

Light

The Journal of Spiritualism and Psychical Research

(SPIRITUALISM'S SENIOR WEEKLY—FOUNDED IN 1881)

No. 2793. VOL. LIV. (Registered as FRIDAY, JULY 20, 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.)

MAGNIFICENCE OF PROSPECT AHEAD FOR MAN

By SIR OLIVER LODGE, F.R.S.

OUR views have begun to enlarge in all directions, rising from attention to the earth only, to comprehend what is happening in the infinite cosmos of which the earth is an integral portion, and to penetrate the interstices of the very atoms of which it is composed. We find one system of laws throughout, ruling both the great and the small; the earth is no special exception. So now we are beginning to feel impelled to extend the same cosmic enlargement to the domain of life and mind. We seek for the imperishable, the perfect, the substantial; and in space itself we find those attributes. That, and not matter, is our permanent habitation; therein we find the physical vehicle which we use now and shall continue to use for ever.

Our material bodies wear out and have to be left behind; no material objects are permanent, they always decay sooner or later, but the soul of a thing is not in the material presentation.

The material side of the picture is canvas and pigment, nothing else would be detected by a microscope; but to such an examination there is no "picture," the "soul" or meaning—the *reality*—has evaporated when the material object is contemplated in that analytical manner. So it is with our bodies; dissected they are muscle and blood-vessel and nerves—a wonderful mechanism; but no such examination can detect the soul or mind.

Mind utilizes and dominates matter; it uses it for purposes of demonstration and achievement, employs it as a vehicle of manifestation, but it is a deadly mistake to identify thought and personality with any assemblage of atoms. The brain is a pulpy mass of matter, mysteriously contrived so as to re-act to thought, to receive and transmit impressions; but the brain does not think, it does not plan, nor see, nor hear. Only the mind does these mental

things, the brain is its instrument. Without it, and its nervous and muscular co-ordination, we should be powerless to move matter, and therefore powerless to speak or write or convey our impressions or express our thoughts.

Our whole material body is an assemblage of atoms cunningly put together so as to make a structure of wonderful ingenuity and beauty of adaptation, every part is allotted to its proper function, and we live here and now by the co-operation and harmonious working of the whole. That is how we live here on earth, and how we make ourselves known to others who are in like case.

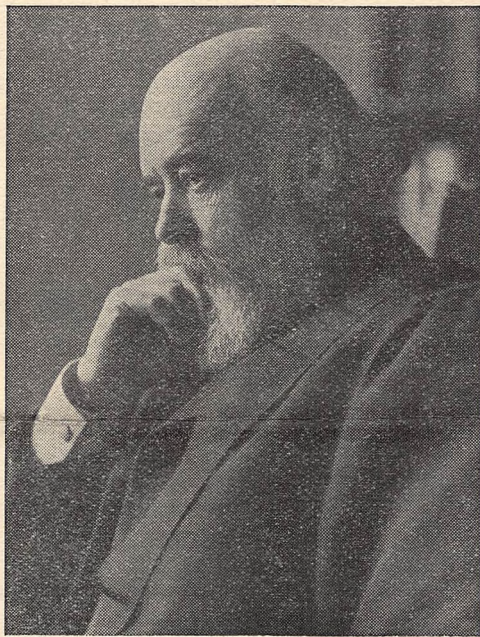
The particles which compose our body were collected together from vegetable and animal substance, and arranged by the indwelling or psychic entity which may be called life or soul, and which we do not pretend fully to understand. But therein lies the self, the character, the memory; not in the mechanism.

The ear does not hear, it is the instrument of hearing; in itself it is mechanism, as a telephone is mechanism. The eye does not see any more than a photographic camera sees; it is we who see and hear, by means of these receiving instruments. They get stimulated by vibrations, and strangely enough we can interpret those vibrations.

We interpret sense-indications into a landscape, or a work of art, a poem or painting. When we listen to speech, all that we receive is vibrations of the air; the senses of animals receive just the same, but they have not the mind to interpret.

The faculty of interpretation is amazing. By certain ingenious devices we have just learnt how to interpret ether waves into harmony and sense. To confuse our real existence with the instrument is merely stupid.

The very shape of the body depends on nothing material, it does not depend on the nature of the food supplied, as



Sir Oliver Lodge, F.R.S.

the shape of a crystal does : the same food could equally well have made a chicken or a pig. There is no personal identity in the particles, or in their aggregation ; the personal identity belongs to the soul, the vivifying animating principle which put them together and which allots to each particle its office.

The protoplasmic cell which enters the blood in the course of digestion goes to some part of the tissues and is there arranged according to its locality. In one place it will contribute to a nail, in another to a hair, in another to a muscle or the skin. Wound the skin, it is soon restored ; cut a nerve, it heals up again. Marvellous is the process—utterly beyond our conscious power. Who by taking thought could grow a toe-nail, or a tooth, or a hair !

ONLY THE MECHANISM

The psychics and chemistry of the process can be studied, but the guiding, indwelling, immanent power eludes our ken. All is obedient to law and order ; the laws can be formulated, the process observed and described by skilled observers ; but that is only the mechanism. So might we study the structure of a bridge, or an engine, or a wireless set, but the conceiver or designer would not be visible.

To identify the animating power with the material vehicle is to stultify ourselves and to shut our eyes to reality. A violin or an organ is an instrument : but the music requires a musician. We ourselves are not matter, we use matter and discard it ; the body is our instrument, it only lasts for a time and then has to be buried or burnt ; it has served its turn and its particles may now serve another organism.

We ourselves never enter the tomb ; we continue an uninterrupted existence. We may probably have another mode of manifestation—another body in that sense—though no longer made of matter ; the old material body is dead and done with, it will never be resuscitated by us. There is no resuscitation of a corpse, once it is completely dead : that would be no glorified resurrection ; that would be either a strange inexplicable miracle, or else a mere horror.

Those who have limited themselves to a material view of existence and closed their eyes to reality, necessarily take a very low and limited view of human destiny, and think the idea of survival nonsense. If the brain is the mind, if all memory is stored there, if it is not only the instrument for reproducing and manifesting thoughts and ideas, but is the actual human being—a strange notion—then indeed we are feeble ephemeral creatures, living our thousand months and then returning to the dust whence we came. A futile sport, without permanence, without meaning. All our hope and faith and charity, all our joy and sorrow and self-sacrifice, going for nothing, blotted out and ceasing as a tale that is told.

To such theorizers the only notion of survival would be resuscitation of the bodily mechanism, an attempt at which is rightly called necromancy, a dealing with the corpse. There have been times when it was really believed that the graves would yield up their dead, that there would be a general resuscitation and that our poor discarded worn-out agglomerates of earthly particles would be collected together and be tortured or petted to all eternity. Emancipate yourselves from so gross a superstition.

In contrast to that, what is the truth ? The truth is that we ourselves are not subject to mortality, that we do not decay or wear out, that we have a permanent existence beyond the life of the material fleshy organism which we inherited from the rest of the animal creation ; that it is the animating, controlling and dominating spirit which really constitutes *ourselves*, and that this persists apart from the accidents which can happen to the body, subject only to those evils which may assault and hurt the soul. We are able to ascend to heights unspeakable and to

descend to corresponding depths.

THE PERMANENT ELEMENT

The permanent human element is the character—the will. That is what determines man's destiny. We have risen above mechanism, we are not coerced, we do not run in grooves like a tramcar, we are free to direct our course ; we sit at the helm and can choose our path. Many of us are content so long as we keep clear of obstacles and spin along the highway, but some can do more than that ; they have, as it were, wings ; they can soar above the troubles of vulgar life, at least for moments ; they can rise into freedom and beauty, they can sing and rejoice and encourage the plodders to share in the ecstasy and the beauty and majesty of the universe, of which they are beginning to catch more than a fleeting glimpse.

The splendid outlook which lies before each individual, when he is ready to perceive it, can be extended, with differences, as a hope and an inspiration to the future of the human race on this planet. This earth is a region of struggling and aspiring souls, hampered and yet strengthened by their disciplinary association with matter. Man as we know him is a recent product of evolution, he has not yet learnt how to manage wisely his material environment, he is sadly mistaken about the relative importance of things. But inspired writers have assured him that he can work out his own salvation ; the seeds of goodwill have been planted, and when they begin to bud and blossom future generations will inherit an earthly paradise worthy of the long labour of preparation and suffering and effort which are its early stages, its embryonic condition. The earth will yet be truly a heavenly body, and the Kingdom of Heaven is within our ultimate grasp.

PLENTY OF TIME

Man is not fully developed man as yet, when only a few out-top their fellows ; the time will surely come when all will be able to realize their birthright. Much of the present unrest is a groping after higher things, a feeling that this world cannot be all ; that education and leisure are objects worth struggling for, that there are prizes beyond the present scope of the average man. Terribly mistaken are some of the efforts : selfishness dogs and damages the ideals ; but sooner or later all this can be rectified.

Mankind is barely civilised as yet, we have much leeway to make up ; but there is plenty of time. For the individual and also for the race there is a magnificent prospect ahead ; and if we set our faces firmly towards the Right, and seek for the guidance which is certainly forthcoming ; if we try to ascertain what is really the meaning of existence, and get our wills right with that effort which seems to us divine ; then beyond these voices we shall attain to peace and to the service which is perfect freedom.

