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THE BRIDGE OF DEATH

DOCTOR'S STORY OF WOMAN WHO REACHED THE OTHER SIDE AND CAME BACK

By HELEN ALEX. DALLAS

"Conviction, were it never so excellent, is worthless till it convert itself into conduct."—CARLYLE.

DURING the last eighty years knowledge has increased with marvellous rapidity. New fields of research have been opened up, and not the least important of these is the study which has been made of the human spirit, its faculties and its destiny, including the great question as to survival and the possibility of intercourse between those who have died and those who remain in the physical body.

Only those who have pursued this subject diligently can adequately estimate the immense difference which it has made in the aspect of death, or can realise what are the duties which spring out of the fresh knowledge which has been gained.

It is, of course, impossible within the limits of a few pages to present the subject in any detail, or even to outline the evidence on which the changed views of death and of the future are based; my aim is a much more modest one. I wish to select a few well-attested experiences, which should be regarded as typical cases—typical, that is to say, of one class of facts only—and, confining my attention within this narrow range, I wish to suggest the conclusions which may be fairly and logically deduced from facts such as these.

I say "may be," but, perhaps, I should say "ought to be"; for it should not be optional with any man whether or not he will recognise facts and what they involve. "To whomsoever much is given, of him shall much be required." Robert Browning reminds us that we should "count it crime to let a truth slip," for to miss a truth is to miss also the duties which are inextricably involved in every fresh discovery.

The fact of death is thrust upon the notice of all, even of those who are most anxious to shun it. It challenges inquiry. It is only by facing facts that man can find light. Suffering has forced upon us this attitude of resolute inquiry.

"Truth's supreme revelations come in sorrow to Men, and in war come to Nations."—LYTTON.

It is a duty to think, to inquire and to find out what

can be known concerning death and its meaning, and then to frame our conduct on such knowledge as we may gain. It is particularly in their bearing on our attitude and conduct under bereavement that I desire to consider the following facts. I would fain encourage others, and myself, to consider every consolation that springs from recognised truth as an incentive to higher and more complete self-forgetfulness in the service of love.

THE DOCTOR'S STORY

The first narrative which we will consider is a record signed by a medical man, Thomas Mulligan, M.D., of New Britain, Conn., U.S.A., and dated September, 1908; it was sent to Dr. James H. Hyslop, who published it verbatim.*

In 1900, Dr. Mulligan was in attendance on a lady, whom he designates as Mrs. M——, and who was subject to convulsions. During one of these attacks, when she appeared to be quite unconscious (though she was *breathing normally* and the action of her heart was good), he noted that, whilst she did not seem to hear any remarks made to her audibly by her daughter, she answered all questions which the doctor put to her *mentally*. To these attempts to reach her subconscious mind she made audible responses, but when she had recovered she did not seem to know that the doctor had been with her.

In June, 1908, the serious symptoms returned and she got rapidly worse; in July Dr. Mulligan was summoned by telephone. He arrived at 1.45 and found her seated in a chair; she had apparently ceased to breathe. After a careful examination he told her relatives that he thought all was over, but as the battery had helped often before he decided to use it again. "Respiration," he wrote, "had stopped absolutely, and I could detect no pulse or heart sounds whatever. Both had stopped. Mrs. M—— was dead."

He told her relatives that he wished, nevertheless, to continue to apply the battery as long as he could get

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any response from the muscles. After about an hour he noticed a slight gasp and about five minutes later observed other signs of life; gradually animation increased, and at 3 p.m. he was able to detect a pulse.

"DON'T YOU BE AFRAID TO DIE"

He says: As her respiration became less laboured, the tears began to trickle down her cheeks. Her eyes opened, and closed quickly as if to shut out the light, the tears still trickling down her cheeks. The others in the room were deeply affected. I wiped away the tears, spoke soothingly, and asked her to open her eyes and look at me. She did so, saying with unusual emphasis, "Don't you be afraid to die." Looking directly at me she said, "Oh! I've been so far away." "Have you," I asked, "and did you have a pleasant journey?" "Very pleasant," she whispered; "very pleasant." "Did you see anybody you knew?" "Oh, yes. I met Mother," and turning to her husband, "and Tom is there." (Mrs. M——'s mother died December 5th, 1888. I learned from Mr. M—— that Tom was Tom Hobson, his sister's first husband, who died thirty years ago). I asked Mrs. M—— if she would like to lie down. She said she would, so her daughter and I helped to make her bed. After getting her pillowed up comfortably I asked if she had any pain now. I wished to get her mind back to present realisation. "No," said she, "I have no pain now."

After a little wait, I again asked her what she saw when away. "I saw so much it would be very difficult for me to tell all. You know when one goes into a place with so many strange things, one can't see them separately, and the collective beauty is bewildering. I saw a great many people, and they were so kind and friendly it does me good to think of it. I didn't know any of them but Mother and Tom." "Did you seem to be in the open, and was grass growing there?" "No, I do not recollect seeing any grass, but it does seem as though I saw trees and shrubbery in foliage, but it was so different from anything you ever saw; I can't compare it with anything here." "Do you think you will forget this experience before to-morrow?" "No, I can never forget it."

On the following day he questioned her again; she was then better, and he saw she would recover. He asked her if the memory of the day before had changed, to which she replied, "Oh, no, it can never change, and I can never forget it." The conversation continued:—
"Was it light so that you could see distinctly?"

"Yes, but the light was so different from the light we have here." "Did it seem like sunlight, moonlight or planetary radiance?" "No, it was an indescribable glow coming from somewhere and invading everything, no shadows or dark places, beautiful beyond my power to describe or compare with anything we are familiar with here." "How were the people occupied?" "I don't recollect that they were engaged at anything, each seemed to be enjoying the association of the other. They were friendly and happy with a universal happiness." "How did your mother greet you?" "Just as some friend that you might meet in Hartford from some adjoining town that you had not seen for a long time. Everyone was very friendly." "Was anything said that you can recall?" "No, nothing was said that left any impression. I was given no instructions and was told nothing in particular that I can call to mind." "Would you like to have remained there?" "I certainly would if it were not for Pap and Maggie. I wanted to stay with them a little longer, and (pathetically) Mother did not ask me to stay." "How was Tom Hobson?" "He was very happy. I never saw him look better. He was a good-looking man, anyway, and he was so glad to see me." "Did they ask any questions about their friends here?" "No, I don't recollect having heard a question asked. They seemed to know without asking me anything." "Were there any churches or prisons?" "No use for either." "Were there any thrones or exalted places?" "No, there was none of that there. There did not appear to be any enclosures, distinctions or grading." "Did you see any golden harps or musical instruments of any kind?" "No, happiness permeated everything. It didn't need to be toned down to music."

The above recital, which I had repeated several times, I give as near verbatim as I can, using fewer words in places to express the meaning, but in no case changing it.

THOMAS MULLIGAN, M.D.

September 30th, 1908.

CONSCIOUSNESS AND MEMORY

It must be borne in mind in reading any account of this kind, that though the connection with the body was slight and to all appearance bodily impact had ceased, the link was not broken entirely, and therefore the spirit was not fully *en rapport* with the new environment. The vision of remembrance of the other condition was not clear; Mrs. M—— seems to have been aware of this, for she told the doctor that she could not take in details or see objects "separately"; it would, therefore, be a mistake to take the account she gives as complete; certain facts, however, stand out clearly, and it is these that are of main importance.

First, we observe that consciousness and memory remained, and were in active operation when sense perceptions had ceased and all the ordinary functioning associated with bodily life was imperceptible even to the trained faculties of a physician. How can materialists assert that consciousness is a bye-product of material changes when they are confronted with a fact like this? This woman was not only alive, but conscious of memory, of enjoyment, of affectionate intercourse with those who had died, when her bodily powers were at so low an ebb as to be practically suspended. We should not fail to note that those with whom she held intercourse appeared to need no information about those on earth, because "they seemed to know without asking," and we should also notice that Mrs. M—— could not describe in words the experience she had had, although it was so impressive that she could "never forget it." We see that she suffered not at all, although the friends watching her may have feared for her. Her first words were, "Don't you be afraid to die." Archbishop Tait is reported to have said when dying, "I did not know dying was so pleasant." There is comfort in this thought for those whose friends are out of reach of their aid, and the earlier experience, when

(Continued at foot of next column).

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JUDGE DAHL'S DAUGHTER AGAIN ARRESTED

OLD CHARGE REVIVED

THE following telegram (sent from Oslo, Norway, on Thursday last week) appeared in the *Daily Mirror* and other newspapers on Friday:

"A daughter, a Spiritualist Medium, predicted that her father would die in a year. Twelve months later he was drowned while bathing. Now the daughter has been charged with committing acts which contributed to her father's death.

"The central figure in this drama, says Reuter from Oslo, is Mrs. Ingeborg Koeber, the Norwegian Medium. She was arrested yesterday.

"Her father, Judge Ludvig Dahl, of Fredrikstad, was well-known as the author of books on psychical research, in which he described how, through his daughter, he had established communication with his two dead sons.

"Judge Dahl was drowned in August, 1934, the only eye-witness being his daughter. Inquiries followed a violent public discussion over his daughter's prophecy, and it transpired that Mr. Dahl had been insured against accidents for 60,000 kroner (£3,000). Shortly after his death his widow, who, during his lifetime, had acted as cashier at his office, secretly repaid 60,000 kroner which she had embezzled from public funds.

Mrs. Dahl committed suicide, and left a letter in which she declared she had taken the money for household expenses without the knowledge of either her husband or her daughter."

