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STORY OF PENTECOST AS INTERPRETED BY PSYCHIC INVESTIGATION AND KNOWLEDGE

By REV. D. McKEEN REID, B.D., Ph.D., of Calgary, Alberta, Canada

UPON his disciple band in that post-Ascension period, their thoughts intent upon a semi-political and religious issue with its usual economic aspects, our Lord sought to lay the emphasis upon the necessity of spiritual power. "Lord, wilt Thou at this time restore the Kingdom to Israel?" (Acts 1: 6) they enquired. "It is not for you to know the times or the seasons which the Father has kept in his own hand. But ye shall receive the power of the Holy Spirit coming upon you and ye shall be my witnesses" (Acts 1: 7) was His reply.

Many times in those post-resurrection days He stressed the issue, insisting on their remaining in Jerusalem until they had a very definite experience. He succeeded in tying the One Hundred and Twenty up to the holy city till the feast of Pentecost, and because of very necessity, for they were poor folk away from home, to the upper room of the unknown friend of Jesus, to partake in large measure of his hospitality. Thus did Jesus safeguard their movements and conduct, so necessary for realisation of what He undoubtedly had in mind.

So they tarried, these men and women, who by various cords had become bound up with Him. "These all continued with one accord in prayer and supplication with the women, with Mary the mother of Jesus, and with his brethren." It was a prolonged religious service with frequent intermissions for food and sleep. In harmony of thought, with a common love for their Lord, sustained by one purpose and looking to the one end, they waited in expectation for the fulfilment of the promise.

CONDITIONS FOR PSYCHIC PHENOMENA

The conditions for the presentation of psychical phenomena were hourly perfected; there was melody through sacred song and a gradual approximation in feeling and expectation to what constitutes a perfect "circle" for the realisation of the super-normal. Hence the phenomena which occurred in the early hours of the day of Pentecost, as described in the 2nd chapter of the Acts of the Apostles, phenomena styled everywhere in the New Testament the Baptism of the Holy Spirit or the enduement with power from on high.

That the phenomena were of a super-normal nature was conditioned upon the unusually gifted members of that company and upon their consistently following

a course now known as the technique for securing such. Mary, the mother of Jesus, spiritual and devoted, was also a gifted psychic, as witness the angel visitants at the annunciation and the nativity; Mary Magdalene, out of whom the Lord had cast seven demons, to use the parlance of that day (that is, had become a victim of such evil controls because of her unique psychical qualities), now released and utterly consecrated—both belonged to that company, loving the ascended One ardently and contributing their quota to the production of the unusual. Likewise Peter, James and John, whom the Lord always took with Him when the super-normal was desired, as on the mount of Transfiguration and at the raising of Jairus's daughter, and Cleophas and his unnamed companion, to whom the Lord manifested on the road to Emmaus, and others, many of whom undoubtedly had been released from diseases occasioned by their possession of unusual faculties. These all were sensitives of a high order whose presence rendered the perfected social organism gathered in the upper room, on the morning of the day of Pentecost, a unique instrument for the realisation of the Kingdom of God in its potential as in its ethical aspects.

GOD'S ZERO HOUR

On the morning of that day, God's zero hour struck. This select company arrived at a distinct moment of concentration when they fulfilled the required conditions perfectly. In that moment, the unseen operators on the other side were able to manifest.

Such phenomena are often attended by a cool breath of air; on this occasion such power had been developed and so unique was the situation that a sound "like a rushing mighty wind" was heard.

The heavenly co-operators, in accordance with the divine plan, manifested as flames of light, in the appearance of tongues, separating and resting upon each member of the One Hundred and Twenty. Small bodies of light in various forms are often seen in seances and caught by the camera, floating about or over the heads of the sitters. The manifestation at Pentecost was in the nature of a symbol, typifying speech. The conflict of the ages was to be won by a campaign of testimony. This warfare was initiated by the saints on the other side.

For the One Hundred and Twenty, eager and expectant, now by the supernormal display of wind and

flame instinctively rested in the conviction that the thing for which they tarried had occurred. With an emotional abandonment natural to an eastern company, they gave themselves to praise. Surrendered to, and in rapport with, spiritual forces, their vocal organs were seized upon by those on the other side who were waiting for such an opportunity. The cloud of witnesses bore witness. The saints with God, including Moses and Elijah and Jesus who was now with them, gave expression to the sentiments that dominated the consciousness of both the living and the so-called dead.

The inevitable sequel followed, for the Jewish worshippers (gathered from various places and of many races and dialects, to whom the Palestinian Aramaic patois was unfamiliar) heard the sweetest story ever told for the first time from the throats of these ignorant Galileans.

NEVER UNDERSTOOD BY THE CHURCH

The actual occurrence has never been understood by the Church. Many of our greatest recent authorities doubt the genuineness of the phenomena as related by the historian.

Yet, why doubt such phenomena? They are most familiar to those acquainted with psychical studies. The writer, for instance, sat with a Medium in a religious gathering in Seattle, and in the brightness of the electrically-lighted hall heard her converse in German with a woman from the audience who recognised in the voice issuing from the Medium's throat that of her dead brother-in-law. The Medium had no knowledge of German whatever. But why give space to proving what is so widely known?

This, that Peter described as the fulfilment of the prophecy through Joel (which, in New Testament language, is described as a Baptism of the Holy Ghost), is established as a wonderful manifestation of primitive trance-speaking under control of spirit presences of an exalted order; for that was guaranteed by the character of the members of the waiting group and by their high questing.

The reaction to the occurrence in Peter illustrates the nature of the enduement. Deep spiritual insight is displayed in his address, wherein he explains to the perplexed gathering the nature and interpretation of the happening. Dr. C. A. Anderson Scott sees in the experience a wonderful invigoration of the whole personality equivalent to a vitalizing of dormant potentialities in feeling and mentality. The disciples were realising the life more abundant.

We cannot but enquire: What occurrences may we expect in our day in those groups where spiritual power is sought to be realised? The answer undoubtedly is: Results depend upon the gifts possessed, potentially

or developed, in those constituting the circle, and upon their expectations, aims, and perseverance.

On a later occasion (as described in Acts iv, 31) the place was shaken where the disciples were gathered. To the company assembled in Cornelius' home, the phenomenon of speaking in "tongues" was experienced. In Corinth, such phenomena were brought into discredit as practically valueless, since without the presence of trance Mediums, it was produced mainly by suggestion through desire of imitation, and hence was not genuine. Much such speaking in tongues of Pentecostals (dubbed "holy rollers") in our day, is of such a nature, though the emotional experience is genuine, and occasionally is attended with an actual communication in a language unknown to the speaker.

In Spiritual churches, there is much such inspirational speaking, sometimes by an entranced Medium, when his voice-organs are used by an informed and qualified presence. Thus are their congregations instructed when otherwise they would only be entertained by the Medium, gifted psychically, but untaught and usually poorly qualified to address an audience.

It would not be right to limit such phenomena. It seems best to take what comes, and that thankfully. Those on the other side will manifest as they may. However, it is always well and best to seek the highest. Put the proceedings of a circle upon the highest plane possible. Let us aim to realise the programme of those who on the other side have been at times clearly evidenced, as carrying forward the consummation of the commonwealth of God.

Let us have, by all means, a realisation of spiritual power in possible psychical manifestations. It will win a new enthusiasm and dedication to religious effort. It will send folk out again to tell the good news of the Kingdom. It will mean sharing religious experiences. It will also mean sharing our earthly goods. Our economic problem will be solved in some new and practical operation of production and distribution.

However, the unique nature of that programme surely lies in this—in a concerted effort of the Church militant and triumphant to realise a new fellowship. Communication and materialisation should be sought. The "blessed hope" of the early Church may be realised.

To this end, therefore, let us develop our collective resources. The realisation of this long sought expectation lies in the possession of the faculties lying dormant or undeveloped in human society, in accordance with the principle enunciated by Jesus that the Kingdom of Heaven is in your midst.

MEDIUMSHIP AND HEALTH

At the weekly meeting of Edinburgh Psychic College, last Friday night (May 31st), Mr. T. Bouge, Gateshead, spoke of Mediumship to a large attendance. Mediumship, he said, was a universal possession. It was not something that they could segregate from the rest of their lives. There was a part of us more or less sensitive to the vibrations or pulsations that life was made of. It was something that related us to life, to the Author of life, and to each other. It was necessary in the development of Mediumship that the individual should gain power of self-control. Mediumship was of value even from a physical standpoint. There was not even an ill or ache that could not be assuaged or taken away by spirit power.

As to Mediumship and health, a point on which questions were often asked, he had 40 years' experience of Mediumship, and after business hours had given as many as half-a-dozen sittings, and felt restored in energy, after being depleted at the close of the day's business. He was certain he could not have had the freedom from physical trouble which had been his experience but for his Mediumship (*The Scotsman*).

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PSYCHIC FORECASTS FULFILLED

PASSING OF DELIUS AND HIS WIFE

By THE REV. CHARLES L. TWEEDALE
(Vicar of Weston)

READERS will remember that in June, 1934, I published in the columns of *LIGHT*, an account of how, on 31st January—four months before Delius died—during the night my wife was entranced and sang in my presence:

"When the winds sing low, low, low,
When soft breezes blow, blow, blow,
Then I come for Delius go."