I speak of help or guidance. That, too, is a reality ; it is not forced upon us, but it can be ours if we ask for it. Multitudes have lived and striven on the earth, and they are not extinct. There is plenty of room in this great universe, in which nothing real goes out of existence. It may go beyond our ken, but it never ceases to be. Even the atoms of matter seem permanent. Every fraction of energy is conserved ; there is no destruction : only change. So it has been with all who have lived ; and we know how some of them, even while still here, have energized and suffered to help humanity.

Think you they will labour no more, will rest and leave us in neglect and loneliness ? Not so ! We are not alone ; we are only some of the agents who are striving after better conditions. A mighty army is at work ; not at the work of destruction, but at the work of regeneration, stimulation, help and guidance. They have not abandoned the conflict, they are in it still ; regarding it now from a higher standpoint, seeing and lamenting our blunders, and ready to lend a helping hand. All doubtless subject to a Higher Power beyond our

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WALKING ON WATER

PARALLELS FOR BIBLE MIRACLE

By DR. NANDOR FODOR

JESUS walking on the water is one of the Bible miracles for which we have little parallel in modern psychic experience. LIGHT, October 29, 1892, recorded a case from Russian Poland. A Medium in trance walked on the surface of a pond and, about the middle, sank to reappear again with a skull in her hand. Another instance was told by Baron Heinrich Droste in the *Zeitschrift für Parapsychologie*, 1930, p. 266. An old fisherman, at the Baron's request, stepped out of the boat in which they were fishing and walked about ten metres on the water towards the land. It looked as if his feet glided over the surface of the water. His shoes showed no wetting.

Cases are reported from the East, where everything is possible. Tautriedelta saw Jacob of Simla walk across a pond and back. (*Borderland*, Vol. iii. p. 148).

Between our age and Biblical times the feat has been recorded in so many instances that little doubt can be entertained as to an underlying basis of fact. Du Prel in *Philosophy of Mysticism* and Cesar de Vesme in *Histoire Experimentale du Spiritisme* give excellent summaries.

A study of the mediæval water-ordeals reveals extraordinary things. Thousands of people were convicted of witchcraft because they could not sink in water. Moreover, on being placed on scales, such persons were found to be extraordinarily light; in some cases not weighing more than a few ounces.

LOSS OF WEIGHT

Does this furnish a key to the walking on water phenomenon? Is the feat due to an incomprehensible loss of weight?

No. If weight were lost to an extent that the film on the surface of the water could support a full-grown human body—as, for instance, a water spider is supported—the slightest breeze would waft the water-walker hundreds of yards away, and the least muscular effort would send him hurtling across space.

But, one may object, a loss of weight is actually registered in certain seance experiments. Carrington's investigation with the lifting game (*Story of Psychic Science*, pp. 227-28) has definitely shown an actual and considerable decrease of weight.

Quite. But such loss of weight does not necessarily

mean that the human body becomes lighter. It may only mean that it is lifted up by another force. In Crawford's telekinetic experiments the power which levitated a table registered by pressure on a dynamometer. In cases of levitation of the human body (perhaps owing to the rarity of the experience) no counter-pressure has yet been found. Walking on the water is a form of levitation. But the surface of the water would hardly offer a grip to a levitating force. Internal buoyance, of which we may read in occult literature, would require greater pressure within the body than one could bear.

EXPERIMENTAL POSSIBILITIES

If the phenomenon has ever occurred, there must be an explanation. It may be, as Einstein pointed out, that the basic laws of relative mechanics and of electricity can be reduced to one formula, and that the power of electro-magnetism can influence and completely control gravitation. It does not seem to be impossible to determine whether levitation is due to a prodigious amount of electro-magnetism which the human body, on unusual occasions, would liberate.

The lifting game provides definite experimental possibilities. If rhythmic breathing, followed by muscular effort, generates a levitating force which acts on a human body such force would necessarily register on suitably devised electrical or other instruments. Moreover, by an imaginary effort at lifting, the loss of weight might become similarly observable and the force might be applied to an animal or an inanimate object. If not, at least the necessity of concerted breathing between the lifters and the lifted would be established.

CASE OF SLEEP-WALKERS

Another line of experimentation was suggested by Dr. Du Prel. Noting that sleep-walkers are capable of clambering in a marvellous manner into the most dangerous places, he queried whether their feats were not due to the same loss of weight which was noted in other cases of somnambulism. He quoted from a letter of Abbot Trithem to Emperor Maximilian the case of a sleep-walker who stepped on him and on another companion. "It was just as though a little mouse had jumped on us."

"One might be permitted," writes du Prel, "to hazard the supposition *a priori* that if a bed on which such a sleep-walker slumbered could be placed on the scales during the deep sleep of the occupant, an alteration of the weight, according to the depth of sleep, might be proved to take place by a registering apparatus."

Here are two channels of investigation promising rich harvest. If it were established that the human body, in certain abnormal or psychic states, actually generated a force which can counteract gravitation, who knows what the discovery of such a force might portend?

SURVIVAL OF F. W. H. MYERS

In the fourth of his great series on Spiritualism in the *Sunday Graphic* (July 15th), Sir Oliver Lodge deals with cross correspondences. He makes this definite statement:

"My friend, Myers, had devoted his life to the proof of survival, and after his death he was able to clinch that proof in an unmistakable manner."

It was Myers who, through Mrs. Piper in America, warned Sir Oliver in the second year of the war of an impending blow. Within a fortnight afterwards his son, Raymond, was killed. And when Raymond returned through the late Mr. Vout Peters he said that Myers was the first person he saw when he passed over.

"Myers, indeed, had practically adopted him," continues Sir Oliver. "I have been in constant touch with them both since; they have helped me in many ways."

The series is to be continued.

MAGNIFICENCE OF PROSPECT AHEAD FOR MAN

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conception, which yet works by law, and by physical means, and by agents, in ways which we cannot fathom but can gladly acknowledge. The destiny of the individual depends largely on himself. The destiny of the race depends upon us and upon those who have gone before. We are co-workers together. That happier state which is called the Kingdom of Heaven is the aim and goal; it is to be reached on earth some day. Towards that end immortal powers are working. Unruly wills retard it, greed and strife oppose it; but surely the powers of good are the stronger and in the end will prevail.

This is a wonderful and beautiful earth; this episode of earth-life is plainly of tremendous importance in the scheme. Some day our ideals will be realised, some day humanity will rise nearer to the possibilities which we now begin to see are within its scope. For already mankind has produced Plato and Shakespeare and Newton, like mountain peaks which catch the rising sun before the valleys and the plains; and when the average man has reached this altitude, what will the peaks be then?

[From "Why I Believe in Personal Immortality" (Cassells) by special permission of Sir Oliver Lodge.]

HAUNTED WOODS OF GEDI

By H. F. PREVOST BATTERSBY

READERS of *An Adventure* (lately reviewed in LIGHT) were perhaps more intrigued by Miss Moberly's account of the wood that came and went than by her contact with its inhabitants.

"Everything suddenly looked unnatural, therefore unpleasant; even the trees behind the building seemed to have become flat and lifeless, *like a wood worked in tapestry*."

The wood remained all that day: Miss Jourdain found it still there five months later; but it had disappeared when she and Miss Moberly returned after an interval of two years, and during a subsequent visit she actually watched the whole scene—sky, trees and buildings—come and go.

Another family, living at Versailles, had become so oppressed by these vagaries of the foliage that they left the district; and here is a confirmation of such curious happenings from some six thousand miles away.

It was given to Mr. Roger Courtney by a Government official at Mombasa, who had corroborated the experience of an English lady, a Miss R., who had lived in East Africa since she was a child.

It concerns a wood, known as the forest of illusion, near the haunted city of Gedi, a few miles up the coast from Mombasa.

Miss R., "finding herself near this mysterious forest one day, and having heard the story of the illusory nature of the trees, determined to test the matter there and then. With the hunting knife of one of her boys she sliced away a portion of the bark of one of the trees, leaving a large, clear mark. She then walked away a hundred yards or so, and turned and went back. There was no sign of the marked tree. There was not even a sign of a path along which she had originally gone up to the tree in order to make the mark."

It was her story which moved the other investigator, convinced she had made some mistake, to examine the wood himself. He had heard native stories about it, how the trees were not real, but came and went like shadows, and that travellers were often confused by them and went hopelessly astray; but he regarded these as just—native stories.

"At first glance," he said, "it looked just like any other forest, and I was quite unhelpful of any queer results from the experiment. It was in a most sceptical frame of mind that I took a sheet of paper, torn from a large memo book, and fastened it to a big, curiously twist baobab tree that stood well out from its fellows. Making sure that the paper was so securely fixed that it could not fall off or be blown off, I turned and walked back a hundred yards or so as Miss R. had done. Then I turned again and went back." He explains the impossibility of having made a mistake, and continues: "But there was no sign of the tree, nor of the piece of paper. They had disappeared as completely as though they had never been there at all."

"Not only that, but the whole character of that part of the forest seemed to have altered, the individual trees to have changed position. There was a queerly shimmering effect about them, not unlike that of a mirage. There was a threatening effect about it all, and I left the place as soon as possible."

