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THE RAPID GROWTH OF SPIRITUALISM

SHOULD SOCIETIES AMALGAMATE?

By MISS LIND-AF-HAGEBY, President of the London Spiritualist Alliance.

(From an Address at the M.S.A. Queen's Hall Service,
on Sunday evening, June 23rd)

WHETHER you regard Spiritualism from the personal, the social, or the political point of view; whether you regard it from the point of view of yourself as an individual or of the organised movement, it is a life-changer, a value-changer, a transmuter, the very essence of human evolution.

If you will bear with me for a few minutes, I should like to read to you one of my favourite passages in the literature of the world, the last speech of Socrates, his "Reflections on Death." After addressing himself to those who had condemned him to death, he addressed himself to those who had voted for his acquittal.

"Let us reflect," he said, "and we shall see that there is great reason to hope that death is a good, for one of two things—either death is a state of nothingness and utter unconsciousness, or as men say, there is a change and a migration of the soul from this world to another. Now if you suppose that there is no consciousness, but a sleep like the sleep of him who is undisturbed even by dreams, death will be an unspeakable gain

But if death is the journey to another place, and there as men say, all the dead abide, what good, my friends and judges, can be greater than this? If indeed when the pilgrim arrives in the world below, he is delivered from the professors of justice in this world, and finds the true judges who are said to give judgment there and other sons of God who are righteous in their own life, that pilgrimage will be worth making. What would not a man give if he might converse with Orpheus and Musaeus and Hesiod and Homer? Nay, if this be true, let me die again and again Above all, I shall then be able to continue my search into true and false knowledge, as in this world, so also in the next; and I shall find out who is wise, and who pretends to be wise, and who is not. What would not a man give, my judges, to be able to examine the leader of the great Trojan expedition or Odysseus or Sisyphus or numberless others, men and women too!

Wherefore, my judges, be of good cheer about death, and know of a certainty that no evil can happen to a good man, either in life or in death. He and his are not neglected by the gods; nor has my own approaching end happened by mere chance. I am not angry with my condemners or with my accusers; they have done me no harm although they did not mean to do me any good

That speech is one of the most philosophic, the most civilised, and the most spiritual, that has ever been delivered, and delivered at the most dramatic moment in the history of a mind.

SPIRITUALISM'S SUPREME LESSON

Spiritualism is nothing new, as most of you know. The truths have been known for centuries and centuries. They are identical with the spiritual life and aspirations of mankind. But the organised spiritualistic movement has a time and a history, and to those who observe closely there is to-day a very rapid growth and expansion.

It is impossible for any movement to exist and to keep itself entirely free from the tendencies of the time. The present age is one of mechanical invention, of rapid transit, of worship of physical prowess, of sensationalism in the press and in life. We may well reflect on the quietude of other times, on the ascetic life and devotion to culture of the soul. Very different were the times of Buddha, Christ and St. Francis. The spheres in which, in the words of Socrates, "the dead abide" bring us the corrective knowledge which refutes the easy-going materialism of our present social and political life.

The most supreme lesson of Spiritualism is that given by those who have passed over and come back to tell us that they were mistaken in a great many things. I have conversed with a very learned scientist, a delightful man, an encyclopedia of knowledge on every kind of science and philosophy. He grew a little bit dry and hard and dogmatic the last years of his life. He came back to say "Everything is so different, everything is so vast, I find that all my theories and all my books just held a little fragment of the truth. I wish

I could come back and re-write everything and say everything from the new point of view."

Spiritualism is as vast as life, not only life on this planet, but life on the other planets and worlds—I am sure there are other inhabited worlds, why should ours be the only one? All this vast, progressing, changing life is seeking greater life, greater knowledge and greater self-expression.

The psychic movement ranges from the natural, elementary life of the mind right up to super-humanity.

The organised movement is growing at what seems an enormous rate to-day. More and more societies, more and more churches spring up—some rather like mushrooms may not be destined to live very long—but there are hundreds of churches and societies, and I am sure our movement has millions of adherents in this country.

GREAT RESPONSIBILITIES

Now, that rapid multiplication imposes great responsibilities on those who see widely, and who think. I said just now that this is an age of sensationalism. We do not want sensationalism in the Spiritualist movement. We want calmness; we want good thinking; we want balanced judgment; and we want our movement appraised in relation to the rest of the world. We do not want anything in a false perspective. There is propaganda, and most of us are propagandists, but there is not only need of propaganda, there is also need of self-discipline. We want to win over to this movement all that remains of opposition. We want to win over the Church and the churches, and it can be done. We want to win over the scientists, and they are being won over. We want to win over the philosophers, the theosophists, the occultists, the mystics, those who have for one reason or another professed to look down upon Spiritualism as being a movement which is mostly sustained by people who have very little capacity for thought and a great deal of capacity for emotion.

That brings me to the all-important question of the Medium. Does the quality of mediumship matter? Does it matter whether a mediumistic person seeks to gain knowledge, to understand the world he or she lives in, does it matter whether he or she tries to widen and to discipline the mind? Of course it is all-important.

There are three classes of Mediums: imagined, pretended, and real. You will ask, "Why do you speak of the first two categories? It is not quite logical; if they are pretended or imagined, they are not real Mediums. But I have to put those three categories to make my meaning clear.

As this movement is growing so quickly, as it is gaining in popularity, as it is more and more in the public eye, there will be more and more people who imagine that they have psychic gifts. On the outer fringe there always has been and there always will be the rank humbug, the fraud. But that is nothing

peculiar to this movement. There is no department of human life, parliament, church, politics, art, where you have not the humbug and the fraud. It would be strange indeed if we could say that there never has been a case of fraud. But I am not dealing with fraud, I am dealing rather with self-deception.

There are many faculties and many qualities by which the genuine Medium is always apparent to those who have acquired sufficient knowledge and balanced judgment to see for themselves. The genuine Medium is in touch with the other world, is himself or herself, yet serves as a transmitter of messages, of truths, of that which must come through to us. Of all the scores and scores of genuine Mediums I have known, the great majority have been unselfish, self-forgetting, self-giving in that great mission.

But the Spiritualistic movement has not acted fairly towards the Medium. Again and again this subject has been brought up. The Medium must have protection from being accused of being fraudulent when he or she is not fraudulent. We have still the old Witchcraft and Vagrancy Acts under which any genuine Medium may be treated as a criminal, and it is a disgrace to the organised movement that we have not done more in the past to remedy that state of affairs. Let us be a little more bold; let us be a little more generous towards those who have done so much for the movement, and let us try to put this matter right in the new Parliament which I understand will be elected in the autumn.

AMALGAMATION PROPOSALS

There are all sorts of suggestions in this great influx of interest. What are you to do with this great Spiritualistic movement? Well, from a certain point of view things are well as they are.

The suggestion is made that all the societies should be merged under some central committee, that we should have one headquarters, say in London, and that all the societies, old and young, newcomers, wise and less wise, should sink their individuality and come in under one committee.

I think that is absolutely impossible. I think it would be a great wrong to the movement if experienced and long established societies like the Marylebone Spiritualist Association, or the London Spiritualist Alliance were to lose their individuality and their separate, instructed and most valuable work in a fictitious idea of *super-control*. Several letters have been sent me suggesting such suppression. Personally, I feel it would be a great mistake. But it is not a mistake to arrange that responsible societies should meet, that they should have conferences, and on occasions join in great demonstrations when such demonstrations are necessary for Parliamentary action or in regard to public feeling.

It is necessary that we should improve ourselves, not only as propagandists, but seek to deepen our interests, to widen our knowledge, to formulate what we really desire. Merely getting evidence of survival, great and splendid as it is, is not enough. It is but the door that we should open to greater things.

If we, the members of the organised Spiritualist movement, grasp the immense mission that is ours in the near future, in a world rocked by fear, fear of war, preparation for war, a world that is losing spiritual direction—if we realise the immense service we can render as *Spiritualists*, there is no sacrifice that is not worth making, and no hard work which is not worth doing.

THE OSLO CONGRESS

Psychical Research in England will be well represented at the Fifth International Congress for Psychical Research, which is to be held at Oslo from August 26th-31st. The Society for Psychical Research will send a group. The International Institute will be represented by Dr. Nandor Fodor, Hon. Research Officer, who will read a paper on the Physical Aspects of a Case of Transfiguration Mediumship.

THE QUEST CLUB	AT
	CAXTON HALL
	WESTMINSTER
	on
	THURSDAY, JULY 4th
	8 p.m.
	Vice-Admiral J. G. ARMSTRONG
	on
	"Evidence for Survival from Personal Experiences"
	Mrs. HELEN HUGHES
Demonstration of Clairaudience	
LADY BLOMFIELD	
will preside	
Admission: Reserved Seats, 2/6; Unreserved, 1/-. 2/6 tickets may be purchased before the Meeting. Apply for tickets and full particulars of QUEST CLUB to the Secretary, Mercy Phillimore, 16 Queensberry Place, London, S.W.7. (two minutes from Sth. Kensington Stn.)	
CLUB	

MIRACLES OF DIVINING

LECTURE BY MISS E. N. PENROSE

Former Official Water Diviner to the Government of British Columbia

RARELY can imagination be more stirred than it was by the personal story of Miss E. N. Penrose, formerly official water diviner of the Government of British Columbia, Canada, in an address at the International Institute for Psychical Research last Thursday (June 20th).

