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PRICE TWOPENCE

HE IS RISEN THE EASTER STORY IN THE LIGHT OF MODERN PSYCHIC KNOWLEDGE

By J. ARTHUR HILL, Author of "Letters from Sir Oliver Lodge,"
"Experiences with Mediums," and "Towards Cheerfulness."

OUR Christian festivals mostly have a pagan ancestry, and we find almost universally a time of rejoicing in Spring and rites of worship to the sun or some god or goddess of agriculture. The Saxons worshipped a goddess Eastre, and they introduced the festival to England. However, the Christian Easter is something very different from its ancestor.

Easter is the most important Christian festival, for it celebrates the event on which the whole system of belief is founded.

The Resurrection of Christ after his crucifixion is the foundation-stone of the Christian theology; and however much the belief in this phenomenon may have been clouded over or disregarded, Christianity is a fact.

Something happened, whatever it was, which caused men and women to go willingly to the lions or the stake or the cross. True, this does not prove anything beyond question. All faiths have had their martyrs. But the well-authenticated sufferings of persecuted Christians—sufferings endured because the sufferers believed in the Resurrection—cannot be entirely ignored by an honest mind.

The Gospels tell us what it was, in slightly different versions, as is to be expected; no two witnesses will tell exactly the same story about anything. Well, what are we to think of it, in the light of modern psychical research?

THE APPEARANCES

We have many accounts in the New Testament, of appearances of Jesus after his death. The scholars tell us—Christian scholars—that the earliest MSS. of which we have any knowledge were written not earlier than 60 or 65 A.D., and these are long since lost; we know of them only by later writings.

We cannot expect the New Testament accounts to be true in any exact sense. The Society for Psychical Research, or any careful Spiritualist, would smile if evidence were presented which had not been written down until a quarter of a century after the thing happened.

But, taking the New Testament evidence as it stands, and ignoring discrepancies, what can we say about it? Many Christians no longer regard it as worth

much, or even as credible at all. They dismiss it with the miracles, which they regard as myths. We Psychical Researchers and Spiritualists, on the other hand, can believe more, for we have modern evidence to confirm the old.

It is to be hoped that the orthodox will study this modern evidence, as has been done by Dr. Matthews, Dean of St. Paul's, who says that this evidence, or some of it, seems best explained by the agency of human beings who are no longer in the flesh. Thus belief is restored, on real evidence.

This point is important. During the eighteenth and most of the nineteenth century, which saw the rise of modern science, the psychic and spiritual side of life went out of fashion; people were sufficiently occupied with the world of matter, and science seemed to explain the universe in terms of Matter and Force, or other physical substances and powers. But now we have so many recent and well-authenticated cases of apparitions that science is beginning to take up the subject.

Books such as *Phantasms of the Living*, one-volume edition by the late Mrs. Henry Sidgwick (sister of the Earl of Balfour, and formerly principal of Newnham College) cannot be ignored. Its title is unfortunate, for some of the phantasms were of dead people, but the collectors of the cases feared to go beyond living agencies until they were compelled.

Even over a hundred years ago, John Wesley collected cases of this kind, and some of them were very impressive. And F. W. H. Myers, in his great book *Human Personality and its Survival of Bodily Death*, predicted that in consequence of our modern evidence, the resurrection of Jesus would be universally believed a century hence, whereas, in default of that evidence, a century hence no one would have believed it.

I suppose it was this kind of consideration that caused W. E. Gladstone to say that Psychical Research was the most important work that was being done in the world. It was bringing back the possibility of a rational religion.

We take, then, the after-death appearances of Jesus as credible, supported by modern instances of the

appearance of many departed human beings. What is the nature of these appearances?

WITH WHAT BODY DO THEY COME?

There are two main theories. Firstly, they were apparitions of the same kind as most of those described in *Phantasms of the Living*. They appeared in a room with door closed, and vanished without any door being opened. We have plenty of modern evidence of that kind. For that reason it is probably the best theory to adopt. It is the most scientific for it links up with these other cases.

The phantasm was seen by many people at a time, which is rather unusual in modern cases. It was probably an etheric body, such as we all carry about with us now, and shall retain when we drop the material body.

A well argued case for the apparition theory is to be found in Dr. C. J. Cadoux's booklet *The Resurrection and Second Advent of Jesus*.

THE OTHER THEORY

The other theory is that the appearances were the real material body of Jesus which was crucified and laid in the tomb. I repeat that the psychic-apparition theory is the most scientific theory, but the other has its advantages. For example, the Empty Tomb, round which volumes have been written.

The Jews did not believe in resurrection apart from the body. Hence the followers of Jesus had a motive for stealing the body away; the other Jews could then more easily believe that Jesus had indeed risen, and could become Christians. I do not say that I accept this theory. Moreover, there is, of course, the statement that a guard was set to watch the tomb, with this very end in view—that is, to prevent the body from being stolen.

Another explanation of the empty tomb is that the body was temporarily buried elsewhere, in a garden, and the intended tomb was consequently empty. But this does not account for the apparitions.

Again; if we are to keep the psychic-apparition theory, what are we to say about Thomas touching the nail-holes and spear wound?

Moreover, we must attach some degree of materiality to the form which walked with the two disciples on the road to Emmaus. It is certainly queer that the disciples did not recognise him, but the form was material, for it broke bread and ate with them.

It is rather interesting to find Milton supporting some such view. Raphael said to Adam that as humanity evolved, becoming higher in the scale of being, their bodies would become more and more spiritualised until they might "Here or in heavenly Paradies dwell." If the body of Jesus had reached this stage of evolution, we can accept, without doing violence to reason, the idea that the appearances had a material basis, which could be dissolved into the etheric body when it was desirable to pass through a closed door, or to vanish from the sight of those present.

Each reader will accept the theory which seems most satisfactory to himself. In any case, we can now say that the resurrection narratives need not be dismissed as myths; they are supported by modern evidence. But the resurrection narratives cannot be proved true in our sense of the word "proved," nor do they justify some of the fantastic creeds which were fashioned by the theologians of later centuries.

THE MORAL SIDE

The resurrection of Jesus is a great root-fact, and is the foundation of the Christian belief; but it is less important than his teaching and his character. Agnostics and members of all religions look up to him and reverence him. The Mohammedan says that Jesus was "a great prophet."

We recognise that if we could live up to his level, the world would be a very different place; a much better place. If we could do as he tells us, we should be "saved" from war and all sorts of foolishness and

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BELIEF IN SURVIVAL

REV. C. L. TWEEDALE ANSWERS DR. W. R. INGE

DR. W. R. INGE, ex-Dean of St. Paul's (prompted, probably, by the broadcast talks of Dr. Matthews, his successor, on "The Hope of Immortality") is contributing to the Press three articles on "The Future Life." In the first of these he stated that "belief in human immortality stands or falls with belief in God," and added that "any other arguments for Survival are worthless."

The Rev. Charles L. Tweedale, Vicar of Weston (author of *Man's Survival After Death*) wrote as follows (*Yorkshire Evening Post*, March 30th) regarding these and other statements:

Sir,—May I be allowed to comment on Dr. Inge's very misleading statements?

In the first place, the words "Because I live ye shall live also," which he quotes, were not spoken by God, as Dr. Inge implies, but by Jesus. They have nothing to do with belief in God, but simply state the fact that just as Christ would live in that place to which he said he was going, so would the Apostles.

Belief in Survival is not dependent on belief in God, as Dr. Inge erroneously states, but on evidence of an individual's manifestation after the death of his mortal or physical body. This evidence Jesus gave, and it is on this evidence that Christianity is founded.

The Jews believed most ardently in God, but they did not believe in the Survival of Jesus, nor does any clear statement *re* Survival occur in the Mosaic law. The Apostles, who were Jews, likewise believed ardently in God, but they did *not* believe in the Survival of Jesus until they were forced to believe by the experimental, audible and tangible evidences of his after-death manifestations.

This comes out clearly in Mark ix., 10, "Questioning one with another what the rising from the dead should mean," also in John xx., 9, "For as yet they knew not the Scripture that He must rise again from the dead." Also Luke xxiv., 11, "And these words seemed unto them as idle tales, and they (the Apostles) believed them not."

It is on this experimental objective evidence of Survival after death that Christianity is founded, and this Survival was the constant theme of the Apostles' preaching; in the early days of Christianity, Matthias was elected as an Apostle "To be a witness with us of His resurrection" (Acts i., 21).

As Canon Streeter truly says, "The historic starting point of Christianity was the conviction that Christ had risen." This conviction was the result of the after-death objective manifestations of Christ to His followers, and the fundamental fact of Christianity is thus evidenced by objective spirit phenomena.

Christianity is not based on philosophy.

Dr. Inge, having turned his back on these objective phenomena of the spirit world, which are fundamental to Christianity and to all revealed religion, is, together with all who think like him, unable to give to anyone a single particle of proof of the objective existence of that spirit world, or of that after-death life, for which his Church stands, and which through a long life he has, presumably, preached every Sabbath day.

