

# Light

on

## Spiritualism and Psychical Research

Founded in 1881.

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No. 2844. VOL. LV. (Registered as THURSDAY, JULY 11, 1935. a Newspaper) PRICE TWOPENCE

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## QUESTIONS FOR THE BISHOP OF LONDON

### REPLY TO HIS ATTACK ON SPIRITUALISM

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

THE Bishop of London has attacked Spiritualism in a Diocesan leaflet, and has forbidden any Church or Church-building to be used for Spiritualistic seances.

He states that the attempt to communicate through Mediums with those in the other world is "all wrong," "very dangerous," "dishonouring to the dead" and a "waste of time for the living."

He writes of the "dangers of Spiritualism" and reminds us that we may "get into contact with most unpleasant spirits."

He tells us that this "calling up of the spirits of the dead" has been condemned in the Bible and that it is cruel to play upon the longing of those who have lost their nearest and dearest to hear the voices of their dear ones again.

The Bishop finally gives us his own explanation of the messages received: they are due, he says, to the capacity of the Mediums to read the thoughts of those who come to them.

In my capacity as President of the London Spiritualist Alliance, a Society founded in 1884, I beg to remind the Bishop of London of the fact that all the phenomena associated with what we now call Mediumship can be found in the Bible.

The Bible is, in fact, a text-book of Spiritualism, and modern Spiritualism has led hundreds of thousands who rejected the Biblical stories of miracles, visions and prophecies, back to an understanding and appreciation of the Bible. Where, under the onslaught of science and rationalistic criticism, faith was tottering, Spiritualism, by throwing light on psychic phenomena and inspirational utterances, has given the knowledge which withstands attacks on spiritual verities. Spiritualism has thus rendered a mighty service to the Church.

The Christian Church is based on the belief in Survival and teaches us so to live in this world that we may be fit for the next; but instead of feeding the mental and spiritual hunger of the millions who have asked questions about the facts and circumstances of Survival, the Church has given vague teachings about a long sleep in the grave, a resurrection and restoration of the

physical body (which all, who think, know to be an impossibility) and about Hell and Heaven.

How can the Bishop of London reconcile his exhortation to inquirers to give up the attempt to communicate with the other world and, presumably at the same time, desire Christian people to saturate their minds with the mediumistic and psychic events and teachings recorded in the Bible?

For in the Bible you find a long story of communication with the so-called dead, of trance, of direct voice, of materialisation, of control by spirits, of startling supernatural phenomena.

#### BIBLICAL EVENTS

Will the Bishop of London explain to us the following recorded Biblical events and conditions? If they were not Spiritualistic in the modern sense, what were they?

The Commandments were written by divine power upon tables of stone.

Ezekiel testified that the form of a hand took him by a lock of his hair and the spirit lifted him up between the earth and heaven.

An angel called to Hagar out of heaven and an angel also called to Abraham.

Moses and Elias appeared and talked with Jesus.

Peter went up upon the house-top and fell into a trance. An angel released Peter from prison, causing the chains to fall from his hands.

Paul claimed that Jesus spoke to him when he was on his journey to Damascus.

An Angel appeared before Cornelius assuring him that his prayers and his alms were acceptable to God.

Ananias had a vision in which he was directed to go and find Saul.

Paul spoke of a natural body and of a spiritual body, telling us that, if the earthly house of our tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens—this teaching being similar to that of modern Spiritualism, which lays stress on the existence of the etheric counterpart of the physical body.

In the 12th chapter of 1st Corinthians, Paul wrote of the gifts of the spirit in language upon which no



Spiritualist can improve. He would not have us *ignorant* of these gifts—the working of miracles, prophecy, discerning of spirits, diverse kinds of tongues, the interpretation of tongues. Paul desired these gifts to be openly sought and exercised within the Church, including the gift of healing.

Does the Bishop of London really think that the exercise of these gifts and powers—upon which the Christian Church is founded—was right and proper many centuries ago, but is now “all wrong?”

Throughout the Bible there is evidence that the so-called dead wish to communicate. They still wish to communicate. They do communicate.

The myriads of good-living, kindly, respectable people who die, are not turned into devils or into mysterious, sly monsters of deception merely through the act of passing out of physical life.

It may be “dangerous” for the good to speak to the bad, but the danger exists here in communion between the incarnate, as well as in communion with spirits.

The Church has encouraged communion with the Saints, prayers to them, answers from them, visions of them. Surely there are degrees of saintliness as there are degrees of wickedness; and if it be right to seek inspiration from a recognised Saint, it cannot be wrong to seek the same from one as yet not recognised.

I strongly advise the Bishop to study the literature of psychic phenomena and the evidence of Survival given through Mediums before he gives us his next pronouncement on thought-reading. Millions of people have become Spiritualists because the evidence of Survival and communication have convinced them of the facts.

I also advise him to place side by side the psychic manifestations recorded in the Bible and those described in the literature of modern Spiritualism. He will find identity and relationship bearing not only on the origin of the Christian Church, but on all religious experience and life.

(An address delivered at the Quest Club meeting at Caxton Hall on Thursday, July 4th. A report of the meeting is on page 436).

#### SCOTTISH MINISTER'S VIEW

The Rev. WILLIAM A. REID, Glasgow, formerly of Maybole, whose petition led the General Assembly fifteen years ago to appoint an investigating committee, told a *Daily Express* representative that modern psychic phenomena were established under better test conditions than was possible in New Testament times.

“Without the support of such phenomena,” he said, “the New Testament loses its meaning, and the resurrection of Our Lord becomes a religious myth. The present position of the Church of Scotland is that ministers and laymen have a perfect right, if they please, to investigate psychic phenomena and to believe that human survival is now proved.”

## CLERGYMEN ANSWER BISHOP

REV. G. MAURICE ELLIOTT, Vicar of St. Peter's, Cricklewood, Hon. Secretary of the “Order of the Preparation for the Communion of Souls”—the organisation which has called forth the Bishop of London's attack—was interviewed by the *Evening Standard*.

“We shall not accept the Bishop's exhortation to give it all up,” he said. “We shall continue to speak in halls throughout the country, but we agree not to use churches or church halls for Spiritualist meetings.”

“We feel that the Bishop has misunderstood what it is that we, as Christian Spiritualists, are standing for.”

“We are not opposed to the Church; we are trying to get back the Church to its original character. We contend that many of those of whom we read in the Old Testament and the New did not live by faith alone: they always had contact with the unseen. They were in direct contact with the other side. This continued until the beginning of the third century, when Christianity began to be strangled by a church system which we call Christianity.”

“After all, every true priest is in a sense a Medium, and hopes that the Spirit will speak through him.”

Mr. Elliott claimed that “controls,” in the sense Spiritualists use the term, have Bible warranty—if only the Scriptures are correctly read.

#### ARCHDEACON SHARP

The Ven. A. F. SHARP, Rural Dean of Hampstead, who is President of the “Order,” interviewed by the *Daily Mirror*, said there would be no split in the Church.

“The Bishop has made this attack before,” he said, “but the trouble with the clergy is that they have buried their heads in the sand. The Church will have to wake up and investigate Spiritualism, as we are becoming wider and wider known.”

#### CANON PERCY DEARMER

Dr. PERCY DEARMER, Canon of Westminster, interviewed by the *Daily Telegraph*, described the remarks of the Bishop as “perhaps rather superficial.” The whole subject was larger and deeper than the Bishop's words would seem to imply.

“They fail to do justice,” he continued, “to the enormous amount of scientific research which has been conducted for many years now into these at present little-understood psychic phenomena. Easy criticisms of this kind were common 20 years ago. They are inadequate and almost irrelevant to-day; nor is anything likely to prevent religious people from taking an increased interest in the world beyond this material one.”

A Chaplain of the Archbishop of Canterbury said that the Archbishop had not seen the report or the diocesan leaflet issued by the Bishop of London. “It is probable,” he said, “that when he has seen it he may say something, either in his Magazine or at his meetings, but he cannot discuss the matter to-day.”

#### “WHAT BLASPHEMY!”

Writing in *The Referee* (July 7th) on the Bishop's ban—which he approves heartily—Mr. A. Beverly Baxter presents a picture of Spiritualism which no Spiritualist will recognise.

“Nothing else is needed than the simple sense of human justice,” Mr. Baxter writes, “to refute the picture of the hereafter as described by Mediums. After death, according to them, Napoleon, and Lincoln, and Tennyson, and Pitt, and Washington all move around in company with each other. They were famous here, and they are famous there. The mute, inglorious Milton is just as mute as he was on earth. The standards of this world are the standards of God. What blasphemy!”

It may be blasphemy, but it is not Spiritualism, which says emphatically that it is character and not wealth or fame or power that determines a man's place in the hereafter. Mr. Baxter, like the Bishop, should make himself acquainted with the teaching of Spiritualism before condemning it.

