

# Light

on

## Spiritualism and Psychical Research

Founded in 1881.

No. 2836, VOL. LV.

(Registered as

THURSDAY, MAY 9, 1935.

a Newspaper)

PRICE TWOPENCE

## WHAT HUMANITY OWES TO THE MEDIUM

### UNJUST LAWS WHICH SHOULD BE REMOVED

By HER GRACE THE DUCHESS OF HAMILTON

**SPIRITUALISM** is based on the knowledge of the reality of the Spiritual Universe, as against the transitory illusion of the stability of the material Universe.

An integral part of it is, therefore, the psychic gifts of those through whom it is possible for the discarnate to communicate. The scientific investigation of super-human phenomena can only proceed with the aid of the Medium. The tomes of precise and careful records of psychic manifestations and physical phenomena which have been issued by the various societies for psychic research owe their existence to the special powers evolved in those who are mediumistically constituted.

As Spiritualists, we are bound to admit the debt of gratitude which humanity owes to the Medium. It is regrettable that so little has been done to encourage, develop and protect the Medium. Casual and haphazard methods have been deemed adequate in dealing with this great treasure-house within human consciousness. Whilst scientific writers on meta-physical phenomena have built up a personal reputation for intellectual courage and erudition, the humble Medium, on the exploitation of whose gifts the scientific theories are built, has often been treated with scant respect and consideration.

Here in Britain the professional Medium (*i.e.*, everyone who exercises mediumship for monetary remuneration) is still exposed to the danger of police prosecution, fine, or imprisonment, owing to the existence of obsolete laws, under which a psychically gifted person can be punished as a witch, a rogue or a vagabond.

#### MEDIEVAL IGNORANCE

This is medieval ignorance enthroned in the seat of justice! It is surely time that this injustice, this slur on every Spiritualist worthy of the name, should be removed. For, if genuine mediumship can rightly be classed as criminal activity, then every Spiritualist—be he renowned man of science, or a humble individual who has found infinite comfort and a new way of life through the truths presented to him—is a fellow-criminal.

In regard to the expression "professional Medium," I would concede that it is more desirable that messages from friends in the spirit-world should be transmitted without the condition of monetary recompense, that

the gifts of prophecy, clairvoyance, trance, etc., should be exercised in a spirit free from commercial considerations; but those who look down on the professional Medium should ask themselves when and where the taking of money for mental and spiritual performances becomes a contemptible practice? Are not scientists paid, are not the clergy paid?

#### LOOKING INTO THE FUTURE.

The public must, of course, be protected from fraud. But because there are those who would counterfeit and defraud by false coin, the value of good coinage does not deteriorate. I hold no brief for fortune-telling and do not advocate looking into the future out of curiosity. At the same time, let us be just when we come to this question and think of a few others who are perpetually prophesying and get off scot free when proved wrong! Are not politicians always prophesying this or that disaster if their opponents get into power? Is not the Press always foretelling happenings which as often as not do not take place? Do not doctors predict the future in terms of health, disease or death?

There is still much of the nimbus of medieval superstition hovering over the idea of mediumship. In a sense, everyone is a Medium. No one can survive in an entirely selfish shell. There must always be interchange of thought, emotion and powers. If a man has the gift of music, he must give it out; if he is an artist, he must paint for others to see; if he has imagination he has to give it out in books.

All these things can be used for good or ill. There can be discordant music, evil pictures or filthy books; yet, because of this we do not deride music, art or literature. Mediumship comes into the same category. It has always existed and always will. In itself, it is like any basic human power—capable of development, training and education. Without moral stability, it is naturally a danger and a menace—which applies equally to all other powers, latent or developed in humanity. Physical force can build, but it can also destroy; mental powers can enlighten, or they can darken.

We should strive to keep a happy balance between believing everything that comes through mediumship and believing nothing. I remember the story of a theological student who replied to a question in his

examination that he "believed in everything visible and invisible."

#### DEVELOPMENT OF THE MEDIUM

We who are but human instruments for the divine, necessarily colour, by contact with our own mental and psychic texture, all that comes through us. The more we learn of self-control, the less this is so. All messages are dependent for their transmission on the brain of the Medium, and it is therefore of the greatest importance for the Medium to develop his or her intelligence. As the Bible says: "Get wisdom: and with all thy getting get understanding" (Proverbs iv, 7).

Some Spiritualists are inclined to desire to keep a Medium back from intellectual development, believing that a Medium's mind should be as a blank sheet, reflecting the thoughts of others as a mirror reflects a face. Other Spiritualists, including your President (Miss Lind-af-Hageby) and myself, believe in the need for perfecting and developing the brain of the Medium, so that he or she may be better attuned to co-operate with other intelligences, as a crystal cup will reflect the colours and transmute the light that it receives.

The question is one of "co-operation" as against "control." The more developed a Medium is, the more his or her mediumship will pass into co-operation and be less and less a matter of control.

Certain Theosophists have made the absurd statement that Spiritualists only commune with "shells." If I remember rightly, a lecture was given a few years ago, during a Theosophical Convention, on "The Theory of Shells." Yet Madame Blavatsky and Colonel Alcott, the founders of the Theosophical Society, began by being Spiritualists.

The uninstructed Theosophist will say that everything comes from the ego, and they will admit no inspiration from, or communion with, discarnate spirits. The uninstructed Spiritualist, on the other hand, will say that everything is tootled into one by a spirit. The truth lies midway. Training by educating the intellect, by self-control, and, above all, by living the spiritual truths we have learnt, is all-important. Our bodies grow when we take in food and digest it; our minds grow when we study and understand what we study; our souls—or egos—grow when we live the truths we have learnt, and by so growing we become fitting vessels to hold greater truths.

Mediumship, as I have already said, is as old as humanity—indeed, it is older, for certainly some animals have clairvoyance and probably clairaudience. I remember when staying in a haunted house, a little dog I had with me evidently saw something in the corner of a room and was frightened by it.

We find instances of the use of mediumship among most primitive peoples—sometimes used in a very

unpleasant manner. As the tribes or races evolved, the preparation and training of the Medium were more severe. The young future chiefs of the Red Indian tribes had to practise most rigid self-discipline and seek spiritual guidance before being admitted to chieftainhood. The ancient Egyptians had an elaborate and strenuous initiation to test if a candidate was worthy to tread the path of Spiritual Communion. The Vestal Virgins of Roman times were rigidly trained and protected from the contamination of the material world.

The Old Testament is full of instances of mediumship: Adam and Eve, who heard the voices of Good and Evil, and were misguided by the latter; Samuel, who as a little boy heard the Divine Voice, thinking at first that it was the voice of the old priest, Eli, later in life, his mediumship continuing, he received direct command to go and anoint David as the future King; Balaam, who both saw and heard the angel, but not till after his ass had done so—she was evidently gifted with clairvoyance, clairaudience, and also with the power of speaking herself with a strange tongue, since she was able to make her master hear what she said.

All the Prophets were Mediums, including Daniel, who, among his accomplishments, interpreted dreams. We know that Daniel exercised the self-control implied in the simple life, eating no meat and drinking no wine, according to the first chapter of Daniel.

When we come to the New Testament, we find still stronger evidence. There is the Annunciation to the Virgin Mary; the Heavenly Voice heard clair-audiently at the baptism of Christ; the Transfiguration in the mountain, when Elias and Moses also appeared; all Christ's miracles of healing, which were the conscious application of spiritual laws—we call them miracles simply because as yet our science is too earth-bound to interpret the working of such laws.

#### RELIGION AND MEDIUMSHIP

Again, all through the Acts and Epistles we find conversations with spirits mentioned as naturally as we would speak of converse with a friend on earth. There is also special emphasis laid on the various kinds of mediumship, called "spiritual gifts." In I. Corinthians, xii, St. Paul writes: "Now there are diversities of gifts, but the same spirit . . . for to one is given by the spirit the word of wisdom, to another the word of knowledge by the same spirit. To another, Faith by the same spirit, to another the gifts of healing, to another the working of miracles . . . divers kinds of tongues . . . discerning of spirits . . . interpretation of tongues."

All religions have been founded upon clairaudience (the hearing of commands), and clairvoyance (the seeing of visions). It is very natural that many of those who have become Spiritualists own that they have thereby become better Christians, because they have received greater understanding of the truths Christ taught.

Yet, out of what I cannot help feeling is a complete misunderstanding of what we are and what we stand for, some of our most strenuous opponents have been members of the Churches—it is most illogical of them. Take, for instance, the attacks from the Roman Catholic Church. On the one hand they acknowledge the Office of Spiritual Healing—viz., the miracles of Lourdes and Carfin, etc.; and the very marks of sainthood have actually been those of mediumship. The Saints have seen visions, heard voices, etc., thus evincing all the signs of mediumship. Yet the Church derides modern Spiritualism, saying that our Mediums communicate only with devils!

The other day, in Scotland, I asked why one might communicate with a Saint, but not with one's own saintly mother? Where would be the line of demarcation? The *Catholic Times* of April 12th replied to this challenge by saying: "We do not believe in communication with the Saints." They go on to say that of

## THE QUEST CLUB.

16 Queensberry Place, London, S.W.7.  
(Two minutes from South Kensington Station).  
Telephone - - Kensington 3292/3.

#### You ask yourself these questions:—

If, after Death, we still cherish our loves and memories?  
If the thoughts and actions of each day really affect our conditions after death?

And if these questions, deeply felt in the human heart, can be answered by proof obtainable to-day?

Come to the Quest Club, where these questions are answered and Friendship awaits you. Seek your own proof under safe guidance. With first-class Mediums; in a Library, at Lectures.

THE QUEST CLUB is a hospitable and comfortable centre for study, experiment and friendship.

Inclusive Annual Fee—One Guinea.

Apply to Mercy Phillimore, Secretary, for all particulars, or call and you will be welcomed and gladly given all information.

Public Meetings with Clairvoyance on Tuesdays at 7.30 p.m.

all the people they know in various countries of the world, "not one has ever communicated with a Saint." This is a mere juggling with words, since in every Roman Catholic Church there are altars to various Saints, where the people come and pray for the Saint's intercession, and many times one has seen little tablets recording the answer to their prayer.

The *Catholic Times* article continues: "We have nothing similar to that evocation of the spirits of the departed for conversation and guidance which is the main feature of Spiritualism." I have never been at a sitting where spirits have been evoked. The article continues: "Even those Catholics who have had apparitions and visions and heavenly visitors have regarded them as acts of gracious condescension, and not as a thing they had a right to command." At every sitting I have been at, the presence of spirits has been considered as a most gracious and welcome act, and not as a "right" which may be demanded.

The *Catholic Times* miscomprehension is further exemplified by the drawing of the following parallel: "There is all the difference between the visit of an unexpected friend and their answering our calls on a telephone." Had the writer of the article any understanding of Spiritualism, he would know that it is the unexpected friend who most often comes. Finally, the writer of the article still leaves unexplained why the Church should consider it an act of Grace to have a vision of a Saint, but an act of the Devil to have a vision of one's mother.

I have dwelt upon the point of the supposed antagonism between Spiritualism and the Churches, but in reality it should be non-existent. There is but one common antagonist to Spiritualism and to Church alike—and that is the spirit of Materialism.

#### MENTAL AND PHYSICAL MEDIUMSHIP

Mediumship, broadly considered, is of two kinds—physical and mental. Under the physical, I would class materialisation, telekinesis, levitation, apports, slate-writing, lights and direct voice. Under the mental, clairaudience, clairvoyance, psychometry and trance.

