

Light

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SIR OLIVER LODGE AND THE BISHOP OF LONDON

FULL TEXT OF SIR OLIVER'S ANSWER

FOLLOWING the attack on Spiritualism by the Bishop of London, Sir Oliver Lodge has been quoted by the daily press in refutation of some of Dr. Winnington Ingram's sweeping statements. The *Sunday Chronicle* sent a special representative to Lake, near Salisbury, where Sir Oliver lives, but it did not precisely reproduce last Sunday (July 8th) Sir Oliver's answers to the questions submitted. As Sir Oliver desired to see his views as exactly stated as he uttered them, he sent the questionnaire and his answers to the Editor of *LIGHT*, permitting the use of it for publication. This is both a pleasure and privilege, which readers of *LIGHT* will greatly appreciate.

THE QUESTIONNAIRE

The questions and replies read:—

Question: Do you regard communication with the dead as all wrong, very dangerous, and dishonouring to the dead?

Answer: It is not dishonouring to anyone to give them an opportunity of talking to their friends. They retain their feelings of affection. Memory and character persist.

Question: Is Spiritualism, as the Bishop avers, a waste of time for the living?

Answer: The dead are not extinct or utterly beyond our reach. Love persists, and can bridge the chasm.

Question: Have you had any experience of Mediums who have admitted (1) that communication is dangerous; (2) getting into contact with evil spirits, which can do nothing but harm?

Answer: The genuine Medium knows that communication is dangerous if entered upon frivolously, but not if seriously and prayerfully undertaken.

Question: Is mediumship, as the Bishop suggests, a telepathic interpretation of the minds of the sitters?

Answer: This is a view often held by the bereaved before they have had actual experience, but it is not the view of those who have studied the subject.

Question: The Bishop believes in an after-life as a Christian. Is he wrong in forbidding his clergy to have anything to do with Spiritualism, communication with the dead, or psychic research?

Answer: The Bishop naturally extends his view to the clergy under his discipline. He does not forbid all intercourse with the spiritual world.

Question: You are quoted by the press as agreeing with the Bishop that Churches are not the right places for holding seances. Why are they not suitable?

Answer: The spiritual world is a hierarchy of all grades of being, and Churches are consecrated for intercourse with the Highest.

UNPUBLISHED ANSWERS

The last two answers were not reproduced by the *Sunday Chronicle*, "presumably"—writes Sir Oliver, "because they did not see the bearing exactly. But you will know that the point is the similarity between intercourse with the spiritual world and the ordinary avocations of a clergyman; and it is difficult to forbid the one without at the same time appearing to cast a slur upon the other. It is, of course, not the Bishop's intention, but presumably he does not recognise any similarity in the procedure. I shall be glad to have the point made clear."

THE CHURCH AND SURVIVAL

WHY THE PHRASE "THE RESURRECTION OF THE BODY" IS RETAINED

By THE VEN. A. F. SHARP,

(President of the Order of the Preparation for the Communion of Souls)

Notes of an address delivered by the Ven. A. F. Sharp, Rural Dean of Hampstead, at Grottrian Hall, London, at the inaugural meeting for co-operation between Clergy and Spiritualists.

His subject was the first agreed point: "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."

THE complaint most commonly made by Spiritualists against the Church is that the Church does not believe or back the continuity of life. But people who make this complaint and separate themselves from the Church on that account do not realise how broad the Church of England is in opinions that do not touch vital truth. There are matters of pious opinions on which the Church does not pronounce. There are various opinions within the Church on the state of the departed, and the belief in continuity of life the Church has always held, although very different theories have been held as to the condition of life after the death of the physical body.

St. Paul, in the fifteenth chapter of his first epistle to the Corinthians, says: "There is a natural body and there is a spiritual body," which Spiritualists also believe. He adds, "it is sown a natural body and it is raised a spiritual body." Several years before he had presented to the Thessalonians a vision of the great reunion which implied that all who die "shall sleep in Jesus" until His coming. Then the "dead in Christ" shall first rise, and they that remain alive shall be caught up to meet them. Death then was regarded not as a break with life, but as long sleep; and the traditional prayer for the dead that has come down through the centuries is that they may "rest in peace." Yet there were other visions of the state of the departed regarding the intermediate state between earthly life and heaven, or what has been called purgatory, in which souls are being purified and made fit for heaven. These beliefs all include survival.

People as narrow and rigid in their beliefs as the Fundamentalists may still hold the unscientific view that the physical body revives, but that must not be taken for the common view of Church people. Science has long banished that idea from the minds of people who will think. The phrase, the "resurrection of the flesh" that embodied the materialistic idea, has almost disappeared, but in whatever sense we may interpret it, the "resurrection of the body" will probably stand in the Creed as covering the truth of continuity.

The Church would probably rather retain it and explain it than create a precedent for altering the confession of faith that has been handed down through so many centuries.

For the same reason, we retain "The third day He arose again" although it was not the third day according to Western reckoning, but the second. In the East Sunday is the third day after Friday.

Anyhow, you may take it for granted that the vast majority of Church people believe in survival as you do. It seems surprising that any other belief ever obtained a footing. Certainly it never could have, if men had learnt about what is known now as the etheric or spiritual body. Christ's teaching was quite clear on the subject, although He speaks in such terms as the people of His time could understand.

"In my Father's House are many mansions." Moses and Elias, speaking with Him on the Mount of Transfiguration, bore witness to the continuity of life.

In the parable the Rich Man and Lazarus, both are represented as living, retaining their personalities and full recollection of the life behind them. They are in different spheres or planes—Lazarus in Paradise or Abraham's Bosom, the Rich Man in Hades. Communication is possible between the planes, but none can pass at will from one to the other. But there is hope for the Rich Man of progress in the law of love that he had disregarded. This is indicated in his solicitude for his brethren.

"Your Father Abraham rejoiced to see my day," said Christ, "and he saw it and was glad." And to the Sadducees who denied survival, He pointed out that, at the incident of the Burning Bush, God declared: "I am the God of Abraham, the God of Isaac, and the God of Jacob. He is not the God of the dead, but of the living, for all live unto Him."

THE RESURRECTION BODY

And lastly, to the penitent thief on the cross He gave a definite promise that in conscious life he should be that very day with Him in Paradise. And the same witness may be found in the story of His resurrection. His physical body, to use a modern term, dematerialised, leaving the grave clothes lying just as they had enclosed His body, and the napkin coiled about His head lying as it fell. It was this witness of the grave clothes that convinced His disciples.

On what will always be called "the Resurrection morning," He appeared to the women as they returned from the empty tomb, then to Mary Magdalene who mistook Him for the gardener and apparently could not have seen wound marks on His hands and feet. The two disciples going to Emmaus, walked and talked with Him without recognising Him, received Him as their guest, and saw Him with His hands breaking bread at their table. By this sign they at once knew Him, but no mention is made of the wound marks on His hands, which most of all would have declared Him.

It would appear that up to that point he had not included the wound marks in His materialisation. But on that evening when, in the spirit, He passes through the closed door and materialises within, He shews them His hands and His side that they may have every evidence that He was their crucified Lord. "Handle Me and see, for a spirit hath not flesh and bones as ye see Me have."

Then through forty days He materialises that they may meet and converse on the old terms. For the last time He materialises on the day of His ascension. In giving them His blessing He is lifted from the earth and His dematerialisation is covered by a cloud.

But He lives, ever the great Mediator, beloved Lord and Man, being both God and Man. And so He assures His disciples: "I ascend to My Father and your Father," declaring them to be ever children of God, "to my God and your God," proclaiming Himself our brother also as Son of Man.

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AUTHENTICITY OF NONA

A REPLY TO H. F. PREVOST BATTERSBY

By FREDERIC H. WOOD

LIGHT has welcomed my new book, *After Thirty Centuries*, with two voices. The first, by The Editor on May 16th last, was not only cordial, but by its allusion to the main points which affect psychic research, showed that Mr. Lethem had really read the book. If Mr. Battersby, who wrote the second review (LIGHT, June 27th) had read the entire book, there was no evidence to show it. His work suggested that of a tired reviewer who hastily dips into a book here and there, and leaves the remainder untouched. He began with a polite sneer at the weakness of human nature for royal relationships in psychic contacts: and proceeded to assert that Nona had told us "nothing that could be tested against some knowledge we have not yet acquired."