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# WHAT THE BISHOP SHOULD KNOW

By REV. G. MAURICE ELLIOTT

Hon. Secretary of the Order of the Preparation for  
the Communion of Souls

*An address delivered by the Rev. G. Maurice Elliott,  
Vicar of St. Peter's, Cricklewood, at Grotrian Hall,  
London, at the inaugural meeting for co-operation  
between Clergy and Spiritualists.*

*His subject was the fourth point: "We believe that we  
were intended to receive consolation, instruction, and  
guidance from those in other states of being."*

TO some people, that is a very commonplace statement; to others it is a very bold assertion. It is commonplace to those who know that from earliest times such help has been received from those in other states of being. For example, the great days of Greece were made great by the help given and received from the other side through specially prepared human instruments. That great library of books, which we call the Bible, has been the inspiration of millions because, as Sir Oliver Lodge says: "Communications from the other side flood it from cover to cover." Take away those "communications," and the history of the Hebrews and the life and teaching of the Christ become meaningless.

Let me quote a few of the reported "communications." I am not concerned, at the moment, with what modern scholarship and research has to say about them. These are a hindrance rather than a help in such matters, for they lack the key to the understanding of them. Too many scholars spend their time examining religious oyster shells, comparing them, tabulating them, noting their size, shape, and colour. Only a few scholars escape from this shell-complex, and have the common sense to break open the shell and discover the nutritious morsel and the pearl. I am only concerned with the cumulative effect of such reports. Here are some. It will only take a minute or two to run over them.

## IN THE OLD TESTAMENT

It is reported that, *The Lord appeared to Abraham* and had a good deal to say to him; *an Angel* consoled and guided Hagar; *the Lord* appeared to Isaac; *messages* from heaven were received by Joseph; *the Lord* constantly spoke to Moses; *the Lord* spoke to Aaron and Miriam; *God* spoke to Balaam; *a captain* of the Host of the Lord came to Joshua and *an Angel* instructed him; *a spirit* from the Lord "put on" Gideon (*i.e.*, wore him as a garment; controlled or possessed him); and on another occasion *an Angel* instructed Gideon; *an Angel* instructed Manoah and his wife; *a Spirit from the Lord* "put on" (controlled) Samson; *the Lord* spoke to Samuel; *a Spirit* from God came upon Saul; *an Angel* instructed David; *the Lord* appeared to Solomon; *the Lord* spoke to Elijah; *an Angel* came to Elijah; *the Prophets* were guided by Voices from Heaven.

The New Testament reports that *an Angel* spoke to Joseph and Mary; *an Angel* spoke to Zacharias the Priest; John the Baptist received guidance from a *voice* from heaven; *a Revelation* was given to Simeon; Peter, James and John saw and heard Moses and Elijah, and received instruction, consolation, and guidance from the Christ when He came back from the dead; the Seventy Disciples and others saw and heard the Christ when He came back from the dead; *a Spirit* from the Lord transported Philip; *the Lord* spoke to Ananias; *an Angel* spoke to Cornelius; *an Angel* released Peter from prison; *Angels* spoke to the women at the tomb; *a Voice from Heaven* instructed Paul; *an Angel* rebuked John for being so foolish as to give him worship.

So you see, the men and women of the Bible received consolation, instruction, and guidance from those in other states of being (incidentally, none of them lived by faith alone), and the early Church did so, too, until

that fatal third century when Churchianity began to strangle Christianity—when, as Dr. Glover says: "The ministry of spirit, the ministry of gifts, was succeeded by the ministry of office with its lower ideals of the practical and expedient"; when the administrator took the place of the Seer, and the organiser was preferred to the man of vision and spiritual power. That was it, and that is it, and that is the whole trouble. For centuries our administrators and organisers have been "wise and prudent," and have missed the Kingdom revealed to babes. "Unless a man be born again, born from above, he cannot see the Kingdom of God," and in his blind condition he mistakes the scaffolding for the building; and thinking it is the building, he sets about to beautify it and glorify it. He confines his attention to creeds and forms, and rites and ceremonies, not realising that these are not the building at all, but the scaffolding. He mistakes the body for the soul, the shell for the pearl.

No sooner had Jesus pulled down the scaffolding and given mankind a glorious building, than men began again to build scaffolding around it until the building was hidden from view. To-day, when men are discovering the hidden beauties behind the ruins of the scaffolding of the religions of the world, they turn to Christianity expecting to find a glorious building with very little scaffolding, but instead they find a glorified scaffolding with very little building.

## NO USE FOR SEERS AND PROPHETS

The administrators and organisers have had no use for the Seers and the Prophets and the Prophetesses. And knowing little of the psychic side of things, they misunderstand, mistranslate, and misinterpret passage after passage in that library of books—the Bible. Some attribute the psychic element in it to Oriental imagery, hyperbole, and symbolism, and to an unscientific age.

We are commanded to love the Lord our God with our minds as well as with our hearts. Now, an earnest mind asks serious questions. It wants to know the truth, the reality. When, in a church, it hears a priest say: "God spake these words and said," and then read the Ten Commandments, it asks questions such as these:—

Did the great God Himself speak to Moses? Did Moses see him? What was he like? What did his voice sound like? Or was it an angel, a heavenly Guide who spoke? Did he or she materialise? Or did Moses hear the voice clairaudiently? Or had Moses the gift of automatic writing? Did Moses take with him a trance-Medium, and were the Commandments given by a control through a human instrument? Or was the whole thing an amazing demonstration of physical phenomena?

The mere words "God spake these words" convey exactly nothing to the hearer. What he wants to know is: How was the message conveyed. Such questions should be asked in connection with all so-called supernatural happenings—not only in Scripture, but in all the sacred literature in the world. But they will never be asked until men give up glorifying the scaffolding and attend to the building—until men demand truth and reality, and are prepared to spend and be spent in the service of both.

In that day the Seer, Prophets and Prophetesses will be honoured and safeguarded. They will be encouraged to live pure and holy lives, and their consultants will be required to do the same. And men and women everywhere will be encouraged to "stir up the gift that is in them," to develop their psychic and spiritual powers as they develop the powers of muscle and intellect.

Then will come the open vision. This world and that will again contact each other, and the Will of God be done on Earth as it is in Heaven.



# CLEAR EVIDENCES OF SURVIVAL

## ADMIRAL ARMSTRONG ON HIS PERSONAL EXPERIENCES

THERE was a large attendance at the Quest Club public meeting in Caxton Hall, Westminster, on Thursday evening last week (July 4th), and the gathering was in every way a success.

Lady BLOMFIELD, who presided, said she had been an interested observer and student of psychic science ever since the days of Sir William Crookes, who—in addition to being an eminent scientist on the natural plane—carried the light of his brilliant intellect forward into the super-physical realm, and had the superb courage to proclaim his faith in and reverence for the great First Cause, and to demonstrate proofs of the survival of human personality after bodily death.

Lady Blomfield said they could put down most of the ills which now afflict the world to lack of knowledge of survival and of the condition after death. There was not only a break-down of faith—there was in many quarters a sense of despair before events which were supposed to be inevitable. Spiritualism—the discerning of spirits which was one of the spiritual gifts of which they should not remain ignorant—brought to the world to-day the proofs of survival. It brought the supreme knowledge that as we sow so we reap. It taught that the so-called practical materialistic point of view was, after all, the most unpractical in the world. Its province was the serious investigation of Truth, and it shed light on the wonderful faculties of the human soul and its possibilities of development.

### THE MAN IN THE TRAIN

Vice-Admiral ARMSTRONG, in a most interesting address on "Evidence for Survival from Personal Experience," told how he came into the Spiritualist movement. Having been always keen on new experiences, he accepted a friend's invitation to go anonymously to a sitting. A voice came through with a message which, without the slightest shadow of doubt, he recognised as coming from his wife. There was her personality, her way of speaking, her point-of-view, and her knowledge of their former life.

"If I can talk to a woman for half an hour and not know that it was my wife," the speaker said, "I must be a fool. We were married for thirty years."

To illustrate the outsider's attitude to Spiritualism, the Admiral told the story of a conversation he had in the train with a man on a journey from Devonshire. He engaged the man in conversation and asked if he knew anything about Spiritualism.

"Oh, that rot," the man answered. "I know quite a lot. I can refute all your ideas."

Vice-Admiral Armstrong then told him the story of his conversation with his wife.

"That's easy," he answered. "It all came from your subconscious mind."

"Good," the Admiral rejoined. "I have something more difficult for you. I was given the name of a young man called Blair. I never heard of him. He said he was interested in my work. He gave the address of his mother, and asked me to write to her. I did. Two days later her reply came. She knew about me. Her son-in-spirit has been urging her to write to me, but she dared not as she did not know my views on the subject. At any rate, he made a mistake in giving my address at Hampstead (I moved from Hampstead only a week before)."

My travelling companion answered without hesitation: "All Mediums are in collusion, and that information was passed on from one to another."

"Good," I said again. "Here is another story. I was given the name and address of a secret society of which I never heard, and of which the Medium could not have known. Every fact was verified."

"All these things are in the air. It was telepathy," the stranger said.

