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Light

on

Spiritualism and Psychical Research

Founded in 1881.

No. 2847. VOL. LV.

(Registered as

THURSDAY, AUGUST 1, 1935.

a Newspaper)

PRICE TWOPENCE

HOW TO CONVINCE OUR DOUBTING FRIENDS

SOME SIMPLE AND PRACTICAL SUGGESTIONS

By JOHN BUTLER

IN the issue of LIGHT for June 20th, Mr. W. A. Call suggested some of the difficulties that lie in the path of those who wish to convince their friends of the truth of Spiritualism, but, unfortunately, he gave no hint of how these difficulties might be overcome. Yet everyone of us who has learned something of the higher teachings and who has personally profited from them, in however slight degree, must earnestly desire to see the spread of this knowledge.

For my own part, I am not nearly so anxious to convince my friends as I am to convince those whom we sometimes generically term the "ruling classes"—our political rulers, our social rulers, newspaper proprietors who shape the thoughts of the great majority, our property owners, our employers of labour; in short, all those into whose hands wealth or position has given the power, if not of life or death, at least of happiness or misery for so many of their fellow-creatures.

I appreciate, however, that if I am to reach these I must work, as the leaven works, upon those who are nearest to me—apparently a slow job and yet how marvellously swift if only everyone could do it. Assuming there are only a hundred thousand Spiritualists in England to-day, if each one convinced only one friend a year and they in turn annually brought conviction to another, within ten years every man woman and child in the United Kingdom would be convinced, and within less than a further five years the whole world would be aware of the higher teachings. Then would be an end of war, of slums, of children starved of sunshine, of human beings working under appalling conditions (yes, here and there, even in England)—an end of political chicanery, of graft, of vested interests, of gambling in commodities, and of all the misery that follows in the wake of those operations which, if successful, are called "high finance."

An Utopian dream, an impossible dream it may appear, yet one for which the higher guides are still striving, and one that Christ set as an ideal before the minds of his followers.

It were well, therefore, if we could find a way to surmount some of the difficulties that Mr. Call has outlined, and, having found it, set about putting it into practice as speedily as feasible.

Amongst my friends and closer acquaintances I find, broadly speaking, three types:—

(1) Those who belong to some orthodox Church,

and who sincerely try to put their beliefs into practice in their daily lives.

(2) Those who nominally belong to such a Church, but who are rather vague about its tenets.

(3) Those who never give a thought to the next life, and incline to the belief that there is no such thing.

I have omitted from the above categories the grossly materialistic whose whole gospel is selfishness—firstly because they do not exist so frequently as may be imagined, and secondly because they are too much of a whole-time job for me to tackle.

For my own part, I never make any direct attempt to proselytise, but whenever the question of Spiritualism or some kindred subject arises I immediately state that I am a Spiritualist. If my audience are friends of mine, this confession generally draws a contemptuous comment, to which I have but one reply.

"Sir Oliver Lodge," I say, "has written several books on the subject, but my office boy agrees with you that it is just a lot of nonsense."

Invariably there follows the familiar—"Mind you, I did have something happen to me once," followed by the recital of some real or imagined psychic experience of their own.

In my opinion, the easiest way of making such people think for themselves is by asking them pertinent and searching questions. In a very short time, as a general rule, they have begun to realise how hazy are their own ideas regarding the future life, and how illogical. This process of laying bare for them their present notions is important and almost, to my mind, essential. Otherwise there remains at the back of their mind a sort of inhibition, carefully fostered from their earliest childhood, against anything which appears to them to destroy the teachings of their Church.

It is because of this inhibition that friends, and even acquaintances, who will trust my judgment concerning thousands of pounds, find it impossible to credit me when I claim to have seen and spoken to the so-called dead. Their mind cannot absorb it because their subconscious will not allow it to do so. That is why it is necessary first to expose their present notions. And to do this I can think of no better way than the Socratic method of questioning, which compels them to use their own powers of reasoning for themselves.

The obvious point from which to start is: "What do you think happens after death?"

Except in the case of Catholics, the replies are usually

very indefinite, but I will not be put off with nebulous evasions. If, as sometimes occurs, they wish to avoid the discussion on the grounds that it is morbid, I reply that it only appears morbid because they are thinking of what happens to the body, whereas I am simply interested in the fate of the personality whose instrument that body was. And I return to my examination concerning what happens to the personality which, loosely, they call the soul.

I put my questions in no wise in any argumentative way, for that leads only to antagonism and consequent obstinacy, but I try to put them in a spirit of searching for the real solution, and I continue them only as long as they do not weary.

When they have formulated (possibly for the first time in their lives) some definite theory of what happens after death, I question them on their authority for this theory. And if they reply "The Church," I try to probe back to the source from which the Church obtained her knowledge.

Alternatively, I may draw conclusions from the theory they have outlined, asking whether they agree with those conclusions; and, after much hesitancy, they either abandon their position or take refuge in the "Hoc est mysterium" of St. Augustine.

Only now am I ready to put before them the teaching of Spiritualism regarding the next life, discussing it bit by bit, and attempting to make it as acceptable as possible to their reason by drawing such analogies from modern science as our common knowledge of it will permit. I frequently ask them, as I proceed, whether a reasonable God might not have ordained things so—whether, in fact, in the light of so many seeming injustices and inequalities in this world, it were not more reasonable to suppose that a just God would so have done. And I begin to indicate how they may actually test the truth of these theories for themselves.

Before, however, I take them to hear public clairvoyance, I carefully explain to them the position of the Medium in the matter. I point out to them that the possession of psychic faculties in no way depends upon the Mediums' education or even personal sanctity, but purely upon something in their physical make-up. And I stress the fact that it is the evidence they offer (and not their manner of offering it) which is the one point which the enquirer has to test.

Thereafter it is fairly plain sailing, except that personally I select for them their reading-matter, believing that there are many books on the subject which are fatal for them to read until they have become familiar with the first principles of Spiritualism.

This, then, is my particular way of convincing my friends. It seems so elementary and so simple that it would appear scarcely worth while writing about. But I have heard so many fellow Spiritualists jumping so far ahead into the subject on the slightest sign of

interest, and allowing the enquirer to take the lead, that within five minutes they are being compelled to answer such questions as "Can they smoke cigars?" or "Do blackbeetles exist as well as dogs?" questions to which it is impossible to give an answer that has even the semblance of conviction unless the enquirer has already a good groundwork of knowledge of the laws governing the etheric world.

It will be noted that I have outlined a suggested method of dealing merely with uninterested enquirers. Those whom bereavement, or sickness, or misfortune has sent searching for a solace they have not found elsewhere will surely find their own way and want but little guidance, for they are protected by the promise of Jesus Christ: "Blessed are they that mourn, for they shall be comforted."

There are others who are urged on by that "divine discontent" which will not let them find peace until they have found the Truth. These are they of whom St. Augustine wrote: "Thou hast made us for Thyself, O God, and our hearts are still unquiet until they rest in Thee."

One word about Roman Catholics. For them the central doctrine of Christianity is the Resurrection, and not, as some might think, the infallibility of the Pope or Transubstantiation. With them my opening enquiries are usually directed to the question of mortal sin and hell. Of all the Churches they are indeed the nearest to Spiritualism. The history of their canonisations is one long history of psychic experiences, for hitherto they appear to have worked on the theory that a psychic experience is a mark of the sanctity of the recipient—except, of course, in the case of those outside the Church, when it used to be attributed to the work of the devil. This latter stand, however, is now slowly being abandoned, though it is still a mortal sin for a Catholic to practise Spiritualism. Nevertheless, it is astonishing how many former Roman Catholics are to be found in the movement.

But if a man had the time and wit, he might write a book on just this subject alone. This man, alas, has neither.

PRAYER FOR THE DEAD

THE composition of this beautiful prayer for "a friend out of sight" is attributed to Archdeacon Wilberforce:

Our Heavenly Father, the Father of the spirits of all flesh, in whom all creatures live and move and have their being, in whatsoever world or condition they be; I beseech Thee for HIM whose name and abiding place and every need Thou knowest. Lord, vouchsafe HIM light and rest, peace and refreshment, joy and consolation in Paradise in the companionship of saints, in the presence of Christ, in the ample folds of Thy great love. Grant that His life (so troubled here) may unfold itself in Thy sight, and find a sweet employment in the spacious fields of eternity.

If He hath ever been hurt or maimed by any unhappy word or deed of mine, I pray Thee of Thy great pity to heal and restore HIM that He may serve Thee without hindrance.

Suffer HIM to know, O gracious Lord, if it may be, how much I love HIM and miss HIM, and long to see HIM again; and if there be ways in which His influence may be felt by me, vouchsafe HIM to me as a guide and guard, and grant me a sense of His nearness in such degree as Thy laws permit.