That shimmering effect and the sense of threat correspond exactly to what was felt in the Trianon.

Mr. Courtney was unable to get to the forest himself, but he gives, in his most interesting *Claws of Africa*, an experience in the near-by city of Gedi.

"On my visit to this ruined city, I had with me as a kind of unofficial guide an old Giryama herdsman, who knew the place very well. All the time, as we wandered through the ruins of the temples and dwellings, he talked in a low, soft tone, not to me nor to himself, but to unseen beings all around us. They seemed to crowd about us

(Continued at foot of next column)

FREUDISM AND COUEISM

By MRS. HEWAT MCKENZIE

CRITICAL as we may well be of some of the personal idiosyncrasies of the foundress of the Christian Science movement, we can agree with Stephan Zweig, the author of *Mental Healers* (Cassell & Co.) that, "in one very important respect Mrs. Eddy's doctrine is closely akin to later Freudism and Couéism, however wide apart the three may be in other respects. They were all born out of a reaction against the way in which contemporary medicine, laying undue stress upon the physical and chemical aspect of disease and treatment, has tended to ignore the psychical "will to health"—that there are other remedies than drugs which can stimulate a flagging vitality, purely spiritual remedies such as courage, self-confidence, faith, vigorous optimism." "Mrs. Eddy discovered, or rediscovered, some of the fundamental laws of the mind and turned them to account in her practice."

Sigmund Freud is still with us, and his discovery and methods seem far removed from those of either Mesmer or Mrs. Eddy. He challenged medicine to study the mind itself as the cause of hysteria and neuroses of all kinds, and dispelled the delusion that ever-increasing knowledge of man's bodily organs, in conjunction with experiments on animals, would in due time enable man to obtain full and accurate knowledge of the "mind," then thought of only in terms of matter.

The author gives us a fine picture of this modest, painstaking man pursuing his solitary way in face of the most severe opposition from his fellows. He owed his first insight to Prof. Charcot of the Salpêtrière in Paris, where Mesmer's ideas were being rediscovered. He returned to Vienna in 1886, and began his great work. The wide-spread mental suffering in the world, before which medicine was helpless, was his field of study, and alone and unaided he tackled it.

"Freud," says our author, "has shown once again that a solitary man with the courage to proclaim truth can enlarge the sincerity of the Universe." From the ends of the earth students and patients flocked to him. His were no miraculous cures, but the fruit of months and sometimes years of patient unravelling of complexes—mental knots, until the "sore spot" was found and the rebuilding of life began. Freud put the "unconscious" on the medical map, declaring that "far from its being a mortuary for decayed remnants of the mental life, it was the primal substance out of which that life was made, and that only a small fragment entered the illuminated region of ordinary consciousness."

Some of us who have seen a healer diagnose by clairvoyance and with unerring "sight" discover the cause of long-seated disease and quite often effect a speedy cure, wonder if the lengthy and tortuous methods of psychoanalysis are necessary. That it is not in all cases is evident, and many of Freud's pupils have gone forth to add new and speedier methods of achieving the same end, but all acknowledge that he was the Master who gave the vision.

as we went along the path, as though seeking to bar our entrance to the temples. At least that is what I gathered from the things that my old herdsman-guide said to them. 'Peace be on you, friends!' was what he said. 'All is well. I do but show the white man the marvels that have been. Make way—make way!' To my eyes there was no one present but the herdsman and myself, nothing round us but the tangle of baobab-trees and the heaps of tumbled stone. But I had, none the less, a sense of the presence of other beings, and of being jostled a little. I had an awareness of resistance to my progress, a subtle, half-formed, resentful resistance. I was glad to get out of the depths of these ruins."

Mr. Roger Courtney is a professional big-game hunter, whose life, since he was nineteen, has frequently hung, in parts of darkest Africa, on his skill and level head. He is a most unlikely subject for hysterical illusion.

MINISTER AS TRANSFIGURATION MEDIUM

STORY OF HIS CONVERSION

THERE is only one class of people to whom the fundamental tenets of Spiritualism (survival and communication with the departed) are of professional concern. It is the ecclesiastical class. How a Minister approaches Spiritualism and what he finds is, therefore, of particular interest.

Last week the Rev. George Ward, of Green Street Green, Farnborough, told his story in an interview to the *Kent Messenger* (July 7th). For many years he was associated with the Baptist Church and is now a "Christian Spiritualist" Missionary.

"I went with an open mind on the subject of Spiritualism," he said, "and came away with much food for thought."

He proceeds to tell the story of messages from his mother which he received through Mrs. Cannock and two other Mediums, without the possibility of collusion. With his niece, Mrs. Edith Balmer, Mr. Ward joined Mrs. Cannock's circle, and after six months it was discovered that his niece had the gift of clairvoyance, and he had powers of transfiguration.

"We would sit in the half light, and my niece would see faces and shadowy forms on my face which were recognised by people who sat in the circle."

"All I could feel was a sensation as though a thin layer of something like, perhaps, soap, had been put over my face. I felt there was something there I could not explain, but my niece and others could see and recognise faces."

Mr. Ward went on to tell, with growing enthusiasm, of how he heard his first spirit voice.

With his niece and a small circle of friends he sat in his sitting room every Saturday night waiting, after preparation by prayer, to make contact with the spirit world.

"Then," he said, "an old gardener who had worked in the gardens attached to the house where we were staying 'came through,' through my niece."

"I asked him his name and he said 'Ambrose.' He said a lot of people would know him."

"From enquiries I made I was able to establish, with other particulars the spirit had given, that an old man of that name, and answering his own description of himself, had worked in the garden many years before."

"This was the first time in all our sittings that a voice had come through. My niece had seen and described to me the faces of many people I had known—but never a voice before."

Another step forward in his spiritualistic experience was taken by Mr. Ward when he conducted a mission in the West of England for the Spiritualist's National Union, in 1925.

Mrs. Meurig Morris was the Medium, and, after describing his mother to him in detail, she said she saw with her an elderly, silver-haired gentleman, whom she believed was a minister.

"I see the Rev. John G. . . .", she said, but could not get any further with the name.

"I asked her to write it, and the Medium in trance wrote 'Garrin.'"

"It was the beginning of the name of my mother's uncle, the Rev. John Garrington, minister for nearly 60 years at the Strict Baptist Chapel at Burnham-on-Crouch, who was the man she had described with my mother."

"During my stay there," he went on, "the spirit of my first wife, who had 'passed out' 20 years before, came back."

"Mrs. Morris was again the Medium, and, in a trance, she said she saw a woman named Agnes. I asked if she had any other name, and Mrs. Morris said, 'Yes, Corinne.' She said she had been married, and had had two children, the younger of whom was named Ethel."

One of my daughters is named Ethel.

"Then came the crucial test."

"I asked, 'Will you tell me what Ethel called the other child?'"

"Back came the answer, 'Poddis.'"

"Believe me," burst out Mr. Ward, "that was just what Ethel, my wife's baby girl, used to call her brother in her childish attempt to say his name—Morris."

"I said, 'Now tell me dear, what were you doing before you 'passed out'? and in reply she passed her hands over the lower portions of her body—She was undergoing a course of midwifery when she died.'"

HISTORIC PERSONS.

Another spirit with whom Mr. Ward has come into contact is that of Dr. George Matheson, D.D., the well-known Scottish divine.

"He came back one night and said how glad he was we had been singing his hymn, 'O love that wilt not let me go.'"

"During the time he was speaking I was mystified by a tapping noise, but I understood when I later discovered that he was blind, and used to walk about the streets of Edinburgh with a stick."

Mr. Ward's most amazing claims—continues the reporter—are those to his contact with the spirits of Joan of Arc and Thomas à Becket.

"Joan of Arc came through one night," he said, "and the clairvoyant, describing her martyrdom, actually cried out when she said she saw the burning."

"The spirit purporting to be Joan of Arc gave me a message which she said I was to be sure to transmit to the Rev. John Lamond, who a little while before had written a book called 'Joan of Arc and England.'"

"She told us we must fight for the truths we held. It was not sufficient merely to meet and sing."

Mr. Ward also spoke of a second occasion, in June, 1927, when Joan of Arc "came through," and showed him a letter he wrote to a friend on the subject.

"And then, to our delight and awed surprise, Jeanne d'Arc came through, and we all instinctively knelt while she spoke, and then gave the blessing of Christ."

"It was too wonderful and beautiful for words to fully describe."

THE PHANTOM CAVALIER

IN *Foretold*, a small book by "Streamline" (a well-known air-pilot and racing motorist), just published (Eneas Mackay, Stirling, 3/6) there is a story of The Phantom Cavalier of Winchester, which savours of all the traditional terror of ghost lore.

Legend has it that the Somerton-Winchester road was frequented by a phantom horseman pursuing people at speeds of about fifteen miles an hour, and that no one could be overtaken by him and live.

Twenty years ago, "Streamline" attended Weston's fashionable "crammer" for the Army at Somerton Park. He and several of his fellow-students had a motor-cycle, "in accordance with the rule that they were strictly prohibited." As the phantom horseman was reported to have been seen a short while before, he suggested a sweepstake. "We would all put up half-a-crown, and the one who first saw the Cavalier would scoop the pool."

