-red ray.

"There is . . . a certain giant *naïveté* about Materialist science—a certain gigantic babyishness—which makes it nearly useless to warn the scientific investigator that nine out of ten of his cunning traps and his elaborate detectors of fraud are merely funny—and quite useless.

\**We Do Not Die*. Shaw Desmond. London: Arthur Barker Ltd. 1934. 8/6. (May be obtained from L.S.A. Publications Ltd.)



For the 'astrals' can read not only the thoughts of the sitter but of the sitter's friends."

He gives in parallel columns the clash of scientific wisdom "then" and "now."

"Surely no baser delusion (than the belief in spirits) ever obtained dominance over the weak mind of man," said Professor John Tyndall in 1864. "The spirit world is filled with intense life and action and the inhabitants are busy workers," explains Professor Larkin to-day.

And so on, says Mr. Desmond, till a small book might be filled with similar contradictory quotations. Yet he pays tribute to the freedom of thought which science won for us, even though now it would impose its own fetters, and to the sincerity and single-mindedness of its workers.

It would be impossible in a review to cover all the ground of this admirable volume, since it leaves nothing out of value to psychic science.

It lays special stress, as is most fitting, on the "Direct Voice," since as it says: "The whole future of survival and of what is known as 'Spiritualism'—a most insufficient name—is indeed, in our time, bound up with this 'Voice.' Its significance cannot be over-estimated, for it carries conviction and nearly precludes charlatanism"

One would quarrel with that "nearly"; for what trickery can produce two, three or more voices speaking at the same time; even if the production of ancient Chinese or Egyptian be considered within the competency of the Medium's sub-conscious?

Mr. Shaw Desmond has forgotten nothing that the seeker after knowledge might look for, and it is needless to say that everything he writes is illuminated with style, a keen intelligence, impeccable honesty and, most important of all, a sense of humour.

It is a work that shirks none of its unsolved, perhaps insoluble problems, and it is as interesting as a romance.

### A HAUNTED HILL

SAM BOUGH, the landscape painter (1822-1878)—we find in *LIGHT* of August 4th, 1883—himself told the following story to a Mrs. James Macdonald:

After work, one evening, Sam Bough and some fellow-workers wished to reach a public-house where they were to put up for the night. His comrades insisted on going by a longer road round the foot of a hill, refusing to take the shorter route across the hill, on the ground that it was "not canny."

"Stuff and nonsense!" declared Bough—"I shall go that way—and I shall arrive long before you do," and off he started with his dog.

"So up the hill I went," he said, "up and up. It grew darker and darker. At length I drew near to a small wood on the hill-side. *I began to feel queer.* Not that I saw anything, not that I heard anything—but I *felt* something. It was very odd! My knees were weak; my breathing was queer. I was queer all over. Still, I was determined that nothing should stop me. I was not afraid of ghost or devil—what *was* there to fear? I felt queerer and queerer! I burst out into a sweat all over me—a cold sweat. I lifted my hands to my head, and I felt all my hair standing up from my skin. My hair lifted my hat! I looked at my dog. He was hanging his tail between his legs—I could just see that in the dark. I whistled to him, but he turned suddenly round and fled back again down the hill as fast as he could go. Well, I was very queer. I could scarcely move. But push on I *would*, all in the sweat as I was. Once through the trees, and across the brow of the hill and beginning to descend on the other side, I was better. My knees were less weak; and gradually the queer feelings passed off. I was the first at the inn after all."

But the experience had been sufficiently real to have so completely blanched his face, that the landlady immediately ran to bring him some brandy—"For," she said, "you've been through the wood and across that hill—there's no mistake about *that*!"

## HOW SPIRITUALISM HELPS THE CHURCHES

### LONDON RECTOR'S PRONOUNCEMENT

"SPIRITUALISM and Christian Spiritualism is of vital import to the Church of Christ, because it does lift the veil that hides the unseen world in which we believe."

This was the keynote of the first of a series of sermons by the Rev. R. Hart Davis, at St. Paul's Church, Covent Garden, London, on Sunday last (July 1st), under the title "The Testimony of Spiritualism to our Lord Jesus Christ."

In all ages of Christianity, the preacher said, men have been absolutely convinced of the unseen world and the dwellers therein. Nothing could shake belief in it. To thoughtful Christians, therefore, anything that demonstrates the reality of that unseen world was of very great value.

"There are two main objections to Spiritualism," he said, "and it is easy to dispose of both. The first is that the Medium reads our thoughts and that the alleged communications from the departed come from ourselves. Anyone who is at all acquainted with the subject knows that this is absolutely unfounded. The second objection is a warning against possible contact with spirits other than good ones. If contact can be made with bad spirits it is most certain that we *can* get into touch with good spirits.

"The question therefore arises in what frame of mind you should go to Mediums. My answer is this: Do not go merely to satisfy your curiosity, but go in a serious, religious way. Put yourself under the protection of the Holy Ghost. If we believe in the Holy Spirit it would be a mockery to disbelieve that it will safeguard us in our quest.

"There is nothing strange in communication with the departed. Believe me, God would not permit that His creatures in this world should come to harm through seeking to know His hidden world in a religious frame of mind. The dwellers in the unseen are also under His ordinance. So it is not strange that we should get messages from the other side through human means.

"Spiritualism, in relieving those who mourn, is doing God's work of comforting the sorrowing, thereby bestowing a great blessing on humanity. Also, lifting the veil from the hidden world it shows forth a wonderful cosmos, full of activity and work. All around us are living beings constantly doing His will because they are advancing and perfecting themselves. Ours is a small though very important part of God's universe; it is the spearhead of conflict between good and the evil we have to overcome in order to carry out His great plan."

"I believe," declared Mr. Hart Davis, "that Religion may be greatly helped by Christian Spiritualism. But Religion can likewise do something to help Spiritualism: it can raise it; it can teach men to seek contact with the unseen in an earnest manner, and realising that the unseen is pervaded by the presence of Christ, it may help to keep Spiritualism on the right lines."

### MAURICE MAETERLINCK'S NEW BOOK

Maurice Maeterlinck has published another book, *La Grande Loi* (the Great Law), in which he sums up his conceptions of the Universe. Though Materialists would not agree with all his conclusions, it is a book full of interest for everyone, and few readers could fail to be infected by the enthusiasm with which the author writes of the marvellous "order which reigns and ever will reign throughout the whole of the great All, which exists, and will continue to exist, by the will of the Creator Spirit, One, Immutable, Absolute, whence everything is derived, and to which everything eventually returns amplified and purified."



## CLERGY DISCUSS SURVIVAL PERSONAL EXPERIENCES RELATED AT A RURAL DEANERY MEETING

WIGTON Rural Deanery (Cumberland) is to be congratulated on the open-mindedness of its members and their respect for the results of psychic investigation. Meeting in the vestry of St. Mary's Church, Wigton, under the chairmanship of the Rev. A. B. Stevens (Rural Dean) the reverend brethren discussed Survival after the reading of a paper prepared by the Rev. F. C. Costelre, of Silloth, who (as reported in the *Cumberland Evening News*) said there seemed to be proof that our departed ones were both instructed in and able to watch us here in this life.

The Rev. W. Terry opened the discussion. Excellent though the paper was, he said, it did not go far enough. It ended with Holy Scripture revelation, but did they not think there had been some revelation since? He meant to say that the Spirit of God had not ceased to reveal things about the future life. He (Mr. Terry) had a friend, the Vicar of a parish in Sunderland, Mr. Lovejoy. They were at the university together and Mr. Lovejoy died last year. He published a book; his dead wife could hold communication with what he might call the living dead. Mr. Terry continued: "I have been in the room when he has been talking to her. He asked her advice whether he should come to Waverton or not, and she said 'No, you are not fit—you are not strong enough.' She appeared to him in material form," dressed in white.

He assured me, and so did his chauffeur, who was present—there were nine other persons present as well—that his wife stood before him; she put her arms round his neck and kissed him. She asked for a pair of scissors and cut off a piece of her dress and gave it to him and said, "Keep that away from the air." He did. "I do not think that man was a liar," continued Mr. Terry, "and somehow I feel that he was not deceived; there was something in it."

The Rural Dean said that Mr. Terry had opened up a subject which was very much to the fore.

The Rev. J. C. Cantlow said they could not call men like Sir Oliver Lodge and the late Sir Conan Doyle fools, and when men like them believed in Spiritualism they could discuss it as a theory but they should accept their conclusions with very great caution. It was in the Medium that the danger of Spiritualism lay. He would not say one word against the bonafides of any person who was called psychic and acted as a medium, but he thought that any so-called "revelation" that was to come through another person's mind and another person's will was a very dangerous thing.

The Rev. W. Terry agreed that they could not be over-cautious in the matter, but they ought to be prepared to believe that as time went on fresh revelations would be made.

The Rural Dean recalled the revelations of intercourse between the dead and the living which they had in Scripture.

Mr. J. MacLarty, Aikton, said it was his privilege to live in South Africa for some thirteen years and he stayed on several occasions with an uncle in Durban. This gentleman had been investigating Spiritualism from the time that he was twenty or thereabouts and he saw during his stay at Durban records taken, sometimes weekly, sometimes oftener, of communications between his uncle and his wife on the other side. There was nothing trifling, nothing beyond human understanding, and during the war he got some wonderful communications.

Mr. Thomas Wyatt, the London clairvoyant Medium, completed a very successful fortnight's visit to Edinburgh Psychic College with a lecture on "The Wider Vision" last Friday evening. Writing of the visit, Mrs. Miller (the Hon. Principal) says: "He did not have one failure."

## THE "POWER" MISSION PREPARATION FOR ITS COMING DEVELOPMENT

MRS. MEURIG MORRIS (the "instrument" through whom the "Power" addresses are delivered) is about to go into a religious retreat (*not* a Roman Catholic Convent) for two or three months for physical rest and spiritual development—the expressed object of "Power" being to make her capable of delivering his messages without going into trance. The place of retreat has not yet been chosen, but Mr. Laurence Cowen (president of the Meurig Morris mission) has been assured by "Power" that it is ready and will be made known to him.