As to the first of these criticisms, there is no reason why an Egyptian Queen should not return to Earth as a Guide, as credibly as an Egyptian carrier (like "Yusef," who is also one of Rosemary's Guides), and the fact that many spurious claims to royalty have been made through other Mediums is no reason for doubting the critical and educated Rosemary, or even Nona herself, for the latter has proved her claim in ways that will bear analysis. Secondly, Mr. Battersby is quite mistaken in asserting she has told us nothing new. For example, she shows that historians are wrong in their estimate of Amenhotep III. and his queen Tiy (p. 57), and I have shown that Professor Peet alone endorses Nona (page 58). But had I filled my book with the sort of evidence my critic wants, he would have been the first to disparage it as unverifiable. "Where in the world"—to quote his own petulant phrase—would have been the sense of publishing "knowledge not yet acquired"? How could he estimate its value? His words have only to be quoted in order to show how inconsistent is the line of reasoning which deprecates psychic discoveries because they could not be "tested against knowledge not yet acquired," after having already deprecated those very discoveries, such, as Nona's statement that the Egyptian Reformation of her day (1380 B.C.) was said to have been inspired by the Christ in Heaven (p. 47) according to Nona's own celestial Guides.

Mr. Howard Hulme and I have already had experience of the perversity of such minds as Mr. Battersby's in the refusal of official Egyptologists to look at Nona's vowel-sounds, simply "because there is no standard on Earth to judge them by!" I have had the same difficulty with my sceptical friends.

Had Mr. Battersby known it, the most interesting fact of Nona's case is that whereas no Egyptologist alive (except Mr. Howard Hulme) knows what the ancient Egyptian vowels were, *Nona speaks these vowels consistently and fluently*. This fact has no present interest for the Museum authorities: but it requires very little imagination to perceive that if Nona speaks the Egyptian consonants rapidly and correctly—and Mr. Hulme says that no Egyptologist could deny that—the undiscovered vowel-sounds Nona speaks with equal fluency and consistency must also be correct.

Here then is the very type of evidence Mr. Battersby demands; and I am ready to submit it to the Museum authorities as soon as he can persuade them to look at it. At present they will not, of course. They are too prejudiced against psychic truth to bother about it. And critics of Mr. Battersby's experience should know more about the inherent incredulity of human nature than to ask for evidence which "could be tested against knowledge we have not yet acquired."

In the next place, his clever thrust at my omission of a single word in the "Pidgin English" episode has taught me a valuable lesson. He is surprised that I should "take it in my stride," even though I had been

told that earth-languages could not be acquired by spirits on the other side, unless they had actually experienced them (p. 79). What I should have said was the acquisition of *fluency* in speaking earth-languages: not the halting, English speech once used by Nona for a special purpose (p. 76), which my critic called "coolie trash"; and which I had clearly defined on the same page as "the broken, difficult, and mostly monosyllabic diction employed by natives in Egypt and elsewhere." I am not concerned with Geoffrey Goren's definition of Pidgin English, or that of any other "competent authority." My own is printed in the book, and, judged by it, Nona's effort was neither "stupid, silly, nor ambiguous." Mr. Battersby again asks where Nona had experienced it, but his question is beside the point. *Entire fluency* was the sense in which I asked of Nona the question whether *any* spirits could acquire Ancient Egyptian. It was the sense in which she replied: moreover, it is the sense most people would have read into my words. Only a critic looking for trouble would have forced any other meaning into them; and I have to thank Mr. Battersby for teaching me an author's necessity for expressing his meaning so clearly that not even a critic may twist it in order to secure a trivial victory in logic.

Why should he find it "hard to realise" that Nona used Egyptian syntax in her solitary effort to speak directly to me, without apparently making use of the Medium's extensive knowledge of English? What could be more natural, to a spirit familiar with one language, and only just becoming familiar with another?

I am afraid that Mr. Battersby's opinion of the "vital, constructive value" of Nona's account of spirit-life has no value at all, since obviously it would have to be "knowledge we have not yet acquired"; and I have already shown his reaction to that difficulty. Again, his private views on reincarnation are of no more value than mine. But in a book which gave in compressed form Nona's teaching—and which shows that she more than "thinks" there is reincarnation—I was obliged to state her views: and had he quoted them and left the reader to form his own conclusions, it might have been better than wondering why "a man with spiritual aspirations should again have to descend to earth to accomplish them."

Finally, although Mr. Battersby and I may differ on what "looks like proof" of reincarnation, my first book does not show the Rosemary proofs at all. Many of us are out to destroy materialism, but we may prefer to drive the enemy from one stronghold at a time. Nona has proved extended survival. Even Mr. Battersby agrees that the language-tests are evidential. But before I finally lay down my pen, I hope to prove, with equal cogency, that the Nona-Rosemary evidence for limited reincarnation is as unanswerable as their joint evidence for extended survival: that so far from merely "thinking" there is reincarnation, Nona is more sure of it than I am, who, having fought it for half a lifetime, am obliged to endorse it as one of life's fundamental principles.

IN CONSTANT TOUCH

In an address before the Golders Green Spiritualist Church last Wednesday (July 10th), the Rev. G. M. Elliott, Vicar of St. Peter's Church, Cricklewood, and Hon. Secretary of the Order of the Preparation for the Communion of Souls, drew illustrations from the Bible showing how well-known figures were visited by angels. The men and women of the Bible, he said, received their guidance and strength from those in another status of being. None of them lived by faith alone. They were in constant touch with their guides until the fatal third century, when Christianity gave way to churchianity. Man to-day was looking to the scaffolding and not the building.

AN ADVENTURER IN THE ASTRAL

Review by H. F. PREVOST BATTERSBY

SINCE Sylvan Muldoon, six years ago, related his

experience of Astral Projection, a good deal has been heard of the subject, from those who make a practice of projection, and from those to whom it has come as a surprise; and it is as well that its obvious bearing on many psychic problems should be appreciated.

Therefore one is glad to welcome this translation* of Yram's *Le Medecin de L'Ame*, without going so far as to accept it, at present, unconfirmed conclusions, or even the interpretation of his vertiginous adventures.

It took him exactly twelve years, he tells us, to develop his consciousness and to penetrate with it to the extreme boundary of our universe, having to carry out a whole series of operations on his psychological being; and he considers he is now in a position to give absolutely precise details on the question of existence outside one's physical form.

That is a large claim; and he asserts that by detaching the human being from his lower tendencies, and suppressing his harmonies with the forms of the universal matter, he has attained unity with the cosmic consciousness.

That may place him where only the mystic has ventured, or it may be, merely, what W. J. Turner has so admirably labelled as "Bunkunismus." There are many passages in his book which, so far as my understanding is concerned, might be sheer nonsense or profound philosophy; but there is much that may be of value to any anxious to follow his instructions, who should be forewarned of the difficulties and dangers they may encounter.

LEAVING THE BODY

Speaking for most people, he tells us: "You leave your body with greater ease than taking off a suit of clothes, and you wonder why this faculty is not more widespread."

The reason is that very few people can consciously achieve this escape from the flesh, even when carefully following more detailed instructions than the author gives. He counsels repeating the experiment till the double becomes used to temporary dis-embodiment, and explains that "when we are tempted to leave our room in order to take stock of other places in this strange dimension which we are using to the physical body, and it is with a far more ethereal body that we soar into space . . . If we wish to push the experiment still further it is possible to exteriorize a third body into an ether of even finer nature. Everything happens as if we had a series of different bodies boxed one in the other by means of a more reduced dimension. As the conscious will penetrates into new dimensions it uses a corresponding body."

That sounds as plausible as a conjuror's explanation, but leaves us with no conception of how the trick is done. When the author began travelling in space, he advanced by making the movements of swimming; which seems, as a physical proposition, quite out of keeping with new dimensions.

He was to learn, later, various forms of projection, and to be ready for the strangest surprises. Once, he found himself looping the loop as he emerged from the body: at another time was wrapping himself round the bed-post in order to be rid of it. Sometimes he was pressed against the ceiling; seemed to be breathing through a thread; was being drenched with rain; squeezing through a narrow opening; saw a huge spider take shape beside him.

The fear of empty space is, he tells us, one of the first * PRACTICAL ASTRAL PROJECTION, by Yram. (*From the French of Le Medecin de L'Ame*). London. Rider and Co., 1935. 7/6.

(Continued at foot of page 454)

anxieties which the beginner encounters; later comes aversion from the impediments which it contains. Once the author found barring his progress a large unmovable glass window, which disappeared when he drew on it the sign of the cross, but he was at once confronted by a second and a third. The potency of such a symbol, in a contingency of no moral import, seems curious, but he declares, indeed, that experience of projection in the different dimensions of space led him "to infer with absolute certainty the existence of an order of Principles in action throughout the universe," and that human consciousness can bring its past experiences to bear "in one great synthesis of thought and action."

Trying the effect of prayer in the Invisible, he found, when repeating the Paternoster, that the words "Deliver us from evil" produced a sudden depletion of his strength, which he attributed to the negative character of the request.

Protective expedients are continually required; one may meet "beings living in a lower stratum of the fundamental matter," or "images created by ourselves or by unknown intelligences."