(Continued from previous column).

wrong-doing. In this sense he might be our "Saviour." But the orthodoxy of past centuries has spoilt the word for us; the old meaning of the Atonement still clings to the word "Saviour," so we cannot use it.

Shall we then rest content with the belief that the resurrection of Jesus is credible and that he was the greatest of prophets—a great ray of the Divine light, of which we also are smaller rays—to be followed by us in so far as is possible to our very weak and limited personalities? We shall soon know more, when we move up to the next class of the universal school.

THE EMPTY TOMB

Extract from "Life of St. Peter," received through the hand of J. H. Odom, A.R.I.B.A. The communicator is said to be an Arabian who, after listening to the teachings of Jesus, became one of His followers.

AGAIN the guard was mounted at the tomb. Now these men were not the same as before, but they were from the guard set at the gate of the palace. Not only was a guard set, but the priests said that there must be a seal put on the stone, so that if it was moved, they would know.

It has been told what happened to these men. All at once a blinding light shone round them: they were dazzled, and could not see. Spirit forms were all about them, and these moved away the stone very easily from the mouth of the tomb.

Imagine the terror of the soldiers! They fell as if dead, and dared not move. When they looked up, what did they see?

Do not think that the Roman soldiers believed in Jesus as a man who could do these marvels. Just put yourselves in their places. What would you have thought if you had been told to guard the tomb of a criminal? "What a perfectly stupid thing to have to do!" you would have said to yourself.

Jesus came out of the tomb! When they saw the Spirit of Jesus arise from the prostrate corpse, they nearly went mad with terror.

You will say, perhaps, that the Spirit of Jesus had left the poor body long before. You are right. Jesus was a long way from the dead body during the day or two in which His body was in the tomb.

Just think! It was necessary for Him to be seen as if He rose actually again from the dead body, so that these witnesses would know the truth.

Just forget for a moment that your knowledge is greater than that of the Roman soldiers who saw. Just let us think. Here was a man they had seen on the cross, and who they knew was dead, as they knew death. Here was his body in the tomb with a stone sealed in front of the mouth of the tomb.

Safe enough! No robber, or disciple of His could come and steal the body, and say that His prophecy was fulfilled. Would it be likely that they knew this prophecy? Let us see.

Jesus had said that "He would destroy this temple," and build it again in three days.

You know how this word was bandied about at His trial. All those who heard these words thought that He meant the Temple. Let us see what the words really mean.

Let us imagine this: you are in the Judgement Hall. "What is this man?" "Just a poor teacher." "Destroy the Temple? How? By fire? But how build it in three days? He is off his head!"

"No," said another witness, "He said that He would destroy His body, and raise it in three days."

Now you see what the account means when it says that the witnesses could not agree. What He meant was not clear, but the priests were determined that the chance of the body being stolen should not occur.

Now we know that all the followers knew that Jesus had meant that He would rise, for He had told them. All in Jerusalem knew. These soldiers were sure to know, and probably jested about it as they watched the tomb.

All at once a flash! The stone rolls away. At once the inside of the tomb glows with a light of which they had never seen the like.

Look! All at once a figure seems to move. You can see figures which are so bright that the eyes are dazzled with looking at them. Who are they? Spirit helpers who have come to be with Jesus.

You must still gaze into the tomb, for now is the climax. At the first, a light illumines the body which lies there in the grave-clothes, and it is also a light of another world. All at once the grave-clothes seem

to fall. All at once you see a marvellous thing. The wrappings are lying there, but no body is enclosed.

What has happened? You will understand that this physical body has been de-materialised. It has gone back to the elements. What is in its place there? You will see in the tomb a figure of a man. No, not a man, for it is a materialised form of a spirit. Look, it forms and grows more perfect as we gaze on it.

It is the Master who was crucified! Look, on His hands and feet are the marks where the nails were driven. Do you see where the spear pierced Him? The lashes on His back, all are shown, but only to show those who watch that it is in very truth Jesus, who was crucified.

What happened? According to the account in the Gospel of Matthew, you will see that the soldiers were afraid. Yes, they were, and they were so much afraid that rather than stay there, they ran for their lives.

Roman soldiers running away? Yes, you must know that they were so terrified that they forgot all else. Just let us now see what happened to them. Clanking in their armour, they fled, and regained control of themselves in the city. You will understand that fear of death was upon them now. Leaving their posts, they had incurred the death penalty.

When their officer saw them, he was furious, and said that they must die.

"Just hear us," said their senior man. "We saw the stone roll away, and the dead man rise."

"Let us now see," said the officer. "If you say truth, I will report it to the priests."

Just go with them to the tomb. When the officer was satisfied that the dead body was not there, he told the priests.

"You must say that the followers stole the body," said they. "You will send away your men to another town. You must believe what they say, but we cannot let the people believe it. You can distribute this to your men."

Let us see the gift: money, to stop their mouths! Let us not blame these men who tried to prevent the truth being spread. They were so far imbued with their own doctrines that it was impossible for them to acknowledge that a miracle had happened. You will say that they believed themselves, perhaps. I do not think they did, but they did not mind if only these tiresome soldiers could be got out of the way and bribed to tell a wrong story.

London Spiritualist Alliance

and

The Quest Club.

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

LECTURE

"ON TRUTH"

by

Mme. LAURA FINCH

(Editress of "Annals of Psychic Science")

Thursday, April 23rd, at 8.15 p.m.

Mr. H. F. PREVOST BATTERSBY
will preside

Members, free. Members' Guests, 1/-,
Non-members, 2/-.

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THE MYSTERY OF FIRE MAGIC

Review by H. F. PREVOST BATTERSBY

THE amount of impressive matter in Mr. Max Freedom Long's book on Magic* crowded out of the review (LIGHT, February 13th) an exceptional piece of evidence as to the magic used in the handling of fire.

About the time that D. D. Home was demonstrating his inexplicable immunity from any injury by fire—even when bathing his face among glowing coals—certain explanations of the magic were received from spirit controls.

It was said that fine etherealised spirit-substances were gathered or accreted from surrounding spirit-space, and, being polarised or otherwise prepared, were constructed into a sort of electric coating over the Medium's hand.

One of Stainton Moses' controls stated that mesmeric power threw round the object an aura on which flame has no effect.

However, neither of these statements is of much help to us; and none of those who have used the fire-magic seems to have known whence it was derived, though St. Francis of Paula, holding red-hot cinders in his hands, explained that: "All creatures obey those who serve God with a perfect heart."

Hence the solution which Mr. Long received from a stage magician who used genuine magic is of absorbing interest.

The magician gave his performance in a small tent; his audience, being from three to six feet off in front of him, were encouraged to test the heat of every article; and every move was made slowly with no attempt to juggle or conceal.

Amongst other things he drank boiling water while it was still bubbling: bit off the glowing charcoal ends of pieces of soft pine wood and chewed them up: passed his tongue, which sizzled, along thick red-hot bars of iron: lighted an ordinary welding torch, and, after using its flame to cut through iron rods, thrust it repeatedly into his mouth, and the flame could be seen playing from the end of the burner which had been introduced as far as his lips: took a flat bar of iron, heated it to redness, and, handling it with bare hands, took the heated part between his teeth while he bent it up and down twice from the centre.

The magician, who had been born in India of English parents, had been left an orphan at an early age, and been befriended by a Hindu fire-magician who had taught him his art.

The training was long. For hours he was made to sit before the flame of a butter lamp and endeavour to feel and see the "god" behind and in it. One day he became aware of the "god." It had "swallowed" him, as his teacher had predicted it would, and he had become fire itself. With more training he was able to "become fire" at will, and so was able to handle fire, or fire heated objects, as a part of himself without being burned.

To Mr. Long's enquiry if he had been deep enough in Realisation to see past the ascetic dogmas of modern India, he said:

"At first I couldn't do anything but pray and watch my flame. Everything was a sin from which I must be purified by passing through fire under the protection of my master. But after I came to know fire and that I was a part of it, I found that I was a part of everything. That knowledge set me free. There are only two things which I cannot do and continue my work. First I cannot injure anyone in any way, and, second, I must never give up my practice for more than a few days at a time."

Asked why he could not injure anyone, he replied: "Because to injure anyone in any way or cause them

sorrow makes it impossible for me to become a part of fire. I do not know just why, but it seems that to injure someone automatically makes me afraid. I become afraid of fire and so cannot become fire or touch it without being burned.

"Twice I had to go back to my master and get him to put me through the fire to purify me so that I could get away from the vague fear that I could not overcome otherwise."

Asked how he went about his daily work—whether he invoked fire or not, he replied:

"There are invocations, but one gets past them in time. I have worked so long that just to come near anything hot changes me to a part of fire. While I talk to my audience I have another part of me that is fire, but which never shows itself. It is in the air around the top of my head. If I get out of practice—like I have done a few times between engagements—I have to use the old invocations for a little while until I can get so I can become fire again whenever I wish to."