During this time of rest and development, the Sunday evening services at the Æolian Hall and week-night meetings elsewhere will be suspended; and preparations will be completed for opening the proposed new headquarters for the mission. These headquarters will be located in a large house, standing in extensive grounds on high ground (about 400 feet above sea level) near Hampstead Heath—a house which was built by Mr. Norman Shaw, R.A., and occupied by him until his death. Extensive alterations are being made to fit the house for the purposes to which it is to be devoted—the setting up of a replica of the "School of Mezzantni," of which "Power" declares he is the "Voice." There will be residential accommodation for Mrs. Morris and the others connected with the working of the "school," and there will be a lecture-room capable of seating 300 people. "Power" has indicated that great revelations of truth may be expected and that the chief work of the "School" will be to show the fundamental unity of all religions on the underlying basis of proved survival.

In addition to the development of Mrs. Morris's mediumship, it is expected that other "instruments" will be found to assist in carrying on the work.

### AMERICAN TOUR IN PROSPECT

Mr. Cowen states that the meetings in outer London and the provinces have been very largely attended and have been well reported in the Press. The concluding meetings at Bournemouth and Plymouth on Thursday and Friday last week were exceptionally successful. Further meetings will be arranged later on and an extensive tour in America and elsewhere is in prospect.

At the Æolian Hall on Sunday evening there was a large and attentive audience to listen to "Power's" address, which dealt chiefly with the work of the super-physical "School of Mezzantni" and what he hoped would be accomplished in its London replica. Proof of Survival, he said, was important, but it was not enough. There must be provision for study which would show the unity of all religions and link them up with science. The teaching of the "School" was that there is One God and One Christ—the Cosmic Christ or Sun-Spirit who has manifested in the founders of all the great religions and who will manifest again. The motto of the "School" was: "Love the True, the Good, the Beautiful."

Mr. Laurence Cowen, who presided, gave a delightfully impressive reading of the 23rd Psalm, and General Sir Pomeroy Holland-Pryor pronounced the parting benediction.

### GLASGOW SPIRITUALIST CHURCHES

On appeal, the Sheriff-Principal of Glasgow has decided that a Spiritualist Church must be regarded as a religious body for the purposes of municipal rating assessment and rating exemption. After a long legal fight, therefore, the Spiritualist Churches of Glasgow will, for rating purposes, be granted the same scales of exemption on their Church premises as are applied to the premises of religious bodies generally.



## PHOTOGRAPHS MADE BY LIGHTNING

By W. G. MITCHELL

YOUR recent article on the subject of photographs made by lightning is full of interest and worthy of intensive research. For over a quarter century, both in contributions to Psychical Research and in my lantern lectures, I have suggested the analogy between lightning photographs and "spirit" photography, so termed. Both should be classified under the heading of "Super-normal" photography.

Some of your readers may possess a copy of a somewhat rare and valuable publication called *Mary Jane, or Spiritualism Chemically Explained*, written by Mr. Samuel Guppy in 1863. An extract from this book, bearing on this particular subject may open out new lines of thought to those students whose interests may have already been aroused by the article you have published.

Mr. Guppy wrote: "In the afternoon of Monday, the 9th inst., the hamlet of Aldreth, Haddenham, was visited by a severe thunderstorm. In this place there are two cottages standing in a lone place, occupied by Daniel Cockle and John Stokes, labourers. About five yards from Cockle's house, and in an adjoining field, there is a young elm tree. The tree was struck by lightning; the fluid travelled from thence in a very indirect line to the furthest house, entering the back door, which was open. Ann Stokes, aged fourteen years, was standing in this room, not facing the doorway, but near the middle of it, and in a line with the door. The electric fluid struck the girl's lower extremities, paralysing both feet and producing an imprint upon the left leg and thigh, of the colour of scarlet, and in every respect resembling the tree itself—viz., the trunk, the branches, and the leaves, and in the most beautiful model form it is possible to conceive. She has regained the use of her limbs, and the daguerrotype appearance is fading away. Strange to say her dress was not in any way injured by the electric fluid."—(*Cambridge Independent*.)

### IT IS CREDIBLE

Let us examine this carefully. The fact must be taken as true. The *Cambridge Independent* and Ann Stokes are there. It is credible, for electricity is a modification of light. Interesting photographic questions arise:—

Was Ann Stokes looking steadfastly at the tree (though it would seem she was in the middle of the room, and could not see it) and when the flash of lightning suddenly illuminated the tree, was the picture conveyed to her brain through the eye and then, the lightning striking her leg, was the picture on the brain produced on the leg? If that was not the case, another action took place, which I have not ventured to hint at, because without proof it passes our bounds of conception, at present, and might be called perfectly chimerical.

The electric fluid passed in an indirect line, at least eight or ten yards, conveying in itself and with itself, the perfect picture of the tree. Ann Stokes' leg was composed (as all legs are) of photographic materials—viz., albumen, gelatine, iron, calcium, potassium, sodium, etc. The electric action solidified certain metallic salts in Ann Stokes' leg, and if it had only produced a large black mark like a bruise, the scientific question would have been quite different and probably not worth investigation, so many people having been struck dead by lightning. But to make the picture of the tree, the electric fluid must be a conductor of shape, for although we deposit silver on spoons and on photographs, no shape is conveyed—the photograph is simply that more light causes more silver to be deposited in one place than another, thus forming a picture. But here is a picture coming round a corner into a room.

(Continued at foot of next column)

## DR. CANNON'S LECTURE EVIDENCE FOR REINCARNATION FROM HYPNOTIC EXPERIMENTS

ALL the lights in the Grottrian Hall were turned down, and the stage was only illuminated by dim coloured lights, when Mrs. St. Clair Stobart walked onto the platform on Monday evening (July 2nd), followed by Dr. Alexander Cannon in his scarlet and black robes.

Expectation was heightened when it was announced that Dr. Cannon was to speak and to "show us some phenomena"; and no doubt some of the audience were disappointed when the only thing "shown" was an undoubtedly excellent illustration of the nature of the two minds—the conscious and the subconscious.

Immersing a handkerchief in a glass jug full of water, leaving a small tuft of it dry above the water, Dr. Cannon placed a lump of sugar upon this dry portion, likening it to a thought falling upon the conscious mind, by day it left relatively little trace. When, however, the whole of the handkerchief, including the sugar, was pushed down below the water, the sugar melted and permeated the whole of the fabric; similarly a thought laid upon the mind just before sleep, or during natural or hypnotic sleep when the conscious mind was merged with the subconscious beneath the level of the universal etheric, would completely permeate the mentality.

The next portion of the address was devoted to the question of Reincarnation. The lecturer told the audience that, as the result of experiments conducted on himself under hypnosis, four separate researchers had independently assured him that he was a reincarnation of Julius Caesar. He went on to say that, in the presence of scientific men, he had drawn out the memories of over 100 persons, and that three interesting observations had arisen from these experiments: (1) That every one of these subjects had been able to remember, during hypnosis, not only their earliest infancy, but their prenatal state, and their last incarnation; (2) that these incarnations all fell within the Roman period; and (3) that each one of the subjects had ended this last incarnation by murder or some form of violent and sudden death, suggesting the query as to whether it was such sudden premature ejection from the body which caused a need for rebirth in a second vehicle.

After that, the lecturer read his address on "Dreams and Their Interpretation," which, we were told, was being broadcast that same evening throughout U.S.A.

---

(Continued from previous column)

How far can electricity convey a picture? If ten yards, why not ten thousand miles? Or let us allow our imagination momentary flight. The rays of the sun are not light; if they were light, there would be no night—they become light when they strike and act electrically on the atmosphere and earth, and not before—or on our eyes, which is the same. Till then, they are just as they left the sun, with all their qualities. Can one of their qualities be to bring form and shape with them from the sun?

We have not yet found out the reason of size—but, how came the picture on Ann Stokes' leg?

Mr. Guppy evidently realised that the question of size of the picture was indeed a problem. In normal photography we employ a lens either to reduce, enlarge or project a picture, and it is difficult to conceive of a fiery bayonet of electric force having all the potentialities of a projection lantern. Nature will probably hold secrets for all time, and wonderful as lightning photography undoubtedly is, there is yet another even wider field for research in *Vital* Photography which, too, in my opinion, is also analogous to Psychic Photography.



# CLAIRVOYANCE AND BLINDNESS

CLAIRVOYANCE is independent of the organ of sight. It follows, therefore, that blind people may have the gift unhampered by their physical handicap. That alone suggests various questions. First, would the blind have greater power of clairvoyance, once developed, on the basis of the well known compensation in the acuity of another sense organ when one becomes impaired? Second, would the clairvoyance of the blind be restricted to spiritual perceptions or would it, more or less, apply to the physical world?

The first question could be best answered by a careful inquiry at some of our institutes for the blind. The second has been settled by practical experience. Gaston Overien, a Frenchman, rode twice round the dirt-track at White City, London in August, 1918, on a motor cycle, while blindfolded by a thick mask, and avoided numerous obstacles that had been placed in his way. Knudsen, a Danish Medium, similarly steered a steam-launch around the harbour of Copenhagen, demanding only that somebody in the boat should place his hand on his head. If then clairvoyance with those whose physical sight is unimpaired can be exercised in the material world, there is no reason why blind clairvoyants could not do the same. Though, one important objection remains to be cleared away. With those who were born blind the brain has no visual education. Can they be made to see by clairvoyance?

## A MOMENTOUS QUESTION

This is a momentous question. Mesmeric and hypnotic experiments have fairly well proved that it is possible to make those who lost their sight see in an abnormal state. What does spiritualistic experience teach?