Physical mediumship, being by its nature more possible to produce under the ordinary test conditions of material science, serves a great purpose in converting those who will only believe—like doubting Thomas—that which they can perceive through their senses. It has been the gateway of redemption to many who were materialists.

Mental mediumship, by the blessing it brings of the proof of Survival, has saved the reason and brought comfort to thousands of sorrowing souls plunged into despair through the death of their most beloved.

The recent development of public clairaudience and clairvoyance is a most remarkable aspect of mental mediumship. It may be due to the mass of victims hurled out of this form of life through the war, directly and indirectly. There were on the "other side" so many eager young souls who could not understand why they should have to die before their work seemed begun; and on this side so many sorrowing parents and wives asking: "Why, why should this be?" It is very wonderful that Mediums should be able correctly to describe the appearance of those who come from the "other side" and give their messages in full daylight to the hundreds—and even thousands—present.

Some Mediums have powers which partake of physical mediumship, some of mental, and some combine both. Swedenborg, a man of great mental attainments, became renowned for his mediumistic gifts after he was fifty years old. Stainton Moses, who founded the L.S.A. and was Editor of *LIGHT* at one time, is too well known by repute for me to refer to him, for his fame was world-wide. Blake, from a child, was clairaudient—he was thrashed by his father for saying he had seen Elijah under a tree, and later in life drew pictures of the spirits he saw. I will not take up your time by mentioning more names, for if

(Continued at foot of next column).

## SPIRITUALISTS AND THE CHURCHES

THE present situation of the Churches, as affected by Spiritualism, was the subject of an address delivered by Mr. James Leigh, of Manchester, at the morning service of the Spiritualist Community at the Grottrian Hall, London, on Sunday.

Mr. Leigh read a message he had received from the Rev. G. M. Elliott (Vicar of St. Peter's, Cricklewood), secretary of the recently-formed "Order of the Preparation for the Communion of Souls," in which it was suggested that what is needed is a round table conference of Spiritualists and of clergy who accept the facts of psychic science, to see whether it is possible "to erect a broad and substantial platform" upon which they could all stand.

Commenting on this proposal, Mr. Leigh said they must not be deceived into thinking this was a one-sided issue. "Not only the Church," he said, "but the Spiritualist Movement, must be prepared to give and take in the working-out of this more elaborate re-statement. We Spiritualists expect the Church to display a charitable and sacrificial spirit in debating the issue presented by Spiritualism. But Spiritualists, too, must be prepared to display that same temperament.

"There is much in Spiritualism," Mr. Leigh continued, "that certainly will need restatement in more temperate terms—exaggerations and favoured hypotheses which will be looked at askance. Enthusiastic Spiritualists should, therefore, be ready to condemn materialism and exploitation within their Movement, and those who are chiefly interested in personal communications should permit mediumship to be used also as an instrument for the dissemination of impersonal revelation and communion, no less than as a means of affording proof of Survival."

Concluding, Mr. Leigh maintained that Spiritualism was consonant with the essentials of the Christian revelation. The spiritual truths which Jesus proclaimed, the eternal principles which He taught, were demonstrated and reiterated in modern revelation.

Several members of the "Order of the Preparation for the Communion of Souls" were present in the gathering.

(Continued from previous column).

I attempted to include all those who are endowed with these gifts it would include all the artists, poets, and inventors, and culminate in the mystics and saints. Of this glorious band, I will mention but one, the late Dr. Anna Kingsford, who was one of the most highly-gifted Mediums and a great spiritual pioneer.

Another branch of mediumship, which includes in its range the two divisions, and which culminates in mystic cleansing, is that of healing. This I would broadly classify into four divisions—first, through the direction of a spirit who has been a doctor; secondly, by touch, the "laying on of hands" practised by Christ and His disciples; thirdly, by prayer; and fourthly, by bathing in spiritual cleansing and so changing the whole outlook of life. One can understand a Materialist believing that healing can only come through material appliances, but that any Christian should discard spiritual healing seems extraordinary, for Christ's command was explicit: "Go . . . heal the sick, cleanse the lepers . . . cast out devils" (Matthew x, 7 and 8).

What should be the path of training for the Medium of to-day? It is the same as for us all—for we are all in some degree potential Mediums: the way of Christ, entailing search—"Seek, and ye shall find"—study, devotion, prayer, labour, abstinence, sacrifice, and, above all, love. Thereby we open the door of inner perception and find that the highest Spiritualism merges into one with the mystic life.

[An address delivered at the L.S.A. on the evening of Thursday, May 2nd, when Brig.-Gen. G. C. Kemp presided].

# THE MIND AND ITS MIRACLES

Review by H. F. PREVOST BATTERSBY

THE Mind does work miracles, which should make us careful what sort of miracles we demand of it. Miss Kynaston believes in the miracles; believes, indeed, in miracles which can only, in theory, be connected with mind; but she also believes in asking miracles from it, that is from "immortal mind, the mind of the soul," which do not assist in its development.

Her book\* is full of excellent apothegms. "If you are the type of person who takes offence easily, you are not worth knowing. It is your own fault if you are hurt in life. No one can hurt you but yourself."

"It is insulting to your intelligence to take offence. You are merely a waste of time. Be big and fine enough not to let these things affect you."

"If a man hits you and you hit back, it shows that you know no more about the art of living beautifully than the other man."

"Christ lived very beautifully, and He said: 'Follow me,' not 'sit down and watch me walk.'"

"It is as you make your life you live it. If you make hell you have to sleep in it. You will find hell anywhere you go, because you take hell with you. It is yourself."

"Seek ye first the Kingdom and its righteousness (the right-use-ness of the law) and everything shall be added unto you."

## GET-RICH-QUICK METHODS

So far the Sermon on the Mount, but its promises are given an unusual interpretation. "Seek the kingdom. Seek good things. That is the command . . . Jesus said: 'Blessed is emptiness, for it shall be filled.' If your pocket book is empty—bless it . . . See that money. And do not visualise three pence, visualise big money."

"Choose this day whom you are going to serve—life and death? Choose life. Poverty and riches? Choose riches . . . It is God's business to arrange all that for you. That is what God is for; to look after you; to answer your prayers."

"Get money if only for the satisfaction it will give you when you have got it . . . Carry a gold sovereign 'for luck' and you will attract great wealth . . . Jesus gave the world the finest 'get-rich-quick' method ever known."

It was a method, however, of which neither He nor His disciples made much use; though the Church in its most corrupt and licentious days seems to have recovered the secret, and to have achieved a regal magnificence in gold and jewels.

The author quotes Emerson in confirmation of her advice: "'Be careful what you set your heart on, for it will be surely yours;'" but that was rather a warning than an encouragement. "A man is rich," said Thoreau, his life-long friend, "in proportion to the number of things he can afford to let alone."

"I am thankful to say," declared Prebendary Carlile, the other day, "I have no possessions. I haven't a farthing of my own in the world, and when I die I shall leave nothing." He, too, has missed the "get-rich-quick" method which was evolved in Nazareth.

The proper operation of mind, Miss Kynaston thinks, would greatly prolong our sojourn here. "Man does not die," she says, "he kills himself . . . It is my firm belief that we were intended, and can, live for ever." She instances Zaro Agha at 150, and Lee Tsing-Yun, still active at 250. We should bathe more, like the Romans, who had eight hundred and fifty baths in one city. Yet though "they bathed in

milk, in olive oil, and in wine," they could not be called a long-lived people.

"It is said that we die only because we fill our bodies and minds with rubbish. Take the trouble to think properly, to eat properly, and there is no reason why you should not enjoy health and eternal happiness for all time."

"Every man should live to be three hundred (looking thirty, the age of maturity), and then, if he wants to go, he should take his body with him. Why not? Elijah did."

There is no doubt life can be considerably prolonged, but only by the acceptance of somewhat drastic conditions, which, for most of us, would make the lengthening a doubtful boon.

Even in Lama-land, re-incarnation seems to be regarded as a preferable alternative.

## DESTRUCTIVE THOUGHTS

That somewhat exaggerated attribution of miracle to the mind, to which reference has been made—which regards blindness or deafness as the consequence of a single irritated expression—reaches its apogee in a concluding chapter.

"An accumulation of destructive thought has to come to a focus. What is the cause of earthquakes? It is the accumulation of destructive thoughts that make such a force that it would rend this earth from one end to the other . . . I believe that they cause wars, and that they are the driving force behind earthquakes and cyclones."

Much as one would like to believe in such powers of the mind, there would seem to be a certain unfairness in their application. Why should the passions of Central Europe produce an earthquake in innocent Formosa? Because, unfortunately, there are earthquake and cyclonic zones, where such things have got to happen.

"If through wrong thinking the end of the world does come, the veil of this earth shall be rent . . . There will be so many signs that people will wonder, and so many earthquakes, and so many catastrophes, that countries will try to get into touch with other countries, but they will not be able to do so . . . There will hardly be a day that cities will not be demolished by earthquakes."

Seeing how apparently futile are our good thoughts, this seems rather a tremendous accomplishment for the evil ones.

But with another pronouncement, one is in full agreement. "War and the blood of the battlefield are the visible result of man's disharmonious thinking. We are in the days when man has got to realize that the Sermon on the Mount *must be practised*."

## TRANSITION OF Mr. P. GOEDHART

MISS FREDERIKA QUANJER, of The Hague, Holland, writes as follows:

"Spiritualism in Holland has lost one of its pioneers in the person of Mr. P. Goedhart, who has been well-known in England, as he repeatedly visited London and had sittings with various Mediums. He has been connected with several Spiritualist Societies in Holland, and was for a long time Editor of *Het Toekomstig Leven*, and lately of *Grensgebieden*. He took an active part in all the work for the Congresses, and British Spiritualists will remember him as a hard worker with regard to the Hague Congress. He was a well-known speaker.

"I was with Mrs. Goedhart for a while on Sunday, and was struck by the wonderfully peaceful, beautiful expression on Mr. Goedhart's face. It was symbolic of Spiritualism, and there was nothing that reminded one of death as so often seen by the people of this earth. During his lifetime Mr. Goedhart was a fighter; now his face reveals Peace triumphant."

\* THE MIND THAT WORKS MIRACLES, by June Hope Kynaston. London. Rider & Co., 1935, 5/-.

## TO PRESERVE PEACE

By J. D. HOSSACK, O.B.E.

THE letter from Mr. Stanley De Brath and "Another View," by Mr. James Gray, upon the subject of Germany's lost colonies, touches upon matters which bear directly upon the philosophic aspects of Spiritualism and Christianity.

Was it not selfishness and greed which caused the present materialistic forces to gain power in Germany? There was a time, some years ago, when there were powers in Germany with whom reasonable discussion could have taken place—men who had no desire for selfish national or individual aggrandisement. It is fairly well established that the big financial and industrial interests were behind Hitler's rise to power (see *The Listener* of February last, in a talk by H. Powys Greenwood). What happened? The victorious powers still continued to treat Germany as a defeated rival who could be kept in a permanent state of subjection.

Now, the point of view put forward by Mr. De Brath in this letter and a previous one is a theory which I have for some time had reason to believe was a sound one, and yet it is difficult to cast aside the practical reasoning of Mr. Gray in his reference to the traits of the German character.