If in aught I can minister to His peace, be pleased of Thy love to let this be; and mercifully keep me from every act which may hinder me from union with HIM as soon as his earth-life is over, or mar the fulness of our joy when the end of the days hath come.

Pardon, O gracious Lord and Father, whatsoever is amiss in this my prayer, and let Thy will be done, for my will is blind and erring, but Thine is able to do exceeding abundantly above all that we can ask or think; through Jesus Christ our Lord. Amen.

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UNIVERSAL TRUTH IN ALL RELIGIONS

EACH RELIGION HAS A STRONG POINT

By REV. WILLIAM A. REID, GLASGOW

AN unusual amount of careful study has been given within the last fifty years to religions and religious books, and to the ancient civilizations with which they are associated. Buried cities have been unearthed, and their undreamt of cultures have taken the conceit out of all of us. It looks as though each religion testified to some great truth, as its own special contribution to the good of the race. No religion, apparently, contains all the truth. The Hindu testified to the continuity of life; the Buddhist to life's spiritual values; the Confucian stressed duty; the Zoroastrian the struggle between good and evil; the Jew the one God and His favour to the righteous nation; the Christian the love of God and the eternity of love; the Mohammedan, man's submission to God's inflexible will; the African, man's suggestibility.

But further there is a constant universal Eternal Truth in all religions. Priests and rulers buried it in a mass of tabus and rituals, no doubt in the first instance in helpful attempts to guide the common people, though later often intended to enhance their own wealth and power. There is very strong evidence that this Universal Truth was based on Monotheism, and this God, said the Rig-Veda, "existed when there was neither Being nor non-Being . . . neither atmosphere nor heavens above the atmosphere."

This Universal Truth to which I refer had two facets; and is a simple, practical, spiritual message to the common man. These facets are:

(i) **HOW TO LIVE WITH THE HELP OF GOD.** The instructions, although variously expressed, are always the same. The Jewish prophet said: Do justly, love mercy, walk humbly with God. Moses and Jesus said that for the spirit to live we must love God and love man "with heart, and soul, and strength, and mind."

(ii) **THE NATURE OF THE HUMAN SPIRIT**, its capacities, weakness, perfectability with the help of God, the possibility of communication with other spirits and with God; its survival after the death of the body.

These two things we were enjoined to preach and to *prove* continuously. There is no direct appeal to external authority. The prophet says: This is the Way; I am the Way; I know it is right, because I can prove it.

THINGS ADDED TO THE UNIVERSAL TRUTH

The prophet, when proclaiming this Universal Truth, was always confident, and said: "Thus saith the Lord"; but when he departed from this Truth, he was often wrong, and generally sectional and national. For instance, at the Church Council in Jerusalem (Acts XV.) it is written: "It seemed good to the holy spirit and to us that ye abstain from blood and from things strangled." This holy spirit is quite likely to have been a deceased Jewish Christian, as the communicating spirits to Teresa Neuman (see book *Stigmata*, by Jeanne Danemarie) are quite evidently deceased orthodox Roman Catholics.

One can quite easily disentangle this Universal Truth from much of the communications received by noting that this Universal Truth is a principle rather than a law, a living experience rather than a philosophical opinion, an enduring vital thing as against a symbolic, parabolic, ritual explanation of the truth; and is universal in that it applies to all sorts and conditions of men.

Let us not fall into the error of mistaking the explanations for the Truth itself, or of imputing base motives to those who either invented these explanations or obtained them, as I have indicated, from spirits who were themselves only slightly advanced above their earth friends. While by no means belittling discussions

as to the history of the human soul out of the past or into the future, or as to the essence of the Deity as against Deity as "our help in ages past and hope for years to come," or as to the person of Jesus . . . we should keep firm hold of the fact that these are for philosophers and theologians, who, thank God, are few in number. The teachers of the Universal Truth speak to the universal child in man.

The inspired prophet preaches the Universal Truth when it is becoming obscured; and whether he is a humble herdsman, a priest, a king's son, his duties are always arduous, and rarely supported by those in power. Jesus was not the only prophet who was slain. After every reformation the prophet is forgotten but for his tomb.

A 5000 YEAR OLD HYMN

You will notice that the keynote to the Universal Truth is how to live *with the help of God*. With the help of God means prayer to God in faith. I cannot conclude better, therefore, and at the same time better emphasise the antiquity of the Universal Truth than by quoting a 5,000 year old Summarian hymn. I have put Sayce's translation into a rhyme, without claiming, of course, that I reproduce the rhythm of the original. This hymn was sung before a word of the Bible was written and before Moses and Zoroaster were born. Here it is:

PRAY. PRAY. PRAY.

Pray, pray!

Pray on the couch

When weariness summons to sleep,

When fields need your labour to reap!

Pray at the dish!

Remember the Giver of All

And humbly His goodness recall.

Pray when you kindle the fire!

Thank God for its cherishing heat;

Pray when the fire is aglow!

Thank God for an agent so sweet.

Pray when the sun rises glorious,

Pray when it sets all victorious!

Pray when you pass the town gate,

Pray on returning, though late!

At your house door

Pause your God t' implore!

Pray on the street

Mid the hum of the crowd;

Pray on the road

When alone, pray aloud.

And may God, THE GREAT SUN,

Who's thy judge when all's done,

Be thy Light and Life-Giver,

To roll on as a river,

To refresh and deliver,

For ever and ever.

It is especially necessary to point out that in proving this Universal Truth we need the vital aid of our fellow men and of the many human societies with which we are familiar. There are things which individuals and institutions do for us which we cannot always do for ourselves. We should have starved but for our parents, and most of us need the aid of Mediums to prove human survival. Our public Church services are only Way Showers of the Universal Truth; and Spiritualistic Churches should make a strong point of Way Showing at all their meetings. But although others may show us the Way, we must walk the Way one by one.

The real meaning of the term "Spiritualism," after the time of Swedenborg, was communication with the dead, in whatever form, though its mediæval import was simply that man had a soul as against the materialist theory that he had not.—Dr. J. H. Hyslop.

THE INTERPRETATION OF DREAMS

Review by H. F. PREVOST BATTERSBY

HERE are some further guesses at dreams, not very helpful, and surely rather over-called as Science.

Dreams must always be perplexing, as owing their origin to curious sources, and getting mixed up with other influences in their development. Thus, as in dissolving views of a magic lantern, one picture displaces another while it is fading, but, in dreams, figures in the two pictures may brighten up together, and produce new and absurd amalgamations.

Dr. Crow begins with the physical factor; every organ of the physical body having its relation to the dream life; touch, taste, smell, vision and hearing, all taking a hand in building a fairy tale or a dark drama on the slightest provocation; but a dream out of all proportion to the stimulus causing it.

Hindu and Chinese medicine makes use of dreams in diagnosis, and a definite type of dream is related to disorder in each organ, though often of a significance the opposite of what might be expected; an over-loaded spleen, for instance, producing dreams of songs, joyous festivals, and merry music.

This discrepancy between the impressions of a diseased organ, asleep and waking, points to the mixed influence, astral, mental, and causal, from which the dream evolves.

THE GUARDIAN OF SLEEP

Freud regards the dream as the guardian of sleep, part of its business being to keep us from waking. This surely presupposes a duration for it difficult to substantiate. With the right subject it is possible to create a dream which wakes the sleeper after the first moment of unconsciousness and yet takes a long time to relate.

The guardian theory is supported by a case where the sleeper touched a hot-water bottle with his foot and dreamed he was climbing over hot lava in Vesuvius.

"The dream finds a reason for the stimulus of heat, and so it does not disturb the sleeper."

Personally, Vesuvius would have proved the more perturbing alternative.

Freud, Jung, and Adler, representing the leading but differing schools of dream analysis, agree that dream-feelings are compensatory to those of waking life. Jung sees the ego in sleep escaping from its repressions, attempting to mould the astral body and help forward its evolution, which he calls individuation, a theory which has a certain kinship with Theosophical thought. Freud and Adler exclude all the deeper motives of Karmic origin, and prefer explanations from the more trivial impulses in the lower levels of the astral plane.

Mme. Blavatsky, who regarded the brain as the registering organ of memory rather than memory itself, considered dreams as an escape from this hampering influence.

The mental body, which in the average man, is even less developed than the astral, also profits by this escape.

Problems have been solved, inventions completed, and poems composed during sleep. Memories, repressed during the day, because they do not harmonise with the general waking impression, reassert themselves in sleep, and by an unsuspected proximity give a new alignment to our thought.

Dreams have thus been interpreted as instigated by a past existence. Men dream of living like apes in a tree, or of conflict with giant reptiles long extinct. Flying dreams have even been explained as referring to days when men swam under water like a fish.