The story of the accusation brought against Mrs. Koeber and her first trial were told in full in *LIGHT* of September 26th last year. It was then stated that a new trial had been demanded and refused. The above message indicates that the matter has been again re-opened.

(Continued from previous column).

the doctor found that his thoughts could reach his patient when she could hear no spoken words suggests a way in which those who love may minister afar off to their friends when they are beyond the reach of earth's voices.

If it be objected that Mrs. M—— was in a state in which physical life was capable of resuscitation and that her case is not, therefore, analogous to that of one who has collapsed beyond remedy, I would point out that, but for the miraculous advance of science, she would to all intents and purposes have been dead. Science has apparently discovered how to "raise the dead," that is to say to recall the spirit if the link which connects it with the bodily organism is not completely severed. If the doctor had not continued to use his battery, Mrs. M—— would not have returned; therefore it seems legitimate to conclude that the memories which she brought back when she revived from the state of bodily collapse tell us something concerning the first experience of her spirit when quitting the body.

If this is a just conclusion, it suggests many consoling thoughts. It indicates that the transition from this state to the next is not a lonely process but is a further example of the great cosmic law on which the universe is built, that is, the law of Fellowship. Many analogous cases support this conclusion and give us glimpses of a rich society and a boundless kindness, compared with which the fellowships and sympathies of earthly life are as dawn to noonday light. Browning tried to express what he foresaw when he wrote.

"I end with—Love is all and death is nought."

[This article and the other articles by Miss Dallas, which will appear in *LIGHT* under the heading of "The Bridge of Death," are to be issued as a pamphlet by L.S.A. Publications Ltd.]

PASSING OVER

EXPERIENCES DESCRIBED BY ONE WHO HAS PASSED

MISS I. M. EVANS, of Johannesburg, a gifted writing Medium who has much good work to her credit—including the inspirationally-received book, *The History of Benjamin Kennicott*—but who, for family reasons, has hitherto remained anonymous, writes to us as follows:

"The following message from my brother, the Rev. Godfrey Evans, who was a clergyman of the English Church for nearly 36 years, was taken by me, writing inspirationally, Mr. T. A. R. Purchas sitting with me. I send it because, in face of the request made by my brother, I feel that I must comply with his wishes. We lived together for the greater part of his Ministry, and it was through his interest in psychic research and intercourse that my power as a Medium was developed in January, 1929."

FOREWORD TO THE MESSAGE.

To-night I want to tell you of what you did for me during my last hours on earth, and if you think what I write will be of use to others, *publish it* by all means. Let us both come out into the open and add our testimony to that of others.—G.E.

THE MESSAGE.

On the day, now some eight or nine months ago, when I was released from illness and great suffering, my sister's courage and wisdom did much to ease the struggle of passing. For some days my illness had increased steadily, but my mind was fixed on the duty of trying to recover for the sake of work not completed. I remember that I lay quietly in my bed, racked with pain at intervals and utterly helpless. I remember looking at my sister and saying to her, "I am so tired," and then I closed my eyes with a sort of despair.

Then I heard her voice, clear and steady. She said, as nearly as I can recall the words: "You are all wrong. I want you to listen to me. You think it is your duty to try and get well, but the time has come for you to go, and you are hindering those of our friends who are here to help you in your passing."

These words penetrated to my inmost being, and a deep sense of peace came over me. I remember looking at her and saying, "Oh, is that so, it hadn't occurred to me," and I became aware of peace and restfulness stealing all through me.

She went on speaking quietly, telling me of those whose presence she sensed in the room—father, mother, brother, my godfather, and many others. I found I could not open my eyes again, for a brilliant light was over me; quietly but steadily it enfolded me, streaming through all my tired and worn-out body. For some time I saw nothing, heard nothing, but just lay in peace with a sensation of warmth, freedom from pain, and all anxiety and worry left me.

Gradually I was able to see the host of friends and family surrounding me. It was curious to be told quietly, "I am your brother and guide," for he passed over as an infant before I was born, but we had become good friends through the mediumship of our sister. Then came a group of boys, some of whom I had "buried," some known to me only through psychic intercourse, and so I lay feeling less and less weary and more peaceful, until I passed with one brief clear cry into full unconsciousness—only to awake some time later to the joy of reunion and the delights of life here.

Leaving my sister was hard, for I knew that she was left alone, but her courage in helping me to be set free has forged a bond which is far stronger than the ordinary bond of affection, and it is my great privilege to be often with her.

I have written this record because I hope it may help other sisters or wives when in trouble such as she had to face. But for what she told me, I should, I am told, have lingered on in useless suffering, for I was using my bodily forces, feeble as they had become, against the spirit forces which were being used to help me. Now I ask that my experience may be allowed to help others where possible.—G.E.

SURVIVAL AND IMMORTALITY

A MODERN REVELATION

By GERALDINE CUMMINS

AN eminent Dean once remarked to an acquaintance of mine that he and the Church were not interested in Spiritualism because it merely dealt with survival for a few years after death and offered no proof of the continued existence of the soul in eternity.

I want to tell you of some evidence of the continued existence of the soul in eternity that has been obtained by means of automatic writing. At least certain scholars claim that three books taken down by my hand contain evidence not merely of survival of bodily death, but of continued existence during many centuries. These books are called *The Scripts of Cleophas, Paul in Athens, The Great Days of Ephesus*. They purport to be an historical reproduction of early Christian times, and have been written in the presence of numerous witnesses. I have not at any time endeavoured to obtain such writings alone.

My ignorance is considerable of first century history. I know neither Greek, Hebrew, nor Latin; and my reading is confined to literature of a modern character. In any case these Cleophas Scripts contain a knowledge of the period quite beyond any readings or studies it was possible for me to pursue.

Only experts in New Testament history could express an opinion as to their value from the historical and psychical research point of view. The manuscripts have been submitted to professors who are, as Dr. Lamond states in his introduction to the second edition, "recognised scholars representing the Church and the Universities." These authorities, after a careful examination, write that these Cleophas Scripts "contain much, which, on consideration of the life and mentality of the intermediary, Miss Cummins, appear quite inexplicable on the supposition of human authorship." The value of criticism in such matters depends largely on its source. The men who made this statement are life-long students of early Christian history.

SPEED OF AUTOMATIC WRITING

Now, the speed of this automatic writing is an interesting point for students of Psychical Research to consider. It is at all times considerable—2,042 words written in one hour and fifteen minutes; 2,600 words in two hours; 1,750 words in one hour and five minutes in good English. Unless for some particular reason I am roused from the semi-trance state into which I fall, never less than fourteen to fifteen hundred words are written at a time without a break or pause.

The University scholars who have studied these writings have stated that "there is a close and interesting resemblance, almost amounting to a family likeness, between the present treatise and the whole body of apocryphal and pseudographical pendants to the Old and New Testaments." That striking parallels may be drawn between them. They refer particularly to the *Apocryphal Acts of the Apostles* and to *The Clementine Recognitions*. I have never read a word of *The Apocryphal Acts*, nor have I read *The Clementine Recognitions*. Who amongst you, or even amongst historical scholars, have so intimate, so accurate a knowledge of *The Clementine Recognitions* that I could draw from your subconscious mind and produce, not a copy, but a work written in the same manner and style, and, moreover, draw from the contents of a stranger's subconsciousness at the rate of 1,700 words an hour. The supposition of telepathy seems absurd.

Let us assume that you do not accept my statements and those of Miss Gibbes and other witnesses as regards my life, my interests and my lack of knowledge of the first century of Christian history. Let us assume that I am a student deeply versed in gnostic epistles in ancient chronicles. Even if I were such a scholar, I still claim that this theory would not wholly account

for the normal production of these three books. For even if I had been versed in the history of that early period I could not, in the presence of witnesses, consciously compose and write day after day, as fast as my hand can shape the letters, long detailed narratives, making a continuous history, the facts of which have been carefully checked by experts. Knowledge in such a case would be a hindrance, not a help. I should have been faced with a hundred different roads. I shouldn't have known where to turn. I should never have got started on my journey at all.

LIGHT ON NEW TESTAMENT PROBLEMS

Now, the Rev. James Black, M.A. (see *LIGHT*, April 4th and April 25th, 1935), claims that these Cleophas writings clear up and appear to solve certain historical problems in the New Testament about which theological scholars have held opposed views. He mentions, for instance, the problem of the authorship of the Fourth Gospel; and he claims that in *The Great Days of Ephesus* this problem and the question of the authorship of Revelations have been solved.

The Rev. James Black writes that "the Cleophas books may be regarded as a supplement to the New Testament, enriching, confirming and illuminating the canonical record in such a manner that both the characters and the incidents are invested with a new and fascinating interest. From a purely literary point of view," he continues, "the 'Confessions of the Keeper of the Tomb' in *Paul in Athens*, volume 2, ranks with anything produced by Milton or Shakespeare. There is nothing more thrilling or dramatic in 'Paradise Lost' or 'King Lear.'"

This was written by a complete stranger to me, and is, of course, a challenging and disputable statement. But the point of interest is that I have little literary ability. So the Rev. James Black's statement offers further testimony to a discarnate being of another age communicating through my hand. Of course, in giving you these quotations from critics, I want you to understand that I feel I am merely the secretary, as it were, who interprets these messages. Therefore I stand apart from them. In my opinion any commendation of these books must be awarded to an intelligence other than my own.