What is the answer to these two viewpoints? Is it not that the ordinary common man in all the great countries of Europe is at present powerless when the forces of greed and power organize with the lives of the common people? True it would be unjust to say that the rulers of our own great country have not had a real desire for peace—irrespective of political party; but so long as the power of high finance (referred to by Christ as "money lenders") predominates, then so long will needless suffering inflict itself upon the peoples of the world.

However much one may try to keep "politics" out of "religion," it seems impossible really to separate them. Although it is true to-day that more and more people are becoming alive to the need for collectivisation in so many branches of industry for the common good, the driving force behind most of the world's commerce is still dividends and profit, not the true well-being of man. No finer example of this can be found than in the real estate "racket." Have many of your readers taken the opportunity of visiting the East End district of London on a bank holiday and quietly looked at the state of building development in the poor quarter of London? Why is nothing done there? The answer is that high finance sees no profit on account of the poor condition of the vast number of the inhabitants.

How many of us take the time to study the conditions under which we assumed control over vast areas of the habitable globe? True it is that we have made good colonists; but can it be denied that many conquests were made solely on account of high finance interests? Is not the Boer War an example, though there we subsequently acted in a generous and consequently wise manner towards the vanquished.

I trust readers will not draw a conclusion that I support in any fashion the cruel and ruthless regime in Germany. I do not; but I agree with Mr. De Brath that only self-sacrifice can prevent a terrible tragedy in the none too distant future.

Perhaps such a course might even induce Herr Hitler and Goering to attend a "direct voice" seance and become converted to the truths of Spiritualism, as suggested by Mr. Gray!

If, in this argument, there is one thing upon which I am absolutely convinced, it is that once a mortal being has seen the Light and understood the real teaching of Spiritualism he can no longer live with enmity in his heart towards his fellow beings.

## SEERESS LOOKS AHEAD

PREDICTIONS REGARDING THE KING AND THE PRINCE OF WALES

MADAME TERFREN LAILA, a clairvoyante, who is described in *Pearson's Weekly* (May 4th) as "The Queen of Seers," makes the following interesting predictions regarding the future of England:

"Another big wave of prosperity will commence in 1935, lasting for fifteen years. All the latent powers of this country will be aroused to their fullest extent, and after the fifteen years have passed the high economic standard of the country will remain at the same level.

"Manchester will be a very famous city, more famous than it was before the war.

"H.M. King George V. of England will pass some very pleasant years with his family, and, as a matter of fact, the happiest period of his life is to come. The Prince of Wales will be married next year to a princess of Latin origin.

"One of the English princes will come to the throne of a European country, and will have three children, the first a boy, the second a girl, and the third again a boy.

"Ramsay MacDonald, Premier of England, will occupy the post of leader of his country for another long period of time, but Stanley Baldwin will be the politician who will have very great success in the near future.

"As for Lloyd George, his vitality will increase as the years go by. He will end his career by becoming Governor of one of the greatest colonies of England.

"I can see the further career of George Bernard Shaw quite clearly. Apart from smaller works, he will write six more great works. As a matter of fact, Bernard Shaw has still to produce the work of his life.

## 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  
RIDER

# SOUL TRANSMIGRATION RIDDLE

## STRANGE CASE OF A YOUNG HUNGARIAN GIRL

ONE of the strangest stories of recent years is told in great detail by a well-known Hungarian journalist in the April 28th issue of *Az Est*, the leading evening newspaper of Budapest.

According to the account, two years ago, Iris Farczady, the 17 years old daughter of a civil service chemist of Budapest, fell into a strange sleep, from which she awoke as a terror-stricken Spanish working woman. She did not know where she was; spoke Spanish only, which no one understood, and repeatedly stated that she was forty years old and had just died of consumption in Madrid.

Since then, Lucia Altarez de Salvio, as the new personality calls herself, has so constantly inhabited the body of Iris Farczady that the family is convinced that their daughter is dead, and that, by some uncanny transmutation, another soul has succeeded in occupying her body. Lucia Altarez de Salvio has all her memories of her life in Madrid, has slowly learned German so as to converse with her new family, and thoroughly enjoys life in a young new body.

### THE MOTHER'S STORY

This is how Mrs. Farczady, the mother, told the strange story to the visiting journalist:

"My daughter Iris was a brilliant girl. By many, she was considered a genius. She was a first-class mathematician and linguist who spoke perfect French and German, but not Spanish. On the fateful night, after an attack of Spanish influenza, she felt ill. I put her to bed and sat by her side. I heard a very deep sigh and my heart began to ache. I felt that my darling was dead. I bent over her, she was breathing. I felt her heart, it was beating. I felt relieved. How stupid I was! Iris lives. But no, she was dead. It was only her body. Her soul fled. We knew it next morning. For when the creature in bed awoke, she began to shout in a weird language, jumped out of bed and tried to run away. We spoke to her, she did not understand. We got hold of her, she was terror-stricken, she shouted, she wept.

"We found out that she was speaking Spanish. There was no one in the family who spoke that tongue. All we could gather was *Madrid*, and something about *Pedro*. Later we found out the full story."

At this stage of the conversation, the door opened and Lucia entered—a charming young girl who greeted the journalist in Spanish and called Mrs. Farczady *Segnora*.

"Don't be surprised," Mrs. Farczady said, "she is not my daughter. She is only with us because she came to us. That is why she calls me *Segnora*."

The journalist called her Iris. The girl protested. She was Lucia. She was given a pencil, and she wrote, in a scrawly uncultured hand LUCIA DE SALVIO.

"I am from Madrid," she said. "My husband is Pedro Salvio, a working man. I married him when I was 17. I did not want him, but we Spanish women cannot choose. The parents wanted us to get married. We got on somehow. I had a child every year, 14 altogether. The last one was born with tubercular bones. I felt very sorry for the poor mite when, at the age of 40, in August, 1933, I died of consumption."

Lucia either could not tell what happened after she died, or the reporter omitted the story.

We learn of the churches of Madrid, of bull fights, of how, at the age of 16, the toreador threw the bleeding ear of the bull into her lap—the greatest honour to which a Spanish girl aspires. We are told that she was born on May 2nd, 1894, that she lived at Madrid in a tenement house at 7 Calleoscura. We learn of her exhibition of popular Spanish dances, of the songs which she sings in Spanish, her temper which is totally

different from what Iris had, and of gradual changes that in the last two years were noticed in the body of Iris.

"When I first looked into the mirror in the *Segnora's* house," Lucia said, "I was scared. What happened to me? How did I become so young? Where are my dark eyes, my hair which fell richly to my waist. But I was beautiful, and I began to like the idea."

A Spanish teacher said that Lucia's pronunciation is perfect. She was taught to write, learned German, and now begins to grasp Hungarian. Mrs. Farczady is in a sore dilemma:

"What am I to do?" she asked in a plaintive voice. "Iris is dead. How can I get a death certificate? I would have to call at the Spanish consulate to get a permit of stay for Lucia. She is a foreign citizen. But how can I get her certificates?"

Both Mrs. and Mr. Farczady protest against being called Spiritualists. But Mr. Farczady admits having some links with Spiritualism. His foster mother was a drawing Medium. He says it is possible that Iris had seen these drawings. He is greatly disturbed by these strange happenings. He complained that the family is secretive. They don't tell him what is going on. Iris protests if she is called Iris. She is his daughter, yet she is not. It is all so bewildering.

### COMMENTS ON THE CASE

Assuming that all the facts are correctly told, what are we to conclude? By what strange psychic storm has the soul of Iris Farczady been swept away, and by what strange accident did the soul of the Spanish woman enter? Or is this a case of hysteria, of multiple personality? The fact that Iris could not speak a word of Spanish, and that Lucia speaks it perfectly, militates against such an easy solution.

The ignorance of the parents is rather pitiful. Of course, Iris cannot be dead. If Lucia is an obsessing personality who, perhaps unknown to her conscious self, has found means of usurping the body of Iris, she certainly could and should be ousted.

The only similar case in the annals of psychic science is the Watseka Wonder (See *Encyclopaedia of Psychic Science*, p. 404). But there Mary Roff, the dead girl, who, for sixteen weeks without a break, possessed Lurancy Vennum's body, avowedly came for a limited stay for the purpose of restoring the health of the rightful owner of the body. If a similar purpose is served by Lucia's second earthly adventure, she is apparently not in the secret.

There are intimations in the article from which we have copiously quoted that Iris Farczady was not a normal girl. According to Mrs. Farczady, she was always melancholy and sad. According to Mr. Farczady, she was very irritable. The possibilities are numerous. She may have had a shock as a child, and the normal self, which the parents knew, may have been a secondary personality like that in the famous Beauchamp case.

The exhibition of local Spanish knowledge does not argue for the supernormal. There are many ways of learning things, both consciously and unconsciously. It is only Lucia's Spanish which is a stumbling block, and which necessitates the consideration of spirit obsession. Of course, it would be possible to find out in Madrid whether Lucia ever existed at the address given. If such objective proof were acquired of the truth of her statement, the case of obsession would be well proven. Would it be found to serve some higher therapeutic purpose as in the case of the Watseka Wonder? The answer will not be known until Iris Farczady regains possession of her body and can be competently examined.

## 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).*

### "WHAT FRIGHTENED PAN?"

Sir,—In *LIGHT* of April 18th, the Editor published an article of mine entitled "What Frightened Pan?" and I offered a year's subscription to *LIGHT* as a prize for the best explanation of the problem.

I did this with the very serious idea of showing to readers in general how so often one sees in psychic magazines accounts of rather mysterious occurrences which the narrators thereof have, one and all, put down to psychic causes without first trying to find some quite simple physical explanation.

In this case of my dog Pan, I found out, at the end of his second night's running amok, that if I got my head down near the floor at the level of the dog's head, and looked very carefully against the firelight, I could see three or four very very small black mosquitoes, smaller than the ordinary grey tropical villains, but they were evidently giving Pan particular beans. These mosquitoes were absolutely noiseless and quite invisible from any ordinary human being's normal eye position. The little brutes had evidently put up for the winter in the window curtains, and for some reason or other, connected possibly with the change of weather, they had come out to forage on poor Pan. There you are! All as simple and mundane and easy as falling off a log, yet here comes *LIGHT* (2nd May) with three or four psychic explanations, and goodness knows how many more the Editor may have received besides, while I have myself received several letters full of psychic explanation.

B.A.M., in his account of "What Infuriated Peter?" is man enough to say: "We did not know." Possibly in Peter's case his memory of falling trees had associations which caused him to feel in a fighting mood. Possibly wild bees might have had something to do with such associations, or the acid aroma which used to give us bush whackers a very bad rash; or possibly, and what is probably most likely, the excitement, to give it a name, of the great tree coming to earth appealed to the dog, just as it no doubt did to the humans engaged. There might be several mundane explanations. As B.A.M. says: "We do not know." One dog gets under the table and cowers in fear during a thunderstorm, while his full sister goes on worrying her bone. Why? Ask me another, B.A.M.!

JAS. H. BURN-MURDOCH.

### A DOCTOR'S ASTRAL VISIT

Sir,—With no desire to disturb further Dr. Kirkland, the following does support the assumption that "professional" astral visits are possible. Perhaps "unprofessional" is a better word in the circumstances.

My sister-in-law, a devout Catholic and not a confessed Spiritualist, sees and holds conversation with her late husband, usually at night. A few years ago, a very bad arm caused her much pain and suffering for some time, and she thought it was the result of a barbed-wire injury. I know I was shocked when she shewed us her arm, and we were very surprised when on her next visit soon afterwards she was cured and we heard her story.

