

Light:

A Journal of Spiritualism, Psychical,
Occult and Mystical Research
Founded in 1881.

No. 2888. VOL. LVI.

(Registered as THURSDAY, MAY 14, 1936. a Newspaper)

PRICE TWOPENCE

THE BRIDGE OF DEATH

DECEASED WIFE'S CONVINCING PROOF OF IDENTITY TO HER HUSBAND

By HELEN ALEX. DALLAS

THIRD ARTICLE

THE following incident is taken from the *Annals of Psychical Research* (Vol. III., p. 398) which was published simultaneously in Paris and London in 1906.

The case is particularly well authenticated. The narrator, a magistrate, records matters he had received direct from Dr. and Mrs. Speakman, who were personally present when the communication came. He addresses his letter to Professor Charles Richet, telling him at the outset that he (the narrator) approached the subject in a cautious and, at first, incredulous state of mind. The real names of the persons concerned were given to Professor Richet in confidence. The facts are as follows:—

Mme. Lancy died on April 4th, 1906, a month after the birth of a child. Four days later, at a place fifty-eight miles distant from the place of her death, Dr. and Mrs. Speakman and two ladies, called respectively Miss McCance and Miss Dobson, were together. Dr. and Mrs. Speakman knew Mrs. Lancy and had corresponded with her, but they had not seen her since 1901. The other two ladies had not personally known her.

Miss McCance and Miss Dobson placed their hands on the ouija board and waited for communications, whilst Mrs. Speakman sat by and asked questions, taking notes of what occurred. These notes were handed to the narrator who sent to Professor Richet the following extract:—

1. *Question*: Can Sara Lancy come or send tidings of herself?

Reply: Hold always to your present faith.

2. *Question*: Give your name.

Reply: You called me; I am now free from pain.

3. *Question*: Are you Sara Lancy?

Reply: Yes.

4. *Question*: Give us a message for your husband.

Reply: I will soon come and speak to him; tell him that from his little Sara.

5. *Question*: What is your child's name?

Reply: My own; but to me she will always be my little "Well-beloved."

6. *Question*: Give us some proof of your identity—for your husband.

Reply: I will keep my promise to him. He will understand.

7. *Question*: Try to give him a proof of your identity; mention something known only to you and him.

Reply (after a long silence): Remind him of my dream.

8. *Question*: A recent dream?

Reply: Yes.

9. *Question*: Where did you have the dream?

Reply: In my mother's house.

10. *Question*: Since the birth of your baby?

Reply: No, before.

11. *Question*: Of whom did you dream?

Reply: Of myself.

12. *Question*: Give some details—for a proof.

Reply: All is much easier to understand now than it seemed to me in my dream. The separation was quite a false idea.

13. *Question*: Are you still speaking of your dream?

Reply: Yes; but the idea that we would be separated was quite false.

The communication suddenly ceased; all four persons signed an attestation testifying to the accuracy of the above notes, made, be it observed, *at the time*.

THE HUSBAND'S CONFIRMATION

The message was sent to M. Lancy, and a reply was received by return of post as follows:—

"April 10, 1906.

"MY KIND FRIENDS—I have just received your letter, and my emotion is very great. A fortnight

ago on my return from a two days' absence, Sara said to me: 'I had last night a frightful, a most horrible dream, a fearful nightmare. Oh, how I suffered! I dreamt that I was for ever separated from you; it seemed as if there was a vast gulf, an immense void, I know not what, between us, which was separating us for ever. Do not go away again, tell me you will not leave me again; I am too terrified; I have a dread of misfortune.' You may imagine my emotion on reading your letter."

Dr. and Mrs. Speakman noticed that M. Lancy dated the dream after, not *before*, the birth of the child, whereas in the communication they had been told that it had occurred before that event; they did not refer to this discrepancy when writing to M. Lancy. On May 4th, however, the latter wrote correcting his former letter, thus:—

"All that I told you of my Sara's dream was correct, except the *time*. My head is clearer now and my recollection more distinct. It was the day before the birth of the child that she told me her dream."

M. Lancy says that the name of the child given in the message "is erroneous"; he ought to have said it was incomplete; it was not erroneous, since the child was called after her mother, although the name in habitual use was the first name, "Rose." It is not surprising if the mother paid more attention to the name which connected the child with herself.