In contrast to these historical writings, and written in a completely different style, are two small books received by me, called *The Road to Immortality* and *Beyond Human Personality*. They are alleged to be communicated by the late F. W. H. Myers, the well-known classical scholar, and they contain an account of the after-life. Before publication, they were submitted to Sir Oliver Lodge, who was an old friend of Myers. He stated his belief that these writings were in many ways characteristic of Myers, were worthy of his intelligence, and that he believed it was a genuine attempt to convey approximately true ideas. Now, I was a small child living in Ireland when Myers died. I never had any association with him, nor did I read his books. However, there is one particular point of interest in connection with these books. Critics claim that they do present a comprehensive picture of the future life—about which the Church of to-day tells us so little. These books are also an answer to the eminent Dean who is wholly concerned with Immortality, for they describe not merely immediate existence after death, but the long journey of the soul in eternity until it attains union with God.

For eighty years, Spiritualism has been persecuted, ridiculed, abused and misrepresented. Lawyers, medical men, and more than one man in other learned professions have admitted to me that they dare not openly connect themselves with the subject because of the persecution or loss it might entail to them. The five volumes of the *Scripts of Cleophas*, published and unpublished, might be called a history of the first great body of Spiritualists. They also tell of persecution, only under far more cruel

(Continued on next page).

FACT OR FICTION?

Review by H. F. PREVOST BATTERSBY

"HEROD'S COURTESAN" is, Mr. Symons tells us, the translation of a papyrus found by Professor Burnham in a tomb near Jerusalem.

The writing was in the Demotic character, and the Professor at once realised that the record before him was of the highest historical importance, since it represented the only contemporary record of the life of Christ.

He therefore submitted it to a friend in London, "who was well acquainted with all cuneiform inscriptions," by whom it was translated into a "mediæval style" of English, and this has been rendered into its present form by Mr. Symons, who supplies copious notes throughout the volume to explain the linguistic liberties he has ventured to take with the text, the genuineness of which thus seems to be attested.

Now the book has been seriously reviewed elsewhere, and has been apparently accepted at its own and its publisher's valuation.

But before introducing it to the readers of LIGHT, one would like to know a good deal more about it. What, for instance, is the significance of "Demotic" as applied to the Aramaic of New Testament times, and why was an expert in cuneiform inscriptions required?

One would, also, like to hear something from Professor Burnham of his discovery, since it should surely become one of the nation's most treasured possessions.

Perhaps Mr. Symons has not realised that to many devout people, his story, if it be but a story, would seem an impious impertinence; and even a Spiritualist, recognising its good intentions, must realise that this is emphatically not the way in which the thing should be done.

There is a sufficiently bewildering array of apocryphal scriptures, which have, at least, a date, if nothing much else to commend them.

If the "Introductory Note" to *Herod's Courtesan* is a mere masquerade, it is of no service to a work of fiction unless its intent be to deceive, and its deception may do a grievous hurt to those for whom the subject of the story is too sacred for picturesque invention.

* *Herod's Courtesan*, by J. H. Symons. London. Rider and Co. 1936. 3/6.

(Continued from previous page).

and tyrannical conditions. The faith of the early Christians was founded on that great psychic phenomenon, the Resurrection of Jesus. If Christ had not risen from the dead on that Easter morning, if Paul had not in mediumistic trance seen the Vision on the road to Damascus, I do not believe that there would have been a Christian faith. And later psychic healing and psychic vision on the part of the Apostles reassured the ignorant people, leading them to believe in the truths they preached. And so the *Scripts*, *Paul in Athens*, and *The Great Days of Ephesus* appear to be a history of psychical phenomena as well as a history of Christianity in the ancient world. They contain pure Christianity; and, whatever their shortcomings, they fulfil the function of history, for they tell of the development of freedom under persecution, of an emancipation of the soul, and of the religion of freedom as it was first declared to the Western world.

I feel very strongly that Spiritualism should provide a rallying point for all the Churches. The doctrine of Survival is a vital part of every religion. But Survival had to be taken on faith until Spiritualists in recent times presented overwhelming evidence proving it to be a biological fact. Psychical Research will, I believe, eventually reconcile science to religious belief.

[From an address delivered at the Spiritualist Community Service at Grotian Hall, London.]

"VAGUE COMFORT"

MR. ROBERT BLATCHFORD ANSWERS DR. INGE

ROBERT BLATCHFORD, ex-Materialist, rebukes ex-Dean Inge for the "vague comfort" he offers to those who seek certainty of Survival. In an article published by the *Liverpool Evening Express* and other provincial journals, Mr. Blatchford says he has been reading Dr. Inge's articles on *Survival* (referred to in LIGHT last week), and has been left marvelling. Then he proceeds:

"Dr. Inge approaches the tremendous problem of human survival with a cool, judicial detachment which asks for Romeo's riposte: 'He jests at scars that never felt a wound.' The question: 'Do you wish to live again?' does not ring wooingly in all ears. To one it means: 'Do you wish to live your life over again?' And if, as too often happens, that life has been empty and disappointing, the answer may well be an emphatic No!

"But to another the question means: 'Do you wish to meet again the loved one you have lost?' And that is sweeter and more enchanting music. For me, the hope of survival means the hope of re-union with my wife and children and a few dear friends. If it does not mean that, I do not want it. To awake as a stranger in some 'great good place' would be to lose again my well-beloved—to be again bereaved. May I be spared such a bitter trial.

"THEY WANT TO KNOW"

"The problems of death and the survival of death are ominously magnified by the ordeal of bereavement. Widowed men come to me in their trouble seeking wistfully for means to win tidings of their dead. Condolences are vain. They don't want cold philosophy or moral maxims. They want to know: Is she alive?

"A man loves his wife as a woman loves her child, as a boy loves his mother, as friend loves friend; he loves her as he loves home and trees and flowers, as he loves music and poetry and romance. He loves her name, her voice, her footstep and her shadow. She is his vine and his fig tree, the roses in his garden, the lamp upon his table, the fire on his hearth. If he and she have lived with and for each other many years, have been comrades through shine and shower, as the service says, 'for richer, for poorer, for better, for worse, in sickness and in health,' more than once with the years must each have saved the other's life, more than 100 times has each delighted and comforted and sustained the other. Their experiences and sympathies, their gratitudes and understandings have twined sweet tendrils round each others' hearts; and then comes an incredible, unbelievable, awful day, and she is dead. She is dead and silent and cold, and all their flower-like affections are wrenched apart. No words of mine can carry the message of that wounding, humiliating, crushing defeat. . . .

"Is there a life after death? Dr. Inge has not yet given his verdict, and it is quite possible that some of us will reject it when he does. The fact is, we cannot prove or disprove the truth of the survival theory by argument. That would be like trying a man without hearing the evidence or calling any witness. Learned counsel may be eloquent; but the jury need facts.

"Now, in support of survival there is an astonishing volume of evidence, but its defect is in its astonishment. It suggests too much for our credulity. Its promise overpowers our conception. The magnificence of its hope dazzles us. We feel, with a shamefaced humility, that it is too good to be true; that the reward is vastly greater than our poor deservings.

"That is my present uncomfortable state of mind. I feel that the evidence is valid; I cannot controvert the witnesses; but my spiritual discernment faints before the vision of such beatitude. My position, you see, is quite illogical and therefore very human."

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).

MISINTERPRETED WORDS

Sir,—I heartily agree with Miss Dallas (LIGHT, April 23rd) that words change their meaning. "Let" once meant "hinder," now it means "allow." But the modern meaning is now well accepted, and the old one is obsolete. It is different with such words as "Saviour," "Atonement," and many other theological terms. Clergymen repeat in the Creed that they believe in "the resurrection of the body"; and they surely know that most of their congregation mean by "body" the physical body. The clergyman, I suppose, makes his mental reservation. Is this honest? How am I to know when to believe him? I have said something about this in a chapter of my book, *Towards Cheerfulness*, in which chapter I plead for honesty in the pulpit. If ambiguous words are used by a clergyman, he ought to tell us what he himself means by them. But is it not better to avoid the use of ambiguous words, as far as possible? The old theology bristles with terms which have to be "interpreted." Fundamentally, we want more religion and less theology.

J. ARTHUR HILL.

"LINKED" TELEPATHY

Sir,—Your correspondent, "Rusticus Expectans," after narrating his wife's very interesting experience with Mrs. Leonard concerning a broken finger nail and the hasp left on a watch, asks how these incidents are to be explained by Telepathy. The affair of the finger nail is clearly not a simple case of *direct* telepathy between Medium and sitter, but might be explained as a case of "linked" telepathy—the sitter serving as a "rapport" object putting Mrs. Leonard into touch with the subconscious of the absent husband. We know that if a non-Spiritualistic sensitive like Mme. Morel (studied by Dr. Osty) is handed a glove that has been worn by a distant *living* person, or even a flower, she will often be able to describe more or less accurately incidents that took place in the life of the absent person, as well as his or her personal characteristics. In like manner, a wife may serve as a "rapport" object for her distant husband.

As I go on with Psychical Research, I am more and more inclined to regard the body of a sitter as a "rapport" object, from which the Medium can derive knowledge, not only concerning the sitter's personal history, but also the life histories of other persons with whom the sitter has made some sort of contact.

How the object or sitter succeeds in linking up the mind of the Medium with that of a distant person is at present an unsolved mystery; but, in this connection, Dr. Duesch's suggestion that a person's brain is really not a storehouse of his memories but a "rapport" object which serves to recall them, gives us a first glimmer of light.

The second incident of the "hasp" might not require "linked" telepathy for its explanation, since it would be difficult to prove that your correspondent's wife had not noticed the hasp of the broken chain still attached to the watch at any time previous to the sitting.