I also told how my youngest daughter saw a red light in her room when she heard these words, and my daughter Marjorie heard the piano, which is in her bedroom, play without any one touching it: how we were told by the Spirit Communicator C——, that this portended Delius' passing; how I placed this marvellous experience on record with the Editor of the *Wharfedale Observer*, and with Mrs. Black, Delius's sister, early in February, and how Delius died in June, 1934, when the winds sing low, and soft breezes blow.

I now give some account of how these wonderful forecasts anent the Delius family were further continued and fulfilled.

On 25th June, 1934, a little more than a fortnight after his death, about 12 noon, an apparition which we have often seen appeared and vanished through the door of my study, and my wife and I sat, and C——, one of our Spirit communicators, came and said: "I have a message. I want you to ask the sister of Delius to look up and arrange all the facts about him—just as men did with me. This must be done within 24 months."

I wrote to Mrs. Black, Delius's sister, telling her of this. She was rather aghast at the magnitude of the task, but a few weeks after she paid us a visit and told us that the book had been begun.

C—— CAME AGAIN

On 7th March, 1935, Mrs. Black and her daughter came to see us, and during the course of the afternoon we sat for psychic communication. C—— again came and told us that "the lady across the sea" would die before the book was ready. Mrs. Black's daughter said: "Do you mean 'Yelta' (Mrs. Delius)?" and C—— replied, "Yes."

Sir Arthur Conan Doyle then manifested and said "that they must go right ahead with the book."

When it was announced that Mrs. Delius was bringing the body of her husband to England, recalling this forecast of March 7th last, I sent an account of it to the Editor of the *Yorkshire Observer* on Saturday, May 25th.

The account of the forecast of Delius's passing was not told to Mrs. Delius nor published in the papers until after his death, but before he died he said to his wife, as she afterwards testified in the Press:

"When I am dead take me to the South of England, where the winds are warm."

How marvellously this agrees with the Spirit voice at midnight:

"When the winds sing low, low, low,
When soft breezes blow, blow, blow."

Mrs. Delius announced that she was going to bring the body to England, and the body was reburied in the churchyard of Limpsfield, Surrey, on Saturday, 25th May. On 25th May, at midnight, the body of Delius was reburied under a great yew tree in Limpsfield churchyard by the light of lanterns.

On 28th May, 1935, about 3 p.m., my daughter Marjorie was in the kitchen. Suddenly she heard sounding from the room above her head a Swiss musical box, which plays only one tune, "The Old Bernese

March," playing very loud and clear. She at once ran up to the room and found no one in it. She picked up the box and found that it was *not* wound up, and that the stop-catch was in operation to *prevent* the box playing, even if it had been wound up.

My daughter Dorothy, from the upper storey, had also heard the box playing "The Bernese March" at the same time, and sounding from the same room, and both girls remarked on how loud and clear it sounded. No one had been in the room where the box was for a considerable time previous. Three hours later, at 6 p.m., we heard the sad news over the wireless that Mrs. Delius had contracted pneumonia on her cross-Channel passage, and had been rushed to hospital in London, had listened to a record of the service on her sick-bed, and had passed away some time before the music was heard here, as foretold on March 7th.

The sounding of music in connection with both passings is remarkable. This is one of the most extraordinary and dramatic premonitions on record, proving the reality of the Spirit world and its incursion and intervention in the affairs of men. This account is true in every detail and particular, as can be documentarily and personally proved. (*All rights reserved*).

CLERGY AND SPIRITUALISTS

CO-OPERATION between a group of Church of England Clergymen and a group of Spiritualists is foreshadowed by decisions reached at a meeting held in London on Friday evening last (May 31st).

The meeting consisted of representatives of the recently-formed "Order of the Preparation for the Communion of Souls" and certain Spiritualists who are willing to act with them. After discussion, the following points were unanimously agreed upon as a basis for Joint action:—

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

It is proposed that a series of meetings, to be addressed by Clergy and representative Spiritualists, shall be held in London, the first to be at the Grotrian Hall, Wigmore Street, W., on Monday, June 24th, at 8.30 p.m.

The Secretary of the "Order" is the Rev. G. Maurice Elliott, of St. Peter's Vicarage, Cricklewood, London, N.W.2.

HOWARD THURSTON IN LONDON

Mr. Howard Thurston, America's most famous magician, has arrived in England. He has, as is well known, made considerable investigation of psychic phenomena. He stood up for Eusapia Paladino at the time of the American "exposure" of 1909, stating: "I witnessed in person the table levitations of Mme. Eusapia Paladino . . . and am thoroughly convinced that the phenomena I saw were not due to fraud, and were not performed by the aid of her feet, knees, or hands" (*Encyclopaedia of Psychic Science*, p. 274). It would be most interesting to know if Mr. Thurston ever intends to publish a story of his psychic adventures which have converted him to a belief in survival.

MANKIND IN THE RE-MAKING

Review by H. F. PREVOST BATTERSBY

"IS there," asks Fritz Kunz,* "beyond man, a new order of evolutionary beings, critically different?"

He is not looking for the super-man of the German philosopher, something merely on a larger scale, just a thing of exaggerated qualities, but for something as removed from man as is man from the nearer animals, a problem in new dimensions, not greater volumes.

"However complete may be the humanity of the men beyond mankind, as touching their godhood, we must conceive a wholly new departure, a definitely new evolutionary stage."

He hopes that if we can discover in humanity the embryo of a god, we may be able, by stimulating it, to produce something that is definitely a stage beyond humanity. There are already, he points out, those who have found out how to quicken the evolutionary process, so that they now stand to us as we to the animal.

He is quite right in calling such an advance "the problem of problems," considering its controversial relation to philosophy, science and psychology; since it deals with the very nature of humanity.

"Our hope," he says, "is to visualise the possibility that the next great strategic move for us is within our own hands and so close to us, in our very nature, that by a little change in the angle of vision we may see that freedom and release which is just before us."

He is ready to accept the finding that the mysterious self-organising power within us and around us is not energy, and quotes Woltreck as the third of the great German biologists who have come over to the belief that life is unique, a process on its own account, with laws of its own.

Since a break between life and matter has been accepted, he does not see why there should not be some other break in the universe; psychology having already come to the point of acknowledging that man is as much a fresh beginning from the animals as life is a fresh beginning from matter.

But is not that assumption a little previous? One cannot agree that anthropology is wholly "a science of cracked and empty skulls," or that it "has been eaten through and through with new Darwinian dogmatism."

"We have been too much engaged," he says, "in explaining how man got as far as he has, to devote any time to what is going to happen next."

But Mr. Kunz is, perhaps, too young to remember the stifling mental atmosphere through which the trail to man's beginnings had to be blazed, and how very secure it was in its conception of what was going to happen next.

It is the criterion of a good leader to make sure of his lines of communication, and it can hardly be said that such security has yet been achieved.

But we can all agree with the author's contention that "No progress can be made in the study of the future of evolution unless the existence of the invisible is accepted," also in the belief that the invisible is probably highly organised and complicated, and very much alive, and that the evolution yet to come will be of a psychic and spiritual character.

"As yet," he contends, "biology has not actually any clear concept of what life is. At present biology in the West is not really the science of life at all; it is still the science of the behaviour of matter in the living."

That is by no means an ill-natured way of putting it; and since any psychic advance for humanity must be won by the conquest of life, it is of essential importance that we should know what life is.

Hence the study of consciousness, independent of

soul, is the study of an entrance to the new world. Of that even the new psychologists seem to be aware. Jung, in his introduction to *The Secret of the Golden Flower*, speaks of "world-consciousness," and declares that there is a series of patterns in each individual psyche—the patterns of a human being, engraved on which are personal peculiarities of the individual.

Mr. Kunz points out that a mere extraordinary power over Nature, such as is possessed by the magicians and yogis, does not necessarily attest a great development of consciousness. Our scientists are ahead of an African savage, but it may be only in a lateral direction; in developed consciousness, even in cosmic knowledge, it may be the savage who is more advanced.

He tells so good a story to illustrate the difference between lateral and directional progress that one cannot withhold it here.

"A certain Caroline senator had a new maid who answered the telephone one evening two or three times identically in the strangest way. She would say first, 'It is,' then, after a moment, 'It sure is!' then she would hang up the receiver. Finally her master said, 'Mary, what is the meaning of this strange conversation which three times has been exactly the same?' She replied, 'Well, sir, the person calling asked, "Is this the residence of Senator Kilgore?" So I says "It is." Then she says, "It's a long distance from Washington to Senator Kilgore." So I says "It sure is."'

DISTANCE AND DIRECTION

So we must realize that the long distance from the Men beyond mankind is not entirely one of distance, but of direction. We must lay hold of our consciousness and make it obey, and admit, at the outset, that life is not energy nor consciousness.

"We must find out exactly what life is, or first, if you like, what it is not."

By concentrating our attention on energy we have come to regard the universe as running down; there has been no acknowledgment of a cosmic element which can re-create. Now since Einstein's first paper, Lemaître has suggested "that the universe began as a unique particle, without mass, without property, and grew through expansion"; a thought which, at any rate, represents a change in the right direction.

