

Light

on

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PRICE TWOPENCE

THE RESURRECTION BODY PSYCHIC INTERPRETATION OF CHRISTIAN DOCTRINE

By H. A. DALLAS, author of "Human Survival and Its Implications"

SOME persons consider that it is not honest to affirm, "I believe in the resurrection of the body," unless one is still a believer in the resuscitation of the material form. Personally, I do not agree with this view. I claim that in making this affirmation I am fully justified; and it may interest some of the readers of LIGHT to know my reason for this.

It is, of course, obvious that many have in past ages interpreted these words in a material sense. In the Baptismal Service in the Book of Common Prayer, the words of "the Apostles' Creed" are altered; there the sentence is rendered "I believe in the resurrection of the flesh." This shows plainly that at the time that this Service was put together (*i.e.*, in the 16th century) the authorities in the Church of England saw no difference between the two words "body" and "flesh." The former word, however, is that which belongs to the more primitive form, in which the most important beliefs of Christendom have been handed down from generation to generation.

"The resurrection of the body" has not always been understood in a material way. St. Paul said boldly, "flesh and blood cannot inherit the Kingdom of God," and "thou sowest *not* that body that shall be;" and Origen called those who believed in material resurrection "flesh lovers." Obviously, therefore, belief in the resurrection of the body does not involve the material interpretation any more than the clause "Maker of heaven and earth" necessitates acceptance of the erroneous notion that the world was made in six days of twenty-four hours!

What is essentially implied by the clause is that survival includes a bodily resurrection; this is the *Christian* doctrine. All religions have recognised survival of the ego. But the Greeks regarded this survival as the persistence of "Shades" or "Wraiths," and their philosophy taught that body had not survival value. This is clearly indicated in the conversation of Socrates recorded in "Phaedo," where he says: "The soul of the philosopher very greatly despises the body. . . He is the enemy of his body and he longs to possess his soul alone."

When the Christ appeared after death in a materialised form, He did so to assure His friends that He was not bodiless. That was the witness He bore.

In this connection it is interesting to compare St. Luke's account with that of St. Ignatius, Bishop of Antioch, put to death as a martyr in the reign of Trajan.

In one of his letters, he refers to the appearance of Christ described by St. Luke in the xxiv. chapter of His Gospel. His rendering of the sentence, "A spirit hath not flesh and bones" is different: "He said unto them, take, handle me, and see that I am not an incorporeal dæmon" (Epistle to the Church in Smyrna). From the context we gather that Ignatius saw no difference between his version and that of Luke, but to us there is an important difference.

The essential point is that Christ was claiming to be an *embodied* man, a being who was risen body, soul and spirit—not a shade without an organism. This is the Christian doctrine of resurrection.

It is this truth which is enshrined in the clause of the Apostle's Creed: "I believe in the resurrection of the body."

St. Ignatius is as likely to have been correct in his rendering of what the Master actually said as St. Luke; for tradition tells us that he was a disciple of the Apostle John.

Of course, no value will be attached to this by those who consider any modern theory more likely to be true than one which has been embodied in the tradition of the Church for nearly 2,000 years, but those who hold that it is not reasonable to reject a tradition merely because of its venerable age will attach significance to this rendering by St. Ignatius in one of the Epistles commonly accepted as genuinely written by him.

Modern science, and the experiences which are confirmed by Psychical Research, alike confirm our assurance that human beings are essentially threefold manifestations of the Divine Life, and that there is an etheric form which arises from the material form, in which the ego continues to manifest and to develop after death—discarnate, but not bodiless.

The analogy of the seed is perfect if we understand that the life principle—the true seed—is *now sown in a flesh husk*, and that *sowing* does not mean putting the flesh into the earth: a circumstance that often does not occur at all.

The etheric body is sown in matter, in a "natural body," it is raised as an ethereal substance, which will be glorious if the formative character has formed it gloriously. If not, there may be, there will be, opportunities for remodelling in the Beyond, but *now* is our present opportunity to fashion our ethereal bodies to be splendid instruments for our future progress.

CANADIAN HUNTER'S "ADVENTURE"

A PAGE FROM THE PAST COMES TO LIFE (FROM A CORRESPONDENT)

IN the course of a lifetime, if it has been fairly long, many persons have had strange happenings occur to them; happenings which savoured very strongly of the mysterious and for which no explanation, in the light of our present knowledge, can be given.

The one I am about to recount happened to me a number of years ago, and, although such a time has elapsed, the vivid impression it produced remains still with me in all its vivid details.

At that time I had a small hunting and fishing camp on a beautiful little river in Northern Quebec. Built of logs, it was a compact little structure and contained a living room and two tiny bedrooms, while a passage, with door at each end, led from the living room into the kitchen. About fifteen yards in the rear of the latter was the guides' camp.

These buildings were situated on a short and rounded point of land, which jutted out into the river. This, flowing from left to right of the camp, which faced it, formed a small bay (or really more of a pool) above the point, and then the shore lines bent in a very gradual curve for five or six hundred yards to the right, where a sharp bend to the left cut off further view of the river.

Only a couple of hundred yards to the right of the point, quite a strong rapid or "chute" formed, the rippling sound from which usually cut off any noise of canoes ascending the river after passing the portage the rapid necessitated.

This point, on which my camp was built, was quite high—about fourteen feet above the water—and, as the bank was abrupt, three logs with flattened sides and strong cross-pieces of wood nailed on to them formed a sort of rude staircase. The lower ends of this contrivance rested on a sandy beach, which at the point was from six to eight feet (more or less as the river rose or fell) wide. This made a capital landing place for the canoes.

I had had a long and unsuccessful day hunting moose, and had returned to the camp quite late in the evening, had finished my evening meal and, filling my pipe, strolled to the edge of the bank, had a look up and down the river, then went to the right, or down-stream side of the camp, threw myself down on a bed of soft moss which grew there, lit my pipe and prepared for a comfortable smoke.

I had been lying there for only a short time, amusing myself by watching a kingfisher diving down from a nearby tree from time to time in an effort to catch some of the minnows which swam near the shore, when

suddenly I became aware that, standing directly in front of me to the left (the kingfisher had been on my right) were two men.

They were in the act of bowing when I sprang to my feet. I bowed in return and in a flash took in the ensemble: the hats, which they carried in their hands, were of the broad-brimmed, slightly curled up at the edges pattern (both carried a plume), and the hair was worn long and in curls, which rested on their shoulders. They wore jack boots and rather long coats or tunics, of which one appeared to be of dark material and the other of a dark shade of red, probably maroon would describe it better; the coats were belted at the waist with a large silver buckle. The men were of medium height and had long curling moustaches.

The only question they asked me (and with no other salutation than the bow they had given at first) was: "Is it far to Lac——?" This was, and is, a very large lake which forms the headwaters of the river on which my camp was situated. I replied that it was eighteen or twenty miles, and that some of the portages were quite long.

Thanking me, they turned and walked towards the bank, at the foot of which was the landing place; I followed behind. It was only a few steps, and arriving there they again turned and, thanking me, began the descent.

A STRANGE CANOE

I then saw that at the bottom, just resting on the edge of the sand, was a very large canoe with bowman and steersman holding it lightly with their paddles. Aft of the centre of the canoe was a low arched awning or covering, its sides coming down to the thwarts, of some brown stuff. Such a contrivance I had never seen on a canoe before, excepting in pictures of those on South American and African rivers—more especially on those of the former country. Apart from the bow and stern men there were two others on each side, with paddles. My cavaliers stepped on board and, as the men pushed off, the heads and shoulders of two most beautiful girls were thrust out from the after end of the awning, and the girls waved their hands to me.

In a moment the canoe was in mid-stream and taking a course up the river. Walking quickly past the front of the camp, I reached the beginning of the curve of the small bay and watched the canoe gliding along, with the paddles flashing in the moonlight, until it swung sharply around the sharp bend and so out of sight.

Then, and only then, did the feeling come over me that what I had witnessed was so uncanny and extraordinary as to be unexplainable—I had seen an incident from a page of the past! Or was it? Was what I had seen something which, once in the long, long ago had actually happened? Did such a canoe, with such a crew and passengers, ever mount that river?

Not one of us will ever know. The peculiar thing is, that from their first appearance until such time as they had disappeared around the bend, I had felt no sensation of surprise at all. Their being there, their dress, above all the odd canoe, I had taken as a matter of course.

Walking to the kitchen door at the back of the camp, I asked my men if they had seen or heard anything unusual. "No!" They had seen nothing, heard nothing.

Then I got out my electric torch and went over the ground by myself. There, on the moss, was still the impress of where I had been lying.

Step by step I followed my footsteps to the bank, and from there to the curve of the bay from which I had seen the last of the canoe. It was quite easy; but they were all my own, *no other ones were visible!*

JUBILEE WEEK at the QUEST CLUB

Open 10.0 a.m. to 10.0 p.m.,
Tuesday to Saturday, inclusive.
(Closed Monday, May 6th)

Many Mediums will be available during these hours (i.e. morning, afternoon, and evening) for Private Sitzings and small Groups.

Various Ladies and Gentlemen will be in attendance to meet enquirers and give information about Spiritualism and Psychic Research.

