

# Light:

A Journal of Spiritualism, Psychical,  
Occult and Mystical Research

Founded in 1881.

No. 2880. VOL. LVI.

(Registered as THURSDAY, MARCH 19, 1936. a Newspaper)

PRICE TWOPENCE

## CHALLENGE OF THE EVIDENCE FOR SURVIVAL

### CRITICS ANSWERED AND OBJECTIONS REFUTED

*At Caxton Hall, Westminster, on Thursday evening last week (March 12th), another of a series of meetings was held under the auspices of the London Spiritualist Alliance, for the discussion of "The Challenge to Modern Thought and Action by the Evidence for Survival."*

*Mr. Shaw Desmond presided over a large gathering and addresses were delivered by the*

*Duchess of Hamilton, Miss Lind-af-Hageby (President of the L.S.A.), Mr. H. F. Prevost Battersby, Major Mowbray, Mr. Cyril Scott and Mr. E. W. Janson.*

*In these addresses, answers were given to criticisms advanced against Spiritualism at a previous meeting (December 5th) and many aspects of the case for Survival were presented. Full reports follow.*

#### MISS LIND-AF-HAGEBY

AS more or less responsible for the series of meetings which have been held under the title of "The Challenge to Modern Thought and Action by the Evidence for Survival," I should like once again to state, in a slightly different form, the reasons which led me to that suggestion.

We hold that Survival has been proved. How? By communication from the so-called dead. For communications to be received and recorded, it is necessary that there should be two kinds of participants: the so-called dead and the so-called living. Apart from persons who are mediumistic, who contact spirits by one or other of the many forms of psychic receptivity, there are vast numbers of people who have received messages—heard, seen, and touched supernormal phenomena produced by discarnate spirits. This is the vast jury of common, ordinary normally-intelligent humanity, which has listened to and weighed the evidence in the great Court of Psychic Judgment. That jury constitutes the power and the influence of the Movement we call Spiritualism.

We hold that the evidence for Survival is of immense importance to human life, here, in this world, on this planet, and that it has clear and direct bearings on individual, social, political, national and international life. Hope, faith, promptings, vague aspirations, having given place to *definite knowledge*, we cannot accede that the matter of Survival may be relegated to sleepy Sunday meditations on the one hand, or exclusively to Psychic Research on the other. Survival has not been proved without other things being demonstrated—such as the spiritual law of cause and effect, moral obligations, results of our manner of

thinking and living on the physical plane. Hence the desire of Spiritualism to present the evidence for Survival, to spread the truth.

Now, propagandists are very often narrow-minded people and not seldom become nuisances. There are in the world to-day many sects of reformers who offer themselves as physicians of the ills of humanity, and the majority of them have very narrow points of view. But the missionary or propagandist of Spiritualism deals with practically every subject of vital concern to the human mind and to human life.

Some of my Agnostic friends have said to me: "How is it that you Spiritualists cannot be moral and decent without the idea that you are going to have a reward on the other side of death, or in your precious 'Summerland' or whatever name you give it?"

#### WHY BOTHER?

Now, that is not quite the point. Without Survival, our striving becomes pointless. If we are just temporarily animated pieces of protoplasm, if our souls are just the froth and ferment of a little matter, finally assembled through centuries of inane effort, why bother? Why bother about progress, laws, refinement, peace, League of Nations? Matter rules, and matter will end us all.

No, the doctrines of Materialism are the negation of all our efforts. We do not look to the future life because we are shirkers and cowards, but because we know that all material-form, all living creatures are moulded and animated by spirit—spirit that was, is and will be.

Our opponents are, roughly speaking, of two types—

those who hold communication to be impossible, and those who hold that it is possible but wrong, of Satanic or less exalted evil origin. The doubting friends who honoured us with their presence at the meeting for discussion that was held here in December, dealt with the matter in a manner of shallow criticism quite unworthy of their achievements in other fields of thought.

Mr. Joad in particular did not do himself justice. There was a tone of piqued irritability in his description of "gibbering ghosts." His division of ghosts into Pagan who shrink and Christian who *swell* on the other side savoured of the ready-made generalisations which do not become a philosopher.

I notice that in broadcasting the other evening from the so-called haunted house, Mr. Joad spoke quite respectfully of the ghost that did not appear. I don't know if it was the approach of the hour of midnight that filled him with some secret apprehension! At any rate, his tone was entirely different from the one he previously used.

#### MR. JOAD'S FEAR

Mr. Joad said many vague things relating to Survival, but he said one thing very clearly. He hates the idea of continuing to be C. E. M. Joad for ever. Now, with that we can sympathise. But he misses a very important point. There has been baby Joad, little Joad and young Joad, and there is middle-aged Joad. There may be, we hope, old Joad. Now Mr. Joad, like everyone else, is constantly changing his personality; he, like everyone else, is subjected to the incoming and outgoing of thoughts, ideas, impressions. He has, in the same sense as we all have, 365 selves in the year. And yet *something* persists. Something persists—the individual. We may distinguish between the personal and the individual. If we are Reincarnationists, we say the individual reincarnates but the personality is shed. The danger of Mr. Joad being utterly bored with himself on the Other Side is not so great as he imagines, for we know that, by the law of life, more knowledge will come to him, greater light, and, I hope, greater flexibility of thought.

Mr. Joad said that Spiritualists mistake phrases for reality. I plead guilty. All human beings are subject to the hypnotism of words, to the limitation of words,

and, unfortunately, we have to use phrases and make up phrases to express our ideas. But I deny utterly that Spiritualists are more subject to the tyranny and imprisonment of phrases than the ordinary materialistic scientist and the ordinary exponent of so-called scientific thought. In fact, the jargon of the various scientific faculties, the jargon of the Law Courts, and the jargon of Theology are a little worse than that which psychic investigators and Spiritualists use.

Mr. Joad also said that spirits who communicate with us have woolly brains (that was rather a slip because according to him they have no brains at all), talk platitudes, have no definite information to give, and "great" men and women, when they return, show themselves to be "half-wits." If ghosts have souls, said Mr. Joad, they have, at any rate, no brains.

I do not know how many of the books containing messages from spirits—I dislike that word "spirits;" I wish we could find another: entities, individuals; and I wish somebody would invent a word that expresses more clearly the whole of the individual, the whole of the being—I wonder how many books Mr. Joad has really read before making that statement. Has he read, for example, that classic work *Spirit Teachings* given through Stainton Moses? If he has read that and still says that it is "woolly" and "empty" and "foolish," I am sorry for him.

It has been stated that there are some five thousand books in the world to-day, small and large, dealing with Spiritualism. It is curious that men like Crookes, Flammarion, Alfred Russel Wallace, Kardec, Sir Oliver Lodge, Sir William Barrett, to mention only a few, have accepted these "woolly," "futile" and "idiotic" messages as good evidence of the identity of those who have given them.

#### TWO KINDS OF MEDIUMSHIP

Mr. Joad has not given adequate study to mediumship. There are two kinds of mediumship. There is the direct mediumship of the person who knows that he or she receives messages, by automatic writing, in trance, by hearing, by seeing; and there is indirect mediumship by which the whole world is penetrated. Has Mr. Joad given ten minutes to the contemplation of our great writers "living" and "dead," to the inspiration, the overshadowing, not only of the great representatives of religion but of the great representatives of literature—a Dante, a Goethe, a Tennyson, a Shelley?

Mr. Joad has one very interesting theory, and after that I shall leave him. That is the theory of the "psychic factor." He says: "We know what happens to the body at death; it turns into worms" (not always!) "but we do not know what happens to the psychic factor" (the psychic factor is, apparently, a more satisfactory word than psyche, the spirit, or soul), "and it may very well survive for a time and be able to retain its old capacity for combining with the body to form mind." "Now, is it not a possible suggestion that it is with that vacant body that the surviving psychic factor of the dead person combines to form a *temporary* mind?" And this is the explanation of Mediumship! I see you are looking bored. Stunning, isn't it? The "psychic factor" of somebody just dead may temporarily mix with the mind of the Medium, and thus you get vague platitudes, but the psychic factor dissolves afterwards and disappears. You don't look any more enlightened. I can't help it. This is very peculiar and savours of the theosophical teaching about the "shells" of the dead.

For one moment I shall put the mind of Maeterlinck by the side of the mind of Joad: "The survival of the spirit," wrote Maeterlinck in *La Mort*, "is not more improbable than the marvellous capacities which we must attribute to the Medium if we deny them to the dead, and the existence of the Medium is undeniable in contrast to that of the 'spirit.' The marvellous capacities astonish us because they are isolated. Fundamentally they are not more wonderful than our thought, our memory, our imagination."

Mr. Arnold Lunn said at the December meeting that

## London Spiritualist Alliance and The Quest Club.

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

### LECTURE

## "ON PROXY SITTINGS"

by

**MR. KENNETH RICHMOND**

**TO-NIGHT**

**Thursday, March 19th, at 8.15 p.m.**

**MR. FRANK ROMER, M.R.O.S., L.R.O.P.**  
will preside

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the identity of the people who profess to communicate "has never been established." "We are not in touch with the dead." There are false messages, there are messages which purport to come from the dead which really come from the living, and no Medium has ever told us anything that we could not have found out for ourselves. But he does believe in ectoplasm and in telepathy.