The main task of Miss Penrose in her official capacity was to find water for settlers in quarter sections (a quarter section is 150 acres, of which about 20 would be cultivated). Water is always the first need. Miss Penrose's job was to discover, standing in one spot, whether there was water in the neighbourhood, where it was, was the stream strong or weak, did it run fast or slow, was it deep or shallow, was it drinkable, was the supply likely to be permanent and finally, was it a drilling or digging proposition.

In her address, Miss Penrose said that she could do divining since she was a tiny child. In Cornwall, where she comes from, there is a tradition that water divining runs in families. Her father and grandmother were excellent diviners. A great many of the Cornish mines were discovered by the use of the hazel twig.

For finding metals, the divining rod was used for nearly a hundred years before it was employed for water. The reason why divining is more accepted for water is because it has been taken up very seriously in France. In 1913, a scientific committee was formed to settle whether the claims of water divining were fraudulent or authentic, and what scientific principle underlay it.

The Committee advertised in all papers. About 20 diviners answered and they underwent very difficult tests under the eyes of a critical and antagonistic committee. They passed the tests so well that the committee became quite convinced of the genuineness of their claims. It submitted the theory that water and underground deposits emit radio-waves and that the diviners are human radio sets that can pick these waves up by tuning in.

"I have met diviners," Miss Penrose said, "who actually saw waves like a silver stream running over the surface where there was underground water. I, myself, seldom see emanations coming from water. When I do, it looks to me like blue smoke. All the diviners agree that we can see anything once we put our eyes out of focus. Water divining is really an extension of the sense of feeling."

The French Committee developed into a huge International Society for Radio Perception. Schools have been inaugurated to teach army officers. It is known that in Germany diviners have been trained to locate munition plants, garrisons, fortifications over land, mines and submarines in the sea. Doctors diagnose disease by the rod. Wide fields of utility have been discovered in agriculture and forestry.

In agriculture, if they want to plant oats, they test the radiation of the seed and then of the soil. If these do not agree, the oats are not planted. If they agree near enough, they add manure and fertiliser to the soil until the radiation becomes identical. In forestry, they similarly test young trees and plant them, irrespective of their appearance, if they give off a strong reaction.

"Almost all diviners," she said, "have an individual fancy for divining tools. I never use the hazel rod. It gives me terrible blisters. Whalebone is now the favourite divining tool. It is more sensitive and accurate. A great many use pendulums, a hard knob of wood suspended from a thread. The colour may vary according to the reactions of the substance desired. When I use the pendulum, I extend my left arm as an antenna to discharge the electro-dynamic waves. With

a hazel rod, which requires the use of both hands, such discharge cannot take place and all the waves pass into the body. The pull of the pendulum will indicate, according to the problem mentally set, whether the stream is strong or weak, running fast or slow, etc.

"For the finding of water, I prefer to use my empty hands outstretched. With the attraction of water, my hands fling up over my head. If the stream is strong, they stay there for quite an appreciable time. A very strong stream nearly swings me off my feet. To find the depth, I count, each count meaning a foot. The swinging movement of my hands stop at the correct depth. Depth is difficult of correct estimation, but I can find the water itself with my bare hands within half an inch.

"The great drawback of divining is fatigue. Water is the least tiring. Oil is dreadful. I feel hit as if by a poleaxe, collapse, and have to crawl away. It makes me sick. It gives a nasty taste and smell.

"Another curious fact: When I am divining, space does not exist for me. I seem to see through a hole in my head. If there is a mountain in the distance—I don't see it, I am there. And I see the most marvellous colours, which make me quite appreciative of futuristic paintings.

A WATER-WITCH

"The Indians were very much afraid of me. They called me a water-witch. The clergy, sometimes, also accused me of diabolic practice and said that I will end in hell. I replied that the prospect was distressing and the only consolation is that the services of a water diviner would be of great help there.

"For some reason, which I cannot explain, silver is very painful. I feel as if a red-hot knife had passed through my flesh. Once, accidentally, I sat on a map on which I found silver deposit. The consequences were dreadful. When I told the story to a lady in this country, she remarked: 'But, my dear, how convenient to be able for your work to use both ends.'"

Dr. Dudley d'Auvergne Wright was in the chair.

From the discussion following Miss Penrose's lecture, several very interesting facts emerged. They were partly started by Dr. Wright, partly by Miss Penrose.

Dr. Wright told an extraordinary story how a missing child was found by a diviner in France. From a piece of the child's clothing, the diviner stated that the child had been carried away by an eagle, and proceeded to point out, on the map, the exact mountain peak near where her bones and fragments of her clothes would be found. The reading proved to be quite accurate.

Miss Penrose stated that she has a wonderful way with dogs. They all take to her. But when she starts divining, she has to have them locked up. They become wild and would tear her to pieces. Cats on the other hand will run for miles to meet her. Dr. Wright remarked that this may coincide with the finding that cats always prefer to sleep over crossing underground streams. Mrs. Hewat McKenzie recalled that certain Mediums also turn their dogs against themselves when they pass into trance.

On various questions Miss Penrose stated that she is able to sense water from a distance of 11 miles, minerals from as far as 37 miles. Once, with outstretched hand, she found water and oil at the same time. It was a sensation of being placed on a rack. She further stated that water loses its attraction as soon as it is isolated. To that fact she owes her ability of taking a bath. She cannot step into the sea or running water.

As to the secret of divining from maps, Miss Penrose could offer no explanation. Mrs. McKenzie suggested that the explanation lies in her loss of space-sensation and her rising, by mental tuning in, into a state of superior consciousness.

FROM AN EGYPTIAN QUEEN

DR. F. H. WOOD'S NEW BOOK

Review by H. F. PREVOST BATTERSBY

MANY who have been interested in Dr. Frederic Wood's Rosemary articles will be glad to have, in the present volume*, a detailed account of the communications received through her from the Lady Nona, who claims to have been a Queen in Egypt over three thousand years ago.

Seeing how easily such claims can be made, and how fond human nature is, even when divested of its humanity, of a royal relationship, one cannot be blamed for a close study of their authenticity. This is made difficult by the fact that Nona's recollection of her past life is too vague for comparison with what we know of the period.

"I never dwell upon my earth-life," she says, "even in my thoughts. It has passed away as something which has no happiness in remembrance. Until recently I had almost lost all visual recollection of it, but when you became interested I had to search for these memories to bring them back, disjointed, brief, and very confused."

Later, she wrote: "I was able to look back—by the permission and help of my guides—into my own past. But it is all broken. I see but fitfully, and the memories are not clear. When this has been enough to satisfy me on your account, all will again sink into a forgotten past, which I do not think will ever again be revived. Over here, anyone may look back into his or her own past, but it is difficult and often undesirable."

She tells us that she was a wife of Amenhotep III. (1408—1370 B.C.), her name Telika. She thus lived at what was, perhaps, one of the most interesting moments, psychically, in Egyptian history; since the crown was to pass to Akhenaten, who, abandoning the sacred Thebes for a city he himself was to build, deposed the priestly Pantheon and the old state god Amenrê, Horus-of-the-Horizon, in favour of Aten, Disk of the Sun; a monotheism of a sort, with leanings towards the old sun-cult of Heliopolis.

Nona tells us that the new religion was very similar to ours, and that it was inspired by Christ in Heaven.

One has never considered the resemblance to go as far as that, for all its contemplative charm and pacific intentions. Nona, however, should know a good deal about it, for, though she was not Akhenaten's mother, "I was," she says, "his adviser in many ways. We talked much together. He was young when I remember him, but a fine soul, even then."

He was still young when he came to the throne, and some time before that, Nona had been put to death by priestly intrigue, to prevent her divulging a plot against the Pharaoh.

These things she tells us, and much else that fits in with what we know of the time; but alas! nothing that could be tested against some knowledge we have not yet acquired; not that even discrepancies could be weighed against her report, since her plea of fitful or blurred memory would excuse these.

The most "evidential" matter are the Egyptian phrases which she has helped her Medium clairaudiently to render—a difficult feat even with modern Egyptian—phrases which Mr. Howard Hulme, an authority in the matter, declares to be characteristic of the period.

There have been 388 of these, spoken by Nona, repeated by Rosemary on overhearing them, taken down by Dr. Wood, as near as they can be rendered by English vowel-sounds and consonants, and then handed over to Mr. Hulme, who supplies the hieroglyphic equivalents. One does not know if these have ever been offered to Nona for corroboration; though, indeed, it is quite

possible she had no practical acquaintance with the script of her time.