But if we define life as that which is not material nor energetic, modulating energy to its own ends, we have to discover what there is in nature which is not energy.

We must leave the working out of that to the author; it would obviously be impossible to make sense of it in a condensed form; the more so as its certainties have to be drawn from the East, and could look for little confirmation from Western science.

Mr. Kunz makes an interesting comparison between the rhythms in the life-process, East and West.

"In India the idea is that the castes take precedence in order: in the West we see that first the Catholic priests (*brahmins*) ruled; then came the days of the feudal lords and barons (*khashattriyas*); then the bankers or *vaishyas*, who have controlled Europe since the kings left us; and now—a farewell to bankers! There is one more caste left, that includes poor you and me, the ordinary *shudra*. . . . These cycles are greater than even historical episodes. Race development is just as symmetrical in time, as are plants and crystals in space."

To-day we are supposed to be in the fifth of the great races. The sixth is to emerge from America: may Heaven help it! and the seventh from a land not yet risen from the sea.

The author offers us two charts; the first to illustrate the crests of the life cycles, which is fairly explicit; the

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* THE MEN BEYOND MANKIND, by Fritz Kunz. London, Rider & Co. 1935. 5/-.

“RELIGION”

THE Rev. Dr. GEIKIE-COBB LECTURES AT
THE L.S.A.

“I REGARD religion as the worship of a Supreme Purpose and Will, who directs the universe and is in moral relationship with human beings.”

With this basic statement, the Rev. Dr. Geikie-Cobb began his closely reasoned, lucid address at the L.S.A. last Thursday (May 30th) on the subject of “Religion.”

He admitted that his definition was his own conclusion and that it begged one large question. It assumed that God is a person. The argument of Theosophy (with which he had little sympathy) was that God could not be a person because personality was limitation of being.

“But Annie Besant,” said Dr. Cobb, “did not appear to see, in advocating this view, that God may be self-limited in the same way as a university professor will limit his knowledge when, to answer the questions of his child, he has to come down to his level and enter into his mind. God, when he wishes to hold communion with us, talks to us in the way we can understand.

“If God directs the universe, then every human activity should be subjected to his Will. Nothing is too great to be independent of him, nor too small to escape his vigilance. Whether we eat or drink, we are told that we should do all to the glory of God. We should have

‘Glad hearts without reproach or blot,
Who do Thy Will and know it not.’

“Specially, however, is this true in one of man’s principal activities—his search for truth. We may embark on this in order to enlarge our own mental stature, to wield greater power, or feel more important. This is a sinister form of self-worship. On the other hand, we may pursue truth in order to know more of what God is, and to be able to serve him more truthfully. For example, those who are enquiring into survival after death may come to the same conclusion, but their moral religion will be poles asunder, as they follow one or the other line of attack.

THREE ULTIMATE VALUES

“Of the three ultimate values—Truth, Beauty and Love—Beauty is the one least accounted of by Englishmen. And yet Religion, of which it is not an integral factor, is a poor and unattractive suppliant for our homage, if without Beauty. The Roman Church knows this; we wake up to it at solemn times like the King’s Jubilee; and attempts are made to set it forth at society weddings—not always successfully. In any case, no religious mind is satisfactorily religious which is not thrilled, or now and then enraptured by the beauty of God in Nature, and in lives of saintly and heroic men.

“I also said that God entered into moral relationship with man. Morality is that which is impressed upon men by his moral sense, by the inexplicable feeling aroused in our mind when we come across the word *ought*. Something tells us that one line of action we ought to adopt, another line we ought not. In our slipshod way of thinking, we say *it is conscience*. Why not say *it is the voice of God* speaking through the Nature he himself made to his own image?

“You will see from this that I am in no agreement with the American who said, ‘What I like about God is that he never interferes.’ Nor with the lady who said, ‘I am terrified at the silence of God.’

“God is not silent. *Ought* is the divine authority, giving us the opportunity either to follow or reject.”

Miss Winifride Wrench was in the chair. There was an interesting discussion, in the course of which Dr. Geikie-Cobb, answering a question, said he thought of God as possessing in the highest degree all the attributes of personality as we know it, *plus* what we could neither know nor understand.

IMMORTALITY

CANON SIMPSON ON PSYCHIC EVIDENCE

CANON W. J. SPARROW SIMPSON, D.D., emphasised the importance of the distinction between Survival and Immortality in a sermon preached in the Chapel of St. Mary’s Hospital, Ilford, and reported at length in *The Church Times* (May 31st).

“There is an undying interest,” Canon Simpson said, “in the subject of survival after death. Whether the survival is our own, or that of those we love, it is sure, at some period or other, to haunt us all. Which of us can fail to sympathize with the yearning of the bereaved to hear once more the sound of a voice that is still? This is the attraction of Psychical Research. It accounts for the popularity of Spiritualism.

“The desire to establish intercommunion between the living and the departed is extremely primitive. One of the early examples is the Woman of Endor, the Spiritualist Medium consulted by King Saul in the celebrated request: ‘Bring me up Samuel.’ That is an instructive parallel to the modern request: ‘Bring me up Charles Kingsley or Conan Doyle.’ There is an unmistakable desire to put the departed, if possible, at the other end of the telephone. Volumes of confident assurances declare that the future life will be, others say has already been, scientifically verified, and transferred from the questionable department of faith into the unquestionable department of ascertained fact.

“Whether the asserted communications from the departed, as declared in Spiritualist séances, are illusions or realities,” Canon Simpson continued, “is a question on which opinions differ. It is distinctly advisable for us to consider what their value would be if it were absolutely certain that they are true.

“Suppose that the experiments of science had ascertained that human survival is a fact. What would that discovery prove? It would prove, of course, that for certain individuals death was not the end. It would create a presumption in favour of life’s continuance. But it would be no proof of immortality. The critically-minded here on earth would still have cause for doubts. He would admit that the departed are deeply convinced about their future and are quite sincere. But he would urge that sincerity of conviction is no proof of truth. Their assurance is only an act of faith; and if faith is liable to illusion in this life, so it may be also in a life beyond.

“Certainly, the assertions of the departed are interesting, but no less certainly they have not the slightest claim to be demonstrations. Whatever the departed may assert about the future is only prophecy. They cannot guarantee what they have not experienced, nor give a scientific demonstration that they will survive for all eternity.

“Whether our destiny is immortality or not,” Canon Simpson said, “cannot be decided merely by the experience of men and women, either in this life or in a life beyond. So long as we confine our attention exclusively to the human race, we are leaving out of account the most fundamental question of all. That question is: Of what sort is the Ultimate Reality on which the universe itself depends? The power that brought us into existence is certainly the determiner of our destiny. Whether we shall or shall not inherit eternity must depend on the power, whatever it be, which is itself eternal. To attempt to decide our immortality without reference to that eternal power is to reckon without our host. Consequently, unless we concentrate attention on that Ultimate Reality, we commit a profound mistake.

“Now, that Ultimate Reality must be one of two things: either it must be a power without self-consciousness, or else a power possessing intelligence and will. And the prospects of human destiny must be altogether different in the one case from what it is in the other.”

"TO PRESERVE PEACE"

GERMAN READER ON ADOLF HITLER AS
"GOD'S MEDIUM"

LAST week, we gave quotations from letters sent to us by Home, Colonial and German readers on this subject. How German Spiritualists feel in regard to certain of the strictures on their present regime made by earlier correspondents was shown by two of these quotations.

As it is important that the German view should be understood, we publish a translation of a letter received from M. H. Rückert, of Bonn-an-Rhine. It is as follows:

"Sir.—Your article (May 9th, 1935) 'To preserve Peace' by J. D. Hossack, moves me to express my regret that your Journal—which I have for years endeavoured to popularise, as I believe with success, in German Spiritualistic circles—should lately have repeatedly given space to violent and unjust attacks against Germany and its Government.

"Even though certain of your readers should accept these unjust and superficial opinions (due entirely to the Jewish and monastic Press—see the Saar votes), is it not true that no space should be granted for such views in a Journal which (1) represents a religious outlook, and (2) professes to support world-peace?

"Thank God, it would be quite impossible in a German *political* paper—let alone a religious or scientific one—to come across condemnations of a foreign Government, such as: 'I don't support in any fashion the cruel and ruthless regime in Germany.' Our Government, which is all for strict discipline and patience, would never permit such an insult to another country.

"Our Government—as every good German (and thanks be to God, with the exception of a remaining remnant of Communists and Jews we are *all* of us good Germans now) would joyfully declare, is undoubtedly a strict one, but as well as that, it is an incomparably compassionate, energetic, responsible and beneficial one for our unfortunate nation, which our enemies endeavoured to destroy by famine, by the Versailles Treaty, and Jewish inflation.

"Only the powers beyond know how far Adolf Hitler may and will still lead us. He and our nation are in the hands of Almighty God, whose Medium is Hitler. We leave judgment and the future to Him.

"In the name of many German readers of your paper I would implore you in future to reject such hatred-bred and utterly untrue expressions as 'cruel and ruthless regime,' as well as references to 'the dangerous mentality of the Germans,' etc. This I beg in the name of Peace, of Spiritualism, and of simple Justice."