For some time nothing happened, then grim tragedy descended on the youthful company. Nineteen year old Thompson, a very matter-of-fact boy, one night dashed into the courtyard, hurtled up the staircase and fell on his bed in a swoon. When he came to, he was a raving lunatic dashing himself against the wall and screaming, "The Cavalier . . . The Cavalier." There was a mad gleam in his eyes and the strength of four men in his limbs. It took five men to tie him up. He died in an asylum before he told his story. But witnesses testified that he had ridden his bike, a fast machine, from Winchester on full throttle as if he had been chased by an implacable foe.

THE UNIVERSE OF SPIRIT

MALACHI'S COSMOLOGY

By GODFREY BURCHETT

IV.—THE SPHERES

MOST Spiritualists are keenly interested in the spheres to which a human spirit passes after the ecdysis which we call death. The "Spirit Teachings" communicated by Malachi, or under his direction, to Stainton Moses, contain an explanatory account of the spheres.

"We believe that we state what is accurate when we say that your earth is the highest of seven spheres; that there are succeeding the earth-life seven spheres of active work, and succeeding these, seven spheres of Divine contemplation. But each sphere has many states." (*Spirit Teachings*, pp. 26-7). "We have said that there are six spheres below this earth, though we have never penetrated below the fourth." (*More Spirit Teachings*, p. 78). "Round your world is a spiritual sphere, from which all spirit comes, and to which it returns. There are also the spheres of work and the spheres of contemplation. They are states not places. The seven spheres of work are round your earth, and through them each incarnated spirit passes." (*M.S.T.*, p. 37).

"The spheres are states, not places, as you understand them. . . . The difference between the spheres is caused by the moral, intellectual and spiritual state of the inhabitants. Affinities congregate and rejoice in congenial society. Not from neighbourhood or locality, but from similarity of tastes or pursuits. The first three spheres are near about your earth. Ye cannot picture the beauties of our spheres; the grateful odours, the lovely flowers, the scenes of gladsome delight that surround us." (*M.S.T.*, p. 54).

ON THE LOWER SPHERES

Of the lower spheres above the earth Bishop Wilberforce, communicating direct to Stainton Moses, said, "We have gatherings as you have. We are banded together, and live under the government of wiser and higher spirits, even as ye are governed. All is common; all acts are governed by a spirit of universal love. Disobedience of the laws is punished by the Higher Intelligences by pointing out the bad results, and by a course of instruction. Repeated error causes removal to a lower plane, till experience has fitted the spirit to rise." (*M.S.T.*, p. 55). Commenting on this, Malachi added, "Your friend gives only his impression of what he has seen in lower spheres. There spirits live in community, and are prepared under the guidance of Higher Intelligences for a state of superior existence. Such spheres are states of probation and preparation, where spirits are in training for higher work. It is impossible for a spirit to be in a condition or sphere for which it is not fit." Stainton Moses then asked, "What are those spheres?" Malachi replied, "They are states. Your friend has not left the neighbourhood, the immediate neighbourhood, of the earth. But there are similar planes, in other localities, near other planets. Spheres are conditions, and similar conditions may and do exist in many places." (*ib.*)

"Place is nothing to us, state is everything. . . . In every sphere of training, duties are assigned, the right performance of which helps the spirit to grow and develop. The processes of training in our sphere and yours, though different, are yet analogous." (*M.S.T.*, p. 40). "Immediately on its release from the body, the spirit gathers a new body from its new surroundings, and is clothed with a refined substance like to the flesh it has cast off." (*M.S.T.*, p. 85). "Our surroundings are, to our refined sensations, as real as yours." (*M.S.T.*, p. 55).

"We told you in a parable of the progress of the spirit through seven states, during which it was working out its own salvation, and labouring either to purge away

the contracted impurities of earth or to gather such added store of knowledge as would fit it for the life of contemplation. In the spheres of contemplation, as we called them, the inner heaven of contemplative wisdom, the home of the Infinite and the Absolute, is perfect peace." (*M.S.T.*, p. 77).

THE REAL NAME

"The spirit-body is the real man; the earth-body being only its temporary clothing. The dead body of earth thrown aside leaves the real man with all his individuality untouched. The spirit-body, after leaving the earth-spheres, enters upon a course of purification, in process of which it passes through many changes analogous to death. Even as from the earth-body is eliminated a body more refined than it, but not dissimilar from it; so, from it again, when the spirit has advanced sufficiently is eliminated a more refined body; and so on, till the process of refinement has fitted it to enter the spheres of contemplation." (*M.S.T.*, p. 85). This is in a communication from Doctor, who in earth-life was the philosopher Athenodorus. Malachi said that he had "passed to the verge of the spheres from which it is possible to return to you." (*M.S.T.*, p. 16). "When my work is complete, I shall return to those spheres of bliss from which none return again to earth." (*M.S.T.*, p. 11). "Some spirits leave your world of whom we say they progress with excellence and rapidity; but they would tell you that the idea of immediate association with the Deity is the mere romancing of a human mind." (*M.S.T.*, p. 36).

"In the life of spiritual progress there should be no stagnation, no paralysis. It should be a growth and a daily adaptation of knowledge; a mortification of the earthly and sensual, and a corresponding development of the spiritual and heavenly. In other words, it is a growth in grace and in the knowledge of the Christ; the purest type of human life presented to your imitation. It is a clearing away of the material, and a development of the spiritual—a purging as by fire, the fire of a consuming zeal; of a lifelong struggle with self, and all that self includes; an ever-widening grasp of Divine truth. By no other means can the spirit be purified. The furnace is one of self-sacrifice; the process the same for all" (*S.T.* p. 256). "The true attitude of the spirit is one of striving earnestly in the hope of reaching a higher position than that which it has attained. In perpetually progressing it finds its truest happiness. There is no finality; None none, none!" (*S.T.* p. 157).

UNIVERSITY OF LONDON COUNCIL FOR PSYCHICAL INVESTIGATION

Notice has been issued that on June 6th, 1934, the work of the National Laboratory of Psychical Research (directed by Mr. Harry Price) was transferred to a group to be known as the University of London Council for Psychical Investigation. The Council is composed of representatives of the various Faculties and Colleges of the University of London, and includes: Professor F. A. P. Aveling, Ph.D., D.Sc., D. Lit.; Guy B. Brown, M.Sc., Ph.D.; Professor Cyril Burt, M.A., D.Sc.; Professor J. C. Flugel, B.A., D.Sc.; C. E. M. Joad, M.A.; C. A. Mace, M.A.; Professor J. MacMurray, M.C., M.A.; Eric D. Macnamara, M.A., M.D., F.R.C.P.; S. G. Soal, M.A., B.Sc., Rev. Professor E. S. Waterhouse, M.A., D.D.

Mr. Harry Price is to be Honorary Secretary and Miss Ethel Beenham, Secretary. The new organization has been equipped with the apparatus, instruments, workshop, records, and research library belonging to the National Laboratory and the Rooms of this Society have been retained.

The new body has no official connection with the University.

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).

IT IS MALACHI

Sir,—I read with interest Mr. Burchett's letter on the above question, and feel he is justified in casting doubts on the likelihood of the "Imperator" of Stainton Moses changing his views on Atonement. It was not surprising that your reviewer, Mr. Battersby, remarked "*curiously enough*" this spirit required time to think over a lady's suggestion on the great subject in question!

The following quotations from *More Spirit Teachings* make it more than doubtful to me that the "Imperator," or "Chief," of the band of forty-nine spirits working through Stainton Moses is directly controlling (as claimed) several present day Mediums:—

"I am the servant of God sent to minister to this Medium. After my ministry with him is over, I go whence I can never again personally return to earth. I shall only be able to influence through other spirits." (p. 14). "Learn to recognise the impersonality of the higher messages. . . . Many influences come through our name. Two or three stages after death spirits lose much of what you regard as individuality and become more like influences. I have now passed to the verge of the spheres from which it is possible to return to you." (p. 16). "Imperator, the Chief, has work which draws him at times to the spheres. Special individual control is not his work. He rather directs general movements. He is one of the chiefs among the higher spirits, of whom but few return to you directly. Most of them impress their commands on intermediate spirits. Only for a great work do the higher spirits return, and their work is of direction, counsel, plan, rather than of guiding the individual soul." (p. 57).

COMPILER OF "MORE SPIRIT TEACHINGS."

* * *

DEATH ON THE CROSS

Sir,—In reply to Mr. Burchett's remarks in last week's *LIGHT*, may I say that the theory of the meaning of the Death on the Cross was not connected in any way with mediumistic communications but is the result of many years of study and thought on my part.

An article written by me on the subject appeared in the December number of *The Nineteenth Century and After*—1918. "Imperator" confirmed it only. In the account of my interview with him in answer to a remark from Sir Wilfred Laurie he said "But we are always ready to learn, you know." At a sitting previous to my own, he stated to Sir Wilfred Laurie:

"You, I take it, have read the book *Spirit Teachings* which I inspired through my disciple," leaving no doubt as to who it is he (Imperator) professes to be.

At a stage of evolution where neither omniscience nor omnipotence is claimed, a change of opinion is surely to be presumed possible?