Once Dr. Wood, coached by Mr. Hulme, accosted her in ancient Egyptian and received a reply without hesitation.

One occasion is quoted which is rather puzzling. Nona's "speech is almost invariably Rosemary's own cultured English, rather slower perhaps, but very quiet and restrained. . . . there was one occasion . . . when Rosemary's consciousness was so completely 'put to sleep' that Nona could only speak in what is commonly described as 'Pidgin English.'"

Now where in the world did the "Pidgin English" come from, that unutterably stupid linguistic abortion? Where possibly could Nona have gone for it? She explains that she had quite lost every thought of even her own language, and had re-acquired it by contact with others and a thought process we would not understand.

But what thought process would go in search of this coolie trash?

No, the Pidgin English beats me; yet Dr. Wood seems to take it in his stride, even though, when perturbed by the suggestion that Earth languages could be acquired by any spirits—which would lessen the "evidentiality" of Nona's ancient Egyptian—he is told it would be impossible, unless they had actually experienced it.

One must confess to disappointment that, after thirty-three centuries, Nona seems to know so little of spirit life.

QUESTION OF REINCARNATION

Her present return to earth is the consequence, owing to her untimely death, of not having learnt the lessons which the Earth-plane should have taught her. She had slept for a long time, knew nothing of what had happened to her people, and, only a few years ago, again met her Pharaoh, for whom, despite his having murdered her, she cherishes an affection.

Dr. Wood states that her personality has persisted through many lives, but she herself has apparently no remembrance of other incarnations. But that, the author's brother (J.G.W.), explains, is the common experience. "I have never met anyone," he writes, "who remembers a conscious pre-existence on Earth. If we have had it, the memory does not seem to retain the experience—at any rate in a conscious form—when we leave the Earth. You see, old fellow, most of us feel as you do. We would not come back to Earth for anything—not to live *that* life again."

On the other hand, his father (the Rev. H.W.) asserts: "I am sure now of two things. One is that man's own personal immortality depends entirely upon himself. . . . If he sinks lower into the realms of denser matter, then his spiritual life may become so weakened that personal existence is no longer possible, and he loses it. The other thing of which I am now convinced is that reincarnation is a necessity for all spirits whose progress is steadily upwards"; a doctrine which does not accord with the Theosophist belief in reincarnation as an inevitable law.

Nona once wrote: "I do think there is reincarnation, but I do not think it applies generally. A spirit who has passed out of your lowest sphere, bringing with him much of the material consciousness of Earth, may deem it necessary, after an extended period, to go back again to Earth to remove from his spirit the clogging materialism which he has retained and which prevents the growth of the spirit."

It is so hard to understand the sort of static spiritual conditions on the other side; that there, where thoughts are things more obviously than here, a man with such

(Continued at foot of next column).

*After *Thirty Centuries*, by Frederic H. Wood, Mus.Doc. London. Rider & Co. 1935. 3/6.

SCIENCE AND SURVIVAL

MR. J. W. DUNNE SAYS THERE IS DEFINITE PROOF

"IMMORTALITY proved by science" is one of the headings under which, in the *Sunday Express* (June 23rd) Mr. Dennis Bardens describes an interview with Mr. J. W. Dunne, the author of *The Serial Universe*.

"When Mr. Dunne was explaining his ideas to me," says Mr. Bardens, "I suggested that one way of saying it would be that he has found scientific proof of immortality, which has always belonged to the realm of philosophy and religion. Mr. Dunne agreed."

Borrowing an analogy from William Gerhardt, Mr. Dunne said: "Imagine your life to be a knife. You are walking along the edge of the knife. One end is your birth, the other your death. You move along this knife watching your step lest you fall off or slide along too quickly. It is only when you reach the end, when you die, that you awaken to the fact that the knife itself is moving, upwards and onwards, sweeping every atom of human experience, emotion, and substance with it. You will die, but your consciousness goes on in this unsuspected tide, finding itself in a four-dimensional world."

"And what do you think that world is like?" the interviewer asked.

"Your dreams are a sample of the four-dimensional world," replied Mr. Dunne. "For instance, your dreams are a mad medley of past, present and future. You dream of a pink elephant with a green ribbon round its neck, dancing the hornpipe. You may have seen the colour pink, you may never have seen an elephant, and you may dance a hornpipe at some time or other. It's just a mix up. To imagine what the next world is like therefore, one must look to the dream world. In time two one will be able to go backwards and forwards along the dimension of time at will."

"You mean I will be able to live in any period I like as the fancy takes me, choose my experiences and meet whom I like?" asked the interviewer.

"Exactly. I strongly suspect that as one passes from one stage to another, one will come nearer the truth of the thing—which I think will prove to be the Deity. The fact that there is time underlying time is really very comforting, and accounts now for the apparent cruelty of nature in creating beautiful things only to destroy them. I am convinced that nothing is ever lost."

(Continued from previous column).

spiritual aspirations has to descend to earth to accomplish them.

The author's father, asked if he dreaded the prospect of having to reincarnate, replied: "Yes, I do, just now. I am not ready, and am too content in mind and spirit to do other than go on as I am. But my guides here assure me that when Earth-memories have become quite a dream, and my spiritual senses have quickened my existence here, I shall one day reach a point in my studies when I shall feel an overwhelming urge to return."

Yen San, a Chinese guide, agreed with Nona that reincarnation was a matter of choice, and not an inevitable law; yet Nona seems to evade the question of choice when challenged, "Do we ask to be born?"

The author's conclusions from a study of the Nona communications are:

"1. That an intelligence distinct and detached from Rosemary's is at work.

"2. Telepathy does not meet this particular case.

"3. The phrases indicate a communicating intelligence colloquially familiar with the speech-idioms used in Egypt during the XVIIIth Dynasty."

And Signor Ernest Bozzano, the leading authority on Zenoglossy, considers them one of the best examples on record. "Nona's case," he adds, "carries us much further towards the proof of immortality."

SPIRIT AND MATTER

CAMBRIDGE BIOLOGIST ON THE POSSIBILITY OF SURVIVAL

HIGHLY interesting speculations on the future of man and mind are set forth by Dr. C. C. Hurst, the famous Cambridge biologist, in a small book, *Heredity*, recently published by the Cambridge University Press (3/6).

"Looking forward into the far distant future of Man and Mind," Dr. Hurst says, "we may reasonably infer that in the natural course of creative evolution, whether hastened by Man or not, new species of living organisms will arise on the earth in the future as in the past.

... new super-kingdoms will gradually come to pass, each great step surpassing and transcending conceptual mind to the same degree and extent that mind now transcends life and life surpasses matter."

The great creative step which evolved conceptual mind in the family of mankind, took place about ten million years ago. It is impossible to foretell the time or the nature of the next.

"In the genetical evolution of mind through life and matter, there are definite indications that the most recent and complex of the three—mind—is gradually increasing in influence as creative evolution proceeds, while the oldest and least complex of the three—matter—is gradually decreasing in influence. . . . Under the influence of the intellect of Man, creative evolution may be speeded up, and it is possible that the next great creative step surpassing mind may be evolved in much less time than the thousand million years estimated for the evolution of life and mind. It may be that in the next thousand million years several great steps, each successively surpassing and transcending conceptual mind and one another, will creatively evolve, and that each step will speed up the evolution of its successor. . . .

"It is reasonable to infer that in course of time, when the next great step in creative evolution appears, the influence of matter will have been considerably reduced and displaced by mind and its immediate successor.

"The further inference is that in the course of long ages, after perhaps millions of years have elapsed, and after several great creative steps, successors of Man may be evolved in whom the influence of matter has been almost, if not entirely, obliterated. In these conditions a less material, or almost immaterial, type of being might arise, utterly different from the present human species, scarcely human save in mind and intellect, and on a higher intellectual plane.

"Such an independence of matter might enable the more adventurous spirits among our far-away descendants to leave the earth and to visit, and maybe occupy, other planets or stellar systems of our universe or even other universes if they exist.

"Many modern Spiritualists and some men of science believe in such an ethereal human existence supervening immediately after death, but the experimental evidence presented in favour of this belief is at present obscure and difficult to understand. It is, however, conceivable that with the evolution of the conceptual mind in mankind there came also the potentiality of its survival after death. Notwithstanding the lack of definite scientific evidence of a future existence, the intuitive and instinctive belief of innumerable races of mankind cannot be lightly dismissed as a vain and idle dream.

"The lack of scientific evidence in favour of this belief is not a valid and conclusive objection in these days of scientific indeterminacy and relativity. In science, there is nothing more certain than the unexpected, and experience teaches that it is unscientific and therefore unwise to deny any possibility, however unlikely it may seem to be."