MR. DE BRATH REPLIES

To the Editor of LIGHT.

Sir.—Will you kindly allow me to reply to the writers in your summary of May 30th?

To the "Kenya reader" I would say that I do not propose to "use the Colonies as a pawn," but merely propose the retrocession of land we ought never to have taken. Does this reader suppose that a victorious Germany would be content with Tanganyika?

To Mr. James Gray I have to say that he is ignoring facts by his proposal that "Germany should resign herself to present conditions."

Baroness von Tilit forgets the wide-spread circulation of Herr Hitler's *Mein Kampf* (137th ed., 1,800,000 copies in all) and the incitements to Germans to become "air-mad." There is no cruel and ruthless régime in Germany, and no doubt the mass of the German people are averse to war, but they would certainly support the claim to parity.

My point is that Germany signed the Treaty of Versailles "under protest"; that without colonies

(Continued at foot of next column).

SOUL TRANSMIGRATION

STRANGE STORY FROM CHINA

IN LIGHT for May 9th there appeared the strange story taken from a Budapest newspaper of April 28th, of the spirit of a Spanish woman having apparently entered the body of a young Hungarian girl.

In *Zeitschrift für Seelenleben* for May 15th we are given an account, taken—so the German writer declares—from a reliable Chinese paper of June 15th last year, of a similar happening in a Chinese village not far from Senshin. There, too, the only daughter of a wealthy Chinese gentleman named Chu-Huai, died of smallpox. Both parents and an older brother mourned the little girl for many months.

Then, one day, when the father was passing through a neighbouring village, a little peasant girl ran up to him, called him her dear father, and embraced him with every sign of rejoicing. Chu-Huai drove her from him, but reported the occurrence to his wife. Not long afterwards the son paid his parents a visit and told them that he had been accosted by a little girl who had declared he was her very dear brother. Thereupon the mother set out to discover where this child lived, and immediately upon entering the humble home the girl rushed into her arms, called her mother, and began talking excitedly of many happenings in their former life together.

Enquiries were made, and Chu-Huai and his wife learnt that the daughter of these poor people had apparently died, so they believed, on the same day when they had lost their own small daughter. In this case, however, as the parents sat weeping by the bedside, the child they had thought already dead began to stir. Finally, she sat up, looked around in great amazement, and demanded to be told where she was. Ever since, she had talked of matters of which they knew nothing, and had apparently known nothing of her former life in their simple home.

The story was brought to the notice of the authorities in the neighbourhood, and the only conclusion arrived at was that the spirit of Chu-Huai's daughter, on quitting her body, had slipped into that of the peasant's daughter just vacated by its original owner. One is glad to read that the two sets of parents have ever since lived side by side in the greatest friendliness, having agreed to "share" the little daughter.

The editor of the newspaper which reported the case adds: "As a reputable journalist, it is my bounden duty to offer my readers nothing but the truth, and not to propagate lies. I therefore hereby declare that it was the village schoolmaster who himself vouched for this story, and that it was confirmed in every detail by the Governor of the village."

(Continued from previous column).

there can be no parity with other Powers; that we cannot "discipline Germany"; and that there has been no threat *in words*. If England were to take the lead in recognising the claim to parity as just, we should be "doing as we would be done by" and depriving Germany of a legitimate grievance.

No one can doubt that a raid on London in overwhelming force is possible; and the means to avoid it is to inaugurate a peaceful settlement of outstanding grievances. Without that, we are "asking for trouble." All prayers for peace are futile while we, by our political acts, refuse the means thereto.

Spiritualists seem just as ready as Churchmen to take refuge in excuses to avoid sacrifices for the sake of vital principles. England has a golden opportunity to lead the world to genuine peace. It is to be hoped she will not miss it.

STANLEY DE BRATH.

LETTERS TO THE EDITOR

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

THE REJECTION OF DOGMA

Sir,—Our friend Miss Dallas strikes a note of warning in a recent article (LIGHT, May 23rd) on the use of dogma. With her conclusion I heartily agree, but not with her facts. My encyclopaedic dictionary defines "dogma" as "that which appears good or right to one; a doctrine put forward on the authority of the propounder," etc. Dictionary definitions are all very well, but the use of language changes; and although theologians may adhere among themselves to these meanings, there can be no question but that the average layman means by "dogma" those fundamentals expressed in creeds or beliefs on the acceptance or rejection of which "salvation" and church-membership is based.

It is this infliction of crystallised opinion, often advanced as sacred truth, which Spiritualists and others reject. We have no use to-day for ancient beliefs that do not conform with present vision. We claim the right to interpret the revelation accorded to us by the light of our own spirituality. If I am told I must accept the dogmatic assertions of another, I realise at once that it is an effort to constrain me and not to make me free as He promised who said that the Spirit of Truth should make man free.

Miss Dallas alleges that the Spiritualist who insists that "Survival is a fact" is a dogmatist. I hardly agree with that statement. He dogmatises who denies another the right of a different opinion, and I do not deny anyone the right to disbelieve in Survival. I did not believe in it myself once. Their disbelief is as real as my belief.

It is the same with "credulity." I would have my Spiritualism free of credulity, and yet I admit that we must be sufficiently credulous to give the phenomena a chance to prove the assertion that we survive after death. If you are more credulous than I, and "swallow" things which seem illusion, I am not going to dogmatise about the matter and say "it is impossible," because I know that the impossible of to-day becomes possible to-morrow, and my capacity for truth is limited by my capabilities. But I shall nevertheless continue to be incredulous of that which is unproven to me.

So you see we are all reaching out to truth according to the opportunities given to us and according to our mental and spiritual make-up. All we can hope is that in the last rally there may be a preponderance of those who have risen above the petty limitations of this or that dogma, the man-made expositions of truth, to a Christ vision in which all are needed and none excluded because they failed to see the vision.

We want unity in Spiritualism, not dogma, not affirmation of righteousness, nor exclusion because of some difference of grace. *Verb sap.*

FREDERICK H. HAINES.

SURVIVAL OF ANIMALS

Sir,—There have been several contributions lately about the survival of animals. The following are among my experiences.

It became imperative, a few years ago, for my pomeranian dog of 14 years to be destroyed, and I took it to a veterinary surgeon at a Dogs' Home, for that purpose. He called my attention to the barking of the dogs—about 40—and said that a few seconds after turning on the gas in the lethal chamber (or box) the barking of the dogs would suddenly stop. *And it*

did. The vet. said it always occurred under those circumstances, and only then. Never for an operation.

I can think only of one reason to account for it, namely, my dog's astral body being released, the dog, knowing nothing about death, would act in a dog's natural way, and be attracted to its own kind—but walking "on air," so that consequently it would be seen by all the dogs at the same moment from their individual cubicles.

Another instance in connection with the same dog. My wife taught it to ask for permission to jump up on to her lap. I have seen it put its paws on the vacant chair and look up as it used to do to my wife, waiting for the permission—and this not coming it would, as it were, disappointedly walk away. In both cases clairvoyance is demonstrated, and therefore survival, or conversely survival and then clairvoyance.

Richmond.

J. W. TURNER.

A CORRECTION

Sir.—I would ask the courtesy of your columns for the following in the interests of fair play to one of our Societies.

In the issue of *Psychic News* for May 18th, the Editor published an accusation that his journal was "refused facilities to have a reporter present" at the annual dinner of the British College on May 8th. On May 25th, he referred to the matter again and spoke of "the exclusion of *Psychic News* reporter when facilities were given to other *Psychic Journals*." May I say that the statements are quite incorrect. I have supplied the Editor with the correct particulars for *Psychic News*, but these have not been published.

The facts are as follows: Mr. M. Barbanell (the Editor) received an invitation to be present at the dinner, as did our friends the Editors of *LIGHT* and *The Two Worlds*, and any of these could have asked to send a substitute failing their own presence, as has been usual on former occasions. Mr. Barbanell could not attend, and now says he considered his invitation was a "personal" one, because his invitation was not marked "Press." Be it noted that he replied to the invitation on *Psychic News* notepaper, and signed as Editor. He did not ask if he might send a representative—permission would have been granted at once—but the College was rung up a day before the dinner by one of his assistants, who asked only for a full report of the speeches, which could not be supplied to him, though he was welcome to a briefer report such as was asked for and sent to *The Two Worlds*.

It does not help good feeling in the Movement to have this sort of thing happen and no correction allowed, and I object strongly to the marked and even offensive way in which the notices appeared in *Psychic News*.

BARBARA MCKENZIE.

(Hon. Principal, B.C.P.S. Ltd.)

15, Queen's Gate, S.W.7.

THE RESURRECTION BODY OF JESUS

Sir.—There is yet another interesting letter in your columns on the Resurrection of Jesus (May 23rd). Possibly the Gospels are quite right in their theory of His holy body coming forth a Spiritual Body from the tomb. Are we really quite certain that during all His earthly life He had not a spiritual body which only seemed to those round an actual one? How about when the Jews took up stones to stone Him and "He vanished out of their sight"? How about His walking on the waters? How about His telling His Disciples that Lazarus was dead? Surely in seances we have heard of so many really supernatural occurrences that for Christ (who is God and Man) one can accept the marvellous as quite possible.