STRANGE ADVENTURES

Once, on a journey to higher planes, the author found himself in the centre of a town, being chased by men in black. "Passing," he says, "through the forms which were being built up around me, living in one house and then another, I found myself shut up in a kind of small cavern from which there was no exit." Freed by his guide, he found himself surrounded by a crowd with malevolent and sneering faces, against which he tried in vain first the sign of the cross and then magical signs and divine attributes. Another time he was chased by an individual whose thoughts created cubes in which he tried to shut him up. "Suddenly he attacked me. I had a feeling of being kicked twice on the head. Despite the pain I managed to free myself and take up the offensive. I destroyed his thought forms and rose above him to a somewhat higher stratum . . . Being unable to reach me, his powerful will took the shape of stones which it seemed that he was throwing at me."

The author was about to brain his assailant with a huge bench, but instead he forgave him, and saw him turn into a dog.

And, he tells us, "I have learnt since that the best and most powerful protection is a thought of love, which may be symbolised by the sign of the cross." "The main aim of antagonistic forces," he continues, "seems to be to hinder the experimenter. They therefore, produce images which try to imprison the student in space, or they attempt to sap his vitality."

"The first kind are many in number: barriers, very narrow tubes, boxes, cages, and prisons, all aiming at the same result. Picture creations of insulating agents such as grease and glass are also used by these forces. In the second instance, pointed objects are created, entirely disparate from one's terrestrial experience, and one would look in these higher realms for something more subtle than grease and glass."

A detailed account of his adventures surprises one by the material character of the means employed. One would imagine that, having shuffled off his grosser casings, he would have been met by forces more in keeping with his attenuated condition.

Even in dreams one meets agencies with a potency entirely disparate from one's terrestrial experience, and one would look in these higher realms for something more subtle than grease and glass.

However, the author tells us that it is impossible to give any kind of nomenclature for the images which are to be met in the Invisible, as they are limitless. He supplies a list, in nine categories, of images most frequently to be met, and emphasises the importance of

REVIVAL OF ART OF HEALING

STRONG VIEWS OF
MR. T. N. VAN DER LYN

THE Revival of the Art of Healing was the subject of a very militant address by Mr. T. N. Van der Lyn, at the L.S.A., Thursday (July 11th) last.

Introduced by Mr. C. E. Hartnell Beavis, Mr. Van der Lyn explained the fundamental difference between art and science, and admitted that there are some very fine healers among diplomed doctors, though they are very rare. Such healers, however, are always deeply religious, owing their ability and success to *more* spiritual sources than that of the medical faculty of some University.

"Logically," he continued, "every medical man is supposed to be a healer. Yet neither doctor title nor diploma are an absolute guarantee as to healing capacity. Speculative knowledge of *how* to treat disease, is not yet ability to heal a patient."

"There is no doubt that the art of healing is as old as disease itself. The standards and methods of healing, of course, would fall or rise with those of spiritual wisdom, and materialistic ignorance. That healing was always associated or even *one* with religion, is evident from all the ancient sacred literature, and secret oral traditions of Chaldea, Egypt, Persia, India, and Northern Europe, including the Old and New Testament, as well as all the mythologies.

"We know of Aesculapius, a half god, son of Apollo, whose skill for healing increased until he raised to life a corpse. For this presumption Zeus slew him, then repenting, placed him for ever on Mount Olympus.

"The most ancient Greek healers, calling themselves Aesculapians, formed sacred corporations for the practice of their art of healing.

"Hippocrates, born 460 B.C., falsely accused to-day of being the father of modern medical science, tells us: 'Nobody should entrust his health or his life to him who ignores *astrology*.' We must understand that astrology among the ancients was the science of all sciences, since it identified man in his origin and destiny as *one* with the vast *cosmos*. It is certain that Hippocrates was not only a Master-Healer, but a high-initiate of the cosmic tradition. He certainly would have nothing whatsoever in common with that ignoble offspring, called medical science."

An exposition of health and disease followed. The speaker asking:

1. "What is Health? Health is perfect harmony of the whole being, namely, of mind, soul, and body. This infers that man is threefold, namely, composed of spirit, energy, and matter. Perfect health represents the unhindered flow of life force through the whole of the body. It is relatively identical with wholeness holiness, or perfection.

2. "What is ill-health? If health is perfect harmony and perfect life flow, ill-health is disharmony and defective life flow, brought about by affection, infection, or disequilibrium of the individual organism. It must be said that disease or ill-health has *no cause*, but is a *defect* due to an *affect*. There are three kinds of ailments, due either to affections of the sensational, emotional, or rational. The sensational refers to the body, the emotional to the soul, the rational to the spirit.

"As ill-health or disease is many-formed, so there are many ways to cure. Though there is no earthly remedy to serve as a cure-all, there is a remedy or cure for every ailment. Such remedy or cure is always in form of some special *vibration* to attune the discord of vibrations within the human body, which latter has been compared with the harpsichord.

"It is a *cosmic law* that a healer can heal but

according to his own vibration, and that a patient can be healed but according to his own vibration.

"From this law we may infer that there is no healer, nor ever was a healer, nor ever will be a healer, who could cure every patient that might consult him. It might be possible that there are healers who could cure every type of disease, but it is impossible that he could cure every type of patient, and this is due to the endless variety of vibrations. We know that even the Master-Healer, Jesus the Christ, neither could nor would heal all the sick.

From the standpoint of the art of healing, medical science is justified as far as it serves the art of healing, the purpose of which is to attain and maintain *health* in mind and body.

"From the logic standpoint, surgery, for instance, is justified as far as *necessity* demands it, such as in the case of physical injury, internal or external, as may happen in accidents or in warfare.

"Being materialistic, medical science can only answer to the material plane of sensation, thus it is limited to physical treatment, hence the *physician*.

"Being first, and above all spiritual, the art of healing recognises the metaphysical, also called *subtler* bodies of man, such as the etheric, the astral, and the mental bodies, that affect or influence the physical body, hence the metaphysical treatment, hence the metaphysician.

"From the foregoing it is evident that the justification of medical science stands at an enormous disadvantage if compared with the art of healing.

"The art of healing starts its action from *above*, operates upon the subtle bodies, invisible to the mortal eye, and with such operation re-harmonizes the physical body to perfect health, yet without drugs, without anaesthetics, without knife. The materialism of medical science begins to act from *below*, operating upon the physical body, playing a game of action and reaction, using drugs, anaesthetics, knife, ignoring the *inner* man.

"The future of medical science and of the art of healing shall be decided by their progressing possibilities and limitations.

"The greatest limitation of medical science is *mental*. Denying the reality behind all appearance, medical science pronounces its utter incapacity for *Art*, which latter begins and ends in the invisible reality of the spirit, though not without fulfilling its creative or perfective purpose in matter.

"Another limitation is its *specialization* in the treatment of the various diseases. It is this limitation that forces the medical student to learn a lot about little or nothing, and nothing about the All and Oneness of man and the Universe. One of the principles of Hippocrates was: That always the *whole* man was sick. This is a principle of the divine art of healing, because God is the spirit of the whole.

"The treatment of the *whole* of the patient shall be the *healing method* of the future, demanding that the healer be physiologist, psychologist, and noölogist, in one and the same person, thus able to treat not only the material body, but the soul and mental bodies as well. Healing as *lore* and as *art* must always embrace the whole threefold man, as spirit, soul and body.

"To console both, medical doctors and healers, let it be said, that for the time being each has his place. The physician shall appeal more to the brutish materialist, while the metaphysician shall be more successful with those of refined spiritual vibrations. Co-operation of medical doctors and healers, or of physicians and metaphysicians is far better than the present antagonism.

"The standard for both physician and meta-physician demands the *ability* to *heal*. There is *no* other standard or criterion."

A lively discussion followed.

WHOSE MIND WAS READ?

By Mrs. HEWAT MCKENZIE

ON April 2nd, this year, a clergyman called on me at the British College: I knew him fairly well, but nothing of his personal connections. I remarked that he did not look too well, and he confessed that he had lately had a good deal of anxiety, still upon him, but he volunteered no more.

The following evening, April 3rd, I was one of the audience, in the same room in which the interview had taken place, at a clairvoyant demonstration by Mrs. Helen Spiers. In one case she gave the name of Frank, on the other side, passed out in war conditions; connected with him was a friend, an older man called Jim: it was not stated that Jim had passed over.

There was no response from the audience and Mrs. Spiers added: "I do not think the person to whom these belong is in the room. I get the name C— connected with this. Does any one know that name?" Still no response, but I suddenly realised the name given was that of my friend of the previous day. I asked: "Do you think that is a surname?" (it could have been a Christian name). Mrs. Spiers: "Yes I feel it is." I replied: "Some one of that name was in this room yesterday, but I would not know any one belonging to him."

A pause followed, then Mrs. Spiers began again: "Is this person very anxious about something at the moment?" I replied: "Yes, I happen to know that he is." Mrs. Spiers: "Well, there is the father and mother of this person here, they send their greetings and say that in six or eight weeks all his anxiety will be removed, and they encourage him to hold on, he will be able to do so."