One night when in distress because she had been told she would have to go into hospital, she saw by her bedside my brother, myself, and another man who, after examining her arm, suggested certain treatments. The following day (being a war widow with three young children) she explained her position to a woman pension officer, who arranged for her to see a military doctor. When she did so, *she was surprised to meet for the first time in the flesh the man who had appeared*

*to her with my brother and myself, and more so when, after a similar examination of her arm, he prescribed the same treatment as he had then done. Unfortunately I had no knowledge of my presence.*

In conclusion, may I observe that Dr. Kirkland's "blasted aeroplane" was only heard, not seen, by his patient.

16 Devonshire Place,  
Eastbourne.

H. DREW.

### SIR A. CONAN DOYLE

Sir,—“M.D.” (*LIGHT*, May 2nd), will probably be interested to know that Sir Arthur Conan Doyle manifested here (Weston Vicarage) two days after his death, and gave us the wonderful “Paradise” message, and within eight days gave us the first psychic photograph of himself. These were followed by a long description of the spheres, etc., which I published (see my book *Man's Survival After Death*, page 528). Since that time, he has manifested here in many ways—clairvoyantly, clairaudiently, and by automatic writing on very many occasions, often several times a week, and the evidence by cross-correspondence, etc., has been very convincing both to Lady Doyle and to us. I know of no “test document,” but he has given me a test phrase or pass-word indicating his presence. This I have not yet published.

Weston Vicarage, CHARLES L. TWEEDALE.  
Near Otley, Yorks.

### WORLD MEDITATION GROUPS

Small groups are being formed all over the world to meet on Thursdays for half an hour's silent concentration on Peace and Light, all linked up by the Group Symbol, a golden star.

All those who have practised meditation, and are willing to form a Group, however small, are earnestly invited to apply to the Hon. Secretary, Bradstones, Camberley, Surrey, England, when the booklet for group-leaders will be forwarded free of charge.

### REGURGITATION

AN unusual demonstration was witnessed last Friday (May 3rd), by a crowded and very interested audience at the International Institute for Psychical Research, South Kensington. Lecturing on “My Experiences in Yoga,” Mr. Victor Dane, psychologist and author, told the story how, through Hatha Yoga practices, he learned to control every part of his body. In Hatha Yoga, regurgitation is a process of cleansing.

As ectoplasmic Mediums have been accused of practising regurgitation he gave, for purposes of study, a demonstration of muslin-swallowing. He placed the end of a four feet long and three inches wide muslin strip on his tongue, moistened it, and swallowed. The strip gradually grew less and less. Professor Fraser-Harris mounted the platform and examined Mr. Dane's open mouth. He then testified that the muslin was not accommodated in the mouth.

When the muslin fully disappeared, except the end, Mr. Dane got hold of this and slowly pulled the whole strip out. It came up in a cord-like thickness.

In explanation, Mr. Dane dwelt on the difficulties of regurgitation for mediumistic demonstrations. He did not see how Mediums could do it. The cloth swallowed would be wet with saliva and mucous. It could not be waved about, it could not float in the air. The swallowing act is not an easy one. It may need years of practice to be very efficient at it.

The only way to regurgitate dry muslin or cheese-cloth would be to roll it up and swallow it in a lump. Even then he could not understand how the cloth could disappear in a flash.

Professor Fraser-Harris said that in the particular instance to which he understood the lecturer to refer, the white material did not float—it was festooned over the Medium's shoulder.

## Light

All communications for the EDITOR should be addressed "The Editor of Light, 16 Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3292-3

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

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

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

**ADVERTISEMENTS: For rates apply: The Advertisement Manager, LIGHT, 16 Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3292-3). Telegrams: "Survival, London."**

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.)

**EDITOR** ... **GEORGE H. LETHAM**  
**ASSISTANT EDITOR** ... **DR. NANDOR FODOR**

## As We See It

### THIS FREEDOM

WHEN British Spiritualists have their attention drawn to the legal disabilities by which the practice of mediumship is still surrounded—as they are in this issue of LIGHT, by the Duchess of Hamilton—they may quite properly feel indignant, and call emphatically for the abolition of laws which are both obsolete and unjust.

There is, however, another side to the picture, which we are quite sure the Duchess would wish us to remember—one that must have been in the minds of most of us during these days of celebration of the Silver Jubilee of King George V. It is that, whilst the disabilities surrounding Spiritualism are for the most part nominal, the freedom of conscience and of action we possess as British subjects is real and precious. When we compare our lot with that of Spiritualists in other countries—whether we look to countries of the Left like Russia or to countries of the Right like Germany or Italy—we have cause to thank God that during the past twenty-five years our freedom has not been lessened.

In Britain, liberty of conscience is complete for Spiritualists as for others. No one challenges our right to believe in Survival and communication. No one challenges our right to teach our beliefs openly by speech or pen, indoors or outdoors, or to apply their implications to politics or religion or science. Even our Rationalist friends, who mistakenly think our beliefs are wrong, would, we feel certain, make vigorous protest if our liberty in these respects were assailed.

And not only have we freedom of conscience and of speech. We also have a very large measure of freedom in psychic experiment and investigation. Platform clairvoyance is never interfered with by the authorities. Sittings with Mediums, either for purposes of research or individual enlightenment, are seldom questioned, and then only when—rightly or wrongly—fortune-telling is suspected; and for fortune-telling, as the Duchess of Hamilton points out, Spiritualism holds no brief.

Amendment of the law is overdue to make all forms of Psychical Research and all genuine mediumistic practices unquestionably legal. That should not be forgotten. But awareness of disabilities which are largely nominal—though unjust—should not cause Spiritualists to forget the extent and value of the freedom they enjoy, or lead them to countenance or join in any action which might lessen it in any way. Rather should they be stirred to make good use of their liberty by doing all that in them lies to spread the precious knowledge they possess, conscious that they are thereby helping to make this favoured land still more worthy of its high position.

## "POWER'S" NEW HOME

By THE EDITOR

MEZZANTNI, the new home of the "Power"

Group, is a house of beautiful architectural design standing high on the Hampstead ridge, in Ellerdale Road. Altogether, the house has forty rooms, and a fine garden. There is a lecture-room which can be enlarged (as it was on Saturday) to hold some hundreds of people. There is a meditation room, class-rooms, a lounge and many other rooms for which specific use will be found when the School of Mezzantni gets into full swing in the autumn.

The inauguration ceremony on Saturday was attended by some 600 people, including many prominent in various phases of the Spiritualistic movement. Everybody admired the beautiful rooms and the three fine oil paintings of Mrs. Meurig Morris (the work of a lady artist). One of these in a shaded alcove in one of the large rooms, three-quarter length, comes very near in appearance to the traditional presentation of a saint. Another, a large head, has eyes that are uncannily searching.

The chief feature of the inauguration last Saturday was that it was carried through with the full and formal blessing of the Church of England—or, at any rate, of Church of England clergymen. The ceremony was conducted by the Rev. Arthur Buxton, M.A., Vicar of All Souls', Langham Place, W., who was robed as for a Church service. The opening prayer began "In the name of the Father and of the Son and of the Holy Ghost," and at the close Mr. Buxton pronounced "the blessing" in orthodox terms with hands upraised.

In the audience there were a number of clergymen.

"Power," speaking through Mrs. Meurig Morris (in trance) outlined the nature of the teaching to be given in the School of Mezzantni, and said the place of Jesus the Christ would be fully recognised.

On the panelling behind the platform from which "Power" spoke, was the motto of the School in clear impressive letters—"Love the Good, the True, the Beautiful." This same motto is emblazoned on other prominent places in the building.

After the inauguration service, those present were served with refreshments and had an opportunity of examining the principal rooms, in which beautiful panelling, precious fireplaces and artistic mural decorations were much admired. The house, it should be explained, was built by an artist-architect for his own use, and embodies several unusual architectural features.

The regular work of the new School is not to be begun until September. In the interval (as announced in LIGHT last week) Mrs. Meurig Morris, accompanied by Mr. Laurence Cowen (President) and General Sir Pomeroy Holland-Pryor, is to make a tour to South Africa, Egypt and Palestine. A number of large meetings are to be held; but it is hoped that the tour (and particularly the sea voyages) may provide Mrs. Morris with an opportunity for building up her health before the strenuous work at Mezzantni begins. A definite programme of meetings has been arranged for South Africa, but the course to be followed in Egypt and Palestine is not finally settled.

On Sunday evening next (May 12th) Mrs. Morris is to speak at Mr. Frank Blake's Church at Bournemouth. The voyage to South Africa is fixed to begin about the 1st of June.

All the London activities of the "Power" group, we understand, are to be concentrated in the Hampstead house. These will include Sunday evening services similar to those held first in the Fortune Theatre and later in the Aeolian Hall, at which the chief feature will be an address by "Power" (through Mrs. Meurig Morris, in trance), weekday meetings of study groups, healing, and provision for meditation.

It seems likely that all these activities will be carried on in fairly close touch with the clergymen who have already given the School of Mezzantni their blessing.

# LOOKING ROUND THE WORLD

## THE KING'S SILVER JUBILEE

THAT the central feature of the King's Silver Jubilee celebrations was the solemn thanksgiving service in St. Paul's Cathedral may be taken as marking the occasion as a Festival of Peace. As such it has been generally regarded, and in all probability it was the greatest and most spontaneous exhibition of national rejoicing ever witnessed in this or any other country, providing conclusive proof of the popularity the King and Queen and their family have won by their conscientious discharge of the duties devolving upon them. Spiritualists, we are certain, join as heartily and as generally as any other section of the nation in the good wishes showered upon them.

## CHANGING PRESS OF AMERICA

The tone of the American Press towards Psychical Research is slowly but definitely changing towards the serious. Telepathy appears to be the channel of approach. Professor Rhine's experiments at Duke University have made the subject respectable. In the *New York Times* (April 10th) we find an account of talks by Dr. Brewster Carrington and his wife before the Round Table of the Town Hall Club on "What Psychical Research has Accomplished." The gist of the address was the "one mind can affect another at considerable distances, and seemingly instantaneously."

Reports on similar talks by Dr. Carrington were published in March in the *Herald-Tribune*, and there was even a half-page editorial on the subject in the *Sunday Herald-Tribune* (March 10th), exhibiting an intelligent and sympathetic treatment of the subject. It will be a wonderful thing to see America waking up. Chairs are endowed at American universities for all earthly things. Once Psychical Research receives its due share of public attention, matters may progress with truly giant strides.

## LAJOS PAP IN LONDON

Lajos Pap, the famous Hungarian apport Medium, is in London and has begun his sittings at the International Institute for Psychical Research. He arrived last Friday (May 3rd). With him came Dr. Elmer Chengery Pap, Honorary President of the Hungarian Metapsychical Society, in whose laboratory Lajos Pap was experimented with for years. Lajos Pap is a skilled wood-turner by trade. He is tall and spare, with a professorial beard, pale blue eyes and a benign, extremely gentle expression. He speaks only Hungarian. With Dr. Chengery Pap he attended Mr. Victor Dane's lecture at the Institute on the day of his arrival, and also the opening of "Power's" new centre at Hampstead on Saturday.

## "RED CLOUD" SUNDAY SERVICES

It is definitely announced that the "Red Cloud" meetings at Victoria Hall, Bloomsbury Square, London, are to be discontinued at the end of May; and that, beginning on the first Sunday in June, the Sunday evening services are to be transferred to "The House of Red Cloud" at Wimbledon, where Mrs. Estelle Roberts' mediumistic activities are now centred.