#### ESTABLISHING IDENTITY

Now, Spiritualism does, day in and day out, establish identity. Formerly, there were dark seances with little red lights; I have attended many. There were paraphernalia of various kinds. Now, you can go to the Queen's Hall or the Albert Hall and hear the most marvellous demonstration of identity. The other night I was in Sheffield, in the large Town Hall, and a little before that in Leeds, and on both occasions the Medium gave the most convincing demonstrations, giving satisfactory *proof of identity* before hundreds of people. It is a pity that we do not record properly such demonstrations. They should be put in manuscript form and in book form, and the people who attest themselves satisfied at the meetings should be asked to put their names to these documents.

How do we produce evidence in a Court of Law? By exactly the same means as those by which Spiritualism has produced evidence—by facts, phrases, recitals, descriptions, references, associations. You can run the whole psychological staircase up and down, and there are absolute points of comparison.

I conclude by referring you to the old fable of the wolf and the lamb, by La Fontaine. The lamb could never do anything that was right, and the wolf was *always right*. Now, if Spiritualism occupies itself with dark rooms, then it is fraud. If it comes forth into large halls and mediumship is demonstrated naturally and normally before thousands of people, then it is twaddle. If it occupies itself with religion, then it is blasphemy and teaching things which are forbidden. If it occupies itself with science, and the scientists become interested, become convinced, then those scientists are mad or senile. At any rate they are not trustworthy.

There are those who in this life will never be convinced. They lack intuition, they lack interest, they lack that vital urge which leads us from truth to truth and makes us take joy and delight in the pursuit of new thoughts. But never mind; these things are either facts or not facts, and there is the portal of death through which we must all pass. You may be quite sure that life, which continues on the Other Side, will teach our scientific friends to be a little more scientific, and that the truth of Survival will be adequately demonstrated.

#### THE DUCHESS OF HAMILTON

I WILL begin by telling you an incident that happened to me this last summer. I had an unexpected sitting with Mrs. Helen Hughes, whose excellence as a Medium you will see for yourselves if you come to this (Caxton) Hall on May 11th. At that sitting—which, mind you, was quite unexpected—I had a warning about one of my sons—that something had happened to his aeroplane. I did not get particulars, but the thing that was impressed on me was that *everything would be all right*. I did not fully understand the message until I got home and found a telegram saying that my son had crashed when flying and had concussion. He was ill for a time, but got perfectly all right again, just as I had been told at the sitting.

The "Challenge to Modern Thought and Action by the Evidence of Survival" is of the most tremendous importance and significance. First, because Death is the one experience in the whole of life that is common to us all and which none can escape. Of so many things we may think "Well, they may happen to the other fellow, but they won't happen to me." That is not so with Death; therefore it is but common sense to study it

and try and understand its implications. Secondly, because the fact of Survival bears on and changes our attitude to every aspect of life. Our sense of values is altered. Selfish striving for life on the physical plane, devoted only to those pursuits that are illusory, which have no spiritual import, is found to be the foolish life; whereas that dedicated to service and to brotherhood in its widest aspects is found to be the wise life.

In a previous meeting of this series (December 5th last), Dr. Oscar Parkes gave a very interesting account of how he had been led to apply his spiritualistic knowledge of human Survival to the practical purpose of healing the sick—particularly in regard to those very unfortunate ones, the insane. Now, there are many forms of spiritual healing. There is what one might call the obvious one—that of advice and guidance from those who, having been doctors during their earth-life and having continued their interest and their studies in the healing art, have therefore greater knowledge of curative methods than they possessed during earth life. Then there is the healing by touch, whereby an energy which, for want of any better name, I will call "magnetic," passes directly from the healer to the patient. There is the mental or telepathic healing, in which distance between the physical body of healer and patient is of no account. Lastly, there is that healing by spiritual fusion which may well be likened to a cleansing bath—which, instead of only cleaning the surface, enters through the etheric body and cleanses and harmonizes the innermost being.

I would like to remind those who call themselves Christians that spiritual healing, including the healing by consecrated touch, is a definite part of the Christian teaching and was practised by its Founder Himself.

#### PROFESSOR LOW'S PICTURE

You have already heard reference to the views of various of our opponents who spoke at the previous meeting. I am going to talk of another aspect presented also by Professor Low—really a most grisly prospect, for he considered that spirits on the other side might consist of, what I can only describe as a species of vampire, as they might desire to kill and eat us, and would perhaps even batten and grow fat on our diseases. Professor Low said: "I eat other animals; these, too, eat other animals; and so on, all through." I would like to point out that there are many of us who do *not* eat other animals. Personally I do not; and even those who do eat other animals do not as a rule eat those kinds of animals which are carnivorous; so that even on the earth-plane such a ghoulish picture is totally untrue.

Indeed, sacrificing others for the self is precisely what, by the light shed by Spiritualism on earth problems, is shown to us as being so very foolish. All the teaching and all the experience of advanced Spiritualists is that there is one sacrifice, and one sacrifice only, permissible—and that is the sacrifice of self for others; and that the more we demonstrate love and kindness in our lives, the more readily will the doors of spiritual knowledge open to us.

I would also like to remind Professor Low that the fact which he emphasised—and which he thought would disprove Spiritualist assertions—that we ourselves are animals, and that the whole creation is one great kinship, does not weaken but, on the contrary, strengthens the spiritual position.

I speak as an evolutionist, and I am quite prepared to say that the evidence, the great evidence, accumulated for the Survival of Man, also applies equally to our more or less distant cousins on the physical plane, the animals. Professor Low's objections to the Spiritualist conviction of Survival—he had a curious one of his own—in the light of evolutionary doctrine, therefore, holds no terror for me, but my own experience as a Spiritualist is that our spiritual evolution is accelerated by the laying aside of our rapacious instincts and habits, and that it is not only Survival which is important, but the *quality* of that Survival.

# PROBLEMS FOR THE SCIENTISTS

By H. F. PREVOST BATTERSBY  
(At the Caxton Hall Meeting)

THE debate which was held in the Caxton Hall last December confirmed one's conviction that the man who boasts of being too scientific to be taken in by Spiritualism, is often about the most credulous person on earth.

He will believe anything, whether he can understand it or not, if told him by the right person; and he will invent the most preposterous explanation, sooner than believe what may be told him by the wrong one.

The astronomer, the physicist, the mathematician, all bombard him with theories quite beyond his comprehension, many of which will be obsolete in a few years' time—and he swallows them all.

But if the psychologist shows him a photograph of something that has actually happened, he is far too clever to be deceived by it.

There is, obviously, something left out in the make-up of such people—some convolution of their brain, or wherever they keep their intelligence.

There was a striking instance of this deficiency a short while ago at the L.S.A.

Dr. Neville Whymant, the eminent Orientalist, had been describing how, in the presence of several well-known people, he had, on various occasions, conversed, in ancient Chinese, with a disembodied voice, and had received from it the solution of an obscure Chinese classical ode, which had never been adequately interpreted.

In addition, he had heard fourteen foreign languages spoken by the voices, including Hindi, Persian, Sanscrit, Arabic, Basque, and Yiddish.

As a representative of Science at that meeting, Dr. Eric Dingwall was asked to suggest an explanation. He said that there was a quite normal explanation—"hallucination."

Hallucination was to account for the unanimous conviction of more than a dozen people on a dozen different occasions. What is one to do with such opponents? They won't *face* facts. They run away. Is there even common honesty in such an evasion?

It is very difficult to be persuaded that Dr. Dingwall could himself believe such an explanation, or think that anyone else would credit it.

Such insincerity from Science is a slur on its honour; a sin against its holy ghost—the Spirit of Truth.

## PROBLEM OF DISCARNATE VOICES

There is another failing of the Scientist which concerns us: he will accept nothing psychological which he cannot, with his very limited knowledge, account for.

Now, in a scientist that is specially ridiculous, considering the number of scientific discoveries which have had to be explained, often with difficulty, after they had arrived; and not a few that had arrived by accident.

Typical of that failing was Prof. Low's refusal to believe in a voice, unless the stomach, vocal cords, lips, teeth and mouth were served up with it. Having listened, in the course of an evening, to, perhaps, a score of discarnate voices, some of them known to me on earth, I am thankful that they managed to dispense with the accumulation of viscera which, according to Mr. Low, they should have required.

Now, if a voice can be recorded by the ordinary mechanical means, it is no good saying that you can't stomach it. It is there; it has to be accepted; it has to be explained. Make what tests you please, but do have done with your assumptions.

Compare, for a moment, the attitude of that invincible sceptic, Charles Richet, when faced by an even more startling phenomenon. He had been witnessing the appearance and disappearance, at his very feet, of a materialised apparition called Bien Boa. And please remember that he declined to accept the Spiritualistic hypothesis.

"I shall not waste time," he says, "in stating the

absurdities, almost the impossibilities, from a psycho-physiological point of view of this phenomenon. A living being, or living matter, formed under our eyes, which had its proper warmth, apparently a circulation of the blood, and a physiological respiration . . . which had also a kind of psychic personality, having a will distinct from the will of the Medium; in a word, a new human being. This is surely the climax of marvels! Nevertheless, it is a fact!"

That is the way an honest sceptic deals with things he can't account for. "Nevertheless, it is a fact." And it is with facts, facts, facts, that we want to confound incredulity.

"The testimony (of Spiritualism)," wrote Prof. Challis, "has been so abundant and consistent, that either the facts must be admitted to be such as are reported, or the possibility of certifying facts by human testimony must be given up."

"I believe *because* it is incredible," once declared a devout Catholic. "I believe *although* it is incredible," says the honest sceptic to-day.