Visitors will be most cordially welcome.

THE QUEST CLUB,
16 Queensberry Place, South Kensington,
London, S.W. 7
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DR. GLEN HAMILTON

TRANSITION OF DEVOTED PSYCHICAL RESEARCHER

WITH deep regret, we record the transition of Dr. T. Glen Hamilton, of Winnipeg, Canada, one of the best-known and most successful psychical investigators in the world, which took place on Sunday, April 7th.

The *Winnipeg Free Press* of April 8th published a long tribute to Dr. Hamilton and his work, from which we take the following:

"Dr. T. Glendenning Hamilton, internationally known authority on Psychic Research, former member of the Provincial Legislature, of the Winnipeg School Board, and one-time President of the Manitoba Medical Association, died Sunday afternoon at the general hospital, aged 61 years.

"He had been ill about three weeks. A fatal heart failure ailment, angina pectoris, was the cause of death. Surviving him are his widow, two sons (Dr. Glen F., and James D., of Winnipeg), and a daughter, Mrs. Margaret Bach, of London, Ontario.

"A resident of the West for more than 50 years, he had lived in Winnipeg since 1891, when his family came here from Saskatoon. He was born of Scottish-Canadian parentage, at Agincourt, Ontario, November 27th, 1873. Nine years later his father and a brother came west to Saskatoon. His mother, young Glen and the rest of the family came the following year.

"Young Glen received his education in Winnipeg, attending Winnipeg Collegiate Institute and the University of Manitoba, graduating in medicine in 1903.

"He was always busily engaged in his profession, but nevertheless found time to become actively engaged in many outside fields. He served the community well, both as a member of the School Board and as a member of the Legislature.

"On top of his community efforts and his growing medical practice, he, toward the end of the war, began the study of Psychic Research, a study that brought him more than a small measure of fame, not only in this country but in United States, Great Britain and Europe.

SERVICE TO THE COMMUNITY

"Dr. Hamilton's sense of community duty exerted itself in early life. He was for 10 years a member of the School Board and was its first chairman in 1912-13. He was also first chairman of the Winnipeg Playgrounds Commission.

"In 1915 he ran for the Provincial Legislature, as a follower of T. C. Norris. He was elected with a huge majority, representing the constituency of Elmwood, where he had lived for many years, and where, at 185 Kelvin Street, the family residence is still located. He was defeated in the elections of 1920, but soon thereafter was elected president for 1921-22 of the Manitoba Medical Association, of which he had previously been honorary secretary. Subsequently, he was treasurer of the Association, and was on the executive of the Canadian Medical Association. Also, in 1921, he was elected to the presidency of the University of Manitoba Alumni Association.

"Dr. Hamilton was for many years on the honorary staff of the general hospital, and was lecturer in clinical surgery of the University of Manitoba. He carried on a staunch fight for the maintenance of medical standards and fought every move to lower them. He was active in the passage of mothers' allowance legislation.

"At the height of a busy life, when he was a member of the Legislature and when his practice was increasing quickly, Dr. Hamilton began his studies of Psychic Research. His studies of telekinetic phenomena began toward the end of 1918, and continued with unabated vigour until his illness.

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"By lectures, newspaper articles and magazine articles, he revealed the secrets of the phenomena of the psychic realm, before audiences in the cities of Winnipeg, Toronto, London, New York, Boston and Washington, to name a few.

"He was considered by many students not only to be the foremost authority on the phenomena in Canada, but also on this side of the Atlantic, and as one of the outstanding men on the subject in the world.

"All his investigations were carried out in the scientific manner. He checked everything for hints of fraud. He constantly demanded an objective approach. Until a thing was a proven fact he took no stock in it.

BELIEF IN SURVIVAL

"Dr. Hamilton was convinced that unseen intelligences were behind the supernatural movements of material objects. There could be, he knew, no human agency that would be able to surmount the elaborate fraud precautions which he employed.

"Dr. Hamilton was chary about stating his conclusions from his investigations, if he had reached any great number, but, according to his friends, was definite in one. That was that there was survival after death. The telekinetic phenomena, the ectoplasm, the table rapping, the 'spirit' photographs, were all, he believed, due to a continuation of the personality, in some form or other, after death.

"He was in preparation of a book on his investigations. Among his writings on the subject have been a series for the *Winnipeg Free Press*, a series in the London *Daily Sketch*, numerous articles in the Journal of the American Society of Psychic Research, and in the quarterly of the British College of Psychic Science.

"When the British Medical Association convened in Winnipeg in 1930 he lectured to it on Psychic Research.

"Dr. Hamilton counted among his friends such men as Sir Oliver Lodge, Sir Arthur Conan Doyle, Baron Schrenck-Notzing, of Munich, L. R. G. Crandon, of Boston, and other foremost figures in the study of psychic phenomena.

"Sir Arthur Conan Doyle and Lady Doyle visited Dr. Hamilton after his work had gained him international prominence, and attended some of the small gatherings of Dr. Hamilton and his friends."

The *Free Press* adds that "Dr. Hamilton, among his other activities, was a Mason and an Oddfellow. He was senior elder at King Memorial Church, had been a member of the Canadian Club, and had been a member of the board of governors of Wesley College."

The funeral service took place on Tuesday, April 9th, and was conducted by the Rev. D. G. Paton, of the King Memorial Church, in the presence of 1,200 people.

PROFESSOR ALLISON'S TRIBUTE

Writing in the *Winnipeg Evening Tribune*, of Tuesday, April 16th, Professor W. T. Allison, of Manitoba University, paid the following tribute to Dr. Glen Hamilton's psychical work.

"Only members of his family and his associates in this research work know the patience and perseverance with which he pursued this difficult and often extremely discouraging enquiry. But with his invincible strength of character he went on and on, until he obtained those astounding results which brought him international fame . . .

"Dr. Hamilton was not a Spiritualist; he did not even like to be called a Spiritualist. He was a loyal member of the Christian Church, and aimed to build one more buttress for the faith in God and immortality 'once for all delivered to the saints.'"

TO PRESERVE PEACE

PROBLEM OF GERMANY'S LOST COLONIES

By STANLEY DE BRATH, M.Inst.C.E.

AT the present moment all London is placarded with posters of "The War of 1938," showing huge war-machines devastating the City and the West End. This is not the real threat. What is contemplated is the use of actual machines. A force of fighting scouts would be sent to engage such defence as could be mustered at short notice, followed up by 500 or 1000 aeroplanes loaded with poison-gas and high explosive incendiary bombs directed against commercial and governing centres, to paralyze the civil population. That is perfectly feasible. Germany has proclaimed a new principle—that all civilians of an enemy country are just as liable to acts of war as the armies of that country. The "next war," if it comes about, will be waged on that principle.

A distinguished soldier has informed me that in more than one European War Office there are already detailed plans for the poisoning of water reservoirs, disseminating anthrax germs in the air, and wholesale destruction by high explosive and incendiary bombs, not of enemy troops but of enemy cities. This is a fact which deserves very close attention by all who may be its victims.

CAUSES OF WAR

The causes of war are not armaments, but the political purposes behind them. The peace societies are crying "No more war!" but while we cling to the spoils of the last war, that cry, however sincere, is mere hypocrisy, and is so denounced by our enemies. It is true. Without colonies, Germany can never have the parity with other nations which she justly desires.

In political circles, there is now a short-sighted movement for the consolidation of Kenya, Tanganyika, and Uganda into one British Protectorate. Mr. Amery, when Secretary of State for the Colonies, spoke of Tanganyika as "permanently embodied within the framework of the British Empire." If that movement is implemented, it will make the downfall of that Empire the chief aim of all enemies of England. No means to that end will be neglected, and the attack on British civilians will be the first move in a terrible war. We have been warned that war will cease only after the power of destruction has become so fearful that no nation will invoke it. That day has come.

The Treaty of Versailles was conceived in hatred. The German colonies were rent from her; and the "next war" was made a certainty. Herr Hitler has declared that parity with other European Powers is his unalterable aim. No such parity can be attained without colonies. He professes his desire for peace; but, if thwarted, then . . .

It is said, probably with truth, that there are aeroplane factories in Holland, Belgium, Switzerland, Spain and Italy under German management, which do not appear in the military returns of the German Reich. These could double the number of machines available. They could be concentrated on Germany within an hour of a declaration of war, or even without that formality.

THE OPPORTUNITY NOW OFFERED

A hundred and twenty-eight years ago England made a forward move for the abolition of the slave-trade. It was strenuously resisted in Parliament, but was carried at a cost of some thirty millions of pounds. An opportunity is now offered for a very much greater advance. If England would show readiness to return Tanganyika to Germany on grounds of justice, and *in return for the disarmament for which the nations are hungering*, she would be leading the world to an era of peace and prosperity, and put an end to the stress

and anxiety from which we are all suffering. She would stand out as the real leader of the nations.

This is a task which might well be undertaken by the English Church; but that Church is rent by points of doctrine, questions of "reunion," Modernism and Fundamentalism and the like, which in comparison with the shadow that coming events cast before them, are of no importance at all. She might preach a real "crusade for peace" which would make her a moral centre. Will she do so?