"Well, I have one more story, of things no one in

the world knew. I was given predictions about an illness in a very prominent family in this country exactly two months before it happened; also about the last big Japanese earthquake two months before it took place."

"Mere coincidence," my companion answered.

"I wished him 'good night'," said the Admiral.

### TWO EVIDENTIAL STORIES

Out of the wealth of stories told by Admiral Armstrong, two others stand out in particular.

The first was about a lady friend of his in Chelsea. He received a message from her shortly after she passed over. He was requested to send it on to a lady friend of the communicator in Scotland. The address, however, was not given. The same evening a letter was received by Admiral Armstrong from the very lady. He thereupon communicated the message. The lady answered, and said it was very remarkable because the message was exactly what was arranged between them to be communicated to her if her friend passed over.

The second story concerned the death of the daughter of a friend, well-known in the Spiritualist movement. She and her brother were motoring home in a fog when the car fell into the river Thames. Her brother escaped, but nearly lost his life in trying to rescue her. Two days after the tragedy, at a sitting, the Admiral's wife said this girl was present and wanted to send a message to her father and brother. She said her brother should not blame himself for failing to rescue her, as she died from shock when the car fell into the water. She was not drowned.

"When I 'phoned to my friend," said the Admiral, "and gave him this message, he said: 'That is wonderful; I have just received the post-mortem report, and it states that my daughter was not drowned—that death was due to shock'."

### MRS. HELEN HUGHES' CONVINCING DESCRIPTIONS

Mrs. HELEN HUGHES gave many convincing proofs of survival in the course of her demonstration of clairaudience. In rapid succession she gave thirteen descriptions to different people in the hall, with Christian names and surnames, and with one of two exceptions, every name and description was recognised. (Some details are given on page 444.)

Miss LIND-AF-HAGEBY, commenting on the descriptions, said the meeting had had a remarkable demonstration of evidence of survival, to which it would be difficult for even the Bishop of London to object.

Miss Lind then dealt effectively with the Bishop of London's attack on Spiritualism (see front page).

Concluding, Miss Lind drew attention to the work of the L.S.A. and the Quest Club, and urged those to join who are not already members.

### THE TWILIGHT AND THE DAWN

"I feel immortality in myself. I am rising, I know, toward the sky. The earth gives me its generous sap, but heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul more luminous as the bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds to come. It is marvellous, yet simple. It is a fairy tale, yet a fact. For half a century I have been writing my thoughts in prose and verse: history, philosophy, drama, romance, tradition, satire, ode, song—I have tried all. But I feel I have not said a thousandth part of what is in me. When I go down to the grave I shall have ended my day's work. But another day will begin next morning. Life closes in the twilight; it opens with the dawn."—(VICTOR HUGO.)



## MAN WITH STRANGE POWER

By DR. NANDOR FODOR

TELEKINETIC phenomena are so rare that one may hardly expect to witness them as a parlour entertainment. Yet this was precisely the experience I had recently (Saturday, June 15th) in the rooms of a friend who lives one flight lower in the same house as myself.

During a game of bridge, a mutual friend arrived from a house in the same block across the garden. He is an American business man in the entertainment line residing in England. In previous conversations he asked me for information about the "attraction of flowers," or "power over flowers." He did not know how to express himself; but, on being closely questioned, he told me that he could make flowers jump out of a vase from a distance without touching them.

I was, of course, very curious to see him demonstrate this power. He was very busy in those days, stayed away from London for weeks, and was, as a rule, too tired when at home to oblige.

But on the night in question he felt "full of beans." He cut in for a rubber, and at 12 o'clock he said he was going to "move the flowers."

There were no live flowers in the flat. I ran up to my own flat and brought down a pot of geranium, standing two feet above the soil. The lights were turned out. The window was left uncurtained. The sky was clear, and, being on the fourth floor, we had enough light to see everybody's face, furniture, flower, and pattern of the carpet. Moreover, the luminous dial of the wireless set added to visibility.

### WHAT HAPPENED TO THE GERANIUM

I deposited the flower pot in the middle of the room. The space was clear. We sat around the walls three or four yards distant. He, and the others, never touched the pot or went near it. He stood up, with arms outstretched, about three yards away. His breathing became heavy, he snapped with his fingers as one snaps to a dog; his breath came faster and faster, and suddenly the branches of the geranium swayed and twisted in an unmistakeable fashion.

My friend fell back on the sofa with arms still outstretched, head thrown back, in a state of exhaustion. He kept still for a few seconds, then stood up, fully conscious, and began again.

He breathed stertorously in quick gasps; there was a sibilant note in his intake, and when the paroxysm was reached, a storm broke loose amongst the branches and leaves of the geranium. First there was a faint rustle; then in silence, but with the force of an explosion, a shower of leaves and flowers shot up in the air. One leaf flew the distance of  $2\frac{1}{2}$  yards, the rest fell down near the pot.

I counted, on the light being turned on, seven leaves, eight twigs of flowers, one bud, and saw a number of petals scattered on the carpet. The tear on the leaves and twigs was a definite, irregular tear and quite fresh.

Mr. D.A.W., my American friend, then asked for a handkerchief. Mine was too creased. The host provided a fresh one. I spread it near the flower-pot on the carpet. Mr. D.A.W. did not come near it. He preserved the same distance, two-and-a-half to three yards. He went through the same practice. I saw the edge of the handkerchief stir. There came a pause. Then renewed efforts; his breathing grew stormy, he flung up an arm, and at that moment, as if swept up by a tornado, the handkerchief flew up to the ceiling, described an irregular course in a direction away from him, fell down, then shot up again in the same direction, twisted about in the air and descended with an unnatural speed.

My friend again fell back on the sofa all spent. After a few seconds, he turned on the light. The demonstration was over. His hands and face were dry; he had a splitting headache, and said that after the handkerchief

(Continued at foot of next column).

## ANCIENT WATER-DIVINING

By E. B. GIBBES

IN the résumé of the lecture given by Miss E. N. Penrose on the power of divining water and minerals recorded in LIGHT for June 27th, the following passage occurs: "For the finding of water, I prefer to use my empty hands outstretched . . . Depth is difficult of correct estimation, but I can find the water itself with my bare hands within half an inch."

It will be noted that Miss Penrose discards the more usual use of the hazel twig or whalebone. In this connection, it is of interest to quote from *The Scripts of Cleophas*, page 145. During a drought in Iconium, Barnabas apparently made use of the same method and water gushed out in abundance. The following passages are of interest, though the reader is referred to the whole of Chapter IX. for the full details:

"And it came to pass, in that first season in which Paul and Barnabas dwelt in Iconium, that the water clave to the mountain and the springs were dried up on the hillside; and the common people made lamentation and were afraid that all would be scorched up . . . When tidings of their need were borne to Paul and Barnabas . . . they knew in that hour that mayhap the sign of water would be given them . . . So they went unto the Rulers of the people and bade them come unto the mountain . . . There did Barnabas declare unto them that he would, through the Holy Spirit, lead them unto water and cause it to gush out in abundance . . .

"Then Barnabas prayed, and when his prayer was ended, he stretched out his arms, walking along the hillside with head bowed down: and a hush fell on all, the Rulers followed him with doubting gaze. Of a sudden his arms were bent towards the earth, and he called unto the brethren to come and seek in the ground for the treasure that the people desired. And when they had digged a little way, water gushed out, and many came and filled their vessels, yet more water came, and it was a spring that failed not, but gave forth full measure to the people. Then, at the bidding of the Spirit, Barnabas stretched forth his arms once more seeking what was, of a truth, the very life of the people, and water gushed out from the scorched earth, and once more did the people fill their vessels . . . On that hour many were baptised, for the finding of this water was a great marvel."

Evidently, water divining was not well known in those days. For if we believe the Scripts as recording the actual history of those times, this happening was regarded as a miracle, and "some scores of men were baptised in it and thus was Christ glorified in that day." But it would also seem that Miss Penrose's powers are little short of miraculous.

(Continued from previous column).

stopped its mad flight, he lost consciousness for a second or two.

I asked him for the reason of the heavy breathing. He said he could give none. All he knows is that the phenomena do not take place if he does not breathe like that. He said he had had this power for years, that he can move the flowers in daylight; and that sometimes, when he feels exceptionally fit, he can drag heavy pieces of furniture about in a similar manner.

What the power is, he had no idea. He was even doubtful whether it was right to have it. He said it was unsettling. Some people to whom he gave a parlour demonstration ran screaming out of the room.

He was surprised when I told him that he was a unique man, one in a million perhaps, and that his exhibition is of the utmost scientific importance. He thought I was pulling his leg. When he realised that I was serious, he agreed to demonstrate in September, when his business season is over, for an infra-red cinema film at the International Institute.



## INSTINCT OR INTUITION?

By Q. C. A. CRAUFURD

AT this season of the year I am afflicted with sundry little guests. They come to me injured or helpless and mostly orphans. Most of them go abroad into their own world after a brief sojourn among human surroundings. One or two stay with me by preference, and teach me many lessons.