Lafcadio Hearn suggested that our dreams of flight

THE SCIENCE OF DREAMS, by W. B. Crow, D.Sc., Ph.D.
Adyar. Theosophical Publishing House. 1935.

were a memory of life on vanished planets with a fainter pull of gravitation than our own.

Miss M'Intyre Wilson, repelling the idea of reincarnation as "incompatible with almost any form of Christianity," prefers the idea of ancestral memory; for which much is to be said, especially in districts like the Scottish Highlands, where families and clans have been held together for centuries by inter-marriage.

The question of prevision in dreams brings us, of course, to Mr. Dunne's investigations, and the problem of free-will. "it is an observed fact," says Dr. Crow, "that we have free-will, but that does not preclude possibilities being foreshadowed."

As proof that "the future exists, but we can choose whether we enter it or not," he relates a dream.

"At Dieppe, called at during a voyage, a fireman named Mounter, dreamed that the ship, on which he was serving, was lost." He told his dream to a comrade, they both left the ship, which was lost.

That, surely, is only proof that he avoided the ship's future, not his own? Had he dreamed that he was lost with the ship, it would have been another matter.

Jung speaks of a transcendental function, as belonging to a different dimension, to account for certain supernormal phenomena such as prophetic or telepathic dreams; but some of these the author agrees with Leadbeater in referring to information gathered during excursions on other planes, and it is to the teachings of Theosophy that he would look for any adequate explanation of the mystery of dreams.

HELP FROM PRAYER

TELEPATHY. What a bugbear this word is, and what a refuge for people who dislike the idea of spirit communication. Some time ago I was sitting with Mrs. Leonard, and had taken a lady down with me to take notes. A relative of this lady had been killed in an accident, when suddenly he came through to her. My note-taker whispered in my ear, "Ask him if what I did in Edinburgh was any good to him." I had not to ask the question, because Feda replied at once, "Tell her it did him all the good possible. It seemed to give him a kind of anchorage to hold on to; it seemed to clothe him in a kind of spiritual garment. Ask her if she can find time sometimes to go up to her room and concentrate on him for a few minutes, instead of giving him those rather nebulous thoughts. It would help him more."

When I came out from the sitting, I asked my friend what she had done in Edinburgh, as I had no idea. She replied, "I gave his name in to a church to be specially prayed for at Holy Communion on All Souls' Day." Well, some time afterwards I was passing a church and happened to look at the notices outside, one of which read as follows: "Next Sunday, 6.30 p.m. Preacher, the Vicar. Subject, Holy Communion." A moment afterwards I ran into the Vicar, whom I know quite well, so I stopped him, and said, "I see you are preaching on Holy Communion—Now here's something to tell your congregation and confirm what I am sure you are going to preach about." I then told him about this sitting. His reply was interesting. It was, "Of course, that's what one would expect." And then, pulling himself together, he added, "Of course, I don't accept that real communication came from a spirit. It was just due to telepathy from the lady." One would have thought that he would jump at the idea of being able to confirm the church's teaching by this, to my mind, rather beautiful message. I don't think even the Bishop of London could have put it down to being in touch with "an unpleasant spirit," nor "dishonouring the dead"—and my friend told me her mind could never have framed such an answer. (Major) C. H. MOWBRAY.

MEDIUM'S VIEW OF SPIRIT COMMUNICATION

MRS. HESTER DOWDEN AND A DISAPPOINTED INQUIRER

A correspondent of LIGHT sent us a copy of a letter written by Mrs. Hester Dowden to a disappointed inquirer. The letter is so full of sound advice that, with the permission of both parties, we print it below.

I HEAR you have had some disappointing results in connection with psychical phenomena. I have had 23 years experience of investigation in this connection, so I feel I have some right to make a few suggestions to experimenters.

From the first I approached the subject without faith, ready to accept what could be accepted logically, but feeling that it was improbable that results would be convincing. I was prepared to give up an evening a week to this study—no more, for it never absorbed me.

I worked with people who were inclined to apply difficult tests to alleged communicators and so on. I came to the conclusion that we were on the wrong track. It seemed that a much higher percentage of success was achieved if we waited and tests were volunteered. During twelve years of amateur investigation a number of cases came to us in which evidence was volunteered which could not be in the minds of any of the sitters. The wreck of the *Titanic* was given to us an hour before the news reached Dublin. The wreck of the *Lusitania* and a message from Sir Hugh Lane, which was most evidential. The "pearl tie pin" case quoted in Sir W. Barrett's book, *On the Threshold of the Unseen*. An accurate prediction of my father's death three months before it happened. The series of test sittings with the ouija board, blindfolded, which I describe in my little book, *Voices from the Void*.

Also any number of psychometry tests. These last scarcely ever failed. In all these cases evidence was volunteered, not asked for.

Since I have given professional sittings I have become convinced of communication through the personality of communicators, displayed at most sittings with strangers, and also by evidence of what cannot be in the mind of either Medium or sitter.

SOME CONCLUSIONS

I have sat with few Mediums, and my results have been far from satisfactory even with Valiantine and Mrs. Wriedt.

My conclusions are as follows:—

(1) We are dealing with phenomena which we are unable to test in any strictly scientific sense. We are unable to repeat any experiment.

(2) We are using an instrument which cannot possibly record accurately. A human being, in or out of trance, is liable to record unevenly. Atmospheric disturbance even may create confusion, so will fatigue, ill-health, etc. This applies to sitter as well as Medium.

(3) The messages (assuming they come from another state), must necessarily be strongly coloured by the personality of the Medium. If we find sufficient evidence in our communications to justify the belief that we are in touch with a familiar personality we must expect the messages to be a translation or reconstruction of an impression rather than a direct conversation.

(4) If we wish for good results we must assume (at least for the duration of the sitting) that we are in touch with a human being and must treat communicators as such. An attempt to bounce a communicator into tests of memory, book tests, or travelling clairvoyance is seldom successful.

(5) I should never ask a communicator to select the memory of an incident in order to convince

another person who has not made any connection with the Unseen.

(6) It is well to bear in mind that our communicators are neither omnipresent nor omnipotent, and that they are not (as a rule) prepared to do troublesome test work to order.

(7) Latitude should always be allowed for emotion from our communicators. They cannot do test work if they return in an emotional condition.

(8) In all cases success in results depends on a collaboration of Guide, Medium, Sitter and Communicator. This is an intangible quality, but a jarring note will set the whole message wrong, or negative it completely.

(9) Psychic training and development is a matter of patience and experience. A blunt knife cannot cut as a sharp one can. The development of a Medium consists in the elimination (as far as possible) of the Medium's personality. Mediums in the early stages are liable to many mistakes.

(10) I should approach this subject with small expectation of success. I should regard success as rare, and expect much failure. I should keep a record of my failures. They are most instructive.

(11) As a rule I should attribute failure to the deficiencies, temporary or otherwise, of the Medium or sitter rather than to the communicator.

(12) I should regard the re-appearance of personality as a far greater test of identity than the recalling of small incidents in the past.

(13) I feel that the conclusion of persons (much wiser than myself) have influenced me towards belief. I know little or nothing of physical phenomena, but I am sure they should be approached by scientists and medical experts, not by amateurs. I do not feel that they can provide evidence of human survival, except through the Direct Voice—if that is considered as physical.

I hope these suggestions may be helpful.

THE MISSING PASSENGER

IN *Ideas and Town Talk* (July 27th), Mr. Elliott O'Donnell writes of an experience that befell him at Bournemouth:

"I was on the pier one morning, watching the passengers embark on the steamer for Cherbourg. It was getting close on time for the boat to start, when who should come hurrying along the pier, but a local friend of mine named John Harrison.

"I had something I particularly wanted to speak to him about, but he was in too great a hurry, and had, in fact, only just time to get on board before the vessel started. He saw me from the deck and waved his umbrella.

"He only just did it, sir," one of the pier officials remarked to me. "It was the same last week and the week before. One of these days he'll miss it for sure."

"I was on the pier again in the evening when the boat returned, but I failed to see my friend among the passengers who disembarked.

"I commented on the fact to the pier official I had spoken to earlier in the day, and I noticed that he was looking pale and worried.

"Haven't you heard the news, sir?" he asked. "Mr. Harrison died suddenly at his home in the town this morning, just about the time the boat was leaving the pier here for Cherbourg. I met the doctor who was called in to see him and he told me the sad news."

"But," I stammered, "I saw him go on board the steamer this morning."

"I not only saw him, but spoke to him, and he—or whatever it was—answered me," the puzzled official replied. "It is one of those things that neither you nor I, nor anyone else, can explain."

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).