She then added: "You know, I feel this person has been imposed upon by ungrateful people, and that is the cause of his anxiety."

I disclaimed any knowledge of this, but said I would pass on the particulars and message on the chance that it might relate to my friend. I did so the next day from my notes made at the time, and asked if he had ever met Mrs. Spiers. His reply was that he had never even seen her to his knowledge. He stated that he had had two friends, brothers; Jim the younger was killed in the War, he had been able to do him a service on one occasion; Frank, the elder, was still alive, so apparently Mrs. Spiers had got the names and ages reversed. He confirmed that both his father and mother had passed on, and would, if they knew, be concerned regarding his anxiety. April 3rd, the day the message was given, was the second anniversary of his mother's death. He confirmed also that his worry was occasioned by ingratitude from a source he did not expect.

Six weeks passed, and he then informed me that by his own action the situation had improved, and at the close of eight weeks, by circumstances quite outside his control, the whole matter was cleared up. The message, he agreed, had given him new courage to face the difficulty.

Now, whose mind was used to send this? Was a contact made on the day of his visit to me and my presence on the next evening utilised to transmit information? If I had not been present this would have gone into the limbo of unrecognised messages.

JINN OF AMARAH

An excellent photograph of what appears to be "part of a ghost" is published in *The Evening News* (July 9th), in illustration of Capt. R. G. Griffith's strange story of the opening of the Maude Memorial School at Amarah, on the Tigris.

Unknown to Capt. Griffith, the school house was a scene of violence in the early days of war. Two soldiers took refuge in it, and were murdered. Their bodies were thrown on the road outside. Since then the house was the scene of ghostly disturbances. The visitation got on the nerves of the Superintendent, a Mohammedan, and it was only by dire threats that he was prevented from leaving before the opening of the school.

"Sahib, tell me," he wailed, "why—in June—there should be an icy wind at night so that doors in the school swing and crash! My three masters tremble at night in one room; they will not sleep alone. There are groans and cries. Sahib, I take to-night's steamer to Baghdad."

He stayed. The opening of the school was a great success. There was only one hitch. An office clerk, proud of his new camera, ran forward and took a photograph. Next morning he came and thrust the photograph forward.

"There!" he pointed with a shaking finger. "A jinn, O Hakim."

"In that photograph," Capt. Griffith continues, "I saw myself, the Political Officer, the rest of the crowd. But in front of the table—where no one had stood—was the puttee-clad and ammunition-booted foot of an Other Rank. Not an officer's boot. In the whole of that school at the opening there had been no Other Rank . . . Officers (seated behind the table), Persians, Jews, and Arabs, and one or two Americans. But not a single British N.C.O. or soldier!"

AN ADVENTURER IN THE ASTRAL

(Continued from page 452)

being able to discern between thought-forms and living beings; to say nothing of animated doubles, plants and animals waiting their earthly manifestation, empty worn-out shells of living beings passing from one dimension to a higher one, and human beings living in temporary or permanent forms. A puzzling mixture.

Of a more cheerful character is his description of his meetings, while in the fourth dimension, with the girl who was to become his wife. As they were hundreds of miles apart, self-projection was a great convenience and saver of time, and, though his fiancée could not see him, she was aware of his presence and could converse with him mentally.

Later, when married, they would travel together through space; and we are assured that the best of connubial bliss that we can conceive on earth is a mere fleeting shadow beside what can be experienced in a less ponderable dimension.

A volume that breathes so rarefied an air requires for adequate handling some acquaintance with that air in a reviewer. That I cannot pretend, but would merely commend its study to those who would achieve or have acquired a like experience.

There is no lack of warning. "Insanity, congestion, paralysis, the rupture of a blood vessel, death, are but a few of the dangers that lie in wait for the careless."

And the author makes no exalted claim for his achievement.

"The phenomenon of dissociation between man and his body, the absolute certainty of being able to live in a new dimension, is the only obvious truth that I can claim as being true without the least doubt."

A very modest pretension, and one which science would do well to investigate on its way to a closer acquaintance with the Unseen.

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LETTERS TO THE EDITOR

(The views and statements of correspondents are not necessarily endorsed by the Editor, who occasionally prints, in the interests of free discussion, letters with which he does not agree).

THE BISHOP'S "COMRADES"

Sir—In view of the Bishop of London's recent attack on Spiritualism it is of interest to quote a paragraph from *Life after Death* (according to Christianity and Spiritualism), Edited by Sir James Marchant, K.B.E., L.L.D., Cassell and Co.

In an Introduction to this book the Bishop writes: "But, after all, on a great subject like Immortality we ought all of us to be big enough to state our own views, arrived at, perhaps, after much painful doubt, and respect the opinions of others who may have arrived at the same belief by quite another road; anyone who on whatever grounds opposes the Materialism which so nearly stifled all belief in the last generation is in a true sense a 'comrade,' though he fights with other weapons than those which one can oneself employ."

E. B. GIBBES.

"PIDGIN ENGLISH"

Sir,—I notice the words, "*Despite Mr. Howard Hulme*," parenthetically used in a letter in your issue of July 11th, and I reluctantly make my first entry into print; for my position, as translator, is one of detachment.

Is it worth noticing that someone thinks that Lady Nona's utterance was identifiable with what Dr. Wood's "figure of speech" named "Pidgin English." Surely, none of your readers imagined that!

The phrases which are the subject of controversy contained English words, but in very many cases the order of words conformed to the very different grammatical construction of ancient Egypt.

Perhaps this answers the question as to where Lady Nona acquired her incorrect linguistic style (which, I understand, was temporary, whilst the Medium was unusually deeply entranced). But it does not answer as to where she was supposed to have acquired the modern oriental hotchpot.

A. J. HOWARD HULME.

Ovingdean, Sussex.

MOVING FLOWERS

Sir,—Re the article in this week's copy of *LIGHT*, by Dr. Nandor Fodor, entitled "Man with strange power." Although my one experience will not compare with the amazing phenomena written of, yet it was strange and I have not yet found any solution to the cause. It happened one afternoon in June, 1933, when I was sitting sewing and talking with a sister of mine in my Devon home. A piece of white lilac was lifted from a vase and put back again. My sister, who is of a very placid nature, looked at me. I asked, "Did you see anything?" She said, "Did you?" I said "Yes, I saw a piece of lilac lifted, did you?" To which she replied, "Yes."

As regards furniture being moved, I once had this happen early last winter, about 10.30 p.m., when I was sitting quietly alone in the house.

I heard several bells ring, although I had not a bell of any kind in the house. A little later my writing table and a chest of drawers were moved by unseen hands. I also heard a shuffling noise at the same time.

(Mrs.) L. HEMINGWAY.

4, Dawson Place, Bayswater, London.

S.N.U. LIBEL ACTION

Sir,—With reference to your report of Mr. M'Indoe's presidential address at the Annual General Meeting of the Spiritualists' National Union, in your issue of July 11th, Mr. John Lewis approached me in November, 1933, to ask me for a quotation to print *The International Psychic Gazette*. He said he wanted to make a change because he no longer received from his printer that personal attention which he required. We came to terms, and the first *Gazette* printed was the January, 1934, issue. In December, 1933, my attention was drawn by the Secretary of the S.N.U. to a dispute between Lewis and them. I replied I would ask him for an explanation. This I did in January when Lewis was preparing his February issue of the *Gazette*, and after my attention had been drawn to an article by Lewis making certain charges against the S.N.U. concerning their Parliamentary Fund, the existence of which was unknown to me until December, 1933.

Unfortunately, I allowed myself to be reassured by Lewis, whom I considered then to be a responsible man who was generally respected in the entire Movement for his work over a very long number of years as editor of the *Gazette*. It is absolutely untrue that I concurred or plotted with Lewis in his attack on the S.N.U. On the contrary, when I wrote to Lewis on June 5th, 1934, pointing out that the dispute was his alone, he unhesitatingly replied in writing the next day that he and the *Gazette* accepted full responsibility for any consequences.

Others and myself urged Lewis again and again to make peace by printing an apology acceptable to the S.N.U., but without avail. The Margate printers and the Hillside Press filed a joint apology without delay, for their legal advisors were of the opinion that the statements complained of were libellous. Lewis lodged a defence, but a few days before the trial began, he left secretly for France. He told his clerk not to divulge his address. However, I managed to discover where Lewis was staying, and I not only pressed him once more to settle amicably, but I offered to lend him the balance of money required to pay the plaintiff's costs. That was two days before the trial. Lewis remained silent.

I could not prevent the action, for settlement without Lewis was impossible. It is therefore not to me the S.N.U. are indebted for giving Mr. Oaten the opportunity of going into the witness box.