At the present moment there is a magpie whose gratitude at being taken notice of seems to know no bounds. He would like to spend most of the day upon my shoulder, yet the whole wide world is open to him. Were it not for something which we call "instinct" I must seem a foolish kind of a parent to him, but what I cannot supply him with comes to him naturally.

Foolish friends inform me that I have a way with birds, simply because they can see no other explanation that suits their manner of thinking. How can a man have a way with birds, and if he does possess this sort of talent, how is it that all the birds in the garden are not anxious to make friends with him?

This habit of accounting for things by inventing slogans is mere loose thinking.

On the other hand, there is a perfectly logical explanation; it has its roots in a spiritual hypothesis. We all know how a foster-mother may be induced to take charge of strange children introduced by the human master. It is curious that such a thing should be possible, for it is all against the ordinary course of Nature.

Yet, under human influence, a cat may be induced to rear a rabbit family and even stranger natural enemies. Moreover, the family cat is often tolerated by the dog whose pet aversion is cats.

We are familiar with these curious things, and yet we go on using that word "Instinct" to cover a multitude of phenomena which need explanation.

In a great majority of cases I believe that the right word to use would be "Intuition."

I attribute this "way with birds" that I am supposed to possess really to the assistance of old friends who have passed out of sight yet still remain attached to that portion of my make-up which originally held them. That part of one's make-up is, of course, spiritual; we know little about it beyond that it is a good part.

### AN EXPERIMENT

Now let us get down to experiment. This little magpie came into my hands some days ago; it was petrified with fear.

Accordingly, I gave it a nice little resting place which I set in the old aviary that belonged to a beloved jackdaw of the past. This consisted of an old wicker hamper lined with moss and straw. Here it could feed without prying eyes; and, if it chose to come out into the open, it was protected from cats by the large aviary in which the jackdaw used to spend much of his time.

There remained in the cage the dilapidated old house of the jackdaw, damp and rotting as he left it; I have never had the heart to destroy it, with its little treasures of bright coloured stones, queer pieces of root, and the remainder of the treasures-upon-earth which were so precious to the original collector.

When I returned to the terrified little magpie to see how he fared, the wicker nest was empty. From the inside of the jackdaw's house arose a clamour. Could that possibly be a noise of welcome? Indeed it was! The food in the wicker basket was untouched, but when I produced it and offered a mouthful it was accepted gratefully. The new guest had been transformed into a very trusting little companion.

That, you see, is because I "have a way with birds."

But to the intelligent reader let me say this: What drove the frightened little creature out of its wicker refuge and straight into the well-known refuge of a

(Continued at foot of next column).

## HAND WITH BENT FINGER

"FRAUD, TELEPATHY." How often we hear these words applied to physical and mental Mediums, and one wonders how far they are justified.

With regard to the former, your readers may possibly be interested in a sitting I had with Mrs. Baylis, who, of course, you will remember was "exposed" by the late Mr. Dennis Bradley, who, I have no doubt whatever, acted in perfect good faith. I had previously had two sittings with Mrs. Baylis, and, to say the least, was sufficiently impressed to arrange for a third. This time I took with me a lady, whom I introduced as "a friend." I am quite certain that no one else in the room was aware of the fact that she had lost a well-beloved daughter about six months before. I sat next to her in the circle, and when the lights had been put out, I placed in her hand a blank card and a pencil which I had brought with me. After a short interval she whispered to me: "The card and pencil have been taken out of my hand"; and ten minutes later she added: "The card has been put back into my hand." Immediately afterwards the pencil was placed over my right ear, with no fumbling whatever. When the sitting was over and the lights turned up, I took the card from her hand, and on it was scrawled in childish letters her little girl's pet name.

At the same sitting, a great uncle of mine spoke who had passed over (at the age of 97) a few months previously. I had a little talk with him and remarked: "You must have been surprised when you died and found yourself still alive." His answer was extraordinarily characteristic of the old man: "I have never been dead yet—and, what's more, young man, you think you know a great deal, but when you come over here you will find that there are things that even you don't know!" This is exactly the sarcastic remark my uncle would have made.

I then asked him to do something for me—to show me his hand, but the only reply I got was a grunt. A little time afterwards a hand came round the circle lit up by a luminous state. The fourth finger was bent double. Now, in life, my uncle suffered from rheumatism, and the fourth finger of his left hand was doubled up against his palm and could never be straightened. It was for this reason that I asked the old gentleman to show me his hand.

I might add that the hand I was shown in no way resembled the Medium's. My uncle had long tapering fingers, and Mrs. Baylis' fingers were fat and podgy, and incidentally I am absolutely certain that no one in the room knew of this rheumatic deformity.

Now, I am well acquainted with Mrs. Baylis' history, yet I am convinced that—at anyrate at that sitting—her mediumship was genuine.

Now, sir, I do not think that I am particularly credulous, and I have, as you know, turned down several Mediums in the past. Probably, had I been at Mr. Bradley's sitting I should have agreed with him, but I do think that this sitting tends to show how very careful one must be before condemning anyone.

C. H. MOWBRAY (Major).

(Continued from previous column).

former age? What influence taught it, while resting there, that I was not really dangerous? What but a foster-mother, who possessed the bird nature, and could act as a link between the dull human brain and its desire towards friendship?

I think that the little magpie dreamed of a companion bird which brought it into tune with that bird's own former life in the aviary, that the dream seemed real—so real, indeed, that it persisted, for the dream was real.

Anyhow, here he is as devoted to everything that the jackdaw cared for as if that old friend was even now leading him in the way a foster-parent thinks its ward should go. Incidentally, for no reason at all, he appears to be devoted to me.



## 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).

### HOPE'S PSYCHIC PHOTOGRAPHS

Sir,—I am glad to see that in his lecture on "Fake Photography," Mr. C. P. MacCarthy named William Hope as genuine. Of this fact I have had hundreds of proofs, having received recognised "extras" taken under real test conditions making any deception absolutely impossible.

Not only have I received recognised "extras" of people whose existence Hope never knew and would not have known, but we have frequently been told at our private circle that certain "extras" would appear on the plate, and they have done so and been clearly recognised, all knowledge of the forecast having been most carefully kept from Hope. In some cases the "extras" were unknown to us as well as to Hope, but were verified later beyond question. In other cases, clearly recognised results have been obtained at Weston when the "extra" was unknown to Hope or to anyone but a stranger present, and when Hope was not allowed to enter the dark room or take any part in the photographic process, never even approaching the camera or making the exposure. On these occasions, we purchased the plates, loaded the slides, signed the plates, developed and fixed them ourselves, the whole process being entirely beyond Hope's control.

I shall describe some of these in my forthcoming book.

CHARLES L. TWEEDALE.

Weston Vicarage, Nr. Otley, Yorks.

### TWO STANDPOINTS

Sir,—in *LIGHT* of June 13th, is a vitally interesting article by Dr. Helgi Pjeturss, which says: "Life itself is of a mediumistic nature, the organism being an apparatus to hold the vital charge." Then on page 379, under Foreign Notes, is a warning from the Editor of *L'Astrosophie*—"Mediumship is a burden rather than an advantage . . ."

Of the two standpoints, I wonder which is the more scientific? Sometimes it seems the poets in their deepest thought bring us fragments of scientific truth. Tennyson in *In Memoriam* says:

"But trust that those we call the dead  
Are breathers of an ampler day,  
For ever nobler ends . . ."

I think it as important to try to know before-birth worlds as well as after-earth life worlds. If we go hence to other worlds, it is surely logical to surmise we come to earth from some other world. Wordsworth has it: "Our birth is but a sleep and a forgetting . . ."

STUDENT.

### THE AFTER-LIFE BODY

Sir.—Doctor Helgi Pjeturss, in *LIGHT* of January 13th, expresses the opinion "that what is needed is the reduction of Spiritualism to natural science"; but, surely, so far at least as the more serious students of the subject are concerned, Spiritualism has already been so reduced, the very term *supernatural* having been discarded.

As to the somewhat dogmatic claims made by the Doctor in respect to the conditions of the after-life body, based for the most part on messages received from the spirit-realm, the evidence contained in such messages would be more convincing if the communicators were more fully agreed among themselves.

The evidence quoted tends to support the view that in the next stage of existence, according to one quotation, "our soul inhabits a body of flesh, as yours does"; but, on the other hand, one of the most oft-repeated expressions met with in spirit-messages is that of the

profound sense of relief which is experienced through the emancipation of the soul from the physical body.

That "every soul has the power of occupying a body formed according to the laws of bodily evolution which are in force in the world it is then inhabiting," seems reasonable; but the very fact, if it is a fact, of this adaptation appears to render it most unlikely that "the main characteristics of the human body," in its fleshy aspect, "persist during all successive stages of development."

That some of the messages which have been recorded furnish us with "the elements of a working hypothesis," may be admitted; but while we are still in the hypothetical stage it seems hardly safe to assert, as the Doctor does, that "the after-life body of regeneration is just as physical as the discarded body which had taken its origin in the union of an ovule and a spermatozoon."