MRS. STOBART RE-STATES HER VIEWS

Sir,—In your issue of July 25th, your leader-writer gravely misrepresents my attitude towards "Spiritualism and the Churches." He, or she, affirms that "Miss Lind-af-Hageby wants to see Spiritualism win over the Churches, the scientists, the philosophers, in fact, all that remains of opposition. On the other hand, Mrs. St. Clair Stobart suggests that what we should aim at, is the complete absorption of Spiritualism by the Churches." It is incredible that anyone could suppose that I should wish to keep Spiritualism from the scientists and the philosophers, even if I could. They are nibbling at it now, and will soon be safely landed.

The word "absorb" is not synonymous with "monopolise." The Churches could no more monopolise Spiritualism than they can monopolise air. But they could absorb it in their teaching, and give the man in the street an easy, accessible, and safe avenue of approach to a subject which is, as we all admit, fraught with undesirable results for the inexperienced. But it is eminently expedient that at the same time, scientists should study the phenomena, and place their hall-mark on the findings of Spiritualists, to the end that, finally, Spiritualism will rank as one of the established facts of life, and continued propaganda will no longer be necessary. I have always maintained that until Spiritualism is accepted both by the Churches and by Science, no real, no permanent progress can be made. But when both Science and the Churches have accepted Spiritualism as a rule of life—have absorbed it in their curriculums—there will be no need for the amateur to dabble in it. When he needs consolation he will know where this can be obtained under the best available conditions. The misunderstanding seems to have arisen from an assumption that the word "absorb"—(lock, stock and barrel—the original phrase)—is synonymous with "monopolise." And I shall be grateful for this opportunity of dematerialising the phantom once and for ever.

7 Turner's Wood,
N.W.11.

M. A. ST. CLAIR STOBART.

[NOTE.—We are glad that our mistaken phraseology has drawn from Mrs. Stobart this clear re-statement of what she means when she speaks of the Churches "absorbing Spiritualism, lock, stock and barrel."—EDITOR.]

RESURRECTION OF JESUS

Sir,—Your correspondent, Guy Heaton, is mistaken in supposing that I am "unaware of the very ancient heresy called Docetism." That theory (so named from the Greek: *dokeo*, "to seem") held that the body of Jesus was not materially real, but phantasmal.

But such theories do not affect the letters of mine which you have been so good as to print. I am fully aware that numerous theories have been formed about the nature of the body of Jesus. All of such ideas can find support in some New Testament passages. My whole point is that the basis of such theorisings is faulty. It assumes that the Bible is to be taken as all true. What is needed is to realise that the Bible is simply a mass of largely legendary literature, no doubt containing a considerable amount of fact, but also with much—very much—which is otherwise. When this simple critical result is accepted, one gives up erecting theories on doubtful narratives.

106 Gillespie Road,
Highbury, N.5.

J. W. POYNTER.

THE AMERICAN S.P.R.

Sir,—Pray be not perturbed by Miss May Walker's statement, reported in the issue of 27th June, that "very deep dissension exists amongst members of the American S.P.R. regarding the latest phase of the 'Thumbprint Controversy,'" etc. Of upwards of 800 members of the American Society, eight only, and Miss Walker, have indicated their displeasure that Mr. F. Bligh Bond should have been dismissed because he, as Editor, represented to the readers of the *Journal* that his personal views were those of the Trustees of the Society itself. Such was far from the case, as Mr. Bond well knew; indeed, he absented himself from his office while he was preparing that issue of the *Journal*, because, as he frankly confessed, he knew that his editorial would be suppressed if it came to the attention of the Executive Committee. Such was his offence, and such the reason for his dismissal.

The dissenting members, nine in all, have seen fit to condone his disloyalty for reasons not necessary to detail here, but it can hardly be said that the defection of one per cent. of the total membership indicates "a very deep dissension in the Society." It is true that the nine dissenters are fulminating to have Mr. Bond reinstated as Editor of the *Journal*, and I note that your view is that the controversy should be satisfactorily settled. It is settled, Mr. Editor, in the only way acceptable to honourable people—a disobedient and disloyal employee has been, and will remain, dismissed.

HELEN T. BIGELOW, a Trustee.

New York, July 18th.

PSYCHIC HEALING

Sir,—Your correspondent, E. A. Worth, apparently does not understand the laws controlling Psychic Healing. Space will not permit sufficient detail to ensure a full knowledge of this subject, so I would suggest that our critic read Rudolf Steiner's works on the art of healing.

I would point out that the physical body is affected by other bodies or forces within it, each force being separate and independent, yet perfectly blended to work in harmony. It is obvious therefore that medical knowledge can only cure disease of entirely physical nature. Should trouble be due to disharmony between any of these other forces, then only spiritual, mental, or psychic healing will bring permanent cure.

When Mediums say to a member of a congregation: "You are a healer," they really mean to say: "You are a Medium through whom spiritual healing can be successfully operated or applied."

I would point out too, that psychic healers do not touch the physical body of the patient.

24 Station Road,

Taunton, Som.

RAY F. LINHAM.

CO-OPERATION WANTED

Sir,—I am amazed at the opinion expressed by Dr. Worth in a letter appearing in *LIGHT* (July 25th). At the present time, there are in London, four doctors who are co-operating with Mr. C. S. Collen-Smith and his guides, in connection with the cure of obsession, and they (the doctors themselves) are being trained by a "Red Indian" guide, in the art of healing the etheric body of its hurts, sustained by the ejection of the possessing entity.

Of course, it is up to the professional medicos to strive to perfect their experiments, etc., and to apply all their scientific knowledge for the elimination of disease, but if only all of them would co-operate with the other side, they would be amazed by the results. With combined medical knowledge and spiritual power, their efforts, instead of just being experimental, would result in actual cures.

E. M. WHEATLEY.

LETTERS TO THE EDITOR

NONA AND DR. WOOD

Sir,—I write to object, not to Dr. Wood's picture of me as a "tired reviewer" languidly making extracts from a book I had not read, but to his practice of saddling me with things I have not written.

I never said that "Nona's effort was 'stupid, silly, or ambiguous.'" The words are not mine, they had nothing to do with Nona, and they referred to a language which, apparently, she did not even speak.

They expressed the views of an ethnologist on a form of English.

The twist is characteristic of Dr. Wood's methods. Here is another!

I never asked from "Nona's account of spirit-life" evidence of "knowledge we have not yet acquired." Who would make such an absurd request? I asked for that evidence from *the account of her earth-life*.

If, for instance, she had been able, before their discovery, to direct us to the *Tel el Amarna* tablets, that would have been evidence of "knowledge we have not yet acquired," knowledge fairly secure from any suspicion of its having been extracted from a living brain.

Some of those tablets were addressed to Nona's Pharaoh, and therefore might easily have come within her cognizance; but I only mention them as the type of evidence which has scientific value, and of which there must be much still available beneath the sands of Egypt.

"Nona's statement that the Egyptian Reformation of her day (1380 B.C.) was said to have been inspired by the Christ in Heaven," which Dr. Wood quotes as a crushing sample of my "perversity," is, of course, proof of nothing, psychic or scientific.

H. F. PREVOST BATTERSBY.

"PIDGIN ENGLISH"

Sir,—With reference to the statement that no spirits could acquire an earth language, unless they had actually experienced it, perhaps the following may be of some evidential value.

I have a guide, who in earth life was an Egyptian priest, as well as an Egyptian king, of a period slightly earlier than Lady Nona.

He first manifested to me in 1912, and still talks with me, through a Medium as a rule.

Years ago, at a sitting with Mrs. Wriedt, I was addressed by a spirit in very good English; as far as I could ascertain he had been a Mahomedan. I asked him where he learned his English. He said, "from you," meaning myself. I then said: "Where is the Egyptian priest, who is my guide?" He replied: "He is here, but he cannot speak English. I replied: "Ask him to learn, it as I want to talk to him."

And learn it he did, for he afterwards talked to me in English at a sitting with Mrs. Johnson. He mentioned the Beautiful God and the Holy Spirit. His diction was that of a foreigner not very familiar with the language he is speaking: he was not at home in it, but he did very well. Later on he used to ask me to practice loud speaking, correctly pronouncing words slowly.

I forget the reason he gave for this—but I think it was to help his learning English.

Monkseaton, Northd. J. W. MACDONALD.

NOT TELEPATHY

In one case the sitter may have known a given communicator well and abundant facts about his life, but gets little or nothing important from him. Another about whom he knows little or nothing may, on the other hand, be very successful in giving supernormal evidence abundantly. This is absurd on a telepathic theory, and yet correctly represents what might be very natural on the spiritualistic hypothesis.—Dr. J. H. HYSLOP, in *Psychical Research and Survival*.

ORGANISATION, CO-ORDINATION, LEADERSHIP

Sir,—I agree that the Spiritualist movement, as it exists at present, badly needs organisation, co-ordination, leadership, and much improvement. Its main fault is, I submit, that it neglects to utilise and press on the world's notice the Spirit Teachings of highest importance and value which are enshrined in books which are too seldom lifted from the shelves of its libraries, and too seldom read. The *Spirit Teachings* received by Stainton Moses may fitly be termed the Spiritualists' Bible, and its main contents should be read repeatedly with similar Spirit Scripts at the public services of the movement—not in substitution for the Bible, but in addition to and as its indispensable complement and explanation.