I do not mean, of course, that England should offer Tanganyika to Germany, so to speak, "on a silver salver," and immediately, but that we should show a readiness for retrocession if Germany will re-enter the League of Nations and reduce her armaments parallel with other nations. Herr Hitler has already intimated that Germany is open to negotiation on that point, but the essential thing is parity.

This position is a plain opening for negotiation; but the opening must be faced with a certain sacrifice. The old-world "right of conquest" is out-of-date, and must be recognised as such. From the "blow at the heart" there is no recovery, and only by having peace in our acts and not only on our tongues can the era of No More War be initiated.

ANOTHER VIEW

To the Editor of LIGHT.

Sir,—In your issue of 18th inst. I found myself particularly attracted by Mr. Stanley de Brath's article on the preservation of peace; but, on studying the premise, was driven to the conclusion that it was thoroughly impracticable, for the simple reason that it leaves out of consideration the well-known traits of German character. Reverse the position and could the wildest imagination conceive Germany returning colonies to Britain "on the ground of pure justice"?

Anyone with experience of German mentality knows that, the moment it is in association with the slightest scrap of authority, it develops an arrogance coupled up with an inherent brutality that results in "right" being submerged by "might," and there is not the slightest sign of any change of spirit in the German nation to-day.

Apart from the "right of conquest," what is the record of the German Colonial Empire when it existed? Pretty much on a parallel with that of the Belgian Congo under the Leopold I. regime. Would it be "justice" if that were to happen again? What about the natives? Would they be willing to relinquish British colonial status for that of German? It might be suggested that the natives would have the choice. Recent events in Germany indicate a "persuasiveness" that does not savour of "free will."

I submit that the mass German mind is still of such a materialist outlook that to follow the line suggested would be to invite the utter loss of individual liberty, would put back the realities of the spirit-world (so far as their acceptance as fact is concerned), and throw humanity back into the "dark ages." The German mind is still such that things spiritual are non-existent; and to refuse to meet the German outlook with other than "might," if she threw down the gauntlet, would be tantamount to national suicide.

It would only be safe to try the method suggested if Germany succumbed to the truths of Spiritualism.

If it were possible to persuade Hitler and Goering to attend a "direct voice" seance, then there might be a reasonable possibility of progress towards the preservation of peace.

Westfield Avenue,
Monkseaton, Northumberland.

JAS. GRAY.

A TRANSITION

By LEIGH HUNT

SHE was not there, but the almost worn-out body lying on the bed still pulsed with the feeble life efforts apparently sustained by a thin white cord of light which proceeded from near the centre of the physical body and, in a bow shape, passed over the head and thence behind to what I can best describe as a couch, brilliantly illumined by golden light, where the spirit-body of Mrs. Butterworth clad in a white robe was resting, the thin white cord apparently connecting itself to the spirit-body at the back part of the head. Beside this couch I noticed three female spirit-people were then standing, although the psychic light around them was so intense as to render their features somewhat indistinct to my clairvoyant sight as I stood by the bedside with six other watchers, on Sunday morning, 22nd of November, 1914.

It was a very beautiful sight to see the gentle, loving movements made by the three angel friends around the couch. From time to time they bent over the spirit-body of our loved one, who appeared to be sleeping, and passed their hands over her form from head to feet.

At the foot of the bed upon which the mortal form was lying, I saw seven other female spirit-people: again the brilliance of the psychic light around lessened the distinctness of their features to me. Closer to the bed, and apparently more definitely within this world's surroundings, stood a number of relatives and friends, some of whom I was able to recognise. One was a doctor well known to the family.

One of the most delightful sights of all was the presence of a band of spirit-children, who, clad in robes of blue and white, were indeed "a joyous happy band." These children—most of whom looked about twelve years of age—brought with them that sweet abiding influence of affection and spiritual strength which I have often felt when seeing children from the after life.

And now at the head of the bed, appeared two North American Indians, one of remarkably fine physique, who spoke to me, saying, "I am Lovelight."

Hitherto I had not heard any voices distinctly, merely catching the subdued tones of those spirit friends around, as they conversed with each other.

As the last sign of movement left the physical body, and the form lay prone upon the bed, these two Indians instantly stepped forward: the cord of light I had previously seen as instantly disappeared, and I saw no more, save what appeared to be a dark curtain let down at the head of the bed.

And the worn-out body left on the bed? It was but the semblance of her whom we had known so well, but inasmuch as it was the form of the mother who had sojourned with us so long (she was eighty-seven years of age), feelings of reverence and regard were uppermost in our minds as we left the sunlit room.

(NOTE.—The above account is from full notes made by Mr. Leigh Hunt during and immediately after the transition. It is of much interest as following and confirming the detailed account of the liberation of the spirit-body by Dr. Riblet B. Hout, of Goshen, Indiana, U.S.A., in LIGHT of April 4th.)

CHRIST CHURCH CATHEDRAL, OXFORD

The history of the appearance of the supernaturally produced heads on the walls of this Cathedral is too well known to warrant repetition.

Many also know that Dean Liddell's likeness is now hidden. But it may come as a surprise to be told that the fine head of the old sexton—for so many years a member of the choir, and familiarly known in this connection as "Thunderguts"—has been obliterated.

Last week my husband took a friend to Oxford with the express purpose of showing this portrait of the old sexton.

Failing to find it, he sought an official, who admitted it had been distempered over. FLORENCE HODGKIN.

INTERNATIONAL INSTITUTE

AN interesting survey of the International Institute's first year's activities was given by Mr. Arthur Findlay, Chairman of the Council, at the annual meeting held last Wednesday (April 23rd), at 21 Harrington Road, London. A favourable balance sheet was submitted, with all the equipment fully written off, the number of members was announced as 333, and Dr. Elizabeth Severn, retiring by rotation, was re-elected to the Council.

Mr. Findlay said the Institute was quite a new departure in psychic science. When it was formed, the time was obviously ripe for a research institute adopting modern methods of research. The old methods were obsolete, but scientific progress had put in their hands new methods which they were sure would be much more satisfactory than those adopted by earlier researchers.

The Institute, he said, was prepared to offer its accommodation and equipment to any scientist or scientific group who may wish to conduct independent experiments. They hoped to make the Institute a meeting ground for Scientists and Mediums.

The Council consisted of Spiritualists and non-Spiritualists; and while scientific methods were strictly observed, the Medium was treated with the respect and consideration he or she merits. "We look on the Medium," he said, "as a priceless asset, a delicate instrument, which must be handled with every care and respect. Because of our having adopted this attitude from the very beginning, Mediums have come to trust us. They realise that nothing will happen that will in any way hurt them, either bodily or mentally, or damage their reputation. If we do find that a Medium is not genuine, we do not propose to publish it broadcast; all that will happen will be that the investigation with this Medium will cease, and he or she will not be asked to return."

BYRON & TENNYSON

Convincing evidence of the Survival of these two famous poets is given in BRIDGING TWO WORLDS (Volume Two) by Wallis Mansford, with Foreword by Mrs. Barbara McKenzie.

THIS work records the psychic influences that induced the Author to study the works of Byron and Tennyson, and to commemorate their memory by giving numerous poetry recitals, also the account of the Author's Cruise to Greece, under psychic guidance of the Poets, when he represented the London Institution and the Poetry Society, at the unveiling of the Memorial to "Rupert Brooke and Immortal Poetry" on the Isle of Scyros.

Volume Two of
BRIDGING TWO WORLDS
Five Shillings
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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).

SIR ARTHUR CONAN DOYLE

Sir,—One cannot withhold sympathy from Lady Conan Doyle in her protest (in *LIGHT* of April 18th) against the alleged indiscriminate use made by Mediums of her husband's revered name. Her letter, however, is a serious charge against the reliability of those Mediums "who utter useless platitudes as purporting to come from him."

I have for some time been expecting some manifestation of Sir Arthur's survival on a scale commensurate with his enormous activities in the cause of Spiritualism whilst on earth. The occasional accounts published of his supposed communications through Mediums and Mr. Ivan Cooke's lately published book, *The Law Immutable* (especially in its medical sections) are to me unconvincing.

Is it known whether Sir Arthur left behind some test document such as Sir Oliver Lodge is said to have prepared?

Far be it from me to wish to pry into the sacred intercourse between him and his family; but, with diffidence, I submit that "the man in the street" is disappointed at not having heard anything further from one whose genius impressed him through his books and speeches, and one who partly, if not wholly, convinced thousands of the truth of Spiritualism. In explanation it may be urged that the means of communication are possibly limited, but it is reasonable to suppose that a man of his powerful intellect, now presumably more favourably placed, would not rest without, in some way, proclaiming to his former vast audience that what he had preached was true.

Some such demonstration seems necessary to combat the gloomy suspicion that his voice is now "silent as the grave."

M.D.

[NOTE—The writer's name and address accompanied this letter.—EDITOR].

"ELUCIDATIONS FROM CONAN DOYLE"

Sir,—It seems that a Medium brought into contact with [the surround] of a sitter can select and retail facts long forgotten to the sitter and the Medium... attributes the result to information given by 'spirits'." (*LIGHT*, April 18th).