It would be impossible to have anything more artless and sincere in the way of explanation.

One cannot doubt that in this way and no other the power came to him.

What was the way? Was it the way of St. Francis of Paula; of the Camisard Claris; of Marie Souet, the Salamander; of Bernadette Soubirous, whose vision founded the fame of Lourdes?

Does the mesmeric aura do for one what Realisation does for another?

Those who survived the ordeal of fire in the Middle Ages had no preliminary training; they must have relied on something which faith in their innocence was going to produce, and which it did produce.

TRANSFERENCE OF IMMUNITY

More puzzling is the transference of immunity dependent, apparently, only on faith in the transferrer.

Home could place live coals on people's heads, and, still more surprising on the aura theory, fire-walking ability has been conferred, with no ceremony performed, on Europeans.

Home was always conscious of spirit assistance in the matter, and once exclaimed, with his hands full of white hot coals: "Is not God good? Are not his laws wonderful?" but he probably knew nothing at all about them.

Some very interesting corroboration was supplied by the wife of Mr. Long's fire-eater. Her performance was to walk barefoot on sharp swords and climb a ladder of them.

She was trained in Japan, and "I have never," says Mr. Long, viewing her master's portrait, "seen a more serene face or one which gave such an impression of wisdom and power."

She had been taught Realisation by a peculiar method which she failed to describe very well, but the result of which was an ability to identify herself with "The god in me." She became that "god" as she worked, knowing with serene faith that it would keep her from being cut by the swords.

"At first I was often cut," she related, "but my master called silently to the god in me, and it healed me before a drop of blood came. Soon I learned to do my own calling. When I walk on my sharp swords I am not myself: I am my god."

She lived by the same rules of non-inquiry as did her husband, and for the same reason. In the days of her training, her "sins" had been "forgiven" by her master. He had spoken the formula of forgiveness while she had rolled on splintered glass. When she came to him bleeding, he healed her with a single word.

That the training in India and Japan should lay the same stress on the necessity of draining off complexes of guilt is interesting, seeing how it coincides with the *kala* ceremony of cleansing in Hawaii, and with the

(Continued at foot of next column).

* *Recovering the Ancient Magic*, by Max Freedom Long. London. Rider and Co. 1935. 12/6.

STEAD BUREAU CLOSES INTERESTING ANNOUNCEMENTS AT THE FINAL "AT HOMES"

THE last of a long series of "At Homes" was held at the W. T. Stead Library and Bureau, 5 Smith Square, Westminster, on Friday evening last week (April 3rd). For, as announced in LIGHT of March 12th, the Bureau is being closed and the Library has been transferred to the Friendship Centre at 85 Lancaster Gate, where it will be known as "the W. T. Stead Memorial Library."

"At Homes" have been a feature of the Bureau activities, and the last one was so largely attended that the accommodation was taxed to the full.

During the evening, a cheque was handed to Miss Estelle Stead by Mrs. Taylor (one of the Library voluntary workers) who, on behalf of the members, assured her of their love and good wishes.

Miss Stead, who has throughout been honorary secretary of the Library and Bureau, spoke feelingly of those who had been associated with her and assured them that although that phase of her work was ending, she did not intend to be idle. She and they had gone through many difficulties, and her joy was that during the 22 years of the Bureau's existence, many people had been helped, not only by being put in touch with loved ones on the Other Side, but physically, mentally and spiritually. The motto of the Bureau, she reminded them, was "the union of all who love in the service of all who suffer." That had been the motto of her father, W. T. Stead, who had been the inspiring influence behind all their work.

Miss Stead told how on one occasion when she was beset with difficulties she went into a Church and prayed. As she prayed she saw a bright being with a hooded being on either side, and the bright being told her to go on fearlessly, saying the hooded beings would be the guardians at her door. Later, on occasions of trial and danger she had seen these beings and been assured that the promise given to her from the spirit-world was being kept. On this side she had received great help from Mrs. Bayley Worthington (the president), and from many friends; but without the active co-operation and guidance from her father and Julia and others on the Other Side she could not have carried on so long.

Miss Stead paid generous tribute to the loyal assistance she had received from voluntary helpers, the staff, and the Mediums who had worked there. Incidentally, she mentioned several Mediums who had got much of their experience and training at the Bureau, and had since become famous in the movement.

Special reference was made to Mrs. Deane, the photographic Medium, for whom, Miss Stead announced, a small pension had been arranged. Since her illness some time ago, it was stated, Mrs. Deane's mediumistic faculty had been in abeyance.

Brief addresses followed from Mrs. H. O. Edwards, who has acted as hon. treasurer for a number of years, and from Mrs. Sharplin (trance), whose control conveyed greetings from W. T. Stead and many well-wishers on the Other Side.

A souvenir card presented to the guests stated that "the outer physical manifestation (of the Bureau) ceases to be, but the inner, spiritual remains; the work continues and our motto links us still."

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assertion of St. Francis: "All creatures obey those who serve God with a perfect heart."

Mary Austin asked the medicine-men if their prayers were always answered. They replied: "They are if they are prayed right."

"If ye abide in me, and my words abide in you, ye shall ask what ye will." It was that abiding—"the god in me," only possible in a cleansed being, of which both these workers in magic were aware. Without it, they were as vulnerable as the shorn Samson.

SOUTH AFRICAN READER'S EXPERIENCES

I WENT to a Spiritualist service for the first time when

I was in considerable trouble (I suppose most of us do). It was the sort of trouble that my friends on this plane could not have helped me with at all. I did not know what sort of help I should get at the service, if any, but I just went in and sat down and no one knew me. I had some vague idea that perhaps my mother, or some relative would give me a message or advice. During the clairvoyance, I had a description and a message. The description I did not then recognise—the message I understood, as it touched me exactly, and also gave words of love and comfort.

On the way home, I cudgelled my brains to fit the description to someone I had known—a young man who had been killed in Central Africa by a lion. I had heard of several people who had been killed by lions when I was in Northern Rhodesia and thereabouts, but they did not fit the description. Next day I was able to place him. He must have been a man I had known casually seventeen or more years before, who had been mauled by a lion in Northern Rhodesia and had passed about the age of thirty. The age given by the clairvoyante was twenty-eight. This surprised me as I always thought that the only people who were able to communicate were those with whom one had a special bond of relationship or affection. There had been nothing of the sort in our case, though, on hearing the expressions of affection coming through for me from this spirit, the other sitters sat up and took notice, scenting some past romance, which did not exist.

My thoughts had naturally centred round a message from my mother or my first husband (my nearest relatives on the other side), but nothing of the sort came through. Later, at an afternoon circle with the same Medium (Mrs. Evason, of Cape Town) the same young man appeared. He gave me messages of love and advice touching my troubles—he stated what part of the African continent I had come from, also where I had met him (not the name of the place, but a description of the surroundings of the Rhodesian bushveld) and my conditions of life. In fact, he seemed to know quite a lot about me. (I came from 2,000 miles away and did not know the Medium or sitters—or they me).

There could be no wish fulfilment about the appearance of this "messenger," for I do not suppose I had thought of him once in seventeen years. The only thing I had done for him when I left Rhodesia for England was to visit his mother at his request, and let her have some first-hand information about him, as his leave was not due for some time.

On another occasion, my husband and I were sitting with Miss Eveline Canon, in London, and a spirit came through to me, said he had been killed by an elephant owing to the fact that he had something wrong with his foot. I could not place him, but my husband spoke up, as he recognised him as a man he had known in N. Rhodesia, who had been killed by his 113th elephant because he was lame and could not get away quickly enough. I had never met the man, so why did he come to me?

I may add that Miss Canon also described my friend of the lion in the same group of spirits, all with Rhodesian conditions. She also described my first husband, and a number of S. African relatives with typical Dutch names whom I know nothing about, but my first husband's mother was a South African Dutch woman, and I presume they were connections of his. But this could not be wish fulfilment or telepathy.

My husband and I have both noticed that we never contact people we are thinking about, or particularly wishing to hear from. At our table-sittings it is the same. We either get distant relatives (some of whom we know little about), or friends, or utter strangers.

Charleswood,

DOROTHY BLYTH.

Umbali, S. Africa.

A REMARKABLE INCIDENT

A PSYCHIC MESSAGE FROM A LIVING WOMAN

By HELEN ALEX. DALLAS

IN May, 1923, the *Journal of the S.P.R.* (printed for members only) contained a very remarkable report sent by Dr. F. C. S. Schiller, of a case which had been brought to his notice by a lady, for whose good faith, he wrote, he could most unreservedly vouch. His guarantee was necessary, because all names used are (for obvious reasons) pseudonyms. I was much impressed by the value of this case, and recently I asked for, and obtained from the Council of the S.P.R. and Dr. Schiller, kind permission to make it more widely known if I desired to do so.