I heartily echo the thought in Mr. Hendry's letter (LIGHT, June 27th) in which he refers to the loss of the early Christian teaching in its pristine purity, and remarks that "our Pauline and other dogmas, rituals, processions, and cathedrals are a sorry mess of pottage given us in exchange."

In the meantime, co-operation with enlightened members of the clergy on public platforms and in the Press, may be of great service to Spiritualism.

W.H.

ASTRAL PROJECTION

Sir,—Referring to Mr. H. F. Prevost Battersby's article on Astral Projection, I would like to know if it be a general thing to develop this? *Personally*, I have travelled in my sleep—from a young child—by "flight," being poised and as it were "swimming" in air—with very great ease—visiting places both known, and strange, and always remembering doing so. In later life, I have gone through extraordinary ceremonies and returned to wakefulness quite conscious of all done, in many cases writing down my experiences; also been taught all kinds of things, which have greatly altered my ideas of "life" both here and hereafter.

In all this time, I have had no difficulty, nor the slightest inconvenience, coming back so naturally that it seemed a kind of dreaming—but I know it was "real"; only once, had I the slightest feeling of discomfort—when I awakened by what I felt was a "blow" on my right shoulder; it hurt badly for a time, then became quite normal. Sometime later, I was visiting a Medium in London, and was told that my "Guide" or "Helper" regretted having judged slightly wrong in bringing me back to "earth," I had been so quick in the transferring that I felt "contact" which hurt my shoulder (right), and he wished to say it was just a misjudgment, one which would not occur again—and they soon "healed" it for me! I have never been "developed" in any particular way—being a natural Psychic—and I shall be much interested to hear if others get similar experiences.

Exmouth,

(Mrs.) S. EADON CRAVEN.

S. Devon.

EXALTING "GUIDES"

Sir,—Mr. W. H. Evans' article on "Guide" Worship in LIGHT (July 18th), seems to me to contain a much needed warning.

This tendency to say "I am of Paul, I am of Apollos" is natural, but is even more dangerous when it concerns discarnate leaders, because, as Mr. Evans points out, the Guides are dependent on the minds of their Mediums to correct the exaggerated impressions.

Reverence for advanced spirits is, of course, essential, but when it leads to exaggerated claims for one particular Guide, exalted at the expense of others, it is not true reverence.

We need to remember, as St. Paul reminded the Corinthians, that "neither is he that planteth any thing, neither he that watereth, but God giveth the increase."

(Miss) E. M. HORSEY.

LOOKING ROUND THE WORLD

"AWKWARD FACTS"

FROM time to time, efforts are made to induce the Churches to investigate the claims of Spiritualism, and to find out for themselves what its facts and implications are. To some extent this was done officially some years ago by the Scottish National Church, and we have reason to believe that proposals for an inquiry are at present being considered by certain of the leaders of the Anglican Church.

Unfortunately—to quote words used recently by the Bishop of Birmingham (Dr. Barnes) in another connection—"ecclesiastical discretion has too often refused to discuss awkward facts." Dr. Barnes might indeed apply the words to himself, and to most of his fellow-ecclesiastics, so far as the "awkward facts" of Spiritualism are concerned. But there is a glimmer of hope; for, notwithstanding the recent outbreak of the Bishop of London, the need for inquiry is forcing itself upon the Churches.

Dr. Barnes is reported as saying that "Christian teachers and leaders must, in the long run, meet the intellectuals of Europe on their own ground"; and although he may not have associated Spiritualism with intellect, he will have to learn to do so—for the ability to recognise facts is a sure sign of intellect, and it is to the recognition of facts that Spiritualists make their appeal.

MR. HARRY PRICE

As revealed by the *Wolverhampton Express and Star*, Mr. Harry Price is to be chairman of the committee of the British Film Institute, which will operate a circulating library of educational films, for the use of schools and other approved institutions, early in the autumn. Mr. Price's interest in films dates back practically forty years. The educational films will be supplied free of charge, but to educational institutions only. We wish Mr. Harry Price all success in his new activities.

CRITICAL REMARKS

Criticism of the Marion report, as anticipated by Mr. Harry Price, comes from Mr. C. Nelson Stewart in *The Listener* (July 24th), with this argument:

"The ingenious boxes designed to prove hyperaesthesia as the sole factor and disprove psychic sense are not conclusive, because one is dealing with living organisms. Living organisms in experiments must be acclimatised to new surroundings in order that normal responses may be elicited. The psychic student goes further and asserts that the new boxes themselves radiated vibrations useless to the percipient, and acted as an active absorber of the radiations from the agent. It was like asking the percipient to detect a delicate odour in close proximity to a large surface of fresh paint. If old wood, thoroughly impregnated with human magnetism—whatever that may be—had been used, the results would have been better. But even then, the agent would require to be thoroughly used to the box. Mr. Price might repeat the experiment with all the agents in fancy dress, and again the 'hyperaesthesia' would be baffled by the unrelaxed mental conditions of the experimenters."

BIBLIOGRAPHY OF SIR OLIVER LODGE

To celebrate the sixtieth anniversary of the publication of Sir Oliver Lodge's first work, the Oxford University Press has just published a 218 page *Bibliography of Sir Oliver Lodge*. It is compiled by Mr. Theodore Besterman, and it sets out all books, pamphlets, articles, and letters in periodicals written by Sir Oliver. In a preface, Sir Oliver says, "I never thought that the work would be done so thoroughly, or that so large a book would result." The price is 21/-.

DID YOU DREAM?

A DREAM a day, with psychological explanation, is published daily in the *Daily Express*. The dream of July 22nd was:

"In my dream I saw my first husband (who died ten years ago) in uniform as he was in the war, coming down a mountain. I did not want him to recognise me, but he caught hold of my hand and asked: 'Don't you know me?' I said 'No,' but he then led me to his grave and we started pulling out the bulbs I had planted there and left it empty. Within a week of my dream I have lost my second husband. Was the dream sent as a warning?" (Mrs.) M.B.

All that the *Daily Express* can suggest is that the lady may have had in her subconscious mind an instinctive feeling that her second husband was about to die. Apparently, as a typical materialist, the writer interpreted the pulling up of the bulbs as *making place for another body*. How much brighter and simpler the Spiritualist explanation is! The first husband came back and, as he lives, he protested against the contrary assumption by pulling out the bulbs. It may be that, knowing of the approaching bereavement, he had other motives as well. His coming was certainly well-timed, and strengthened the dreamer to bear the coming affliction.

PROPITIATING GHOSTS

There was a report in *The Times* last week of a sentence of death passed by the High Court of Calcutta on a member of the Munda tribe, who killed a girl of eight years, and placed her head on a *Chut pinda*, or ghost platform as an offering, believing that the head of an unmarried girl would propitiate the ghosts. To Spiritualists the matter of such horrible practices cannot be considered settled by ascribing it to base superstition. A savage remains a savage even after his death. If he thirsted for blood while alive, he will thirst for blood after death. If, therefore, he can find means of interaction with the material plane, propitiation becomes a grim reality. Murder cannot be brought home to a ghost, in this world at least, and while the murderer must be punished one would like to know whether the propitiation was not preceded by psychic persecution of a poltergeist nature or, perhaps, something still worse.

HORRORS OF GHOST LORE

With the advent of Modern Spiritualism and Psychical Research, the horrors of ghost lore have been gradually pushed into oblivion. Periodically, weird, strange, and terrifying things are yet reported as happening in old-world castles where an unbroken link is presented to a gory past, but even the village populace is less obsessed with fear of other-world visitations than in by-gone days. Quaint relics of past rites are here and there surviving. We wish to rescue for living memory an old Cornish litany. It reads:

"From ghoulies and ghosties
And long leggety beasties
And things that go bump in the night:
Good Lord, deliver us. Amen."

BULLETINS OF THE I.I.P.R.

Bulletin I. of the International Institute for Psychical Research is now in print. But it will not be officially released before the second half of August, when the Institute's summer recess is over. The title is: *Historic Poltergeists*, by Hereward Carrington, and *The Saragossa Ghost*, by Nandor Fodor.

Bulletin II. of the Institute on *The Lajos Pap Experiments* is ready to go to the printer. Illustrated with a number of infra-red photographs, it may be published in the early autumn.