If thou thinkest that thou understandest and knowest much, know also that there be many things more which thou knowest not. (*Thomas à Kempis*.)

ARCHDEACON SPEAKS TO SPIRITUALISTS

"ROUND TABLE" MOVEMENT

THE appearance of the Venerable A. F. Sharp on a Spiritualist platform is an event of interest and importance.

Mr. Sharp has had a varied and active career as a clergyman. From 1900 to 1911 he was Archdeacon of Sarawak. He is now Vicar of St. Stephen's, Hampstead, and has been Rural Dean of Hampstead since 1921.

It was at the Wednesday mid-day meeting of the Spiritualist Community, at the Grottrian Hall, that Mr. Sharp faced his first Spiritualistic audience. He came in clerical robes, such as are worn by some Anglo-Catholic clergymen. He was quite frank in his avowal of belief in the reality and usefulness of spirit-communication. He told how he had his first proof. He was visiting the house of a friend, where a family circle sat regularly, and he was invited to be present. Towards the end, a request came to him from a soldier-boy (it was during the war), who asked him to go to a certain address in Hampstead and give a message to his (the boy's) parents. He went to the address, found it to be correct, and delivered the message, which was accepted by the parents as being really from their son.

Mr. Sharp made it clear that he did not regard communication as in itself constituting a religion; he regarded it as part of the Communion of Saints, which the Church taught but did not fully understand.

MEETING AT THE GROTRIEN HALL

On Monday evening, the Ven. A. F. Sharp was the first speaker at the meeting held at the Grottrian Hall under the joint auspices of a group of Spiritualists and the group of London clergy who have recently formed the "Order of the Preparation for the Communion of Souls." His subject was the first of four points agreed upon as a basis for co-operation between these groups: "We believe that Jesus Christ proved Survival in His day by conversing with the so-called dead (Moses and Elijah) and by Himself returning to His followers after the death of His physical body."

Mrs. St. Clair Stobart presided at this meeting, and the other speakers were: Rev. G. Maurice Elliott, Vicar of St. Peter's, Cricklewood, London (for the clergy), and Miss Estelle Stead and Mr. Ernest Hunt for the Spiritualists.

The Grottrian Hall was crowded to its utmost capacity and some hundreds of people were unable to gain admission.

On the platform were some twelve clergymen of the Church of England and a number of representative Spiritualists, including Mr. George Craze, Mr. Frank Hawken, Mr. Arthur Findlay, Mrs. Treloar, and Mr. J. Engledow. There were also a number of clergymen in the audience, which was representative both of the Church and of the Spiritualist movement. Amongst them were many well-known people, including the Marchioness of Aberdeen.

The addresses all stressed the need for co-operation between the Churches and Spiritualism in order to achieve the results at which both aimed; and that this view was supported by the audience was shown by the heartiness of the applause.

Mrs. Estelle Roberts provided striking examples of some of the platform evidences of survival to which reference had been made by the speakers. By special request, she confined her clairvoyant messages to clergymen on the platform (other than the speakers), and these were brilliantly successful, every name and description (except that of one boy) being easily recognised.

The recipient of the first message, an elderly clergyman who had some difficulty in hearing, said that, although a believer in survival, such a demonstration was entirely new to him; all the names and descriptions

were correct, and the experience was most convincing, and he thanked Mrs. Roberts most heartily.

Similar testimony to the accuracy of names and descriptions were given by the other three clergymen to whom messages were addressed, and the audience showed their pleasure at Mrs. Roberts' success by repeated bursts of applause.

In next week's issue of LIGHT we hope to give some further particulars of this remarkable meeting and of the steps to be taken to make effective the co-operation between clergy and Spiritualists thus begun.

[See Mrs. St. Clair Stobart's address on this topic on page 410 of this issue.]

GHOST REVEALS HIDDEN TREASURE

HOW a Cavalier, killed during the Civil War between King and Parliament, appeared to one of his present-day descendants and revealed the hiding-place of a valuable diamond necklace is told in the *Daily Mirror* of June 17th.

The descendant, a commercial traveller, tells how, in a hotel in Malmesbury, he dreamed that he saw a Cavalier come into his bedroom, go to the fireplace, and then lie down in bed, where he was killed by intruders. He related his dream to a friend, who looked up the history of the hotel and found that Sir Ronald Bouchier had been murdered there and that his dispatch-case had never been found. Together, the dreamer and his friend returned to the hotel; and, going to the fireplace, his friend made search in the wide chimney.

"Down came a few bricks, with a cloud of sooty dust," says the narrative, "and I heard a few half-choked words, amongst which an expletive or two were blended. Then my friend descended with a blackened and very dusty leather case in his hand. 'There you are, Archie,' he said triumphantly, 'there's Sir Ronald's dispatch case, which he was trying to lead you to find.'"

"The old documents had not an atom of value, except perhaps as a curiosity for some museum, but the crumbling corner of the case revealed a false bottom, in which we found something which *did* interest me. It was a package addressed to one of my ancestors. The contents were a very magnificent diamond necklace and earrings.

"I was able to establish my claim to it, mainly through the good offices of my clever friend. The proceeds provided the cash which enabled me to build my present residence, and also a nice item with which I have purchased an annuity."

PROFESSOR LOW ON "MIRACLES"

Professor A. M. Low, writing on the subject of "Miracles," in the *Birmingham Weekly Post* (June 12th) says:

"Telepathy is sometimes spoken of as a miracle. I have examined cases of second sight. But I would not call them miracles. I am not so conceited as to think that anything I cannot understand must be the direct hand of God. I believe that in time the laws governing telepathy and other psychic matters will be as well understood as those governing the movements of the planets, and that telepathy will be a more ordinary means of communication. I can imagine our descendants will laugh at our ignorance in calling them 'miracles.'"

"There is not a single miracle recorded which cannot be explained. The explanation makes them not less, but more wonderful. I do not appreciate the beauty of the fly less because I have seen it under a microscope, or of an eclipse because I know that it is only the shadow of the moon! Neither do I observe that the ultra faithful rely upon the Almighty in place of a lightning conductor upon their churches."

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.)

TONGUES OF FIRE

Sir.—Your article, "Story of Pentecost," in your issue of June 6th brings back to my mind a very remarkable sitting I had some years ago with Mrs. Blanche Cooper, the Voice Medium.

At this sitting, at which I was alone with the Medium, my grandmother talked in the direct voice and did her best to prove her identity; but, as she passed over when I was six, I could not recognise her voice.

After a time she said she had brought my grandfather, and then the two old people carried on conversation with me, talking so much together that I had to ask them to speak separately. My grandfather had passed over when I was about 23, and I absolutely recognised his voice. (Only once since have I had the absolute unmistakable voice of the communicator, that being with the Misses Moore.) My grandmother then said she would try to show herself, when a ball of light about the size of a football appeared—it seemed to be something like a head; then suddenly a hideous face came in the middle—hideous because it had not been properly formed.

The light vanished, and after a few moments a tongue of fire came, which was presently joined by another one. These flitted about the room, reminding me exactly of two butterflies; at times they were at the top of the room, in all the corners, and feet away from the Medium, whose hand I was holding the whole time.

During these manifestations, the "breezes" were so strong that I judged they would blow a newspaper across the room had a copy been there. I had no thermometer, but I should say that the temperature had gone down several degrees, as I was shivering with cold. I wonder why the question of cold is not mentioned in the Acts, as I expect it was experienced?

I saw the whole of the Pentecostal phenomena enacted before me that day, and shall never forget the gracefulness of those tongues of fire.

C. H. MOWBRAY (Major.)

THEOSOPHY AND THE MANIFESTED GOD

Sir,—I trust you will allow me to correct a misconception on the part of Rev. Dr. Geikie-Cobb, as recorded in the report of his lecture, in your issue of 6th June. It is perhaps because of this misconception that he has "little sympathy" with the "argument of Theosophy."

Dr. Geikie-Cobb says that Annie Besant advocates the view that God cannot be a person because personality implies limitation of being; and he goes on to suggest that God may be "self-limited in order to enter into communion with mankind." But this is exactly what Theosophy teaches concerning God, and Annie Besant has set this idea forth very fully in her works; especially in *The Ancient Wisdom*, and *A Study in Consciousness*. On pages 41, sqq., of *The Ancient Wisdom*, Dr. Geikie-Cobb will find a most illuminating sketch of the means by which "The One beyond all thought imposes on Himself a limit, circumscribing the range of His being, and so becoming the manifested God" in order to bring this universe into existence.

In the Introduction to *A Study in Consciousness* will be found a more detailed explanation of this scheme of self-limitation; and in *Esoteric Christianity* is explained the cosmic significance of the "Crucifixion." This latter is explained as the supreme act of cosmic self-limitation, not as an historical event.