I will briefly summarise the circumstances of the case, omitting nothing essential to enable a reader to recognise its significance.

The reporter, Mrs. G. Tarrant, had a step-sister, Mrs. F. B. Robertson (a widow). Her father (Mr. A. Young, to whom Mrs. Robertson was greatly attached) had died. A near relative, Mr. B. Westerham, had by his conduct estranged the family, and Mrs. Robertson refused to forgive him, although Mrs. Tarrant tried to persuade her to do so. Mrs. Tarrant, who had previously had sittings with Mrs. Piper, arranged that all communications which seemed to refer to her should be sent to her direct. In October, 1921, Mrs. Robertson's daughter informed her aunt that her mother had had a mental breakdown, and that she was obliged to put her into a sanatorium. At a date coinciding with the date on which Mrs. Robertson had lapsed from sanity, messages came which were obviously destined for Mrs. Tarrant, and appeared to be from Mrs. Robertson. From these I will extract the following sentences. RECTOR (Mrs. Piper's well-known control) introduces these messages with the words: "A lady speaks"; then followed a reference to her step-father, Mr. Young.

"I do forgive B. I see his weaknesses now. I did not understand so well before. Do not let this trouble you any more. I am happy, so very happy, but must speak blindly here for the present; you will understand."

"All is well, would not change or have it otherwise, for you understand. I sign this way. B.F. Love. More later, F. September 27th."

Another message ran thus: "F.B.—Tell G. I am well and happy. Did she receive my message? Have so much to say. Speak to me, G. I have reached you many times, sometimes consciously to yourself and sometimes unconsciously—I understand so much better now."

Mrs. Piper asked: "Will you give your name fully?"—"I prefer not. G. will understand why."

IN A MENTAL HOME

These communications have all the character of being from one who has passed out of the body, but Mrs. F. B. Robertson was, be it remembered, at this time in a mental home, suffering from senile decay of the brain. The doctor's diagnosis was as follows: "Our diagnosis on the case of Mrs. Robertson is senile dementia due to arterio sclerosis. In our opinion, it is due wholly to her age, and the fact of her being inclined to cancer plays a very unimportant part in her condition. Her appetite is good, she sleeps fairly well. Has few trances. Spends some time each day in the open air. Seems contented."

It is interesting to compare this diagnosis with another message which was sent to Mrs. G. Tarrant from her father, Mr. A. Young.

"We are having a care looking after her. She is happy, do not doubt it, and when she comes we will meet her and show her the way. She thinks she is here now. Fear nothing, all is well. J. says so, and he knows." (J. was Mrs. Robertson's husband's initial.)

A further message runs: "Happy, yes I am, and

shall be released from my perishing body and go on and on with my own. Then I can forgive and forget. Give love, love to everybody." This message seems to indicate a perception that she was not yet out of the body.

Mr. Young later said: "There has been some confusion in getting through clearly. The condition of the lady very near and dear to him who is suffering greatly is senile, and the wanderings due to a cancerous condition of the blood, from which the gentleman says he himself passed over. In her wanderings she says, 'I forgive, I forgive, and I am trying to be happy.' Her condition is the result of a blood condition and age. . . . We shall relieve and bring her here soon. . . . Have faith and find peace in prayer."

DR. SCHILLER'S COMMENT

Dr. Schiller's comment in this case is so valuable that I will quote it in full. There have been other cases of messages coming through Mediums from persons still in the body, but I know of none quite like this in which the message came from a person in senile decay. It would be interesting to know whether they came when Mrs. Robertson was in one of the trances to which she was evidently liable. Dr. Schiller says:

"It is evident that, on the face of it, this case presents several very remarkable features. Not only do the very accurate details of Mrs. Robertson's physical condition displayed in Mrs. Piper's messages involve supernormal knowledge of a high order, if (as Mrs. Tarrant is confident) there was no one who could have informed her, as Mrs. Robertson's daughter and her son-in-law were not aware of its nature and were not in communication with Mrs. Piper about her illness; not only is there a very exact coincidence between the date of the first of the Piper messages and Mrs. Robertson's lapse from 'sanity,' but the case has theoretic implications of a very important kind. It would seem that our conscious personality (*i.e.*, what is traditionally called our 'soul') is not so strictly tied down in its manifestations to its 'body' nor so completely and adequately represented by its behaviour, as it is natural, and hence scientifically 'orthodox' to suppose. The bodily machine may become disordered in ways which irresistibly suggest that the 'soul' is destroyed or deranged; but they do not prove this, and all the time it may be leading a life of its own in another 'sphere,' or on another 'plane,' though it cannot express this life through a body which is no longer its possession in any effective sense.

Now, this is precisely what, as a few philosophers, notably William James, have long suggested should have been expected. For the facts about the co-relation of bodily and mental processes were always ambiguous, and there was always an alternative to its materialistic interpretation. It was always a possibility that bodily functioning did not *produce* the activities of mind, but only conditioned their manifestations, forming the vehicle or machine through which they were *transmitted*.

"As a logical possibility this suggestion had great merits—it could not, *e.g.*, conceivably be disposed of by any of the facts to which Materialism was wont to appeal; but it had to remain merely a theoretic possibility in default of the positive evidence in favour of its interpretation. Now, we seem to have got the requisite evidence. For we seem in this case to catch a glimpse not only of the actual correctness of the 'transmission' theory of mind, but also of the real spiritual agencies which are operating behind and through the veil of material mechanisms. At any rate, it seems to me that by divulging this most interesting case, Mrs. Tarrant has (not for the first time) put Psychical Researchers under a deep obligation."

The messages appear to indicate that Mrs. Robertson was sometimes aware that she was still in the material body, and sometimes thought she had left it. That is

(Continued at foot of next column).

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).

SPIRIT-WORLD OR PLANET?

Sir,—Having read the book *A Wanderer in Spirit Lands*, I was much interested in the article by Dr. Hegel Pjeturss (LIGHT, April 2nd). The idea of huge carnivorous tree-like fungi, the Lycoperdaceae, existing in the more horrible regions of the Astral plane, though not pleasant to think on, may be quite possible.

The theory that the "wanderer" is really walking on another planet instead of in the spirit-world is, I think, somewhat far-fetched, especially when the same theory is applied to Sir Arthur Conan Doyle and "his difficulty in breaking through."

I did not know that Conan Doyle had any real difficulty in "breaking through," considering he has been in constant communication with his family since his passing over. I am sure too, that, unlike Dr. Pjeturss, Conan Doyle's family are unaware that he, in his communications, came away with expressions so foreign to the style of a great writer.

To say that Conan Doyle is incarnated on another planet with another physical body is really to make the whole Spiritualist philosophy a farce. The reunion of loved ones in the spirit-world so looked forward to by most Spiritualists would be a hopeless delusion. Fortunately, the testimony of those who have passed over into the spirit-realms, and who have met and been reunited with loved ones, is too strong for doubt or denial.

Whether reincarnation be a fact in this world or in other planets, of this we are certain—it cannot take place immediately but only after a duration in the spirit-planes, perhaps in most cases a long one.

Conan Doyle is in the spirit-world, free from the restriction of physical flesh. He has earned the congeniality, brightness and restfulness of these planes, and the companionship of loved ones.

JAMES M. McLINTOCK.

VOICE SITTING INCIDENT

Sir,—In LIGHT of April 2nd, "H.M." writes of a voice sitting incident, at which a light the size of a saucer was seen, and the sitters were told it was a high spirit come to help. I wonder if this throws any light on the phenomenon? Mr. Paul Brunton, in his

(Continued from previous column).

what one might naturally expect; perhaps it was during the trance state, or in sleep, that she believed herself to be already free. A friend of mine whose brain was similarly becoming senile apparently was in like confusion. At times her consciousness was comparatively normal, but often she would think that her relatives who had died were in the house (still incarnate). In a lucid and reasonable moment I tried to suggest what might cause this confusion. I said: "Probably in your sleep you are with them, and that is why you are confused in this way." She accepted my suggestion as very likely to be true, and I think that it helped her, until she forgot it. Merely to tell her that these presences were a delusion would not have done so; she was too sure of them for that argument to be likely to avail and soothe her.

If Mrs. Piper's mediumship is not well known to recent inquirers, I would like to recommend the study of Part xxxiii. of S.P.R. *Proceedings*, obtainable from the office, 31 Tavistock Square, London, W.C. It was the careful reading and re-reading (between 30 and 40 years ago) of the Report on Mrs. Piper in that volume which clinched my conviction that communications come from the departed through Mediums.

book, *A Search in Secret Egypt*, quotes (in his chapter on the innermost rite of Egyptian Temples, page 177) an Initiate into the Mysteries of Osiris, one Proctus, and says: "In all initiations and mysteries the gods exhibit many forms of themselves, and sometimes indeed an unfigured light of themselves is held forth to view—sometimes this light is figured according to human form and sometimes it proceeds into a different shape."