About a month ago a man ten feet from me was given the following message:

"I see a lady near you, middle age, short, big mouth; says she passed over suddenly; gives the name of Alice. Do you recognise her? ("No"). "Well, she is very clear to me. I will repeat the description."

At this moment I began to listen, and the whole description fitted in exactly with my wife's cousin—big mouth, age 50 years, ill for ten hours only, name correct. Was all this taken from my subconscious mind? No doubt hundreds of your readers could give similar evidence.

"No disease is incurable... but not until Mediums recognise and study the subtler bodies—etheric, astral, mental, can it remedy the complaints of the flesh." This is wrong. I could give you twenty diseases that can be cured by physical means.

We all agree with Sir Arthur Conan Doyle that Spiritualism does not make the advance it should, because we are not faithful to it. Very few of our services are reverent (there are, I am glad to say, exceptions), but the matter worries me very much, and I know not how to remedy it.

Streatham, S.W.16.

E. H. WORTH, M.R.C.S.

SPIRITUALISM'S POLICY

Sir,—The remarkably clear and convincing article in your issue of April 25th, by our old friend the Rev. C. Drayton Thomas is so logically reasoned that it is practically unanswerable. It crystallises and puts into words exactly what large numbers are thinking and feeling about this important question of the future policy to be pursued by those who constitute themselves leaders in the movement. God grant that they may be more wisely and broadmindedly guided than has been apparent of late years.

The situation could not be put more sympathetically and considerately, as well as clearly and cogently, than it has been by Mr. Drayton Thomas, and, if the policy is pursued, I feel sure it will enable larger numbers to attach themselves to the movement who would otherwise object to any narrow and bigoted policy of excommunicating exclusiveness.

I am glad he has not condemned the S.N.U. They are doing a good work, and can serve an even more useful purpose, provided they do not destroy that usefulness, possibly even their own existence, by tacking on to it a popish attitude of "Believe this—or be Anathema."

An organisation for functional purposes is very necessary. In particular, some method of controlling the numerous "one man shows" now springing up in many directions is most desirable. A large number of these are run for private profit under an altruistic guise; none the less so when it is—as it is in many cases—disguised by the forming of a small group of people into a so-called Society or Association, which in reality is under the control or dominance of the individuals who wish to profit by it. They find plenty of Mediums whose services they can commercialise.

We are in a critical stage of development, and the future—of success or failure—depends upon what is done now.

Your leading article admirably supplements the case as put by Mr. Drayton Thomas.

May I congratulate your journal on its intelligent and impartial presentation of all matters associated with Spiritualism and Psychical Research? There is no narrow exclusiveness in your dealing with the problems involved, but a desire to face up to all the issues that arise in what still remains a somewhat controversial subject.

O. J. WENDLANDT.

Sheffield.

SIGNIFICANCE OF EASTER

Sir,—Would that Mr. Tweedale's article on "The Significance of Easter" (*LIGHT*, April 18th) could have formed the basis for the Easter services in many a church, where the real significance of Easter is lost amidst a cloud of platitudes dutifully brought forth year by year to accompany the Easter hymns and anthems.

There is one statement in his article, however, of which I am not quite certain. Is the general conspiracy among bishops and leaders of our Church to whittle away, not only the significance, but the fact of the Resurrection, due to their fear of psychic phenomena? Is it not due, rather, to their desire to truckle to the materialism of the age? They are beset with the idea of making Christianity acceptable to the plain man, the man in the street, whom we hear so much about in their sermons and addresses, and who is supposed to have outgrown miracles; and the reaction to this supposition is only too apparent in the utterances of some of the dignitaries of our Church to-day.

(Rev.) ROWLAND W. MAITLAND.

Darsham Vicarage, Suffolk.

The things that belong to a man must be understood in order that they may be loved; the things that belong to God must be loved in order that they may be understood.—*Pascal*.

LETTERS TO THE EDITOR

"THE UNFOLDING UNIVERSE"

Sir,—With regard to the adverse criticisms of Mr. Findlay's book, on the ground that it is unfairly hostile to organised Christianity, may I make the following remarks?

Mr. Findlay certainly is very drastic in his criticisms. He reminds me of a book which created a great stir thirty years ago — Robert Blatchford's *God and My Neighbour*. For my part (leaving aside the further question of belief or disbelief in the doctrines of the Church, and viewing the matter merely from a historical viewpoint) I should say such views are decidedly too one-sided. They dwell excessively on the dark side and ignore or undervalue the light one.

However, there are other considerations to be remembered. Unfortunately, ecclesiastical apologetics always (or commonly) tends to be unfair in the other direction. It exaggerates the merits of the Church, unfairly attacks the opposed side, and manipulates the evidence. The reason of this is clear: Starting from a foregone conclusion that for itself it is under special divine oversight, it fails to see things in the dry light of reason. Even so orthodox a believer as John Henry Newman admitted this, in his remarks on the vices of Catholic history-writing; and other sects also are by no means free of the defect. It is inherent in the spirit of "dogmatism." So, though Mr. Findlay is one-sided, his version serves a good purpose by being able to be contrasted with those of orthodoxy. The truth, probably, is between the two.

Gillespie Road, J. W. POYNTER.
Highbury, N.5.

THE RESURRECTION OF JESUS

Sir,—From Mr. J. Arthur Findlay's letter (LIGHT, 4th March), I see that his actual words were, referring to Christ: "He never rose from the dead and ascended into Heaven, as reported in the New Testament." Like many other students, Mr. Findlay assumes that the New Testament asserts that Christ's physical body ascended into heaven as flesh and blood. Where does it say so?

The whole of the Biblical history of the life of Jesus shows a gradually growing degree of spirituality, as witness His many defiances of the physical laws. His rising from the tomb was the climax to this growth. His physical body was completely spiritualised, and thus the law that flesh and blood may not enter the Kingdom of Heaven was observed and preserved.

How think you that a newly-risen spirit could descend into Hell without the power to adapt His body to the density of the different strata through which He descended? Such a task is beyond the spiritual body, which has not the properties of *all* degrees of substance in its make-up.

Who denies that Christ, of necessity, left behind Him a residue, denies the possibility of levitation, of apports, of materialisation and dematerialisation of spirits. Christ's perfect life brought Him entirely within the law. Loved we self less, we, too, could be within the law and we, too, would leave no physical residue at death or, rather, transition.

Llantrisant, TUDOR A. MORGAN.
Glamorgan.

[NOTE.—Mr. Morgan's letter provides a partial answer to H. Jepson, who writes asking "what became of the body of Jesus?"].

CRUSADE OF PEACE

Sir,—I appreciated the Rev. George Batten's beautiful letter, "Crusade of Peace" (LIGHT, April 18th). It is full of wisdom and sound common-sense. "Thoughts are things," and one can create Peace

and Prosperity by only permitting "goodwill towards men" to influence our daily lives in contact with our fellow beings, and in our outlook and criticism of those abroad. "It takes two to make a quarrel" is an old saw we might well remember more often.

I shall be interested to see whether Mr. Batten's suggested crusade brings many supporters. I do think, as far as is possible in our every-day life, we should stand by and for our colours, and *think* Peace, with a confident mind, and try and encourage those doubtful, fearful spirits who I really believe enjoy to dwell on the morbid and horrible.

Bournemouth.

E. S. NORFOLK.

SPIRITUALISM IN THE "HIBBERT JOURNAL"

Sir,—The current number of *The Hibbert Journal* contains an article of interest to Spiritualists from the pen of the Rev. Frederick A. M. Spencer, D.D., under the title of "Demonic Powers," in which he deals with the various powers of evil that are believed to afflict mankind, but more particularly with the nature of the different Hells in which such evil beings, including wicked human spirits, are supposed to have their habitation.

The writer quotes Swedenborg and Vale Owen, and gives a fairly long extract from the well-known book, *Private Dowding*, concerning an excursion by the communicator with an "Angel" into the Hells on an errand of mercy.

Of course, such narratives dealing with the lower purgatorial spheres are well-known to readers of Spiritualistic literature. I think I can recall the names of a dozen books at least where such descriptions are to be found, agreeing in many particulars with each other.

The interest of the article, however, lies in the fact of its being printed in a publication of the calibre of *The Hibbert Journal*, and of its coming from the pen of a Doctor of Divinity. The aforesaid Journal has not been exactly lavish in the past in the amount of space it has devoted to Spiritualistic literature.

Evidently, then, new ideas are percolating into hitherto-closed channels, which is surely a matter for congratulation.

One point is stressed by Dr. Spencer—and that is that the Hells, so far as those places or conditions have become known to us, are not eternal, but are man-made, and will persist only so long as there are evil human spirits to fill them. He supports this contention with a quotation from Baseden Butt. That also is the belief of Spiritualists, and in my humble opinion an excellent work has been done by Spiritualism in practically overthrowing the doctrine of an eternal Hell so long held by the "infallible" Roman Church as a truth not to be questioned. We emphatically reject that doctrine as a gross libel on the Divine Love and Justice, and no metaphysical disquisitions as to the state of a man's mind or heart at the moment of death can ever make it otherwise than abhorrent.