As to the "purpose" of this self-limitation, this "personification" of the Absolute, the best effort at explanation I have seen put forward is that given by Miss Charlotte Woods in *The Self and Its Problems* (Blavatsky Lecture, 1919) at pp. 107 sqq. She there makes use of Goethe's term *Entsagung* (the voluntary

acceptance of a limit for the purpose of ultimate wider self-realisation to suggest the attainment of eternal self-consciousness in an infinity of life-centres as its goal. The term "goal" is inapplicable really, as there is no suggestion of finality in the process.

To a Buddhist like myself, the idea is immensely interesting, as it is in essential agreement with that put forward in certain schools of Buddhist mysticism.

ARTHUR C. MARSH,

Editor, "Buddhism in England."

MRS. MASON'S ILLNESS

Sir,—Many sitters who are grateful to the excellent work of Mrs. Mason and her control "Maisie," will learn with regret that Mrs. Mason's health is still far from stabilised.

It will be remembered that Mrs. Mason has undergone two serious operations, and has now most unfortunately had a relapse. Her doctor is of the opinion that she needs a thorough rest, and she is now away having that rest.

It is hoped that she may, before many weeks have passed, be able to resume sittings.

When last she was ill, several friends and sitters regretted that an appeal for donations for timely assistance was not made, and, therefore, I shall be indebted to you if you will find space in *LIGHT* for this letter.

I shall be glad to receive donations on Mrs. Mason's behalf, each of which I will personally acknowledge.

(The Hon. Mrs.) KATHARINE FORBES.

15 Scarsdale Villas,

Kensington, W.8.

"BACK TO JESUS"—FORWARD WITH CHRIST

Sir,—Thanks for first part (*LIGHT*, June 20th), but we need to supplement the slogan to make it of use. Dr. Alexander Irvine on Sunday night told a crowded Spiritualist meeting at Croydon that the Gospel of Jesus was the truth about three things: the Fatherhood of God, Brotherhood of man, and—most astounding of all—that the Heavenly Kingdom was within each of us. That was the Gospel Jesus taught with power ere yet he had a single follower, and it was none else the Twelve and the Seventy were sent forth to proclaim. That Kingdom has been filched from us and as good as lost to the West ever since. Our Pauline and other dogmas, rituals, processions and cathedrals, that almost vie in splendour with the temples of pagan Greece and Egyptian Thebes, are a sorry mess of pottage given us in exchange. If only we can find the lost Kingdom, haply we shall find power to speed the Coming Day.

95 Upper Tulse Hill, S.W.2.

W. S. HENDRY.

SPIRITUALISM AND RELIGION

Sir.—It would be interesting to learn other readers' opinions of the letter under the above heading (*LIGHT*, June 13th), which, after referring to error and quoting other worthy individuals' opinions and statements, proceeds to suggest means whereby Mrs. St. Clair Stobart may change her view.

Not all the facets of Truth are discernible to the average incarnate or discarnate individual, and it would seem that those best able to perceive and comprehend, "whilst willing to advise and point a way," seldom dogmatise or set their own standards of perception, comprehension, opinion or conduct as the perfectly true and only one.

Some of us are unable to agree with the writer as to the actual degree of emotional content for all, or, with the interpretation given of Mrs. St. Clair Stobart's attitude, which, from personal experience, I believe to be the one more likely to induce a greater number of the uninitiated "physically intelligent" majority to seek and find more knowledge of life.

Is it feeble to remark that because of our belief we are unable to assert that others who differ are totally wrong and should come into line with our conception?

(Capt.) E. P. DAMPIER.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

A BIOLOGIST ON SURVIVAL

IT is surely a sign of the times that we find a biologist of the standing of Dr. C. C. Hurst, of Cambridge, asserting the possibility of human Survival. Primarily (as extracts on another page from his book will show) his argument is that, in the course of millions of years, Man may develop his Mind to such an extent as to be independent of a material body; but he admits that the reality of "an etherial human existence supervening immediately after death," as described by Spiritualists, cannot be lightly denied, as it is "conceivable that, with the evolution of the conceptual mind in mankind, there came also the potentiality of its survival after death."

Biologists, as a class, were for many years supposed to be thorough-going supporters of the Materialistic theory—which, by its very nature, ruled out the possibility of the Mind of Man surviving the death of his physical body, as Mind was assumed to be a product of Matter and dependent upon Matter for its continued existence.

This theory is still held by some scientists; but it is completely repudiated by Dr. Hurst, who pictures Mind as manifesting through Matter but not finally dependent upon it. Indeed, he conjectures that a time may come in the natural process of evolution when "primitive Matter will have lost its influence on Life and Mind," and that Mind will continue even should the material universe be annihilated.

The importance of Dr. Hurst's declaration is that it is one more indication that the swing of Science away from Materialism to its opposite (that is, to Philosophical Spiritualism) is proceeding very rapidly, and that the minds of scientific men are therefore being opened more and more to the consideration of the evidences of human survival which Experimental Spiritualism has to offer.

Of that evidence, Dr. Hurst says it is "at present obscure and difficult to understand," but he does not on that account dismiss it as unworthy of consideration. On the contrary, he says: "The lack of scientific evidence in favour of this belief (in Survival) is not a valid and conclusive objection in these days of indeterminacy and relativity. In Science, there is nothing more certain than the unexpected, and experience teaches that it is unscientific and therefore unwise to deny any possibility, however unlikely it may seem to be."

Already, as Dr. Hurst points out, the evidence collected and presented by modern Spiritualism has been accepted, after careful examination, as proof of human survival by "some men of science," and the time is fast approaching, it may be hoped, when the "some" will become "many," and when Science

(Continued at foot of next column).

THE FUTURE LIFE

WHAT IS IT LIKE?

MOST thinking men and women are interested in the subject of survival after death. There are many who have no desire to survive, because they fear that the future life may not be as comfortable and happy as the life they now live.

Who that has lost a tender and loving wife or child can help being curious as to the conditions under which the departed one now lives and moves and has her being? The mere fact that so tender and loved a soul has to quit this life and enter in a new unknown world alone, is itself disquieting.

We really know very little of the conditions of life beyond the grave. Even the words of Christ regarding the "many mansions" throw no light on the conditions under which the future life is lived.

Does reason throw any light on the subject? Civilised man owes his comfort and much of his happiness to the fact that he has conquered his material environment. By the exercise of his reason and imagination he has evolved conditions of life here which are endurable and even pleasant.

Compare the conditions under which prehistoric man lived with those of the civilised man of to-day living in reasonably affluent circumstances. The former dwelt in a cave and was exposed to the cold of winter, and to frequent hunger. For clothing he had to slay some animal for its fur. Artificial light and heat were unknown to him; whilst comfort and safety were non-existent. The civilised man of to-day lives in warm weather-proof houses; he has carpets, curtains, pictures, books, electric light, and heat. The railway and motor car, the flying machine, the wireless set are at his disposal.

To what does he owe all these boons? To the exercise of man's intellect, imagination, will, and industry. The material environment of civilised man is largely a matter of human creation.

Is it unreasonable to suppose that the environment of life beyond the grave will also be such as the men and women there have made it? In the Elysian Fields dwell the inventors, poets, artists, musicians, scientists, and philosophers of all the ages. Is it reasonable to believe that these men of talent and genius will cease to use their faculties in the other world? Is it not more reasonable to suppose that they will recreate their environment in such a way as to make life there delightful and happy? Can one conceive that these men of genius would live among miserable and revolting conditions, without making an effort to conquer their environment in the new life as they did on earth?

And there is another consideration: "Brief life is here our portion." Active, intelligent life here lasts but a few decades. We don't know how long individual life continues in the other world. It may be eternal. But even if it exist only for a few centuries (and Nona seems to be still living these 3,000 years since her physical death), one would expect that with each man having an active, intelligent life of such length would be able far to surpass any earthly achievement of his. In fact, unless the active mental nature of man is changed by death, he will even be impelled to strive to improve the conditions amid which his life is lived.

For these reasons I suggest that one may reasonably believe, and even feel assured that those loved ones who have passed beyond the grave are living amid a delightful and happy environment; and there is no reason for fear.

T.H.R.

(Continued from previous column).

will give the honour that is due to its pioneers—men like Sir Oliver Lodge, Sir William Crookes and Sir William Barrett—who have had scientific vision clear enough to realise the value of the evidence, and courage great enough to make their acceptance of it known to the world.

LOOKING ROUND THE WORLD

ARCHDEACON AND SPIRITUALISM

SPIRITUALISTS generally will echo the hearty welcome accorded to the Ven. A. F. Sharp, Rural Dean of Hampstead, when he rose to address his first distinctively Spiritualistic audience at the Grottrian Hall midday meeting on Wednesday last week. So far as we know, he is the first Archdeacon of the Anglican Church to associate himself publicly with Spiritualism since the death of Archdeacon Colley in 1912. He does not call himself a Spiritualist; he is a Church of England clergyman and claims that spirit-communication (of which he has had convincing proof) is an essential part of the Communion of Saints taught by the Church.