Croydon.

G. E. WRIGHT.

### THE RESURRECTION OF JESUS

Sir,—Observing the letter of Mr. J. W. Poynter in your issue of June 20th (in which reference is made to a letter of Mr. G. Cremer in the issue of June 6th), it occurs to me that neither of these correspondents apparently is aware of the very ancient heresy called Docetism, which propounds exactly the same suggestion as Mr. Cremer.

I imagine that every theologian (an honour to which I myself do not claim to aspire) is fully conversant with this heresy, which, for all I know or care, may or may not be true. The matter appears to me to be rather academic than in any way vital.

"A Personal God." May I be allowed to add that the quotation from *More Spirit Teachings* seems to me to be just an amplification of No. 1, of the xxxix. Articles of the Anglican Church, which Stainton Moses, and as M.A. Oxon.) could scarcely have forgotten. As an answer to all anthropomorphic ideas, this Article states (*inter alia*) that "there is but one true and living God, everlasting, without body, parts, or passions" (my italics).

To people who write on such subjects as either of the above, a little knowledge of elementary theology or Church history might be useful.

GUY HEATON.

West Cliff Road, Bournemouth.

### "PIDGIN ENGLISH"

Sir,—By his defence of "Pidgin English," Dr. Wood manages to evade my question: "Where did Lady Nona acquire it?" That is a matter of much greater interest than my likes and dislikes.

Dr. Wood was told that no spirit could acquire an earth-language "unless they had actually experienced it." Well, where did Lady Nona experience "Pidgin English?" Despite Mr. Howard Hulme, I find it hard to realise that she could have acquired "Pidgin English" from what was spoken in Egypt 3,300 years ago.

As to my dislike of what I would call "trash", whether king or coolie speak it, Geoffrey Goren, a competent authority, describes Pidgin English as "the stupidest linguistic device ever invented: it sounds silly and is terribly ambiguous".

I am not "obviously an anti-reincarnationist": far from it. I am always delighted to obtain anything that looks like proof; but even Lady Nona, after the adventure of three thousand years, only "thinks" there is reincarnation.

Yes, I read Dr. Woods' "seventh chapter"; I have read it again. It tells me far less than has been told scores of times by spirits who have only had a thousandth part of Lady Nona's experience; and nothing of vital constructive value.

I am sorry, but do not think my "silly opinions" should have hurt Dr. Wood, seeing that I quoted, in agreement, his own conclusions.

H. F. PREVOST BATTERSBY.



## 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. LETHEM  
ASSISTANT EDITOR DR. NANDOR FODOR

## As We See It

### THE BISHOP'S BAN

WRITING last week regarding the movement, initiated by a group of London Clergymen, for co-operation between the Churches and Spiritualism, we said that "One of the chief problems to be solved is—What degree of active support will be forthcoming from the Churches, and what degree of criticism and opposition?"

Outside the group of Clergymen who are members of the new "Order of the Preparation for the Communion of Souls," there has, as yet, been no sign of much active support. But there has been a startling display of "criticism and opposition."

It has been within our knowledge that the Bishop of London (Dr. Winnington Ingram) does not approve of the new "Order" or of the proposal made by its members for co-operation with Spiritualists. Now he has shown his disapproval by going as far as his powers allow him to prevent clergy in his diocese from associating themselves with Spiritualism, which he describes as "very dangerous, dishonouring to the dead and a waste of time for the living."

"I can only make it plain," Dr. Ingram writes in the *London Diocesan Leaflet* for July, "that the Church of this Diocese, so far from encouraging this revival of Spiritualism, discourages it in every possible way. I have already forbidden any Church or any Church building to be used for seances, and I do most earnestly expect those whom I personally know and love to give up this unauthorised attempt to communicate with the other world and to come back to the guidance of the Holy Spirit of God which can alone be trusted to guide us into all Truth."

So far, therefore, as the Bishop of London is concerned, the co-operation movement is not only criticised but denounced and banned.

The Bishop in his "Letter" shows that he does not understand Spiritualism. In one place he speaks of it as "this calling up of the spirits of the dead," and in another he says he believes "that the Medium consciously or unconsciously reads the thoughts "of those who go to them." Both these explanations cannot be right. He also assumes that one who accepts Spiritualism necessarily rejects the "guidance of the Holy Spirit of God," than which there could be no greater error, as thousands of devout Spiritualists could testify.

Dr. Ingram's lack of understanding is regrettable, and his pronouncement is bound to frighten some clergy away from active participation in the co-operative movement. But the movement is going on, and definite arrangements have been made for a series of weekly mid-day meetings to begin on October 4th and to be held in the Fortune Theatre—where the Bishop's ban does not operate.

## WHAT IS THE TRUTH?

By BENSON LANE

(From an Article in the Wolverhampton "Express and Star," Thursday, July 4th)

THIS is not an article in favour of Spiritualism—a term altogether so loose and capable of so many interpretations and distortions that it is apt to confuse issues of the very highest importance.

It is a plea for common fairness to a large body of people, who number in their ranks some of the most brilliant minds of the day. It is an indictment of one of the ugliest, most dangerous phases of human nature—intolerance.

There can have been of late few more unfair, or more illogical attacks than that which Dr. Winnington Ingram, the Bishop of London, has launched on Spiritualism. On the one hand, Dr. Ingram suggests that Spiritualism is nothing but thought reading. In almost the same paragraph he warns people against the peril of getting into contact with dangerous spirits. Obviously, both these things cannot be true.

Dr. Ingram, like a myriad other people, is obsessed by what he believes and does not believe about the question. He does not tell us that he has spent one half-hour in definite, personal, first-hand investigation of the subject.

It cannot be too strongly stressed that it is not of the slightest importance what Dr. Ingram believes about Spiritualism, what I believe, or what anyone else believes. What does matter is what is the truth. Dr. Ingram, by a process of reasoning which I simply fail to follow, says in effect, "I have never attended a single séance, a single laboratory experiment touching this matter, but I believe it to be dangerous and evil."

If I presumed to dogmatise on art without studying it, if I condemned chemistry as all poison without knowing the first thing about it, what would men and women who have spent long years in studying these branches of learning think of me? I imagine they would simply dismiss me silently as a person whose mind was too ridiculous for attention.

Yet this attitude of sneering at Spiritualism without investigating its claims is taken up by many people who would be greatly offended at the suggestion that they are neither intelligent nor fair.

I have spent years in investigating this subject and am aware that it is surrounded by a mass of nonsense and rubbish. Indeed, with many thanks to my friends of the religious section of Spiritualism for their assistance in investigations, I have had to sever definite connection with them because I believe truth is impeded by the emotionalism and facile acceptance of "evidence" which is not evidence at all, so much to the fore in Spiritualist Churches.

But amid all the nonsense and the rubbish, just as gold lies often embedded in the coarsest earth, there is a core of central truth. That truth is of vital import to the human race, and especially to such who, like myself, are incapable of blind faith as to the supreme question "Does man survive death?" No amount of intolerance, no prejudice, no ecclesiastical thunderings, will prevent that search for truth going on.

It cannot be too strongly insisted that psychic research is not a theological but a biological question. It is an inquiry into the persistence of life and personality. Some of us think it, to say the least, as important as a football match or a diocesan conference. And the people qualified to speak on it with authority are not bishops who refuse to investigate it, but scientists like Sir Oliver Lodge, Professor Richet, Professor Lombroso, Alexander Aksakof, Sir William Crookes, Sir William Barrett, Camille Flammarion the astronomer, and others who, in past times or this, spent years of patient inquiry into the question and found the case proven, in part or in its whole.



# LOOKING ROUND THE WORLD

## THE BISHOP'S ADVERTISEMENT

THE Bishop of London has given a first-class advertisement to Spiritualism. Since his ban on "séances" (by which presumably he means meetings) being held in churches or church-buildings was published, the daily papers have been "featuring" Spiritualism every day, and Spiritualism has very largely displaced the weather as the general theme of conversation.

Doubtless, the Bishop's ban will have some repressive effects. As we suggest elsewhere, it may to some extent damp down the movement for the open co-operation between Clergy and Spiritualists; but it will not prevent clergymen from studying Spiritualism—it may rather induce them to do so—and it will not prevent those who are convinced from making use of their knowledge amongst their people.

Just as "the blood of the martyrs is the seed of the Church," so attacks by Bishops lead inevitably to the growth of Spiritualism.

Spiritualists should not be angry with the Bishop. They should send him votes of thanks.

## AN EAST LONDON CHURCH HALL MEETING

The first direct effect of the Bishop of London's ban is the announcement by the Rev. James Cryer, Vicar of St. Benet's, Stepney (East London), that the meetings which have been held by the Spiritualist Community once a month in his Church-hall—and over which the Vicar has personally presided—must be discontinued. At the meeting (which the Bishop would no doubt call a "séance," since clairvoyance was included) last Thursday evening, Mr. Cryer made it clear that he did not agree with the Bishop, but added that "if the Bishop prohibits such meetings" he would have to comply.