I may be quite "off the mark," but this seemed to me to fit very well into "H.M.'s" experience.

(Mrs.) HELEN M. FOX.

A BIRD PUZZLE

Sir,—I shall be interested if anyone can offer me some reasonable explanation of the following facts.

For the last three weeks a cock sparrow has been sitting on a bush outside a downstairs window of this house near a door which is frequently opened, and the whole time he has been tapping the glass with his beak as hard as he can. He only leaves his perch for a few minutes occasionally. The window will not open, so he has never been inside the house. He never seems hungry, and if food is thrown out he will soon leave it to go back to the window. He is there before 7 a.m., and taps until dark—as I write at 6 p.m. I can hear him from the other side of the house. Sometimes he has been joined by his mate for a few minutes, but she takes no part in the demonstration.

Alvington Rectory,

PHYLLIS M. GROOM.

Fairy Cross, N. Devon.

MISS ADA BESSENETT PASSES ON

News comes from America of the passing of Miss Ada Bessenett, the materialising Medium. Miss Bessenett visited this country in 1921, under the auspices of the British College of Psychic Science, and gave a long series of sittings, which were very favourably described by Mr. Hewat McKenzie, in the first issue of *Psychic Science* (April 1922). She also gave sittings in Glasgow and Bournemouth. Miss Bessenett married Mr. Wm. Roche, a Toledo journalist, in 1931; he died in 1934.

DREAMS

I wove the glory of my dreams
Into the dark and troubled days:
Their edges trimmed with gold and pearl,
Transforming them to pleasant ways.

Foam-flecked with beauty and delight,
The harshness of the days declined,
The night-time splendour lingered on,
Its shining magic filled my mind.

In boats that sail the seas of sleep
I go a-fishing in the sky,
And cast my nets among the stars,
Or hook the Dragon there on high.

When in the softened dimpsy light,
Life's sun rides onwards to the west,
He clothes the spirit with his robe
Of flame, to usher in the guest

To where the dreams of life come true,
Where friends in beauty fine arrayed,
Welcome the travell'r home at last,
To reap his harvest undismayed.

W. H. EVANS.

"I have
Seen the
Master."

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Recorded by Grace Grinling.

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EDITOR GEORGE H. LETHEM

As We See It

WE BEAR WITNESS

IN Church ceremonial, Good Friday, with its solemnity, is given greater prominence than Easter Sunday, the festival of the Resurrection. There are, no doubt, good reasons, human and ecclesiastical, for the discrimination. Yet it is admitted that, in at least one respect, Easter is the more important, for it was the events of the first Easter, rather than those that preceded it, that brought the Christian Church into being.

Canon Streeter writes: "The historic starting point of Christianity was not the Cross but the conviction that Christ had risen." (*Buddha and the Christ*). And Archdeacon Hunkin, of Rugby, in *The Expository Times* (January, 1935), writing of the first Easter said: "Something must really have happened or the Church would never have been here. The Crucifixion itself would have been the end. It was not the end simply because the Lord *did* give to His disappointed and despairing followers a real signal of assurance from the Other Side."

These are conclusions to which Spiritualism gives effective support. Obviously, Spiritualism cannot directly prove that the Easter story as told in the New Testament is historical fact. That could be done only by contemporary evidence. But Spiritualism can and does prove that, taken generally, the Gospel accounts of the after-death appearances of Jesus are true to psychic type and therefore credible as descriptions of real events.

This is testimony of great importance to Christianity and to Spiritualism alike.

To Christians it is important, because it restores the confidence in the Gospel narrative which has been shaken by Materialistic denials, and so provides reasonable grounds for continued belief in the Person and teaching of Jesus and also (to quote Dr. Hunkin again) that though "once crucified, He is alive and triumphant."

To Spiritualists it is important, because it puts the hall-mark of reality on the world's best-known and most dramatic record of after-death appearances and definitely links up modern Spiritualism with the beginnings of Christianity.

"He is risen" was the cry on that first Easter morning. That cry has been echoing round the world ever since and has given hope of survival to countless multitudes, wherever Christianity has been received. To-day, when the truthfulness of the Easter story is being challenged and denied, and men's hearts are failing them because their hope of Survival is slipping from them, Spiritualism can take up the cry and give it new life and new certainty.

MESSAGE OF SPRING

Given through the mediumship of Mrs. Graddon Thomas and taken down by "Scribe"

The breeze stirred, and through its stirring the Voice came forth:

YOU people of earth are about to enter on the Spring-time of the year. It brings to you the message of life everlasting.

Spring speaks to you through the opening of the bulb as it comes to flower; through the unfolding leaf, the awakening of the bird and the making of its nest, through the new growth in the grass, the new light upon the water, the melting of the snow upon the mountain top, the sun higher in the heavens, and a myriad of other things which show you that Spring is upon you.

New life, new hope, new growth; and, as the message of the Spring-tide bursts upon your hearts, does there not rise within yourself new hope of an everlasting Spring within the spheres of eternal life? A life which shall be yours when you have passed through the change miscalled death, when you shall be rejuvenated, and, instead of the dust returning to dust for an everlasting sleep, you shall arise in your spirit-body, made anew, ready for fresh adventures, able to run a new race because the Winter has gone and Spring is again with you.

Down through the ages a message of Spring has come to enlighten the hearts of men, but it took the manifestation of the Christ in the flesh to turn the thoughts of men and women to the realisation that life is continuous, because He conquered death and was seen as a perfectly-materialised form. Those who believed were given the comfort of knowing that life goes on, but even so, through ignorance and superstition that precious truth was almost lost.

Now, through a new revelation, through the further unfolding of the gifts of the Spirit, men and women are re-discovering an old truth in new guise. The message of the Spring-time is coming into their hearts as never before; and it is not too much to say that, while many are still sitting in darkness, countless numbers are coming to the truth. Many have seen and heard, others have been given evidence so strong that, while their vision has not yet been unfolded, they cannot but believe.

Man is ever evolving, and in this age particularly is not only discovering new truth, but uncovering old truth. The two will clasp hands, making a circuit, and you are only at the beginning.

It is true to say that God has yet more light and truth to break upon His world. As you progress and are able to bear it, fresh revelation is given to you. As you use it, more is added.

The message for your festival of Easter is, "Life, more Life, Life more abundant." Look to the opening world of Nature. It is an open book for those who have eyes to see. Let its message sink down into your hearts.

Think of the All-Wise Father as the Head Gardener, with innumerable gardeners under Him. Then, think of yourselves as the plants. Think on these things—taking a thought like that into the Silence, it should unfold to you many things on which we would have you dwell. You can work on it in many ways.

Some plants are stunted, some grow up quickly without stamina, some have no fragrance, some produce sturdy growth, others bloom to perfection and are fragrant; but I want you to work out the idea for yourself. These are just a few suggestions. Some are flowers, some shrubs, and some longer-lived trees; but at this time of the year, when your thoughts are naturally turned to the manifestation of two thousand years ago, the fact remains that it is an everlasting truth that Life goes on, Life never dies, and so you go on from strength to strength.

Live your life to the highest and best, so that you may awaken to light and colour, your spiritual body ready and fit for the new adventure.

LOOKING ROUND THE WORLD

THE THREAT TO SPIRITUAL HEALING

WRITING after the "count out" of the Medicines and Surgical Appliances (Advertisement) Bill in the House of Commons (described at length in *LIGHT* last week) Mr. Frank T. Harris, hon. secretary of the Spiritualist Joint Council on Healing says:

"Whether the promoters will have another attempt to control the unorthodox healers, including Spiritualists, remains to be seen. Whenever that time comes, we can assure them that Spiritualists will be waiting to do battle again for their beliefs in the power of the spirit-world to alleviate pain and to co-operate in the cure of mankind's bodily ills. In a way, we are sorry that the Spiritualist motion for rejection was not reached, but it was undoubtedly the campaign of the Spiritualist Joint Council on Healing which centred the attention of Members of Parliament on the dangers of the Bill, and the gratitude of all those who have benefited from healing treatment should be accorded to those Members who so strenuously opposed the Bill."

Mr. Harris adds that it has been decided to close the defence fund forthwith. The monies remaining in the fund are to be invested and kept in readiness for the possible advent of another Bill to restrict the activities of Spiritual Healers. The accounts are to be audited and a copy circulated to all those who subscribed.

"LISTENING TO GOD"

"Going into the Silence" is an exercise often recommended to those anxious to develop their psychic or spiritual power and perception. No doubt the advice is good, but, as in other exercises, there is need for care in judging the results.

"Listening to God" is much recommended in the Oxford Group (which has some points of contact with psychic study); and the following story told by Robert Collis (described as "the man who left the Oxford Group") in his book, *The Silver Fleece*, has a moral so clear that there is no need to emphasise it.