Dampierre,

Sur Loire, France.

G. CREMER.

Light

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EDITOR GEORGE H. LETHEM
ASSISTANT EDITOR DR. NANDOR FODOR

As We See It

PENTECOSTAL SIGNS

TO the great majority of British people, Whitsuntide means a Bank Holiday marking the beginning of summer, without any suggestion of a Holy Day or spiritual festival. It is the time for acquiring and displaying summer clothes and for making trial runs with new motor-cars. Church-going, if attended to at all, is merely incidental.

Whitsun has never caught the popular imagination as a great religious Holy Day, like Christmas or Good Friday. It has been a time of merriment, with Morris-dancing and mystery plays, but rarely, in England or elsewhere, an occasion for special attention to things spiritual. This has been due to the fact that its meaning has apparently never been clearly understood or taught by the Churches, Roman Catholic or Reformed. The events of Pentecost—usually referred to as "the descent of the spirit"—were (and still are in some cases) described as miraculous, things that happened only once and could never happen again; or they were (and usually are to-day) explained as indicating ecstatic experiences of the early disciples in which the wind and the fire and the tongues are emblematic of spiritual conditions, and nothing more.

It is, indeed, safe to say that the "rushing mighty wind," and the "tongues of fire" have been explained in every conceivable way except the right way—that is, as actual phenomena, seen and heard by the company of disciples who were "all with one accord in one place," waiting for a manifestation of spiritual power, and which have been repeated—and therefore authenticated—with varying degrees of completeness on many occasions in the presence of people now living.

Pentecost makes small appeal as a religious festival, because its outstanding features have been made to appear unreal and therefore unimportant, instead of real and of vital importance.

We cannot be quite certain that the description of the Pentecostal events in the second chapter of the Acts is quite accurate. It was written many years afterwards, and probably there is some exaggeration—particularly in the words "a rushing mighty wind" which suggests a hurricane rather than a psychic breeze. But the fact remains that, from the description, all the phenomena described are recognisable by psychic students—the wind, the tongues of fire, the speech in strange tongues.

Spiritualists can believe that these things actually happened, because similar things happen to-day, when the necessary conditions are provided.

WHITSUNTIDE

As Described by "Imperator" through the Hand of Stainton Moses

WHITSUNTIDE, which Christendom associates with the baptism of the Spirit, is to us a Festival of great import. It typifies the outpouring of a large measure of spiritual truth on those who have accepted the Christ life.

It is the Festival which is the complement of Good Friday. As human ignorance slays the truth that it cannot receive; so, as a consequence, from the higher realm of Spirit comes a blessing on those who have embraced what the world has crucified.

It is the Festival of the outpoured Spirit, of increased grace, of richer truth.

Ascension is the Festival of a completed life, of the return of the Spirit to its home, of the final sundering from matter. It is the end, as Christmas was the beginning—not of life but of earth-life, not the end of existence but of that span consecrated by love and self-denial to mankind. It is the Festival of the completed work.

* * * *

The whole course of the typical life of the Pattern Man is emblematic of the progressive development of the life begun on earth, completed in heaven (so to use your terms), born of self-denial and culminating in spiritual ascension.

In the Christ life, as in a story, man may read the tale of the progress of Spirit from incarnation to enfranchisement. Thirty years and more of angelic preparation fitted the Christ for His Mission; three short years sufficed to discharge so much of it as man could bear.

So man's Spirit, in its development, progresses through the course covered by the Festivals of the Christian Church—from the birth of self-denial to the festival of the completed life. Born in self-denial, progressing through self-sacrifice, developed by perpetual struggles with the adversaries (the antagonistic principles which must be conquered in daily life, in self, and in the foes), it dies at length to the eternal and rises on its Easter morn from the grave of matter and lives henceforth, baptized by the outpoured Spirit of Pentecost, a new and risen life, till it ascends to the place prepared for it by the tendency of its earth life.

* * * *

The parable of Nature and of the Pattern Life runs through the life of Spirit too. Duly prepared, educated, edified with such knowledge as it has been able to acquire, the Spirit that has passed its probation goes forth on its journey in the new life.

The dead past of formalism, of externalism, is transmuted by the touch of Spirit and a new life opens. The veriest physical fact gains a new significance as the spiritual meaning that underlies it becomes plainer to the purged eye of faith. The bare boughs are clothed with living green—the dry bones of externalism that lay apparently dead arise under the quickening touch of Spirit and live a new life.

It is not that the old is abolished—it is that it is transmuted. It is not that the duties of life are neglected—rather are they discharged with a quickened zeal and a more loving care. It is not that the weary round of toil is shortened—it is that its lengthened path is cheered and dignified by the Spiritual significance of even the meanest act.

* * * *

The souls who voluntarily linger round your earth are those whose motive-spring is love, or they whose mission is animated by the same master principle.

Personal affection or universal love are the motives that draw the higher Spirits down to you. And when the duty is discharged, they too will ascend to the Common Father and the Universal God. (From *Spirit Teachings*, section xxx.).

LOOKING ROUND THE WORLD

SURVIVAL AND IMMORTALITY

IT has often been pointed out in *LIGHT* that proof of Survival does not necessarily mean proof of Immortality. We are, therefore, ready to agree with Canon W. J. Sparrow Simpson who (as reported on page 357) emphasises this distinction and says (referring to messages from the "other side") that "whatever the departed may assert about the future is only prophecy," and that "they cannot guarantee what they have not experienced, nor give a scientific demonstration that they will survive for all eternity." Assurance of immortality, he argues, depends on our conception of Deity.

It is fair, however, to point out that the proofs of personal survival afforded by messages from the "departed" open the way to the possibility of intelligent belief in immortality; for it may surely be reasoned that, if human personality survives the death of the physical body, it will also survive any other change by which it may be faced in the "Beyond." Also, on the other hand, that if survival after physical death can not be proved, belief in the possibility of immortality must be weakened to the point of disappearance.

In this respect, as in many others, Spiritualism brings support to a belief on which the Churches place great value.

THE FIRST STEP

Spiritualists, we think, will be prepared, generally, to accept Canon Simpson's argument that personal human immortality must depend on whether the Ultimate Reality behind the universe is "a Power without self-consciousness or else a Power possessing intelligence and will." And most Spiritualists will also, we think, be prepared to accept the reasoning followed by Dr. Geikie-Cobb in his L.S.A. lecture last Thursday, that the source from which comes the personality of man—the Ultimate Reality—must possess all the attributes of personality. Thus the grounds for belief in the possibility of immortality are strengthened. Proof of personal survival after the death of the physical body is the first step towards a secure faith in the life everlasting.

CLERGY AND SPIRITUALISTS

As will be gathered from the announcement on page 355, a "round table conference" between a group of Church of England Clergy and a group of Spiritualists has been held in London, and there has emerged an agreed basis for joint action. It is quite a good and comprehensive basis; and, even if the movement goes no further, it was worth negotiating. The intention, however, is that the movement should go further; and, with this object in view, a series of meetings is being planned.

It is interesting to note that the call for a "round table conference" came from the group of clergymen who have recently formed the "Order of the Preparation for the Communion of Souls." How far this group will secure the support of their fellow-clergy remains to be seen.

PRACTICAL VALUE OF EVIDENCE

An indication of the practical value of Spiritualism's evidences of survival to Church spokesmen was given by Canon C. E. Raven in the course of his broadcast talk on Sunday evening. A questioner had asked if Jesus was to be regarded as a person *now living* or only as an influence coming down through history like that of Socrates. In reply, Canon Raven made a direct reference to the efforts made to prove human Survival by communication, and said he had no reason to disbelieve that Socrates, as well as Jesus, was now alive, and even that he might communicate. Many people claimed to have seen Jesus; his view was that Jesus was an actual living person and not just an influence.

CHAIRMAN AS LECTURER

CHAIRMEN at lectures are expected to be resourceful, so that any difficulty, however unexpected, may be safely surmounted. It is not often, however, that a chairman is called upon to deputise for the lecturer and is found capable of doing so.

This is Capt. E. J. Langford-Garstin's distinction. He was announced in the L.S.A. syllabus as chairman for the lecture on "Reincarnation," to have been delivered on Thursday next (June 13th) by Mrs. B. Orton. Unfortunately, Mrs. Orton has been injured in a motor accident and will be unable to keep her engagement, to the great disappointment of the many who had looked forward to hearing her.

To meet the difficulty that has thus arisen, Capt. Langford-Garstin has agreed to change his rôle from that of chairman to that of lecturer. He is well qualified to do so, for he is not only acquainted with all the arguments for and against Reincarnation, he is also deeply versed in many phases of occult lore, as is shown by the fact that he is the author of *Theurgy*, *The Secret Fire*, and *The Book of the Master*. It will be remembered, also, that Capt. Langford-Garstin was associated with Mr. G. R. S. Mead in the production of *The Quest*, the cessation of which was a great loss to students of the Occult. His lecture on "Reincarnation" next Thursday night at the L.S.A. is certain to be an event of importance.

MIDLAND MEDIUM TO VISIT L.S.A.