The Sunday evening meetings at the Victoria Hall have been well attended—in fact, the hall (which seats about 700 people) has sometimes been too small to hold all who tried to gain admission. The explanation of the change, given by Mrs. I. E. Boutcher (Mrs. Estelle Roberts' daughter) is that "with the long summer days before us, we really feel we must study our members by giving them the opportunity of attending Sunday evening services in the beautiful house at Wimbledon." These meetings, it is announced, will be for members and associates only of the "Red Cloud" centre, but full members will be permitted to bring guests.

## A ROUND TABLE CONFERENCE

WOULD a "round table conference" of Clergymen and Spiritualists serve any good purpose? A proposal that such a conference should be held has been made by the Rev. G. M. Elliott, vicar of St. Peter's, Cricklewood, who is secretary of the recently-formed "Order for the Preparation of the Communion of Souls" (see page 291).

As our readers know, LIGHT is heartily in favour of co-operation between Spiritualists and the Churches, believing that the points on which they are agreed are of more practical importance than those on which they may differ; and if such a conference has any promise of leading to a better understanding, it will have our support.

Obvious difficulties to be faced are that the members of a conference, however selected, would have very limited powers to speak either for the Churches or for Spiritualism, and that any arrangements they might make would almost certainly be repudiated by many—probably the majority—of those for whom they would be supposed to speak.

Still, something practical might be achieved, if only in the way of making a beginning of a new movement for friendly discussion, and we hope the proposal will not be hastily dismissed.

## WHOLLY CONVINCED

Some time ago, a learned Professor lectured at the British College of Psychic Science on the topic: "Why I am only half-convinced of Survival." Stirred, no doubt, by the Professor's declaration—which led to considerable debate—Mr. Stanley De Brath is to lecture at the College next Wednesday evening (May 15th) on "Why I am wholly convinced of Survival." No one is better qualified than Mr. De Brath to present and explain the evidences for Survival, and a really conclusive statement may therefore be expected. We hope Professor MacBride will be present to hear him.

## WHAT ARE POLTERGEISTS?

Father Herbert Thurston, S.J., might almost be described as the Friend of the Poltergeist. At a venture, we would say he has made a longer and deeper study of records of poltergeist phenomena, ancient and modern, than any student of the subject now living. And the result of his study is that he declares himself to be "a firm believer in the existence of poltergeists," and considers the subject well worth investigation.

As described (in a lecture reported by the *Catholic Times*, April 26th) by Father Thurston, poltergeists have several very interesting characteristics. One of these is that "the spirits are invisible to adults, but occasionally small children see forms"; another is that "holy water has no effect upon them." From which it follows that (1) they are spirit beings, (2) with form and substance, and (3) they are not evil, even if they are mischievous.

Having gone so far, it would be interesting if Father Thurston would say what poltergeists are—or what he thinks they are. He would, we think, come very near to the Spiritualistic conjecture that they are usually undeveloped discarnate human beings.

In the *London Forum* for May, Father Thurston writes in his usual careful and non-committal manner on "Some Early Poltergeist Disturbances."

## "POSSESSION"

"Possession" and "Control" are related psychic conditions which have not yet been fully elucidated, and which are particularly suited for study by medical men. It is, therefore, appropriate that "Possession from the Medical Point of View" should be the subject chosen by Dr. Oscar Parkes for his lecture on Thursday night next week (May 16th) at the L.S.A., and a very informative address and discussion may be anticipated.

## "CHANGINA"

By MRS. FLORENCE HODGKINS

I WONDER how many of us achieve an intimacy with Spirit Controls as familiar as any friendships in our every-day earth lives?

When Mr. Sharplin's celebrated control "Chang" passed over, he left behind a wife, two sons, and a little daughter. Not long after, his little girl joined him when she was about six years old, I think.

My youngest daughter was frequently seen by clairvoyants to have a little Chinese child with her, and great was my amazement to be told, at a sitting, that this child was Chang's daughter. Naturally, I sought an opportunity to get this confirmed. Chang said it was so. He also told me that, from the beginning, anything English had had a peculiar fascination and interest for this child, and they had never ceased to wonder at this strange, inexplicable trait in her.

She continued to play an active part in our lives. I heard about her frequently, and never failed to tell my daughter what was given to me.

The Chinese name was always a source of considerable difficulty, and, one day, my daughter announced she was going to call her "Changina," hoping it was a feminine diminutive of Chang! He was immensely amused when I told him; but the strange thing was that not only did we adopt the name, it was also universally accepted by all on the "other side." Thenceforth, "Changina" was the only name used, it has persisted all these years, and the Chinese name seems to have sunk into oblivion.

On one occasion, my husband took his daughter to the Alps, where she developed a craze for Alpine flowers. This interest was fully shared by "Changina," and together they built and tended a special rock-garden. One Sunday I was resting under an old mulberry tree in our garden—where many psychic manifestations take place—when Chang's presence was peculiarly vivid. As I was sitting with him the next day, I referred to this, and he said: "Almost was my back broken, so often had I to stoop, at Changina's command, to examine flowers less tall than a bee!"

Chang is a very big man, taller and broader than even Mr. Sharplin.

Now, as this rock-garden grew, it entailed much carrying of water, for it had been made some distance from the nearest pump. As a "surprise," my husband decided to sink a pump adjoining the rock-garden. (Incidentally, most of the water had been carried by him). The men came, and I went out to see how they had got on, to find them packing up their tools. They explained they had already gone down several feet below their instructed depth, but found no water.

Now, my daughter was coming home from school next day, and I knew my husband would be bitterly disappointed. Half jokingly, I took one of the men to cut me a forked stick from a near-by hazel, held this in what I hoped to be the correct way between my hands, and stood over the spot where the men were working. Instantly, my wrists felt "seized" and the stick turned right over, pointing downwards. We were all astonished, for the men saw that my wrists had not moved. To test this happening, I walked away, holding the stick as before, trying in several directions, the men following and watching. Nothing happened to the stick; nor were my wrists gripped. I returned to the bore, when instantly the stick went down again as before, so we decided to drive one more length of pipe and—up spluttered the water!

Much more might be written, but I will close with the latest development.

"Changina" was referred to at a recent sitting, and the Control said: "She still comes to see you sometimes." I am waiting to get this explained, but

(Continued at foot of next column).

## OUT OF THE BODY

By SHIRLEY ESHELBY

ONE Sunday afternoon recently at 3.30 I went into the silence. As I was alone in the house I had an opportunity of going into the great silence without fear of being disturbed.

I saw violet lights near the front of my forehead, and when I looked into the mirror I could see rainbow hues like opals in my hair. This, I know, was a sign that I was in a condition to receive a message from the other side.

I put my body safely on the bed and then said to myself three times: "I am still, from my head to my feet, I am still." After a few seconds in the great silence, my son appeared to me. He smiled and caressed my face with his hand. *His touch felt as light as a cobweb.* He then put his arms right round me and lifted my soul out of my body.

When out of the body, *we were solid to one another and his arms were as strong and muscular as the arms of a man in the flesh.*

He held me strongly all the time we were talking (I will not repeat the conversation as it is too sacred to me to repeat). After quite a long talk he said: "I can't take you away, dear, you must return to your body now." He lifted me easily and put me back into my body.

After I was back in the body, *his touch was again as light as a cobweb, and we were no longer solid to one another.*

This is the first experience of this kind I have ever had, although he has been to see me many times. Each time he comes, I have less difficulty in talking to him. We are now able to carry on a conversation for a few minutes. He talks to me in direct voice without aid of any kind, and illustrates his conversation with pictures on the wall. I am not entranced when these pictures appear, but retain my natural senses of observation, and when the experience has passed I can think over details observed during the manifestation.

He has told me that all great ideas and inventions come from the Higher Intelligencies on the other side of life, and are made to materialize on this earth plane by people who are best able to deal with them here.

He sometimes comes in an aeroplane which passes through walls and furniture as though they are made of mist. To him they do not seem to exist. To me his aeroplane looks much more solid and real than the material things about my room, but it is certainly made of something which can pass right through everything which looks solid and real to people on this earth plane. He does not use oil or petrol, but gets his power out of the atmosphere.

I have asked him questions which he said he would not answer because I could not possibly understand. He always answers questions which are not beyond my understanding.

One thing I have noticed is that he never asks me a question, but always seems to know everything that happens to us here.

This dear boy's death has been the greatest revelation of my life. He has proved survival to me. He actually demonstrated the Resurrection by appearing to me the day after he was buried, when we looked into each others' eyes and understood.

(Continued from previous column).

the inference is that, as my daughter is now married, "Changina" is more often in the new home than here.

All the intimate details that have come to me are possibly only because I sit regularly, once a month, with the same Medium. There have been many references from other Mediums, from psychic friends, and, of course, from Chang himself. But the steady stream of evidence flows from the same source.

## FOREIGN NOTES

## CHANGE OF OUTLOOK

WRITING in the March-April number of *Clartés Nouvelles* (Paris) on the change of outlook after death, Jeanne Strati says:

"In spirit-life, Time, as understood by us, no longer exists. Nevertheless, correlative condition does exist; for psychology, as every other state of creation, is governed by order and rigorously controlled by laws. After physical death time and its measurement is represented by intensity of sensation, and this intensity depends on the degree to which it attained upon the physical plane . . . It is by educating or stultifying the intensity of our sensations that we construct, whilst in the body, either a good or a slow timepiece for life after death. This is foreshadowed by the way in which the hours fly when our interest is keen, and drag when we are bored . . .

"On the Astral Plane those with the same intensity of sensation will find themselves grouped together; those who were cold and indifferent while on earth, or whose emotions were of the petty discontented order, will be in lower astral surroundings. In this respect others cannot help us; only we ourselves can struggle up from the pettiness, the bad temper, and the smallness of such earthly emotions . . .

"Words as such no longer exist. In their place we have an interchange of thought, such as is feebly indicated by what we now call telepathy; and this interchange of thought is likewise measurable by the intensity of feeling which sends it forth . . . On higher planes our thoughts assume the form of indescribably beautiful colours and flowers, such as are occasionally seen surrounding the heads of luminous spirits . . .

"Above all, let us always bear in mind that the conditions awaiting us in the Beyond are those which we have prepared for ourselves whilst here on earth. There too we shall show plainly for what we are; and this should help us to be sincere in our struggle after true spirituality. If while here on earth we can kindle the light of Christ within ourselves, then when we pass into the Beyond we ourselves shall find light. But this is a thing that no one can do for us; nor can we pay anyone to do it for us. The power lies wholly within ourselves, only we can find it and bring it forth, by prayer, by meditation, and by the service of others. Love of self is death; renunciation of self is life eternal."

We are not here to play, to dream, to drift,  
We have hard work to do and loads to lift,  
Shun not the struggle—face it—'tis God's gift.

—Goethe

## LLANBERIS CONFERENCE

THE S.N.U. Conference, at Llanberis, opened on the 27th April with a goodly company of seventy members hailing from England, Scotland and Ireland.

Spring in Snowdonia reveals the lovely district at its best, and the refreshing air, as well as the stimulating mental atmosphere of the Conference, is a refreshment to many overtaxed workers in the psychic field.