*The Spiritualist* (Jan. 16, 1874) reprints a letter by Henry T. Child, M.D., of Philadelphia from *The Banner of Light*. He writes in memoriam of Samuel H. Paist, a blind Medium of Philadelphia who passed away at the age of 37 in December, 1873. When about two weeks old he lost the sight of both his eyes. At 18 he discovered his mediumistic powers. Clairvoyance developed. "He walked over thronged streets, drove horses, and travelled extensively over the country. Such were the promptness and certainty of his movements, that many persons would not believe he was blind until they examined his eyes, which were covered with a thick, white film."

This, then, is a clear case of clairvoyance replacing, for practical purposes of everyday life, normal vision. But Paist was not born blind. Would that have made a difference?

Prof. William Denton of Boston (whose name is well known for his researches into psychometry) writes in *Nature's Secrets*:

"Harriet Martineau tells of an old lady who had been blind from her birth, and yet saw in her sleep, and when in her waking state described the colour of the clothing of individuals correctly."

This is an astonishing statement. The man who is born blind has no conception of colour. Very few people with normal vision see colours in their dreams. The words denoting colours have no meaning for those who have never seen. How could this woman associate her "colour perceptions" with the right words?

The same quotation a little further on contains this passage:

"The case of the blind Yorkshire surveyor is familiar to most persons, and in his case the possession of vision without the use of the eyes seems most evident."

*The Spiritualist* of February 13th, 1874, queries who this blind Yorkshire surveyor was. It passed unnoticed, however, that Prof. Denton's quotation is not quite accurate. It was not Miss Martineau who related the case of the old lady but Henry G. Atkinson, the author of the well known *Letters to Miss Martineau* (pp. 104 and 151)

on psychological and metaphysical subjects. He wrote:—"She is a lady of great intelligence—one of three sisters, all blind from birth. . . This lady is so honourable, so benevolent, and of such acknowledged good sense, that all idea of her willingly deceiving one is out of the question; and the fact of her seeing in her sleep has long been known to her family. It may seem difficult to say how such a fact can be known; but I have elicited what is, for my own part, satisfactory. She says that the perception she has in her sleep is intense and clear and quite distinct from all other impressions and ideas arising from them. She has a sense of the chair, she says, from touch, and the idea of this sense; but her vision of form is totally different from the touch impression, though seeming to include it.

"She sees colours, and light and dark, describes their effect, and the similitude of those effects to musical sounds, as a corresponding harmony. She likens the sparkling light to the brilliant music and shade to the grave sounds. She describes the distinction between light, and shade, and colours, and the relation of light and dark to colours, and forms and feeling. She pictures the effect of light and shade on objects, and describes the different qualities of colours and their harmony in relation to the feelings. She sees the deep blue sky, the agreeable green of the grass, the sparkling waves of the water, the glare of the white clouds, and the simple light of the sun; and this sense, in all varieties is wholly distinct from any other sense or perception she has when she is awake. She sees distance and space in a broad survey of a landscape at once, so different from any idea she could form from touch and from moving about.

"It seems to me clear that she has a new sense opened to her in her sleep, which answers to those effects and relations that we perceive in seeing, and which is, in fact, sight. But this is not all. This lady is clairvoyant in other respects, and frequently in her sleep, perceives what is going on in distant places; and also foresees events."

This is excellent testimony though it rests on Atkinson's word alone. Miss Martineau was impressed as disclosed from her answer:

"It seems to me," she wrote, "that the most significant thing you have written to me—a thing as significant as anyone ever wrote to anybody—is that your blind friend, blind from birth, has proved that she sees in her sleep by having been actually clairvoyante of visible incidents. If you can establish this, if proof or sufficient testimony of it can be duly recorded during her lifetime, it surely will be as vast a contribution to the science of mind and of man as has ever been afforded by any age."

We agree. What Miss Martineau does not dwell on is the contribution to the future education of the blind, which might possibly proceed on partly spiritualistic lines once the practical value of the clairvoyance of the blind is established.

## IMAM AT SPIRITUALIST MEETING

ABDUL MAJID, Imam of the Mosque at Woking, was the speaker at the service of the Spiritualist Community at the Grottrian Hall, London, on Sunday morning. After expressing belief in Survival as held by Spiritualists, he said the Moslem did not emphasise communication with the departed, but believed in the ministry of Angels, who belonged to a race different from that of man and had much to do with man's spiritual development. Angels could do no wrong, and were inferior in this respect to man, who could choose between good and evil. They were God's messengers, and acted as the friends and guardians of all human beings, unbelievers as well as believers.

Mrs. St. Clair Stobart announced that the Imam had given permission for two Community meetings to be held at the Mosque, the first on Saturday, July 21st.



# THE UNIVERSE OF SPIRIT

## MALACHI'S COSMOLOGY

By GODFREY BURCHETT

### II.—THE ORDERS OF SPIRITS

CONTINUING the description of the universe in the teachings delivered to mankind through Stainton Moses, Malachi showed the gradations of spirit-life.

"From time to time the higher spirits descend and become incarnated in order to teach and elevate mankind." (*M.S.T.*, p. 24.) "The higher spirits who come to your earth are influences or emanations. They are not what you describe as persons, but emanations from higher spheres." (*M.S.T.*, p. 16). "Two or three stages after death, spirits lose much of what you regard as individuality and become more like influences" (*ib.*). "All spirits are not incarnated on your earth, but there are some special experiences that can only be obtained on your planet." (*M.S.T.*, p. 24).

"We desire to show you that God Himself is the centre of influence, and that His influence, flowing through intermediary agencies, permeates humanity; and those influences (angelic, you call them) influence mankind. We wish to show you how the angelic influence surrounding the centre of light diffuses itself round those it is able to reach; and how the Spirit of the Most High, traversing those channels, reaches all who are able to receive it." (*M.S.T.*, p. 17). "One of the cardinal facts underlying your life is religion, by which we mean the intercourse of your spirits with the Great Father of Spirits, through the innumerable ranks of spiritual beings which extend upwards to Him." (*M.S.T.*, p. 30.) "Besides the spirits who have passed from this earth, there are many others, some of whom preside over the forces of nature." (*M.S.T.*, p. 26).

### SPIRITUAL SURROUNDINGS

"The air is full of spirit-life. The elements swarm with various phases of spirit." (*M.S.T.*, p. 82). "Men know nothing, can picture nothing, of the true state of spiritual surroundings amid which they exist. . . . Did they know that man is but one of myriads of manifestations of spirit, and that below him are countless kinds of spirit-growth, infinitely divergent in kind and degree, various as the forms of animal creation—nay, ten thousand times more various—they would find themselves unable to credit it. Did they know that these forms of spirit-life, infinitely more various than your mind can understand, act on their own state, influence their lives, modify their actions, and are very real factors in their development, they would not credit the statement. 'Let us see them,' they would say. As though the material eye were the final channel of intelligence." (*M.S.T.*, pp. 82, 3).

"If they (men of science) wish to know, tell them they are surrounded by embryonic forms of spirit-life; by the formless growths; by the more developed elemental spirits; by the higher forms who are themselves minus their souls and their conscience; you may say, without their conscious vices too." (*M.S.T.*, p. 83). "The lowest and most earthly spirits are either those who have passed through incarnation without progress or those who have reached but not attained to it. These last are most powerful agents, but they know no distinctions of morality." (*M.S.T.*, p. 68).

"Special efforts are being made now to spread a knowledge of progressive truth: efforts by the messengers of God, which are resisted, now as ever, by the hosts of the adversaries." (*J.T.*, p. 9). The adversaries are "the antagonistic spirits who range themselves against our mission; who strive to mar its progress by counterfeiting our influence and work, and by setting men and other spirits against us and it. These are spirits who have chosen the evil, have put aside promptings and influences

of good, and have banded themselves under the leadership of intelligence still more evil to malign us and to hamper our work. . . . They are the foes of God and man; enemies of goodness; ministers of evil. Against them we wage perpetual war." (*J.T.*, pp. 12, 13). "The legions of the adversaries are simply the masses of unprogressed, undeveloped spirits, who have banded themselves together from affinity against all that is pure and good. . . . Spirits, good and bad alike, are subject to the rule of commanding Intelligences." (*J.T.*, p. 14). "Had you lived on earth in the later days of Rome's imperial sway, when everything spiritual had fled in horror from a realm steeped in debauchery, sensuality, and all that is base and bad, you would have known then what the banded powers of darkness can effect." (*J.T.* p. 10).

### SPIRITS WHO RETURN

Stainton Moses asked, "Who are the spirits who return to earth? Of what class?" The answer was, "Principally those who are nearest to the earth, in the three lower spheres or states of being. They converse most readily with you. Of the higher spirits, those who are able to return are they who have what is analogous to mediumistic power on earth." (*J.T.*, p. 12).

"With us it would be impossible for any spirit to live with those for whose society it was not fitted. We see the nature and character of those with whom we have to do." (*M.S.T.*, p. 40).

Man's soul "is a spark struck off from the Deity itself." (*J.T.*, p. 237). "The majority of those who pass from the body are neither very evil nor very good in spirit. Such, indeed, as are so far progressive as to gravitate rapidly through the spheres nearest the earth, do not return unless called to a special mission." (*J.T.*, p. 242). "The souls who voluntarily linger around your earth are those whose motive-spring is love, or they whose mission is animated by the same master principle. Personal affection or universal love are the motives that draw the higher spirits down to you. And when the duty is discharged they too will ascend to the common Father and the Universal God." (*J.T.*, p. 267).

### COINCIDENCE OR WHAT?

DURING a recent debate at the Greater Metropolitan Spiritualist Association, Finsbury Park, London, a member of the audience asked an explanation of the following experience: Getting on the tram, he believed he had recognised a man he had not seen for years. Soon, he discovered his mistake. Next day he read in the newspaper that a man of the same name, presumably his old acquaintance, died in an aeroplane crash. Was this a case of phantasmal approach or pure coincidence?