## THE ETHERIC DUPLICATE

Of all the objectors at the December meeting, Mr. Joad seemed the most uncertain. He believed that, if anything survived it would be, to quote his words, "less than a whole human being, a diminished, pale, reflection of a man, rather miserable, desolate and alone, a plaintive wraith of a creature."

I don't know if he has ever met such people. If so, he has been singularly fortunate; for they are extremely rare. He quotes Shakespeare (what a lapse for a scientist) to confirm his view that ghosts shriek and gibber. Perhaps they do. But if Mr. Joad ever cares to study the subject he may discover the difference between "ghosts" and "spirits."

Possibly spirits, also, may shriek and gibber; lots of humans do. And what you are to-day, you will be to-morrow, whether you die in the night or no. And I shrewdly suspect that when Mr. Joad wakes up on the Other Side, he will still have grave doubts if there be such a thing as Survival.

He bases his fears on the belief that, the brain being material, a spirit would have to leave behind all that made him interesting as a man. To us, the brain is merely the material part of the instrument, more or less melodious, on which the mind plays; and we believe that the mind takes over a complete etheric duplicate of the structure that remains here.

Now, I cannot produce a spirit to prove that to Mr. Joad, but I should like to suggest that proof may be found on this side of the grave.

If you can show that soul and body can come undilapidated apart while the man is still alive, and that the spirit part retains all the man's intellectual faculties, there seems no reason why setting the spirit part completely free should alter its constitution.

Now, this coming apart is of comparatively common occurrence. It may happen accidentally or may be cultivated.

George du Maurier used it in a romance: Arnold Bennett, his own experience, in a thriller; and I have known personally of two cases, fully documented.

But I would quote, in preference, from a witness who was far, indeed, from being a Spiritualist, Mr. William Gerhardt, the well-known author, a clever, mundane, carnally-minded man—he tells us of his ambition to possess four Arab wives—who woke up one evening to find himself floating about outside his body. And, mind you, it *was* himself; not Mr. Joad's "rather miserable wraith of a creature." No, not by any means! It was the complete William Gerhardt, equipped with memory, humour, keen wits, and sense of adventure; possibly still with a craving for his four wives. He travelled about the country in this condition to look up various acquaintances, and was able later to produce evidence of his visits; and, on another occasion, he actually met

a friend who had passed out that morning under an operation, and together they floated over to view his friend's body—two wraiths, alike in every particular, save that one was still moored to the earth.

Now, if these things are so—and the evidence in their favour is overwhelming—why should the loosing of his very attenuated silver mooring-cord have altered in any way the clever and capable etheric person of Mr. Gerhardt, since it wrought no such change in his friend?

Might not scientists tackle with advantage this adventure of the living before turning up their noses at the dead.

#### THE MAGIC OF ECTOPLASM

And, since they are so shy of "spooks," here is another "spookless" problem I should like them to investigate.

Under certain conditions, Mediums, while producing phenomena, are depleted of a considerable portion of their corporality. Here are a few instances:

Crawford's Medium lost 54½ lbs. out of 128; Florrie Cook lost four of her eight stone; Williams shrank from 153 to 33 lbs., a loss of over three-quarters of his normal weight. Haxby, whose normal was 129 lbs., showed on five different occasions a reduction of 93, 108, 80, 51 and 94 lbs. These variations were recorded on an ordinary self-registering machine, secure from possible manipulation, and the shrunken bodies of the Mediums were as convincing as the tracing on the cylinder.

It is, you see, a purely mechanical business, no spooks! And we would like to have it explained by purely mechanical people.

We Spiritualists say that the loss is caused by the extrusion from the Medium's body of ectoplasmic matter, which is used to perform feats, or to build up a materialisation; and we say this because the ectoplasm has been photographed at its job, and the materialised person has also been photographed and weighed, and frequently approximates to the amount the Medium has lost. Here is a substance, which was described as long as 300 years ago, about which neither biology nor pathology know anything, nor, apparently, care to know.

Here is a magic which can dissolve bones and flesh and blood into a vapour, and rebuild it into a human being, complete and functioning in every part; which again can be instantaneously dissipated and rebuilt into another figure, or return to the Medium the flesh and bones it has borrowed.

I suppose, despite photographs, weighing machines, and human testimony, we cannot expect our scientific friends to believe all that; though they might remember that, 50 years ago, they would have credited precious little of what is happening in the scientific world to-day.

#### FORGET THE "SPOOKS"

However, let them forget the "spooks" and come to grips with this problem of the human body, which will teach them more of the fourth dimension than any treatise on "curved space"; and, after a talk with Mr. Gerhardt, or any other astral expert, they may come to believe in voices without stomachs, and spirits which don't merely squeak and jibber.

Meanwhile, for their encouragement I should like to read a notable forecast by a man whose scientific incredulity they at least ought to respect—Charles Richet, once more:

"Bewildering powers vibrate around us. The facts seem strangely inconsistent with ascertained truths. But they are not. Since the facts are facts, the disharmony can be only seeming—the necessary consequence of our ignorance.

"This ignorance will not last for ever: the day will come, perhaps it is not far distant, when some unexpected discovery will open a new horizon to our eyes. A man of genius, a powerful Medium, a happy chance—any one of these would suffice to reveal a whole series of new truths.

"The final outcome will be much more surprising and unexpected than our limited imagination can dream.

"Science will be transformed from top to bottom beyond our boldest anticipations."

## "LIGHT" SUSTENTATION FUND AN APPEAL

LIGHT has been published continuously since 1881, faithfully spreading the knowledge of the evidence of Survival.

It has been described as *The Times* of Spiritualism. It was founded, with the help of others, by the Rev. Stainton Moses, M.A. (author of *Spirit Teachings*), who was one of the first Editors and also President of the L.S.A. He laid down certain principles for the conduct of the paper, and those principles are observed as a sacred trust.

Spiritualism, psychical, occult and mystical research, with which LIGHT deals, are handled in a manner which of necessity does not make an all-inclusive popular appeal. LIGHT endeavours to ascertain the truth concerning Mediums and psychic experiments, and has without fear championed those Mediums found to be genuine. It seeks to represent Spiritualism as far as possible in a true and accurate manner.

LIGHT has pursued a moderate policy and avoids extravagant statements on a subject which naturally appeals to the emotions; it risks disfavour in support of what it believes to be true and just.

In these days of spectacular publicity in nearly all the arts and sciences, such a policy is not one that makes readily for financial profits, and therefore we need the support of those who sympathise with the steady policy pursued by LIGHT in proving human survival by demonstrated evidence; in proclaiming the underlying spiritual nature of the physical universe and individual spiritual progression through successive stages of life; in supporting all honest mediumship, and in discouraging pretence and fraud.

Emphasis may well be laid on the specific qualities of a journal which for over fifty years has carried the principles, philosophy and science of Spiritualism to readers throughout the world. It has counted among its contributors many eminent and outstanding personalities, amongst those who are qualified to express informed and balanced opinions on psychic matters.

THE LIGHT Sustentation Fund is still in existence. It has been used to help current expenditure and to meet deficits. Contributions are greatly needed, not only to meet expenses of publication but for adequate publicity for LIGHT. Friends of LIGHT and of the L.S.A. are asked to contribute generously to the Fund, by which the influence and scope of LIGHT may be sustained and extended.

Contributions should be sent to the Honorary Treasurer of the LIGHT Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.

#### MR. SHAW DESMOND

MR. SHAW DESMOND, who presided at the Caxton Hall Meeting, linked up the various addresses in a masterly manner, and contributed greatly to the interest and success of the proceedings.

Incidentally, he announced that another meeting will be held in the Caxton Hall on Monday, May 11th, under the auspices of the L.S.A., when he will be the speaker and take for his subject, "Christ and Spiritualism." At that meeting, a demonstration will be given by Mrs. Helen Hughes of her wonderful clairaudient mediumship.

Commenting on Major Mowbray's interesting address on "Psychic Photography" (which will be published in LIGHT next week), Mr. Desmond announced that Major Mowbray is to give an illustrated lecture on this subject at Queen's Gate Hall, London, to-morrow (Friday) night for the International Institute, of which Mr. Desmond is the founder.

# MUSICIAN ON THE CASE FOR SURVIVAL

By MR. CYRIL SCOTT  
(At the Caxton Hall Meeting)

I AM merely a musician; and as musicians are often supposed to be a bit touched in the head, I don't know that my word will carry much weight. Still, it gives me much pleasure to say my little say, such as it is.

I have now busied myself with the Occult for 32 years and ought to know a little about it, after all that time. I have had many discussions with sceptics, Materialists and rabid anti-Spiritualists, and have come to the conclusion that none of them has a leg to stand on. All these people know practically nothing about Spiritualism, and there is no one so cock-sure that a thing is all nonsense as the person who knows nothing about it.

I was in the same position myself at one time. Spiritualism—trickery and fraud—that's what that is. Well, and suppose there have been some frauds? What of it? We are all frauds at inconvenient moments—I know I am. Supposing while playing at a concert, I suddenly forget; what do I do? I invent and wriggle out of it as best I can. In a word, I resort to fraud. But that doesn't mean that all musicians are tricksters and frauds.

Then why just hit upon Spiritualism as especially associated with fraud? I'll tell you why. Because when people don't *want* to believe in a thing, they'll always grasp at the most convenient excuse *not* to believe in it; that is the reason. And an excuse it *is*, because frauds and charlatans disprove nothing. They exist in every profession and every cult, and it is much better to be quite honest and admit the fact than to hush it up and so give a handle to one's opponents.