Archdeacon Sharp is a member of the new "Order of the Preparaton for the Communion of Souls," and—along with the Rev. G. Maurice Elliott, the Secretary—spoke for the clergymen comprising the "Order" at the enthusiastic meeting held at the Grottrian Hall on Monday evening this week to initiate a plan of co-operation between the Churches and Spiritualism.

A.S.P.R. DISSENSION

Miss May Walker, who has returned to London after a long visit to the United States, informs us that very deep dissension exists amongst members of the American S.P.R. regarding the latest phases of the "Thumbprint" controversy, and that very strong efforts are being made to have Mr. Bligh Bond reinstated in the position of Editor of the *A.S.P.R. Journal*, from which he was dismissed, following the publication of the findings of Dr. Cummins, and his expression of the view that these findings completely exonerated Mr. E. E. Dudley from the suspicion of having in any way falsified the evidence.

Letters to hand from New York bear out Miss Walker's statement; and it looks as if this unfortunate controversy—based on allegations that the so-called "Walter" thumbprints are really those of a living man—may have still further damaging effects on the work of Psychical Research in America.

As seen from the British side of the Atlantic, it does seem a pity that the parties to the dispute cannot agree on some mutually satisfactory way of settling it. Our own view is that this could, and should, be done.

REPORT ON MIRABELLI

Some doubts have been entertained whether, owing to his resignation as Investigation Officer of the S.P.R., Mr. Theodore Besterman would publish his report on Mirabelli, the South American Medium whose phenomena he crossed the South Atlantic Ocean some months ago to witness. We hear that the report will be published at an early date.

PROBLEM OF RESPONSIBILITY

We came across an article of Mrs. Havelock Ellis on "War and Ethics" which appeared in the *Daily Chronicle* of 1915. She says:

"Many years ago, I came accidentally into friendly relations with a very powerful psychic. I was permitted to see some of the trance records taken down by one of her pupils. 'A manifesting spirit' was supposed to be Torquemada, the Spanish Inquisitor. He was asked in awe what tortures he had endured in order to expiate his cruelties. The answer was that he had not suffered at all. 'I was only an instrument working out the thoughts of cruelty surging all around me. I was a medium only for their expression, and so comparatively innocent.'"

Here is a pretty problem. It amounts to this: Does the higher self feel responsible for the deeds of the lower self? And will all be well if the higher self complacently refuses this responsibility? The problem may be approached from a variety of angles, and readers of *LIGHT* may like to express an opinion.

A DISTINGUISHED VISITOR

THERE is in London just now a very distinguished visitor, Dr. Alexander Irvine, author of *From The Bottom Up*, *My Lady of the Chimney Corner*, and other works. Although a native of Ulster, most of Dr. Irvine's active life has been spent in America, where he is exceedingly well known as author, preacher, and lecturer. For three years Dr. Irvine was associate minister of one of New York's most influential Cathedral churches, and he is known all over the United States and Canada as a fearless preacher and an attractive lecturer. It was during the war (when he was in France with the troops) that he became interested in Spiritualism, of which he is now a whole-hearted supporter.

Dr. Irvine is in London for a "rest-cure," but this will not prevent him, we understand, from making at least a few appearances as a speaker. Later he goes to Canada to take part in a series of meetings.

Commenting on Dr. Irvine's arrival in this country, the *Sunday Express* said the publishers of his novels have been advertising him as dead for years. "My agent wants me to have the announcement changed," he said, "but I don't mind a bit."

Dr. Irvine is, in fact, very much alive. On Saturday last he attended the S.N.U. Garden Party at Forest Hill, London, as the guest of Mr. W. S. Hendry, at whose house in Streatham he is undergoing his "rest-cure."

SHEFFIELD S.P.R. AND MR. WENDLANDT

With good cause, the Sheffield S.P.R. have recognised the long and valuable services of Mr. O. J. Wendlandt as Secretary, by presenting him with an illuminated address on the occasion of his retirement. It is largely due to Mr. Wendlandt's efforts that the Sheffield Society occupies so strong a position and exercises so wide an influence in the North of England. In particular, Mr. Wendlandt is an expert at obtaining publicity in the public Press by means of short articles and letters to the Editor, on subjects in which the Society is interested.

Along with the address there was presented to Mr. Wendlandt a framed illuminated copy of verses received "under authentic conditions" from members and officers of the Society who are now passed on.

Last night (Wednesday, 26th June) Mr. C. P. MacCarthy (Mr. Wendlandt's successor as Secretary of the Sheffield S.P.R.) lectured at the British College of Psychic Science, South Kensington, on "Deception in Psychic Photography," of which he has made a very interesting study.

S.P.R. RESEARCH DEPARTMENT

We learn from a special number of the *Journal* of the Society for Psychical Research, London, that the Council have decided that "in the present circumstances of the Society, it would be desirable to appoint a young graduate of a British University as Research Student, to be trained in the Society's methods, with a view to possibly becoming Research Officer later."

Since the resignation of Mr. Theodore Besterman the Society has been without a Research Officer, and this decision indicates very considerable hesitation in regard to a new appointment.

QUEST CLUB PUBLIC MEETING

Preparations are now complete for the Quest Club meeting at Caxton Hall, Westminster, next Thursday evening (July 4th), and the prospect is that it will in every way be an interesting gathering. With Lady Blomfield in the chair, Vice-Admiral J. G. Armstrong will draw on his own personal experiences for evidence of survival, and Mrs. Helen Hughes will make a welcome return to London as a demonstrator of the evidential value of clairaudience. Details of the arrangements for the meeting are on pages 402 and 412.

CO-OPERATION WITH THE CHURCHES

By MRS. ST. CLAIR STOBART

WHAT will be the future of Spiritualism? Will it continue, in its present higger-mugger manner, just anyhow, without guidance, without leadership; so-called Spiritualist churches springing up like mushrooms, but often partaking more of the nature of toadstools in the hands of the inexperienced, of the uneducated, often alas, of the unworthy. Or—well—what will be its future?

We must generalise in our definition of "What is Spiritualism?" For my purpose, Spiritualism is "a belief in Survival, a belief based upon proof." We shall not discuss the desirability or the undesirability of communicating with those who have passed, we shall concentrate on this question of Survival.

Whether we survive so-called Death, or perish in the grave, a law of Nature is concerned, and surely a most important law. It is an inherent part of our human nature, either that physical death ends human life, or that physical death is the opening of the gate into life on another plane of existence. Whichever of these two alternatives is true, a law of nature is concerned, which is surely of the utmost importance to us. We are materially affected one way or the other, whichever alternative is the correct one—materially affected both as regards happiness and conduct. Every moment, Death, so named, is ruining the happiness and causing untold sorrow and misery to millions of our fellow creatures. And conduct is vitally affected by our belief, or by our unbelief that Death ends all. One would therefore have supposed that a subject of such vital importance to the happiness of millions, at every moment of life, would have engaged the attention of scientists throughout the Ages, or that they would have shewn some little interest, if not sympathetic, yet biological, or physiological, in a solution of the mystery.

There have, of course, in all ages been Spiritualists, who have communicated with those who have passed, and who have derived personal satisfaction and full conviction as to Survival. But such belief has been restricted to the relatively favoured few, and practices by means of which they have obtained their evidence have been discouraged, and the individuals themselves have been victimized by those in authority, suffering torture and death by burning at the stake. In short, the question does Man survive the death of his physical body has, for the majority of mankind, not yet been authoritatively answered.

WHAT ABOUT THE CHURCHES?

But what about the Churches, you will ask? Yes—well—with the Churches, the subject of a future life has been hedged round with such extremely unpleasant possibilities—burning in the eternal flames of vengeful hell-fires—that a continuance of life under such conditions has seemed too bad to be true, and those of us who modestly felt there might be some risk of such a fate have turned preferably to the prospect of annihilation.

The Churches in the past have not taught Survival as a proven fact, as a law of Nature operative on all alike; they have inculcated it as a possibility to be believed by Faith alone, and as only operative under certain conditions.

Further, this Faith and hope were based upon the survival of Jesus: in our view a false foundation, because if Jesus was, as the Churches assume, of a nature differing in kind and transcending that of Man, His survival would offer no justification for belief that we, of an inferior nature, would also be able to surmount the obstacle of Death.

But—and to this I ask your serious attention—the Churches, and the Churches alone, have through the centuries kept the idea of Survival alive. They have

performed this great service to the world. They have kept aloft the torch, albeit but a flickering torch, of the idea of Man's Survival of Death, and I maintain that the service thus rendered by the Churches has been of inestimable value to us Spiritualists.

It has been easier for us to convert Faith into fact than it would have been to prove a fact from a negation.