Here is another story. The writer of these lines was reading an old treatise, Mr. Fred Barlow's convincing plea for the reality of psychic photography. Suddenly, the telephone bell rang. Mr. Barlow was speaking. But not Mr. Fred Barlow. Another one of whom the writer had not heard for two years. Was it coincidence or did he pick up Mr. Fred Barlow's paper because the other Barlow was drumming a telepathic message into his brain?

Listen now to a story told by Miss Jacqueline. Her telephone rang. "My name is Seaward," a man's voice said. "I rang up to tell you that Mr. Barber died yesterday." Miss Jacqueline received a shock from which she only recovered when she found out that both Mr. Seaward, alive at the other end of the wire, and Mr. Barber, were not her friends of the same name but two other persons. The next shock was experienced by Mr. Seaward. It was another Miss Jacqueline to whom he wanted to communicate the news.



## LETTERS TO THE EDITOR

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

## THE WORD "SPIRITUALISM"

Sir,—Is it impossible that some word other than "Spiritualism" could be discovered for all that branch of knowledge in which we are interested? As our studies have progressed, the meaning of the word "Spiritualism" has changed and to a certain extent lost its original significance. Moreover, it is a stumbling-block to many inquirers. R. FIELDING-OULD.

\* \* \*

## "VOICES IN DAYLIGHT"

Sir,—I have twice heard a voice speak in daylight. The first was when I was in India lying ill with pneumonia in December, 1916. My husband and I distinctly heard my Christian name called. I recognised the voice as that of my mother who had "passed on" the previous March. My husband did not know my mother, therefore he could not say whose voice it was.

The second time was on Whit Monday afternoon, 1932, about 2.30 p.m.. I was feeling very despondent and got out of the chair in which I was sitting, when I heard my husband (who had "passed on" the previous December) say quite loudly: "Now then, pull yourself together." Needless to say, I did as I was bid. Another time I heard his voice (though not in daylight but the light was full on in the room) when he gave me two names; one I could not catch properly, but the second was "Mrs. G—— is here." For a moment or so I could not understand why he should say this woman's name when I remembered she had "passed on" about a month previously. LUCRETIA HEMINGWAY. Exmouth, Devon.

\* \* \*

## NEWSPAPERS AND SPIRITUALISM

Sir,—In other branches of knowledge the ignorant are content to confess their ignorance and to welcome enlightenment. With Spiritualism alone the ignorant take up the attitude of having "nothing to learn," they are not only hostile, they are frankly contemptuous. There must be a reason for this difference. Where is it? I suggest that the blame lies at the door of the newspapers. Will not other "grey-beards" confirm that, in the past forty odd years, the only occasions, almost, on which the papers have mentioned Spiritualism was when they could print something about "the showing up of a fake seance or a fake Medium?" At such times did they ever tell their readers that there was abundant evidence that for every such "showing up" there were dozens or scores of instances of supernormal phenomena attested by people of the highest degree of intelligence and integrity? Even those well up in years will see a change one of these days. For, as Sir Oliver Lodge says:—"It is a question of evidence . . . and some of the evidence is good." WAITNSEE.

\* \* \*

## MINISTER HELPED BY SPIRITUALISM

Sir,—For the past ten years I have been a close student of Spiritualism and have come to the conclusion that it is a knowledge of this wonderful truth that is most urgently needed by the world to-day. It has been a great help and comfort to me as a former Presbyterian clergyman and now as a minister of the United Church of Canada.

The great difficulty, I find, is to get this truth over to those who have been educated in the old beliefs. Even to refer to Spiritualism in a disguised form makes some people suspicious; yet I feel, if the decadent Church-life is to be revived it can only be accomplished by understanding the truth which Spiritualism has revealed. J. H. WHITE, M.A. New Westminster, B.C.

## "THE GREAT LAW"

## POINTERS FOUND IN RELIGION, SCIENCE AND HISTORY

TO a deeply interested audience at the L.S.A. last Thursday evening, Mr. Ernest Hunt lectured on "The Great Law," as it is propounded in two books, published in 1924 and 1928 at Glasgow, by Mr. Hamish MacHuisdean, a Scottish engineer. These two books, now out of print, were written (whether by design or not) in a difficult style, at once scientific and colloquial, and so disconnected that it is difficult to catch their full meaning.

By means of diagrams drawn on the blackboard, Mr. Hunt illustrated some of the applications of the Great Law to Religion, Science and History and emphasised the manner in which the two opposing numbers 3.1416 (the numerical equivalent of the Greek letter "pi") and 666 kept recurring. Just as it was hoped by some experimenters that messages sent out into space in the Morse code might be picked up and understood by Martians, so the recurrence of these figures in Religion, Science and History should cause intelligent people to see that there was a plan behind the apparent confusion of the world and lead them to try to understand. The Great Law gave them glimpses of the plan.

Dealing with the first chapter of the book of Genesis, Mr. Hunt said the Great Law indicated that the two stories of creation were not divergent descriptions of one creation, but independent descriptions of two distinct creations. The first, by the Elohim, took place millions of years ago and concerned the mineral, vegetable and animal Kingdoms, terminating with the appearance of the coloured races—the Sons of Men. The Jehovistic creation concerned the white race—Adam (who stood for the race) being described as the Son of God, the Word made flesh. This second creation took place, so it was revealed, in the year 4184 B.C., and it explained the reference to the Sons of God marrying the daughters of Men, (Genesis vi. 1-4).

Mr. Hunt explained how the Great Law threw light on the origin and construction of the Great Pyramid in Egypt and confirmed the predictions which have been based on Pyramid measurements, especially as to the beginning, duration and end of the Great War. Another computation indicated that something of very great world-importance is due to take place in 1936, but what it was he could not say.

As an illustration of the accuracy of the Great Law when applied to astronomy, Mr. Hunt related that in 1924 Mr. MacHuisdean wrote to the Editor of the *Nautical Almanach* stating that the eclipse of the sun of 1927 would be later than was expected by the astronomers. This was regarded as unlikely, but the event proved him to be correct.

During the discussion on Mr. Hunt's lecture it was stated that the first diagram of the Great Law was revealed to Mr. MacHuisdean in a dream or a vision.

## LIFE FORCES

In a lantern lecture on this subject at the British College of Psychic Science on Wednesday night (June 27th), Dr. Dudley d'Auvergne Wright furnished interesting proof of how even inanimate matter is actuated by life forces. He showed crystals with beautiful patterns and said they had the power of regeneration and of division by splitting. He gradually led up to the forces that radiate from the human body and concluded that man can lift up creation by receiving and emitting what is good. This is not only possible but it is our urgent duty to-day.

"I have no acquaintance with either Brown or Jones, but I am sure it is far more likely that Brown has really seen a ghost than that Jones knows that he cannot have seen one." (Dr. George Lindsay Johnson.)



## 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."

## As We See It

### AN EXAMPLE TO BISHOPS

THE Imam of the Mosque at Woking holds a position amongst Moslems in this country equivalent to that of a Cathedral Dean or perhaps even a Bishop. It is, therefore, a matter of interest that he should feel so well disposed to Spiritualism that he not only delivered the address at the service of the Spiritualist Community at the Grotrian Hall on Sunday morning, but authorised Mrs. St. Clair Stobart to announce that two meetings under the auspices of the Community are to be held at the Mosque—the first on Saturday, July 21st, and the second some time later. This double action on the part of Mr. Abdul Majid shows something more than toleration on his part—it shows broad-mindedness on the part of his colleagues at the Mosque and understanding of the fact, so often proclaimed in *LIGHT*, that Spiritualism is at the basis of all the great religions and may be the ally of them all.

### SCIENCE AND SPIRITUALISM

WE notice with great satisfaction that men eminent in the world of material science are more and more thinking it worth their while to study the phenomena of psychic science. He would be bold indeed who ventured to prophesy how far-reaching their researches may prove to be and what good they may at last attain.

Not a few distinguished men of science in the past have applied their brains to the vindication of the serious manifestations with which experienced Spiritualists are familiar, and we know that more often than not these men have been compelled to admit the substantial validity of the Spiritualists' claims. Not only in England but also in America, in Italy and in France, physicists and psychologists are to-day experimenting and even throwing new light on the problems of Mediumship. If they find that every entity "which peeps and mutters" is not necessarily extra-mundane, they at least are gaining knowledge which can be of advantage to us in our own lines of research.

Men of science start with the assumption that all psychic phenomena have a biological origin and that only greater knowledge is needed to show that there are potentialities inherent, though latent, in every individual. Convinced Spiritualists, on the other hand, begin, so to speak, at the other end, and we hold that we have overwhelming evidence that our main contentions are true and will bear the strictest examination.

It is, perhaps, inevitable that there should be a gulf between those who have a distinct religious bias and those who, while examining the facts, prefer to suspend their opinions where fundamental imponderabilia are involved. We must remember to render to Cæsar the things which are Cæsar's.

## A CHILD MEDIUM

### PROFESSOR AND THE SPIRITISTIC THEORY

IN the *Zeitschrift für Parapsychologie* for June (Leipzig), Professor Richard Miller, of Freising, describes in full detail his experiences with a child Medium of that town. Very frequently, as soon as this ten-year-old girl went to bed, disturbances began: knocks and raps on walls, floor and foot-end of the bed, objects moved about the room or brought in through closed doors, the child sitting up in bed following all that occurred with the liveliest interest.

Professor Miller introduced the spelling of words by raps, and habitually sat by the little girl's side with his hand on hers by way of control. Letter by letter various spirits announced themselves by name; some of them claiming to be deceased friends or relatives of the family and affectionate in disposition—others styling themselves "Judas Iscariot," "Lucifer," etc., very distinctly evilly disposed.

For a long time Professor Miller was unable altogether to reject the Spiritualistic explanation—for, as he says, "When you yourself experience these things continuously for hours at a time and night after night, and so realistically, be it said, that neighbours and passers-by in the street come and ask what all the strange noises are about—then you can no longer entertain any doubts as to the genuineness of the phenomena, and you merely marvel at the scepticism of others."