## MADAME BLAVATSKY

Nevertheless, I emphatically maintain that a number of people who have been labelled "frauds" have been nothing of the kind. Take Mme. Blavatsky as one. In the Hodgson report, she was pronounced as "one of the most accomplished, ingenious and interesting impostors in history." But, I ask you, would anybody who merely wanted to impose on the public go to the enormous trouble of writing erudite volumes running into millions of words? And yet a large section of the public still imagines that Mme. Blavatsky was a fraud. And nothing else. And the same with a few other fine and self-sacrificing characters in the domain of Occultism; it is simpler to dismiss them as frauds than to investigate, honestly and painstakingly, those remarkable powers with which they are gifted and all that may lie behind those powers.

Which brings me to another point—the credulity of the sceptic. Doubtless the sceptic may feel very annoyed at being called credulous, but that is *his* funeral and not ours. For after all, what is a sceptic? Take the Atheist as an example. The Atheist scoffs at people who are so credulous as to believe that God created the Universe, yet he himself is so credulous as to believe that Chance created the Universe.

And so it amounts to this and nothing more: The sceptic is credulous about one set of things, and the believer about another. In relation to Spiritualism, the sceptic asks me to believe the most brain-splitting unlikelihoods to account for mediumship—or rather to discredit it; and the Spiritualist himself merely asks us to believe in the simple fact of the Immortality of the Soul, which people have believed in from time immemorial.

But he doesn't merely ask us to believe it. He says: "I can prove it by scientific methods." This latter the scientist may deny; so let us meet him on his own grounds. The method of science is simply to collect facts and then draw conclusions. But, isn't that exactly what the Spiritualist is doing in his own way? The material scientist is dealing with the grosser manifesta-

tions of Nature, and the Spiritualist is dealing with the subtler manifestations of Nature, that is the only difference.

Both methods are based upon experience, and the conclusions drawn are based upon experience, but the scientist needs to use mechanical instruments, such as the telescope, etc., to collect *his* facts, while the Spiritualist has to use a human instrument to collect *his* facts. But even so, not *always*; for, as you probably all know, disembodied entities have often been photographed. How is the sceptic going to get over that? Oh, quite easily—he falls back on the word "fake;" and, knowing nothing about the facts, he argues: "Why can't every photographer photograph spirits?" He doesn't know that unless the photographer has the type of etheric body which can be drawn upon by the spirit, the latter cannot densify itself sufficiently to appear on a photographic plate.

Let me tell you something apropos of this. There was an ordinary professional photographer who couldn't take a single photograph without an "extra" or spirit-face appearing on the plate. This worried him, so that at last he consulted a clairvoyant friend of mine and asked what was to be done. My friend said: "Either you must become a spirit-photographer or give up photography."

How is the sceptic going to dispose of such a case? What brain-splitting unlikelihood can he advance this time which he expects us to swallow?

## SCIENTISTS' LAPSES

And now let us turn to the biologist. Sir Arthur Keith in a lecture maintained that he was fully satisfied that thought is solely a product of the brain, but he went on to say that Sir Oliver Lodge *postulates* (please note the word) an entity which uses the brain as its instrument. Now, I mention this to show how unscientific a scientist can be in relation to Survival. For Sir Oliver Lodge does not simply *postulate* this entity; but like every true scientist he has collected facts and testimonies and then drawn his conclusions. This is a very different matter from *postulating*, as Sir Arthur Keith erroneously maintained.

Take another scientific lapse supposed to argue against personal survival. Not so very long ago, Ernst Haeckel declared that, because the brain worked better after drinking coffee, it went to prove that man was a mere thinking machine. You might as well argue that because a locomotive runs better after you've oiled the wheels, it will run itself, and requires no entity in the shape of an engine-driver to drive it.

How is it that in ordinary turns of speech (which, by the way, so often reveal truth) we talk of "my brain, my mind, my emotions, my body?" It is because the self is not identical with any of these things, otherwise it would be sheer nonsense to refer to them thus in the possessive sense.

Finally, there is the testimony of clairvoyance. What is clairvoyance? It is an extension of the perceptive faculties. Now I have intimate friends, whose integrity is undoubted and who do not use their gifts for money, yet who can perceive disembodied entities as naturally as you can see me.

Others again have the power, like Indian yogis, to leave their bodies, project themselves, say, to America and afterwards relate what they have seen there. Or they can function on the higher planes and commune with the so-called dead. Moreover, these faculties can be developed scientifically for they are latent in all of us, and it is merely a question of bringing them into manifestation.

In fine, the evidence for Survival is now so voluminous and so convincing, that I have no hesitation in saying that only those who do not want to, or are too indolent to study the matter, can possibly entertain any doubts on the subject.

# A PROFESSIONAL MAN STATES HIS VIEW

MR. E. W. JANSON

(At the Caxton Hall Meeting)

WITH regard to my qualifications to speak on the subject of Spiritualism and Psychical Research, it has been, I might almost say, my study for 66 years. You don't believe that? Let me tell you how I began.

My father, who was a Quaker, was a very fine physical Medium, and he used to sit at home with two of my aunts and my mother, and I used to sit on my mother's lap. So I started with Spiritualism 66 years ago. My father cultivated the science for a number of years, and sat with all the Mediums of his day, but in the end, I suppose his Quaker ideas came up and he came to the conclusion that his psychic power did not come from heaven but from hell. Which was a very unfortunate thing—it stopped him and stopped me for the time being. But afterwards, when I got older and had been to Cambridge and got a little more sense, I began to see that he was all wrong.

Well, after I had studied the early stages of psychic science, I studied Theosophy and was very interested in it for quite a number of years.

It is extraordinary the difference of people's views as to the effect that knowledge of Survival would have on their lives. Most of those I have tackled on the subject—and I asked almost every person I met—said they would not live a different life even if they knew they would live after death, but they said, "we should want to know what sort of life it was, because we could alter our life very much if we thought we were going to be badly punished for things." Many other ideas were put forward, some sensible, some foolish, but on the whole you may take it that the majority of Englishmen—or British—do believe in Survival, but very few take sufficient interest to find out what Survival means.

## MESSAGE FROM "JOHANNES"

I have a great friend who is a first-rate automatic writer (not professional), and I have been in touch with an old Greek philosopher, Johannes, who, I think, lived about 500 A.D., and I thought "I will just get his views on this point." So I gave my friend the subject of our discussion to think over—namely, "The challenge to Modern Thought and Action by the evidence of Survival," and then asked her to get Johannes and ask him what he thought about it, and I will read you what he said:

"The evidence for survival has changed the mental outlook of man more than he has yet realised. General curiosity has long been aroused by the reports of those who have become convinced of continuous existence, and by the calm and positive assertions of a famous scientist that those who have passed on can and do exist, and can still communicate with us. It is therefore forced upon keen thinkers to reckon with the postulate that, even though the body is dissoluble and transmutable, the soul escapes untouched by the disintegration, and continues an uninterrupted and independent existence.

"For long past, astrologers have advised us that this is the era in which such discoveries would be made. Their predictions were based on the symbol of the Aquarian age. This lays a great responsibility upon those of us to whom the truth has been revealed, even in the smallest part. It is not sufficient to rule our own lives according to these illuminations. We must carry the pitcher of the living water to those thirsty souls who have not as yet been able to accept for themselves the evidence offered by the forerunners of the New Age religion.

"The retrogressive influence of selfishness will disappear when man has realised that he cannot advance without his brothers, and that although he may escape his responsibilities towards the earth's great family in this life, he cannot evade them in the succeeding one.

"Here Spiritualism deals a shattering blow to Materialism. Once the true facts of existence are under-

stood, as they surely will be in this period of the world's history, there will be glimpsed the dawn of universal peace. The light will strengthen until the whole world is bathed in its radiance, and the darkness of the night of selfish strife and evil will be dissipated for evermore.

"It will be contended that this is an abstraction, a philosopher's dream. Let us not forget that the dreams of to-day are the realities of to-morrow, and to the taunt that the credulous believe too much, we can retort with truth that the scientists believe too little. We are confidently assured that Utopia is the natural outcome of the application of our faith in daily life.

"Scientists have profited much from the illumination they have received in disclosures from a higher plane. The clearer, more advanced thoughts of those on a fourth-dimensional plane who retain their eagerness in scientific studies after they have left their earthly bodies, are broadcast in the ether. Scientists on the third-dimensional plane whose thoughts are of sufficient power and concentration can at times pick up these vibrations of advanced thought, and then new discoveries are made, although the materialist scientist ignores the source of his inspiration and claims the full credit for the discovery for himself.

## SOURCE OF INFORMATION

"Writers, musicians, painters and other artists are often aware that they derive their genius from a higher and intuitional source, and are sufficiently humble to admit this, but even when the scientist suspects that his conceptions have originated from a higher state than his own normal one, he usually seeks another solution than ours. Psychologists explain this away in what sounds a far more involved manner than our simple belief in helpful guidance by discarnate intelligences. . . .

"Yet, I think that, of all the changes that have resulted from the challenge by the doctrine of survival, the practice of psychology is the most important. However bitterly these pseudo-scientists may rail against us (and they are undoubtedly our most prejudiced opponents), we owe them a debt of gratitude, for, whether they are aware of it or not, they are building a bridge, over which the timorous and too conventional amongst us may cross the whirlpool of doubt to the peace and safety of conviction."