May I add, without any personal application being intended—speaking merely in the abstract, when opinions are given from the other side with which the recipients do not agree, impersonation is generally suggested—and always will be!

ROSE CH. DE CRESPIGNY.

* * *

"WE DO NOT DIE"

Sir,—In your excellently understanding review of my book, there comes in the sixth paragraph, and again in your reference to my "Psychic Clearing House," the germ of an idea which might be fruitful for Spiritualism.

Is there any man with sufficient leisure and knowledge in our now wide-flung movement who is prepared to give the time to compiling a book to be called "Spiritualism Throughout the Ages," part of which would be that very "Psychic Clearing House" which would co-

ordinate and set out the knowledge which mankind has accumulated to date about the survival of the soul?

It was such an idea I ventured to set out in *We Do Not Die*, and if it could come to fruition it would be of incalculable benefit to coming generations—now ready for the direct spiritualist message. The letters which are now pouring in upon me, and which, because of the limits of one man's life, it is very difficult for me to answer, contain pregnant suggestions, but none of them touch this particular lack in what is "the greatest movement on earth." *LIGHT*, which has rendered such notable service in the past, would be adding one more such service if this Psychic Clearing House could pass from the plane of Idea to that of Action.

Names like those of Mr. J. Arthur Findlay and Dr. Nandor Fodor spring to my mind. Who will undertake it?

SHAW DESMOND.

* * *

CO-OPERATION AND CO-ORDINATION

Sir,—Perhaps it is not mere coincidence that the letter from your correspondent, Mary Stephenson, and your leading article on the above subject, in the current issue of *LIGHT*, should have appeared three days after the Council of The Great Metropolitan Spiritualist Association, Ltd., had devoted considerable discussion to ways and means of achieving unity with existing spiritualistic bodies in the metropolis.

Nobody but self-seeking fools would deny the ideal of co-operation, yet, amazingly enough, the ideal never seems to get beyond the talking stage. It would seem as though the whole difficulty lies in coming to the decision as to who should be the "parent" body sufficiently patronising to "invite" other bodies to affiliate or co-operate.

This Association has decided to approach existing bodies with co-operation and co-ordination in view, but, frankly, sir, we are about to do so with tongue in cheek, since we are terribly afraid that we shall be frowned upon as a mere infant in spite of our amazing and lusty growth in the short space of three months. Already we have enough evidence to prove that, in London spiritualism, "God is on the side of the big battalions." Bigness leads to power and power to autocracy, and the autocrats do not approach mere newcomers into the field like ourselves.

If the London Spiritualist Alliance has put forward proposals to the end of co-operation, we have never heard of them. From the other existing organisations in London never so much as a word of "Hail" or good wishes for our success. In one or two instances obstruction has figured more largely than the helping hand.

If success has attended our work, and it undoubtedly has, that surely is no indication that we have entered the field in any competitive spirit. The spirit world, almost alone, because of the Moon Trail Mission, has ensured our success, but, for the sake of the Spirit World, we desire to share our success.

We are now wondering what sort of reception our application for representation on the Central Council in London will receive.

Who will co-operate with us? Or, lest that sounds presumption coming from the baby, with whom can we co-operate?

HORACE HAMBLING.

MR. A. E. WAITE'S MANUSCRIPTS

Mr. Waite's writings are familiar to all students of the occult and he is a well-known contributor to *LIGHT*. It is therefore with pleasure that we venture to draw the attention of our readers to the advertisement on our back page wherein Mr. John Jeffery has for sale a collection of this celebrated writer's manuscripts.

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.

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As We See It

A LEAD TO OUR UNIVERSITIES

WHILST the possibility of interesting official science in psychical research in this country is still only in the discussion stage, actual work of great scientific value is being done under the auspices of certain American Universities.

In the Psychological Laboratory of Duke University, Durham, North Carolina, for instance, Dr. J. B. Rhine, Associate Professor of Psychology, with the help of his students, has carried through a series of nearly 100,000 experiments for the purpose of determining whether Telepathy and Clairvoyance (which he labels "extra-sensory perception") are real, and, if so, how they can best be explained on scientific lines. Although incomplete, the experiments have been so successful that Dr. Rhine is able to say that "on the basis of his work alone . . . extra-sensory perception is an actual and demonstrable occurrence."

Referring to Dr. Rhine's work in the Foreword to the volume in which it is described (*Extra-Sensory Perception*, issued by the Boston Society for Psychic Research), Professor William McDougall, F.R.S., says :

"The work . . . is the first-fruit of the policy of naturalisation of psychical research within the universities. It goes far to justify that policy ; to show, first, that a university may provide conditions that will greatly facilitate and promote this most difficult branch of science ; secondly, that the university may benefit from such liberal extension of its field of studies."

To the Spiritualist, Dr. Rhine's laborious achievement may seem small and elementary. Elementary it is, but not small. On the contrary, it is great in importance, for it not only demonstrates the reality of "extra-sensory perception" (that is, perception obtained otherwise than through the normal senses) but provides a secure scientific basis for the story of mental psychic phenomena, on which the evidence for human survival chiefly depends.

A striking feature of Dr. Rhine's work is that it was carried through without the help of any recognised Medium—all the "mediumistic ability" required being found by a process of selection amongst the students who took part in the experiments. This is important, because the supposed necessity for the presence of Mediums has been a difficulty which loomed large in the minds of many scientists. When it is realised that for research work along psychological lines, such as those followed by Dr. Rhine, all the sensitives required may be found during the experiments amongst the college students, there will be a better chance that the example of the American Universities will be followed in this country.

ASTRAL JOURNEYS

By MARJORIE LIVINGSTON

THE subject of astral journeys is one which seldom finds a place among the written works of Spiritualism, and its frequent omission may be accounted for by two reasons. Firstly, those who have no experience of awareness upon the etheric planes often fear, consciously or unconsciously, such a projection into the Unknown. Secondly, those to whom the experience is of common occurrence find difficulty in translating into mundane terms the super-terrestrial vision.

Broadly speaking, a deliberate projection of the consciousness on to the astral plane amounts to a temporary discarnation. It has many degrees of intensity and prolongation ; it may last for seconds or for hours, the physical body may remain conscious or may lose all sensation.

Because of the will-power necessary to achieve any results of this kind by a deliberate conscious exertion, and because the physical factor is an important one, the phenomenon of astral journeys may be relegated to the realms of the Occult, and only experienced students should attempt to make the essay alone and unaided. The element of danger, admittedly, is often over-rated, for it appears to be a spiritual law that all who seek the Unknown in sincerity, and with commonsense and understanding, will always be guided in safety between the Scylla and Charybdis of the adjacent planes. Nevertheless for experiments of such a nature, controlled and logical exercise of the will is essential, and so also is a definite and well-chosen objective. The Soul, it must be understood, is journeying without the body, and it must know the way to go, and the way also to return.

To a different category altogether belongs another type of astral journey : that which is undertaken by the super-conscious mind during the hours of sleep. These voyages into the Unseen are a source of inspiration to a vast number of people, the great majority of whom retain no waking recollection of their experiences save a few vague and disconnected dreams.

Such dreams are the confused and eager attempt of the physical brain to reproduce those sensations which belong not at all to matter, and therefore have no correspondences in the natural world to which they may be likened, and through which an image may be stamped upon the memory.

There is but one method by which a relatively true perception may be attained of the conditions relating to worlds other than the material earth. This method operates through the extension of the waking consciousness.

Such an expansion of awareness beyond physical limits, and the power of reaction to super-terrestrial impulses, are faculties inherent in the Medium and the Psychic, and may be developed by prolonged spiritual study by those whose minds are suited to this particular type of development. The reward of achievement along these lines is considerable, for only when the capacity of the waking brain is so enlarged can it receive and retain the impressions submitted to it by either the sub-conscious or the super-conscious mind.

Thus, to the student of the Spiritual and the Occult, astral vision and experience appear as natural phenomena, and their reality is so vivid that they transcend all mundane sight and sensation.

So long as the objective is worthy, and the desire sincere, there are no limits to the heights which may be attained, nor to the experiences which may be undergone, nor even to the work and study which may be accomplished.

"The perfect observer in any department of science will have his eyes, as it were, opened, that they may be struck at once by any occurrences which, according to received theories, ought not to happen, for these are the facts which serve as clues to new discoveries." (Sir John Herschell.)

LOOKING ROUND THE WORLD

OUR CASE IN THE ENCYCLOPÆDIA BRITANNICA

PSYCHIC science is represented in the *Encyclopædia Britannica* by two important articles. One is on Spiritualism (three pages), written by Sir Oliver Lodge, the other on Psychical Research, by W. H. Salter. By both the uninformed inquirer is compelled to approach the subject with respect. Lack of sufficient recognition or knowledge could, however, be alleged against the writers of several biographies. A quest to which luminaries of science devoted 30 to 40 years of study surely deserves more than casual mention. Of Camille Flammarion's interest in Psychical Research there is only a hint ("Towards the end of his life, Flammarion wrote on Psychical Research") and not a particularly correct one. His first book on psychic phenomena was written in 1865, i.e., sixty years before he died. Not a word is breathed of Cesar Lombroso's psychic activities and spiritualistic conclusions set forth in his admirable *After Death—What?* Professor Richet, Prof. Bottazzi, Prof. Morselli and, in England, Prof. Augustus de Morgan and Cromwell Varley have no biographies.