However, in the course of over a year's study of the little Medium, Professor Miller found himself tending more and more towards the Animistic interpretation. He admits that the latter "is as full of riddles as the Spiritualist explanation," but declares that as a natural scientist he finds the former theory the more easy to accept. Pure natural science fails to explain the supernatural, he says; but it should extend the field of its investigations from the purely material into the higher realms of the psychic, where the limitations of time and space are no longer binding; and then, he thinks, we may arrive at further understanding. The Medium's "secondary self," which he appears to identify with the subconscious, has, he points out, at its disposal far greater powers of cognition than the conscious self: it has a store of collected information, it has an entirely different time-and-space sense; and it can at any moment contact the secondary-self of other people.

Almost without fail, in this particular case, where the information asked for existed, either in the child's own subconscious, or in the minds of relatives or friends, the replies were subsequently proved to have been correct. Where the knowledge was nowhere available, the replies were as a rule wrong.

Turning to the consideration of the sounds produced, and the force employed, for instance, in opening and preventing the opening of doors, Herr Miller's assumption is that it is psychic power (*Seelische Kraft*) which "at times makes use of material power, directs and controls it and has sovereign power over it." "The matter of which our physical bodies are composed," he says, "is under the direct influence of the psychism; increasingly so as soon as metabolism sets in." Where it is a question of apports, he writes: "All our sense perceptions belong to a three-dimensional world. But the purely psychic operates in four dimensions. If a so-called 'spirit' raises an object from our world into that of its four-dimensional realm, then that object would to us immediately become invisible; it could pass freely through walls or doors. Only on being passed back into our material realm would it once more become visible and tangible to us. Such 'spirits' are identical with the purely psychic. It is the split-off self of the Medium, more or less dissociated from the bodily I, and thus for the time being able to exert far greater power over the material, and to divert material forces to supernormal ends."



# LOOKING ROUND THE WORLD

## MRS. EILEEN GARRETT'S EXPERIENCES

**D**URING her recent long visit to the United States, Mrs. Eileen Garrett, the famous trance and clairvoyant Medium, took part (as the subject) in many interesting psychological experiments conducted by American scientists. The record of these experiments makes a most interesting story, and Mrs. Garrett has promised to tell it at a meeting to be held at Chelsea Town Hall, on Thursday, 19th July, at 8 p.m. under the auspices of the London Psychical Laboratory (associated with the L.S.A.) Mrs. Garrett will also, it is expected, give demonstrations of her wonderful clairvoyant powers. Although the accommodation provided at Chelsea Town Hall is large, it will probably be no more than sufficient for the occasion, and those who wish to make sure of seats should procure tickets without delay. These will be immediately available at 16 Queensberry Place, London, S.W.7, and at other places to be announced next week, and also at the Hall on the evening of the meeting. The proceeds are to be given in aid of the funds of LIGHT.

## WANTED—A GARDEN

London Psychical Laboratory desire to hold a Garden Party in aid of the funds of LIGHT. Will any reader offer the use of a garden within easy reach of London?

## DR. W. FRANKLIN PRINCE SAYS—

Dr. Walter Franklin Prince, Research Officer of the Boston (U.S.A.) S.P.R., is a regular reader of LIGHT, and he writes expressing surprise that (in our issues of May 25th and June 1st) quotations should have been published from the American book entitled *The Life and Teaching of the Masters of the Far East*. "I was amazed," he writes, "as this is about the most preposterous book I ever read. It was issued about nine years ago and was written by Baird T. Spalding. This gentleman afterwards confessed that it was fiction."

Continuing, Dr. Prince writes: "It is not the only compound of pretentious lies, inflated nonsense and sanctimonious sugar which is offered that portion of the public which admires and believes in direct proportion to the incredibility of statements and the lack of any evidence of their truth."

This may be accepted as a good example of what in America is called "debunking."

## SPIRITUALISM ON THE STAGE

Eric Linklater's play *The Devil's in the News*, now at the Grafton Theatre, London, presents Spiritualism in a satirical vein. The devil whom a Medium is said to have inadvertently raised runs away with the author. Result: confusion and failure. We hope that Clifford Bax will do more justice to our subject which seems, at last, to fascinate playwrights. He is writing a play in which a direct voice seance will be given prominence and, recently, he actually attended a seance to get the necessary "colour."

## SUPERNORMAL PICTURES

The suggestion that the defunct Society for the Study of Supernormal Pictures should be revived, or a new picture-research organisation formed, is made by Mr. W. G. Mitchell, of Darlington, who was one of the vice-presidents of the S.S.S.P. Undoubtedly, the old Society in its day did good work; but the fact that Mr. Fred Barlow—who was its honorary secretary and most assiduous researcher—has lately challenged the genuineness of psychic photography (which he had previously championed) presents a serious obstacle to any proposal of revival, and the possibility of the formation of an effective new Society seems remote. Possibly, the International Institute for Psychical Research might be induced to take up the subject; but, as recent events have shown, it is one beset by very real difficulties.

## A MEMORY OF VALE OWEN

**S**T. PAUL'S CHURCH, Covent Garden, London—where the Rev. R. Hart Davis, the Rector, delivered the first of a series of sermons on Sunday on the inspiring title, "The Testimony of Spiritualism to our Lord Jesus Christ"—has interesting memories connected with the Rev. George Vale Owen. When the famous Scripts were first published in the *Sunday Dispatch* in 1920, they attracted world-wide attention; and when the late Canon Adderley—at that time Rector—invited Mr. Owen to preach in the Covent Garden Church, it was all too small to hold the multitude which flocked to hear him. "There were queues a mile long," said one who was present (with genial exaggeration), "and the enthusiasm inside the Church was so great that it was with difficulty applause could be suppressed." From his vantage point on the "other side," George Vale Owen will surely be sending out kindly thoughts to Mr. Hart Davis as he prepares his sermons in defence of Spiritualism.

## THE INTERNATIONAL INSTITUTE

The affairs of the International Institute for Psychical Research were brought prominently before the public during the past week by the belated announcement in the *Daily Mail* of the resignation of a number of scientists who had accepted positions on the Consultative and other Committees. Altogether, it is stated, there have been nineteen resignations—including that of Sir Oliver Lodge, who gives as his reason (according to the *Evening Standard*) that he found he "had no control over any publications issued by the Institute."

In an interview published in the *Daily Mail*, Dr. Nandor Fodor (who has accepted the position of Research Officer) said the Institute has a membership of 250 and would soon have headquarters and a laboratory in South Kensington. "We are not working against the Society for Psychical Research," he said, "but we feel that investigations ought now to be carried farther than that society, limited by its constitution, is able to take them."

The Institute is not—as was announced some weeks ago—to have rooms at 16, Queensberry Terrace, South Kensington, as these rooms are needed for the work of the London Psychical Laboratory.

## DUTCH TRIBUTE TO A. VOUT PETERS

A warm tribute to the memory of Alfred Vout Peters has appeared recently in a Dutch periodical from the pen of H. N. de Fremery, who had known him for thirty-six years and often acted as his interpreter during his visits to the Continent. "I keep in memory," says the writer, "the image of a finely-gifted man, not so ensnared by his convictions that he cannot speak about anything else—a connoisseur of literature and gifted with a sense of humour which made his conversation often amusing. I am thankful I have met him in this life and have known him so well; I rejoice at the prospect of seeing him again."

Mr. Vout Peters had a fine library, including many rare and valuable books, some of which he left to the British Museum.

## ANOTHER "KATIE KING" PHOTOGRAPH

In *Psychic Science* for April there were published four very fine, hitherto unknown photographs of "Katie King" which had been found among the papers of Mr. Frederic William Hayes and presented to the British College of Psychic Science by his son, Mr. Gerald Hayes. We are glad to announce that a fifth "Katie King" photograph has been discovered. It was sent to us by Mr. Fred J. Wilson of Los Angeles. According to his story the original of the photograph was given by Sir William Crookes to Col. J. B. Van Horn, then publisher of the *Kansas City World* who was visiting London in 1875. The photograph represents Dr. Gully feeling the pulse of Katie King.



## MRS. ADA LEE'S PICTURES

### THE SECRET OF THE SEALED ENVELOPES

MRS. ADA LEE claims that, in her presence, drawings and pictures appear mysteriously on papers within sealed envelopes. Three experiments were carried through on behalf of *LIGHT*: (1) an envelope prepared by Dr. Nandor Fodor, (2) an envelope prepared by Miss Phillimore (secretary of the L.S.A.), and (3) an envelope prepared by Mr. F. W. Warrick, who has made a study of supernormal pictures and their method of production.

These three envelopes were in Mrs. Lee's possession for considerable periods, varying from several days to several weeks. On being returned and examined, no signs were visible that the envelopes had been tampered with, and a variety of drawings and writings were found inside (see *LIGHT* for May 25, June 1 and June 8).

Mr. Warrick undertook a detailed examination and (as explained by him in *LIGHT* of June 22) found proof that his envelope had been opened and closed again; and later (as explained in his letter below) he found evidence that Miss Phillimore's envelope had also been opened.

In *LIGHT* last week Mrs. Lee asked why Mr. Warrick changed his mind. His answer is that the evidence that the envelopes had been opened was found only after careful and prolonged scrutiny.

### MR. F. W. WARRICK'S LETTER

To the Editor of *LIGHT*.

Sir,—There is much in Mrs. Lee's letter (*LIGHT*, June 29) with which I am in agreement. No doubt, it was a pity that I expressed any opinion at all on an exterior examination of the sealed envelopes—which no one should do, as I will show later. In my previous letter (see *LIGHT*, June 22) I apologised for not examining more carefully the envelope which I had prepared, on which, as I explained, a four-inch long scar is distinctly visible on one of the inner surfaces. On the outer surface, the opening is hidden by the fringe of the muslin.