Among the company were Mr. and Mrs. Ernest Oaten, Mr. and Mrs. J. B. M'Indoe, Mrs. Hewat McKenzie, Mr. Frank Blake, Mr. and Mrs. Graham Moffat, Col. Berry (of Belfast), Mr. W. S. Hendry, Mr. and Mrs. David Gow, and many others well known in their own spheres of labour.

Mr. J. B. M'Indoe (President of the S.N.U.), delivered the opening lecture on the afternoon of Sunday (April 28th), his subject being: "Psychical Research and Other Sciences."

Psychical Research, he said, was the only science left for the plain man to investigate with some hope of new discoveries. Its field was not closely defined, because its phenomena usually presented aspects which brought them within the range of more than one of the other sciences. Thus, the supernormal movement of an object in the presence of a Medium came within the region of physics, since energy is used; also of biology, since most of the phenomena we know involves the extrusion of matter from the organism of the Medium. Further, there was psychology, since the movements were under intelligent control, and the question arose of the value of that intelligence. But, since each scientist was concerned with his own science alone, they ignored any phenomena complicated by the intrusion of other sciences. Hence, Psychical Research must be a science in itself, dealing with phenomena which belong in part to various sciences, but cannot be dealt with by any one of them.

## SPIRITUALISM AND SOCIAL REFORM

On Monday night, Mr. Oaten spoke on Spiritualism in relation to social reform. His thesis was that this life, being a training ground for the next, our attitude should be to ensure that our conditions are such as to equip men and women to be good citizens in the next sphere. Therefore, the things we take with us should have first attention: character, memory, love, service, all resulting from experience. We should be ourselves and not try to be dim copies of anyone else; and there should be means for ascertaining in early life what each is best adapted for, so that education would develop the special gifts each one possessed. Capitalism, he said, had solved the problem of production of wealth, but some modification of it seemed necessary to solve the problem of to-day—distribution. Spiritualists must be against anything which warps or hampers the development of character, or prevents adequate opportunity of suitable experience. They should take an active part in social ameliorative efforts.

On Wednesday afternoon, Mr. Frank Blake, of Bournemouth, gave a deeply interesting account of his introduction to Spiritualism and the many difficulties he encountered before he became interested in the subject, wandering in many religious fields and finding no satisfaction. Some of his experiences in connection with mediumship included cases in which he was able to render assistance in grave trouble. The account of the discovery of a jade mine through his powers, and the laying of ghostly disturbances in many places in which people were unable to remain because of these, aroused great interest. His advice to those who would help in this way was to make friends with the disturbers, steadily holding the wish to help them in their need.

**London District Council of  
The Spiritualists' National Union Ltd.**

THE THIRTY-FOURTH

**Annual May Convention**

*will be held on Saturday, May 11th (all day) at  
THE FRIENDS' HOUSE, EUSTON ROAD*

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.

Incidental Music by THE ST. CELIAN TRIO

**1000 SEATS FREE**

**COLLECTION**

Tickets 1/- each, for reserved seats at the Evening Meeting may be obtained from Hon. Sec., L.D.C., 49 Oxford Road, Ealing, W.5

# LONDON SPIRITUALIST ALLIANCE LTD.

FOUNDED 1881

*President*  
Miss LIND-AF-HAGEBY  
*Hon. Treasurer*  
CAPT. A. A. CARNELL

## THE QUEST CLUB

*Hon. Librarian*  
STANLEY DE BRATH, M.I.C.E.  
*Secretary*  
Miss MERCY PHILLIMORE

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

OPEN 10 a.m. to 10 p.m. (Sundays Excepted)

Phone—Kensington 3292-3.

Telegrams—"Survival, London."

**INCLUSIVE MEMBERSHIP FEE—ONE GUINEA PER ANNUM** (i.e., L.S.A. and Quest Club)

Dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved Mediums. Members resident abroad may have use of Library. Library Catalogue (classified) 2/10 post free.

## DIARY OF EVENTS

**PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)**

May 14th. Clairvoyance—Mr. Thomas Wyatt.  
Answers to Questions: Mr. W. H. Evans.

**DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)**

May 15th. Mrs. Livingstone.

**LECTURES (Thursdays at 8.15 p.m.), Fortnightly.**

May 16th. Dr. OSCAR PARKES on—  
"Possession from the Medical Point of View."  
Chairman: Miss Violet Forman.

**GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).**

May 10th. Mrs. A. Brittain.

**NEW SYLLABUS ON APPLICATION.**

### 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

### WHAT IS A SUCCESSFUL SEANCE?

OPINIONS vary as to what constitutes a successful sitting with a Medium. What constitutes an evidential seance to one person might be regarded by another as only partially so. In this work there can be no standard of evidence which satisfies everyone. We may strike an average and say that where fifty per cent. of the statements given by a Medium are correct, you have had a satisfactory and evidential sitting.

Some time ago, a gentleman, Mr. X., living out in a lonely part of Africa, lost his eldest son, N., a promising lad of 17½. The shock of this sudden bereavement brought about an acute attack of illness in a younger boy, S., during which the latter repeatedly declared that he saw his brother N. quite clearly, though "surrounded by a mist."

At first the father attributed these visions to the sick boy's imagination, but the child was so persistent and so distressed at not being believed, that Mr. X. ended by coming to the conclusion that "there must be something in it," and wrote to the Secretary of the Alliance for advice and help.

After some correspondence, a letter from the father, together with one written before his death by N. to his brother S., were handed to Mrs. Ruth Vaughan by a proxy sitter here in London. The Medium knew absolutely nothing of the case, and yet, when the report of the sitting was sent out to Africa, the father wrote back stating that out of the 35 statements of fact made during the sitting, 20 were correct and another 10 partially correct.

Some of these statements included facts of which Mr. X. was unaware; they may be correct, but he did not know. Two statements were doubtful, and three were unrecognised. Chance, of course, must be ruled out. When one considers that the person for whom the sitting was held was thousands of miles away, the accuracy with which the Medium works is amazing.

The boys' father himself was described "more or less correctly"; one of the quite correct points being

that he had "the habit of walking backwards and forwards when thinking." Of the characterisation of the grandfather, Mr. X. writes: "This describes my father exactly and might be him"; and there was mention of a small sister of whose existence no one in London was even aware.

Another very telling incident referred to the breaking of a china bowl. Mr. X. writes: "This is very strange. I did knock a round powder basin off my wife's dressing-table, and it was white earthenware with a blue border. It broke in exactly half ('two pieces'), and it was S. who picked it up."

These few statements from the comments of the sitter abroad indicate the nature of the evidence given and go to show that the Medium sensed the conditions and interpreted them well.

Investigators, in their desire for truth, are apt to make too great demands upon Mediums. They wonder why, if one communicator can get through, another cannot. We know so little of the conditions that one can only hazard a guess. If the Medium be regarded as a telephone receiver, he can only receive messages from the one at the other end of the line. That one, in his eagerness to communicate, may hold on so long that before others can get through the power may be exhausted. That may be regarded as a guess, but do not people here act in a similar way at times?

Moreover, a communicator who is not in evidence at one seance may be very prominent at another. It is an excellent provision that we do not get too definite references to what we have in our minds, for, obviously, on reflection, we should say: "Telepathy; I was thinking about it, and the Medium picked up the impressions." Our friends on the "other side" know our tendencies and act accordingly. We should be grateful that they do.

### DEVOTIONAL HEALING GROUP TIMES

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 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 Group, Saturdays, 3—3.30.

Gifts of flowers for our chapels will be gratefully acknowledged. We shall also be pleased to welcome sitters desirous of helping in any of these services. Please come and serve the Master in this way.

W. H. EVANS.

### CHANCERY JUDGE AND SPIRITUALIST BEQUEST

An important decision for Spiritualists has been made by Mr. Justice Luxmoore in a case brought by one of the executors under the will of Mrs. Annie Maria Collins, a member of the Torquay Spiritualist Church, who died in September, 1932.

A summons had been taken out by one of the executors to decide whether the gift of a sum of money "to help Spiritualists in Torquay" was a good and charitable bequest, or was void on the grounds of uncertainty.

Counsel on behalf of the Attorney General said the fund in question, after payment of other legacies and expenses, would be a small one, and that the trustee could apply the fund for the benefit of poor Spiritualists in Torquay.

Mr. Justice Luxmoore declared that the gifts to the church were good charitable bequests.

**British College of Psychic Science, Ltd.**

15 QUEEN'S GATE, LONDON, S.W.7.  
(Telephone: WESTERN 3981)  
Hon. Principal: Mrs. HEWAT MCKENZIE  
Secretary: Mrs. M. HANKEY

**LECTURE**

(Visitors, 1/-)

Wednesday, May 15th, at 8.15 p.m.—

**Mr. STANLEY DE BRATH, M.I.C.E.**

(Editor of "Psychic Science").

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

(Members, 2/6; Non-members, 4/-)

(Eight sitters only. Seats must be booked)

Friday, May 10th, at 5 p.m. **THE ROHAMAH RHAMAH**Monday, May 13th, at 3 p.m. **Miss A. GEDDES**Friday, May 17th, at 5 p.m. **Mrs. EVELYN THOMAS****DISCUSSION TEA**

(Members 1/-; Visitors 1/6)

Thursday, May 9th, at 4 p.m.—

**Mrs. B. ORTON****"THE IMPORTANCE OF RIGHT THINKING"****WRITE FOR SYLLABUS****SPIRITUALIST COMMUNITY GROTRIAN HALL**

115 WIGMORE STREET, W.1.

*President* HANNEN SWAFFER. *Chairman and Leader* MRS. ST. CLAIR STOBART. *Hon. Treasurer* H. B. SIMPSON.  
*Secretary*: Miss F. V. GREGORY, M.B.E. *Telephone*: 6814 WELBECK

**SUNDAY, MAY 12th, 1935**11 a.m.—**Mr. H. W. MUIRSON BLAKE**. Clairvoyant: Mr. C. Glover Botham6.30 p.m.—**Mrs. ST. CLAIR STOBART**. Clairvoyant: Mr. R. E. CockersellSunday, May 19th, at 11 a.m. ... **Mr. ERNEST MEADS**

Clairvoyante: Mrs. Helen Spiers

Sunday, May 19th, at 6.30 p.m. ... **Mr. SHAW DESMOND**

Subject: "Prophecy and Dreams." Clairvoyante: Mrs. Stella Hughes

**Silver Collection on entry.****OPEN MEETINGS**

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.

Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free

Monday, May 13th—Debate on Reincarnation. Major Leith Hay-Clark

and Miss Eddison

Clairvoyant: Mr. Geo Daisley

Wednesday, May 15th—Speaker: Mr. Ernest Hunt

Clairvoyante: Miss Lily Thomas

**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.

2.30—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 15th. 2.30. Miss Lily Thomas 6.30 Mrs. Evelyn Thomas

May 22nd, 2.30 p.m. Mrs. Livingstone, 6.30 Miss Lily 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 11th, at 7.15 p.m.—WHIST DRIVE.

Tickets, 1/6 each, including Refreshments.

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

**Mr. THOMAS WYATT.** Demonstration of Clairvoyance.

Friday, May 17th, at 7.30 p.m.

**Mrs. HELEN SPIERS.** Demonstration of Psychology.

Members (Silver Collection); Non-Members, 1/-

Monday, June 3rd, at 8.30 p.m.