Of course, that message from Johannes is full of platitudes, and one always gets vague sort of expressions from the other side. How I account for them—whether I am right or wrong, I don't know—is this: that the scientific intelligence, certainly of the human being, is absolutely antipathetic to all phenomena that come from the soul, all the realities of life—that is the realities of Spiritualism and various other realities; in fact, investigating Spiritualism and other psychic subjects by the normal scientific intellect reminds me of a man who tried to investigate a lady's wrist watch with a bag of carpenter's tools. The tools don't fit, and our intellectual brain doesn't fit with the facts of psychic research. I am sure of that.

And why is it that so many of the guides we have got are children or Indians, people who have not got advanced intellect? Personally, I believe when we get to the other side our intellect is of very little use to us when we start; I believe we live then almost entirely on—shall I put it?—the soul-mind, that is to say our emotional mind. That is one of the teachings which I think is so essential—to do away with the intellect and be able to use our soul-mind. Incidentally, I may say I spend half an hour every day doing it, and it really is worth while. Paul Bruton in his book *The Secret Path* is the first man who has combined Eastern teaching for Western mind, and it really is worth studying.

Letters to the Editor are on Page 190.

Major Mowbray's address on "Psychic Photography" will be published next week.

## Light

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

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

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

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

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

Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston Mass., under the Act of March 9, 1879 (Sec. 327 P.L. and R.)

EDITOR ... .. GEORGE H. LETHAM

## As We See It

### CLOSED WINDOWS

ONE of the principal problems raised by the speakers at the L.S.A. meeting at Caxton Hall, Westminster (reported at length in this issue of LIGHT), was the refusal of many scientists to take serious notice of the psychic evidences for Survival. To what is this refusal due? Are these men wilfully obtuse? "What is one to do with such opponents?" asked Mr. Prevost Battersby, who added: "They won't face facts. They run away. Is there even common honesty in such an evasion?"

It may be that want of "common honesty" is the underlying cause in some cases. But not in all.

There are some men who could no doubt affirm (or swear if necessary) that they honestly regard psychic evidences of Survival to be non-existent or valueless—such men, for instance as Dean Inge or H. G. Wells. No good purpose could be served by accusing such men of dishonesty. They simply cannot see the evidence or appreciate its meaning, because their minds are closed.

Partially closed minds seems to be the penalty that some men have to pay for wide and deep learning. Education opens many windows into the mind, but quite frequently it obscures some one window or closes it up altogether. Dean Inge and H. G. Wells have each a wonderful range of knowledge and understanding; but psychic knowledge cannot reach their minds, because the appropriate windows are darkened. Dr. Eric Dingwall (to whom Mr. Battersby referred in his address) is in a similar state. For him psychic evidence does not exist, and its apparent existence must therefore be explained away, even if such an explanation involves an allegation of "hallucination" against a group of perfectly competent observers.

What, then, is to be done about it? What can be done about it? Research must be continued; evidence must be accumulated, sifted and made available for all who will consider it, including scientists. The honesty of those who ignore or reject it need not be questioned (except in some special cases); their mental limitation must be recognised; and we need not worry about them unduly.

Science is steadily making Materialism impossible as an explanation of the problems of Life and Mind; Idealism (which is but another name for Philosophical Spiritualism) is displacing Materialism, and the *a priori* argument against the value of Experimental Spiritualism, which has influenced scientific men so long, is being shattered.

Before very long all scientists will be Spiritualists; just as, according to Bishop Welldon, all Christians are Spiritualists.

## BE NOT AFRAID

### BRITAIN'S OPPORTUNITY AS ARBITRATOR

A Message given by "The Voice" through the Mediumship of Mrs. Gradon Thomas, and taken down by "The Scribe."

*And a soft breeze stirred, and through the leaves of the trees came a Voice. The Voice said:*

BE not afraid, neither of those who smite from the right or from the left, neither of those who strike from the centre, because *all is well*.

Has it not been foretold to you that there would be rumours of war, almost more than rumours—upheavals in one country and another, excited mobs causing dislocation and dismay, like hysterical women crying because they cannot have the moon!

Again I say unto you: Be not dismayed, when thou passest through the waters I am with Thee. I have called thee by thy name, thou art Mine. I am in the midst of thee, steadfast, immovable.

To your country at this time comes a great and glorious opportunity. It is the moment of decision, and I do not think that a wrong one will be made.

Now is the time for Great Britain to make a stand. She has the power, and above all she has the confidence of the world. She will not get excited and, whatever happens, she will be cool and calm. She has a great opportunity as arbitrator. On our side we feel that she will not miss it, but will play her part in binding the nations of the world together, bringing them a step nearer to becoming one harmonious whole.

Particularly at this time do we ask you, who have seen the Light, to spend time in constructive thought, putting on one side feeling of panic and unrest, believing in a power that is mightier than the sword. Ye enlightened ones surely know that the Great Centre of All *could* wield His Power to work His Will. He prefers the slower, but no less certain method of allowing you children of earth to choose the right, rather than that it should be enforced from without.

He is training you all the time, as a wise Parent should; and, if in training you sometimes burn your fingers a little, well, that is better than using force, and the leaving of the lesson unlearned.

The lion stands fast. It is the symbol of your nation. It stands for strength, but, even more, it stands for integrity of purpose. . . . In your group lately he has been seen with the world between his paws. We had intention in shewing you that symbol. Remember! the symbol was golden. It augurs well for what is to come.

Pray much for those in authority. Their task is almost, but not quite beyond human strength. You can help them. You remember how we asked for prayers for your new Monarch. We reiterate that request, coupling with it the names of his Statesmen and Ministers. . . . Pray much!!! Again it is true to say that a greater volume of prayer on the right lines is going up than *ever* before.

Be not afraid! We have the matter well in hand; and, though much rope is given to the children of earth; where the rope has reached its limit, it is gently and wisely drawn in by the Creator.

Words of wisdom will be given to one who has to speak, which will pour oil upon the troubled waters, and have a calming effect.

If you (people) will take up an unflurried attitude, you will strengthen our hands. The more people get into a panic, the more unrest there is in the ether.

Think peace, and the dove which symbolises peace shall rest upon your shoulders, becoming a mantle of protection, not only for you individually and nationally but for the whole world.

Peace be with you.

# LOOKING ROUND THE WORLD

## THINK PEACE

**T**HINK Peace, Talk Peace, Pray for Peace! There need not be war; there must not be war.

Spiritualists belong to a great group of people by whom the power of Thought and Prayer is recognised. Now is the time to put their knowledge to direct, practical use, for the good of the peoples of the world.

For encouragement, read the Message on the adjoining page, which, in the name of one speaking from the Other Side bids us "be not afraid" even though the international problems seem for the moment to be insoluble. A way will be opened.

## ASTROLOGER'S ASSURANCE

For what it is worth, we may also take encouragement from the assurance that "the stars appear to foretell no war involving these islands in the near future." These are the words of Mr. R. H. Naylor (*Sunday Express*, March 15th); and, however his forecasts of international affairs be obtained—by study of the stars, or by intuition or other means—he has been so often correct recently that we may hope he is correct again.

Mr. Naylor adds that "Hitler's horoscope shows him to be a peacemaker rather than a fighter so far as relationship with other nations are concerned." Again, we hope Mr. Naylor is correct. Hitler is certainly persistent enough in his declarations that he wishes Peace.

## HELP WITH DIAGNOSIS

The power of mind over body was once more emphasised by the Doctor—anonymous but no doubt distinguished in his profession—who gave the broadcast talk last week on health. Drugs, he said, are of little real service in the cure of disease, except in so far as they give the patient confidence. Suggestion, he added, is the chief element in cure alike for "the witch-doctor, the quack and the physician."

The chief claim he made for the skilled physician was that he can diagnose disease; and this is work in which there is good reason to believe effective help can be given by certain Clairvoyant and Trance-Mediums. Many cases of verified diagnosis, for instance, stand to the credit of the doctor-guide of Mrs. Ruth Vaughan and of "Chang," the guide of Mr. Sharplin.

## WORLD CONGRESS OF FAITHS

The World Congress of Faiths, to be held in London from July 3rd to 18th this year, is an event in which Spiritualists have a direct interest, as it is one of their claims that psychic evidences of Survival form the basis on which *all* religions rest—or, as Frederic Myers phrased it, they provide "the preamble" to all religions.

Some two years ago, it may be remembered, Mrs. St. Clair Stobart—whose energies are always seeking new outlets—sponsored a movement known as "the Inter-Religious Crusade," the object of which was to bring to the front the basic principles on which all religions rest, the chief of which is Survival. On at least one occasion, representatives of all the great religions (Christians, Jews, Muslims, Hindoos and Buddhists) sat side by side on the platform of the Grottrian Hall under the chairmanship of a Spiritualist; and, as representing Spiritualism, the Rev. C. Drayton Thomas delivered an address which was welcomed by all. Later, this movement was amalgamated with the World Fellowship of Faiths, by which the coming Congress is being arranged. Meetings are to be held in the Great Hall, University College, London, for members only; and four public meetings are to be held at Queen's Hall on July 3rd, 6th, 9th and 17th. The Maharaja Gaekwar of Baroda is the president, and Sir Francis Younghusband the British National chairman.