Having dealt with the muslin envelope fully in my letter above alluded to, I will pass on to the envelope prepared by Miss Phillimore, as detailed in *LIGHT* of June 1, and more particularly study the seal (which is identifiable) with which Miss Phillimore covered a knot on the thread with which envelope and white paper were fastened together.

On raising this seal by damping, I found that the thread had been cut. The sealing wax came off with a film of paper adhering all over its surface except the outer edge, about 1-16th or less of an inch. One end of the thread was embedded in the seal; under the seal was a small piece of sealing wax about an eighth of an inch square, beneath which was the other end of the thread.

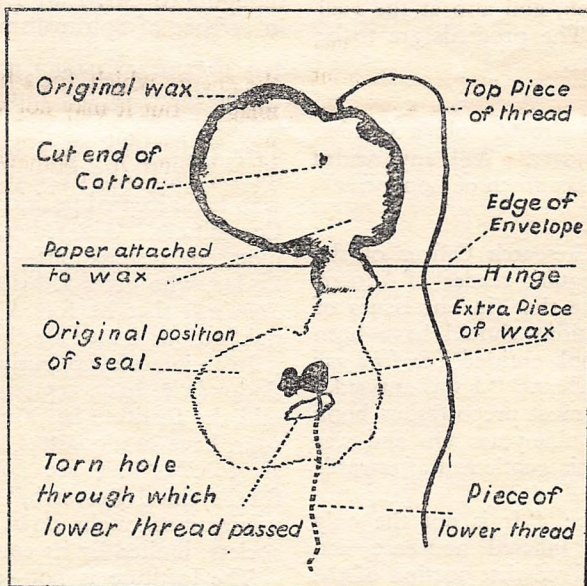
It is surprising how easy it is by means of a very thin safety razor blade laid flat upon the paper and pressed well down (being always kept flat on the paper) and pushed discreetly under the wax, to remove a seal. With care, envelope flaps can also be raised with the same instrument; steaming is then avoided. (Anyone can make a trial with a safety razor blade and satisfy himself that what I say is right).

I will describe what the evidence shows was done.

A safety razor blade was passed under the seal. In so doing, it cut the thread and left the knot in the seal. There was then a loose end of thread left which was fixed by putting a little sealing wax on it. (See diagram).

If the seal had been raised, I concluded it would be refixed with gum. I therefore dampened the under-side of the envelope with very wet blotting paper and, raising the end of the thread lightly, the sealing wax came away from the paper very easily. I allowed it to fall back again to its original position. When dry, it remained fixed—which was evidence that there was some adhesive there. A control experiment with the same paper and the same make of sealing wax was made, and this seal could be raised only with difficulty when soaked; and, when allowed to drop back, did not adhere to the paper.

F. W. WARRICK.



### NOTES BY THE EDITOR

Mr. Warrick has mounted his envelope between two sheets of framed glass, so that on one side can be seen the stained muslin (which hides the scar where the envelope was cut and joined again) and on the other side the scar is clearly visible.

Mr. Warrick has also laid out and mounted Miss Phillimore's envelope in a small case, showing the cut thread with one end embedded in the seal which originally covered it, and the other end fixed by a small piece of wax, which is not part of the original seal.

Dr. Nandor Fodor's envelope (the first to be returned), on being cut open so that the inside could be examined, also bore

clear indications (a small tear under a seal, wrinkles and thinned spots under the flap) that the seals on the flap had been raised and the flap itself opened and closed again.

An envelope, sent to us from Exeter complete with drawings inside (as a proof of Mrs. Lee's powers) had been so clumsily opened and closed again that the seals on the bottom flap came loose when they were being examined and the flap itself came unstuck along most of its length, revealing a tear in the paper underneath.

Many people have written to us describing "tests" carried through with Mrs. Lee. On these we express no opinion.

We are concerned only with the envelopes now in our possession, and these bear incontestable proof that they had been opened and closed again before being returned by Mrs. Lee. In view of this, we do not propose to continue the discussion, which cannot alter the facts.

### POLYGLOT MEDIUMSHIP

We have received a new edition of Signor Bozzano's interesting book, *La Mediumité Polyglotte*, of which an excellent translation by Mrs. Emerson already exists in the L.S.A. Library for the benefit of English readers. M. Bozzano maintains that xenoglossy—or, to use the title of the English version of the book, *Polyglot Mediumship*—definitely proves "the intervention in mediumistic experiences of spirit entities independent of the medium and of those present."



## MEDIUMS AND THEIR POWERS

By REV. W. R. WOOD, of Austin, Manitoba

IN the thinking of many people, western and eastern, the word "Medium" has come to have a strangely sinister colouring, somewhat akin to that which the word "witch" probably had for our fathers 500 years ago, as if it stood for something weird, uncanny, that should not be. One of the very necessary steps, if one is to "get anywhere" in psychic thinking, is to get rid of this feeling, to become reconciled to the idea of mediumship.

For me the process was curiously simple. I came to reason this way.

There appears to be nothing of moral wrong in speaking to or in receiving messages from our departed friends. If the means for such communication exist or can be established, it might prove to be very useful and beneficial! There is no reason to think that the Divine Power has set up any prohibition. But what of the means? The discarnate, living in a non-physical realm and without physical bodies, have ordinarily, so far as we know, no means of expressing themselves in our realm of the physical. And we, on the other hand, have ordinarily no means of receiving messages excepting through physical channels. Ordinarily, communication is a "physical" impossibility.

But, adventuring beyond the ordinary, we find that among us here and there are individuals possessing unusual and extraordinary powers, powers of sensing spiritual presence: in some cases by sight, in others by hearing, and in still others by becoming quiescent and permitting the physical organism, or a part of it—the vocal apparatus or the hand—to be used by spirit-beings. Thus these specially gifted people have the wonderful faculty of becoming for the time instruments, channels, through which the spirit-world may express itself in the physical and in turn receive messages from those still in the flesh.

It is to be noted that, in mediumship as it is known today, it is not a matter of "calling up" the spirits of the departed. What has happened in hundreds of cases is that when the person gifted with these special powers has put himself into the quiescent and receptive state, apart entirely from any thought or purpose on his part or on the part of those associated with him of making or receiving communication from the discarnate, messages have come purporting to be given by the spirits of men and women who once lived on our earth. The initiative has been and in the majority of cases continues to be with the "other side."

Actual acquaintance and experience dissipates the notion, born of ignorance, that those who have mediumistic power are uncanny, half-demonic, better to be avoided. They are usually very ordinary mortals, except for the possession of the special gift. Sometimes the powers develop in childhood and continue through life. In some cases they are transient, waning and disappearing after a time. Some Mediums are mentally cultured and highly educated. Some are without special education and engaged in the common pursuits of life.

In many cases, people who have been quite unconscious of the possession of any special powers have been discovered to have them and they have been cultivated and developed. Cases are on record of Mediums having their highest powers developed and doing their best work after the age of sixty. Mediums are no more to be regarded as uncanny than you and I—ordinary mortals—are to be so regarded.

As one whose novitiate is scarcely yet to be regarded as complete, I add simply that, so far as I have been able to investigate, I find nothing to compare with the spiritistic theory as a tentative explanation of the phenomena I have witnessed.

## SHADOWS AND DREAMS

By E. B. GIBBES

IN her article in the issue of May 18th, Miss H. A. Dallas quotes the following statement from the S.P.R. Proceedings: "A shadow is when anyone thinks so continually of a person that they imprint their shadow, or memory, on the surrounding atmosphere. In fact, they make a form. I myself am inclined to think that so-called ghosts of those who have been murdered, or who have died suddenly, are more often shadows than earth-bound spirits; for the reason that they are ever in the thoughts of the murderer, and so he creates, as it were, their shadow or image; for it would be sad if the poor souls suffered and were earth-bound, being killed through no fault of their own. . . ."

These remarks seem to be borne out by the following statement purporting to be made by F. W. H. Myers in *The Road to Immortality* (page 86). He refers to certain apparitions, describing them as "the Husk, After-image" or "Cloak" that is discarded by the soul immediately after death.

" . . . It is that same repetitive passion that provides the energy which, for a brief space, re-animates the After-image. But it may not walk in its own place if there be not association of memory, an energising thought or idea behind it. Somewhere within the far realms of space exists the brawler who died so violently, or the nun or monk who enriched that cloak with all their brooding religious passion. They are resting, withdrawing temporarily from their active life in another sphere, and, for a moment, by reason of the binding threads of past fate, envisage again the old scene where they lived or from which they took their leave of life. They cast on it but the careless thought which is now unclouded by remorse, regret or any emotion. But the mere light flick of their thought stirs up the old cloak, causing it to masquerade again within the building or about the grounds which were familiar to it in life.

"But be assured that the essential ego does not return and play the old part. . . . Such ghosts or phantoms who wander thus meaninglessly, are indeed but ancient garments tossed back to visibility at the appointed hour when the man or woman who has "inner sight" is present to record this deceptive masquerade.

"All rules have their exceptions and so all hauntings may not come under any one rule. But it is accurate to accept the average ghost as a persistence of a manifestation of energy through the medium of the After-image, focussed by the pull of an old thread of passionate memory."

"If after making every allowance for the incongruities, false theories, fanaticism, and the common errors attached to Spiritualism, only ten per cent. of the whole should prove true and impregnable, it is still as sound a science as chemistry was at the beginning of this century (xix.), which has thrown aside ninety per cent. of the teachings then received as truths." (Prof. Mapes, quoted by Benjamin Coleman in 1866).

## WESTBOURNE PARK BUILDING SOCIETY

for the lowest  
and most attractive terms  
to house purchasers  
(In London and the Home Counties)

WRITE FOR PROSPECTUS L.A.4.