MR. DIMSDALE STOCKER

TRANSITION OF WELL-KNOWN AUTHOR,
TEACHER AND SPEAKER

WE regret to announce the transition on Tuesday, July 23rd, of Mr. R. Dimsdale Stocker. His decease leaves a blank in our ranks of platform workers. During the last few years his Sunday evenings were largely devoted to ministrations at the Queen's Hall, the Grottrian, and at many suburban meetings as well as week-day addresses at the L.S.A., the British College, and elsewhere. His message was a distinctive one dealing with the philosophy and implications of the living and surviving spirit of man, and whenever he spoke, one was conscious of having received fresh inspiration for living. His work at the Ethical Churches, and particularly his great work as President of the International New Thought body, made him known to a still larger group, and through his books and pamphlets he spoke to an ever widening circle.

He was a man of courage, facing great odds in carrying on his work for humanity, and all who knew him personally or publicly will rejoice that he has accomplished his freedom after a brave fight, and extend their sympathy to Mrs. Stocker, his loyal helpmeet in all his work.

The funeral took place at Golder's Green Crematorium on Friday last. Mr. W. S. Hendry officiated, and Mrs. St. Clair Stobart paid an eloquent tribute to Mr. Stocker "as author, teacher, speaker, and one who endeared himself to all with whom he came in contact."

Amongst the crowded congregation were representatives of several of the Societies to which Mr. Stocker had given service—including the L.S.A., Marylebone Spiritualist Association, the Spiritualist Community, and the London Spiritual Mission.

TRIBUTE IN "THE TIMES"

In *The Times* of July 26th, the following tribute appeared, in which, it will be noticed, no mention is made of his connection with Spiritualism:

"Mr. Richard Dimsdale Stocker, author and lecturer, died in London on Tuesday at the age of 58. Born on May 10th, 1877, he was the son of Dr. J. S. Stocker. He was educated privately. In 1905 he founded the Brighton Ethical Society. His name will be familiar to a large number of persons who found in his general teaching a permanent basis of Christianity, including all the ethical teaching that inevitably appertains to it, together with a wide and undogmatic outlook on all the material furnished by scientific and psychical research.

"He was known for many years as leading a kind of non-sectarian Church in Hampstead, which he opened to speakers and lecturers of very varied views; but in later years his name has been associated mainly with the New Thought Alliance (International), which has quite extensive premises in Lancaster Gate. This Alliance conducts a series of lectures and classes on many subjects related to anything that may be understood to come under the heading of 'New Thought,' but Mr. Stocker's own contribution was more particularly expressed in his Sunday sermons. He was an admirable speaker, and often rose to a genuine eloquence. He had been injured by a fall in his infancy and all through his life had to struggle against a serious physical disability. His loss will be deeply regretted by an unusually large circle of friends.

"Among the numerous books he published were *Spirit, Matter, and Morals* (1908); *Subconsciousness* (1905); *Clues to Character* (1903); the *Psychic Manuals* (six volumes); a book of poems entitled *Illusions and Ideals*; *The Real Nietzsche* (1912); *What's Wrong with the Middle Classes?* (1919); *Poetry, and the Scientific Spirit* (1930); and *Two and Fifty Thoughts for Every Year* (1932). He was also Editor and part author of the *Simple Truths* series, and wrote frequently for magazines. In 1918 he married Helen Leslie, youngest daughter of Mr. Joseph Cash. There were no children."

THE INVISIBLE CHILD

MR. HARRY PRICE BAFFLED

FEW people could accuse Mr. Harry Price of going "off the deep end." He is not the type of investigator who would readily admit a belief in apparitions or testify to having experienced such visitation.

Yet, this is what he does in *The Listener* (July 24th). We omit the first story about a man with a terrifying face, appearing four times in Berlin, and vanishing without a trace, as the narrative is qualified by "my meeting with the 'automaton' four times may have been accidental and an extraordinary coincidence." It is the second story which has completely baffled Mr. Price. He calls it the story of "the psychic child." He tells it thus:

"Somewhere in my memoirs I have emphasised the fact that I am a sound sleeper, and seldom awake until about 6 a.m., my usual hour for rising. It was all the more extraordinary, then, that the soft pattering of a child's feet round my bedroom should have awakened me so thoroughly.

"I live in a quiet Sussex village, and before the mighty grid spun its metallic web across the county, I habitually kept a powerful electric lantern by the side of my bed. One evening I retired to rest after a strenuous day, feeling as if I could sleep the clock round. Actually, I awoke in a very few hours. I did not merely 'wake up'; something happened that instantaneously roused me to the full waking state.

"With the knowledge that I was wide awake came the discovery that somebody or something was in my bedroom, the door of which was, of course, closed. I could hear the soft patter of naked feet round my room as if a little child were running round the bed. Sometimes the pattering sounds came from *under* the bed, proving that whatever the intruder was, it was not of a great height.

"My dressing-room leads out of my bedroom and the window of the former apartment is always open a few inches at night, even in the winter. The only door in the dressing-room opens from my bedroom. As I lay in bed I considered what animal could possibly have climbed into my room, nearly forty feet from the ground. I knew that my dog was fast asleep in his bed by the kitchen fire and I possessed no other animal. But the sound of the pattering was not that which could be caused by any animal with which I was acquainted and no animal could have climbed into my dressing-room window, the only free entrance to my sleeping apartment. For ten minutes I listened to the pattering round my room, and turned over in my mind every possible thing that could produce such sounds, which, I reiterate, exactly resembled those made by a child of three running round the room in its bare feet. At any moment I could have told the precise position in the room of whatever was responsible for the disturbance. At last I decided to switch on my lantern. Choosing a moment when the sounds appeared nearest to me, I suddenly flooded the room with light—and the pattering stopped instantaneously. I jumped out of bed; it was exactly a quarter to four and (in January) quite dark.

"The first thing I did was to look under the bed: there was nothing there. Then I examined the rest of my apartment, including the dressing-room: I drew blank. Determined to solve the mystery, if possible, I moved every article of furniture in the room—and found nothing.

"In my career as an investigator there have been few mysteries for which I could not find some sort of solution—but I must admit that the 'baby feet' in my bedroom puzzle me to this day. If it is possible for spirits to return to this earth, and demonstrate exactly as humans, then my 'psychic child' is capable of that explanation."

A CANADIAN PILGRIMAGE

By E. A. S. HAYWARD.

WINNIPEG, MANITOBA, June 27th.

WE have been back here now for three weeks, and have found our old Winnipeg friends just as hospitable as ever, so that our days have been very fully occupied. Many opportunities have been given us to address private gatherings of those interested in our subject, and so continue the quiet propaganda commenced in our previous visit. The scope of our contacts has been increased, and we have been able to bring comfort to quite a few who were grieving over the loss of those dear to them, and have given them a new outlook on life so that they are looking forward to the future with new hope and confidence.

Only last Sunday evening, through the instrumentality of our old friend, Dr. Allison, Professor of English at Manitoba University, I was able to contact a group of well-known ministers, and I spoke to them for nearly two hours on the scientific aspects of psychic phenomena, whilst my wife, in another room, was relating our experiences to their wives and other ladies. They all expressed their deep interest in what we had to tell them, and we are greatly hopeful that our work will eventually bring forth good results.

We have had two excellent sittings—one, with the remaining members of the Circle with which we sat for some months after leaving the Hamilton Circle. At this were two excellent unprofessional Mediums—a young man, through whom was given the word-poem of "Spring-time in Paris," which my wife contributed to the columns of LIGHT last year; and a woman, with whom we have sat on many previous occasions.

Dr. Glen Hamilton took the opportunity of coming through and spoke through both Mediums at considerable length, 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. He states that he is going to continue his work with the aid of W. T. Stead and Myers. Conan Doyle also spoke, and confirmed certain things which had been told me by Mr. Bartlett, of St. Petersburg, Florida, of whom I wrote in my last letter. He said he is experiencing considerable difficulty in communication just now owing to the disturbed atmosphere around the earth caused by the tremendous vibrations of disharmony sent out into the ether by the combined thought forces of many of the nations.

At the other sitting (a private one) we were able to effect contact between the Winnipeg lady who materialised to us at Edinburgh through Mrs. Duncan, and her favourite daughter. She gave many evidential details to prove her identity, and the fact of her survival. She also confirmed that she had twice communicated with us in our attempts to obtain evidence from her to send to her family.

We were greatly cheered by a remark she made that it was the greatest day in her life when she met us, as we had been able to give her information that she had never received from any Church, or from any minister of any denomination, and that it had greatly helped her in her spiritual progress.

We lunched with Mrs. Glen Hamilton, and she told us that the Circle will be recommenced in the autumn under the leadership of Dr. Bruce Chown, who has been connected with it for some years.

We are leaving next week, and propose staying over at Calgary for a few days to see the celebrated Stampede. Whilst there, we hope to meet the Rev. Dr. McKeen Reid, who recently contributed so excellent an article in LIGHT on the psychic implications of the Day of Pentecost. On leaving Calgary, we go on to Vancouver and Victoria.