I can assure Dr. Spencer—if he ever reads LIGHT—that his article gave me much pleasure. I well remember an article by another Doctor of Divinity a few years back in *The Hibbert Journal*, in which the learned writer argued most seriously and profoundly for the acceptance of the doctrines of the resurrection of the flesh, he being utterly unable to comprehend how a "disembodied soul" could possibly persist as an identifiable personality without a physical body.

Think of that, Spiritualists! With your knowledge of astral, mental, and spiritual vehicles, accommodated to the various planes of being on which the departed dwell. A piece of gross ignorance to be sure, but enlightenment is surely spreading.

Lansdown Rd.,

J. M. McCORMICK.

Bournemouth.

(Letters on "What Frightened Pan" are on Page 286)

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

THEN—AND NOW

WHEN King George V. ascended the throne twenty-five years ago, LIGHT expressed the hope that "the spiritual powers that make for Peace and Fellowship" would find in him an instrument as sensitive and effective as had been his father, King Edward VII., "the Peacemaker." There can be no doubt that the influence of King George has always been in favour of Peace and Fellowship, and yet it has been his fate that the greatest and most destructive war of all time should take place during his reign. Let us hope and pray that His Majesty's Silver Jubilee may mark the beginning of a new era of Peace.

For Spiritualism, the twenty-five years of King George's reign have been years of trial but also years of great progress. As an organised movement, Spiritualism is to-day in a much better position than it occupied a quarter of a century ago; but, even so, progress cannot properly be gauged by counting Societies or comparing membership figures. Spiritualism is greater than the sum of the organisations that proclaim its truths: it is a permeative force spreading in all directions.

Twenty-five years ago, Materialism was the accepted philosophy of Science with Haeckel as its prophet—in LIGHT of May 7th, 1910 (the date of the King's accession) there appeared a critical review of a cheap edition of Haeckel's *Last Words on Evolution*. To-day, Haeckel's materialistic monism is completely out of date, discredited and destroyed by the discoveries of Science, which prove that he was wrong in assuming that material is the cause and basis of all phenomena, including life and consciousness.

Science is moving away from Philosophical Materialism towards Philosophical Spiritualism, and is thus preparing the way for the serious and systematic investigation of the discoveries of Experimental Spiritualism. That is an advance of the very greatest importance, for it is prophetic of the time when Science will be convinced of the spiritual nature of man and the reality of his survival beyond the grave.

That time will come, but it has not come yet. The Bishop of Ripon (*Yorkshire Post*, April 20th) has said that "no one but a fool really doubts" that there is life after death, but he is woefully wrong. There are many people who are far from being fools—and some of them inside the Bishop's own Church—who have grave doubts about survival and many more whose position is one of total unbelief. If the unbelievers are to be convinced and the doubters reassured, it must be along the line of definite experimental proof, and the Churches have no such proof to offer and cannot obtain it until they accept the evidence that Spiritualism offers.

THE POET GROUP

MR. WALLIS MANSFORD'S NEW VOLUME

IN Volume Two of Mr. Wallis Mansford's *Bridging Two Worlds*, just published (Rider, 5/-), we find the promised report of spirit-communications with Byron and Tennyson, and the account of "A Cruise to Greece Under Psychic Guidance of the Poets."

Mr. Mansford must be considered, and does indeed consider himself, very fortunate in his psychic experiences. A lover of poetry, he is able to make frequent psychic contacts with a select band of poet-spirits, and they themselves stretch guiding hands through the veil to facilitate the author's progress in his work of paying homage to their memory.

I say that Mr. Mansford is fortunate, because it is not given to many of us to receive spirit-communications from famous people with whom we have no other link than a strong interest in them and their works.

Readers who seek in this volume, however, for some touches characteristic of the communicators will be disappointed. There is no attempt to prove identity on such lines. The messages received are partly personal reminiscences and partly comments and advice upon the author's work in giving Lecture-Poetry Recitals.

For instance, some time before one such Recital, this message is received: "Byron is here. When you speak of him he wants you to explain to the audience that he was not deformed. It was a drawn tendon in one of his legs that gave him the slight limp."

While engaged upon a MSS concerning Tennyson, Mr. Mansford received a message from the Laureate: "Am very pleased with the MSS you have lately written concerning me, but I want you to go through it again. There is something to be added to do with the year 1888, an incident connected with a play."

The author adds, "I completed the MSS with the important additional matter."

Towards the end of the book is a convenient summary of the assistance received by the author from the spirit-world. The following are one or two points from this summary:—

"The spirit-people influenced me to obtain and take the wreath from Byron's garden at Newstead Abbey, which was the direct means of bringing about my contact and conversation with His Excellency Eleutherios Venizelos, Prime Minister of Greece."

"They gave me valuable forewarning of the dangerous stones on the pathway up the gorge to Rupert Brooke's grave."

"It was the spirit-people who moved my Reciter to ask me to add a line to my earlier poem on Byron, which gave added life and power to its delivery at the Grecian Recital."

Some readers may still be inclined to ask: "If poets like Byron, Tennyson, Rupert Brooke and Flecker 'come through,' why can they not give us some further examples of their genius?" Well, why should they? Poetry, like other arts, is a vehicle of human expression. Words are to the poet as musical tones are to the musician or marble to the sculptor, the raw "material" through which they express themselves. The difficulty that spirits often have in using the mechanism of human language to convey messages is well known. It is fairly certain that spirits do not think in terms of earth speech. How then shall they use the elaborate craftsmanship of poetry?

That a poet in spirit, or a group of poet-spirits, may inspire a poet on earth is quite a different matter. The inspiration may come from the spirit-world, but the craftsmanship is the work of man.

This Volume, like the first, can be commended to those who like to feel that they are in the company of great spirits of the past—not in the hope of hearing new expressions of their art, but to hear their comments on more personal details of their lives and thoughts. It is written in a spirit of reverence and love of beauty.

H.J.D.M.

LOOKING ROUND THE WORLD

DUCHESS OF HAMILTON'S LECTURE TO-NIGHT

"SOME Reflections on Mediums" is the title of a lecture to be delivered by the Duchess of Hamilton to-night (Thursday, May 2nd), at the opening meeting of the L.S.A. summer session. Those who have listened to the Duchess do not need to be assured that the lecture will be both interesting and informative, and it is anticipated that there will be an overflowing audience.

The syllabus for the summer session of the L.S.A. and Quest Club shows that ample provision is being made not only for lectures, but for healing work, and for psychic development and investigation. The membership, we understand, is still increasing steadily, and more and more use is being made of the Club facilities.

PROFESSOR JULIAN HUXLEY AND SPIRITUALISM

Professor Julian Huxley is a member of the Council of the Society for Psychical Research and has in various ways shown that he has an open mind in regard to the reality of psychic phenomena, but as yet he does not admit any approach to the Spiritualistic hypothesis.

Answering a correspondent who made inquiry regarding his views, Professor Huxley wrote (*Literary Guide*, May): "I am firmly of the belief that there is a great deal to discover about so-called supernormal phenomena in psychology, but think it has nothing to do with orthodox Spiritualism."

It will be noted that Professor Huxley qualifies his dissociation from Spiritualism in two ways: he *thinks* supernormal phenomena has nothing to do with *orthodox* Spiritualism. This reply clearly does not rule out the possibility of a change of opinion—indeed, it rather suggests such a possibility.

"POWER" GROUP'S FOREIGN TOUR

We are informed that, following the inauguration of the "School of Mezzantni" in Hampstead on Saturday, May 4th, the interval between the ceremony and the commencement of the school's operations in September will be filled by a series of "Power" meetings in Egypt, Palestine and South Africa. Mrs. Meurig Morris, Laurence Cowen (president), and General Sir Pomeroy Holland-Pryor (vice-president), will be propagandists of the philosophy of Spiritualism, and we learn that a great reception is assured for what is described as "the first link in the chain with which the 'Power' group envisage encircling the world."

In fulfilment of a promise to an old and esteemed friend, "Power" is to speak at Mr. Frank Blake's Church at Bournemouth on Sunday, May 12th. This, we are informed, will be the first and only time that Mrs. Meurig Morris has addressed a gathering off her own platform, and it will be the last time she will be heard before her departure next month for South Africa.

TRANCE "CONTROLS"

After further word-association tests with Mediums and their trance "controls," Mr. Whately Carington has arrived at the conclusion (*Nature*, April 27th), that the differences are not, as he had at first supposed, "evidence *per se* of the autonomy of the personalities compared," and that, in the cases of Mrs. Osborne Leonard and Mrs. E. Garrett, the "phenomenon seems explicable only on the assumption that Feda and Uvani are true secondary personalities formed round nuclei of repressed material."

In other words, Mr. Carington's *assumption* is that Feda and Uvani are not personalities distinct from the Mediums, as they always assert to be the case. But it is only an assumption, and it should be remembered that other investigators, after similar tests, have arrived at a different conclusion.