The S.N.U. have had the apologies of the printers from the beginning of the action, and they have obtained public vindication by the judgment, but nevertheless they claim from the Hillside Press at once the damages of £1000 awarded against Lewis, the International Psychic Gazette Ltd., and the Hillside Press, jointly and severally. As Lewis appears to have no money, I have to pay not only hundreds of pounds of cost, but also £1000 damages which he, the real offender—and his offence began in 1924 already—should in all fairness have been made to pay. The S.N.U. actually threatened to enforce judgment if the £1000 were not paid by July 9th—a few days after the trial.

Miss Moyes and I are partners of the Hillside Press, which is run for the sole benefit of the G.W. Association. We have never taken a penny by way of remuneration. The working capital is supplied by myself and I am responsible for losses that may be incurred. We are not insured against losses through libel actions.

C. A. AESCHIMANN.

Mr. John Lewis asks us to state that owing to severe heart attack he finds it impossible to publish the August issue of the *International Psychic Gazette*, of which he is the editor. Friends wishing to write to him should address their letters c/o Langaney Morisse, Yport, s.t., France.

Light

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EDITOR ASSISTANT EDITOR GEORGE H. LETHEM DR. NANDOR FODOR

As We See It

FACTS AND IMPLICATIONS

WHETHER communication with the dead is or is not possible is not a theological problem. It is a question of fact, to be decided by experiment and deduction.

When, therefore, a man of high scientific standing, like Sir Oliver Lodge, gives years to the patient investigation of the subject and—after applying every scientific test that can be applied—states definitely that "the dead are not extinct or utterly beyond our reach," and that communication is possible when suitable conditions are provided, his words have the authority of personal knowledge.

When, on the other hand, the Bishop of London or any other ecclesiastic who has never studied the subject or made any personal inquiry, says that communication is impossible and that people are deluded who think otherwise, the dictum has no value and should have no force.

The fact—vouched for by Sir Oliver Lodge, and thousands of others—remains a fact, notwithstanding the Bishop's denial, just as the movement of the earth round the sun remained a fact, although the Bishop's predecessors in the time of Galileo denied it and said the idea was dishonouring to God and the Church.

No particular religious significance is now associated with the rotation of the earth round the sun. It is recognised as a fact in nature, and religious ideas have been accommodated to it—except those of a very few people who persist in believing that the earth is flat and that astronomers are all wrong in their theories regarding the planets and the stars.

So, in years to come, Survival after bodily death and communication will take their place amongst facts due to the operation of natural laws, and the successors of the Bishop of London will wonder that he should have fallen into the mistake of thinking these were matters which could be settled one way or another by ecclesiastical bans and prohibitions.

Of course, Survival and communication with other states of being have religious implications of the greatest importance. Actually, it would appear that it is the implications—and not the facts—with which the Bishop of London is chiefly concerned. And in that respect he has cause for concern, for the implications challenge some of the outworn beliefs to which the Bishop is supposed to be committed. In particular, they challenge the assumption that revelation finished with the last page of the New Testament, and that saving grace can flow only through Church channels.

PIONEERS OF SPIRITUALISM COMMEMORATION SERVICE AT DARLINGTON

A commemoration service to Mr. David Richmond and Mr. Joseph Dixon, two pioneers of Spiritualism, was held at the West Cemetery, Darlington, on July 8th. Spiritualists from Derby, Walsall, Manchester, Birmingham, Keighley, York, Darlington and Horden attended.

Mr. J. B. McIndoe, of Glasgow, president of the Spiritualists' National Union, opened the service at David Richmond's graveside. He said that the headstone, which had fallen into disrepair, had been renovated, and now constituted a material monument commemorating Richmond's work. People from all over the country had taken part in the effort to restore and perpetuate the headstone to Richmond, who, with Joseph Dixon, had laid the foundations of a mighty edifice of truth. They gave a new orientation to religious thoughts, and began a new science.

Mr. E. W. Oaten, of Manchester, president of the International Spiritualists' Federation, said that this generation owed a deep debt to David Richmond and the little band of pioneers who laboured with him.

"I can assure you," he said, "that 40 years ago it was not easy to be a Spiritualist. I have been jeered through the streets. I have been pelted with the oddments from the market stalls. I have known the time when every window in our house has been broken because a rumour got abroad that we were holding a seance inside and raising the Devil. Persecution was meted out to those who said 'God is in his Heaven and His Ministering Spirits are ever round us.' David Richmond preceded me by half a century. The persecution which came to him must have been considerably more than anything that I ever knew."

Mr. Oaten gave a brief resumé of David Richmond's life and work. Richmond, he said, was born in Darlington just over a century ago and became a weaver. He went abroad to new countries and there showed the pioneer spirit. In America, where he spent a number of years, Richmond got in touch with Andrew Jackson Davis, the Fox sisters, and other early pioneers. He started a little circle, and himself developed the powers of mediumship. He saw spirit forms and heard spirit voices, and was the first in modern England to do so.

Richmond established connections in Keighley, where the first church was started, and then he started a society in Darlington. One or two national conferences were held here.

The congregation then moved to the grave of Joseph Dixon, where Mr. Oaten said "Richmond was the first Spiritualist Medium in Great Britain, and having founded the Darlington Society, Joseph Dixon became its first president and held this office for many years. His headstone was erected by Mark Fooks, a journalist, of Darlington, who held Dixon in high esteem."

The headstone on Joseph Dixon's grave had also been renovated and re-lettered. Two great-nieces of David Richmond, Mrs. E. Vollans and Mrs. Mackenzie, both of Darlington, were present at the ceremony. A service was later held at the Psychological Hall, Darlington, when a photograph of David Richmond was unveiled. Mr. Oaten addressed the congregation, and the clairvoyante was Mrs. Adamson, of Easington Colliery. Mr. Oaten said that up to the present no photograph of Joseph Dixon was available, and he appealed to anyone who possessed one to loan it to them for reproduction.

Mr. and Mrs. W. G. Mitchell, secretary and president, respectively, of the Darlington Psychological Society, were also present.

(From the *Northern Dispatch*, Darlington, July 9th)

"I do not see any *a priori* impossibility about animals possessing supernormal faculties, nor about their having a sort of soul which survives." (J. Arthur Hill in *Man is a Spirit*).

LOOKING ROUND THE WORLD

TALKING POLTERGEISTS

POLTERGEISTS have been a source of trouble since the dawn of history. The terror of the unknown held the victims of the visitation fast in its grip. Here and there, cases have been recorded in which intelligent communication has been established with the agency behind the disturbances. But attempts to clear the air by systematic procedure are comparatively recent.

Since the services of Mediums have been enlisted, it was often found that the intelligence behind the phenomena is not mischievous or malignant, but that it was someone "dead," deeply interested in the affairs of someone living, and desiring to attract attention.

How the interaction with the physical plane is brought about in such alarming manner is not yet clear. No doubt, future research will throw light on this entrancing problem. In the meantime, we should feel gratified to know that a useful field of activity is thus opened to Mediums and Researchers alike, and that, as in the case of the South London Poltergeist described by Mrs. McKenzie in *Psychic Science* for July, considerable assistance can be given to the helpless afflicted.

ANIMAL MEDIUMS

The curious powers of "Black Bear," the Briarcliff pony, are on record in the *Encyclopaedia of Psychic Science* (p.4). But now Mr. Arthur Goadby, in the current issue of *Psychic Science* contributes an extraordinary article on the same subject, revealing the fact that when, in November, 1930, Thomas Barrett, the master of "Black Bear" suddenly died, all the mysterious powers of his charge suddenly vanished. "The pony manifestly could not answer the simplest question, or be induced to exhibit one iota of his former mysterious talent, beyond, indeed, the mere perfunctory plucking of letters at random from the rack."

From this, and many other facts, Mr. Goadby concludes that "since Barrett's existence in the body was evidently essential to the phenomena, then he must have provided some psychic force or substance whereby rapport between the animals and the communicators was established."

Barrett confided incidents of his life to Mr. Goadby which clearly showed that he had psychic gifts. In Mr. Goadby's opinion, he provided "a part of the psychoplasm whereby the invisible intelligences were able to control the horses probably in part through direct pressure upon their nervous centres, thus dominating them through 'their conditional propensities'."

It is also very interesting to note that "contributory to the success of the phenomena is an appreciative and animated audience." Sympathetic auditors seemed always to be favoured with exceptionally interesting performances. We advise our readers to consult the list of questions which were put to "Black Bear," and the pony's remarkable answers as appended to Mr. Goadby's article in *Psychic Science* for July.

The conclusion is almost inescapably forced upon the reader that he is face-to-face with an extraordinary case of animal mediumship.