Meetings have been held in St. Benet's Church-hall once each month for over two years, and the hall has often been too small to hold the audience. Now a new place of meeting will have to be found; and, as a direct result of the advertisement given by the Bishop's ban, the probability is that the size of the audience will be doubled.

And although the Vicar may no longer allow his Church-hall to be used, there is nothing to prevent him from presiding at meetings held, say, in the People's Palace (close to St. Benet's) should he desire to do so. And, as he has come to understand the value of the message Spiritualism delivers, it is quite possible he may do so.

## SIR OLIVER LODGE'S COMMENT

Seeing that the Bishop of London went out of his way, in his manifesto, to speak of "men like Sir Oliver Lodge" as believers in Spiritualism, it was inevitable that Sir Oliver should be interviewed on the subject of the Bishop's attack. As might have been expected, Sir Oliver is cautious. He does not think Churches are "the right place for holding séances," and so agrees with the Bishop's prohibition (although it is probable that the word "séances" has not the same meaning to Sir Oliver as to the Bishop).

But as to the Bishop's "notion about communications" being the result of mind-reading, that, says Sir Oliver, "is an exaggeration which is not shared by those who have most studied the subject."

## HOW TO BE A MEDIUM

"How To Be a Medium" is the title of a new book by Mr. W. H. Evans, to be published shortly by Riders. Mr. Evans is himself a Medium of the inspirational or intuitive type, and he has had long and intimate contact with Mediums of all kinds. He is therefore specially qualified to write on this subject, and it may be anticipated that the new book will be of much interest and value.

## "ABSORBING" SPIRITUALISM

"SPIRITUALISM with its assurance left out" would be a perfectly accurate description of the Rev. G. F. MacLeod's broadcast description of the after-life on Sunday evening. The after-life, he said, would be "an extension of life as we know it at its best here and now," personality would be preserved, "not carnal yet with substance," and there would be recognition. All this, he told his hearers, they could *believe* because of what Jesus had said to the dying thief and to His disciples.

Spiritualists find no fault with his assertions, except that he is unduly optimistic if he expects them to carry any weight with unbelievers. What Spiritualists do is to offer him proof that his beliefs are correct—that life is continuous, that life hereafter is an extension of the present life, that personality will be preserved, and that recognition will be possible. These are the teachings of Spiritualism, based on well-authorised and frequently-repeated evidence which appeals to the people who are not content with *belief*, but want *certainty*. Why should Mr. MacLeod ignore these evidences? Why should the Bishop of London think it a waste of time to obtain them? With proofs to substantiate belief, the Churches might hope to get the world to accept Survival as an actual fact to be reckoned with in every phase of its affairs, instead of a nebulous possibility which need not be taken seriously; without them, their preaching must remain ineffective.

## BY THEIR FRUITS

It is passing strange that preachers who abandon all the old theological ideas about Heaven and Hell, and adopt the teachings of Spiritualism as Mr. MacLeod has done, should be unwilling to recognise the source of these teachings—or even, as in the case of the Bishop of London, suggest that the source is evil. Well might we ask the Bishop the old question: "Do men gather grapes of thorns or figs of thistles?"

## "VERY DANGEROUS"

The *Daily Mirror* quotes Professor F. A. P. Aveling, "the eminent psychologist of King's College," as saying, apropos of the Bishop of London's criticism of Spiritualism: "I do know that Spiritualism is a very dangerous thing to tinker with." Well, so is electricity, so is chemistry, and so also is psychology. It depends upon your methods of approach.

Of all the arguments against Spiritualism, this is perhaps the weakest, coming from the scientific type of mind. All investigations of unknown or little known forces are apt to be dangerous, as are experiments with imperfectly understood mental processes.

Is Spiritualism, for example, likely to constitute as great a menace to the mental and moral stability of the present and future generations as some of the theories of modern psychology?

But leaving aside the question of exaggeration of the "danger" of Spiritualism, which has been adequately dealt with: really, scientists and psychologists, of all people, ought to find a less feeble reason for deprecating the investigation of psychic phenomena.

## L.S.A. ACTIVITIES

To-night (Thursday) the L.S.A. summer session closes with a lecture on "The Revival of the Art of Healing," by Mr. T. N. Van der Lyn, who is himself a healer and therefore able to speak with authority. Apart from the main subject of Survival, there is no psychic topic which arouses and holds interest more completely than that of Healing—the fact being, of course, that most people are in need of healing in greater or lesser degree, and so have a direct concern. There is, therefore, likely to be a full gathering and an interesting discussion—for discussion is a recognised part of L.S.A. lecture proceedings.

During the summer break in lectures and meetings, healing work will go on at the L.S.A. as usual, and there will be facilities for private investigation.



## S.N.U. CONFERENCE

### PRESIDENT ON THE RESULT OF THE RECENT LIBEL ACTION

MR. J. B. M'INDOE presided at the thirty-third Annual General Meeting of the Spiritualists' National Union, which opened at the Heaton and Byker National Spiritualist Church, Newcastle-on-Tyne, on Saturday.

Mr. M'Indoe was re-elected President without opposition. In his presidential address he said he wished first to acknowledge that during the recent months he had been in touch with unseen friends, three in particular whom he had never known personally, but who had given him evidence of their identity, as those who had been prominently associated with the Union in the past, and were still cognizant of and interested in its affairs. They had been uniformly confident of the result of the recent libel proceedings, and some of his intimate colleagues could confirm that a remarkable foreknowledge of certain events had been shown.

As a Union, their good name had been vindicated by the libel action. That was all they had sought. They had no desire, as a religious organisation, to make money out of the misrepresentations of others. At any time, an apology and a withdrawal, with payment of costs—at first trivial, but always mounting up—would have settled matters, and their final instructions on the morning before entering court, were that such an offer was still open for acceptance.

It was useless, he said, for Mr. C. A. Aeschiman to suggest any longer that his attitude to the S.N.U. was friendly, whatever that of his colleagues in the Greater World Christian Spiritualist movement might be. He had admitted in the witness box that he had been informed by the Union that the statements of Mr. John Lewis had been repeatedly denied, but that although he had made no inquiry he had printed them, and personally accepted the responsibility. The Judge had told the jury that they were entitled to take that and the manner in which Mr. Aeschiman's defence had been conducted, in account when assessing damages.

### JUDGE ON FAIR PLAY

But they were indebted to Mr. Aeschiman for thereby giving Mr. Oaten the opportunity for asserting in the box that Spiritualism was his religion, and that claim had been treated with respect. Lord Hewart told the jury they were not entitled to look with something like scorn on the theory and practices of Spiritualism, but that the Union, in its work of propagating these beliefs, ought to have fair play. They had expected that from an impartial Judge, and he hoped they would bear that in mind some months hence when the general election came on. They were entitled to demand from candidates a pledge that steps would be taken at once to alter obsolete laws which not only did not give them fair play; but put it in the power of anti-Spiritualists to instigate police proceedings against honest Mediums under the cloak of anonymity.

Their attitude now must surely be one of vigilance to prevent anything occurring in any of their churches which would in any way tend to lessen the respect with which the public would view their religion.

Some of them appeared to fear the permeation of their movement by orthodox religious views. He saw no danger of that. Spiritualists with such leanings were more likely to be attracted to movements like those outlined by Dr. Dearmer in his recent lecture on "Christianity as a new religion." Bishops might ban or bless as they individually saw fit, but there would be no crisis in religious affairs, such as some suggested. A crisis might come if they had men like Luther, Fox, Wesley, the Scottish Disruptionists, or General Booth, who were prepared to come out, and to sacrifice all in the founding of new religious denominations inculcating the principles they held.

The real danger he saw facing them was an insidious one—the commercialisation which was creeping in. They saw it in certain undesirable forms of publicity: advertisements with phrases appropriate enough to music-hall artistes or quack medicines, but quite out of place in religious activities.

Another phase was the competition that seemed to be springing up to get reports of spectacular public clairvoyance, and there was only too good reason to believe that matters normally known to the Medium were on occasion introduced.

There was also a tendency to excuse conduct by Mediums which would be condemned in others, merely because they were Mediums. They must see to it that among those who expounded morality from their platforms, they did not employ any whose private lives were known to be at variance with their teachings.

## A HOUSE OF GHOSTS

WRITING in *The Listener* (July 3rd) W. Addison tells the following story of a haunted house at Freetown, the capital of Sierra Leone.

"The top floor of the building formed the quarters and mess of the officers of the Frontier Force then stationed at their headquarters in the capital. My room was next door to the dining room. At the back of my room was a door leading out into a passage; the front looked out on to the verandah. During an expedition I was left in charge at headquarters, and had to sleep alone in this rambling old building. My back door frequently opened during the night. I thought it was the wind, at first, and then I knew that it had nothing to do with the opening. I used to lie in bed and watch the handle turn soundlessly and the door slowly open. I leapt out of bed once or twice to see what was on the other side of the door; there was nothing visible.