To the Secretary, George E. Jeffries, F.I.S.A., Westbourne House,  
**WESTBOURNE GROVE, LONDON, W. 2.**



## THE SPIRIT-WORLD

MR. W. H. EVANS concluded the session of the L.S.A. Free Public Meetings on Tuesday last with an address on "The Spirit's Home." The fact that man survives the change of death means that he lives somewhere. The locality of the spirit-world has never been satisfactorily fixed; but, just as the locality of our world is relative to that of other worlds in space, so probably is the locality of the spirit-world relative to our globe. Our minds are so accustomed to the limitations of our surroundings that we naturally think in terms of miles, and special localities. We must endeavour to break away from these conventional modes of thought. Imagine a butterfly endeavouring to tell a caterpillar where is the locality of the aerial world in which it dwells and the difficulty of striving to impose our sense limitations upon the world of spirit becomes apparent.

We may think of belts or zones of substance surrounding our world, and may even fix, in our minds, their distances from our earth, but it must, at best, remain vague. That is because we have to rely upon something higher than sense perception, for while our intuitions may inform us that the spirit-world exists, it cannot give us, what the intellect regards as reliable information as to its whereabouts. Like the air, which is the world of the butterfly it may be all about us, and its denizens walk by our sides without either being conscious of the fact that these worlds interpenetrate.

The one thing which emerges with clearness from the mass of information about the next stage of existence is that it is real and substantial, and will provide all that is needed for our development.

Andrew Jackson Davis informs us that there is a belt of rarefied substance stretching along the Milky Way which he calls "the Spirit World." That such a belt exists may well be, but the term implies limitations of that which is really limitless. What we do not realise is that the universe seen and unseen, is one. Space is not empty—it is a plenum, full of life, active and directive in every way. Why, then, need we worry about locality and other questions which will all be solved for us at the right time? May we not be content with the knowledge that life continues, expands, progresses, and offers us all that we can at present conceive as being essential to our well being.

### "FAR BETTER"

TO those desiring simplicity amid beautiful surroundings Cremation affords a return of the physical body to Mother Earth in its truest sense. Instead of a cemetery covered with grave-stones, imagine a beautiful garden open to the skies and the sunshine, fragrant with the perfume of flowers and the happy song of birds, whose message is not death but Life—for that is the keynote of THE GARDEN OF REST.

There are no class or religious distinctions and the ceremony is conducted under cover with the utmost reverence, thus avoiding the dangers of attending graveside funerals.

Cremation is easily arranged by any undertaker at the same cost as for earth burial.

At many of the 26 Crematoria now established, special reductions are made in the case of persons of limited means and those insured under the National Health Insurance, to include cremation, use of chapel, service, and disposal of ashes in the beautiful Garden of Rest at a cost of not exceeding £6 15s. 6d.

A descriptive brochure with particulars of membership (Life Sub. £5 5s. or 6 ann. subs. of £1 1s., which includes free cremation at death) forwarded on application to

### THE CREMATION SOCIETY

23, NOTTINGHAM PLACE, LONDON, W.1.

Telephone: Welbeck 4168.

## LONDON SPIRITUALIST ALLIANCE

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

Established 1884.

Incorporated 1896.

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

Mon. 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, Miss Jacqueline, Mrs. Mason, Ruth Vaughan. Mrs. Eileen Garrett is available until October.

Home Circles: Apply to Secretary for information.

Development of Psychic Faculties:

Wednesdays at 8 p.m. MR. LEIGH HUNT and by special arrangement.

Inquiries are invited to meet the Secretary who will gladly offer assistance. Application by 'phone.

## LECTURE

### CHELSEA TOWN HALL

THURSDAY, JULY 19th, 1934 at 8 O'CLOCK

(Doors open at 7.30 p.m.)

### MRS. EILEEN GARRETT

The well-known medium

will relate her experiences under examination by Scientific men in America

CHAIRMAN:

R. FIELDING-OULD, M.A., M.D., M.R.C.P.

The Lecture will be followed by

### DEMONSTRATIONS OF CLAIRVOYANCE

Admission: Numbered and Reserved Seats 3/-

Reserved 2/- and 1/-

Tickets obtainable at the London Psychical Laboratory, 16, Queensberry Place, South Kensington, S.W.7.

### WHAT IS THE GOOD OF IT?

A REMARK regarding Spiritualism frequently made by opposing sceptics is, "What is the good of it?" and many find it difficult to give an understandable answer. The following is an instance that may serve.

For some years an agnostic friend and myself discussed Spiritualism; always in a friendly spirit, but I could make no actual headway with him. Once when he seemed specially perverse, he said: "Well, what is the good of it anyhow?" I replied: "I am afraid I cannot give you a satisfactory answer, but some day you may get it without asking." "Oh," said he, "and how?" "When you look into an open coffin and see the face of one dear to you—a sweetheart, wife, mother, or child—then you will get your answer."

It was some two years before I saw my friend again. He was very eager to meet me, but he was a changed man. Almost the first words with which he greeted me were: "Well, you were right." In the meantime he had lost his wife whom he loved dearly; he was bereft. Doubtless as a result of our conversations, he investigated Spiritualism. Yes—and found his heart's balm.

W. COOMBS AUSTIN.

Can the Churches not realise that Religion in not morality or theology or ritual or worship, but Revelation, and that Revelation has been obtained in all ages and in all countries by means of the psychic faculty, and by means of the psychic faculty alone. (*Torchbearers of Spiritualism*, by Mrs. St. Clair Stobart.)



## 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. GARRETT	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.

### GROUP CLAIRVOYANCE

Limited to Ten Sitters. Seats must be booked.  
Friday, July 6th, at 5 p.m. .. Mrs. LIVINGSTONE  
Friday, July 13th, at 5 p.m. .. Mrs. LILLIAN DUNCAN

## Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

## QUEEN'S HALL

LANGHAM PLACE, W.1.

Sunday, July 8th, at 7 p.m. Speaker: Mr. SHAW  
Clairvoyante: Mrs. Estelle Roberts. DESMOND  
Sun., July 15th, at 7 p.m. Speaker: Mr. H. ERNEST  
Clairvoyante: Mrs. Hirst. HUNT

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, July 11th at 3 p.m. Mrs. Garland.  
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

LIBRARY "AT HOME."—Friday, July 6th, 3 to 5.30 p.m.  
Mr. Robert King: "The Mystery of Body, Soul and Spirit."  
Chair: Mrs. Gibbs.

Friday, July 13th, at 3.30 p.m. Discussion Tea  
Subject: "Underlying Unity of all the Aspects of Spiritualism."

### 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, M.B.E. Telephone: 6814 WELBECK  
Hon. Treasurer: W. T. LIVINGSTON

### SUNDAY, JULY 8th, 1934

11 a.m.—Mr. Frank H. Wall.

Clairvoyante: Mrs. Hirst.

6.30 p.m.—Mr. R. Dimsdale Stocker.

Clairvoyante: Mrs. Helen Spiers.

Sunday, July 15th, at 11 a.m. .. Rev. R. HART-DAVIES

Clairvoyante: Mrs. Esta Cassel.

Sunday, July 15th, at 6.30 p.m. .. Rev. C. DRAYTON THOMAS

Clairvoyante: Mr. Thomas Wyatt.

Silver Collection on entry.

### OPEN MEETINGS

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

Monday, July 9th—Speaker: Mr. Ernest Meads.

Clairvoyant: Mr. George Daisley.

Wednesday, July 11th—Speaker: Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

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 appointments 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 Treatment. 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.

July 11th 2.30—Mrs. Fillmore.

6.30—Mrs. Helen Spiers.

Monday, July 9th, at 8.30 p.m.

Mr. Thomas Wyatt will give a Demonstration of Clairvoyance. (Silver Collection.)

Monday, July 16th, at 8.30 p.m.

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

Monday, July 23rd, at 8.30 p.m.

Lantern Demonstration by Mr. Frank Leah, "Portraying the Dead." Tickets: Members, 1/-; Non-Members, 2/-; Reserved Seats, 2/6. Doors Open at 8 p.m.

PSYCHIC BOOKSHOP & LENDING LIBRARY OPEN DAILY (Saturdays excepted) 11 a.m. to 6 p.m. (Mon. & Wed. 11 a.m. to 8 p.m.)

### JUST PUBLISHED

Enlarged Edition SPIRITUAL SONGS for Congregational Singing and Home Circles, by M. A. ST. CLAIR STOBART  
Words only, 1/-; with music, 2/6. Reduction for quantities.

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

Leader: Mrs. GRACE COOKE  
Smallfield 33

Resident Healer

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.



## THE LIFE BEYOND

(To H. Dawson Lowry, the Cornish poet, who died long ago)

O thou  
Whose weary feet  
Stumbling and straying led thee from the throng  
Ere yet the dew was dry upon the leaf,  
Led thee adown the dark  
And slippery ways of Death—  
In all this homely world is there no voice  
Can lure thee back ?

She whom you loved in those last years of life  
Can she not pierce  
The chill white mists ?  
Or have you travelled far  
From our bound thoughts, so far  
The earth is but a star in space, and we  
So busy with our trifling lives, no more  
Than hurrying shadows ?

If, in the life beyond,  
Our dreams are substance, waiting for the touch  
Creative, who could spare  
A moment to look back—save as we glance  
At half remembered pain when we are whole ?

And yet  
We know not and we question ! You, for whom  
A veil is lifted—though more veils may hang  
Betwixt you and the ultimate,—  
Who could resolve our doubtings, smooth for us  
The downhill road with knowledge,  
Will you be silent ?

Upon some night  
Of starlit glamour,  
When from the oars the black wave runs in light  
And all the heaving deep  
Murmurs of life beyond our ken,  
Shall I not hear the lilting of a song  
Far off—a song  
Of knowledge and of law ?  
A song older than life, as old as time and yet  
Though we have listened through the ages, still  
Save in low whisperings, unheard of man ?

But in the larger setting of thy life  
We are perchance forgotten, as at morn  
The bats that flittered through the growing dusk.  
In the young day ;  
Our cry is but a cheeping in the walls,  
The walls which were about a sleep—  
From which thou art awaked.

Or the keen notes  
Of thy great song,  
May be too fine for ears that crave  
The comfortable sounds of earth ;  
And we must wait  
Blind, hopeful, ignorant,  
Till we are dust and the dust covers us.