**LECTURE.** Dr. Alexander J. McIvor-Tyndall**"The Dynamic Message of the New Age"**

Clairvoyante: Mrs. Helen Spiers

**SILVER COLLECTION****PSYCHIC BOOKSHOP AND LENDING LIBRARY OPEN DAILY**

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

Enlarged Edition **SPIRITUAL SONGS****SPIRITUAL SONGS**

for congregational singing and home circles. By M. A. ST. CLAIR STOBART.

Words only, 1/-, with music, 2/6. Reduction for quantities.

**Marylebone Spiritualist Association.**

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

**QUEEN'S HALL**  
LANGHAM PLACE, W.1.

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

Clairvoyant: Mr. THOMAS WYATT

Sun., May 19th Speaker: Mr. H. ERNEST HUNT

Clairvoyante: Mrs. HIRST

For particulars of weekday activities at Headquarters,

Marylebone House, 42 Russell Square, W.C.1

Apply Secretary: MUSEUM 0676

**The London Spiritual Mission**

13 PEMBRIDGE PLACE, BAYSWATER, W.2

(Marriages Solemnised)

SUNDAY, MAY 12th. 11 a.m.—**Mr. W. H. EVANS**6.30 p.m.—**Mr. C. GLOVER BOTHAM**

Address and Clairvoyance.

WEDNESDAY, MAY 15th, at 7.30 p.m.

Miss LILY THOMAS, Clairvoyance.

(Silver Collection)

FRIDAY, MAY 17th, at 8 p.m.—

**Mr. ROBERT KING, Lecture.**

Subject: "What are Spirit Guides?"

(Silver Collection)

**The House of Red Cloud.****Mrs. ESTELLE ROBERTS'**  
**SUNDAY EVENING SERVICES**

At THE VICTORIA HALL,

Bloomsbury Square, London, W.C.1.

(3 mins. Holborn Tube Station)

(Free Car Park opposite main entrance of Hall)

Sunday, May 12th, 7 p.m.—**SHAW DESMOND.**

Sunday, May 19th, 7 p.m.—

**Rev. HERBERT DUNNICO, J.P., C.C.****ESTELLE ROBERTS** will give Clairvoyance.**SILVER COLLECTION**

For free syllabus of activities at Mrs. Roberts' Wimbledon Centre and list

of future Speakers at the Victoria Hall, write to the Secretary.

17 Hillside, The Ridgway, Wimbledon, S.W.19.

(Wimbledon 8031-82).

**The 'W. T. Stead' Bureau and Library**

5 SMITH SQUARE, WESTMINSTER

Telephone: Vic. 0567

Hon. Principal: MISS ESTELLE STEAD.

Hours: MONDAY to FRIDAY, 11 a.m. to 6 p.m.

On every Friday Afternoon an "AT HOME" is held to which all desirous of discussing the Truth of Spiritualism and to meet others interested are cordially invited.

Friday, May 10th, at 3.30 p.m.—**Mrs. GRACE COOKE** will speak on her Experiences as a Medium.Friday, May 17th, at 3.30 p.m.—**DISCUSSION TEA****"How I Came into Spiritualism."** Testimony by Members.Wednesday, May 15th, at 3 p.m.—**CIRCLE FOR CLAIRVOYANCE****Mr. GLOVER BOTHAM.** (Limited to 8).

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.

For further particulars of activities write for Syllabus.

# ANSWER TO THE RIDDLE OF LIFE

## AN INTERVIEW WITH DR. ALEX McIVOR TYNDALL

"THERE can be no doubt but that the world is on the eve of very radical changes—changes the end of which no one can foresee. All signs point to this. Religionists look to it as the much-heralded 'second coming of Christ,' but this is not true. First of all, no one can come to the mortal side of life 'the second time' in the sense of being re-born into a mortal body.

"The Theosophical theory of Karma is only another of the many delusive attempts to justify suffering. It is a false doctrine. Nothing justifies suffering. Suffering is always the effect of man's ignorance of creation's laws. There was a time when it was thought that infants must have colic; that parents must expect to walk the floor at night with crying babes. Well, that is all past. Children now sleep peacefully through the night, and any child that is properly fed and cared for does not have colic and does not keep its parents awake.

"I protest—suffering is unnecessary and unnatural, and ungodlike. All attempts to justify and even glorify, as is often done, human suffering, should be discouraged.

### NOT THE "SECOND COMING"

"Once a person has left this mortal side of the planet, he cannot come back, except as a solar being.

"So the changed condition that will unquestionably be here soon is not, emphatically not, the much-heralded 'second coming' of any one. The changes that are on the way are merely the inevitable result of man's use of the intelligence that God gave him. That these changes will seem drastic and phenomenal, even miraculous, is only because up to the present era men have used only a fraction of the powers and the mental equipment with which we humans are endowed.

"Probably 90 per cent. of the human species function only in the mortal side of their nature—a function which we share with the animal kingdom, relating to those activities which pertain to the preservation by food, shelter and clothing of the mortal body.

"The unplumbed depths of Man's mental and psychic equipment will naturally present an entirely different perspective. We will have a changed outlook, a far different notion of what constitutes human values. It will do away for ever with warfare, because we will realise that there is nothing worth while to fight over. It will seem silly, indeed, for human beings to endure torture and perhaps to perish for ever for a strip of land, for a balance in trade, for ideas and customs and traditions that are, after all, man-made baubles.

"Human life should assuredly be of greater value than the institutions and the so-called 'ideals' which men create. The work of Man's hands and brain must be far less valuable in the scale of human needs than Man himself. Of what earthly value is a diamond crown? On a desert island, it wouldn't be worth any more than the sands of the shore. Why should human beings spend their lives in the bowels of the earth to mine such baubles?

"Possessions that have no especial value, save that which mortal minds give to them. Only that is valuable which answers human needs and makes for human welfare. This fact must come to be recognized; this will be one of the many great changes in our ideals and in the trend of our efforts.

"Work for the sake of accumulating money is the most unintelligent thing imaginable; work for the sake of creating better living conditions for all Mankind is a far different idea, and one that will come with the new order.

"Economic security for all will not produce a race of parasites, as some so loudly proclaim. It will make work for the sake of accomplishment, the joy it now is to all who use their intelligence, without snobbery

or 'inferiority complexes.' Economic security will enable people to think and act freely, without thought of the consequences to their pocket-book. As it is now, the maze of destructive thought in which we flounder helplessly militates against the reign of truth and justice.

"With such a cauldron of thought as that seething about the poor old planet, what chance have we?

"Well, since none of these activities are in line with the plan of creation, and since that plan must and shall work out in due time, they shall, nevertheless, disappear in the New Order, even as the imperfect light of the tallow candle has given place to the brilliancy of the electric light and the stage coach has made room for the auto and the airplane.

"The reign of intelligence is coming. We will all be wiser and happier when it shall have been duly inaugurated, no matter how disastrous it may now seem to those who, inadvertently, depend upon ignorance for their daily bread."

These are some of the statements which punctuate the conversation of that remarkable man, Dr. Alexander J. McIvor Tyndall, an Englishman by birth, but a man who has travelled much, spending many years in the United States, where he is known as a pioneer in the realm of psychology and New Thought. He is at present in England and recently spoke at the M.S.A. Sunday Service in Queen's Hall, London.

### "NO SUCH PLACE AS HEAVEN"

Dr. McIvor-Tyndall is a believer in the fundamental principles of Spiritualism, albeit he differs somewhat from the ideas propounded by some Spiritualists. For instance, he scoffs at the theory that certain souls are "earth-bound," by which is meant that certain habits and lack of spiritual development may hold the departed on to "earth," preventing him, temporarily, at least, from "going to Heaven." "There is no such place as Heaven," he says, "if by that word is meant a condition of supreme happiness; it is, self-evidently, a state of mind. The notion that people when they die go to some far-off place, whether good or bad, is erroneous. There is only one place to go—that is to the solar side of the planet on which you live.

"All planets," he adds, "have their mortal side and their solar side, just as do persons. You are not segregated. The kind and goodly person jostles elbows with the cruel and vicious on the mortal side, and so he does on the solar side.

"Sometimes Spiritualists and others refer to those who have gone on to the solar side as 'spirits,' but they are no more spirits than we are on the mortal side. They are human beings exactly as they were here, so far as the fundamentals of human conduct is concerned. The disgusting habit of referring to the dead as 'spooks,' which seems to be common among the vulgar and uneducated, should be discouraged. By the term they supposedly mean persons who have laid aside all the functions and habits of the mortal and have become a cross between a bogey and a wraith. It is most disrespectful, and it stamps the person using the word as unforgivably stupid."

Dr. McIvor-Tyndall paid his "disrespects," in no uncertain terms, to that class of investigators into what is euphemistically termed "pure" science, as distinguished from those scientists whose research is directed towards utilitarianism.

"I've never been able to understand," he said, "just why the public at large will listen with awed respect to the 'findings' of that class of investigators who refer to their research as 'pure' science, and at the same time scornfully pooh-pooh those of us who seek to find out what happens to us after death, what conditions await us after that experience. The public even contributes large sums to the maintenance of these so-called 'pure' ones. Indeed, these men invariably

(Continued at foot of next column).

PSYCHIC DEVELOPMENT

Let us teach you to unfold your latent psychic powers

The Psychosensic Correspondence system meeting is with world-wide success. Why should not YOU benefit by it also? YOU possess inherent powers, why not cultivate them at home. We are constantly receiving letters such as these:—

- R. 1431 "May I say, upon finishing my last paper, how very pleased I have been with the course. Not only have I been shown the way to psychic development, but my physical health has benefited and my sense of personal power increased. I consider my money well spent."
- S. 1049 "This course is wonderful and has been a great consolation to me. The books are charged with a force one cannot fail to receive great benefit from."

Send 1½d. stamp for full particulars of the Course to the Secretary.

**Mrs. ANNIE BRITTAIN**  
attends daily for Private Sittings by appointment.  
Also Group Seances every Wednesday at 3.30 p.m.  
Limited to 8 sitters, 5/- (must be booked in advance).  
Developing class (Mr. and Mrs. Brittain), Tuesdays at 7 p.m., 2/6.  
**THE PSYCHOSENSIC INSTITUTE,**  
28 St. Stephen's Road, Bayswater, London, W.2.  
Phone—Bayswater 2790.

H. ERNEST HUNT

Three Lectures on "THE GREAT LAW," Mondays,  
May 13th, 20th and 27th, 8 p.m. at the Studio.  
Tickets (3 lectures) 5/-  
Public Speaking. Fridays: other lectures, consultations, treatment and advice.—The Studio, 20 Woodstock Road, Bedford Park, W.4  
Write Secretary or Phone Chiswick 2446

WIGMORE PSYCHIC CENTRE

Grotrian Hall (Studio No. 3)  
115 Wigmore Street, London, W.1. (Telephone: Welbeck 7382.)  
Demonstrator and Instructor: HORACE LEAF.  
Private Interviews Daily.—10.30 a.m.—5.30 p.m., or by appointment.  
Tuesdays, 8—Open Developing Circle, 2/-. Wednesdays, 3 p.m.—Psychometry, 2/-. Every Friday, 3 p.m.—Clairvoyance Seance (Trance), 3/6.  
Psycho-therapeutics. Psychic Development Postal Course.  
For particulars apply Hon. Secretary:—Miss C. GUILLOT.

The old Manor House of Burstow offers hospitality, together with the peace of its beautiful gardens and quiet lakeside to those who need restoration and Retreat. Spiritual Healing and Diagnosis are also available.

Leader: Mrs. GRACE COOKE. Apply Burstow Manor, Horley Surrey.—Smallfield 33.