TRANSITION OF DR. GLEN HAMILTON

BY the transition of Dr. T. Glen Hamilton, of Winnipeg, Canada, Psychical Research has lost the bodily presence of a careful and successful investigator, and Spiritualism has been deprived of the support of a believer in demonstrated Survival to whom scientists were glad to listen. He has done great and useful work, and made permanent records of psychic phenomena which can be studied and re-studied, and which point unflinchingly to Survival of human personality. There was still much work he proposed to do and which must remain undone unless it is taken up by his colleagues in the Winnipeg circle.

Dr. Glen Hamilton was a regular reader of *LIGHT* and a valued contributor; and only last week (April 25th) we published an interesting article by Mrs. Glen Hamilton, to whom we tender our heartfelt sympathy in her bereavement.

SPIRITUALISM IN BRAZIL

Mr. N. Zerdin, President of "The Link" (the association of Home Circles), who has recently returned from a long visit to Brazil, has a very interesting story to tell regarding the progress of Spiritualism in that great South American Republic. It is, indeed, in some respects, an astonishing story, for it discloses remarkable developments in what might have been regarded as unpromising conditions—for Brazil is nominally a Roman Catholic country.

Brazil, it appears, has a Federation of Spiritualists, with headquarters in the capital and branches in the various States, many of which have fine libraries and lecture-rooms. The number of Spiritualist journals and periodicals is said to be about a hundred, of which forty are to be seen at headquarters.

"I was informed," said Mr. Zerdin, "that the State of San Paulo Federation has 1,300 centres, that one new centre is being opened daily, and that several of the important inland towns have their own weekly journals."

"Spiritualism in Brazil," Mr. Zerdin adds, "stands for Christianity in its primitive purity, cleared, enlarged and developed. . . . Charity is therefore the cardinal point of the programme and activities of nearly every Spiritualist organisation and nearly every individual Spiritualist in Brazil."

REGURGITATION

Interesting light on the problem of how far alleged ectoplasmic phenomena may be produced by regurgitation is promised for to-morrow (May 3rd) by Mr. Victor Dane, the psychologist, author of *The Naked Ascetic*, in a lecture to be delivered at the International Institute on "My Experiences in Yoga." Mr. Dane has spent considerable time in India and has learned the art of regurgitation. He will tell, for the first time, the true story of human regurgitation. On Tuesday night, Mr. Dane's demonstration was filmed at the Institute.

TRANSFIGURATIONS FILMED AGAIN

An important stage was reached last Thursday (April 24th) in the study of the problem of transfiguration, at the International Institute, by the "shooting" of another infra-red film with Mrs. Bullock as the Medium. Conditions, on the basis of previous findings, were improved. The light-source was increased, shadows eliminated, and an almost noiseless Vinten Model H camera, with a fast lens, put into service. The pictures are sharp, well-lit and clear, and the facial changes are very interesting. Photographs taken by ultra-violet light, with a quartz lens, may shed light on interesting problems raised in previous research sittings.

A BRAZILIAN HEALER

By N. ZERDIN

IN Rio de Janeiro I met and made friends with Mr. Fred Figner, one of the most interesting personalities in the Brazilian Spiritualist Movement. Mr. Figner was born in Czechoslovakia, at that time known as Bohemia, and while quite a young man he migrated to the U.S.A., from where he later went to Brazil; thus Mr. Figner knows English perfectly and receives and reads several English Spiritualist journals. He made Spiritualism his religion, his pleasure, and his hobby, and every day, between the hours of 2 and 4.30, finds Mr. Figner at the headquarters of the Federation, giving healing to as many as 15 or 20 people in an afternoon.

Mr. Figner was the first Spiritualist I met in Brazil, and I watched him giving healing passes in his cubicle. I walked with him afterwards to his business house in Rua Set de Setembro, the Regent Street of Rio de Janeiro, where Mr. Figner is the head of a large and prosperous business, but healing the sick is only one of his many-sided activities, helping the poor by giving large donations himself, and collecting food and clothing for the needy is another of his hobbies round about Christmas time.

In his spare time he has also cured many obsessions. In his office one can meet not only business people but all kinds of people who come to him with their troubles and ailments.

I attended one of the weekly circles which Mr. Figner conducts in his room at the headquarters of the Federation. It is a kind of open circle where the sitters are gathered round a large table, and where a kind of rescue work is being carried on, in addition to healing work. These circles are always opened and closed with prayer. The prescriptions for the sick are obtained in the following manner: when the Medium is in trance or semi-trance, slips of paper are placed under his or her hand, with a pencil; each slip of paper bears the name and address of the patient, and the Medium gives the prescription in writing, either automatic or inspirational. The prescriptions are afterwards made up in the homœopathic drug store or at the special homœopathic department of the Federation.

In his spare time Mr. Figner writes articles for the Press on Spiritualism, and whenever Spiritualism or spirit healing is attacked, he is the first to defend it. His articles in the *Corea de Manha* ("Daily Post")—one of the largest daily papers in Brazil—are well known. He is at his best when attacking Catholic priests who are bitter against the growing influence of Spiritualism, or defending spirit healing against some medical attack.

When I went up to Mr. Figner's office, the day before my departure, to bid him farewell, I found him engaged in writing an article in answer to an attack on spirit healing, made by a medical man who is also a member of the Chamber of Deputies. Mr. Figner read out to me a part of the article, and it was symbolic of the great faith he has in Spiritualism and spirit healing.

After telling his opponent that he and his professional colleagues care nothing for the welfare of the people, and that their only interest is to fill their pockets, he throws out a challenge to the medical profession. "We will take," he says, "a number of sick people and divide them into two rows. You medical men take and treat one row by your medical skill, and we Spiritualists will take the other row, and in a given time we will see who has more successful cures to their credit." It would be interesting to see the outcome of that challenge, but I don't think the attacker will dare to accept it, as spirit healing in Brazil is doing miraculous work, and many of the rich people, even the official and governing class, have often turned towards spirit healing after their medical advisers have failed them.

PROF. FRASER-HARRIS AT SHEFFIELD

PROFESSOR FRASER-HARRIS, B.Sc. (Lond.), M.D., D.Sc., F.R.S.E., gave an admirably suitable lecture for Psychic Researchers to the Sheffield Society for Psychical Research on April 26th, dealing with Psychic Science on the purely physical and practical side.

As a Medical Doctor and a Doctor of Science, and a Psychologist, who has studied and experimented over a long period of years with notable Mediums and other researchers, he has developed a considerable knowledge of the subject.

His own bias, or preference, is for mechanical tests of a scientific or semi-scientific type, to the exclusion of the spiritualistic hypothesis. This latter he is not yet—like Camille Flammarion and others—prepared to accept as the full and complete explanation of all such phenomena. He prefers not to be tied to the Spiritistic view, but to look for more natural and—may we add—more materialistic explanations by the discovery of new forces and (at present) unknown powers of the human machine.

Some of us may consider he has suspended himself too permanently midway between Heaven and Earth, but cannot doubt his real sincerity and enthusiasm and scientific ability to probe into the problems underlying Psychic Research. Would that we had such skilled help from the main body of orthodox and more conservative scientists. They will have to come to it sooner or later, for they, too, are up against the problem of the disappearance of matter—*per se*.

The value and intense interest of the Professor's lecture was greatly increased by his lantern slides, including flash-light photos taken at seances and his diagrammatic explanations of methods of testing Mediums.

O. J. WENDLANDT.

LONDON MAY CONVENTION.

As announced on another page in this issue, the 34th annual May Convention of the London District Council of the Spiritualists' National Union will be held on Saturday, May 11th, at the Friends' Meeting House, Euston Road. This Convention, its organisers point out, provides an opportunity for Spiritualist visitors to London to see something of London methods of organising meetings. The Friends' House is one of London's finest halls and is itself well worth a visit.

The morning session is to be occupied by a discussion on "Standards of Evidence in Psychic Phenomena," the speaker being Mr. Frank Harris, General Secretary of the S.N.U. In the afternoon, there will be a demonstration of clairvoyance by Mr. George Daisley. In the evening, a mass meeting is to be held, at which Mr. J. M. Stewart, President of the Council, will be in the chair, and the speakers will be Messrs. Graham Moffat, Maurice Barbanell, and Frank Harris.

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FOREIGN NOTES

PREDICTIONS

MARSHAL DE VILLERS once said: "When I was crossing the Alps with my army, I used frequently to stop and watch the muleteers quarrelling with their mules, and very often I was forced to the conclusion that it was the latter who were right."

With this quotation M. C. de Vesme, in the *Psychica* for April (Paris) opened an address in which he pleads for more knowledge and insight in the testing of Mediums. Until we have a real understanding of all the delicate conditions that affect mediumship, no hasty conclusions are warranted. M. de Vesme has devoted considerable attention to predictions as given by clairvoyants, and he considers that it would be of great value if such utterances could be scientifically recorded and controlled, quite regardless of whether at the time of utterance they appear likely of fulfilment or not. Many such foretellings of world disaster were made before 1914; very few were recorded, as the enormity such a thing then seemed utterly impossible. All researchers, he urges, ought systematically to record for future verification or the opposite every prediction made by their subjects. Only in this way can further enlightenment on this aspect of mediumship be attained.