Dr. Buchman, the founder of the Oxford Group, objected to Mr. Collis smoking a cigarette after dinner, and as the latter defended this indulgence, Dr. Buchman said "Let us listen to God."

So, in two armchairs before the bedroom fire, the men sat with closed eyes. They remained relaxed and silent for several minutes.

Then Buchman spoke: "I got a clear message from God that you were to give up smoking," he declared.

"Queer," replied Collis, "but I got a direct message that I could continue."

It was after this experience that Mr. Collis left the Group.

A MUSICAL ILLUSTRATION

Mr. J. W. Dunne, author of the famous book, *An Experiment With Time*, in which he advances mathematical evidence for survival, has devised a musical illustration of the difference between this life and the after-life.

Speaking at Foyle's Literary Luncheon, in London recently, and using a piano as he spoke (according to a writer in the *News Chronicle*), he described the present life as a monotonous scale, one note following another from the base to the highest treble. But in the next life experience is not fixed in a dull sequence like that: you can have chords, tunes, grace-notes and what-not (the pianist played with bits of Beethoven *ad lib*). Situated in a different time dimension, you will be able to make play with your whole experience, not just a bit as now.

There have been many attempts to explain the difference between the two spheres, and this one should be helpful to those who understand music.

DOGMA AND EXPERIMENT

WRITING in *The Month* (a very interesting Jesuit journal), the Rev. Father C. C. Martindale (well-known as a radio lecturer) expresses some remarkable views regarding Psychical Research, in the course of a tribute to the memory of the Hon. Everard Feilding, who was a Roman Catholic and an active member of the S.P.R.

Father Martindale lays down what he regards as a rule for Roman Catholics. To say: "I cannot believe in Survival unless experiment proves it for me," would, he asserts, be "bad philosophy and unorthodox" (and therefore forbidden); but to say "a fact, vouched for by Catholic doctrine, may also be provable by means of experiment," is quite a different thing, and allowable to the faithful.

"To try certain experiments in order to see if they have any value of any sort is quite different from trying them in order to see if they back up a Catholic dogma in which you would not otherwise believe. The experiment may be unwise and to be deprecated, but it is made in a different spirit and for a different reason."

That is: A Roman Catholic *must* believe the dogmas of the Church and go on believing them even if experiment proves them to be untrue. And as Spiritualism definitely challenges certain of the Church dogmas, Father Martindale "detests it and its methods."

Spiritualists will be interested to know what Father Martindale's views are, but they will not be unduly cast down by his disapproval.

"THINGS DO HAPPEN AFTER ALL"

Father Hubert Thurston, who also writes a tribute to Mr. Feilding, relates that before having sittings with Eusapia Palladino as a representative of the S.P.R., he said he had never come across a case of physical mediumship "in which he had not detected fraud," but after the sittings he admitted: "Well, I believe now that things do happen after all."

That is the reply to Father Martindale: "Things do happen after all," whether the Church of Rome approves or disapproves.

A HELPFUL BOOK

Easter, like Christmas, brings in many books. Messrs. Fowler and Co. have sent us *The Arms of Love and Wings of Faith*, by Evelyn Whitell, who has written a number of essays and stories on religious subjects. This one, she tells us, was written "in response to many calls from thousands of readers for a companion book to *Lovingly in the Hands of the Father*," and we have no doubt it will be of equal help to such readers. It contains a series of stories based on actual happenings, all of them illustrating the way in which lives can be transformed, dreary situations brightened, trials robbed of their sting, and bitterness replaced by thanksgiving by the simple childlike acceptance of God's promises.

EASTER PEACE

Oh! Light of Heaven! Illuminate the Earth!

Shine in our hearts, spreading Thy warmth on them,
That we may feel the glow of Spirit Birth

Started in ages past, in Bethlehem!

Oh! Peace of Christ! irradiate our minds,

Bringing the calm that comes through this alone:
Giving the love and unity that binds

Man to his brother man, while hating none!

Oh! Love Divine! grant Light and Peace may come

To guard and guide us, in our hours of need;

Pointing the way to our Eternal Home,

Giving to Easter-tide true joy indeed.

(Mrs.) S. EADON CRAVEN.

PSYCHIC FACTS AND PROBLEMS

MR. McCARTHY STEPHENSON ON GOLIGHER AND HOPE PHENOMENA

"I MUST be regarded as a collector of facts and not an interpreter of them. Interpretation in this bewildering collection of contrarieties seems beyond the power of the ablest of men. Hypotheses and theories I have none; anything of the kind which may be introduced in this talk is Mr. Warrick's, who has collaborated with me."

With this declaration, Mr. McCarthy Stephenson began the most interesting and impressive lantern lecture on "Experience with the Goligher Circle and with William Hope," which he delivered at the L.S.A. on Thursday evening, April 2nd.

Mr. Stephenson said the work done at Belfast by the late Dr. W. J. Crawford, with Miss Goligher, the Medium for physical effects, and the books Dr. Crawford wrote recording his experiments were known to all interested in Psychical Research. It was his good fortune to be introduced to Dr. Crawford by Mr. Warrick; and as his business took him to Belfast occasionally, he was able to attend several of the Goligher seances in Dr. Crawford's life-time; and, after the doctor's death, he arranged for a special sitting.

HIS FIRST SITTING

His first sitting was in September, 1918, and on the following day he wrote to Mr. Warrick as follows:

"I do not think I can give you any adequate idea of what I have seen and heard. I have seen and heard the most extraordinary phenomena. I am convinced that what I have seen and heard is impossible by fraud. I saw the table levitated and turned over. I sat on the table and was thrown off. I felt the psychic force on my ankles, and raps were given, by request, on the soles of my boots while I was sitting on the table. I tried with all my strength to push the table (which weighs only 12lbs.) towards the Medium, and then tried to pull it away, but in each case the psychic force was stronger than mine, although the perspiration rolled off me in the attempt. The force appears to take the form of a series of rods and suckers at the end of them. You can hear the suckers grasp and slip along the table. The whole situation is beyond my power to describe."

It was perfectly certain, Mr. Stephenson said, that no mechanical device could have carried out what he described in that letter, even in the dark—but there was a good red light. At further sittings he had in Dr. Crawford's time his experiences were similar; and how anyone could attend such seances and ascribe all the happenings to trickery, as did Dr. Fournier d'Albe, passed his understanding.

At a sitting held on 6th September, 1920, shortly after Dr. Crawford's death, the sitters were all searched—the women by two lady doctors and the men by himself. At the end of that sitting a statement was drawn up and signed by all present that "we unhesitatingly affirm that this seance has been conducted under strict test conditions, that the phenomena we have seen and the photographs which have been taken are results which it is absolutely impossible for any human being to have engineered or produced."

Ever since Dr. Crawford's untimely death, Mr. Stephenson had used his best endeavours to get from Kate Goligher evidence which would further show that Dr. Fournier d'Albe's verdict was wrong—as he knew it to be; and it was only after that lecture had been fixed—just three weeks ago (March 12th)—that he obtained the clinching evidence he had hoped for.

One could understand that, after the publication of Dr. d'Albe's book, Miss Goligher was not disposed to give further sittings. She married a Mr. Donaldson; and, true to the story-book legend, they lived happily ever after, and have two very delightful little girls. In 1932, her husband succeeded in getting her to sit again for photographs, which were taken with the newly-

invented infra-red plates. He, Mr. Warrick, and others were present at subsequent sittings, and photographs were taken which Mr. Stephenson now reproduced on the screen, showing ectoplasmic formations of various kinds.

A CONVINCING SITTING

On March 12th this year, they held what he considered to be the most convincing sitting on record so far as the Goligher circle was concerned. There were present Mr. and Mrs. Donaldson, Mr. Goligher (the Medium's father), and Mr. Stephenson. Three cameras were used and three exposures were made, making nine pictures in all. Mr. Goligher sat on the right of the Medium, and Mr. Stephenson on the left; Mr. Donaldson was at the other end of the room with the large camera and the infra-red apparatus. They got in touch very quickly with their "unseen friends," and obtained permission to take the photographs. The Medium's feet were inside a wire-cage, and for the first photograph her hands were controlled. For the second and third photographs they obtained permission that he (Mr. Stephenson) should stand behind the Medium and hold both her elbows, making it impossible for her in any way to move her hands and Mr. Goligher went to the other end of the room. They asked that the ectoplasmic emanation should be shown on the first of these two photographs, and that it should be withdrawn before the second was taken. Slides were put on the screen showing that this was done—on the first there was an ectoplasmic emanation, and on the second there was none.

"I suggest," said Mr. Stephenson, "that this is absolute photographic proof vindicating Dr. Crawford."

"At this culminating point," Mr. Stephenson added, "I would like to pay generous tribute to the enthusiasm of Mr. Donaldson (Kate Goligher's husband) and to his patience, for he has spared neither time nor money in his quest for further proof of his wife's mediumistic gift. We owe him warm thanks for putting many photographs at my disposal for the purpose of this talk—indeed, without his co-operation I should have had but little to say."