Some might be inclined to dismiss the "broken finger nail" affair altogether on the plea that broken nails are so common that the Medium's statement would be applicable to a considerable percentage of the population. But I personally am inclined to accept it as a supernormal incident, since it precedes so closely the incident of the chain which, I think, is definitely supernormal—always assuming the reporting is exact. The incidents are extremely typical of Mrs. Leonard's mediumship.

In conclusion, I should point out that there are a

certain number of definite incidents in the sittings of Mrs. Leonard that strongly suggest *direct* telepathy between Medium and sitter masquerading as spirit communication. Thus, on the evening of 7th November, 1919, Mrs. Salter heard an anecdote about a man who wore several pairs of trousers. The following day, at a sitting with Mrs. Leonard, the supposed spirit of Professor Verval (Mrs. Salter's deceased father) controlled the Medium directly, and said: "I don't think you'll understand what I am going to say now, but it isn't given to many men to wear two pairs of trousers (said with a laugh). Well, I did once, I think you'll remember. Your mother remembers it well, you knew about it too." But Mrs. Salter could not recall any such incident connected with her father.

Once we grant that telepathy takes place between the Medium and other living persons, it is difficult to know how to assign any limits to it, and the proof of survival becomes correspondingly more difficult.

S. G. SOAL.

WAS THIS TELEPATHY?

"Was this telepathy?" asks a correspondent, Hypatia Caridia, after referring to the comments on this "bugbear" recently in LIGHT.

She describes how, when she was only eight and her bother ten years of age, living with their father in Alexandria, the two of them decided to play upon his—to them—somewhat trying constant consideration for their health, by entering his study that evening with their hands bandaged—in order to give him "a real shock." During the day the little girl became impressed with a sense of the "sinfulness" of what they had planned, but was deterred by the fear that her older brother might think she had played him false if she backed out. A "voice," however, bade her have no fear of that, and, by way of confirmation, informed her that her brother was at that moment drinking water from a jug in the study.

When evening came, Jean, the brother, apparently of his own accord, came and said to his little sister: "Why should we pretend we had an accident when it is not true?" and upon being asked what he was doing when this thought first struck him, replied: "I was so hot; I was in papa's study drinking water from the jug. There was no glass."

MAGICAL POWERS

Sir,—I should like to draw your attention to the many points of similarity that appear to lie between the practices recorded in Mr. Battersby's review of Mr. M. F. Long's *Recovering the Ancient Magic* and that work entitled *Life and Teachings of the Masters of the East*, of which I had the pleasure of sending you some details a few months ago. In this latter, the power to perform works outside the scope of the ordinary was obtained as soon as the individual could identify himself as one with or identical with the God in him, and as such was imbued with power to do what in common parlance is referred to as "performing miracles."

The wife of Mr. Long's fire-eater described her power (and her husband's) as due to her being able to identify herself with "The God in me." The means whereby such ability is obtained—as there is apparently no doubt it is possible—is perhaps out of the reach of those living in the rush and scramble of the Western world, but not so to those whose surroundings are more serene.

G. KENYON ROGERS,

President of Letchworth National Spiritualist Church.

**"3 I have
Seen the
Master."**

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From L.S.A. Publications Ltd., 16 Queensberry Place, London, S.W.7

Messages through the Trance Mediumship of Mrs. Garrett, from a young man in the spirit world to his mother. He gives a lucid account of his spiritual experiences with a vivid description of the life of Christ in the past and present.

Recorded by Grace Grinling.

A LETTER FROM THE OTHER SIDE

MR. T. A. R. PURCHAS, of Johannesburg (a well-known correspondent) writes that the following Letter to the Editor of *LIGHT* was dictated to him on April 6th, at a sitting with the Medium, Miss Evans, by his half-brother, Charles de Wolff, who passed on some years ago and who had "proved his identity beyond all peradventure."

Mr. Purchas states that the letter was taken down by him, verbatim, from his half-brother's dictation. It is as follows:

Dear Sir,—My name—my earth name—is Charles de Wolff, and I am half-brother to T. A. R. Purchas. Readers may find it difficult to believe what I am about to write; it is nevertheless true.

There is a group here—of which I am a member—composed of both men and women, who are engaged in following the progress of the publication known as *LIGHT*. In the number issued on March 12th there is a short letter by Mr. Stanley De Brath which some of us want to challenge. The statement with which we disagree reads as follows:

"Most relations of human beings are very 'average.' Take my own grandfather as an instance. He was a jolly Englishman, fond of good living, absorbed in his business, kindly to his family, hard to his employees, distrustful of all foreigners, formal in his religion, and entirely unspiritual. Does anyone suppose that mere transition would make him a good adviser? Of course he could only show his identity; he has no more to give. Such are the large majority."

These words are what we, on this side, take exception to. It may take a long time, but there are many people here doing valuable work who came over much as did the grandfather of Mr. De Brath. I will take the case of our great-grandfather, Rufus Thomas Purchas; I am told that he—when he first came here—was in many respects like Mr. De Brath's relative; less narrow, perhaps, but very pleasure-loving, and not what can be called a spiritually-minded man. I did not know him until I came over, but when we met—though still what on earth would be called "hale and hearty"—he was working as hard as he could in helping men, of his own way of life, to see the beauty of more spiritual thought, and the joy of serving. As he works, his spiritual side develops more and more—as is only natural—and were I not under his guidance, and constant advice and encouragement, I could not do this work which I find so interesting. My group approves what I have said, and we hope that it may appear as a refutation of the view expressed by Mr. de Brath in the letter referred to.

CHARLES DE WOLFF.

Mr. Purchas adds that he had to ask his brother specially for the date "March 12th," in which the letter from Mr. De Brath appeared.

CONFRATERNITY CARAVAN CAMPAIGN

The new "caravan campaign" of the Confraternity of Churchmen and Spiritualists was inaugurated with encouraging results by a series of five meetings held in the Isle of Wight last week (April 20th to 23rd). The speakers were Mrs. St. Clair Stobart (for Spiritualists) and the Rev. Maurice Elliott (for Churchmen). The meetings were held at Cowes, Ryde, Yarmouth, Newport and Ventnor, and all were well attended. Five Isle of Wight Clergymen gave their support, and one of them was so much impressed that he has offered to attend and speak at meetings yet to be held.

Arrangements are being made for some thirty meetings in different parts of the West and South of England between now and the end of the year.

At each meeting an effort is made to show how Spiritualism can be made the helpful ally of the Christian religion, and to refute the all-too-common idea that Spiritualism and Christianity are necessarily antagonistic.

MISS BESINNET'S MEDIUMSHIP

MRS. MADGE DONOHOE writes expressing her astonishment at Mr. Dingwall's assertions concerning Miss Ada Besinnet's mediumship, and to show how greatly at variance with her experience is his statement that only one face—the Medium's—was seen at a Besinnet seance, she encloses the MS. of an account of one which will appear in a book she is just now writing on her skotographs. With her permission we append some extracts from it.

After describing a preliminary musical entertainment staged by Black Hawk, Miss Besinnet's control, "which would have done honour to any concert hall in the land," the story continues:

"The song ceased. A profound silence fell upon us. Mystic lights flashed hither and thither. Then they, too, were gone. There was nothing but darkness and stillness. The materialisations were about to begin.

"We had been told that anyone touched in a certain manner was to rise in his seat and, placing his hands on the table, lean forward as far as possible. I was the first to receive the signal. I stood up and bent forward as directed—and lo! the incredible had happened. I was looking into the faces of my two nephews, Egerton and Robert Clunies Ross. . . .

"How long we remained thus gazing into each other's eyes I cannot say. In one way the time appeared of infinite duration: my commonsense tells me that it was probably less than a minute. Then they were gone, and I sank back in my chair. I think I must have lost consciousness, for I saw nothing of the materialisations which appeared to other sitters. Mine, being the first, had been seen by all, though not, perhaps, in as definite detail as by me."

"For me," writes Mrs. Donohoe in conclusion, "that Ada Besinnet seance was a milestone on the path leading to the goal I have now attained—the unshakeable conviction that we do survive bodily death, and that communication with the inhabitants of the etheric world is as natural and reasonable as with those of this one. My grateful thoughts will always go out to Ada Besinnet, Black Hawk and Pansy, and I thank God for them."

"LIGHT" SUSTENTATION FUND

Up to Monday, the following donations had been received in response to the Appeal for *LIGHT* Sustentation Fund:

	£	s.	d.		£	s.	d.
Previously acknowledged	142	15	0	Mrs. Williamson			
Mrs. D. H. Barnard	10	0	0	Oswald	10	0	
Johnhett ...	1	1	0	Anon ...	10	0	
H. James Yates ...	1	1	0	Mrs. Nordlinger ...	10	0	
E.C.M. ...	1	0	0	Regular Reader ...	5	0	
Mrs. A. B. Greene .	1	0	0	Mrs. L. S. Gush ...	4	6	
Ben Davies ...	10	6		Anon ...	2	0	
Mrs. A. E. Sykes ...	10	6		Change in respect			
Mrs. D. V. Durell .	10	0		of pleasure	2	0	

As already explained, donations to the Fund are greatly needed, not only to meet expenses of publication, but to secure adequate publicity for *LIGHT*; and friends of *LIGHT* and of the L.S.A. are asked to contribute generously to the Fund, by means of which the interest and scope of *LIGHT* may be sustained and extended. Contributions should be sent to the Hon. Treasurer of the *LIGHT* Sustentation Fund, 16 Queensberry Place, South Kensington, S.W.7.