Although London possesses many first-class, reliable Mediums, inquirers are always pleased to have the opportunity of making the acquaintance of new Mediums.

The London Spiritualist Alliance will have the pleasure of welcoming a gifted Trance Medium from the Midlands for a fortnight from 15th June to 29th June inclusive.

Sittings will be held daily from Monday to Friday inclusive, and the fee to be charged is moderate.

Members and friends with introductions are invited to communicate with Miss Phillimore, the Secretary of the Alliance, for further particulars.

EARL OF BALFOUR'S NEW "STUDY"

In an important addition to the *Proceedings* of the Society for Psychical Research (May, 1935, vol. xliii., price 15/-), the Earl of Balfour presents "a Study of the Psychological Aspects of Mrs. Willett's Mediumship and of the Statements of the Communicators Concerning Process." It is a lengthy "study," which will appeal to the psychic student rather than to the general reader, but even a cursory glance shows that to the student it will be of great interest and value, and well worthy of a place alongside Lord Balfour's earlier psychic studies, which include *Some Recent Scripts Affording Evidence of Personal Survival* and *The Ear of Dionysius* (*Proceedings*, vols. xxiv. and xxix).

Although with great caution, Lord Balfour makes it clear that he favours the "spiritistic hypothesis" as an explanation of the problems presented by the Scripts. "My personal belief," he writes, "arrived at after much study and reflection, leans strongly in favour of an affirmative answer" in regard to Survival and the possibility and reality of spirit communication, although he says he regards F. W. H. Myers as having been "over-sanguine in holding them to be proved."

HUNGARIAN HONOUR FOR DR. FODOR

Dr. Nandor Fodor has been elected an Honorary Member of the Hungarian Metapsychical Society of Budapest. Notification to this effect came to him in a letter from Dr. William Hennyey (ex-Assistant Secretary of State), President of the Society. The resolution was passed unanimously on May 15th, and has been approved of by the Home Minister.

VOICE IN THE SILENCE

By SHIRLEY ESHELBY

WHEN in a great silence, a deep, rich, extremely beautiful Voice vibrates on the "word" (I do not know what to call it) OME (like home with a silent h).

I have never heard a human voice which can be compared with its richness and beauty of tone. It thrills me and fills me with happiness which amounts to real joy! A great longing to bring comfort and help to the world is aroused within me by this Voice.

I reply to the Voice on the same word, and try to imitate the sound, but how ridiculously feeble my own voice sounds when compared with that divinely beautiful Voice! My feeble voice reaches somebody, somewhere, and the Voice replies to me again and again. Sometimes it replies on a different vibration, higher or lower, as though testing my hearing and calling for a reply. At other times different Voices reply. It is wonderfully interesting. They are all extremely beautiful Voices, but it is the great, deep, rich Voice that awakens something within me and thrills me with joy and love.

Words fail me completely, as there is no human voice which can be compared with these voices that vibrate on OME.

I have discovered that my own vibration is usually middle C sharp or middle F sharp. It is sometimes impossible to find on the piano the note which vibrates in reply to my own feeble effort, but it always harmonizes. Sometimes I start the "communication in vibrations" by singing the word OME and melting into a kind of hum which goes into my head somewhere behind the nasal cavity. When my breath is completely exhaled, I take breath and wait silently for the reply. Sometimes there is no reply, and at other times it comes almost at once, but, like the spirits that appear, it is simply there and then not there; it never seems to start abruptly or finish. I can only compare the sound to the vibration which plays around a great and beautiful gong a few seconds after it has been struck. The sound is first on OME and gradually floats into a gong-like vibration.

WHEN HOUDINI WAS BAFFLED

IT had been a very pleasant evening at a large house in an Australian suburb. The guest of honour was one of the most famous characters in the world, and when he suggested that we should walk to his home I was flattered and delighted.

Midnight was just striking as we made our way up the path of a charming little garden leading to my host's bungalow.

Rain was falling heavily, and I was looking forward to a warm fire and a final drink before resuming my journey home. We approached the front door, and my friend felt in his pocket for his key.

"Confound it," he snapped, turning to me after a fruitless search. "I left the beastly thing in my lounge suit."

Then followed a comedy.

For over half an hour my friend wrestled with the lock of his front door. A pocket-knife proved of no avail.

At last he turned to me with a wry smile.

"Nothing else for it, old man," he remarked. "We must force the window."

I was astonished, for my friend was Harry Houdini, the greatest magician of our times, and the man whose feats of escapology baffled the whole world. Yet Houdini laughingly told me that he could not pick the lock, for he was without the essential tools of his trade as a magician. [Cecil Keech, First President of the Australian Magicians' Society in the *Yorkshire Weekly Post*, May 25th.]

Dr. H. G. NEDERBURGH

NETHERLAND Spiritualists have sustained a fresh loss, for another pioneer has been taken from their ranks. Dr. H. G. Nederburgh (ex-President of the Council of Justice in the Netherlands East Indies) passed away on Wednesday night last week (May 29th). Although he was ill for some time, yet he was taken away almost in harness, for, like Mr. Goedhart, he continued working to the last.

Dr. Nederburgh was for a long time President of "Harmonia," the Netherlands Spiritualist Society, with branches all over the country, and after resigning in that capacity, he went on as Editor of *Spiritische Bladen*, the fortnightly review of Harmonia. Dr. Nederburgh was a man of great experience, acquired both here and in the Netherlands East Indies. He took a lively interest in all the happenings connected with Spiritualism in other countries, and he was not a stranger in England. A few weeks ago he was to have opened the Hague International Spiritualist Home, to which he had been looking forward with great enthusiasm. A serious attack of his illness prevented him from doing so. A letter signed by all those present, and expressing their sympathy and appreciation, was then sent to him. His activities on the earth plane have, for the time being, ceased; we owe him a great debt of gratitude, and feel convinced that they will be resumed on the other side.

Our sympathetic thoughts go out to Mrs. Nederburgh, who is a devoted Spiritualist herself.

FREDERIKA QUANJER.

CO-OPERATION

HAVE you ever walked into a newsagent's shop, or to a bookstall, to buy a copy of LIGHT and been unable to obtain one? If so, these few remarks may interest you.

When a reader of LIGHT pays twopence for his copy, he may consider that his responsibility ends. But if he expects to be able to buy his copy at any one of, say, ten bookstalls, it means that we have to print ten copies in order to meet this reader's possible demand for one copy. The remaining nine copies may be wasted.

When we point out that there are about 40,000 newsagents throughout the country, it will be easier to understand why we ask readers to place a regular order, either with their newsagent or by subscribing direct to us for a definite period.

If all our readers subscribed direct, there would be no waste, and the cost of production of the paper would be greatly reduced. We do not hope for this, but we do ask those readers who prefer to get their copy through a newsagent to place a standing order. This enables our Trade Agents more accurately to estimate the number of copies required, and so helps us to reduce waste.

Every purchase is a matter of co-operation between buyer and seller, and this is a plea for better co-operation. We appeal to our readers thus to co-operate with us in achieving the most economical distribution of their journal.

Please address all enquiries or complaints concerning circulation *not* to the Editor, but to the Manager. The Editor is fully occupied providing the paper with reading matter; he has no time to sell it.

The subscription rates are 10/6 for annum, or 5/6 for six months, post free to any part of the world. Specimen copies will gladly be sent free of charge to interested friends. Write to the Manager, LIGHT, 16 Queensberry Place, London, S.W.7.

Mr. J. B. McIndoe is being re-elected President of the Spiritualists' National Union for the sixth year in succession (this year without a contest). This constitutes a record in the history of the Union. Mr. J. M. Stewart is also being elected unopposed as Treasurer of the Union.

FOREIGN NOTES

THE LADY IN BLACK

THE *Psychica* for May (Paris) relates the following story (quoted from *Le Jour*): At a reception recently given by M. Guani, Minister for Uruguay, there was present among his numerous guests M. de Radwan, the well-known pianist, interpreter and commentator of Chopin. After playing for some time to the brilliant assembly, Radwan told them of an incident that occurred while he was making his début many years before in Vienna.

"I had just executed with great feeling," he said, "the Master's *Valse de l'Adieu*, and was playing the final chord, when, as though out of the blue, there came a gentle kiss upon my brow. I looked up and saw a lady in black bending over me. I had never seen her before. Nevertheless, using the familiar 'tu,' she said: 'Wonderful indeed was thy playing! And by way of recompense I will tell thee a secret, known to none others. That *Valse d'Adieu*, Chopin composed it for me. His *Adieu* was for me. *Tu comprends?*' With these words, the lady disappeared as mysteriously as she had appeared," concluded M. de Radwan, "leaving me wondering whether I was awake or dreaming."

AN INDIAN'S VISION

The same journal quotes an incident, taken from a letter written on March 2nd, 1709, by the Duchesse d'Orleans to her sister. The Duchess had been present at dinner one day with Charles le Moyne, Baron de Longueuil. In the room was an Indian attendant, who suddenly broke into lamentations. Questioned by the Baron, the man, who had been brought over from America by de Longueuil, begged at first to be allowed to keep to himself what had just been revealed to him. When urged to speak, he said: "I have just seen thy brother being murdered," adding the name of the place where the deed was done, as well as the name of the murderer. De Longueuil laughed the story to scorn, but on the insistence of the Indian wrote down all that had been said. Six months later news arrived from Canada, fully verifying all that the Indian had seen and related.