## THE GHOST DID NOT WALK

**A**S most (if not all) experienced psychic investigators expected, the ghost of Dean Manor, Meopham, Kent, did *not* comply with the B.B.C. request that it should "walk" and make eerie noises for the entertainment of listeners. Still, as *The Star* put it, "the ghost failed but the stunt came off," and that, no doubt, will be satisfaction enough to the promoters of the "stunt."

Mr. Harry Price has been associated with many psychic "stunts"; but never before—not even for the adventure with a goat on the Brocken mountain—have any of his efforts achieved the world-wide publicity which has been given to this futile experiment. We hope that he and those associated with him are satisfied. They proved just *nothing*; and, if there be a ghost at Dean Manor, it (or he or she) may possibly be thinking out an essay on the topic of "Lord, what fools these mortals be."

## "PLAYING WITH FIRE"

The comment of *The Times* (March 12th) on the B.B.C. ghost-hunt is worth quoting. It appears under the heading "Playing with Fire," and the concluding paragraph is as follows:

"The fiasco was providential. So universally was the experiment expected to fail that few appear to have examined the awful possibilities of its success. Supposing the ghost had made even the most commonplace remark, such as *Good evening, everybody*, it is reasonably certain that a number of listeners in different parts of the United Kingdom would have died of heart failure. It is no less certain that a majority of the survivors, believing themselves to have been hoaxed, would have proceeded bitterly to impugn the integrity of the B.B.C. The nation's faith in a semi-public institution would have been shaken to the core; the POSTMASTER-GENERAL would have had no choice but to resign, and the whole Government might well have fallen. The B.B.C. in fact were taking a grave risk, and it is fortunate indeed that the ghost's sense of responsibility was stronger than theirs."

## CHURCH OF ENGLAND AND SPIRITUALISM

There was widespread disappointment that the Church of England Assembly, at its recent meetings, did not find time to discuss the Dean of Rochester's motion for a Church inquiry into Spiritualism. We understand, however, that there is still a prospect that an inquiry may be held—informally, perhaps, but "authoritative and adequate." It is to be hoped that there will be no very long delay, as more Church people are interested than the majority of the Bishops may suppose.

## L.S.A. ACTIVITIES

To-night's lecture at the L.S.A. will come very appropriately immediately after the Caxton Hall meeting reported in this issue. Not only were the critics of Spiritualism answered at that meeting—reasons were given in plenty why the evidence for Survival should be accepted as conclusive. To-night, Mr. Kenneth Richmond will review some of the evidence obtained through "proxy sittings," the special feature of which is the elimination of the disturbing possibilities of mind-reading by the Medium.

The next L.S.A. lecture (on April 2nd) will also be of great interest, as on that occasion Mr. McCarthy Stephenson is to speak on "Recent experiences with Kathleen Goligher," the Medium whose wonderful powers are described in Dr. W. J. Crawford's book *The Reality of Psychic Phenomena*.

Still another important L.S.A. meeting is that to be held at Caxton Hall on Monday, May 11th, when Mr. Shaw Desmond will be the speaker and a demonstration of clairaudience will be given by Mrs. Helen Hughes.

## M.S.A. 64TH BIRTHDAY

### GREAT MEETING AT ALBERT HALL

FIFTY years ago the membership roll of the Marylebone Spiritualist Association contained thirty names, and for a Sunday meeting forty was a full "house"—in a carpenter's shop. On Sunday last the "house" was the largest hall in the Metropolis, the Albert Hall, and the audience consisted of the four thousand or so members and associates of the Association and their friends.

The meeting was not open to the general public, but the hall was very comfortably filled, and probably there were more men than women.

The Sunday service of Commemoration at the Albert Hall was preceded on the Saturday evening by a joyous sixty-fourth birthday party held at Marylebone House, Russell Square, when the President, Mr. George Craze, received gifts as thank offerings from the members, and a very substantial sum was raised.

At the Albert Hall, Mr. Craze was again in charge of the proceedings, and gave the invocation, following with a few remarks anent the history of the Association.

The first speaker was Mr. Ernest Hunt, who pointed out that Spiritualism had kept the flag flying for the reality of soul and the invisible world against the advance of a scientific materialism, and also for the reality of the spiritual gifts which at the end of the second century officialdom eliminated from the Church.

A trance address was given by "White Hawk" through the mediumship of Mrs. Barkel. After stating that many of the stalwarts of Spiritualism were with him in the invisible, "White Hawk" made a strong appeal on behalf of the self-sacrificing workers of the Association, asking on behalf of the guides and founders that its work should be perpetuated on a worthy level.

The third speaker was Mr. Hannen Swaffer, whom the Chairman congratulated on his recovery from a serious illness. Mr. Swaffer forthwith avowed his recovery as due to the help of the Other Side, specially mentioning Mr. Parish as the healer, and stating that he actually saw spirit-hands giving him massage. He declared that in his twelve years as a Spiritualist he had never once been let down. He appealed to Spiritualists to give a strong lead in the cause of world peace.

There were three Clairvoyants, and the standard of their demonstrations was such that every single description in that great hall was recognised and acknowledged. In many cases double names were given, together with most distinctive details, and the exponents are to be congratulated that they could offer such excellent evidence.

Mrs. Helen Spiers was the first to demonstrate, all her messages being readily located and recognised, while her manner was dignified and her advice helpful.

She was followed by Mrs. Stella Hughes, who gave a wealth of facts: one description was of a young lady who died from consumption, caused by being knocked down by a motor cycle three years previously. "She was an only child, and you have a pair of her grey gloves on now, they have spots on them. She died holding a crucifix which now hangs over your bed." To the same recipient two brothers were also described, one a wireless operator who went down on the submarine E19, and the other lost both his legs.

When decisive details such as these can be given in public demonstrations, and acknowledged as correct, it is clear that the Spiritualist position must continue to advance in the appreciation of the public.

Mr. Thomas Wyatt was the third of the clairvoyants, and the same high level was maintained to the end of a very striking meeting.

The Marylebone Association are to be congratulated upon the undoubted success of the gathering, and special credit is due to Mr. Hawken, the secretary, for the easy functioning of the organisation, and to Mr. Craze, who in his quiet way is the mainspring and driving force. A particular word of thanks is also due to him for his pregnant words with regard to Mediums who put notoriety before service.

The proceedings closed with the National Anthem.

## THE CONFRATERNITY

### ITS OBJECTS PRAISED BY MR. GEORGE LANSBURY, M.P.

THE Confraternity (of Clergy and Spiritualists) broke new ground last Friday (March 13th), by holding a mid-day meeting in Caxton Hall, Westminster. In the absence (through indisposition) of the Venerable A. F. Sharpe, the chair was occupied by the Rev. A. H. Lee, St. Mark's Vicarage, London, N.W., and there was a large attendance—the seating accommodation of the large hall being almost completely occupied. Mrs. St. Clair Stobart (for the Spiritualists) and the Rev. G. Maurice Elliott (for the Clergy) were the speakers; and they were supported on the platform by eight clergymen and a number of well-known Spiritualists, including Lady Culme-Seymour.

Mr. George Lansbury, M.P. (ex-Leader of the Labour Opposition) was also on the platform and, in response to the Chairman's request for "a few words," he said that, although not a Spiritualist as that word was usually understood, he believed firmly that the spiritual aspect of life was the really important aspect. Only by recognising this could their individual, national and international difficulties be overcome; and if the Confraternity could do anything to help forward that result, it was worth doing and had his heartiest sympathy.

### IDEALS OF THE CONFRATERNITY

Mrs. Stobart explained the ideals of the Confraternity. The Clergy members, she said, sought co-operation with Spiritualists because they realised that belief in a future life is one of the main essentials of Religion, and that it is through the knowledge acquired by a study of psychic science that Survival can be demonstrated *as a fact*.

On the other hand, she, as a Spiritualist, felt that Spiritualism detached from Religion degenerates into psychism, and that it was as undesirable to let psychism loose amongst the multitude who have no knowledge of the conditions which should prevail in communicating with another plane of life as it would be to give the keys of a chemical laboratory to those who knew nothing of chemistry.

"Definitely I say that Spiritualism is not in itself a Religion," she went on, "and definitely I say that Spiritualism detached from Religion is a danger."

"The Churches were the recognised custodians of Religion—Christian, Jewish, Moslem, any of the, acknowledged Churches. And if they would accept and incorporate belief of Survival, as taught and proved by Spiritualism, in their teachings, they would provide authorised channels of transmission for the teaching of the greatest truth of which the world has need to-day—the truth that Man's true inheritance lies not in lands that can be won or lost in accordance with the destructive power of guns and poison gas, but in the spirit-world.

Concluding, Mrs. Stobart said, "Spiritualism without Religion is a danger and Religion without Spiritualism is a delusion."

The Rev. G. Maurice Elliott said the Anglican clergymen associated with the Confraternity loved their Mother Church and wished to see it recover the power and the gifts possessed by the early Christians and described in detail by St. Paul. The commission given to the Disciples was not only to preach the Gospel but to heal the sick. The promise was that the preaching would be accompanied by signs and wonders. They wished to bring reality and power back to the Church.

Mrs. Estelle Roberts gave detailed and convincing clairvoyant descriptions, with many names and relationships correctly placed, to four different people in the audience, each of whom—in response to Mrs. Roberts' question—said they were certain she had had no normal means of gaining the information she had given them about themselves and their deceased friends.