HOLMDAKOPIN

The Holiday Adventure
for Spiritualists

See Page 495

EDINBURGH PSYCHIC COLLEGE

A SUCCESSFUL YEAR

THE annual business meeting of Edinburgh Psychic College was held last Thursday (July 26th), Mr. J. B. M'Indoe presiding. The report of the committee, presented by Mr. Wm. Wilson, showed that the past year had been a very successful one in every respect. The College had carried on its various activities, and a large amount of public interest had been manifested in the lectures and demonstrations. The weekly lectures had been remarkably well attended, a number of those seeking admission occasionally having to be turned away. Steps are being taken to enlarge the accommodation of the lecture hall. There were 148 members and associates, including eight honorary members, at the close of the year, which showed an increase of 38 on last year's number.

The statement of accounts showed the income for the year, including £98 of contributions to the alterations fund, amounted to £954, and the expenditure to £902. A sum of £48 had been expended on books and periodicals in order to keep the library up to date. During the year a succession of Mediums had been in residence at the College, and their demonstrations of various psychic faculties, including clairvoyance, clair-audience, trance, direct voice, and materialisation, had been fully taken advantage of. Dr. D. Barker and Mrs. W. Scott, who retired by rotation from the committee were re-elected.—(*The Scotsman*).

MRS. HELEN HUGHES AT KENTON

Kenton Spiritualist Church, London, was favoured with a visit from Mrs. Helen Hughes recently, and the hall was filled to overflowing—some people standing and others having to be turned away. After an address in which Mrs. Hughes eloquently emphasised the higher aspect and teaching of Spiritualism, a remarkable demonstration of the Medium's powers of clairaudience and clairvoyance was given—this, in spite of an oppressive and thundery atmosphere which was not conducive to good phenomena. Mrs. Hughes (whose mediumship reminds one of that of Mr. Arthur Ford), succeeded in giving dozens of names correctly, amongst them many unusual surnames such as "Grattan." Many details and happenings of an evidential character were also given—one of which referred to the burning that same day of some ostrich feathers which had belonged to the communicator, and had evidently been prized by the owner when on earth. Mrs. Hughes has a charming personality, and her fine mediumship undoubtedly merits the praise which has been given it by LIGHT.—ARTHUR C. ISLIP.

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DIARY OF EVENTS

AUGUST BANK HOLIDAY.

The Library and Rooms will be closed from Friday evening, 2nd August, re-opening Wednesday, 7th August.

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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Spiritual Healing (Voluntary): Brig.-Gen. Kemp, C.B., C.M.G., every day.
Miss Ethel Topcott (Trance), Tuesday, Wednesday and Thursday.

Devotional Groups for Healing: Sitters invited. Apply Mr. W. H. Evans.

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

L.S.A. AND QUEST CLUB NOTES

BRANCH NEWS

MISS LILY THOMAS, the well-known clairvoyant and Trance Medium, will be visiting our Branches in Guernsey and Jersey during the month of August.

She will go to Guernsey first from 20th to 25th August, and the Area Representative there—Mrs. M. Crowe, of Le Mont Saint, St. Saviour's, is making all the necessary arrangements for her visit which we are sure will be one that will be mutually satisfactory to all concerned.

From 25th to 30th August, Miss Thomas will visit Jersey, and will be received by Mr. F. S. Edridge, the Area Representative for the Jersey Branch, at 3 Devon Gardens, Grève d'Azette.

Public meetings will be arranged for Miss Thomas in both islands, and she will give private sittings to members and their friends.

A SITTING WITH MR. FRANK LEAH

Most readers of *LIGHT* will be familiar with the work of Mr. Frank Leah, as a clairvoyant and impressional portrait artist.

We are indebted to an American lady, Mrs. Gharagozlou, a member of the Alliance, for an account of a doubly evidential sitting she had with Mr. Leah last week.

At the first sitting, Mr. Leah complained of a severe pain in the head, and indicated the exact spot. He also described symptoms of paralysis of the hand and side of the face. Mrs. Gharagozlou at once recognised that Mr. Leah had taken on the conditions suffered by her husband just prior to his passing, and it was clear to her that it was he who was endeavouring to communicate.

For a time, Mr. Leah's physical distress prevented him from making a sketch of the communicator, but later he was able to produce a good and clearly recognisable portrait of Mrs. Gharagozlou's husband.

Mr. Leah described the husband of this lady as a Turk, and eventually also obtained his connection with Persia. This information was quite correct. Further, Mrs. Gharagozlou states that Mr. Leah's gestures were identical with those used by her husband.

THE OAK TREE

By W. H. EVANS

JUST outside my garden there is an oak tree. Every year it flings its largesse of acorns abroad, and in due time we find seedling oaks growing amongst our flowers and vegetables. With regret we pull them up, for we cannot allow them to continue growing; ours is a garden, not a potential forest.

I feel this tree is friendly, standing like a guardian on the edge of two worlds. When I draw near, the sigh of the wind in its branches is like the whispers of an unseen host, and the rustle of its leaves like the patter of rain-drops. It is quite a musical tree with a number of queer mysterious sounds that suggest to me all kinds of weird and fantastic thoughts. I have often looked to see if by any chance a dryad has its abode in its branches, but as yet I have caught no glimpse of it. All the same, I feel it does harbour other life than that of birds.

As I look at it I think of it as a symbol; how one half of it is hidden in the ground where its roots grope in the darkness for food and water; clinging to the soil so that when the storms of winter rage through its bare branches it can stand up to the gales and be the stronger for the buffeting. Then its branches and leaves spread in the air, gather from the atmosphere the gases necessary for its life, while the light causes chlorophyll to form so that its leaves look darkly green. All kinds of chemical changes are going on in it, and every cell in its body is busy ministering to the whole, so that while there are many members, there is but one tree. Obedient to the principle of service at the root of all biological functioning, the cells perform their task without haste or turmoil, and from their co-operation results the sturdy, healthy growth of the tree. All share in the general well-being, and the remotest leaf on the topmost twig gets its mead of nourishment with the rest, and in turn does its part to minister to the whole. What a lesson in unselfish service. And who can say the tree has no awareness of the world about it? Place your hand on its trunk and open your soul, and feel the thrill of responsive life pass through you as much as to say: "Thank you for your love-thought." What a delight to feel that one can share its life.

There it stands, a complete co-operative commonwealth, the symbol of what our human society might be. No warring amongst its members; no trying to get something from another part of its being; all adjusted in harmony and obedient to the law of its being. No stupidity as with men who in their superior (?) wisdom pile up armaments to fight each other. Wise tree, sharing its life with all and sundry. Giving grateful shade to man and beast, and shelter to birds and insects. Arms wide-spread invitingly, seeming to say, Come, I will give you rest.

And when the dark days of winter come, and its gaunt boughs sway in the wind, its graceful outlines silhouetted against the wintry sky present another aspect of beauty, that of line and form. Good Brother Lawrence, on beholding a bare tree in winter was plunged into an ecstasy at the thought that presently it would be clothed in green. It is an annual miracle. The gnarled branches

(Continued on Page 495)

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AUGUST.

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SUNDAY, AUGUST 4th, 1935.

11 a.m.—Mr. HAROLD SHARP
Clairvoyante: Mrs. Helen Spiers.
6.30 p.m.—Rev. C. DRAYTON THOMAS.
Clairvoyant: Mr. R. E. Cockersell.
Sunday, August 11th, at 11 a.m. ... Mr. C. GLOVER BOTHAM.
Clairvoyante: Mrs. Stella Hughes.
Sunday, August 11th, at 6.30 p.m. ... Mrs. ST. CLAIR STOBART.
Clairvoyant: Mr. Thomas Wyatt.
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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. *Admission Free.*
Monday, August 5th—No Meeting.
Wednesday, August 7th—Speaker: Rev. A. F. Sharp.
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). (Suspended during August, recommence September 2nd).
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). (Suspended during August, recommence September 2nd).
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.
2.30—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 Mitchell (Hon. Secretary). (Suspended during August, recommence September 5th).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

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

Aug. 7th. 2.30 p.m. Miss Lily Thomas. 6.30 Mrs. Fillmore.
Aug. 14th. 2.30 p.m. Mrs. Matson. 6.30 Mrs. Livingstone.
Private Sittings arranged daily with the following mediums:—Mr. Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs. Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Evelyn Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic Portraiture).

Friday, August 9th, at 7.30 p.m.—

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Sun., Aug. 11th. Speaker: Rev. C. DRAYTON THOMAS
Clairvoyante: Mrs. Stella Hughes.

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FRIDAY, AUGUST 2nd, at 8 p.m.—

Dr. ALEXANDER IRVINE, *Lecture.*
Subject: "A Celtic Pilgrimage."