WHAT BROKE THE GLASS?

Dr. Karl Fischer, of Nürnberg, in appealing in the *Zeitschrift für Seelenleben* (Leipzig) for the establishment of a State Institute for Psychical Research in Germany, suggests that, to start with, a collection should be made of well-authenticated super-normal experiences, and calls upon his colleagues to publish anything of the kind that may have come their way.

By way of example, he himself relates the following episode. He was, on one occasion, acting chairman for Professor Rosenmüller, who was lecturing on Survival, in a large and crowded hotel hall at Worishöfen. Halfway through the address, which was being followed with intense interest, Herr Fischer suddenly saw a large glass tumbler that was standing full in view on a table just below the platform, rise into the air and then, with a loud, explosive "crack!" burst into fragments. Many persons saw the levitation of the glass; the sound of its breaking was heard all over the hall. No one could explain it. It was ascertained that the tumbler was made of so-called "unbreakable" glass. Others of the same set were struck against the edges of the tables and even hurled sharply onto the floor, without suffering the least damage. The occurrence remained unexplained.

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RED INDIAN "CONTROLS"

IS THEIR PRESENT PROMINENCE A PASSING PHASE?

WHY are Red Indian "controls" so much in evidence? This was a question discussed at the British College of Psychic Science, South Kensington, on Wednesday evening last week (May 29th).

The subject was introduced by Mr. T. Dudley Parsons, of Reading. His suggestion was that organisation was needed on the "other side" as well as on our side to make the message of Spiritualism effective; and that, for the present phase of the movement, Red Indian controls were found to be effective. There were good reasons for this. Red Indians believed in the Great Spirit, but were not fettered by creeds or dogmas. Also, in the bulk, they were noble souls—brave (though sometimes cruel according to our standards), of strong character, and they lived close to nature, and therefore were able to understand and appeal to the fundamental feelings of those to whom the message of Spiritualism was addressed.

The fundamentals of human nature, he said, had not changed greatly in the past 500 years—not even in those of us who lived in an artificial environment. Red Indian controls could not perhaps give scientific instruction, but it was not scientific instruction that was of prime importance—it was proof of survival; and, in providing platform proofs of survival, certain Red Indian controls were doing valuable work.

During the discussion—begun by Mrs. Hewat McKenzie, who presided—many suggestions were made. One was that Red Indians were accustomed during earth-life to the use of the etheric body, and so found it easy to understand the process of "control." Another was that the present phase might pass, when the Red Indian controls had done their work, and other controls of a higher intellectual level might take their place. It was also suggested, that some of the alleged controls might not be genuine, but be due to imitation and simulation.

AN EDITORIAL DISCLAIMER

Are the ridiculous "exposures" of Spiritualism now appearing in *The Christian Herald* proving too much for the swallowing capacity of the Editor of that strange journal? It would appear so, for in the issue of May 30th, the "exposure" article is followed by an editorial note which concludes: "It must be remembered that the views expressed are those of our special contributor, and *The Christian Herald* will not necessarily associate itself with them all."

The *Herald* would have been well advised not to associate itself in any way with such puerile productions.

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DIARY OF EVENTS

WHITSUN HOLIDAYS.

The Library and Rooms will be closed from Friday night, 7th June, re-opening Wednesday morning, 12th June.

PUBLIC MEETINGS FOR ENQUIRERS (Tuesdays at 7.30 p.m.)
June 11th—No Meeting.

DEMONSTRATIONS OF CLAIRVOYANCE (Wednesdays at 3 p.m.)
June 12th. Mrs. Grace Cooke

LECTURE. Thursday, June 13th, at 8.15 p.m.
Capt. E. J. LANGFORD-GARSTIN on "Re-incarnation"

GROUP SEANCE (Fridays at 7 p.m.) (limited to 10).
June 7th—No Meeting.

NEW SYLLABUS ON APPLICATION.

DAILY ACTIVITIES.

Private sittings are arranged daily with approved Mediums, including Mrs. Abbott, Miss Naomi Bacon, Miss Jacqueline, Mrs. Livingstone, Mrs. Mason, Ruth Vaughan, Mrs. Clifton Allen, Mrs. Brittain, Miss Frances Campbell, Miss Lily Thomas.

Medical Diagnosis and Psychometry: Ruth Vaughan.
Monday, Wednesday (morning) and Thursday.

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

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

L.S.A. AND QUEST CLUB NOTES

REINCARNATION

ON Thursday, the 13th inst., Capt. E. J. Langford-Garstin will lecture in our rooms on the above subject. It is a topic of perennial interest and perpetual controversy. For many years the argument "about it and about" has gone on. Like many other questions, it cannot be settled by argument. The reason may be convinced one way or the other, but what usually decides the individual's acceptance or rejection is his *feeling* about it. To many, the idea of returning to earth again is repugnant, they *feel* once is enough. One can understand that, most of us find earth-life a trying experience. This is mainly due to our failing to learn acceptance of conditions and seeing what they mean, or can teach us.

I can conceive earth-life being as joyous and free as spirit-life. Are we certain that the next stage of existence will give us all we desire? And if it does, will that make us happy or give us peace? It may not. Our conceptions of heaven are apt to be merely a glorified selfishness. Earth-life helps to knock some of that out of us, and we must admit that, however painful the process, it is for our good. If we do not learn our lessons here, we may be just as stubborn and wilfully obtuse in the next phase of life, in which case it may be necessary for our souls' good to send us back to earth so that we may once more try to understand the meaning of pain and sorrow, peace and joy.

The best preparation for remaining in the higher stage of life is to live here in such wise that it will not be necessary for us to come back. Anyway, we shall all be interested in what Captain Langford-Garstin will have to say to us, and, maybe, we shall see the necessity for reincarnation.

MRS. EVELYN THOMAS

At a recent Tuesday evening meeting, Mrs. Thomas gave some interesting clairvoyance. Her first description—which was of an elderly man, whom she

described with some detail, and mentioned in connection with him that he used to drive a dog-cart—was not at first accepted. Proceeding, she described a lady and gave several names. At first this called forth no response, but before she had proceeded very far in her work recognition was claimed. The various names given were also understood.

Mrs. Thomas's work is characterised by a very fine sensitiveness which lifts it out of the rut of the ordinary. There is a comforting assurance about it which carries its own conviction. When we bear in mind that this work indicates something of our finer nature, we can see that, besides giving us an assurance of their well-being, our friends in the next stage of life desire to quicken the finer elements of our nature that we may the better fit ourselves for entry into the higher realms.

REACTIONS

It is interesting to note the reactions of strangers who come to our meetings. They come in for many reasons, and at times the unbeliever strolls in and does not always conceal his scorn of the proceedings. It is amusing, for often such an one is bowled out with the very first description he gets, and becomes quite enthusiastic about it.

Ours is a curious subject, attracting all types of people—from the hard-cased sceptic who belongs to the crustacean family and proceeds crab-wise to his conclusions, to the credulous swallow-all who mistakes the rattling of a window for a spirit-rap. Extremes meet and the sceptic is as credulous in the belief of his oft-times extraordinary theories as the one who accepts everything as due to the actions of spirits. Both types need common sense as a guide, and a rational disbelief in their own wisdom. We all know the fate of Johnny Head-in-Air. It seems reserved for both these classes of people.

OUR VISITING MEDIUM

For a fortnight from 15th June to 29th June inclusive we shall have as a guest a talented Trance Medium from the Midlands.

Sittings will be held daily from Monday to Friday inclusive. The fee will be moderate. Will those members and friends with introductions wishing to have experience with this new visiting Medium, communicate with the Secretary.

DEVOTIONAL HEALING GROUPS

Recently, I have been receiving some very encouraging letters from our friends who are receiving absent treatment. This work deals not only with the ailments of the body but with helping people to meet their physical needs. One hesitates to print these letters—it lowers our work to the plane of some quack nostrum; but I can assure readers that our success often makes me pause in thankfulness that such good can be done by prayer.

Groups meet on Mondays 2.15-2.45, 6.30-7; Tuesdays 6.45-7.15; Wednesdays 3.30-4, Animal Group 5-5.30; Thursdays 3.45-4.15, 7.45-8.15; Fridays 7.30-8; Obsession Group, Saturdays 3.30.

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Friday, June 7th, at 5 p.m. Miss JACQUELINE.

Friday, June 14th, at 5 p.m. Mrs. BRITAIN.

DISCUSSION TEA.

(Members, 1/-; Visitors, 1/6.)

Thursday, June 13th, at 4 p.m. Mrs. Dr. W. H. POSTHUMUS,
"Has Spiritualism fulfilled its Scientific Implications?"

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SUNDAY, JUNE 9th, 193511 a.m.—Dr. H. P. SHASTRI, Clairvoyant: Mr. GEORGE DAISLEY
6.30 p.m.—Mrs. HEWAT MCKENZIE.

Clairvoyante: Mrs. HELEN SPIERS.

Sunday, June 16th, at 11 a.m. ... Mr. HORACE LEAF.