DETERMINISM

In the current number, Dr. H. Jaworski defends the doctrine of Determinism, which he sees from perhaps a larger angle. To him it appears beyond question that our lives are governed by countless conditions over which we have no control whatsoever—which, in other words, we find pre-arranged for us: the circumstances of our birth and parentage, our early home-life and environment, our nationality, the temperament and mentality with which we are born, our physique, including attractive or repulsive appearance, etc., etc.

Even our individuality, he maintains, does not really give us liberty, for that too is pre-conditioned. He compares the life of each one of us to a long and twisting road along which we drive in our car. We come past varying tracts of it, which seem to move towards us faster or more slowly according to the speed with which we approach them. Everywhere, he admits, we see suffering; from the travail of birth to the agony of death, everywhere there is suffering. But how few people, he points out, spend their time railing against Providence on that account? On the contrary, we devote our energies to combating and gradually overcoming many of the causes of these evils—ignorance, inhumanity, injustice, uncontrolled desires, bad health conditions, and so on. "Since, therefore," he concludes his article, "Determinism is evident all around us, let us, instead of accusing Divinity of base designs and a criminal Will, rather by an act of profound humility exclaim: 'we do not know, we do not understand; but we can and do entertain the hope that all this suffering serves some great, good and beautiful purpose.'"

THE CHURCH AND SURVIVAL

Dr. D. M'F. Barker, speaking at Edinburgh Psychic College on Friday last week (April 26th) dealt with biblical references to survival and resurrection, and called upon the Church to restate its creeds, to formulate anew its code of morals, to give mankind a new send-off on their career through this vale of tears. The Church, he said, must forthwith revise its orthodoxy, and must re-write Paul's Epistles and bring them into line with modern thought. He invited the Church to consider the view of resurrection held by the strictly modern cult of Spiritualism. It was the view conjured up in his mind by the description given in the New Testament of the death of Christ.

DIRECT VOICE RECORDS

NOTABLE EXPERIMENT AT "LINK" CONFERENCE

THE fourth annual conference of "The Link" (the Association of Home Circles) at Victoria Hall, London, last Saturday (April 27th) was again rendered notable by a public voice seance from the stage in the presence of several hundred people. The Medium was Mrs. Perriman, and the demonstration took place in tolerable visibility. There were other significant features.

First, an attempt was made to produce the voices in a box. The box, constructed by Dr. Nandor Fodor, is light proof; it has a cloth window in front, a movable shutter in the middle (to cut the voices off) and a rubber tube in the back, which was fastened to the nape of the Medium's neck. Mrs. Perriman sat on the lighted stage in full view of the audience. Faint voices were heard, but they did not come from the box. After about twenty minutes, this part of the experiment was given up.

It was found that when the stage was darkened there was still a good deal of visibility, as the L.C.C. regulations did not allow the extinction of the side lights. The voices came in whispers until Mrs. Perriman suggested that an improvised curtain should be held up in front of her. As soon as this was done, the voices came clear and distinct. There was an address by "Dr. Coulthard," conversation with the sitters was carried out by the other well-known controls, a short speech was delivered by a voice that claimed to be Mrs. de Crespigny, and messages were given with town and address by people who said they had recently died and desired that news should be sent to their folks that all was well with them.

All these voices (and this was the important part of the event) were recorded on the apparatus of the International Institute for Psychical Research. "The Link" had asked the Institute to co-operate in the experiment. The units of the apparatus were assembled in a corner of the stage, and the records were made by a trained operator with excellent results. They will afford an opportunity for a complete phonetic study, as, after the seance was closed, Mrs. Perriman obliged by an address in her *normal* voice on her subjective sensations during the proceedings. The Institute, we learn, is willing to provide students with copies of the records. They can be played on any gramophone.

What is so sweet as to awake from a troubled dream and behold a beloved face smiling upon you? I love to believe that such shall be our awakening from earth to heaven.
—Helen Keller.

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THE THIRTY-FOURTH

Annual May Convention

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Morning at 11. Mr. FRANK HARRIS, Gen. Sec., S.N.U.
Subject: *Standards of Evidence in Psychic Phenomena*

Afternoon at 3. Clairvoyance, by Mr. GEORGE DAISLEY

Evening at 7 **MASS MEETING**

Speakers: Mr. GRAHAM MOFFAT,
Mr. BARBANELL, Editor, *Psychic News*,
Mr. FRANK HARRIS and
Mr. J. M. STEWART, Pres. L.D.C., S.N.U.

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DIARY OF EVENTS

LECTURES (Thursdays at 8.15 p.m.), Fortnightly.
May 2nd. **HER GRACE THE DUCHESS OF HAMILTON AND BRANDON** on "Some Reflections on Mediumship."
Chairman: Brig.-Gen. G. C. Kemp, C.B., C.M.G.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)
May 7th. Clairvoyance—Mrs. Livingstone.
Answers to Questions: Mr. W. H. Evans.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)
May 8th. Mrs. Florence Kingstone.

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).
May 10th. Mrs. A. Brittain.

NEW SYLLABUS ON APPLICATION.

The Library and rooms will be closed on Monday, May 6th

JUBILEE WEEK AT THE QUEST CLUB.

Open 10 a.m. to 10 p.m., Tuesday to Saturday, inclusive.

Many Mediums will be available during these hours (i.e. morning, afternoon, and evening) for Private Sittings and small Groups.

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DAILY ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

Classes and Private Sittings for Psychic Development: Mr. Leigh Hunt.

Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.
Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

Special Assistance to Enquirers: Tuesdays, 3.30-5.30 p.m., Vice-Admiral Armstrong; Fridays, 3-6 p.m., Mr. Stanley de Brath; Every day, 6-10, Mr. W. H. Evans.

L.S.A. AND QUEST CLUB NOTES

THE SUMMER SESSION

THE syllabus of the summer session, which opens to-day, gives promise of some interesting times for our members and friends. Of the Thursday lectures, two deal with various aspects of healing; a sign of the interest that is felt in this part of our work and of the important place the new healing is taking in the lives of many people.

The first lecture is by Her Grace the Duchess of Hamilton and Brandon, who will give "Some Reflections on Mediumship." This should prove of great interest; mediumship is very important, for upon it is based the fact of man's survival of death. There is also a body of teaching associated with it which certainly gives to Spiritualism something more than a scientific interest and scope. A fortnight later, the Rev. Dr. Geikie-Cobb will speak on "Religion," a subject so wide that there seems to be as many opinions as there are men. Mrs. B. Orton will lecture on that perennial subject, "Reincarnation," which interests so many people. In one form or another, many people are leaning towards this very ancient doctrine. It will be sure to evoke a very hearty discussion. Dr. Elizabeth Severn will give us "A Psycho-Analyst's View of Spiritualism," and such an authority on Psychology will, no doubt, be able to give a new slant on psychic matters. Mr. T. N. van der Lyn's lecture on "The Revival of the Art of Healing" will close the session. As a practising healer, he will be able to give us some sound teaching on this important art.

On July 4th, there will be a meeting at the Caxton Hall, when Mrs. Helen Hughes, now so well known to L.S.A. and Quest Club audiences, will give a

demonstration of her unique powers of clairaudience. The speaker will be announced later.

The other usual features of our work will go on. The Tuesday evenings and Wednesday afternoons will be devoted to clairvoyance, and there will be some group seances on Fridays up to June the 4th.

DEVOTIONAL HEALING GROUPS

These were in session throughout the holidays, and I wish to express my thanks to and appreciation of those friends who supported them. It was very cheering to meet them attending so faithfully to this branch of our work.

Speaking of absent healing, a letter came along from a friend telling of the successful treatment of one whose name was on our obsession group. The writer says: "From the first Saturday my husband was treated he steadily improved, and the Commissioners wrote and said that he could be discharged." He is now at home and, though weak, quite his normal self, and the delusions have vanished.

This is but one of the many such letters that I am receiving, and it is very encouraging. It is not everyone who benefits to the same degree, and some do not seem to respond, but all express their appreciation of the uplift experienced during the times of sitting. It is worth while if it only gives courage and patience to bear life's burdens, and those who help on this work are doing God's service. I hope many more will help us. We shall also be grateful for gifts of flowers for our healing chapels.

TIMES OF GROUPS

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 4—4.30; 6.45—7.15. Wednesdays, 3.30—4; Animal Group, 5—5.30. Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 7.30—8. Obsession and Haunted Houses Group, Saturdays, 3—3.30.

W. H. EVANS.

SIR ALEX. C. MACKENZIE

The death of Sir Alexander Campbell Mackenzie, for many years Principal of the Royal Academy of Music, will bring a sense of loss to many of our readers. Mrs. Campbell Mackenzie, his daughter, was for many years a member of the L.S.A. and took an active interest in its work, including the social functions. Sir Alexander was 88 years of age and had been living in retirement since 1924. He died at his London home on Sunday.

EDINBURGH PSYCHIC COLLEGE

Edinburgh Psychic College is fortunate in having as its home the fine old mansion at 30 Heriot Row, which is attractive not only in appearance but in its situation and its accommodation and equipment. But, owing to the growing numbers who attend the lectures, it has been found necessary to carry out alterations for the improvement of the lecture-room—chiefly by the removal of an archway in order that seeing and hearing may be made easier. The cost is estimated at £100, and an appeal is being made to members and well-wishers to raise that amount. Mrs. Miller, the Hon. Principal and Secretary, will no doubt be glad to hear from any reader who desires to help.