We have received a money order for 10s. 6d. from The Hague, the name of the remitter being apparently Lady H. C. van Holthe tot Echten. The amount would appear to indicate that it is intended as a subscription to *LIGHT*, but we have no such name on our list, and no communication has been received relating to this Money Order. If this notice meets the eye of the remitter, would she be good enough to communicate with the Manager of *LIGHT*.

Light

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EDITOR GEORGE H. LETHAM

As We See It

"FIGHTING AGAINST GOD"

DR. INGE represents the Church which proclaims the Resurrection of the dead and the life everlasting. Mr. Robert Blatchford was for years the champion of Rationalism, the critic and opponent of the Church, and it is probably true that his books (now largely forgotten, but in their day sold by tens of thousands) and his newspaper articles did more to challenge Church dogmas and to lessen Church authority than the writings of all the other Rationalists of his time put together.

Yet it is Dr. Inge who now says Survival cannot be proved and it is Robert Blatchford who asserts that the evidence for Survival is astonishing in its volume. It is Dr. Inge who says that the description of the life beyond death given through Spiritualism adds a new terror to death; it is Robert Blatchford who says the "magnificence of the hope" presented by Spiritualism is so dazzling that it seems too good to be true.

The explanation is that Dr. Inge's mind—despite its capacity and brilliance—is closed to the value of psychic evidence, which is the only means by which knowledge of Survival can be obtained; whereas, in recent years, Robert Blatchford's mind—always keen and questing for truth—has been opened to the reception of such evidence and to a recognition of its potency and value.

In his book, *More Things in Heaven and Earth*, he tells how his "dead" wife spoke to him at his first seance, how he was convinced that the evidence he then received could not be explained away; and in his answer to Dr. Inge (extracts from which are published on another page in this issue) he emphasises once more the importance of the revelation which Spiritualism offers.

Truthfully, Mr. Blatchford says that what bereaved men and women want are not "condolences" or the "vague comfort" offered them by Dr. Inge and many of his brother clerics. "They don't want cold philosophy or moral maxims," he writes. "They want to know: *Is She alive?*"

And it is just because Spiritualism offers irrefutable evidence that she (or he) is alive that it persists and spreads in spite of all that Dr. Inge on the one hand and avowed Materialists on the other can say against it. In view of "conversions," such as that of Mr. Blatchford, brought about by Spiritualism, it seems desirable that Dr. Inge—and other Churchmen who in this matter accept his views and follow his example—

(Continued at foot of next column).

WAS CHARLES RICHEL A SPIRITUALIST?

TO this question a French writer, M. Henri Blondel, gives a very definite reply in the *Revue Spirite* (Paris) for April.

The writer admits that over and over again this great scientist contradicted himself. In one passage of his writings, after his sittings with Eusapia Paladino, he speaks of "this manifesting intelligence working independently of the brain"; and yet at the end of the same work, *Traité Métapsychique*, he writes: "These powers which the Spiritualists attribute to spirits, we attribute to a higher awareness with which the human brain is occasionally endowed." The same man who once wrote, "Je ne veux pas regarder" (I do not wish to look at these things), on another occasion exhorted his followers to "Be ashamed of the cowardice of our ignorance."

As recently as March, 1935, after watching the gradual formation from ectoplasm of a hand on his own knee, Richet wrote: "I myself watched this happen. Absurd, yes, I admit. But nevertheless true." And M. Blondel asks: "What else is this but an admission of Spiritualism?" "Richet," he continues, "had not the courage definitely to commit himself—yet he believed in the thing. He experimented, he signed attestations, he declared himself sometimes for, and at other times against; he denied Survival, and yet he helped with the 'Bien-Boa' apparitions. What a strange enigma was this scientist!"

He refused to admit the truth of Spiritualism, and yet he frequently defended those who taught it. In the *Revue Philosophique* for September, 1905, he wrote: "It is impossible to admit that men of scientific distinction and high social position, men whose moral integrity is entirely above suspicion, should have come forward before the whole world to publish lying fabrications and barefaced impostures, which brought not one particle of interest or profit to themselves."

Of Sir William Crookes and his experiments with Katie King, Richet declared, "Crookes' experiments are as granite, which no adverse criticism can overthrow." And in *La Presse Médicale* for 1926 we find these words from him: "If you have sufficient curiosity and the necessary leisure, I would advise you to read attentively Crookes' detailed account of his experiences, and you will become convinced of the reality of these facts; provided, of course, that you do not decide to treat Crookes as an imbecile, which would itself constitute an imbecility."

"How is it," Richet himself asks elsewhere, "that these facts have not been admitted?" whereupon he adds (and M. Blondel inserts in parenthesis: "One would think he had himself in mind"): "It is certainly because men—and scientists above all other men—are afraid of what is new to them. At first they refused to admit the circulation of the blood, aviation, the wireless. They laughed. And alas, I too have laughed. But to-day, having seen what I have seen, I have reluctantly and with difficulty come to recognise that Crookes was right; and I beat my breast and cry: 'Pater, peccavi.'"

Speaking before the English S.P.R., Richet said: "Instead of ignoring Spiritualism, scientists should study the subject. Doctors, chemists, physiologists, philosophers—let them take the trouble to investigate the facts of Spiritualism."

Are these, asks M. Blondel, the utterances of an anti-Spiritualist?

(Continued from previous column).

should re-read the address of Gamaliel to the Jewish Council as recorded in Acts V., 33-39.

There have been signs in plenty that Modern Spiritualism, like Primitive Christianity (which it closely resembles) is "of God," and in opposing and belittling it, they may, to their ultimate loss and regret, "be found even to be fighting against God."

LOOKING ROUND THE WORLD

THE EMPTY PEW

THE symposium on "The Empty Pew" run by *The Morning Post* has revealed an extraordinary variation of opinion as to why people do not go to Church or Chapel. "Churchwoman" says it is because there is not enough ritual; "Churchman" says it is because there is too much ritual. "Protestant" says it is because people object to Romanistic practices; "Catholic" says "Protestantism is as dead as the dodo or Queen Anne," and asserts that Anglo-Catholic Churches are always crammed, which in turn is denied.

The outstanding fact seems to be that, whilst Christians criticise and contend with each other, the authority of both Church and Chapel is decreasing, and that a growing number of people regard the teaching offered to them as lacking not only in interest but in reality.

Were the Churches to accept the proofs of Survival offered by Spiritualism, they would at least be able to speak of the future life as a certainty and not merely as a nebulous "hope"; but, except in isolated cases, they are, apparently, not ready to do that yet, and Spiritualists can only look on and sympathise whilst Christians go on denouncing them and each other.

CHRISTIANS AND SPIRITUALISM

Rev. William Paxton, of Union Chapel, Islington (a pastor deservedly held in high esteem by Congregationalists), expresses sympathy with Spiritualism. Writing in the *Islington and Holloway Press* (18th April), he says: "I wish I could believe in Spiritualism and be enriched by its beauty and inspired by its communications. But I can't."

Well, there is no need to hurry or worry. Belief should not be forced, even in regard to Spiritualism. Proof will bring belief in due course if proof is sought.

Mr. Paxton makes one mistake. He says that "half-a-century ago preachers said this thing is of the Devil, and amplifying that with a few quotations from the Old Testament, the matter was ended." He apparently thinks this attitude is a thing of the past. But it is not. Every week we have newspaper extracts, sometimes scores of them—containing just these old foolish denunciations. We hope, however, that Mr. Paxton is right when he says that the attitude of Christians in general is changing and that "thinking people" are now more inclined to examine the claims of Spiritualism.

MR. WALTER LANYON'S NEW BOOKS

Messrs. Fowler and Co. have sent in two books by Walter Lanyon, a prolific writer on religious thought, *A Lamp Unto My Feet*, and *The Temple Not Made With Hands*. The former resolves itself into an effort to make clear the changes that inevitably follow a true realisation of "The Presence of God." Though the author is at pains to point out again and again under various illustrations that, strictly speaking, it is not conditions, or "things" that are changed, but merely our state of consciousness, our awareness of better conditions that were always there. "The state of consciousness you are in eternally out-pictures itself."

The second volume is written much on the same lines, with special reference to bodily conditions. Mr. Lanyon explains to his readers why it is that, "having eyes they see not, and having ears they hear not," and exhorts them to raise their consciousness to the realisation of that body which is "the temple of the living God." "When you begin to see the *Oneness* of life," he says, "and stop judging from appearances, you will find that you are not concerned with effects. They will automatically take care of themselves." He bids us abandon the effort to *think* things out by human reasoning; the way of attainment lies solely in the raising of our consciousness to the spiritual awareness of the Presence and the Power within.

EVIDENCE TO BE RECORDED

IN one of her recent addresses at the Caxton Hall, Miss Lind-af-Hageby, President of the L.S.A., referred to the evidence for Survival provided by public demonstrations of clairvoyance and clairaudience, and added: "It is a pity that we do not record properly such demonstrations. They should be put in manuscript form and in book form, and the people who attest themselves satisfied at the meetings should be asked to put their names to these documents."

An effort to put this suggestion into practice is to be made at the next L.S.A. Caxton Hall meeting, on Monday, May 11th. Following an address by Mr. Shaw Desmond, Mrs. Helen Hughes is to give a demonstration of clairaudience, and arrangements are being made to take a verbatim shorthand note of all she says and of the responses made to her. Afterwards, the people who receive the messages will be given the opportunity of confirming them (or otherwise), and of adding their comments.