Let us, therefore, not be too hard upon the Churches if they are slow to adapt themselves to the more cumbersome methods of those who demand proof of Survival. Proof, as we know, is not always easy to obtain, and, on the way to obtaining it, one is sometimes led into such quagmires of fraud and incompetence that the effort is abandoned in despair.

But a new era is dawning in the history of the Churches. Thanks to Spiritualism, the question of Survival, or no Survival, is to-day claiming the attention of the world. Spiritualism has aroused such discontent with the old method of Faith alone, that the Churches have come to see that—willy-nilly—they, too, must now provide proof of Survival and no longer rest their teaching upon Faith alone. Up and down the country, the clergy are studying the subject of the after-life with honest, open minds. I think that many of you would be surprised if you knew the number of clergy who to-day testify to the truths which we have for many years been patiently proclaiming.

FOUR AGREED POINTS

Let me give you solid facts. A Society of Clergy of the Church of England has recently been formed, which proclaims its belief in the following four points:

- (1) We believe that Jesus Christ proved Survival in His day by conversing with the so-called dead (Moses and Elijah) and by Himself returning to His followers after the death of His physical body.
- (2) We believe that Survival in our day has been proved by many people, by psychic evidence.
- (3) We believe that it is intended that we should seek consolation, instruction, and guidance, by communication with those in other states of being.
- (4) We believe that we should prepare ourselves for such communication by prayer and meditation, as indeed we ought each day to do, before we meet our fellow-men.

Now these are, as you will appreciate, Spiritualist beliefs. And a few Sundays ago this same Society, through the lips of a speaker at the Grottrian Hall, suggested the possibility of co-operation with us Spiritualists. I responded to the invitation, and a conference between clergy and some of us Spiritualists took place. Those four points were taken as a basis for co-operation, and to-morrow (Monday, June 24) clergy of the Church of England, and of other Churches, together with Spiritualists, will jointly hold a meeting and address the audience upon those four points. And clairvoyance will be given by Mrs. Estelle Roberts.

This will be, it is hoped, but the prelude to future co-operative work. The meeting will be, as it seems to me, of an historic nature. And I want to say a few words concerning its significance.

I would address myself to those who express disapproval of any co-operation with the Churches. These dissentients are of two kinds: (a) those who reject Christianity and the Bible, lock, stock and barrel, and who would make of Spiritualism a religion sufficient unto itself; and (b) those who accept Christianity but yet wish to have nothing to do with the Churches.

Speaking first to those who reject Christianity and who dislike and distrust the Churches. Recent books on the subject leave us in no doubt as to the views of a section, and a powerful section, of Spiritualists. I want to suggest that this attitude is not consonant with enthusiasm for the cause of Spiritualism, in which Survival is the fundamental principle. For should the

Churches co-operate as they seem prepared to do, the teaching of Survival would be spread all over the land—many lands—in thousands of churches wherein many thousands of people do congregate. These Churches and their clergy would serve as focal centres of propaganda. It should be remembered that in welcoming the co-operation of the clergy, it is no more necessary to accept all their beliefs than it is necessary to accept the varied beliefs of fellow-Spiritualists who differ materially from each other on many points, Christian and otherwise.

The keynote of Spiritualism is Survival, and when the Churches have accepted the findings of Spiritualism on this point, any other beliefs which are incompatible with Survival will fall away, as petals from a faded rose.

And if Spiritualism is true, as we know it to be, and if Spiritualism has for you cleared your mind of falsities, can you not suppose that it might have an equally beneficial effect upon all those who embrace its beliefs? How, in short, can you, as zealous Spiritualists, refuse sympathy and co-operation with a body of fellow-workers, who will equally with you be teaching Survival and seeking further Truth?

WHAT WE OWE TO THE CHURCHES

Now a word to those who, whilst themselves accepting Christianity, would yet dissociate themselves from the Churches and refuse them the right hand of fellowship. I would ask: But for the work and teaching of the Churches during the last 2,000 years, where would the figure of Jesus be to-day? It would have faded out of human recollection. The acknowledgment by Christian Spiritualists of Jesus, the Christ, coupled with their rejection of the Christian Churches, is an unwarranted plagiarism and dishonesty, and from this moment in the history of Spiritualism and of the Churches will no longer, as it seems to me, be defensible.

For what has hitherto, at least ostensibly, kept Spiritualists and the Churches apart has been primarily the rejection by the latter of the Spiritualist efforts to prove Survival. And now if the Churches incorporate Spiritualism and acknowledge it, should not those Spiritualists who have incorporated Christianity be equally honest in their acknowledgment?

I am assuming that, as the ideal in every parish throughout the land, there would be, in connection with the Church, a Minister who could advise his parishioners as to the best methods of approach to a subject wrought with dangers and difficulties, and who would maintain, in connection with his church, a seer or prophetess or prophet, duly qualified, who would be kept apart from the strain and stress of the outside world.

It is not necessary, nor is it, in my opinion, in any way desirable that every newcomer to Spiritualism should experiment with all the various forms of mediumship, and spend endless hours, days, weeks and months in séances. That should be the work of the Psychical Researchers and should be left to them. And there is plenty of work for them to do—work that would not be interfered with by the Churches.

If, on the one hand, psychic research were undertaken seriously by science, and by those scientifically equipped, and a pronouncement in favour of Survival as a fact, an incontrovertible fact, could be obtained; and if, in conjunction with science, the Churches would from all their pulpits proclaim with no uncertain voice the glorious Truth—not hope—of everlasting life, there would be no need for the multifarious and too often bogus Spiritualist societies. The fact of a future life would be accepted as an authorized belief, as a law of Nature, irrevocable and sure, and we might then begin to spend our time, no longer in experimenting and in trying to prove Man's survival of death, but in trying to live up to the deductions which should be drawn and which the Churches would help us to draw from that great Truth.

[From an address delivered at the morning service of the Spiritualist Community at the Grottrian Hall on Sunday last, June 23.]

BUDAPEST SOUL-TRANSMIGRATION CASE

AS reported in the Budapest daily, *Pesti Naplo* (May 24th), the soul-transmigration case of Miss Iris Farczady (of which we gave particulars in *LIGHT*, May 9th, 1935) is to be discussed before the Fifth International Psychical Research Congress in Oslo at the end of August. It will be introduced by Mr. Charles Röthy, who, in an interview, states:

"I have paid eight visits to the Farczady family, and the fact that Miss Iris Farczady speaks perfect Spanish has been attested before me by Mr. Zombory, Consul of San Salvador, Mr. Herczog, who spent a long time in Madrid, Mr. Poppé, a Spanish teacher, and Dr. Vegh. One of the Budapest papers stated that Miss Farczady (who now calls herself "Lucia," a working woman of Madrid, who died at the time when Miss Farczady fell unconscious) learned Spanish from Dr. Vegh. Dr. Vegh, a teacher of Spanish, has given me a signed statement that he never saw Miss Farczady before this case, and that she speaks perfect Spanish in the sing-song manner characteristic of born Spaniards. It would require at least five years stay in Spain to learn this pronunciation."

Mr. Röthy also states that Dr. El Conde Gimeno, a member of the Spanish Academy, and chairman of the Spanish National Committee of the Fifth International Congress for Psychical Research, has been asked to investigate the statements about "Lucia's" Madrid life.

TRANSFIGURATION DRAMA

THE dramatic appearance of a shaft of shimmering light like a transparent curtain on the right side of Mrs. Bullock's face during a transfiguration demonstration at the International Institute for Psychical Research, was described to a very interested audience at the British College of Psychic Science last Wednesday (June 19th) in a lantern lecture by Dr. Nandor Fodor. The next impression was an enormous drooping moustache, which was seen by others before Dr. Fodor spoke. The shaft of light which originated the impression had a direction of its own, and appeared to move downwards. That is, it did not seem to come from the Medium's light box.

"If this shaft of light was an ectoplasmic phenomenon," Dr. Fodor continued, "and arose by the reflection of visible red rays from something resembling a cloud of material particles, such a cloud, very probably, would be transparent to the longer infra-red wave-lengths employed for the flash exposure, and consequently would not be photographically recorded. The absence of any photographic record cannot, therefore, be regarded as any proof of the absence of ectoplasm. Ectoplasmic light may stand out amidst the surrounding shades and be totally lost when, for photographic purposes, the whole area is illuminated by infra-red."

NATURE OF MEDIUMSHIP

"The Nature, Psychology and Training of Mediumship" is the comprehensive title of a series of eight lectures to be delivered by Mr. Horace Leaf, F.R.G.S., at the Grottrian Hall, London. Mr. Leaf is himself a Medium and has therefore been able to study his subject absolutely at first-hand, so that his conclusions should be of special value and importance. Particulars of the course are given on page 414.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists.....

See Page 415

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DIARY OF EVENTS

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

July 2nd—Clairvoyance—Mrs. Stella Hughes.
Answers to Questions—Mr. W. H. Evans.

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

July 3rd—Mrs. Florence Kingstone.