"Another night, as I lay in bed, I saw a hooded and cloaked figure pass along the verandah, perfectly quietly. I waited for the figure to return; it didn't. A few nights later, I saw the figure again; I jumped out of bed, got through my back door and took the short cut to the end of the verandah leading to the stairs down which the figure could go if it so intended. I saw nothing. I looked in every room and found nobody.

"Edward, the head boy of the mess, told me that he has seen a former C.O. and another officer (both killed in action if my memory is not at fault) sitting at my desk in the dining room. Twice he called me to see the C.O. I saw nothing, but Edward was emphatic that he saw him sitting at my desk, writing; this happened in the afternoon."

## PROGRAMME OF THE OSLO CONGRESS

The provisional programme of the Fifth International Psychical Research Congress at Oslo from August 25th—31st is published as follows:—

August 25th, in the evening: Reception at the Hotel Continental.

August 26th: Opening of the Congress at the University. In the afternoon: sightseeing by autobus.

August 27th: Conference in French. In the afternoon: Garden party at Minister Eyde's house.

August 28th: Conference in English. In the afternoon: Excursion to the Oslo-fjord.

August 29th: Conference in German. In the afternoon: Garden party at Solicitor Eckbo's.

August 30th: Conference in Norwegian. In the afternoon: Excursion to Sundvolden.

August 31st: Conference in united languages. In the evening: Dinner at the Dronningen.

The organising committee reserves the right to limit the number of those attending the dinner and excursions. Cards of identity will be issued, through the respective national committees, to members of the Congress.



## FOREIGN NOTES

### ATTITUDE OF SCIENTISTS

**DR. CARL BLACHER** of Riga, writing in the *Zeitschrift für Metapsychische Forschung* for June (Berlin) on the attitude of the scientists, says: "It gives you the impression that the moment observed facts become awkward, then these gentlemen simply behave as though they, the facts, did not exist—the old policy of the hunted ostrich. Most aptly, Professor Driesch says, in his book *Parapsychologie* (1932), that the attitude of the scholastic world towards these phenomena is such that future generations will find almost impossible of belief. I personally cannot but admire the outspokenness of Driesch.

"Speaking before the Association of German Engineers recently, Professor Planck, the well-known physicist, gave it as his measured opinion that new scientific ideas were never accepted by the generation living at the time, but could only come into effect when that generation had died out and the following younger generation accepted the fresh discoveries."

### STOLEN MOTOR-CAR RECOVERED

Another contributor to the *Zeitschrift*, Herr Hans Hänig of Leipzig, gives an account of the clairvoyance of "Frau C.," whose work he has been investigating.

He had no direct evidence of the first case, but considers the written testimony of a certain Herr A.T. above suspicion. This latter gentleman states that on a given date he applied to Frau C. for help in the recovery of his car which had been stolen. The Medium went into deep trance, and so accurately described the car and the scene of the theft, and then the actual spot where it might be found, that Herr A.T. immediately acted upon what she said, and now wrote to thank her warmly for recovery of his valuable car.

### LOST DOCUMENT TRACED

In confirmation of the second case, Herr Hänig not only had a letter of thanks to the Medium, but also a scientific report of the case drawn up at his request by the man concerned, a scientific engineer of some repute, Herr R. W. of Berlin—a member of several recognised scientific societies.

Shortly after his removal to a new flat, this gentleman applied to Frau C., requesting her to help him to recover Part II. of a certain document which had apparently got separated from Part I. during the removal. He enclosed a fragment of the outer cover of Part I. in the hope that it might establish the rapport; though much seeking had by that time inclined him personally to the belief that the missing portion must have inadvertently been destroyed. The Medium wrote back stating definitely that this was not the case, and that she had "seen" the paper in a cupboard in a corner room. This tallied with conditions in Herr R.W.'s bedroom; but renewed search there failed to reveal the document and the episode closed.

Four years later, Herr R.W. had occasion to search through a private drawer in the lower portion of the same cupboard which since the removal had been placed in his office downstairs; and there, tucked in amongst the papers relating to some society, lay the missing Part II. This apartment was likewise a corner room.

### BOY'S BODY RECOVERED

The third case was personally verified in every detail by Herr Hänig, who himself made sure of dates, of the locality in question, and of each fact as it came to light. The small son of a builder's foreman, A.T., had disappeared at a time when the neighbouring river was in flood. The bereaved father appealed to Frau C., who went into trance. She then described certain meadow-lands outside the town—normally never seen by her, and called the names of a group of children,

including that of the missing child, who had been playing there near the river. Then she began slowly to describe a spot lower down the river where, she said, she could see the body caught fast by a post near a mill-wall. She gave so many details that the father at once knew she was seeing one or other of two mills some distance away. He applied for permission and the weir of first one and then that of the second mill-stream was diverted, but no little corpse was found. But the description had been so extraordinarily complete that the father rang up the Medium imploring her to drive out to the spot and join him. She did so, and only a short distance away from one of the posts that had been exposed, she indicated another not known to the searchers, beside which the body was at once found.

Herr Hänig points out that in this case not a soul knew where the body had drifted to; they were not aware of the existence of that particular post, and the Medium had no knowledge whatever of the neighbourhood. Where, then he asks, was the telepathy?

## A WARNING AND A PREDICTION

**THE** article in *LIGHT* (June 20th), on the accurate clairvoyant descriptions given by Mr. Horace Leaf, F.R.G.S., interests me, as I have had remarkable evidence through his mediumship.

Last autumn, during a sitting I had with him, he asked me if I would be having any papers to sign concerning money which might mean a loss to me. To this, at the time, I was able to give a most emphatic reply in the negative. However, he asked me to remember his warning. Well, about two-and-a-half months afterwards I had papers brought to me to sign, and, luckily for myself, I remembered Mr. Leaf's warning, and went without delay to my solicitor, who arranged to see the papers and found them not in order. Had I signed, it would have meant the loss to me of a considerable amount of money and, possibly, a law case. My solicitor was most interested about me getting the warning through a Medium.

I feel more grateful than I can say to Mr. Leaf; because, had he not warned me, I would have signed the documents, quite trusting the individual who asked me to sign it, and so have lost practically the bulk of the little money I had.

Another prediction that has come true I had through the mediumship of Miss Jacqueline, while she was staying with me in my home in Devon last August. She was controlled by my husband, and amongst the many accurate things she told me that, if I held on for about another six months, I would come to live in London—a change I have always wanted since the passing of my husband in December, 1931. The possibility of my wish being granted seemed very remote, and I well remember saying to Miss Jacqueline, "No, that can never happen; here I am and here I will have to stay." However, my husband was true to his word, as he always was when on this plane, and in just a little over six months I sold my house and had an unexpected offer to live in London. What is more, the whole affair moved so rapidly that my house was sold and my removal to London completed in about eight days.

(Mrs.) L. HEMINGWAY.

4 Dawson Place,  
London, W.2.

What we call life is twilight; when 'tis done  
A door is opened, and we see the sun.

(Collins).

## HOLMDAKOPIN

The Holiday Adventure  
for Spiritualists . . . . .

See Page 447



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## DIARY OF EVENTS

LECTURE.—Thursday, July 11th at 8.15 p.m.

Mr. T. N. Van der Lyn on "The Revival of the Art of Healing"  
Chairman: Mr. C. E. Hartnell Beavis.

THE AUTUMN SESSION. Particulars of Opening Meeting will be announced shortly.

NEW SYLLABUS IN COURSE OF PREPARATION.

### DAILY ACTIVITIES AS USUAL.

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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## L.S.A. AND QUEST CLUB NOTES

### CLAIRAUDIENCE AT THE CAXTON HALL

THE meeting at Caxton Hall on July 4th, was the fourth at which Mrs. Helen Hughes has given clairaudience for the Alliance and the Quest Club.

Brilliant as was Mrs. Hughes' first work in London, we are discovering that, with familiarity with conditions she is becoming even more surprisingly accurate in her descriptions.

She addressed thirteen people in the audience and each one, without exception, had a group of names which were correct, with accompanying description of relationship or friendship, and other points for identification. The following is a brief resumé of the night's work:—

"Bessie, Elizabeth, and Chadwick Hassell." This was given to a lady in the audience; she admitted to "Chadwick Hassell" being her husband, and endorsed the statement that he had met his death through a motor car accident.

A husband and wife were selected in the gallery, and particulars given of their son who had passed on.

The third description gave a whole series of Welsh names—all admitted, i.e., Dan Jones, Richards, Williams, Owen (a minister).

"Robertson" was then called out. A lady acknowledged and admitted that her husband had passed over. Mrs. Hughes in trying to get his name called "Alley." The lady admitted to Hailey.

Next were described "George Bradbury" and "Greenwall." The "in-laws" were placed who had special interest in animals, with other names which were correct.

The next description concerned "Harry Barnet," and a "Jack, May, George, and Tom, and Mrs. Scott"—all correct, with particulars.

Mrs. Smith was next called and claimed a Lily Blair Watson with family particulars.

"Jack Walsh, Mary Anna, Leah." These were correct with reference to a recent decision.