A similar procedure is to be adopted when Mr. George Daisley gives a demonstration of clairvoyance at the L.S.A. on Thursday, July 2nd; and it is hoped the result will be to preserve valuable evidence and make it available for consideration by others besides those to whom it is given at the meetings.

Readers in the Guildford district should note that Mrs. Helen Hughes is to give one of her demonstrations at a meeting to be held at the Lion Hotel, Guildford, on Wednesday, May 13th, at 8 p.m., when Admiral Armstrong will be the speaker.

MAJOR MOWBRAY'S ARTICLES

Major C. H. Mowbray has agreed to write a new series of articles for *LIGHT*, dealing with the results of his psychic investigations and giving his views on psychic problems. Since he announced (*LIGHT*, March 5th) that he had "published everything he could make public," there have been many requests from readers that he should continue his contributions, and after some persuasion from the Editor he has consented to do so. Just what form the new articles will take, he has not yet decided, but they will, as before, be informative and helpful, both to beginners and advanced students of the subject.

There is some probability that the articles already published in *LIGHT* may be revised and brought together in book form by Major Mowbray.

WORLD CONGRESS OF FAITHS

Great preparations are being made for the second International Congress of the World Fellowship of Faiths to be held in London during July. As a preliminary, Sir Francis Younghusband (Chairman of the Executive Committee) is to broadcast a "talk" on Sunday, June 21st (National programme, 4.50 to 5.10) in which the objects and methods of the Fellowship will be explained.

Regarding the Congress, Sir Francis Younghusband writes: "This Congress promises to be an outstanding event in the religious life of the world and eventually to furnish a firm spiritual basis for the League of Nations. It has the support of the League of Nations Union and the blessing of the Bishop of London, and it is to be welcomed at Sunday afternoon services in St. Paul's and Canterbury Cathedrals. Among the distinguished persons who have already agreed to deliver addresses are Mr. A. Yusuf Ali, Professor Sir S. Radhakrishnan, Professor Malalasekera, M. Schlumberger, M. Berdiaeff, Sir Herbert Samuel, Dr. Marcault and Dr. J. S. Haldane."

It would not appear that Spiritualism is to have any direct representative amongst the speakers, although—as readers will remember—the "Inter-Religious Crusade" sponsored in London by Mrs. St. Clair Stobart on a common basis of belief in Survival, was amalgamated with the World Fellowship of Faiths after a short but active campaign.

THE TRUTH BEYOND PHENOMENA

By Mme. LAURA FINCH

IT feels like ages, centuries, since Professor Richet and I, with others, interested ourselves so deeply in the strange and puzzling phenomena of Psychical Science and Spiritualism. But after ten years' ardent devotion to the examination of the phenomena, we both sought for the explanation thereof along lines beyond the control of the instruments and methods of the laboratories of classical science.

I went deeper than the strictly scientific mind of Western training was willing to venture; and the ten years which I have just lived in India, devoted entirely to the research for Truth, opened before my dazzled vision a new world of ever-increasing wonder and beauty.

When Professor Richet and I met again last year, after our ten years' separation and continued study of the same eternal question of survival after death, I found to my joy that, classical scientist though he was, he had come very near indeed to the eternal Truth. His first question, as he held my hands in his, was: "Have you found the secret?" "Yes! and yes! and again yes!" I replied. And then he said, in a slow, soft voice: "It is as Jesus and Socrates said: *within you*. The secret of eternal life is to be found within the heart."

"And this is true! We will never find it in phenomena!" he added.

Can you imagine what a joy this was to me? He had passed beyond the enchantment of phenomena, and had found his way into the realm of eternal life. We had both laid phenomena aside, having sifted them to their dregs; and both of us, though separated by oceans and continents, had continued our research—but now it was along the lines of the changeless, the eternal, the ever-beautiful Divinity: Truth.

I hope you will not be disappointed if I lay aside phenomena and plunge into the changeless, the divine, the ever-beautiful. I might, however, suggest that, on another occasion, I may be permitted to speak upon phenomena such as I have been privileged to observe and to study, and, to a certain degree, master: phenomena of which India has known the secret for untold ages.

THE ROYAL ROAD

As you all know, in India the search for Truth has, from all time, been conducted along three different lines: that of good works; that of the science of perfect self-control: the mastery of the human body; and that of the royal road to perfection which is along the inner planes and may or may not be accompanied by the other two systems. It is on *Raja Yoga*, the Royal Road to Divinity, that I have prepared a brief study.

Our consciousness is a part of the universal consciousness: and it is up to us to prove that the Universal Consciousness makes for a perfection beyond all good and evil. Men have been fumbling at this and calling it religion!

MYSTICISM is essentially the spiritual side of all religions, and is itself, as Dean Inge has said, the only scientific religion. There is no Truth, no Reality whatever in the various state religions or orthodoxies, for Truth is *all there is*. The Truth does not need any orthodoxy. The omnipotent, omniscient God does not need a religion. Religion deals only with creation, and creation is an unreality. Religion is only a means to an end, a device for transcending any plane of thought or consciousness.

Truth is falsified by experience in general. But remember that all experience is only appearance. One of the valuable ways to meet experience is to laugh in its face. Ridicule is the most dangerous enemy experience confronts. Ethics and religion are more afraid of ridicule than of any other weapon of the mind.

The message of Truth is not offered to the soul. The soul does not need any message. It is proposed only

to those who are apparently inescapably convinced of limitations and ignorance; and who are also convinced of the unreality of those conditions and convictions.

When a full measure of enlightenment has come to the soul, a return to manifestation will become a legitimate procedure of that soul: it can, and shall, go back to phenomena, but under the insight of the perfect intelligence.

This mystery of Truth may be likened to the room of a mathematician into which enters an ignorant plough-boy. The lines and squares and circles and logarithms, which constitute rich and abundant and even—according to his mental stature—endless meaning to the mind of the master, convey no meaning whatsoever to the ignorant mind of the plough-boy. And, further, the master may reduce to a wreck all his lines and prove his demonstration equally well, because the idea in his mind is clear and true, and he knows what he is doing and what he means to say.

In like manner, the soul, slumbering in the mind of flesh, cannot perceive the Truth within the phenomena surrounding it; but when, by retreat from phenomena, it has finally come into possession of its birthright of Divine Wisdom and Knowledge, so shall it return to phenomena, but in the only fashion becoming to the Divine Soul: as master, and, as it pleaseth, destroyer of its creations and preserver of its universe.

AN AWAKENING TO FAITH

When the mind feels the call of the soul to Truth, it experiences an awakening to Faith. And this is not the Faith of religion: it is the Faith of action, the Faith of works, the Faith of redemption.

As the legend of Persephone spoke to the neophytes at Eleusis, so may it speak to the race to-day, as it tells of the Soul of Man, divinely One and Eternal in its Essence, stooping from the ideal realm of its true home ("the bosom of the Father") attracted by the flower of desire, of personal, as opposed to social, individuality, and carried away into the kingdom of birth and death. And now to-day we are growing to realise that "no man cometh unto the Father but by *Me*" (Truth).

And indeed where shall we go but unto Thee, oh Truth? "Thou hast the words of eternal life!"

What is essential is not whether we have accepted some particular form of church or creed, or have simply stood under the open sky outside; what is essential is whether we, I myself, offspring of the earth's slow unfolding, have felt its emerging values stir and move and compel me till I achieved the power of unflinching obedience to my highest, wherein is that freedom from all enslavement which alone makes life worth while.

As human infancy is slowly outgrown, shall not men discard its phantoms, rise from the baubles which make only for the passing pleasure of children, and raise themselves erect, glad, triumphant, discovering the meaning of their past, conscious of their future's ever-widening horizons, coming to know that nothing matters unless it foster the finer humanity which still sleeps in the womb of the world, big with unrealised promises.

With an infinite patience, which smiles at the fevered hurry of the crowd, that vision, caught by all the seers on the mountain-tops, moves inevitably towards an unseen fulfilment. Through the hopeless clashing of organised supernaturalisms, the real religion of Truth, which is Life kindling at the heart, is slowly making its way.

As we come to love it, and experience its real meaning, we find, perhaps with something of wonder and surprise, that it is just the simple, natural "Kingdom of God," for which the greatest of the prophets was willing to meet the loneliness of an outcast's death.

It is *within you*, He says, and it comes to its own as the earth bringeth forth fruit of its kind.

(Extracts from a lecture delivered at the L.S.A. on Thursday evening, April 23rd, under the chairmanship of Mr. H. F. Prevost Battersby.)

IN CALIFORNIA

By E. A. S. HAYWARD, O.B.E.

Los Angeles, California, 27th March.

I HAVE been invited to give a radio talk next Monday (March 30th) on Psychic Research, and I sincerely hope it may have the effect of helping to remove the discredit in the minds of the intelligent public caused by the actions of the many charlatans in this part of the State of California.

We have been able already to do a great deal of work along these lines during the last three months. Our advice was sought by some of the leading members of the City Council in their endeavours to try to clean up existing conditions. They were anxious to know the methods adopted in Great Britain in dealing with fraudulent Mediums.

We have also been instrumental in founding a new Psychical Research Society in Hollywood, the officers and members of which are full of energy. They, however, at present lack experience, and they have taken every opportunity to avail themselves of our guidance, and we hope that in the course of time they will do excellent work, and also become a restraining influence on the class of spurious Mediums who are doing so much harm to the cause of Spiritualism.