## SUBCONSCIOUS MIND

H. ERNEST HUNT

### VI. DOMINANT IDEAS.

**I**NDUCTIVE and deductive reasoning are doubtless both possible, in degree, to consciousness and sub-consciousness alike; but as male and female have the characteristics of both sexes with one or the other preponderating, so inductive reason is specially characteristic of consciousness and deduction of the sub-consciousness. It is the proper function of consciousness to direct and dictate to its more absorbent and assimilative partner.

A suggestion may be given to us, and if we allow it to pass the barrier of our conscious reason, then it is absorbed in the depths of mind and becomes a part of that mind; if, however, it be rejected offhand by consciousness, it can have little or no permanent effect. It is not the function of the subconscious to argue or debate as to the truth of any suggestion passed to it; this deeper realm of mind receives, registers, and remembers; and criticism, involving acceptance or rejection, is a natural and protective faculty of consciousness.

Ideas that are most frequently or most intently entertained in mind pass into the subconscious, to reinforce and strengthen one another, growing gradually by accumulative force into what we term dominant ideas, strongest motives, or characteristics. When the opportunity offers, these dominant motives pass quite naturally into action or, since the subconscious controls the body-processes, into the determination of functions or states of mind.

Thus when an idea is passed down to the subconscious for acceptance, unless it conflicts with subconscious dominants already in existence, it tends to pass into effect. The subconscious makes all the logical deductions, completes the picture and carries out the command. This implicit registration and acceptance enables us to send down to the subconscious ideas that in fact are not yet true, and to have them incorporated in mind; and if the process be definitely and deliberately continued, these fictitious ideas grow gradually into dominance. Then, indeed, they *are* true. Thus Shakespeare advises us, "Assume a virtue if you have it not," and the assumption being registered in the subconscious, presently the assumed virtue becomes second nature or characteristic. Then it *is* a fact.

Coué's famous formula, "Every day and in every way I get better and better," was simply based upon this deductive capacity of the subconscious; and in very many cases it worked, which, after all, is the acid test. The process really amounts to the formation of a constructive "fixed idea," and these, we know only too well, are undoubtedly efficacious in their destructive form.

This faculty of logical deduction in the subconscious is enormously valuable to the novelist or the dramatic writer who starts with a central theme or situation, and is content to let it unfold in mind; it also supplies grist to the musician's mill in working out and developing his themes in consecutive and logical fashion. Robert Louis Stevenson picturesquely assigned this faculty to his Brownies, who, he said, did his work for him. But it is a faculty which should be wisely considered where such questions as automatic writing are concerned. It is sufficient for the idea to be given to the subconscious that a message from So-and-so is being, or is about to be, received, for that message to be tinted with all the logical characteristics of So-and-so; just the sort of message he *would* have given. But did he give it, or was it the subconscious?

Logical deduction is ever at work, whether the directing idea be true or false. A true premiss yields valid deductions, and a false premiss leads equally to fictitious conclusions; lying spirits may, indeed, have no part or lot in spurious communications. The false prophets may instead have "followed their own spirit and have seen nothing." (Ezekiel xiii., 3.)

## The League of The White Knight A WORLD-WIDE PEACE MOVEMENT.

### FIRST RALLY OF THE LONDON CENTRE

**Tuesday, March 24th,**  
1936, at 8 p.m.

**CAXTON HALL,**  
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**LADY VERNON**

Speakers :

**MISS UNA MARSON**

(League of Nations Representative of the  
Coloured Peoples.)

**Rev. CLARENCE MAY**

(Vicar of St. Peter's, Piccadilly)

**Mr. SHAW DESMOND** (Author and Dramatist.)

**Mrs. K. BARKEL** (Founder of the League)

**Mr. T. MCKITTRICK    Mr. GEORGE CRAZE**

ADMISSION BY TICKET. NO COLLECTION.

For free Reserved Tickets for this Rally, apply  
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The League of the White Knight is a peace movement with members throughout the world. Mrs. Barkel will be pleased to send application forms for membership of the league. No subscription is charged but membership is considered a pledge of loyal co-operation.

### A GOLDEN AGE TO COME

The coming of a glorious age was foretold in a lecture at a meeting of the Sheffield Society for Psychological Research, by the Rohamah Rhamah, of the B.C.P.S., London.

"We have heard a lot about the Aquarian Age," he said, "but we are not in it yet. We shall not come to that glorious age until the year 2,000. I give the full benefit of that age as 2,250. Then a new world truly will be born. Whether the people then will appreciate it, I don't know."

The Rohamah, who was lecturing on Eastern Mysticism and Astrology, outlined the characteristics of people born under the various signs of the Zodiac, and the parts of their bodies, in each case, which were liable to disease. These, he said, were the weak spots of their systems, and the way to cure them was to treat the root first, when the branches would get well of themselves. The Western style, he said, was to cure the branches, but then the canker remained. O. J. WENDLANDT.

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Special Assistance to Enquirers.

APPLY TO SECRETARY FOR FULL PARTICULARS.

### DIARY OF EVENTS.

Tuesday, March 24th, at 7.30 p.m.—

Mrs. STELLA HUGHES. Public Meeting for Enquirers.

Wednesday, March 25th, at 5 p.m.—

The Rev. C. DRAYTON THOMAS

On "The Teachings of Spiritualism as a Guide to Life"

Thursday, March 19th, at 8.15 p.m.—

Lecture: Mr. KENNETH RICHMOND "On Proxy Sittings"

Chairman: Mr. FRANK ROMER, M.R.C.S., L.R.C.P.  
(See special announcement, page 178)

Friday, March 20th, at 7 p.m.—

Mrs. BRITAIN. Group Seance (limited to ten sitters).

Friday, March 27th, at 7 p.m.—

Miss LILY THOMAS. Group Seance (limited to ten sitters)

#### Devotional Groups for Absent Healing:

Conducted by Mr. W. H. Evans; Sitters invited.

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays,  
3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15.  
Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

## MRS. ABBOTT'S MEDIUMSHIP

By GEORGE H. LETHAM

LIKE Miss Phillimore (LIGHT, March 12th), I am able to bear personal and grateful testimony to the effectiveness of the evidence of identity received, by direct control, through the mediumship of Mrs. Abbott.

In September last year, some four weeks after the passing of my wife, I had a sitting with Mrs. Abbott, whose acquaintance I then made for the first time. She had never met my wife and knew nothing of the circumstances of her long illness at my son's home in Leeds or of her passing.

Before going into trance, Mrs. Abbott gave me a clairvoyant description of my wife as she appeared towards the end of her illness; and this was repeated, with some evidential additions, by her control, when she went into trance.

In the second phase of the trance, there was direct control, and the communicator gave abundant evidence of identity, proving that it was really my wife that was speaking. She gave her own name, Barbara (this had been mentioned in LIGHT and might therefore be discounted); she also, in the course of a conversation lasting nearly an hour, gave the names of my son and his wife, of my daughter and her husband and of their boys (two in each case). These names were certainly not known to Mrs. Abbott.

Also, the names were correctly given in the abbreviated forms commonly used; and, still more convincing, the circumstances of the members of the two families were correctly indicated.

Correct references were also made to our elder son who was killed in the War, and to my wife's brother, Dr. Allan, who had met her and were, she said, beside her as she spoke; also to other relatives she had met.

Not one mistake was made in regard to these names

or relationship—none of which could have been normally known to Mrs. Abbott.

The Communicator also showed complete knowledge of the course of my wife's illness and of incidents connected with her passing (some of which were unknown to me as I was not beside her at the end).

The whole of this long conversation was carried on with my wife in "direct control." At times it was deeply emotional; on every point of fact and personality it was convincing.

A second sitting followed about four weeks later; and on this occasion the evidence was repeated and amplified in the most convincing manner.

At the end of October, my daughter came from Leeds to spend some days with me in London. Before she arrived, I booked a sitting for her with Mrs. Abbott, stipulating that no name or particulars of any kind were to be given to Mrs. Abbott. I was assured that this arrangement was followed so faithfully that Mrs. Abbott did not know who her sitter was, or even whether she was to meet a man or a woman. No name was given; and I imagine that this will be the first intimation to Mrs. Abbott that my daughter has sat with her.

My object was to apply what seems to me to be a very rigorous test to the identity of the Communicator who had spoken to me as my wife. Would she recognise her daughter? Would she give her correct names? Would she be able to convey a sense of the reality of her personality and presence?

In every one of these respects the sitting was a success. My daughter informed me that, when Mrs. Abbott went into deep trance, the Communicator at once spoke to her as her Mother and established her identity to my daughter's complete satisfaction. Much of the evidence given to me was repeated, some of it was amplified. The test was a complete success.

Careful notes were made by my daughter and by myself immediately after the sittings. Analysis and discussion of these with other members of my family leave with me the complete assurance that, through Mrs. Abbott's trance Mediumship, I actually did speak with my wife.

## SITTERS REQUIRED FOR SERIES OF TEST SITTINGS

A clairvoyant and trance Medium has been introduced to the London Spiritualist Alliance by a friend who is anxious that the Medium should have the opportunity of sitting with various people, in order that reports may be made on the value of her mediumship.

The Secretary has already had a sitting, which proved satisfactory in revealing mediumship capable of giving correct names, descriptions of appearance and a few incidents relating to the communicators.

This Medium will be available on Thursdays and Fridays. The fee of 7/6d. will be charged, part of which will be for the Medium and part for overhead expenses in connection with the work.

Sitters are invited on the condition that a written report shall be furnished to the Secretary. The reports will be kept in strict confidence, for the use only of the Council when the final report is made.