DEATH WARNING

Before giving some very satisfactory clairvoyant descriptions from the platform of the Golders Green Spiritualist Church recently (July 7th), Mr. David Bedbrook told the story how warning of an impending death in the family comes to his mother in the form of a dark shadow which comes down, like a shutter by her side. Not once had this warning failed to be true. But it was strongly doubted in an instance by Mr. Bedbrook himself when weeks passed without bringing corroboration. After twenty-four days a letter came from Hollywood announcing that an aunt who was making a world cruise had died on board ship in the Pacific at the very hour the shadow fell.

BISHOP OF LONDON

It is permissible to wonder what was the immediate cause behind the Bishop of London's attack on Spiritualism? Was it the steady growth of interest within the clergy, or the general spread of spiritualistic views in the ranks of the church-going public? Or was it something more specific.

We have reason to believe that there was a specific cause and that utterances attributed by some Spiritualists to the late Archbishop of Canterbury were largely responsible for the vigour with which the Bishop's views were emphasized. That is a rather interesting point. The first time the late Dr. R. T. Davidson was quoted as speaking from the dead was after Mrs. Perriman's voice seance at Victoria Hall, London, on April 27th last. The Link, whose fourth anniversary was celebrated on the occasion, asked the International Institute for Psychical Research to record the voices on the Institute's newly-acquired electrical recording apparatus. The recording, of which Dr. Nandor Fodor, The Research Officer, took charge was eminently successful. From the re-hearing of the record, the interesting fact emerges that the voice quoted as the Rev. Davidson did not claim to be the late Archbishop of Canterbury, nor, as a matter of fact, Davidson. The name was simply announced as Rev. Davids. It is true that the audience jumped at the interpretation of "Davidson," but no confirmation came forth. From the record in possession of the International Institute, it is quite plain that, *on that occasion*, the late Archbishop of Canterbury did not speak from the dead.

THE FLOWER MEDIUM

At the International Institute for Psychical Research interesting sittings have taken place with Miss Lewis, the Flower Medium. On Monday, July 8th, a number of stereoscopic and ordinary photographs were taken, after an examination in nude, of the appearance and growth of a bulge on the left side of the Medium's back. The bulge was seen to travel, and gradually flowers appeared under the lapel of her short jacket. On July 12th, Miss Lewis sat for an infra-red film. This time the bulge was not seen. The flowers came too soon. A dozen ultra-violet exposures were made, simultaneously with the "shooting" of the film. The experiments will be continued.

WORK OF THE HAMILTON CIRCLE

News comes about the Glen Hamilton Circle in a letter by Mr. E. A. S. Hayward, from Winnipeg. According to it, the Circle will be reassembled by Mrs. Hamilton in the autumn. Dr. Bruce Chown, who was associated with Dr. Glen Hamilton's researches for some years, will be in charge. With two non-professional Mediums of the Circle, Mr. and Mrs. Hayward had excellent sittings. Dr. Glen Hamilton, writes Mr. Hayward, came through, "addressing us personally in a most evidential manner, and also describing the work of his Circle as seen by him from the spirit side of life."

ASTRONOMER'S OUT-OF-THE-BODY TRAVELS

Lucien Larkin, the late astronomer at Mount Wilson Observatory, California, was a believer in Spiritualism. We know little of his experiences. But there is a highly curious reference to them in *Ether and the Living Universe*, by W. G. Hooper, Ph.D., which reads: "He stated to me that often he went to the Observatory and, lying down on a couch, left his physical body, and attended lodge meeting of the Order of Melchizedek, which were held on Mount Shasta, in the fourth dimension space and time medium."

What a priceless document a diary of Larkin's would be!

MRS. MEURIG MORRIS IN CAPE TOWN

TRIUMPHANT BEGINNING OF SOUTH AFRICAN TOUR

WHEN the Ellerman liner "City of Exeter" berthed at Cape Town on Saturday, June 22nd, a number of representatives of the Cape Town Press boarded her to meet and interview Mrs. Meurig Morris on her arrival. Cape Town is the starting point of a complete tour of the larger South African towns, a tour which embraces some 25,000 miles of travel from London, its starting point, to the return there early in September.

The organiser, Mr. T. J. Holzberg, was the first to greet the party.

When Mrs. Morris reached her hotel she was met by a representative of the African Broadcasting Company, with a welcome to their shores, and a request that she would broadcast a greeting and a message representative of her mission to the South African public. Mrs. Morris agreed to this, and at 8 o'clock on the evening of Monday, June 24th, she visited the Broadcasting Studio and gave a stirring "call to arms" which must have delighted many, and given an even greater number something to think about.

It should be noted as an indication of the broad-mindedness of the African Broadcasting Company that they did not censor a line or word of the talk of a Spiritualist Medium, though it was the first in its history. Maybe, when Mrs. Morris returns home, our own B.B.C. may invite her to speak of her experiences on her tour, for they are likely to be diversified, interesting, and, as in this instance, unique.

On Tuesday evening, June 25th, the first of the two public meetings arranged for Cape Town was held in the City Hall, a stately edifice, holding some 2,000 seated; and although reserved seats for the meeting were 5/- and 3/-, the hall was packed with a spell-bound audience.

Spiritualism in Cape Town is not in too favourable a condition of development, and "anti-ism" and scepticism are rampant. Its Press has taken small heed of it; even Mrs. Morris's visit created little advance comment in its orthodox pages. Mrs. Morris is therefore to be congratulated on the wonderful change her initial meetings worked.

Mr. Cowen made a great impression on his new public. The Press have interviewed him extensively, and devoted much space to what they describe as his amazing career, and his qualities as a public speaker. General Sir P. Holland-Pryor, who presides at these meetings, has been cordially welcomed, being well-known in South Africa, where he was on Lord Roberts' Staff during the Boer War.

We append some extracts of the "Cape Times" report of the meeting which heralds a useful and beneficent accomplishment for this big piece of propaganda in a territory where the spiritual aspect of our cause greatly needs stressing.

OPENING MEETING IN CAPE TOWN

Described in "The Cape Times," June 28th

A small, slim young woman, in a voluminous gown of amethyst velvet, walked nervously on to the stage of the Cape Town City Hall last night to play the leading role in one of the strangest meetings ever held in the city.

She was Mrs. Meurig Morris, claimed to be one of the leading trance Mediums of the world. Beside her, and presiding over an audience which packed the hall, was a distinguished soldier, Major-General Sir Pomeroy Holland-Pryor, and Mr. Laurence Cowen, author and dramatist.

An atmosphere of unusual tension was apparent at

the outset. The huge crowd sat in perfect silence and without the usual restlessness of such a gathering.

Behind the three figures, who sat alone in the centre of the stage, green curtains swept upwards almost to the roof.

There were thrills in plenty. The Medium delivered an invocation in a weak voice which was inaudible a short distance from the stage.

The singing of the hymn "The World Hath Felt a Quickening Breath" rose in swelling harmony, only to falter as the small figure of Mrs. Morris swayed in her chair. Her face, almost bloodless, was up-turned, and her hands groped uncertainly at the arm-rests of the chair.

Then came the lines in the hymn: "Across the waveless crystal sea, the notes triumphant ring..."

The Medium rose suddenly in a trance. She gripped the velvet gown near her neck in a masculine gesture. Her nervousness dropped from her, and she threw back her head.

The hymn ended. Mrs. Morris remained standing. There was a few moments' silence. Every eye was fixed on the slim figure on the stage. Then she started to speak, and instead of the uncertain soprano voice, her tones were an octave deeper.

For close on an hour she spoke in effortless and faultless style, using all the mannerism of trained speakers, throwing her voice into all corners of the hall.

She traced the beginning of life. She spoke as a biologist gazing through his microscope at the movements of the lowest of the living species. She compared the stages of development and the degrees of consciousness, coming at last to intelligent humanity grappling eternally with the "whys" of existence.

She dealt with the power of the mind, which, she said, could surmount every obstacle and communicate at last with the host of invisible witnesses watching upon those in the physical state.

She prophesied that the time would come when man, attuned by evolution to a greater understanding of things at present but dimly sensed, would be his own Medium, and communicate at will with discarnate entities.

Her amazing sermon came to an end with a fine oratorical flourish.

Mrs. Morris' hands slipped down, her body sagged into the chair, and her head fell wearily on the back-rest of the chair.

As the deep voice stopped an audible sigh went up from the audience as though the spell-bound people were taking their first real breath since the Medium began.

MR. LAURENCE COWEN

Laurence Cowen, the playwright and author, who is now in Cape Town, accompanying the English Medium, Mrs. Meurig Morris, on her tour of the Union, is a man who once received a signed picture from the late President Kruger inscribed "to an unknown friend of my people."

This was because Mr. Cowen had lost his Parliamentary seat at Coventry because he was a pro-Boer.

On the City Hall stage, Cape Town, in introducing Mrs. Morris, Mr. Cowen confessed publicly that he had led a worldly life entirely in pursuit of material things. He was right in that his life has been packed with incidents.