Clairvoyant: Mr. Horace Leaf.

Sunday, June 16th, at 6.30 p.m. ... Mr. ARTHUR FINDLAY.

Clairvoyante: Mrs. Annie Johnson.

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Monday, June 10th—NO MEETING.

Wednesday, June 12th—Speaker: Major Leith-Hay-Clarke.

Clairvoyant: Mr. Thomas Wyatt.

Monday.**WEEKDAY ACTIVITIES**

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

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

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

6.30 p.m.—Open Meeting in the Grotrian Hall.

6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry; Class for development of the healing faculty.

Tuesday. Mrs. Livingstone, by appointment.

2.30—4.30 p.m.—Mrs. Matson, the "Landscape" Medium by appointment.

Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.

2 p.m.—Spiritualist Community Public Healing Service.

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

Thursday. Miss Lily Thomas, by appointment.

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

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

WEDNESDAY CIRCLES (limited to eight sitters)

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

June 12th. 2.30 p.m. Miss Jacqueline 6.30 Mrs. Livingstone

Thursday, June 13th. 3 p.m. Mr. Glover Botham

June 19th. 2.30 p.m. Mrs. Dolores Smith. 6.30 Miss Evelyn Thomas

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Thursday, June 13th, at 7.30 p.m.

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SUNDAY, JUNE 9th.

11 a.m.—Mr. FRANK WALL.

6.30 p.m.—Mr. HORACE LEAF,

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Subject: "Some Psychic Warnings and their Lesson."

Friday, June 14th, at 3.30 p.m. Mr. ROBERT KING,

Subject: "The Occult Development and Normal Life."

(Members, 1/-, Associates and Visitors, 2/-)

Wednesday, June 12th, at 2 p.m. Mrs. IDA GLENN,

Circle for Clairvoyance. (Limited to 8)

(Members, 3/-, Associates and Visitors, 4/-)

Tuesday, June 11th. NO MEETING.

Tuesday, June 18th, at 8 p.m. Mr. HARRY BODDINGTON.

Talk on "The Kilner Screens" with Demonstration.

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BEHIND PHYSICAL PHENOMENA

By the late B. M. GODSAL, of San Diego, California.
(Sent for publication in LIGHT shortly before the
author's transition).

THE fact that our desires can shape physical phenomena, by influencing the intelligence which produces them, is known to every Spiritualist, for this law is often demonstrated on an experimental scale at seances, as when phenomena are moulded by an unspoken wish or when the work of angels is frustrated by a stubborn denial.

Not until physical phenomena are shown to be a product of intelligence can they rightly be deemed responsive to prayer, for mind can only act upon mind, not upon mechanism.

Every prophet has held that behind nature's phenomena there is an active intelligence at work—"to make a weight for the winds, and a way for the lightning of the thunder."

A circle composed of persons of good-will and intelligence, sitting in seance assisted by developed Mediumship, reproduces, in miniature, the actual conditions which govern life in its cosmic phase. The reactions between spirit and circle, whether in the materializing of forms under cover of darkness or in the imparting of knowledge to minds open to receive it, are the same in principle as the world-wide reactions that occur between mortals and the heavenly powers above them.

The Spiritualist who has studied the relationship between spiritual law and physical law and has learned the necessity of observing both codes, if he would establish a state of rapport between the two modes of existence, sees the world around him in the character of a seance on the grand scale. At this inclusive seance mankind composes the circle and angels of different grades play the part of controls who regulate human events according to the best conditions provided by their mortal associates.

Seeing that the ordinary seance constitutes an epitome of life itself and is a conflux of men and angels, at which the deepest truths are tested on an experimental scale and made to produce immediate and definite proof of their claims, it follows that the conditions found necessary to secure the best results at a home circle must be equally necessary in the case of an extended circle which comprises all humanity.

What, then, are the conditions which yield the best results in the microcosm known as a seance? Experience teaches that the ancient virtues such as purity, truth, kindness, moderation, are indispensable for high Mediumistic attainment. Anything counterfeit, or any admixture of baser ingredients, will falsify the outcome as surely as the use of impure reagents would vitiate chemical processes. Hence, it is evident that the practice of Spiritualism, in testing the great virtues by their ability to draw down power from heaven, goes to the root of all education.

The proper equipment—moral, mental and physical—for sitters at a Spiritualistic seance has been set forth in many books, notably in Mrs. Leonard's *Life in Two Worlds*. Opening this good book at random, and reading the advice given to those who would develop psychic power, one might think the author's object had been to give humanity in general the loftiest teaching possible, so identical are the requirements for sitting in seance and for right living in the greater circle of the world at large.

For instance, we are told that we "must not demand or even expect" help in material things, recalling: "These shall be added unto you." Utter sincerity and freedom from prejudice are insisted on. Even the Golden Rule is made more stringent by its application to the mind. We must control our thoughts, as well as our acts, by "the deliberate shutting out of pessimistic, jealous, envious, cruel, or any other

undesirable kind of thought that is apt to fly into our minds."

Here we see the correct practice of Spiritualism endowing the ancient virtues with fresh credentials. But the author's dictum that all persons are blessed with a capacity for psychic development seems to a "positive" individual to be erroneous. Does there exist a faculty shared by all humanity? Nature seems to have set her face against self-sufficiency by making us dependent upon one another's natural gifts.

But even the psychically dumb may learn something from a seance. For instance, the writer has been assured by Mediums in various parts of the world that although his presence does not assist phenomena, still it does not prevent their occurrence, because he is sympathetic. Much profit is not expected from a single talent.

Nevertheless, if sympathy holds the way open for desired phenomena at a restricted seance, it will do as much in the universal seance where everyone takes part. And though sympathy can boast no active part in hushing the captious and destructive criticism, it can help forward all good causes struggling to manifest themselves.

THE LITTLE PEOPLE

MISS M. L. CHRISTLIEB, of Headington, Oxford, sends us the following stories, related to her by an aunt who resides in Norfolk:

When living in Suffolk, her aunt said, she used to visit a woman living alone in a lonely part near moors, with fir woods on two sides. One day, when entering, she thought she heard the woman talking to some one inside, but on opening the door saw no one but the woman.

"Was some one here?" she asked.

"The little people," was the reply. "They visit me often. They come in and say, 'We know you are alone, and come and see you. And we thought perhaps you would tell us something.'"

"Tell them what?"

"Something good. So," said the woman, "I started telling them Bible stories."

Another time my relative asked: "Have they been again?"

"Why, yes," was the answer, "we were all singing a hymn I had taught them, just when you came in."

"Could I hear them sing?" asked my aunt.

"I'll ask them," said the woman. She listened, then said: "No, they say you cannot hear them."

"Are they boys or girls?"

The woman seemed to look and count. "Six boys and one girl. They often come. They tell me there are others of them—not good. They have all gone away, to the other side of the moor. They don't like this place."

Another woman she used to visit was a mother of fourteen, all brought up well and respectably. A hard life. One Sunday evening this woman had a chance of going to church. She looked forward to it eagerly. To sit with others, and sing, and pray together, and hear "something good." Then, to her surprise, her husband announced that he was going. Both could not be away together. As he hardly ever wanted to go, the woman thought she must encourage him, and so stayed at home, very disappointed and rather sad.

"And then," she told my aunt, "some one came to me. It was Christ." She did not say how she saw Him, but she maintained she saw some one. "He showed me how to lift off all burdens of sins, all burdens of life. He brought me such peace and joy."

And why, Miss Christlieb asks, should there not have been a heavenly messenger, a representative of Christ, to bring joy to a lonely, disappointed, but faithful heart?

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Sunday, June 9th—

11 am.—Address by "The Awakener" through Mrs. Morlich Mackay.

6.30 p.m.—**MOON TRAIL SPEAKS**

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MANKIND IN THE RE-MAKING

(Continued from page 356)

second to demonstrate the Path as a natural process, which is anything but that.

He explains the failure of psychic research to persuade European civilization to a belief in survival, from its approach to the problem having been along lines of matter and not along lines of life. Its mistake having been a search for a material bridge when the bridge is the life process.

He offers us in conclusion some further details as to race-development.

"It is America's destiny to produce, with Australia and New Zealand, the intuitional race that will follow the Aryan. . . . In the eventuality that certain souls should decline to incarnate in America," Nature is keeping Russia in reserve, a fact known in esoteric circles long before the Russian revolution.

Dr. Frank Boas and Dr. Alex Hrdlicka have both investigated an increase in the cephalic index in children born to foreign parents in the States, which does not appear when they are born elsewhere; and in this surprising change the occultists see confirmation for their expectancy of the arrival of a new sort of race, as much a contrast to the Aryan in general as *he* was to the Atlantean, and that to the Lemurian!

Only alas! we are told that an era of leisure is needed for its development; and against that we may remember the famous passage, in which the Devil suggested that Jesus should arrange with Deity that man should live without labour, but should be held accountable for his sins. But Jesus declined, since if man had only leisure his sins would increase so fast that even Deity could not take care of them.

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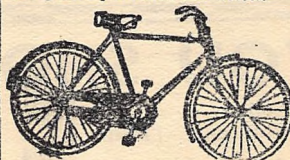
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