We also had the pleasure of meeting the President and some of the Professors of the University of Southern California, and had a long talk with them on the scientific work being carried out in Great Britain and the Continent in psychic investigations. I specially instanced what was being done by the International Institute. Our object was to try to persuade them to found a chair for Psychic Research at the University. They were much interested in our presentation of the subject, and we have been invited to go again for a further discussion.

There is, indeed, a chair at Stanford University, and a Professor draws the stipend, but the antagonism to the subject is so great that no work is done.

We shall soon be leaving on a visit to San Diego, where we have been invited to speak to a considerable number of influential people who are interested in Spiritualism but are unwilling to associate themselves with the organised movement. In order that we can address them on neutral ground, arrangements are being made to speak in one of the principal Women's Clubs.

SUBCONSCIOUS MIND

H. ERNEST HUNT

XII.—"SLEEP ON IT"

THERE is a rhythm in our lives vibrant from the cradle to the grave, a swing between the consciousness of day and the subconsciousness of night. In sleep, the matter which has been brought into mind during the day by the senses is assimilated, docketed, and sorted out, in a process of mental digestion not unlike the way in which the man will bring home a whole host of things from his travels in the city, leaving his wife to sort them out and put them away.

In this way, when we take our mountain of troubles to bed with us, they are by morning reduced to their proper mole-hill proportions, the vision is clarified; and, therefore, common experience has crystallised into the familiar advice to "sleep on it."

But we may make definite use of this faculty, and it will develop. Assimilation in the subconscious, however, proceeds all unknown to us continuously both by night and by day; an unpleasant matter dismissed from consciousness is not dismissed from mind, its operations are merely transferred below the surface. Often we are then deceived into thinking that out of sight means out of mind, whereas when the matter is out of sight it is still working and may be even more subtly dangerous than when open and recognised.

But if we take in the data of our various problems as clearly as we can, we should then make a definite practice of dismissing the matter from consciousness, leaving the subconscious to exercise its natural powers of assimilation for a period of not less than a day; when we again bring the matter into consciousness it will have gained a more definite form, with the principles standing out clear as against the details. This is an essential point in study and helps to clarify the understanding.

Memory is also assisted by a mental review of a subject just before dropping off to sleep; for then the subconscious—which never sleeps—is given the cue, and proceeds to carry out the work during the slumbers. But there is also a reverse process at work, for the subconscious during sleep is able to send up ideas which might find no open avenue in the waking day. Released from the shackles of the flesh, we are also more sensitive and open to finer intimations, whether from the deeper self or from the external sources; it is true that "He giveth His beloved in sleep."

Job has it that in sleep we receive our teachings. We are withdrawn from the physical, and the more subtle self, the soul, is in its appropriate world where it assimilates strength and illumination from higher sources. We may carry this back into the waking consciousness, or we may not; sometimes things are altogether too gossamer to be expressed in pictures by the physical brain. Thus we may know the matters in the subconscious without being aware of them in consciousness. This interior knowledge then supplies us with our instinctive appreciation of truth; we recognise something as true, without argument or debate. It is presented to us for perhaps the first time, and we merely say: "Oh, yes, of course." We knew it already, for we had been given it in sleep. Therefore, we have the paradox that no one can truly teach us anything unless we know it already.

Thus, according to the measure of subconscious growth we are able to accept in our consciousness, and therefore our appreciation of truth is progressive. It is also vastly diverse. Things may be true for me and not for you; they may also be true for me to-morrow, yet not to-day. Therefore, truth can never be equally acceptable to all, for we are at very varying stages of our own evolution and growth. Thus, the true standard of growth lies in the subconscious, for until the subconsciousness has assimilated a thing we do not know it; and again it follows from this that all education in the long run is the education of the subconsciousness, and, putting it in other words, our progress lies finally in the growth of the soul.

TOWN HALL, HAMMERSMITH

PROPAGANDA MEETING

THURSDAY, 7th MAY, 1936

at 8 p.m.,

Speaker :

Mr. H. ERNEST HUNT

Clairvoyante :

Mrs. STELLA HUGHES

Chairman :

Mr. GEORGE CRAZE

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DIARY OF EVENTS.

Tuesday, May 5th, at 7 p.m.—

Miss EVELINE CANON. Group Seance (limited to six sitters.)

Wednesday, May 6th, at 5 p.m.—

Miss LILY THOMAS. Demonstration of Clairvoyance.

Friday, May 1st, at 7 p.m.

Miss JACQUELINE. Group Seance (limited to six sitters)

Friday, May 8th, at 7 p.m.—

Mrs. LIVINGSTONE. Group Seance (limited to six sitters).

Monday, May 11th, at 8.15 p.m., at CAXTON HALL, WESTMINSTER.

Mrs. HELEN HUGHES. Demonstration of Clairaudience, preceded by an Address by Mr. SHAW DESMOND.

"Psychic Facts and their Spiritual Meaning."

(See special announcement page 274)

SYLLABUS OF SUMMER SESSION ON APPLICATION.

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A CANADIAN MINISTER'S EXPERIENCES

THE Rev. Dr. McKeen Reid, in continuing his reflections on the Gospel story as illuminated by the light of Spiritualism (see LIGHT, April 16th), speaks of Jesus as one "than whom and His mother there never were greater Mediums. James and John, his cousins, with Peter, were also mediumistic; for these three he always took with him when the unusual was desired. Psychic gifts often run in families, just as ordinary characteristics do.

"Mary Magdalene, by her great love and her great gifts, made possible Jesus' first appearance in the garden. Her love, begotten by the regeneration of her womanhood, carried her on eager feet to the garden cemetery, where Jesus accepted from her body the 'ectoplasm' which enabled Him to lower the rate of vibration of his invisible spirit-body sufficiently to come into her sense area. . . .

"Peter and James also, on separate occasions, had a rendezvous with their Lord, when their psychical gifts enabled them to see Him and to hear His voice. However, it was with the group gathered in the upper room that conditions were perfect for the realisation of Jesus as present, with a body possessing the usual qualities of physical being—an object of sense perception, with the attending attributes of passing through the closed doors and the ability to dematerialise.

"The conditions in the upper room were not different from those well-known in 'home circles,' where materialisations occur: a group unified in heart and mind and purpose, habitually assembled in twilight and quietude—a group composed of earnest, anxious and consecrated souls, possessing in their persons unusual psychical gifts. Such results obtained in such circles are described by Dr. Hegy, of Johannesburg, in his Book, *A Witness Through the Centuries*; in the materialisations of Katie King, certified to by Sir Wm. Crookes; in those secured by the Rev. Dr. Moore, of Cincinnati, as related by Edwin F. Bowers, of New

York, in his article, *I Have Talked With Ghosts*, in *Psychology* for December, 1929.

"Spiritualism," says Dr. Reid, "must be reckoned with, whether we like it or not. It is a growing movement, whether organised or unorganised; folk are becoming 'circle-minded' . . . We who should be experts in our own province of religion must help to make Spiritualism safe and enriching for humanity."

In July, 1933, Dr. Reid attended his first materialisation seance in Calgary, the Medium being a Scottish girl of humble origin, to whom Dr. Reid was entirely unknown. On this occasion "in sufficient light to recognise features, fourteen fully substantiated personalities stepped from the darkness of the cabinet and were recognised and named by friends present. One spirit presented himself to Dr. Reid as one of his guides, and withdrew by sinking apparently through the floor, as did all the others in their turn, just outside the cabinet."

The same Medium, Miss M. Blewett, also gave direct-voice sittings, which Dr. Reid attended. Many evidential messages were received, and Welsh, German and other languages spoken, of which the Medium ("untaught in the schools of men") had no knowledge whatever. Dr. Reid received the names of, and messages from, former tutors and friends whose names the Mediums could not possibly have known, and once or twice entirely forgotten connections with himself.

CHURCH AND SPIRITUALISM

Dr. Reid agrees with Mrs. St. Clair Stobart in calling upon the Church to become acquainted with the truths of Spiritualism and to make that part of their message to the world. He is sure that, as the angels said at the Ascension: "This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen Him go into heaven." He will come, that is to say, "To those groups or circles or seances, where He is desired to so great an extent as to secure the patient 'tarrying' necessary to establish the conditions for receiving *summum bonum* of psychical experiences."

"The Ascension was a final materialisation closing the series which constituted the resurrection evidence. . . . He will manifest again, but His return would belong to a new order and would be a materialisation of a celestial body.

"The Pentecostal experience was the programme of Jesus for the Church of His day. One hundred and twenty disciples gathered in the upper room in Jerusalem, aided by the mediumship of Mary, the mother of Jesus, Mary of Magdala, Peter, James and John, Cleopas and others, experienced the phenomenon of the 'rushing wind,' due perhaps to the rapid fall of temperature caused by the use of energy in charging the units of the group collectively; the tongues of flame, separating and resting upon each one, signifying the presence of a spirit, issuing in the speaking in tongues understood by the Jews from many lands, signifying the fact of 'control.' That is to say, the 'cloud of witnesses' bore witness, using the voice-organs of the one hundred and twenty, or those of them who were psychical.

"Since writing the above, the writer has had an unusual experience at a circle held in his own home, when several spirits manifested, using a trumpet which floated freely in the air and was controlled by different spirits in turn. The unusual experience was the fact of the introduction of these phenomena was by a rushing sound like wind across the room, startling all present by its suddenness."