Mr. Stephenson, discussing the appearance of the ectoplasmic emanations, suggested that there might be different varieties, some of which had the appearance of apported material. Dr. Glen Hamilton seemed to have obtained both kinds at Winnipeg, including reproduction of faces embedded in ectoplasm, which reminded one of ordinary psychic photographic "extras" such as were obtained by William Hope.

EXPERIMENTS WITH WM. HOPE

Altogether, Mr. Stephenson continued, about 400 plates were exposed on him by Mr. Hope.

"On several occasions," he added, "Mr. Warrick sent me his own camera and slides already loaded, which I returned to him for the plates to be developed in London by his photographer in his presence. On no occasion had Mr. Hope any opportunity to touch the plates—indeed, on one occasion he did nothing but remove the cap from the lens. Contrary to his usual rule, Mr. Hope nearly always allowed me to retain the plates, which enabled us to examine them at leisure."

Mr. Stephenson then put on the screen slides of a number of the photographs to which he had just referred, and pointed out details, such as apparent finger marks, which he could not explain, but which quite certainly could not have been produced by Mr. Hope, since he never touched the plates.

"You may think I am accusing the late Mr. Hope of fraud," he said. "I am not. But in a study of that kind it was one's duty to face all the facts, as advance of knowledge of all such phenomena can only come by facing all the facts."

One plate, initialled, dated, numbered, and loaded in a wooden slide which Mr. Warrick sent to be used in his own camera, was found, on its return to London, to

(Continued at foot of next column)

"LIGHT" SUSTENTATION FUND AN APPEAL

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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.

The second list of contributions will be published in LIGHT of April 23rd.

(Continued from previous column).

be broken. It was found that the slide was faulty and had allowed the plate to slip forward when the shutter was raised, and when the shutter was lowered the plate was broken. "In the ordinary way," said Mr. Stephenson, "it would have been necessary, to prevent fogging the plate, to take the camera with its slide into the dark-room and there remove the slide, push back the lower broken portion of the plate in order to push the shutter home past the break. The finger-marks on the plate show that this pushing was done. The problem is who did it, and how was it done without fogging the plate and without my seeing anything of the process? The whole incident is unbelievable, and yet I am confident all happened as narrated by me. An explanation of this, as of so many Hope and Deane results, is difficult to find outside the fourth dimension theory."

Major C. H. Mowbray presided, and there was a large audience. Many questions were asked and answered.

SUBCONSCIOUS MIND

IX.—FROM SUBCONSCIOUS TO CONSCIOUS

H. ERNEST HUNT

HUMAN minds can be divided into conscious and sub-conscious modes of working, but if we retrace our steps down the ladder of life, we find that this division of function gradually vanishes. Below the stage of the specifically human there is only a subconsciousness, acquired through countless previous generations, promoting those reactions to environment which are favourable to the continuity of the species.

All life has some "awareness" of its environment, and shows some response to stimulus. Even a pebble can respond, and sometimes this reaction is of such an emphatic nature that the stone will jump right out of the coal fire into the room, and may even explode itself into a hundred pieces in the vigour of its reaction. This pebble may afford a very humble exemplification of life, subconscious without a vestige of consciousness, but it illustrates the point.

In the vegetable and plant world the responses are infinitely more varied and delicate, because the rising scale of life has demanded and achieved a more developed organism as its means of expression. A plant "knows," and Professor Bose has devised a method by which we can measure its response. Electrical stimuli are given regularly to a plant or a tree, and by a delicate machinery the reaction is traced mechanically on a moving chart. In this way it is shown that plants are disconcertingly like human beings; they respond similarly to stimulants and narcotics, succumb to fatigue and then recuperate, have periods of rest and activity, become insensible under anaesthetics, and die by poison, and even have a measureable death spasm. But all this demonstrates a reaction that is purely automatic and subconscious.

When we reach the animal kingdom, we find this groundwork again and more added, for the animals have yet a more developed organism given in response to the demands of rising life. But even animals in their natural state still react without any specific and individual volition, obeying the inherited instincts of a myriad years. But just as subconsciousness merges into consciousness without any definite marginal line, so the animal world passes into the rudimentary human with never a break.

The wider environment of the animal that moves, as compared with the rooted plant or tree, gradually develops a greater resource which registers itself in the racial subconsciousness. And when an animal is domesticated or brought into sympathetic contact with a human being, a step forward is taken in evolution. Some dogs, we say, are "almost human"; by long association with his master, the dog has indeed begun to show some element of self-consciousness, so that in effect he accepts his master's standards of good and evil, and begins to know when he has done wrong. This is the dawn of a self-consciousness superimposed upon subconsciousness. Then indeed the dog shows that he knows that he knows, and this is the true difference between the human and all life below that level. The plant knows and the animal knows, but only the human knows that he knows.

This means that life has now in its climb evolved a dual psychological equipment of subconsciousness and consciousness; and the conscious mind now makes man aware of his own subconscious powers. From this recognition of these powers to their utilisation is the next step, and this duality of mechanism enables us to adopt Sir W. Gilbert's plan of—"Says I to myself, says I." By conscious direction working upon the registering subconscious we are able to modify our inherited equipment, and by the selection of the material to be incorporated in mind, build in the direction of the superman.

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The Alliance and Quest Club will be closed from Thursday night 9th April re-opening Monday, 20th April.

From 15th to 18th April inclusive a limited staff will be in attendance to meet enquirers and arrange sittings.

SUMMER SESSION. OPENING MEETINGS

Tuesday, April 21st, at 7 p.m.—
Mrs. BRITTAIN. Group Seance (limited to six sitters.)

Wednesday, April 22nd, at 5 p.m.—
Miss JACQUELINE. Demonstration of Clairvoyance.

Thursday, April 23rd, at 8.15 p.m.—
LECTURE. Mme. LAURA FINCH (Editress of "Annals of Psychic Science") "On Truth"

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PHANTOMS AND APPARITIONS

MONSIEUR C. De VESME'S contribution to the February issue of *Psychica* (Paris) consists of a study of the question of the practical, or, as maintained by some, the utterly purposeless, part played by phantoms and apparitions.

"The time-honoured phantoms of long-ago," he says, "did play a very practical part: they appeared in order to haunt malefactors, to bring a criminal to justice, to indicate the whereabouts of lost documents, or to carry out some obligation they had failed to attend to during their earthly existence. But the report of the S.P.R., in the *Census of Hallucinations*, has laid it down that "One has to admit a total absence of any apparent aim or of any intelligent action on the part of phantoms."

M. de Vesme does not touch on what could not, perhaps, properly be called "an aim," though it is an entirely natural explanation of many apparitions; namely, the universal human instinct of most of us at any time of crisis to desire to hasten to those we love. The mother, the husband, the distant sweetheart—what could be more superbly natural than that the instant they find themselves freed from the limitations of the body, they should at once desire—and thereby to find themselves in the presence of—their longed-for son, wife, or fiancée! And where circumstances are propitious such presences will be seen.

But leaving that on one side, M. De Vesme goes on to quote from well attested records many cases of apparitions where intelligent and very practical purpose is very clearly indicated.

WIFE HAUNTS HUSBAND

From Vol. III. of the S.P.R. "Proceedings," he quotes an instance where a stern father persistently opposed the engagement of his younger daughter to a man of their acquaintance, though all the rest of the

family, including the girl herself, greatly desired this marriage. After the opposition had continued for a long time, the mother of the family died; and some time afterwards the widower admitted that his ill-health was not only due to his bereavement in itself, but to the fact that his nights were regularly disturbed by the ghostly appearance of his late wife, and that she invariably spoke to him of his inhuman conduct in thwarting the happiness of his younger daughter. Thereupon an older daughter told her father that long before her last illness, her mother had more than once said to her: "If ever I die while your father still keeps it up, I shall haunt him until he gives way."

And the record tells us that this—surely most definite and practical aim—was accomplished.

THE MYSTERIOUS MESSENGER

From the *Matin* of February 28th, 1923, we are given an account, translated from the Russian *Izvestia*, which relates how a certain celebrated medical man, Professor Sneguireff, of Moscow, was one day surprised to see coming into his consulting room a small girl dressed in pink, who approached him and implored him to go at once to her sick mother. This the great man refused to do, as it was contrary to his custom to visit in the quarter indicated by the child. Later on, however, finding he could not dismiss the appeal of the little girl from his mind, he drove to the address she had given. There he found the mother seriously ill in bed—but of the little girl in pink, only the confined body. Had the child not "intelligently" planned to get help for her sick mother?