It may be—yet I dream  
Of some still hour, day-break or starry blue,  
When the august deep silence shall be riven  
And knowledge, like a sudden wave,  
Break on the darkness of my questing soul—  
The knowledge that is thine.

C. A. DAWSON SCOTT.

“Even in the most cloudless skies of scepticism I see a rain cloud, if it be no bigger than a man's hand ; it is Modern Spiritualism.” (Lord Brougham.)

## NOVEL CURE OF BLINDNESS

AMAZING operations performed on blind patients with the tip of his tongue have led to the title of the “Miracle Man of Middlesbrough” being conferred on 76 years old Mr. C. R. Cody, a descendant of the world-famous Buffalo Bill. He restored, says the *People* (July 1st) the sight of 117 blind people.

For hours before he is due to perform an operation Mr. Cody goes without food. “There is always grave danger of poisonous materials entering my system that way,” he said, “and in dealing with the eyes one has to exercise the utmost precaution.”

Mr. Cody thrust out his tongue. It is long and tapering. “That is the instrument with which I perform all my operations,” he said.

“First a lotion is placed over the eye. Then I work my tongue gently but firmly over it. Any foreign matter or a filmy skin covering over the eye is thus removed and sight is gradually restored to the patient.”

Here are some of the patients Mr. Cody has cured in the past few weeks :

Clarice Maltby, the seven-year-old daughter of Mr. and Mrs. R. V. Maltby, had been blind since birth, but her plight was not discovered till she was three months old. Then it was too late to do anything.

Mr. Maltby said that with his tongue Mr. Cody took from the girl's eyes what appeared to be a thin layer of skin. The child blinked and looked up.

“I can see light,” she cried, “Oh, where's my daddy ?” A fifty-nine-year-old Grangetown man—Mr. A. Bertram, of St. Andrews' Road—was believed to be suffering from cataract. He could read only with two pairs of spectacles and a magnifying glass. Now, after treatment by the Teeside healer, he can see quite well.

The bird that draws the chariot of spiritual life is not the imperious eagle of pride and hate but the gentle dove of peace and love.—VASWANI.

## Do We Possess These Amazing Powers ?

*Can Men and Women Attain the Acme of Health, Success and Happiness Through this Remarkable Formula ?*

“There is a limitless, reproducing and ever-increasing force within every human, the power of which will completely alter the character, develop a striking personality, break the shackles of mediocrity, and enable men and women to step out into the world and get what they want.” This is the astounding declaration made by Mr. Shelley Castle, the well-known advocate of modern common-sense psychology.



Mr. Shelley Castle

Indeed, it seems revolutionary, but nevertheless proven by those who have tried and *actually got what they wanted*.

Mr. Castle refuses to be considered as the author of an experiment or the promulgator of a theory. He eschews any connection with mystery or magic and states bluntly that it is only common-sense equipped with the instruments to force its use—that only hard facts should be given credence.

Five thousand men and women are invited to test the new formula free of charge. It is only necessary to send your name and address (no money) and ask for a copy of

“The Great Discovery.” Address your letter to SHELLEY CASTLE (103-A), Castle House, Jackson's Lane, London, N.6. You will receive the formula in simple, direct wording.



The Great Metropolitan Spiritualist  
Association Ltd. (Limited by  
Guarantee)

WORTLEY HALL (Home of the Moon Trail Lectures)  
Seven Sisters Road, Finsbury Park, London, N.4.

**NOW** you must hear to-day's  
acknowledged trance  
orator

**MOON TRAIL** at Wortley Hall,  
Seven Sisters Rd.  
Finsbury Park,  
N.4.

**SUNDAY NEXT AT 6.30 P.M.**

For week-day activities 'phone Archway 3996

**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)

Your questions answered by

**"THE PROFESSOR"**

through his medium, Mrs. G. Ray Richmond, in

**WISDOM OF THE SPIRIT**

the new Monthly Journal of Spirit Teachings

July Issue contains:—

Trance Lecture by the Professor on Mediumship and Advice to Mediums.

Price 1/1 per month or 11/- a year (post free)

The Publishers, 309 Upper Richmond Road, Putney, S.W.15.

An important book by  
the Author of "The  
Witness." (4th Imp.)

**JESSIE  
PLATTS',**

**THE VISION  
BEAUTIFUL**

This new book contains Spiritual teaching of the  
greatest significance and it should be read and  
studied by every diligent seeker after truth. By  
paradox and symbol it reveals to those who have  
eyes to see and ears to hear, something of the  
ancient wisdom of the ages. (Just published.) 5/-

**X HUTCHINSON X**  
& Co. (Publishers), Ltd., London

**The London Spiritual Mission**

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

(Marriages Solemnized)

Sunday, July 8th, at 11 a.m. Mr. ERNEST MEADS

Sunday, July 8th, at 6.30 p.m. Address and Clairvoyance

Mrs. HELEN HUGHES, of Seaham Harbour

Wednesday, July 11th, at 7.30 p.m. - Clairvoyance

Mrs. HELEN HUGHES.

Silver Collection

**The Edinburgh Psychic College  
and Library**

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S., London

Syllabus on application. Visitors welcome

**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.**

JULY 9th—Mr. GERALD DE BEAUREPAIRE.

"The Rationale of Spiritualism."

JULY 11th—Address and Answers to Questions by Control.

Mrs. EDITH BALMER.

A short history of the Society with particulars of Membership, free  
from the Hon. Secretary, T.H.L.S. "Carbis," Gloucester Road,  
Tankerton, Kent.

**MRS. ANNIE BRITTAIN**

Psychic Readings, Trance or Normal

BY APPOINTMENT 'Phone BAYSWATER 2790

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

All the Phenomena in

**DEATH'S  
DOOR  
AJAR** By  
J.  
V.  
H.

"PSYCHIC NEWS" says:

"For fifteen years, almost without a break,  
some friends in Johannesburg have been holding  
a home circle where they have witnessed  
practically all the phenomena associated with  
Spiritualism. They have had trance, clairvoy-  
ance, clairsaudience, healing, table phenomena,  
direct voice and materialisation. A selection  
from their records has just been published. It is  
one of the **FINEST BOOKS** on Spiritualism."

5/- net.

RIDER

PATERNOSTER  
HOUSE, E.C.4.

RIDER



## 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.

### LONDON & COUNTRY HOTELS, etc.

**KENSINGTON, W.8.** Large bed-sitting room, first floor, facing gardens, moderate rent. Also small rooms from 28/-, including breakfast; other meals as required. Western 3030. Box 229.

### 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)

**HOVE.** Rest and Guest House, near sea. Home comforts. Vegetarians catered for. Sunday service open to all. 14, Westbourne Gardens.

### WORTHING

**SAN REMO, 165, Brighton Road.** Facing Sea. Bathing from house, every comfort. Terms from Two Guineas. Mrs. Andrew.

### YORKSHIRE.

**SCARBOROUGH.**—Private apartments near Sea and Parks. Clean and comfortable, reasonable terms. Miss CLARKE, 84, Columbus Ravine.

### ESSEX

**REST HOME FOR LADIES** requiring special care and attention. Quiet, pleasant surroundings. Moderate terms. Sister, Tile Kiln, Earls Colne.

### KENT

**CHILDREN RECEIVED** for jolly holidays or recuperation; 2 minutes sea, loving care; excellent testimonials. Spirit Healing available if required. 22, Tankerton Road, Tankerton, Kent.

### 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), Wigmere St., London, W.1. Telephone: Welbeck 7382.

### PSYCHOGRAPHOLOGY

**CLAIRVOYANT PSYCHOGRAPHOLOGY** by Marion who has recently lectured and demonstrated in London before the Society for Psychical Research, the National Laboratory of Psychical Research and leading Scientists. Marion's uncanny sense has baffled everyone. Write for free pamphlet to Mr. Marion, 4, Beauchamp Place, Brompton Road, London, S.W.3.

### ASTROLOGY & NUMEROLOGY

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

### YOUR DESTINY IS IN THE STARS

**Mr. G. LOGAN, 62, Lisburn Road, Belfast, Ulster,** will calculate and write horoscopes from 10/6 to £3 3s. 0d. Date, place and hour of birth should be sent with remittance. (Highly recommended.)

### 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, Wigmere 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 CAVENDISH, Clairvoyante and Psychometrist.** Consultations, 11-8. At Homes attended. Clients notified. Psychometry by Post. Horoscopes, 2, Nevern Rd. (off Nevern Sq.) Earls Court, S.W.5. Frob. 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 Sitings, 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.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, Sittings by Appointment, Clairvoyance, Psychometry, Trance, Group Seances, Clients visited. Public Clairvoyance Lectures. Postal Psychometry 2/6.** 62, Foxbourne Road, Balham, S.W.17. Streatham 7848. (898)

### FOR SALE

**ARTHUR EDWARD WAITE:** Collection of original Manuscripts, Typescripts, etc. Mystic, Occult, Masonic, etc. in 21 half-blue Morocco cases, and 2 in book form, 23 in all. Inspection by appointment; list and price on application. John Jeffery, 35, High Street, Barnes, S.W.13.

### MISCELLANEOUS

**HOUSEKEEPERS** offered basement rooms in High Class West End house (no children), in exchange certain duties. Husband must have other work 8 a.m.—6 p.m. Must be Spiritualists. Box H.

## 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.	Stanton Moses (His Life and Work) ..	1½d.	
		The Mission of Malachi through Stanton..	Moses .. ..	2½d

### THE L.S.A. BOOKLETS

1/2 each.

5/6 the set of five

- Human Survival and Its Implications. Helen A. Dallas.
- The Mental Phenomena of Spiritualism. Rev. C. Drayton Thomas.
- The Physical Phenomena of Spiritualism. Stanley De Brath.
- Listening In—Olive C. B. Pixley .. .. 1/1
- The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill .. ..
- 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)