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LECTURES
Wednesday, May 6th, at 8.15 p.m.—Rev. R. W. MAITLAND
"Phantoms of the Living"
Thursday, May 7th, at 5.30 p.m.—Mr. S. O. COX will speak on
Some Psychic Problems (questions answered)

GROUP CLAIRVOYANCE
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MONDAY, MAY 4th, at 3 p.m.—Mrs. GRADON THOMAS
FRIDAY, MAY 8th, at 5 p.m.—Mrs. DOLORES SMITH

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Clairvoyant: Mr. Thomas Wyatt.
Sun., May 10th. *Speaker:* Rev. ARTHUR F. SHARP
Clairvoyant: Mr. Thomas Wyatt.

For particulars of weekday activities at Headquarters.
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SUNDAY, MAY 3rd—
11 a.m. Mr. Edmund Spencer.
6.30 p.m. Mr. Frank Wall, Address.
Mrs. Stella Hughes, Clairvoyance.

TUESDAY, MAY 5th, at 8 p.m.—
Miss Lily Ford's "Know Thyself" Meeting.

WEDNESDAY, MAY 6th, at 7.30 p.m.—
Mr. George Daisley, Clairvoyance.

Wednesdays. FREE HEALING from 6 p.m. to 7.30 p.m.
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Morning at 11. Mr. ERNEST OATEN, Editor, "Two Worlds"
Subject: The Dangers of Popularity
Afternoon at 3. Clairvoyance, by Mr. GEORGE DAISLEY
Evening at 7. **MASS MEETING**
Speakers: Mr. ERNEST OATEN,
Mrs. HEWAT MCKENZIE,
Rev. G. MAURICE ELLIOTT,
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SUNDAY, MAY 3rd, 1936

11 a.m.—Miss PETRONELLA NELL.
Clairvoyant: Mr. Thomas Wyatt.
6.30 p.m.—Rev. A. F. SHARP.
Clairvoyante: Mrs. Helen Spiers.

Sunday, May 10th, at 11 a.m. ... Dr. H. P. SHASTRI.
Clairvoyante: Mrs. Helen Spiers.
Sunday, May 10th, at 6.30 p.m. ... Mr. HAROLD CARPENTER.
Clairvoyante: Mrs. Stella Hughes.
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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
Monday, May 4th.—Speaker: Mr. W. W. Love, F.R.S.A.
Clairvoyante: Mrs. Helen Spiers.
Wednesday, May 6th.—Speaker: Major Leith-Hay-Clark.
Clairvoyante: Mrs. Gradon Thomas.

WEEKDAY ACTIVITIES

Monday.
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.
Tuesday. Mrs. Livingstone, by appointment.
Mrs. Helen Spiers, by appointment.
Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write
to Miss Robertson, Hon. Sec.
Thursday. Miss Lily Thomas, by appointment.
7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write
to Miss Michell (Hon. Secretary).
Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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May 6th 2.30 Mr. Harold Sharp. 6.30 Mrs. Dolores Smith.
May 13th 2.30 Mrs. Livingstone. 6.30 Miss Lily Thomas.

Thursday, April 30th, at 7.45 ... Mrs. Gradon Thomas
Tuesday, May 5th, at 2.30 ... Mrs. Helen Spiers

Private Sittings arranged daily with the following Mediums:—Mr.
Glover Botham, Miss Frances Campbell, Mrs. Esta Cassel, Mrs. Fillmore, Mrs.
Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Helen
Spiers, Mrs. Gradon Thomas, Miss Lily Thomas and Mr. Frank Leah (Psychic
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Friday, May 15th, at 7.30 p.m.
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REINCARNATION

AN INDIAN GIRL'S RECOLLECTIONS

SOMETHING of a sensation has been caused by the publication (in the *Evening Standard* of April 21st and in the *Morning Post* of April 22nd) of a story, sent from Delhi (India) by the Exchange Telegraph correspondent.

An influential committee of scientists, medical men, and persons interested in psychology (says the correspondent) has been formed to investigate what is claimed to be a real case of reincarnation. The whole of India has been interested in the story of Shanti Devi, and now her claims to having participated in a previous life are to be thoroughly and scientifically examined.

Shanti Devi is a nine-year-old Delhi girl, who for six years has been telling her parents that she remembered many facts regarding what she called "a previous life." Many times she expressed a desire to visit Muttra, where, she said, her real husband lived as a cloth merchant. So persistent were her demands to "go home" that finally her parents mentioned the matter to some friends who knew Muttra, and, to their great surprise, many of the geographical and historical facts mentioned by Shanti Devi proved to be correct.

The relatives of the man named by Shanti Devi as her husband then began inquiries, and after she had recognised an unknown visitor as the younger cousin of her husband, they decided that the time had come for the husband himself to visit Delhi. Not a word was said to Shanti Devi about this visit, and when a stranger knocked at her door, Shanti immediately embraced him, crying, "My husband has come back to me."

Out of three children accompanying the husband, Shanti, it is stated, then recognised her own son, declaring that he was born to her in her "first life."

A searching cross-examination demonstrated the accuracy of many of her assertions regarding her "first life," such as that she had been first born in 1902 and given the name of Lugdi, that her son was born in 1925, and that she died on October 24th, 1925, at Agra.

These remarkable revelations regarding the relationship of Shanti Devi with the man she declares is her husband soon attracted wide attention, and, after a public meeting of 10,000 Delhi citizens, including many respectable public men, had appointed a sub-committee of local leaders, it was decided that the real test would be to take the girl to Muttra, after it had been proved that she had not, as Shanti Devi, ever left Delhi.

On arrival at Muttra station, Shanti Devi not only recognised, amid a large crowd, her husband's brother, mother and cousin from the carriage window, but addressed them in a colloquial phrase, which is unknown to Delhi, but common in Muttra.

Shanti Devi was then blindfolded and placed in a carriage, the driver of which was told to go only where he was directed by the girl. She correctly indicated the route, and even related incidents about the buildings and temples they passed on the way. The journey ended in a narrow lane, and, stepping on to the doorstep of a house in the middle of a row, cried, "Here is my home," adding as an old man came out, "Here is my father-in-law."

While Shanti Devi does not in any way resemble Lugdi in appearance, her voice, character and mannerisms are exactly the same as those of Lugdi. This similarity has gone a long way towards convincing the husband that Shanti Devi is really his old wife Lugdi reincarnated, and he is now considering whether he should not take her back as his wife, and as the nine-year-old mother of his ten-year-old son.

Before doing so, however, it is probable that he will await the verdict of the scientific committee which is examining the case, although he says that even their decision will not be so convincing as the remarkable way in which Shanti Devi has revealed many intimacies of his happy married life with Lugdi.

WHAT IS TRUTH?

MR. H. F. PREVOST BATTERSBY, presiding at Mme. Laura Finch's lecture, "On Truth," at the L.S.A. last Thursday evening, made some interesting comments.

"As an Irishman," he said, "and so, belonging to a race which is, perhaps with some reason, often described as not knowing the meaning of Truth, I was just a little doubtful what was behind the suggestion that I should take the chair to-night."

"However, thinking it over, I realised that I really did not know what was the meaning of Truth, and so, as do most other ill-educated people, I looked it out in the dictionary. Well, the dictionary described it as being 'the state or character of being true,' and really I felt that I could have told it that myself."

"So I tried to remember what various learned people have said about Truth, and it was something of a shock to discover that such a search would take me back almost to my schooldays, so little importance do we attach to the exact meaning of words we are always using."

"I think it was Hegel who thought he was being helpful by saying that Truth was 'the agreement between an object and our conception of an object, a correspondence between our thought and that which we think about'; but I am quite sure such a definition is not going to satisfy the Lecturer, for, like Mr. Dunne's illustration to illuminate Immortality, it only puts the painter into the picture he is painting."

"Francis Bacon, who was probably as big a liar as anyone who ever lived, and who assured us that 'a mixture of a lie doth ever add pleasure,' shirked definitions by describing Truth as 'the sovereign good of human nature'; but he did say one pregnant thing about its opposite, that 'it is not the lie that passeth through the mind, but the lie which sinketh in and settleth in it that doth the hurt,' which was, doubtless, what the Psalmist meant by describing the Almighty as 'desiring truth in the inward parts,' which is, I hope, where even an Irishman may, sometimes, have it."

MR. GEORGE F. BERRY

The National Council of the S.N.U. had under consideration at its meeting in Huddersfield recently a request from Mr. George F. Berry, the National Organiser (and formerly President and General Secretary) to be relieved of part of his duties. Mr. Berry has been feeling the strain of travelling round the country on his organising work, and with the object of relieving him of this strain, the Council has acceded to his request, with great regret.

Fortunately for the Union, Mr. Berry is not severing his connection with the work of the Council entirely. He is retaining the secretaryship of the Exponents and Education Committees, but he intends to carry this work on from his home at Denton, and he will still be available to give the Union his advice at its quarterly Council meetings. A testimonial fund is being raised by the Union.

SIR OLIVER LODGE AND SPIRITUALISM

"There are people who deplore Sir Oliver's association with Spiritualism, and who consider that it detracts from the fame he has earned in the purely scientific sphere. But Sir Oliver has never regretted his step. He values the consolation he has been the means of bringing to the bereaved more than he does his reputation as a physicist. This innate modesty and humility, in view of his great achievements, is not the least remarkable thing about this truly great man. His published works and addresses have been numerous—and through them he has made firm friends and adherents in all parts of the world. A wonderful personality indeed is Sir Oliver Lodge." (*Southern Daily Echo*, Southampton, 24th April.)

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Mrs. Grace Cooke Teaching

Thursday, May 7th, Groups for Psychic
at 8 p.m. and Spiritual Unfold-
ment.
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