A COLONEL'S STORY

Another instance. In 1791, when the British troops were in occupation of Martinique, a certain Major Blomberg suddenly appeared by the bedside of Colonel Stewart—who put this account on record. "Why have you left your post?" demanded Stewart; to be told by Blomberg that he had just been killed, and that he begged his friend to carry out certain directions he gave him concerning his affairs at home in Yorkshire, and, above all, that he implored him to befriend his (Blomberg's) fatherless little son. On his return to England, Colonel Stewart found everything exactly where and as the apparition had described, and faithfully carried out his friend's directions.

SETTLING A DEBT

L. W. Gulley, in his *Recollections and Reflections*, relates how Lord Erskine, one-time Liberal Chancellor (1750-1823), returning when he was young from a campaign abroad, was accosted in the streets of Edinburgh by an old family butler (whom he did not recognise as dead), who came to tell him of a certain sum of money owing to him and which he desired his young master to transmit to his wife at a specified address. When the young man went there, he found the widow, who told him that her husband had more than once said in connection with this debt, that after death he would "tell the young master when he came home," as he knew he could be relied upon to put things right.

MRS. SIDGEWICK'S WILL

Mrs. Eleanor Mildred Sidgwick, of Woking, formerly principal of Newnham College, Cambridge, who died on February 10th, aged 90, left estate of the gross value of £15,363, with net personality £15,177. She left:—

£1,000 and the book entitled "The Song of Songs" and her shares in the Wellbrook Sanitary Laundry Company to Newnham College, Cambridge; £1,000 to the Endowment Fund of the Society for Psychical Research; and £1,000 to Addenbrooke's Hospital Cambridge.

Mrs. Sidgwick was the widow of Professor Henry Sidgwick, first President of the S.P.R., and she was herself President in 1908 and in 1932. She was a sister of the late and the present Earls of Balfour, both of whom have been Presidents of the S.P.R.

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Wednesday, April 15th.—Speaker: Capt. H. W. Muirson Blake. Clairvoyante: Miss Canon.	

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2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6.30 p.m.—Open Meeting in the Grotrian Hall.
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.
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SPIRITUALISM AND PHILOSOPHY

THEORIES REGARDING CONSTITUTION OF NATURE

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

THE constitution of Nature has always been a mystery to mankind. Ever since the time of the early Greek philosophers, attempts have been made to solve the problem, but we seem to be as far away as ever from a solution.

An idea of the complexity of the subject can be got by considering the different view-points evolved by great philosophers. They have varied from the grossest materialism to the most mystical idealism; yet we can say positively nothing more about it than the most ancient primitive.

Not that no progress has been made in the course of cultural development, but progress has been restricted to showing how impossible it seems to be to find a solution.

Descartes concluded, after mature thought, that there are three fundamental attributes in the world—namely, Matter, Mind and God. These, he maintained, were "things in themselves." One can see in this trinity a reflection of his endorsement of the teachings of the Roman Catholic Church of which he was always a member. It looks very much as if he unconsciously introduced his religious prejudice into his philosophical thinking, although he aimed at eliminating all such influences.

Confirmation is given to this by the Monism of Spinoza. Dissatisfied with the Dualism of Descartes, the famous Jewish thinker substituted for it the theory that there is only one Substance, which he called God, of which Mind and Matter were attributes. Here we see the effect of Hebraic Monism—the one God Jahweh, notwithstanding that Spinoza believed he had freed himself from the "superstitions" of Hebraism.

In his philosophical system we see more than the germs of the idealism of Bishop Berkeley, who maintained that extension is not a real attribute of Matter, but an intellectual construction. Spinoza expressed much the same idea when he said that extension and thought are the same thing.

Berkeley, who came after Spinoza, aimed at refuting the materialistic notions held by the famous Englishman, John Locke. Locke's great work had been to destroy the belief in innate ideas. This theory had proved to be one of the bulwarks of Christianity, and even to-day is responsible for a great deal of wrong teaching.

It is one of the ironies of Fate that Christianity should have received so definite a setback by a theory which was undoubtedly largely wrong. Locke would have been quite right had he maintained that human beings are not born with clear innate ideas, such as knowledge of the existence of God, the immortality of the soul and the freedom of the will. It was these notions that Christianity for centuries played on, leading it to justify condemnation of all who opposed or disbelieved its systems of theology. It was difficult to justify the Inquisition after Locke's brilliant enquiry into the human understanding.

Xenophanes and Plato had set the theory of innate ideas rolling when they declared that souls returned to earth with a recollection of their previous lives. These recollections were indicated, they argued, by our moral sense as well as the readiness with which we adapt ourselves to our earthly environment.

Two thousand years or so later, Emmanuel Kant showed how true it was that the human mind was born with a mental equipment which he termed "Categories." This theory has now been accepted by modern orthodox psychologists, who teach that everyone is born with a mental equipment of tendencies, capacities and desires.

Locke was right to some extent. He was definitely wrong, however, when he argued that the human mind is a clean slate on which experience writes its story.

That we have *a priori* notions is so undeniable that the question is settled for all time. How Locke could have overlooked their significance is a mystery.

There are obvious ideas which not only do not spring from experience but which actually run counter to it. No one, for instance, ever experienced immortality, or infinity or eternity in this life; yet all fairly advanced stages of culture, at least, have had conception of them. It remains a moot point as to whether man in any stage of culture is utterly devoid of such conceptions.

Then there is the Moral Law. This is as much a part of our mental make-up as the simplest perception. Not, of course, the forms in which it shall be expressed, but the idea itself. All social life is dependent upon it. If a person should be devoid of it, he becomes at once a danger simply because he is irrational, which merely means that his consciousness is lacking an essential property.

It was much more difficult to justify this view in Locke's time, but science has since shown that a person's moral sense may be perverted by defects of his physical body, and that an operation by a skilful surgeon may put him right. Pythagoreans accounted for all such moral defects by saying the spirit was imprisoned in the body, and that some forms of imprisonment were more severe than others—and who shall say they were wrong?

Kant tried to express the Moral Law in a phrase, thus giving to the world his famous Categorical Imperative: "Act as though the principle of thy conduct may be a law for all."

The same principle was expressed in other terms by the Buddha five hundred years before Jesus said we ought to do to others as we would have them do to us. True, the Buddha expressed it in negative terms, but even hair-splitting casuistry cannot destroy the plain fact that the positive and negative in this case contain precisely the same injunction.

There can be no doubt that Spiritualism supports the idea that every rational being is born with an innate conception of the Moral Law. Whether Spiritualism is justified in this is a matter of personal opinion, but it lays such stress upon the idea that it exalts it above all theological notions. This is what Spirits mean when they insist that our place in the Beyond is dependent upon our behaviour—not upon belief.

This is also the teaching which such noble minds as Socrates, Plato, Kant and many other philosophers have put forth. One can even find it operating as an underlying principle among those who intellectually are wedded to the most unreasonable teachings of institutional religions. The attempts of theologians to distract mankind's attention from so simple a truth, has not succeeded in persuading people to apply any other rule to their social life.

All terrene systems of justice aim not merely at punishing offenders, but in striving to make the punishment fit the crime; furthermore, such systems are—in theory at least—remedial, and not merely vindictive.

It looks, therefore, as if Spiritualism is destined to aid philosophy by bringing definite evidence to support what reason asserts is the right order of things throughout the universe of Life.

But there still remains unanswered the question, "What is the Constitution of Nature?" The answer may never be found in this world of time and space, since it may belong to a timeless, spaceless Universe, of which time and space are merely modes, which are so deceptive that we might well say Matter is an illusion and Personality a mask which disguises the true nature of the human soul, and through that disguise keeps mankind in mental bondage.

Is not this the germ of the idea contained in the statement so frequently made by inhabitants of the Beyond, that we on earth are really the dead, whilst they are the living?

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TWO DAWNS

Saw you pale Dawn erasing indigo from the skies?
Marked you swift changing colour 'wilder your gazing eyes?

Pearl into palest greenness, greenness to primrose seen,
Only to deepen to amber, amber to golden sheen,
Gold meet in fiery crimson, leaping to purest flame,
Flaming to one great splendour—**LIGHT**! yet knew not it came,

Save that around and about you where there was naught before,
Shimmered and glowed and sparkled, river and loch and moor.

At the Dawn that is earth-life's ending again will your wondering eyes

Gaze on swift-changing colour, mark, with amazed surprise,

Sable clouds pale into greyness, soft grey like the wing of the dove,

Grey shimmer to silver, misty as frost on the breath of love,

And the shimmering, misty silver be diamond-clear as dew,

And, glancing, sparkling, flashing, gleam and blaze to a splendour new,

And only in this will you know it—

Know 'tis the Daylight come—

That it shines in the smile on the well-loved face
Of that long-dead, dearest one.

D.F.

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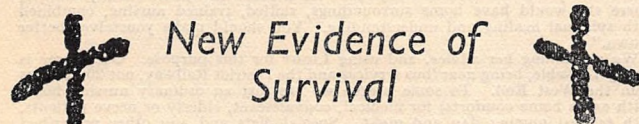
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HUTCHINSON

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