## L.S.A. BRANCH MEETINGS

Major Mowbray visited Otford (Area Representative, Mrs. Foote), and the report is that the meeting was highly successful.

Captain G. S. Gillon visited the Channel Islands (Jersey and Guernsey) and gave addresses in both places followed by psychometry, which is reported to have been most successful.

Admiral Armstrong visited Winchester Branch and gave a very interesting and convincing address, on Friday, January 24th. The Area Representative of this Branch is Mr. Stuart Plowright.

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(Telephone: WESTERN 3981)

Hon. Principal: Mr. S. O. COX  
Secretary: Mrs. M. HANKEY

## LECTURES

Monday, March 23rd, at 5 p.m.—Mr. S. O. COX on  
"Difficulties encountered in Psychic Investigation."

Wednesday, March 25th at 8.15 p.m.—Miss PETRONELLA NELL,  
"Psychic Experiences in London, Australia and New Zealand."  
(Visitors, 1/-)

Friday, March 27th, at 3 p.m.—Mr. W. S. HENDRY,  
"Spiritual Healing"  
(Visitors 2/6)

## GROUP CLAIRVOYANCE

(Limited to eight sitters. Non-members, 4/-)

FRIDAY, MARCH 20th, at 5 p.m.—Mr. T. AUSTIN  
MONDAY, MARCH 23rd, at 3 p.m.—Mrs. GRADON THOMAS  
FRIDAY, March 27th, at 5 p.m.—Miss JACQUELINE

## Mrs. MASON

The College is glad to announce that Mrs. Mason has recovered from her recent serious illness, and can now take a few sittings per week.

## "THE MYSTERIOUS COBBLER"

Appointments may now be booked with Mr. ARTHUR SPRAY, the Healer, exclusively at the College.

For particulars, apply to the Secretary.

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

## SUNDAY, MARCH 22nd, 1936.

11 a.m.—Mrs. St. CLAIR STOBART  
Clairvoyante: Mrs. Stella Hughes.  
6.30 p.m.—Rev. A. F. SHARP  
Clairvoyante: Mrs. Helen Spiers.  
Sunday, March 29th, at 11 a.m. ... Rev. C. DRAYTON THOMAS  
Clairvoyante: Mrs. Helen Spiers.  
Sunday, March 29th, at 6.30 p.m. ... Mr. ERNEST HUNT  
Clairvoyant: Mr. Thomas Wyatt.

Silver Collection on entry.

## OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.  
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free  
Monday, March 23rd.—Speaker: Miss Jacqueline.  
Clairvoyante: Miss Canon.  
Wednesday, March 25th.—Speaker: Mr. Ernest Hunt.  
Clairvoyante: Miss Lily Thomas.

Monday. WEEKDAY ACTIVITIES  
2.30—4 p.m. Mrs. Livingstone, by appointment.  
2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).  
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.  
6.30 p.m.—Open Meeting in the Grotrian Hall.  
7.45 p.m.—Mrs. Bird and Mr. Dayer Smith. Class of Instruction for potential healers.  
Tuesday. Mrs. Livingstone, 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.  
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.  
Thursday. Miss Lily Thomas, by appointment.  
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).  
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

## WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.  
March 25th 2.30 Miss Lily Thomas. 6.30 Mrs. Fillmore.  
April 1st 2.30 Mrs. Evelyn Thomas 6.30 Miss Jacqueline  
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, March 20th, at 7.30 p.m.

## Mrs. HELEN SPIERS,

Demonstration of Psychometry.

Members, Silver Collection; Non-members 1/-.

Friday, March 27th, at 7.30 p.m.

## Mrs. STELLA HUGHES,

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LANGHAM PLACE, W.1.

Sun., March 22nd. Speaker: Rev. C. DRAYTON THOMAS.

Clairvoyante: Miss Lily Thomas.

Sun., March 29th. Speaker: Mr. ERNEST OATEN  
Clairvoyante: Mrs. Stella Hughes.

For particulars of weekday activities at Headquarters.  
Marylebone House, 42 Russell Square, W.C. 1  
Apply Secretary: MUSEUM 0676.

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

5 SMITH SQUARE, WESTMINSTER Telephone: VIC. 0567  
Hon. Principal: MISS ESTELLE STEAD.

"AT HOME"—Friday, March 20th, at 3.30 p.m.—

Wednesday, March 25th, at 3 p.m. Miss CANON.  
Circle for Clairvoyance (Limited to 8)

Tuesdays, 3 p.m.—PUBLIC CLAIRVOYANCE. Silver Collection.

Thursdays, 3 p.m.—OPEN DEVELOPING CLASS.  
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(Marriages Solemnised)

Friday, March 20th at 8 p.m.—Lantern Lecture, Mr. Frank Leah "An Artist Portrays the Dead." Tickets 1/-  
SUNDAY, MARCH 22nd—

11 a.m. Mrs. D. C. Williams. Trance Address.  
6.30 p.m. Mr. Maurice Barbanell. Address.

Mr. George Daisley. Clairvoyance.  
WEDNESDAY, MARCH 25th, at 7.30 p.m.—

Mr. Horace Leaf, Clairvoyance.  
Tuesdays at 8 p.m.—Miss Lily Ford's "Know Thyse Class, or the Developing of the Christ Within."

Wednesdays. FREE HEALING from 6 p.m. to 7.30 p.m.  
Fridays " " " 2.30 p.m. to 5 p.m.

By arrangement with the Secretary.

## 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).

### DOUBTING THOMASES

Sir,—There will be many who have read with interest Canon Bird's tribute to simple facts and who will not cavil at his strictures on foolish credulity (LIGHT, March 12th).

Many, however, will challenge his assumption that Spiritualists are "doubting Thomases" seeking communication to obtain proofs of Survival, and will fail to see any real grounds for his thankfulness that others are differently constituted.

There must be large numbers of Spiritualists who, having no doubt of Survival, are not actuated by the desire to obtain proof of it. Their motive is to maintain a comradeship which has been the precious thing of their lives, to realise by the evidence afforded that there is real contact, and continued life together, and to avert the drifting apart which by the natural law must follow separation.

Is it so certain that those others to whom Canon Bird refers are, in fact, possessed of the faith that can move mountains and that their inaction is due to this faith and not fear or prejudice, or merely to their inability to realise the continuance of full personality apart from the physical body?

Consider that the approach to communication is assailed by gross misrepresentation, and that its practice involves only too often reproach and ostracism by those who do not care to try to understand, and is hampered at times by difficulties which cannot yet be fully understood. Are not, truly, the Spiritualists the Men of Faith and those others the "doubting Thomases?"

W. H. PALMER.

### PANTHEISM

Sir,—It is very kind of Mr. Bennet to tell us that "the spirit of man has no birth, but is incorruptible, indestructible, unchangeable and definitely immortal." So now we know that every man is God, and thus easily do we slip into Pantheism—a very real error.

(Rev.) CHARLES L. TWEEDALE.

### FOR PEACE

Sir,—Regarding the following extract (LIGHT, March 12th) with which all who are aware can agree: "There need not be war—there must not be war. A way can and will be opened through the trouble towards a better understanding between the nations of Europe. Let us think Peace, talk Peace, pray for Peace."

Is it not also true: (1) "Thinking" Peace, brings recognition of the present conditions of mankind and state of the world? (2) "Talking" Peace, brings in its corollary—war? (3) "Praying" Peace, besides verbal and mental supplication, necessitates a willingness to "be" one's part?

Therefore to Think, Talk, Pray and Prepare—if need be, to surrender all and "Fight" for Peace—is more comprehensive and cannot infringe Divine Law?

E. P. DAMPIER (Capt.).

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A Strange ancient Papyrus is discovered. When deciphered, it stands revealed as a story of the time of Christ.

## HEROD'S COURTESAN

by J. H. Symons

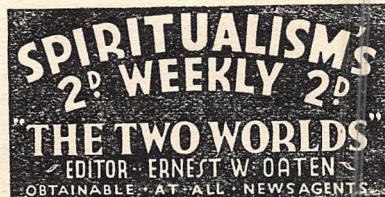
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In this amazing narrative, with its Eastern setting of glamour and mystery, there stand out the personalities of ruthless Herod, of the lovely woman, his courtesan, of John, the Baptist, of the savage Roman soldiery . . . Lastly, we get a vivid picture of that amazing Figure, which has since dominated the world, and still does so.

7/6

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### SUMMONS FAILS AGAINST MR. R. H. NAYLOR

The summonses, taken out by Mr. Maurice Barbanell, alleging "fortune telling" against Mr. R. H. Naylor, the astrologer, and of "aiding and abetting" against the Editor of the *Sunday Express* (Mr. John R. Gordon) were dismissed at the London Mansion House Court on Friday last week (March 13), the Magistrate declining, however, to allow costs against Mr. Barbanell, saying that, although the prosecution was a private one, it was a matter of public interest. He also agreed to "state a case."

This lettered Card, used with a Pendulum, forms an easy means of investigation into the Psychic. Many who earnestly desire communication are making no progress for want of an instrument that can give the necessary help. "Responda" is simple and sensitive enough to yield results, even to those endowed with but little mediumship. Can be operated by one person, sitting alone at home. Miss J. U. (Bexhill) writes "I am led to write and thank you for the 'Responda.' Words cannot express what it has already done for me . . . I am in constant touch with my dear father . . . Now I know."

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Adv.

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