SUNDAY, AUGUST 4th. 11 a.m.—Mr. FRANK WALL
6.30 p.m.—Mr. H. ERNEST HUNT.

WEDNESDAY, AUGUST 7th, at 7.30 p.m.
Mr. HORACE LEAF, Clairvoyance.
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The Library will be closed for the month of August, with the exception of August 12th, when Healing will take place from 2.30 to 4.30 p.m. Books may also be exchanged that day.

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AGAINST CO-OPERATION

By Lt.-Col. DAVID J. SMITH

IN your issue of July 4th, you ask, in connection with the movement for co-operation between Anglican clergymen and Spiritualists: "What will the harvest be?"

As a member of the Anglican Church, I am very much afraid that if such efforts are persisted in, it will mean the complete ruin of the Spiritualist movement.

The National Church is at the present time at the very pinnacle of its financial prosperity. Its wealth is enormous, it is undoubtedly the wealthiest corporation in the world with a directorate paid vastly higher salaries than any other corporation, yet it is spiritually bankrupt.

The empty Anglican Churches contrast strangely with the crowded Spiritualist Churches, and it is very evident that it will be difficult for the Church to justify its existence when its whole membership has vanished, a thing which at the present rate of decline is not far off.

The small number of Anglican Clergy who are really sincere in their spiritual work are turning to Spiritualism as the one hope of the world, but the higher clergy are mostly uncompromising in their attitude towards Spiritualism, which now claims a far larger membership than the National Church, which claims about two and a half millions.

The Bishop of London has recently attacked the Spiritualist movement, and it is only a few months ago when an even higher member of the clergy stated that it was not desirable to be able to prove future existence.

In your issue of May 9th, Her Grace the Duchess of Hamilton pleads for more just treatment of Mediums, and it is as well to remember how the Church treated Mediums for many centuries, burning and torturing them, and even to-day the very laws of which Her Grace complains are often invoked against Mediums by those acting for the Church. Also, does there appear any likelihood of fresh legislation, or the abolition of the present unjust laws, being undertaken while the Church has such large representation in the House of Lords?

What is Spiritualism to gain by co-operation? Does it appear likely that the Church will abandon its outworn and in many cases absurd creeds and dogmas? Can anyone imagine any intelligent Spiritualist swallowing the Nicæan Creed, which a Bishop once told me made him shudder every time he heard it?

In your article in the issue of June 20th, you take the title "Back to Jesus," but the Church has never at any time acted or preached His precepts, and if we really want to get back to Jesus we must turn our backs absolutely on the Church which has oppressed mankind for ages, and keep to the Spiritualist movement.

Spiritualism has grown to be the greatest spiritual movement in the Christian world to-day, without money. The National Church is heaping up vast wealth yet is dying in membership. Can there be anything in common between the two?

I was a member of the National Church for many years, yet did not really become a Christian until I became a Spiritualist, and this holds good for many others. Vast cathedrals being built at the cost of millions on sites overlooking some of the worst slums in Britain give a good indication of what is the Churches' version of "Christianity" to-day.

By all means let those clergymen who are honest enough to acknowledge that Spiritualism really represents the teachings of Jesus come into our movement, but as to any combination with the Church as it is now constituted, Spiritualism would be in the same position as the Young Lady of Riga.

For ages, mankind has suffered under the fear and oppression of so-called Christian Churches. Is it not time, now that the light has been so clearly shown us, to break away for ever from the tyrannies and mockeries which have caused much misery?

RESURRECTION BODY

By TUDOR A. MORGAN

WHY so many people are bursting with eagerness to disprove the rising of Christ's body to spiritual estate, I cannot understand. They are really trying to prove that Evolution cannot possibly accomplish its goal, which is man's immortality.

Instead of considering the phenomenon as a Biblical statement, capable of being untrue or mistranslated, why not regard it as an abstract problem? Thus: "Do the facts we know, and the laws governing them, support the possibility of the spiritualisation of the flesh, and the transportation of that spiritualised body of flesh into a spiritual environment?"

As I have shown time after time in the columns of *LIGHT*, the facts and the processes involved are entirely in accordance with spiritual law, the law governing *apports* in particular. In this class of phenomena, objects (organic as well as inorganic) may be passed through a wall from one sealed room to another. The first step in the process is the dematerialisation, or spiritualisation, of the object. In this condition, the material wall offers no impedance to the object. It passes through and is rematerialised in the second sealed room.

The point of interest to our query lies in the first part of the process—the spiritualisation of the object. Suppose we have an object of organic matter, which the attendant spirit-operators dematerialise. Being spiritual, that object is now in a spiritual environment. To stress our point, let us suppose that the spirit-operators decide not to return the object to its physical conditions. We should then have the phenomenon of an organic body, which had had life on earth, entering the spirit-world "in its flesh," albeit spiritualised, and leaving behind absolutely no trace of its sojourn on earth. Further, it would have entered the spirit-world without having passed through the process of death.

Most readers will remember that the legs of Mme. D'Esperance were dematerialised for a period of half-an-hour. Although the spiritual body of Madame was still attached to the physical, and her spiritual legs in their appropriate place, yet it is an indubitable fact that the physical legs of Madame were also in the spirit-world, adjoined to and reinforcing her spiritual legs.

Look at it how we may, if we accept the *apport* phenomena as having truly happened, we cannot blink at the fact that the law and processes for the spiritualisation of matter, organic and inorganic, are actually in operation.

If this is so, why is the resurrection of Christ's body so impossible?

Death is an enemy. It should have no place in the organisation of man's life. Immortality is the goal towards which we are striving. Survival of the grave is but a makeshift. To know positively that this survival is a fact is very wonderful, but we must not, in our thankfulness, lose sight of the fact that immortality is the result of perfection in living. God requires the best and gives the best. Perfect living must result in immortality, and this immortality means accessibility to either world. Survival means the agony of parting, whereas immortality destroys all the sorrows which are the penalty of death.

To bring immortality is the burden of Christ's mission. As St. Paul tells the Corinthians, Christ's mission will not be ended until "he hath put all enemies under his feet. The last enemy that shall be destroyed is death."

Before any one else seeks to deny the possibility of Christ entering spiritual conditions in His physical body refined to spiritual degree, I shall be obliged if they will first disprove my contention. If I am in error, I shall welcome disillusionment. If not, the claims registered in the Bible on behalf of Elijah and Jesus can remain unchallenged.

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PHANTOM FUNERALS

IN Waldron's *Description of the Isle of Man* (1731) we read the following interesting statement:

"The natives tell you that before any person dies, the procession of the funeral is acted by a sort of beings which for that end rendered themselves visible. I know several that have offered to make oath that as they have been passing the road one of these funerals has come behind them, and even laid the bier on their shoulders, as though to assist the bearers. One person, who assured me he had been served so, told me that the flesh of his shoulder had been very much bruised, and was black for many weeks after.

"There are few or none of them who pretend not to have seen or heard these imaginary obsequies (for I must not omit they sing psalms in the same manner as those do who accompany the corpse of a dear friend), which so little differ from real ones that they are not to be known till both coffin and mourners are seen to vanish at the church doors. These they take to be a sort of friendly demons, and their business, they say, is to warn people of what is to befall them; accordingly, they give notice of any strangers' approach, by the tramping of horses at the gate of the house where they are to arrive.

"As difficult as I found it to bring myself to give any faith to this, I have frequently been very much surprised when, on visiting a friend, I have found the table ready spread, and everything in order to receive me, and being told by the person to whom I went that he had knowledge of my coming, or some other guest, by these good-natured intelligencers; nay, when obliged to be absent some time from home, my own servants have assured me they were informed by these means of my return, and expected me the very hour I came, though, perhaps, it was some days before I hoped it myself at my going abroad."

It would be interesting to know if the belief in the friendly demons still persists on the Isle of Man, and if phantom funerals are still seen as Waldron describes them.

A DISCLAIMER

Mr. Harold Sharp, lecturer and Medium, of Belsize Road, London, wishes it to be known that he is not the Harold Legh Sharp, lecturer, referred to in connection with the police court proceedings in various Sunday papers under the heading of "Lecturer's Lapse."

The Psychical Researcher who assumes or presses telepathy to explain the majority of mediumistic phenomena is doing so without any rational reason whatever.—Dr. J. H. Hyslop.

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THE OAK TREE

(Continued from Page 492)

become clothed with the rich golden-red of their first leaves, deepening anon to tender green and then to the more sober hues of maturity. It is a living poem proclaiming the beauties of the Master Artist, touching every sentiment of appreciation in our souls and awakening in us the wonder that merges into worship. Sentinel between the worlds of darkness and of light, combining in its being the virtues of both, and filling us with its glory. There it stands, and probably will when I have passed "beyond these voices," but there I hope to meet the spirit of the tree and whisper to it my gratitude and love for its heartening message.

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