This man has had an income of £20,000 a year; owned and edited newspapers; declined a knighthood; spent £40,000 in one law suit; built the Philharmonic Hall; recruited 40,000 men during the War.

The details of Mr. Cowen's life would have been revealed during a lecture tour in the United States had he not met Mrs. Morris and resolved to devote his life to the furtherance of her cause.

FOREIGN NOTES

THOUGHT IMAGES

IN the *Zeitschrift für Metapsychic Forschung* for June, Frau Voigt gives an account of some of the frequent occasions when she has seen her own or the thoughts of others pictorially presented to her. Almost each time she mentions the fact that she had just awakened from sleep.

One day her first waking thought after a nap, was, "Now I must dress and go out. She opened her eyes to see an image of herself dressed for the street, just passing out through the door.

Another day, she had laid a wreath on the grave of a friend whose husband had always resented their friendship. That afternoon she saw the door of her room thrown violently open, and there stood the husband obviously enraged, and equally obviously giving vent to a flood of angry words—though not a sound reached her. She heard later on that at that hour he had himself been to the cemetery, had been infuriated by the sight of the wreaths and had angrily removed them.

When Christmas drew near, a catalogue was one day pushed through her letter-box. No name was visible—nor could she have read it if it had been, as she was without her glasses, but she told herself that it would be the local draper's price-list. She went to lie down, and as she awoke, there appeared before her, clearly pictured, a long-forgotten and scrapped set of shelves. This immediately brought to her mind the name of the furniture dealer from whom it had originally been purchased. She went to fetch the still unopened catalogue, to find it had come from this particular firm. The thought, she says, that could easily have been responsible for this thought-picturing, might have been that of a discarnate friend who had once had a close and intimate connection with those shelves, and who had thus answered her mental query as to the probable sender of the price-list.

Another friend of hers living in a distant part of the country, showed herself to her, early on awakening one morning, with an inflammation beneath her right eye. Frau Voigt at once wrote and enquired. The reply was to the effect that both the friend and her extremely sceptical surgeon husband had been greatly impressed by her letter, as she actually had a sudden very painful inflammation—underneath the *left* eye. "But," added her correspondent, "as you always say that you see these thought images as though in a mirror—that is why it would look to you like the right eye."

In the end, the surgeon was so impressed by all he heard from Frau Voigt, that before his death some years later, he had fully accepted a belief in survival. His death was very sudden, and Frau Voigt had not even heard that he was ill; but a few moments before his actual passing he spoke of this belief and at that very moment Frau Voigt became aware of his presence in her room.

THOUGHT-FORM PHOTOGRAPHY

The June number of the *Revue Spirite* (Paris) quotes the following from the *Zeitschrift für Metapsychische Forschung*:

"Professor Fukurai, of the Imperial University of Tokio, has confirmed the experiences of Dr. Ochorowicz. He has been experimenting with the Medium Takahaski, who has the power of producing thought-forms. The Professor wrapped some photographic plates in various layers of different types of paper, and then sealed the package. This was then placed on the knee of an experimenter seated beside the Medium. Thereupon Madame Takahaski concentrated her thought on these plates, and before long she would begin to mutter, such words as for example, 'I see the word *Myo*, I see the word *ho*.' After a short trance of 7 minutes 25 seconds, she returned to normal, and the Professor proceeded to develop the plates. Of the three plates in the package, the two outside ones were unchanged, but on the middle

one there appeared, as though written with a firm hand, the two words on which the Medium had been told to concentrate—*Myo-ho*."

NOT ISOLATED PHENOMENA

The same Journal draws attention to an article recently published in *Il Mistero*, the author of which points out that the Hydesville phenomena in 1847 were part of a whole series of very similar occurrences by means of which at that time the other world sought to attract the notice of people on this earth. In Cideville, for instance, in France, in the year 1849, a certain Curé was subjected to considerable persecution from the spirit-world because he had condemned one of his villagers for having applied unorthodox methods of healing the sick. "Quite suddenly violent squalls and water-spouts would burst upon his dwelling, followed invariably by reverberating knocks, like the blows from a large hammer on walls, ceiling and floors, all over the Presbytery. These blows were so powerful that they shook the house and were heard as far off as two kilometres. The inhabitants of Cideville collected in crowds, and for hours on end they attempted to discover the cause of these disturbances—without any success."

In 1846, curious phenomena connected with the peasant girl, Angélique Cottin, attracted the attention of the Académie des Sciences, and were finally attributed to "Some electrical influence emanating from the woman."

In many countries, the writer assures us, in Spain, Sweden, Italy, Russia and elsewhere, things occurred at that epoch which were hushed up by the authorities, who were unable to explain them. Nevertheless, records of these phenomena do exist in almost all countries and are well worth attention.

Mr. HENRY BLACKWELL PASSES ON

We regret to announce the passing of Mr. Henry Blackwell, one time Vice-President of the Society for the Study of Supernormal Pictures, and an ardent Spiritualist. He was 83 years old and his death took place last Sunday at 51 Gloucester Road, London, N.4., where he lived.

Mr. Blackwell had an excellent psychic library of about 1,500 volumes and a unique collection of psychic photographs. He was a great defender of Boursnell, the spirit photographer and a friend of Cecil Husk, with whom he had many sittings at Mr. Andrew Glendinning's house.

In his younger years Mr. Blackwell was a well-known athlete. When the penny-farthing cycles came into vogue, he was the first to ride from Land's End to John o'Groats. A picture of his and a friend with their old-fashioned cycles was recently reproduced in the *Cyclist's Touring Gazette*.

CONVINCING MESSAGES

"Ben Adhem," a writer in the *Liverpool Weekly Post*, declares himself (June 15th) convinced of survival by communications from his wife.

"I have told you of my experiences in that line," he writes. "In a way they were thrust upon me. I never sought them. They came unexpectedly through my wife who, since she 'passed on' along with other 'spirits' in her sphere, has made many other communications, surprisingly evidential of her particular personality and her knowledge of her family still on earth, which most people would unhesitatingly accept as sure proof of 'continued existence,' and I cannot but believe in it myself.

"I have made many tests, and she and those with her, notably a one-time Buddhist arch-priest, who calls himself 'Brahmin' have given us interesting revelations about life in the spirit-worlds, for there are more than one, different spheres to which souls advance as they are purified and develop."

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DIARY OF EVENTS

The Library and Rooms will be open as usual during the Summer months.

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

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L.S.A. AND QUEST CLUB NOTES

REVIEW OF LAST SESSION

Now that the session is ended and people are on holiday bent it is useful to pass in review the work which has been done.

The lectures given were stimulating to those who attended them. The various points of views presented, showed how many-sided Spiritualism is. The session began with a lecture by Her Grace the Duchess of Hamilton on "Some Reflections on Mediumship." Mediumship is the foundation of modern spiritualism and a topic of great interest to all. Dr. Oscar Parkes dealt with a subject which is of grave importance to all spiritualists, "Possession from the Medical Point of View." That a medical man should entertain the possibility of the reality of "possession," shows that some are beginning to see that all the stories of the past on this matter are not myths. Under the general title of "Religion," the Rev. Dr. Geikie-Cobb gave some thought-provoking views on mystical experience. Unfortunately, Mrs. B. Orton, who was to lecture on "Reincarnation," was prevented through a serious motor accident from giving her address. We all hope she will speedily get well. Capt. E. J. Langford Garstin, who was to have been the chairman, stepped into the breach, and his interesting address was followed by a lengthy discussion. Dr. Elizabeth Severn's address on "A Psycho-analyst's View of Spiritualism" revealed to many an unsuspected sympathy between Psycho-analysis and Spiritualism. At the Caxton Hall, Vice-Admiral Armstrong gave some of his experiences in Spiritualism and Mrs. Helen Hughes followed with a convincing demonstration of clairaudience. The session wound up with an instructive address by Mr. T. N. Van Der Lyn on "The Revival of the Art of Healing," a subject in which we all feel a deep interest.

The Tuesday evening meetings have been well attended and the standard of clairvoyance was good. The same can be said of the Wednesday afternoons; altogether it has been a fruitful session and we can feel some degree of satisfaction at good work well done.

"GUIDE" WORSHIP

By W. H. EVANS

THERE is a tendency at the present time for people to pin their faith to certain Guides. It is natural for a Sensitive who has proven his Guide to trust him, for he discriminates and does not exalt his Guide into a god. But there are certain members of the public who seem only too ready to place all responsibility for thinking and guidance upon some spirit.

Indeed, on looking around, one feels there is some justification for the warnings in sacred literature against putting undue trust in spirits. As of old, certain spirits seem to be the centres of little movements within the greater movement of Spiritualism, and, while they do as much good as they can, are apt, through the mistaken admiration of the crowd, to be exalted above the position they claim. It is perhaps natural, for we are all hero-worshippers, but it gives evidence of a weakness which should be combated.