Under "Crookes" we only find a short sentence: "He was a keen student of psychic phenomena and sought to affect some correlation between them and ordinary physical laws." Fair attention is paid to Sir Oliver Lodge (except that his quoted writings stop short at 1918), to F. W. H. Myers, to A. R. Wallace and William James. Of Mediums, D. D. Home is the only one with a biography; in which, however, no mention is made of Crookes' researches with him. His famous floating out of a third storey window is wrongly dated as Dec. 16, 1868. It took place three days before. December 16th was a Wednesday and Lord Adare's account begins: "On last Sunday . . ." a fact which has been in almost all quotations overlooked.

"SEEING ANGELS"

In last week's *LIGHT* there was a most interesting account, by Mrs. Glen Hamilton of Winnipeg, of children who see "Angels." "God speaks through His angel-messengers to-day as He did thousands of years ago," says Dr. Reginald Hegy (*A Witness Through the Centuries*). Writing in the *London Forum* for July, Miss Edith K. Harper testifies to the same effect. She says:

"In my own family, indeed, we have had a somewhat similar experience. A little cousin who was dying of diphtheria suddenly raised herself in bed, held up her arms with a look of delight, and, exclaiming 'Daddy! Daddy!' fell back dead upon her pillow. Her father, who was on the other side, had undoubtedly come for her. Another episode of the kind marked the passing of a member of an old Highland clan whose family is closely connected with my own. He had been ill for some days, but the illness was not supposed to be serious. His daughter, who was sitting by his bedside, suddenly saw him raise himself up and look toward the door, exclaiming in tones of joyous surprise: 'Why, Mother, what are you doing here?' Then he, too, fell back dead. The tie between this Highland chieftain and his mother had been of the strongest, and she had long been in the Land of Light."

SNAKE APPORTS

According to a note received from Dr. Elmer Chengery Pap (President of the Budapest Society for Metapsychical Research) Lajos Pap, the Hungarian apport Medium, has now recovered from the shock of his forcible stay in Sweden. Sittings have been resumed. On June 22nd, it is stated, two snakes were apported. They were both harmless. The first weighed 88 grams and its length was 75 centimetres. The second, a water snake, weighed 2 grams and its length was 20 centimetres. Both snakes were moulting and in 12 and 24 hours respectively shed their skins. At the time of writing this note the snakes were still alive.

COUNTESS WYDENBRUCK'S STRANGE STORY

A STRANGE story is attached to *Woman Astride*, Countess Nora Purtscher-Wydenbruck's successful novel (Lovat Dickson) which is now awaiting its American and German publication. It is the true story of a woman soldier-of-fortune from the time of the Thirty Years War; and while writing it the Countess, we are told, felt transported into that historic period, seemed to listen to the conversation of the figures of the story, and shared their sensations with intense vividness. So far the story does not greatly differ from inspirational experiences of other writers.

The Countess who in her previous volume, *An Austrian Background*, narrated some astonishing psychic adventures, was fully appreciative of a possible psychic element. Her astonishment, she tells us, began during a visit to two lady friends in Buckinghamshire, while still engaged on the book. Both her friends are very psychic and every night, after she retired to bed, they heard voices speaking in a foreign tongue and people trooping up and down the stairs. She herself never heard or felt anything and her sleep was never disturbed. Was there a psychic rehearsal of the plot of her book taking place with a view of impressing her subconscious vividly enough to produce a more or less automatic flow during waking hours?

WHEN MEDIUMS FAIL

Is failure to give, in a sitting, recognised descriptions and relevant messages to be construed as an imposture? Mr. J. Arthur Hill (*Two Worlds*, July 13) advises caution. He says: "I think there are probably people with strong visualising faculty, and that when they make their minds passive they see things in their mind's eye (as we say) and get names in the same way. I have very little visualising power, but if I sit quietly, making my mind passive, I begin to think either of scenes or events or people or of their names, and if I spoke out what I was thinking of, I suppose it would be something like the sort of thing that happens at a sitting which is a failure."

A dreamy state of mind, we believe, would have been a more accurate description. The truth of Mr. Hill's remark is best borne out by observing ourselves on the point of going to sleep.

ROGUES AND VAGABONDS

Writing in the *Blackpool Gazette and Herald* on July 7th (the opening day of the National Spiritualist Conference) Mr. James Leigh said with point: "Incredible as it may seem, the 200 delegates who will attend this Conference are by their own confession in the light of the law all rogues and vagabonds, so that the Mayor of Blackpool (in common with others who have welcomed us elsewhere) might expect to find himself in strange company."

Our national vocabulary is in danger. Two good words might lose their original meaning. "Nice," in the times of Shakespeare, meant foolish, stupid, lewd, etc. The same fate may befall "rogue" and "vagabond" unless Parliament wakes up in time.

HINTS FOR HEALERS

Psychic Healing by Harry Boddington (Psychic Press, 1s.) contains many useful hints for healers. New light on auric effluvia is thrown by a curious story. Mr. Boddington was suffering from a bilious attack. His wife was treating him in the approved fashion by passes, shaking her hands behind her. "A cat was peacefully slumbering on the chair in a line with the direction her hands took. Suddenly pussy got up, made a dash for the door like a seasick passenger to the side of a vessel, and was violently sick. The object-lesson was clear. It was probably the essence of bile or its developments that had been thrown all over pussy for about five minutes with unfortunate effect on the cat."

MRS. A. BESANT'S SUCCESSOR

LIFE STORY OF THE NEW PRESIDENT OF THE THEOSOPHICAL SOCIETY

GEORGE SYDNEY ARUNDALE, the new President of the Theosophical Society, was born on December 1st, 1878. His aunt adopted him in infancy and, by consent, gave him her name. She and her mother both became interested in Theosophy in 1883 and gave hospitality to Mme. Blavatsky and Col. Olcott, the two founders of the Theosophical Society. Mr. Arundale entered St. John's College, Cambridge, in 1895, took his B.A. in 1898, his LL.B. in 1899, and his M.A. in 1902.

He joined the Theosophical Society in 1895, and hearing Dr. Annie Besant lecture on "Theosophy and Imperialism" at the Queen's Hall, London, in 1902, he immediately offered himself to her for service and assisted at the Headquarters of the Theosophical Society. In the same year he took part in the formation of the British Federation of Universal Co-Masonry and is at present Representative for that Federation and Most Puissant Grand Commander. He sub-edited *The Theosophical Review* under Mr. Mead and later became General Secretary in England—an office he also filled in India and in Australia.

In 1903, Dr. Besant invited him to India where he became Principal of the Boys' School of the Central Hindu College, giving his services voluntarily. Later he became Vice-Principal of the College and then Principal. He formed a cadet corps among the boys which was famous throughout India. Dr. Arundale became examiner to the University of Allahabad (of which he was a Fellow) and also to the Government of the United Provinces. He also became Principal of the National University of Madras and Minister for Education to the Maharaja Holkar, Indore. In 1919, he was made LL.D. in the National University, for his educational work. As an educator, he laid great stress upon good citizenship, and fostered the Boy Scout Movement—being himself at one time Chief Scout for India.

Dr. Arundale helped Dr. Besant in her widespread and important educational, social, and political work, acting at times as editor of her paper *New India*, and sharing her internment in 1917. He married a Brahman lady, Shrimati Rukmini Devi, who is a keen promoter of Indian culture and travels with Dr. Arundale. He joined the Liberal Catholic Church in 1925 and later became regional Bishop of India, on the clear understanding that he reserved the right at all times to forego his ecclesiastical functions should his services to the Theosophical Society so demand.

While in Australia, he inaugurated and still directs 2GB, the Australian Broadcasting Station which has proved so successful in spreading the Theosophical teaching. He was also the originator of the "Who's for Australia League" and the magazine "Advance Australia," from which developed the "Advance Australia News Service" which provides editorials for newspapers throughout the whole of Australia, written from a Theosophical point of view.

Dr. Arundale has also made numerous tours in Britain, Europe and America, lecturing and teaching, and arousing enthusiasm for Theosophy wherever he went. Of his writings on Theosophical subjects, *Nirvana* and *Mount Everest: Its Spiritual Significance*, especially stand out.

Dr. Arundale was inaugurated into office at Adyar, India, the International Headquarters, on 21st June. After settling into office he will leave India on July 26th and go direct to the United States. He goes to Paris in September and then to Holland. He will visit England, Scotland and Wales and return via Paris to India to prepare for a great Annual Convention, to attend which members will travel from all over the world.

On page 438, we print extracts from Dr. Arundale's message to the world.

SPIRITUALISM AND THE INCARNATION

VIEWS OF REV. R. HART-DAVIS

"I BELIEVE that Spiritualism is true. I also believe in the truth of Incarnation. If they are both true there must be some way of bringing them together. I believe I can see the way."

This important statement was made by the Rev. R. Hart-Davis, Rector of St. Paul's Church, Covent Garden, London, in an address at the Grottrian Hall on Sunday morning, July 15th.