A "Will Palmer" was described, who had something the matter with his leg. Mrs. Hughes at first thought

he had lost a leg. This was not so; there was trouble only with his leg.

"Allan Dawson, Andrew, Dr. Janet (a lady doctor), Willie Dawson, with a Bobby McEwen." All correct.

"Jack Ryle" turned out to be "Jack Bryant." Amongst other names Vera and Louie were given and recognised.

### MISS EVELINE CANON

The attention of members is drawn to the work of Miss Eveline Canon. Miss Canon has given satisfaction as a platform demonstrator in Greater London. Her trance mediumship has in the past been associated with several controls. At our suggestion, she is undergoing a further period of development in order to encourage work exclusively with one control who is called "Ulaga." The reports of Miss Canon's work are encouraging, and we have pleasure in advising members to give her a trial. Apply to the Secretary, 16 Queensberry Place, S.W.7, for particulars.

### EVIDENTIAL CLAIRVOYANCE

At a recent Tuesday evening meeting, Mrs. Stella Hughes gave some interesting and evidential clairvoyance. Describing a lady of engaging personality, she stated that there were with her two dogs—one a spaniel, the other a Yorkshire terrier. Several details were given, together with names, which for personal reasons cannot be made public. The many links given to the one who claimed recognition made the description very vivid indeed.

After giving this description, Mrs. Hughes said: "I get Eagle," and then exclaimed. "It is the name of some one." This proved to be a young man who passed over during the war. His mother, who was present, recognised the facts given. Then came the name "Joe," an uncle of the boy. He had not, said the Medium, manifested before, and Mrs. Eagle said: "That was so and they had often wondered about it." Then followed a detailed description of a neighbour, also clearly recognised; a description of an aunt named Mary, spoken of by the clairvoyant as being a very charming and spiritually-minded woman. The name was given, Mary Ann, whose identity was fixed by Mrs. Hughes stating: "You will remember her because when you were a girl she used to make various household wines; but you did not care for the peppermint." The lady's father was then described, the clairvoyant stating: "You often hear music" (correct). "It comes from your father." The clearness of the descriptions with the many details given was very interesting to all who heard it. Many other descriptions were given with names and details. It was a very successful evening.

### PSYCHIC BURNS

Can any reader give first-hand information of a psychic burn occurring at the time the Medium was touched, or while he was under observation by a responsible person? If so, what is the nature of the eruption and how long does it last?

These burns can be imitated by mild acid or mustard plaster, and it would be of much value to hear of genuine authenticated cases.

E. CHASSEUR.



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Monday, July 15th, at 3 p.m. Miss JACQUELINE.  
Friday, July 19th, at 5 p.m. Mrs. F. C. MORRIS.**"Psychic Science"**  
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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, JULY 14th, 1935**11 a.m.—Mr. PERCY SCHOLEY  
Clairvoyante: Mrs. Helen Spiers  
6.30 p.m.—Mr. H. A. LEWIS JEFFERSON  
Clairvoyant: Mr. George Daisley  
Sunday, July 21st, at 11 a.m. ... Mr. JOHN G. FINDLAY  
Clairvoyant: Mr. Thomas Wyatt  
Sunday, July 21st, at 6.30 p.m. ... Dr. H. P. SHASTRI  
Clairvoyante: Mrs. Stella Hughes  
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Monday, July 15th—Speaker: Mr. Horace Leaf  
Clairvoyant: Mr. Horace Leaf  
Wednesday, July 17th—Speaker: Mr. H. Ernest Hunt  
Clairvoyante: Mrs. Hirst**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 appointment.  
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)**

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July 17th. 2.30 p.m. Mrs. Bateman 6.30 Miss Cannon  
July 24th. 2.30 p.m. Mrs. Evelyn Thomas 6.30 Mrs. Livingstone  
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Monday, July 15th, at 8.30 p.m.—

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# TWENTIETH CENTURY PHYSICS

## BASIS FOR CLAIRVOYANCE AND MATERIALISATION

By Wm. R. WOOD, Austin, Manitoba

WE are living in a time when the views which have prevailed regarding the constitution of the physical world are undergoing profound change. Time was when physical science was considered the stronghold of opposition to any view of the universe involving the presence of non-material or spiritual elements within its bounds. To-day, physical science, through the process of increasing investigation of the nature of material things, has reached the position in which it is recognised that the dominant tendency is toward the hypothesis that not physical matter at all, but the imponderable, mysterious and elusive ether is basic in the substance and structure of the universe.

Formerly, students of "natural science" were sure that material substance—that which could be seen and felt and weighed, that which had a real density and solidity about it—was the primary reality, the thing which might be depended upon. In it men were able to lay enduring foundations, and of it to build structures that (almost) defy the corroding finger of Time. But to-day, men are much less sure of its substantiality, much more doubtful of its permanence. They have been compelled to modify their views as to its being solid, impermeable and perdurable. As rays of light penetrate heavy glass, so other rays have been discovered that penetrate wood and stone and iron. The eyes of science are being found able to pierce substances formerly considered most dense and opaque. The atoms of which the various so-called "elements" are composed are now known to be composed of protons and electrons, and these constitute not a close-packed impenetrable mass, but a comparatively "open network of substance" which we sense as the natural objects in our environment.

And what are protons and electrons? Science is coming more and more to favour the hypothesis that they are particles of the basic ether in particular conditions of vibration, and that under these vibratory conditions they are constituted into what our physical senses appreciate as substantial. Just as above the ultra-violet and below the infra-red of the spectrum there are other vibrations not appreciable by our physical vision, so it seems possible that beyond the vibrations which constitute for us the substances which we can sense physically, there may be other vibrations which extended or heightened sense faculty might enable us to appreciate as substances, and conceivably of like variety to those which we know in the physical world. Such substances, being constituted by another order of vibrations than those related to our world, would naturally be invisible, intangible, inappreciable by any of our physical senses; and yet to senses appropriate to their rate or order of vibration they might have all the substantiality, variety and other properties which we discover in the physical objects of our world.

To put this otherwise: There may be other states of being, constituted under other, faster or finer forms of vibration, existing above or adjacent to, or even inter-penetrating this world of ours, but wholly unrecognised by us, since our sense-organs are incapable of responding to the order of vibration by which they are constituted.

If there are such other states of being, it is conceivable that an inhabitant of our earth might, under some special circumstances, have his own personal vibration-state so speeded up, heightened or altered that he would be able to perceive that which ordinarily is an unseen realm. Elisha's servant, in the Scripture record, had his eyes so "opened" and saw the hosts of God in the mountain round about him and his master. Emanuel

Swedenborg, the Swedish scientist, states that in 1744 his vision was so extended, and that for over a quarter of a century he was enabled frequently, almost constantly, to see a spiritual realm which none of his contemporaries saw. And so, to-day, there are those who claim to possess a clairvoyant power which enables them to perceive beings and objects which to most of us are entirely hidden.

Again, it is conceivable that denizens of a sphere of higher vibration than our own, if they could discover some means of slowing down or modifying the vibrations natural to them so that they would approximate those of this state of our being, might so "materialise" (as we would say) their bodies as to become appreciable by our physical senses. This, or something closely akin to this, seems to be what takes place in the psychic research seances, in which spirits which announce themselves as coming from a state of being adjacent to our own would be able to make themselves seen, felt and heard temporarily when the necessary special conditions have been set up.

Thus on December 4th, 1923, J. Arthur Findlay (*On the Edge of the Etheric*) had a long conversation with a man who announced himself as speaking from the spirit-realm, and who, among many other interesting things, made to him the following statements:

"Interpenetrating your world is another world of substance in a higher state of vibration to the one you sense. The universe is one stupendous whole, but you only appreciate what you see and hear and feel. Believe me, there are other worlds of substance, finer than physical matter, in which life exists and of which you on earth can form no conception. Connected with your earth is this world to which I came after what you call death. Encircling your world are planes of different density and these move in rotation with the rotation of the earth.

"We can at will take on earth conditions by lowering our vibrations. Our bodies become heavier and more perceptible to the human eye, which accounts for our being seen at times by those who have the faculty of sensing our vibrations."

### Mr. GEORGE DAISLEY AT THE BRITISH COLLEGE

Mr. George Daisley appeared on the platform of the British College for the first time on the evening of July 3rd, and proved a welcome addition to the ranks of the younger clairvoyants. He has a special facility in hearing both Christian names and surnames, and most of his descriptions and messages were recognised. To one member of the audience he referred to a photograph which had been moved to another room that morning so that it might be seen better; to another he mentioned an article of gold which she had placed in her handbag and described the piece of furniture from which it had been taken; another was thanked for keeping a chair belonging to the communicator, which he said he still used freely. These are but a few examples of the messages associated with those purporting to communicate, and which were definitely recognised by the receivers as relating to their friends on the other side.

Mr. Daisley should have a fine future before him as a platform demonstrator if he conserves his gift. He has a pleasant approach to his audience, and is free from the mannerisms which so often irritate those who listen to such demonstrations. B.M.

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