(Continued from previous column).

receive large sums for their personal subsistence, while they gleefully chase hypothetical 'cosmic rays' up and down the mountain side, or 'split' atoms, or present non-understandable theories about an expanding universe.

"The only thing that expands is our intelligence, which certainly can stand a lot of expansion. Just what the elusive hypothetical cosmic ray would add to the sum of human happiness and welfare, should it be finally traced to its hypothetical lair—is a question requiring no great mental acumen to answer.

"If I seem to speak with an assumption of authority," he said in conclusion, "on these subjects that are little known (and little known only because we do not try to find out)—subjects pertaining to Man's invisible powers and the realms beyond the grave, I would remind you that I have given my life to their pursuit. What I have learned is the result of first-hand experience. I make no apologies for such life-long study.

"The answer to the Riddle of Life can be learned only from a complete knowledge of all life, which must inevitably include a knowledge of the conditions that come from our mortal activities, after this mortal life, short at best, has been abandoned for the longer and larger life beyond. Seen only from this side, we get a wrong perspective. Many of the things which we think are good and right, are found, when we view them from the other side, to be wrong and bad—destructive to human happiness; yes, even annihilatory."

Classified Advertisements.

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

Prepaid Rates for small classified advertisements—24 words, 2/-, minimum 2/-; every additional 6 words, 4d. Box number, 6d. extra.

Send with remittance to Advertisement Manager, LIGHT, 16 Queensberry Place, London, S.W. 7. Telephone: Kensington 3292-3 (Advertisements given over the 'phone must be verified in writing).

CHURCH MEETINGS

**NATIONAL SPIRITUALIST CHURCH, 16 Bath Road, Bournemouth.**  
Resident Minister, Mr. F. T. Blake. Sunday Services at 11 and 6.30. Tuesday at 8, Phenomena; Thursday at 3, Phenomena. At 8, Educational lecture and discussion. Friday at 6, Healing. Guild attends to give treatment to sufferers.

HEALING

**C. S. COLLEN-SMITH, N.D., Ps.D., F.B.C.P., M.N.T.P.S** Psychotherapy, psychic healing; Mental and Nervous Disorders, Neuroses, morbid fears, etc. Also children. Available for Spiritualist Propaganda Meetings, public or private, Lectures, etc. 27 Manchester Street, W.1. (Welbeck 9449).

**WIMBLEDON.** Healing, private and public, with X-Ray-sight diagnosis; manipulative and other cases. Private appointments: Apply Mr. or Mrs. Hurst, 20a Worple Road, S.W. 19. Public Healing at "Purple Cross" Circle, Mondays Thursdays, 2.30 to 5, or from 7.30, 25 Worple Road, S.W. 19., 1st floor, room 7.

LONDON & COUNTRY HOTELS, etc.

SUSSEX.

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

BEDFORD.

**St. Mary's Abbey Hotel,** housed in BEDFORD'S beautiful mediaeval Abbey. A home of charm, fascination and comfort, pervaded by a remarkable atmosphere of peace and calm.  
Old English Fare of Quality—strictly moderate daily and residential charges.  
A.A. and R.A.C. Send for interesting brochure

KENT.

**MOTORING SPIRITUALISTS.** Spend a glorious day in ideal country, 2 hours from town. Lunch, Tea, Car Park, 6/- each. Not Road House. Write first, "G," Briar Knoll, Cranbrook, Kent.

MISCELLANEOUS

**DUPLICATED CIRCULARS.** 19d. 100 copies (200 words) post free also larger quantities and sizes, postcards, folders, etc. Send for free booklet. Mrs. L. Crossley, "Merlin," Anthony's Avenue, Parkstone, Dorset.

The Edinburgh Psychic College and Library.

3 HERIOT ROW, EDINBURGH, 3.  
Affiliated with B.P.C.S., London

Syllabus on application. Visitors welcome.

'Phone: ARCHway 3996  
**Great Metropolitan Spiritualist Association Ltd.**  
WORTLEY HALL, Seven Sisters Road, Finsbury Park, N.4.  
Sunday, May 12th, at 11 a.m. and 6.30 p.m.

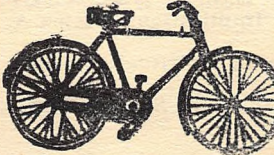
MOON TRAIL SPEAKS

Clairvoyance: Mrs. Francis Wright.  
Moon Trail is available for private sittings.  
Terms on application to the Secretary.

TO DEVELOP CLAIRVOYANCE

you must get  
"KILNASCRENE" Post free, 10s., with instructions for use,  
from the  
London Psychic Educational Centre, 17 Ashmere Grove, London, S.W.2.  
(See reports in LIGHT, April 4th.)

One of the oldest Cycle firms in the trade.  
We give a personal attention.



**AVOID MONTHLY PAYMENTS AND SAVE POUNDS**  
£4 10s. for our £6 6s. catalogue price cycle. Also £4 19s. for our £8 8s. grade. Buy your new cycle direct from us—the actual makers. We have supplied many Free Church Ministers and well-known Laymen. When you buy a Harris Cycle you buy it for always. It will last a lifetime and give first-class service all the time.

Guaranteed 20 years. Specially for all weather, we're making an All Black Cycle (extra strong) £4-18-0 and £5-10-0. Established 40 years. Carriage paid and fully complete. All British Steel. The best Cycle Value in BRITAIN.—The HARRIS CYCLE Co., Hill Cross Works, Coventry

## Psycho- Therapy

by  
Dr. Elizabeth  
Severn

**NEW  
CHEAP  
EDITION  
OF A BOOK  
THAT HAS HELD  
A REGULAR SALE  
FOR OVER  
TWENTY  
YEARS**

Dr. Severn's treatise on Psycho-Therapy is an arresting revelation of the philosophy and method of

**MIND CURE**  
concluding with a convincing chapter of specific cases.

**3/6 net**

**RIDER**

## PERFECT MEMORY

by  
Psychological  
Methods

by

**BASIL HOGARTH**

A method by which the most backward memory can be transformed into a perfect apparatus by means of a practical system of training. The author repudiates mnemonics and similar outworn devices. Tells how one can forge for oneself one's own perfect mental machinery.

**3/6 net**

**RIDER**

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

## TALBOT MUNDY'S Latest Novel, *Cæsar Dies* (6/-)

Other Novels by TALBOT MUNDY include:

**OM** (21st thous.) 2/6

**RAMSDEN** (11th thous.) 2/6

**CAVES OF TERROR** (7th thous.) 2/6

**JIMGRIM'S ALLAH'S PEACE** (3rd thous.) 7/6

**MYSTERY OF KHUFU'S TOMB** (3rd thous.) 7/6

**RED FLAME OF ERINPURA** (3rd thous.) 2/6

**KING OF THE KHYBER RIFLES** (17 thous.) 2/6

**WHEN TRAILS WERE NEW** (6th thous.) 2/6

**LION OF PETRA** (6th thous.) 2/6

**JIMGRIM** (7th thous.) 2/6

**C.I.D.** (7th thous.) 2/6

Obtainable at all booksellers and libraries.

# HUTCHINSON

## BOOKS YOU SHOULD READ A FEW SUGGESTIONS

My Philosophy—Sir Oliver Lodge ...	21/6
Polyglot Mediumship — Bozzano (Trans. Emerson) ...	5/4
On the Edge of the Etheric—J. Arthur Findlay	4/-
The Supernormal—G. C. Barnard ...	8/-
Ahmed's Daughter (Novel)—Horace Leaf ...	6/6
Proof—Rev. V. G. Duncan ...	5/6
Deep in the Forest (Novel)—A. F. Webling ...	8/-
An Outline of the Great Law—H. Ernest Hunt	2/9
Gateway of Intuition—H. Ernest Hunt ...	2/9
The Trail—Olive C. B. Pixley (Paper) ...	2/2
The Trail—Olive C. B. Pixley (Cloth) ...	3/9
This World and Beyond—Mrs. Champion De Crespigny ...	8/-
The Unbroken Melody of Life—John Galloway Findlay ...	3/9
The Cleophas Scripts by Geraldine Cummins:	
1. The Scripts of Cleophas ...	13/-
2. Paul in Athens (cheap Edition) ...	5/6
3. The Great Days of Ephesus ...	8/-
The Road to Immortality—Geraldine Cummins	6/6
We Do Not Die—Shaw Desmond ...	9/-
The Candle of the Lord—W. H. Evans ...	3/10
Life Beyond Death—with Evidence—Rev. C. Drayton Thomas ...	4/-
Man's Survival After Death—Rev. C. L. Tweedale. ...	11/-
Life and Work in the Spiritual Body—W. S. Montgomery-Smith ...	3/9

### WORKS BY STANTON MOSES

Spirit Teachings (Tenth Edition) ...	6/6
Pearls of Great Price (Selected Passages from "Spirit Teachings") ...	7d.

### THE L.S.A. BOOKLETS

1. Human Survival and Its Implications—Helen A. Dallas.
2. The Mental Phenomena of Spiritualism—Rev. C. Drayton Thomas.
3. The Physical Phenomena of Spiritualism—Stanley De Brath.

Listening in—Olive C. B. Pixley ... 1/1

Cash with order to L.S.A. PUBLICATIONS Ltd., 16 QUEENSBERRY PLACE, LONDON, S.W.7.

The Moving Finger Writes—Lt.-Col. F. G. Talbot	3/10
Death's Door Ajar—J.V.H. ...	5/4
The Unfolding Universe—J. A. Findlay ...	8/-
Post Mortem Talks with Public Men ...	3/10
Ask the Spirits—David Gow ...	5/6
The Secret Path—Paul Brunton ...	5/6
Haunted Woman—F. J. Mott ...	6/6
A Witness through the Centuries—R. Hegy ...	5/6
Health—Abduhl Latif ...	6/6
Healing through Spirit Agency—Abduhl Latif	4/-
The Supreme Law—Maerterlinck ...	5/6
Bridging Two Worlds—Wallis Mansford ...	5/6
We Are Here—Judge Dahl ...	4/-
Revelation—Anon ...	3/3
Your Latent Powers—Margaret V. Underhill	5/6
Something Beyond—A. F. Webling ...	3/9
Gift of Understanding—Prentice Mulford ...	4/-
Gift of the Spirit—Prentice Mulford ...	4/-
Powers That Be—Alexander Cannon ...	5/6
The Law Immutable—Ivan Cooke ...	3/-
Why I Believe in Red Cloud ...	2/9
Locusts and Wild Honey—F. H. Haines ...	5/6
Nothing but the Truth—F. H. Haines ...	8/-
A Voice from Heaven—F. H. Haines ...	4/6
A Lamp to the Feet—F. H. Haines ...	6/6
How to Make the Best of Life—S. De Brath	3/10
The Story of Psychic Science—Hereward Carrington ...	24/6
Modern Psychic Mysteries—G. S. Hack ...	18/6

More Spirit Teachings ...	1/8
Stanton Moses (His Life and Work) ...	1 1/2d.
The Mission of Malachi through Stanton Moses	2 1/2d.

(1/2 each—5/6 the set of five)

4. The Psychic Faculties and Their Development—Helen MacGregor and Margaret V. Underhill.
5. Demonstrated Survival: Its Influence on Science, Philosophy and Religion—Sir Oliver Lodge.

Objections to Spiritualism Answered—Helen A. Dallas ... 1/2

All prices include postage.