LECTURE (Thursday, June 27th, at 8.15 p.m.)

Dr. ELIZABETH SEVERN on "A Psycho-Analyst's View of Spiritualism."

Chairman—Commander J. Scott Dove.

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

AT CAXTON HALL, WESTMINSTER

Thursday, July 4th, at 8 p.m.

QUEST CLUB MEETING

Vice-Admiral J. S. Armstrong on "Evidence for Survival from Personal Experiences."

Mrs. Helen Hughes, Clairaudience.

Lady Blomfield will preside. Reserved Seats, 2/6; Unreserved, 1/-

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.

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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 p.m., Mr. W. H. Evans.

L.S.A. AND QUEST CLUB NOTES

THE CAXTON HALL MEETING

WE are looking forward to a good meeting on Thursday, July 4th, when Vice-Admiral Armstrong will give an address at the Caxton Hall, Westminster, S.W.1. The address will be followed by Mrs. Helen Hughes giving demonstrations of her clairaudient powers. We are sure this meeting will do much good, and we look forward to a crowded hall, plenty of enthusiasm, a fine speech and good clairaudience. The chair will be taken by Lady Blomfield. Tickets may be had on application to the Secretary, and it will be wise to apply soon. Come and enjoy a specially good time. Remember the date: July 4th. Reserved seats 2/6.

TO-NIGHT'S L.S.A. LECTURE

What do psycho-analysts think of Spiritualism? That question will be answered to some extent at the L.S.A. to-night (Thursday), when Dr. Elizabeth Severn is to lecture on "A Psycho-Analyst's View of Spiritualism."

Dr. Severn's lecture reminds one of the remark made some years ago by Dr. Mitchell in his Presidential Address to the S.P.R. Dr. Mitchell made reference to the very fine mediumistic work of Mrs. Osborne Leonard, and made the suggestion that if he were allowed to psycho-analyse Mrs. Leonard, there was a possibility that "Feda," her famous control, might be disintegrated. The question of psycho-analysis of the trance Medium is a serious one, and we believe that when Dr. William Brown began his experiments with Mrs. Garrett, he brought forward this point, that a moral question was involved, because if, in the event of the control being analysed away, a professional Medium would lose her means of livelihood. It is interesting to know that neither Dr. Brown nor the investigators in America who experimented with Mrs. Garrett,

ascertained anything to throw doubt on the reality of her control, Uvani.

A QUESTION OF BIAS

Having occasion to come into the office one morning to get through a pile of correspondence, I found myself at lunch sitting opposite two men who, from their conversation, were evidently connected with one of the universities. The conversation, which one could not help hearing, was about some book, and the question of the Darwinian theory of evolution was canvassed. One asked, "has the writer a religious bias?" and went on to affirm that, if so, it was apt to distort his judgment, and mentioned in passing that that was what is wrong with Sir Oliver Lodge, great man as he is.

This set my brain buzzing. Bias! Who is there that is not biased? If one's judgment is apt to be distorted by religious bias may it not be so with a scientific bias? No one is free from it. I remember many years ago a friend who was appealed to not to be biased. He replied: "I cannot promise not to be biased, but I promise to be honest." One indeed sees that those who accuse others of bias are themselves biased in some direction. Even a love for truth is a bias, a right one, of course. In this world everyone will cry they are right and that others are wrong. So we go on until at last recognising that, in some degree, bias is inevitable, we make allowances, and develop charity and understanding.

OUR HEALING WORK

This continues to grow, and the interest displayed shows that a vital need is being met. The work of our healers is most praiseworthy, and their selfless efforts to alleviate suffering and help the distressed brings its own reward in the consciousness of service rendered. Our work is done in the name of the Great Healer, Christ. The Devotional Healing lists grow steadily, and we shall soon reach the 400 mark. It is most encouraging, and one feels heartened and strengthened to carry on this worthy work. We are always delighted to welcome sitters to our Healing Groups. Come and be one of the happy band of these who serve. "Forasmuch as ye have done it unto the least of these my little ones, ye have done it unto me."

A REQUEST

A member of the Alliance desires to be admitted to an amateur mixed circle at which the aim is to seek both spiritual teaching and scientific evidence. This lady has, in the past, had much experience, and has been an inspirational writer. An invitation through the Secretary would be welcomed.

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.

W. H. EVANS.

MRS. GARRETT ON LECTURE TOUR

We learn that Mrs. Eileen Garrett will not return to England from America before September. She is about to embark, under the auspices of Mr. Arthur Ford, on a lecture tour which will take her to the Pacific States. Mrs. Garrett is an excellent speaker, and she has decided to make a larger use of her oratorical gifts. In California she is likely to do some mediumistic work at Leland Stanford University, where there is a Fellowship for Psychical Research.

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Wednesday, July 3rd, at 8.15 p.m.—
Mr. GEORGE DAISLEY.**GROUP CLAIRVOYANCE**

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Friday, June 28th, at 5 p.m. Miss LILY THOMAS.
Monday, July 1st. at 3 p.m. Miss LILY THOMAS.
Friday, July 5th, at 5 p.m. Mrs. FRANCIS WRIGHT.

WRITE FOR SYLLABUS

**SPIRITUALIST COMMUNITY
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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, JUNE 30th, 1935**

11 a.m.—Mr. HAROLD CARPENTER.

Clairvoyante: Mrs. STELLA HUGHES.

6.30 p.m.—Mr. ERNEST HUNT. Clairvoyant: Mr. THOMAS WYATT.

Sunday, July 7th, at 11 a.m. ... Rev. C. DRAYTON THOMAS.
Clairvoyante: Mrs. Hirst.Sunday, July 7th, at 6.30 p.m. ... Mr. R. DIMSDALE STOCKER.
Clairvoyante: Mrs. Helen Spiers.

Silver Collection on entry.

OPEN MEETINGSMondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission FreeMonday, July 1st—Speaker: Mrs. Hylda Ball (Hylda Rhodes.)
Clairvoyant: Mr. Thomas Wyatt.Wednesday, July 3rd—Speaker: Miss Estelle Stead.
Clairvoyant: Mr. R. E. Cockersell.**Marylebone Spiritualist Association.**

LIMITED BY GUARANTEE.

SUNDAYS at 7 p.m. at
QUEEN'S HALL
LANGHAM PLACE, W.1.Sun., June 30th. Speaker: Mr. ERNEST OATEN.
Clairvoyante: Mrs. HELEN SPIERS.

AEOLIAN HALL, New Bond Street, W.1.

Sun., July 7th. Speaker: Rev. TYSSUL DAVIS.
Clairvoyante: Mrs. Helen Hughes.For particulars of weekday activities at Headquarters, Marylebone House,
42 Russell Square, W. C.1. Apply Secretary: MUSEUM 0676**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 enquirers.

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; 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.

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

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 enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

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

July 3rd. 2.30 p.m. Mrs. Rose Livingstone 6.30 Mrs. Fillmore.
July 10th. 2.30 p.m. Miss Lily Thomas 6.30 Miss Jacqueline.
Thursday, July 11th at 3 p.m. Mr. Glover Botham.Private Sitzings arranged daily with the following mediums:—Mr.
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6.30 p.m.—Mrs. D. C. WILLIAMS.

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LONDON S.N.U. GARDEN PARTY

A garden party in aid of the Headquarters Fund of the London District Council of the Spiritualists' National Union was held on Saturday last (22nd June) at Perry Mount, Forest Hill, S.E., the residence of Mr. and Mrs. P. Denson. The opening ceremony was performed by Mrs. Hewat McKenzie, who is an Hon. Vice-President of the S.N.U., and the guests were welcomed by Mrs. Denson (better known as Mrs. Wesley Adams).

Mr. J. M. Stewart, president of the London District Council, who acted as chairman, said the work of the Council was handicapped for want of suitable headquarters. The movement to raise funds to provide such headquarters had been inaugurated by Mr. H. Boddington, but had not, so far, received the support it deserved. If only Spiritualists would combine for this and other purposes, they could sweep London for Spiritualism.

Mr. H. Boddington, in a vigorous address, said that until the S.N.U. got proper headquarters in London they would not get the recognition they deserved.

There were many attractive features in connection with the "party," which was well attended.

CONFIRMATION WANTED

At the British College recently (June 12th) Mr. Glover Botham gave a clairvoyant description which was not recognised, but which may nevertheless be of interest to some reader. It was as follows: Charles, a young man, passed through an aeroplane crash. Associated with him were the surnames of Sylvester, Marshall, and Richardson; also the Christian names of Frankie (a girl), and Cornice. Sheffield and the Antrim coast of North Ireland were also involved. If this can be "placed" by anyone it would be interesting.

J.D.T.

'Phone: ARChway 3996
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Sunday, June 30th.

11 a.m. Address by Mrs. Edith Clements

6.30 p.m. Address and Clairvoyance by Mrs. A. E. Cannock.

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