"I have asked 'White Hawk,'" said Mr. Davis, "what he could say about the Lord Jesus Christ?" He said that He is the highest demonstration of Divine Purpose, that many have seen Him and that they are taught to pray to Him. When I asked him point blank if he had seen Him, he answered: "Yes. At Easter Tide we spiritual guides take a long journey of ten days, and at the end of that time Christ comes to us, we communicate with him, and when we tell Him of our success a glorious light shines on His face."

"I learned from other Spiritualists," continued Mr. Davis, "that the same story had been told to them by other guides. Apart from the unanimity of this testimony it always seemed to me that the messages from the departed come through to us under divine protection, under the sanction of the Divine Mind. I take the story as true. The interpretation which, in my ignorance, I placed on it was that the spirit guides, after ten days, ascend to the Christ Sphere. To my surprise, I was informed that the journey is taken downwards, that they descend to the earth sphere and Christ comes down to hold communion with them."

"I find in this story the illustration of the Incarnation. As they come down after ten days preparation, so God, for countless ages, was building up conditions whereby His Son might communicate with mankind. The Old Testament bears witness to this preparation. One light-bringer came after another until, as St. Paul said, the fulness of time arrived and the Incarnation took place."

"Spiritualism shows us a reason for the Incarnation. It enlightens us as to how and why God was made man. The Church of Jesus Christ in its stand for the hidden world, in its fight against the powers of evil needs all the help that Spiritualism can give to it. On the other hand, religion can give Spiritualism a true object and aim. It needs the presence of the Son of Man. It should be inspired by the Holy Spirit."

IF YOU LIVE

in North London or at the North Pole

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A NEW YORK INCIDENT THE ACTION AGAINST MRS. MAY BENZENBERG MAYER

By ROBERT L. AUGENBLICK

THE scapegoat motif of Leviticus XVI has not passed with the years. It is ever-present and crops out now and again in a psychological setting that is peculiar to our modern day.

New York City has just witnessed the curious anomaly of a staunch pioneer in the field of metaphysics being made the scapegoat for the prejudices of orthodox medicine against psychoanalysis. It has seen the medical profession, in its eagerness to secure a test case against psychoanalysis, convict on charges of practising medicine without a license the leader of a group who are earnestly investigating larger realities. The action was taken upon the stories of a former member who resigned from the group after being suspended from a research committee by her associates and who publicly admitted a resentful frame of mind.

To the many students of Pojodag House, who for years have followed the work of May Benzenberg Mayer, the victim in this sad affair, the assumption that Pojodag work smacks of psychoanalysis is as distasteful as it is untrue. Not that Mrs. Mayer's students hold any brief against psychoanalysis, for they recognise its academic values in throwing light on the nature of the so-called subconscious. But they have set for themselves, under the guidance of their leader, the far greater task of penetrating systematically into the deeper impersonal layers of this vast area to prove, by direct contact, that the soul has its habitat in the depths of our being and that radiations from the soul may be increasingly experienced.

That this has been pragmatically established under rigid scientific procedure is attested by the many students who have done the work over a period of years. What a far cry it is from the superficial psychoanalytical readjustment of personality to such an experiential knowledge of soul consciousness.

MISINTERPRETED

That work of this nature might be misinterpreted by the unknowing as psychoanalysis is partially understandable. No great venture is entirely free from danger.

Mr. G. R. S. Mead's magnificent treatises on *The Subtle Bodies* are intimately connected with what is called the "subconscious." Mrs. Mayer has proved by the extension of consciousness in the so-called dream state, through a technique of her own, that the subconscious ordinarily referred to is but the first layer of what she terms the "transliminal" ("trans" across, and "limen": threshold). Mrs. Mayer has shown, through long and patient experimentation, that there is a relationship between the doctrine of the subtle bodies and the concept of the transliminal; that these are, like different sides of the same mountain, complementary methods of regarding the same inner, hidden nature of man.

Painstaking research by Mrs. Mayer has demonstrated experimentally that the accumulated powers of all individual experience are stored in the soul, and can, through a pilgrimage into the self, be consciously tapped and used for further development. Not that this is a panacea—far from it! It is a long process, with clearly marked mileposts along the way.

The unquestionable integrity of Mrs. Mayer and her profound knowledge of Larger Laws are affirmed by the many who have profited by her leadership, among whom are numerous people of high standing in the business and professional world. In her lectures both here in New York and in London she has taught, through a synthesis of science, psychology, religion and philosophy, the veridical science of the soul.

"There came a wise man and a fool; the wise man heard, investigated and decided; the fool decided."

A CLERGYMAN'S TESTIMONY

PERSONAL EVIDENCE AND A BOOK TEST AT A GROUP SITTING

THE following account which may be of interest to readers was sent by a clergyman who is an experienced sitter.

"On April 27th I was one of a group of seven sitters at the British College, London, with Rohamah Rhamah as Medium. I was a stranger to all present and to the Medium, but within a few minutes everyone seemed to feel at home. The Medium remarked that no one had come that day without feeling an urge to do so. I certainly had—at noon and later in the afternoon, and I was not disappointed that I had followed this.

"On coming to me the Medium said without hesitation: 'H. T. is here, he wants to help you to paint pictures in words.' Now, H. T. is the correct and rather unusual name of a man I knew. He was a close acquaintance of an old friend of mine, and I saw him once or twice a year for a period, and visited him three months before he died as a young man, twenty years ago. He was a fine pianist, singer, and draughtsman, and a painter in water colours. He was also a poet and a man of high ideals; I had a warm affection for him.

"In connection with this message, the Medium said that he saw a long coffin, and when I asked the meaning of this he said that it had something to do with my own development.

"I was certainly surprised to hear of H. T.; but within a month my attention was sharply recalled to the circumstance by an intimation of the very sudden passing of his friend and mine through whom I knew him. I attended the funeral, and was particularly struck with the *length of the coffin*, as my friend was only of medium height.

"Did H. T. take the opportunity to make his presence known, in view of the approaching decease of his friend whose ill health was not suspected by his family, and was the mention of the coffin some kind of prevision connected with this?

"An uncle of mine was next very clearly described, with a brown horse belonging to him; the names of his wife and her brother and sister, all good friends whom I should expect to be together, were also correctly given. I was asked if I remembered a ducking in the pond when a child in connection with this group; I do.

"The Medium next seemed to be interested in a green book I possessed, but it was only when I got home that I found I had been carrying a book with a green cover in my pocket all day.

"Then followed a book-test. I was told of a room in my house, instructed to turn left inside the door, and to look on the third shelf down in a bookcase and examine the ninth book. The Medium added: 'You should know more about what it contains to help you in your work; it seems to be about *law* and yet it is not law.'

"The message at the time meant nothing to me; but, following instructions, I found the book as indicated—a book which had been given me two years ago, but which I had not read and whose title I had forgotten. I now found it was called 'The Eternal Saviour *Judge*,' by J. L. Clarke, D.D. On the title page is a quotation from Isaiah, '*Judging* he shall save.' I read the preface immediately and found that it contained merciful and enlightened views likely to be of use to me in my work.

"Other matters of a private nature, definitely evidential in character, were then referred to.

"I regard this as a valuable experience; and, judging from the responses from my fellow-sitters, they too received similar excellent evidence. The happy conditions created by harmony amongst the sitters, I am sure, assisted the Rohamah in giving such excellent results, and I have pleasure in testifying to these."

Nothing is too wonderful to be true. (FARADAY).

AN IMPRESSIVE MESSAGE

By HARRY NEIL

IT has been suggested to me that my experience of one of the recent L.S.A. Tuesday Free Lectures might be of interest to you, particularly as the clairvoyant concerned, Mr. S. Camper, is one of the youngest engaged in public work, and this was only his second appearance at the Alliance.

Entirely apart from the names given and the reference to material circumstances of the present, the message was a most amazing and uncannily accurate analysis of the spiritual or mental phases through which I had passed and was passing, and could not have been known even to the few with whom I am associated by occupation or other relationships let alone to a complete stranger as was the Medium. The details would not be of general interest.

The interesting features of the message were the independent confirmation of two statements by other Mediums and the fact that, although I only recollected one name out of four given to me at the time, I have now been able to identify all except one, which latter may yet be verified.

A full description was given of an uncle I had practically forgotten since childhood, being brought up in the North of England. The age at death was stated, a detail unknown to me as I never knew of his passing. This cannot therefore be disposed of by the favourite explanations of sceptics as telepathy.

I do not think I gave anything away mentally to the clairvoyant, and moreover the description received was not what I would have expected on the telepathic theory, as the entity uppermost in my mind, so far as I was conscious of anyone at all, was that of my mother much more recently passed and whose name was merely mentioned without comment or description by the Medium.

It is also of interest to note that I had been warned by a friend of mine who is slightly psychic that I should shortly receive an important message from a young man, and before attending the meeting, I intuitively felt that Mr. Camper was the man.

I feel sure that it will be an encouragement to him to know that he was more successful than seemed evident, at the time, owing to my defective memory. I am thankful to him and hope we may meet again soon. With all good wishes to the cause.

Incidentally I might say that I have never heard more illuminating lectures than those of Mr. Evans. The Tuesday evenings were an inspiration to me.