Unfortunately, few people seem capable of thinking for themselves—they find it easier to accept what others say. Among church and chapel goers, the parson is often the accepted authority. If any members of these congregations are attracted to Spiritualism, then allegiance is transferred from the Minister to some Medium or Guide. For such minds neither Christianity nor Spiritualism can be of real help until they determine to think for themselves. That, however, means effort, so they take the line of least resistance and accept what some "cloud," "feather," "bird," or "sign of the Zodiac" says, as if it were the last word and not to be questioned. Thus, the poor Guides are thrust upon a pedestal, looked up to, and through their Mediums regarded as very precious.

What these many admirers do not realise is that the spirits insist that they are not final authorities; they desire those who hear their message to reflect upon it. It is doubtful whether they wish to be the centre of a group of admirers; and as they are limited by the Mediums they use, they are not always able to protest as they would.

It may be urged that if the Guides did not wish these things they would advise against them, but when a Medium conceives an idea and holds it strongly, the Guides are not always able to go against it. Often they have to compromise to do any work at all, and are regarded as the source of much which originates in the Medium's sub-consciousness.

It is a pretty problem, and the clear-seeing realise what a difficulty there is in steering clear of these tangles. Thus, instead of unity, we have separateness. There is unity in the Spirit, but here the wilful perversities of Mediums, and the soaring ambitions of personalities, create discord, division and confusion. In the end, the Guides are made, by those who accept them, to displace God and Christ. Though the names of both are used freely enough by the Guides, their devotees seem unable to discriminate, so we have a new species of idolatry which may be denominated, "guide worship."

DEVOTIONAL HEALING GROUP TIMES

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11 a.m.—Mr. W. H. EVANS.

6.30 p.m.—Mr. HORACE LEAF,

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WEDNESDAY, JULY 24th, at 7.30 p.m.—

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11 a.m.—Mr. JOHN G. FINDLAY
Clairvoyant: Mr. Thomas Wyatt

6.30 p.m.—Dr. H. P. SHASTRI
Clairvoyante: Mrs. Stella Hughes

Sunday, July 28th, at 11 a.m. ... Mr. H. ERNEST HUNT
Clairvoyante: Miss Lily Thomas

Sunday, July 28th, at 6.30 p.m. ... Mr. G. H. LETHAM
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Monday, July 22nd—Speaker: Rev. C. Drayton Thomas
Clairvoyante: Mrs. Rose Livingstone

Wednesday, July 24th—Speaker: Mr. W. S. Hendry
Clairvoyante: Miss Lily Thomas

Monday.

WEEKDAY ACTIVITIES

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
Mrs. Moysey (Hon. Secretary).

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

Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
to Miss Mitchell (Hon. Secretary).

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

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THOUGHT FORMS

By HORACE LEAF, F.R.G.S.

PHILOSOPHERS and psychologists have paid close attention to the significance of ideas and the mental operations involved in their production, but practically nothing has been done to discover the nature of thoughts as such.

It never seems to have struck them to enquire whether thoughts have any kind of formal nature as apart from method. The early Greek philosophers of the school of Plato do appear to have believed that thoughts had a perfect form in what has been termed the "Ideal World."

It has been concluded, in the main, that thoughts are generated in the minds that think them, usually under the stimulus of perceptions. Since the time of Immanuel Kant, it has become an accepted fact that the mind is equipped with "categories," by means of which it gives meaning to perceptions. Everyone is born with a mental equipment consisting of tendencies, capacities and powers. These belong to the mind itself and not to the external world, although that world is essential to the operations of these innate qualities. It has also been discovered that we have *a priori* notions which could not possibly be derived from sentient experience.

None of these considerations, however, seem to have given rise in orthodox quarters to the question whether "thoughts are things" with an existence independent of the mind *after* it has conceived them.

It has been reserved more or less for the layman to attempt to answer this question. People have long believed in "thought transference," or, to use a more correct and comprehensive term, telepathy. It has commonly been observed that occasionally two or more persons think alike at the same time, although there may have been no observable reason why this should be.

We are indebted to the Society for Psychical Research and to Duke University, North Carolina, U.S.A., for most of our experimental knowledge on the subject of thought forms. The experimenters found it possible, under test conditions, not only to transmit thoughts directly from one mind to another, but also the gamut of emotions and even physical sensations.

What exactly was it that was transmitted to the recipient when one or more persons were concentrating on the same thought? In some instances, it was obvious that it was the name of the object thought of; but in others it was undoubtedly its form. One series of experiments ruled out the transmission of names because the objects transmitted required long and complicated phrases to explain them, and even then it was improbable that the recipient would have been able correctly to have reproduced the words. On sketching what she had mentally *seen*, the recipient drew almost perfect images of the objects that had been thought. Not only did she reproduce the forms, but in some instances their exact colours.

It is possible from the data to draw up the principles which regulate "thought forms." They are as follows:

- (1) The nature of the thought determines its form and colour.
- (2) The definiteness of the thought determines its outline.

In all probability, a third principle may be added, namely, that the strength of the thought determines its length of life.

By the nature of the thought is meant whether it is a house, a pair of boots, a fish, a key, and so on.

By definiteness is meant its original clearness.

In many instances it seems that the more people acting as agents or thinkers, the better the reception,

Owing to this, the experimenters often employed several persons to concentrate on an object suspended or placed before their eyes, to enable them better to visualise it.

Distance did not always modify the effect, although it was concluded that nearness to the recipient was a help.

In some experiments which I carried out with a group of twelve persons, I found that individuals varied in their capacity to receive and often favoured particular objects. Thus, one was excellent at receiving simple colours, another names, a third flowers, a fourth numbers, whilst some utterly failed to receive anything.

Lord Balfour, who experimented a good deal in telepathy, tried to discover any mechanical law which might govern these transmissions, but without success. Sometimes it appeared as if the thoughts passed straight to the mind of the recipient along a single line; at others it seemed as if they were transmitted in all directions, as in the case of rays of light.

One thing was clear, however, and that is that when a person states that he believes that thoughts are things, he is speaking with scientific accuracy.

From this discovery many important deductions can be drawn of intense value to the practical psychologist, deductions of no small utilitarian and moral value. Among them is one bearing on crowd psychology, which is usually regarded as epidemic through sentient suggestion, whilst it may be a pure psychological reaction. There is, in other words, power in numbers on the purely mental plane. Of course, there is also the deduction that when an individual thinks thoughts which are strictly personal to himself in their relation, he is fortifying himself as, obviously, if thoughts can act on the minds of other people they must also be dynamic to oneself.

MR. RONALD COCKERSELL'S CLAIRVOYANCE

Mr. Ronald Cockersell, one of London's younger clairvoyant Mediums, is making his way steadily, and is frequently to be heard at Grotrian Hall meetings and elsewhere.

In a description given to Catherine Atkinson (who supplies us with the details), Mr. Cockersell got the names correctly of several relatives, and also particulars as to their appearance and habits. Amongst other things, he said: "Your grandmother says that when you were young you lived with your parents on a farm and that you were bitten by a pig—nearly bit your hand in two."

The recipient of the message admitted that she had lived on a farm, but said she had no recollection or knowledge of being bitten by a pig. Yet when, later on, she asked her mother, it turned out that the incident had been correctly described, and had occurred when she was too young to remember it.

WILL LONGSTAFF'S PICTURES

Few celebrated artists have the courage to acknowledge inspiration from the "other side." Most often, perhaps, their ideas are not clear on the subject. Will Longstaff, the celebrated painter of "Menin Gate" and "The Eternal March" does not belong to the latter class. He claims as the source of his inspiration direct guidance and inspiration from the spirit world. Of late, he painted two magnificent pictures, "Freedom" and "Attainment." We are glad to hear that both are on public view at the Friendship Centre, 85, Lancaster Gate, London.

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"TWELVE HOLY MEN"

Readers of *The Great Days of Ephesus* recorded by Geraldine Cummins may be interested to know that a portion of this book, which owing to exigencies of space had to be omitted, has appeared in *The London Forum* for June and July. This hitherto unpublished portion of the Cleophas Scripts deals with the Twelve Disciples of John alluded to in the first seven verses of Acts, XIX. Little seems to be known concerning these Twelve Holy Men who are represented in Acts as being unaware of the fact that the Messiah had already appeared and been crucified. The chapters now published in the above monthly journal, elucidates this problem.

THE SELF-OPENING DOOR

The mystery of a door that opened by itself before a servant girl in Prague, carrying a heavily laden tray, is described in *The Star* (July 10th). The girl's employer, who got up to open the door for the girl, thought she must be dreaming. Other members of the family, however, noticed the same things. Doors always opened for Marie. The cook confessed that she always sent Marie into the cellar for potatoes, because they "rolled towards her."

We are told that the local psychical research society is investigating the case.

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