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"WHY I AM WHOLLY CONVINCED OF SURVIVAL"**GROUP CLAIRVOYANCE**

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Wednesday, May 8th, at CAFE ROYAL

(particulars from the College)

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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, MAY 5th, 1935**11 a.m.—**Mr. JAMES LEIGH**

Clairvoyant: Mr. Thomas Wyatt

6.30 p.m.—**Mr. G. H. LETHAM**

Clairvoyante: Mrs. Helen Spiers

Sunday, May 12th, at 11 a.m.

Mr. H. W. MUIRSON BLAKE

Clairvoyant: Mr. C. Glover Botham

Sunday, May 12th, at 6.30 p.m.

Mrs. ST. CLAIR STOBART

Clairvoyant: Mr. R. E. Cockersell

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Monday, May 6th—No Meeting.

Wednesday, May 8th—Speaker: Mrs. Muirson Blake.

Clairvoyante: Mrs. Helen Spiers

Monday.**WEEKDAY ACTIVITIES**

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to

Mrs. Moysey (Hon. Secretary).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquiries.

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write

to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry and Mrs. Gray; Class for development of the healing

faculty.

Tuesday. Mrs. Livingstone, by appointment.

2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars write

to Mrs. Gray.

2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium by appoint-

ment.

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

2 p.m.—Spiritualist Community Public Healing Service (commencing

May 8th).

2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write

to Miss Michell (Hon. Secretary).

Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.

May 8th. 2.30. Mr. R. E. Cockersell.

6.30. Mrs. Fillmore

May 15th. 2.30. Miss Lily Thomas

6.30. Mrs. Evelyn Thomas

Thursday, May 16th, at 3 p.m.

Mr. Glover Botham

Private Sitzings arranged daily with the following mediums:—Mr.

Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.

Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn

Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Saturday, May 4th, at 7.30 p.m.—ENTERTAINMENT.

Light Refreshments.

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Saturday, May 11th, at 7.15 p.m.—WHIST DRIVE.

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Monday, May 13th, at 8.30 p.m.

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Subject: "If Christ Came to London."

Clairvoyante: Mrs. STELLA HUGHES

Sun., May 12th. Speaker: Mr. GEORGE CRAZE

Clairvoyant: Mr. THOMAS WYATT

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Members, 1/-, Associates and Visitors, 1/6.

Friday, May 3rd, at 3.30 p.m.—**DEMONSTRATION OF HAND-READING.**

Friday, May 10th, at 3.30 p.m.—Mrs. GRACE COOKE will speak on her Psychic Experiences as a Medium.

Wednesday, May 8th, at 3 p.m.—**CIRCLE FOR CLAIRVOYANCE—Mrs. BENNISON.**

Members, 3/-, Associates and Visitors, 4/-.

HEALING.—Mondays, 2.30 to 5 p.m. Wednesdays, 5 to 7 p.m.**OPEN CLASS FOR INSTRUCTION AND DEVELOPMENT.** Thursdays, 3 p.m. Members, 1/-, Associates and Visitors, 1/6.

Developing Classes for the next Session are now being arranged—Write to Secretary for particulars.

For further activities write for Syllabus.

The Library will be closed on Monday, May 6th.

LETTERS TO THE EDITOR

"WHAT FRIGHTENED PAN?"

Sir,—In response to Mr. J. H. Burn-Murdoch's question, "What Frightened Pan," I would offer the following reply and a solution of his problem. As I can only testify of what I *know* from my own limited store of experiences, the solution offered may or may not explain satisfactorily the strange behaviour of Pan II.

About the year 1912, after many personal experiences and much observation, I became convinced that among our domestic animals, cats, dogs and horses have clairvoyant sight; and, furthermore, that animals have a psychic body and live after the death of the physical vehicle; that they, although of a different evolution to humanity, are evolving by experience and discipline in an earthly body; that they live on after death in some plane accessible to earth and near those human friends who loved and cared for them; that love and devotion to the loved one are as powerful an attraction in the animal kingdom as in the human. Further, as *we* are never left without guidance and help, so the animals are also taught and guided by those great unseen spiritual leaders whose special work it is.

Therefore my conclusions are that Pan I. would naturally re-visit his master and his old home, drawn by the cords of affection and habit. The mat by the fire was Pan I.'s lawful resting place. He finds a stranger in his special place. Pan II., being clairvoyant, saw Pan I. and was thoroughly frightened and hostile. Pan I. objected to the living dog's presence, and so resulted the very alarming (seemingly) one-sided scrap between the spirit dog, Pan I., and the animal, Pan II. Evidently, on the third evening, when peace reigned on the debated territory, the dogs had had the state of affairs explained to them. Some needed lesson had been learned and accepted by them both.

So evolution goes on, thanks to the love and devoted service of those who, behind the veil of life, serve all God's creatures. Mr. Burn-Murdoch will have two devoted dogs, so long as his thoughts of affection go out to Pan I.

How long Pan I. will stay to serve his master, we do not know, for we are only learning the A.B.C. of our knowledge of the spiritual laws that govern all evolution.

M. FORD ROBERTSON.

Oxford Gardens, Kensington.

* * *

ANIMALS FRIGHTENED OF SPIRITS

Sir,—The experiences of Mr. Burn-Murdoch with his dogs (LIGHT, April 18th) are both interesting and instructive as to the reactions of animals to spirit-forms. There can be no doubt that the new dog saw the spirit or etheric form of the old dog about its former home. All animals appear to be very frightened of spirits, whether human or animal, although they do not seem to perceive them always; only at times of stress. I take it that the old dog, being much attached to his master, is able to keep about him and to get nearer to him when things are quiet. Now the new dog is reconciled to the other dog's presence, and realises it is that of a friend. If Mr. Burn-Murdoch will watch carefully, I think he will see signs that the living dog is aware of another dog's presence, such as glances apparently at nothing, and perhaps slight tail waggings. The company of the two dogs should be very satisfactory. (Mrs.) M. THURLOW LAMB.

Southport.

* * *

ANOTHER EXPLANATION

Sir,—In reply to Mr. Burn-Murdoch's article, "What Frightened Pan?" I would like to pass this theory on. Having recently attended a lecture on

(Continued at foot of next column).

WHAT INFURIATED PETER?

UNABLE to find a reply to Mr. Burn-Murdoch's question, "What Frightened Pan?" (LIGHT, April 18th), I am resorting to the old trick of evading one question by asking another, "What Infuriated Peter?"

Peter was a powerful young black Airedale out in the untouched bush on Vancouver Island. We were endeavouring to clear a small plot in our "green quarter section"—i.e., about 177 acres of absolutely dense forest; and one of things that I, as Peter's owner, had to bear constantly in mind was to keep the dog chained up with me in the log cabin when all the long preliminary work had been done, and one of the beautiful forest giants was about to come crashing down. You could always know when this was going to happen, for the long and arduous sawing had stopped, and the powerful iron wedges were being driven into the last few inches of the gaping saw-cut, and you got the ring of heavy blows on iron wedge. Peter knew it too, and would howl his frantic eagerness to escape—as before a chain was substituted for strong rope he frequently did, by determined biting of the rope.

The trees were anything from five to ten feet in diameter through the bole; and if Peter's bonds yielded, then he would be through the window-opening like a black streak, to cover the intervening ground like a flash, uttering strident yelps of—well, what was it, and wherefore? It was not a bark, it was more like a succession of screams of rage. Up on to the fallen trunk he would leap straight through the maze of débris, to tear to and fro along it, up and down its length over and over again, yelping and biting as he ran, snapping frenziedly first on one side then on the other—as with Mr. Murdoch's Pan, "a seemingly mad dog."

Beyond all control of whip or voice, Peter would keep this up for a considerable time; and those who have been owners of a fighting dog will know the exhaustion that follows after a fight, whether your dog was victor or vanquished; for the next day or half day, the dog will lie for hours on end sleeping off the effects of the undue exertion. It was the same with Peter after his attack upon—what? What, that was hidden to us, did he see escaping from the prone forest tree? What was it that so infuriated him? We did not know.

B.A.M.

(Continued from previous column).

"Auric Reading" at the Psychic College, Edinburgh, given by Mrs. Harris, of Chester, I noted she said in her observations on the auras of animals that she noticed the more animals came into intelligent contact with human beings the more they revealed to her the colours which indicated the development of consciousness and intelligence. Based on this, it is only logical to assume that Pan, in his lifelong and affectionate association with his master, would remain in close contact with him through his emotional vibrations for some time after his death; and if it is consciousness which survives, then it is only a step from that to assume he would resent another dog filling the place he used to occupy on the hearth-rug. He returned to the fray the second time, but probably in the interval had satisfied himself that Pan II. was worthy to fill his place as his master's protector.

Dogs are naturally sensitive to "unseen" physical influences; some are better than others, so they may be termed hyper-sensitive and be able to contact the vibrations of active discarnate intelligences of their own kind, just as human Mediums do. Such experiences are rare, therefore very interesting.

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