THE VOICE OF CONFUCIUS

At a largely attended meeting at Edinburgh Psychic College, 30 Heriot Row, last Friday (July 12th), Mr. J. B. M'Indoe, President of the Spiritualists' National Union, gave a further address on the subject of survival, dealing with the evidence offered by physical phenomena.

Such phenomena, he held, were not conclusive in themselves. The proof of survival depends on recognition of characteristics and the establishment of identity. But physical manifestations had sometimes an element of the spectacular, which made them impressive. They combined with mental phenomena. Direct Voice offers one of the best examples. The speaker mentioned the experience of Mr. Neville Whyman, the Chinese scholar, who had gone to a voice seance in New York, knowing nothing of the subject. A voice purporting to be that of Confucius was heard. It gave correct translations of passages in the writings of Confucius, which had not been understood before, because of errors in the copying. The cumulative effect here was that someone was speaking who belonged to the time of Confucius, and was intimately associated with him.

Dr. Barker presided, and a very excellent demonstration of clairvoyance was afterwards given by Mrs. Annie Johnston.

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WHEN BEVERLEY NICHOLS FAINTED

Mr. Beverley Nichols, the novelist, fainted at his first seance and will not attend another one. "It took place," he says in the *Sunday Chronicle*, July 15th, "at the house of that very sincere and enlightened Spiritualist, Mr. Dennis Bradley. The Medium was the great Valiantine."

Mr. Nichols felt irritated throughout the sitting. He disliked the darkness, the music, the luminous trumpets and, most of all, the spirits. "Their voices were so shrill and ugly," he says, "that if they'd gone on like that in Piccadilly they would have been arrested for causing a disturbance. And the things they said . . . the dullest platitudes, the dreariest moralisations.

"It was when I had decided to get up and go out that the trumpet switched in my direction, and I heard myself called . . . not by a name which anybody in the room could possibly have known, but by a nickname, known only to a very few people. And the voice was the voice of a very old and dear friend of the family who had died six weeks ago!

"I sat up sharply. 'Who's that?'

"You must say 'Welcome Friend,' whispered the man on my right.

"'Oh, shut up,' I replied. 'I wouldn't say 'Welcome Friend' to my worst enemy.'" And to the trumpet I repeated: "Who's that?"

"And exactly at that moment I felt an icy chill down my neck and fell to the floor. The next thing I remember was a man who was putting hot towels on my head as I lay on the floor outside."

"There was no reason why I should faint," continues Mr. Nichols. "I was very fit. The room was not hot. I was a prey to no violent emotion except curiosity.

"Whatever we may personally think about the astral world I am completely convinced of one thing, which is that even the greatest men when they attempt to dogmatise about these things make fools of themselves. And yet they continue to do it."

Sit down before a fact as a little child; be prepared to give up every preconceived notion; follow humbly where and to whatever abysses nature leads, or you will learn nothing. (THOMAS HUXLEY).

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11 a.m.—Mrs. St. Clair Stobart.

Clairvoyante: Mrs. Helen Spiers.

6.30 p.m.—Mr. Harold Carpenter.

Clairvoyante: Mrs. Annie Johnson.

Sunday, July 29th, at 11 a.m. .. Mr. LEWIS JEFFERSON
Clairvoyant: Mr. Glover Botham.

Sunday, July 29th, at 6.30 p.m. .. Mr. ERNEST HUNT
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Clairvoyante: Miss Lily Thomas.

Wednesday, July 25th—Speaker: Rev. C. Drayton Thomas

Clairvoyante: Mrs. Helen Spiers.

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Monday.

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

2.30 p.m.—Mrs. Bird's Ladies' Healing Circle. For appoint-
ments 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).

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July 25th 2.30—Mrs. Helen Spiers.

6.30—Miss Lily Thomas.

Monday, July 23rd at 8.30 p.m.

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Wednesday, July 25th, at 7.30 p.m. - Clairvoyance

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FUTURE OF THEOSOPHICAL SOCIETY

MESSAGE FROM MR. G. S. ARUNDALE, THE NEW PRESIDENT

MR. GEORGE S. ARUNDALE, who has been elected President of the Theosophical Society in succession to Dr. Annie Besant, has issued a letter to the public. Answering the question: "For what does the Theosophical Society stand?" he says it stands for three specific principles:

"First, for the recognition of the truth that the brotherhood of life is universal and all-inclusive, be the differences in form or growth what they may, and for the putting of such recognition into increasingly effective practice.

"Second, for the free search for truth irrespective of all inhibitions imposed by conventional dogmas, doctrines and orthodoxies, and specifically to seek truth in the great religions of the world so as to help to restore to these their essential function of unifying and not of disintegrating, into which error the ignorance of man has led them.

"Third, for adventuring forth into the unknown to seek and find truth in hitherto unexplored regions of consciousness.

"Thus," he adds, "the Theosophical Society stands for a positive goodwill irrespective of all outer differences, be these of faith, or race, or nationality, or custom, or opinion; for an ardour for truth breaking asunder its many imprisonments and distortions born of man's ignorance: for a spirit of venturesomeness into the unknown so that truth may grow from more to more.

"The greater leaders of the Theosophical Society have ever been breakers of bondages and heralds of freedom, not in the name of the Theosophical Society, for the Society's principle of all-inclusive brotherhood does not permit it to be committed to any specific interpretation of brotherhood or to any specific activity in the name of brotherhood. But they worked and fought as Theosophists and under the inspiration of Theosophy.

"What then," Mr. Arundale asks, "is the work of Theosophists and of the Theosophical Society in the world of to-day and of the immediate future? To continue to spread the teachings of H. P. Blavatsky and her pupils, more, I venture to assert, in terms of their soul and spirit than in their literal presentation. H. P. Blavatsky would have been the last person to expect any rigid subservience to the letter of her pronouncements. She would have been horrified to think that after her death she would become to some a dogma, a creed, an acid test of Theosophical orthodoxy, and that her books would be regarded as ultimate and final revelations, as bibles, to doubt which is nothing short of heresy and little short of blasphemy. She gave as she heard from Those wiser than herself, and as she knew from her own experience. And she asked no more than that her statements should be examined with an open and unprejudiced mind, and be treated as marks on the chart of the mighty ocean of life for the guidance of those who are eager to venture forth upon it.

"A great master mariner was H. P. Blavatsky, to be heard with deep respect by all younger mariners. Her writings indeed constitute the heart of Theosophy as it exists in the outer world to-day. But other master mariners are there who also have voyaged the ocean of life, and whose charts must helpfully supplement and elucidate that of the pioneer voyager herself.

"Now what do these teachings tell us? What marks does Theosophy make upon the chart or life?

"1. That all life is essentially one and universal, be its forms of manifestation what they may.

"2. That the whole of life is within a great evolutionary process, whereby an infinite number and variety

of life-units move from lowliest unconsciousness, through innumerable stages of unfoldment, to heights of self-consciousness of ever-increasing splendour.

"3. That this movement is ceaseless and irresistible, under beneficent and immutable law, order and purpose.

"4. That world and individual circumstances, prosperity and depression, war and peace, pleasure and pain, joy and suffering, health and disease, good fortune and ill fortune—all are signs of the evolutionary process at work under such beneficent and immutable law, order and purpose.

"5. That each life-unit has the freedom to hasten or to retard the movement of its own evolutionary process; to hasten it by understanding and fulfilling the law, to retard it by ignorance and by seeking to evade the law.

"Theosophy," Mr. Arundale continues, "is an expression of Truth Universal. It has no exclusive appeal. It belongs alike to the votaries of the various religions and no less to atheists and agnostics. It has a message for the scientist, for the philosopher, for the statesman, for the artist and musician, for the worker, for the capitalist, for the priest, for the teacher, for youth, for age. And very specially has it hope for the hopeless, comfort for the afflicted, strength for the weak. Theosophy has inspiration and delight for every individual, no matter whether he be young or old."

A HAUNTED RECTORY

IN the Psychic Gossip column of the *Yarmouth Independent* (July 7th) Mr. Guy P. J. L'Estrange tells the story of a haunted rectory in Suffolk. He was called in to lay the troubled spirits. He says:

"Before I had been in the place half-an-hour, there was a violent crash in the hall, as a heap of crockery—hurled by some unseen force from the kitchen—smashed upon the floor; and, shortly after, there was a perfect hail of similar missiles, until the ground was practically covered with broken glass and china. The curious part about it was, that many of the articles seemed to come through solid walls, or closed doors, before encountering destruction on the floor; and an ornate porridge bowl, which appeared to be aimed at the rector's head as he entered his bedroom door, suddenly flew over the top balustrade of a double-angled staircase, a feat which no common mortal could have achieved from below. Fortunately the object did not hit him but smashed to pieces on the door-post only a few inches from his cranium.

Another feature of the "haunting" was the jangling of all the bells in the house—there were about 30 of them, I believe—by some invisible entity. Yet all the wires had been cut! The row which was thus created can better be imagined than described; but this phenomenon served a useful purpose, since I was able, by using a well-known code, to establish communication with one spirit by means of the bells. Other manifestations occurred, too varied to mention here, as the night proceeded; but by early morning peace had at last descended on the rectory, and there has been no trouble of a ghostly nature there since."

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