Here are facts recorded by a magistrate, who received them directly from the persons concerned, whose "perfect honour and sincerity" he guarantees. They are worthy of very thoughtful consideration. The communication carries with it a test of identity of a specially intimate kind, and it conveys an assurance full of consolation.

When Sara Lancy "awakened from the dream of life," she discovered that the notion that death "separates" those who love was an illusion. We live in the midst of illusions. The physical environment, the phenomenal world, is a school in which we are gradually learning to recognise the difference between illusion and fact. For centuries men believed that the sun moved round the earth, that the earth was a flat plain, etc.; science has dissipated these illusions. But the mental environment is also illusory; things are not what they seem, and mental concepts need to be reconstructed as we gain further insight into the truth; values also must be readjusted. Our conceptions of death are changing.

The idea that it separates spirits that have been united is "quite false." Why, then, has man been left so long among these painful illusions? Why has death been dreaded so much? We cannot know all the purposes which are being served by the mysterious experiences of humanity, but we recognise that *illusion* is not identical with *delusion*; that man has learned priceless lessons of fortitude, of faithfulness, of self-sacrifice, by means of the trials due to the illusions of his present state. "Man is not made as yet," and in the making illusion has a share. There is an aspect of death which involves separation of a sort; he must learn the lesson of that aspect before he is ready to embrace the glorious truth which it veils. Let us be patient with the illusions of our earth school-time and resolute to fulfil our task—namely, to learn what they mean and to penetrate through them to the reality. "Seek and ye shall find." A world in which all knowledge came unsought would not fulfil the educational purposes of our Divine Teacher. The great Greek poet wrote of—

"Zeus, who prepared for men
The path of wisdom, binding fast
Learning to suffering."

"If perception is a screen, it is, at least, not a dark screen, but one that reality shines darkly through."

DEATH ONLY AN INCIDENT

When the light of reality reaches us and we begin to see that death is only an incident, not a climax; that it does not put out of our reach the friends to whom we are closely bound by faithful affection and sympathy, then we find ourselves face to face with a plain and urgent duty. If we know, or even if we think that it is *probable*, that they are alive and near to us, we must help them by bracing ourselves to act on this belief. We must not abandon ourselves to the kind of grief which may cause them sorrow and unrest, making their approach to us injurious to them, or even impossible. We must not ourselves raise a barrier between them and us by making ourselves unfit to hold communion with them; we must act as those who trust their love and are ready to welcome their presence and to receive those impressions which they can make on our minds when we are attentive and at peace. It may be, I think it often is, the case that they can finish their work (cut abruptly short) through those on earth, they can make us understand what they want us to do, they can help us to do it, they can live with us and learn with us, without any hurt, but with advantage, to their spiritual progress if we are worthy and if we realise our duty towards them. We may speak and they will hear; and we shall know by secret tokens, sacred and full of meaning to ourselves, that they *have* heard. And this intercourse with them will lead us nearer to God; it will be blessed by the Friend of Man who, when He had called the spirit of an only son back from the other state, delivered him, with tender compassion, to his mother.

The bridge of death spans a narrow interval between two states of being; not only can thoughts traverse it easily, but that more subtle energy which we call "influence" can make itself powerfully felt. The spiritual conditions of our friends affect us, they can make us partakers of their influence, and our conditions probably affect them in a similar way, in proportion to the closeness of the tie that binds one soul to another; it is profoundly true that "they without us shall not be made perfect." This fact lays upon us an urgent obligation to allow no morbid influence, no exaggerated melancholy, no preoccupation with the physical circumstances of their passing out of the body to take possession of our minds. If we desire that those we love should pursue high aims and do noble service in their new surroundings, we must not drag them down to a lower level by contact with our depression.

[The Three Articles under the heading of "The Bridge of Death" have been issued in pamphlet form as announced in the advertisement on page 320.]

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and

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on

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PARTING OF THE WATERS

By DR. NANDOR FODOR

PSYCHIC students who are conversant with the Bible miracles and their correspondences with present-day psychic experiences, may rightly wonder whether the story about the parting of the Red Sea is a record of genuine happenings or legend only.

The miracle is *almost* unique. The qualifying adjective is necessitated by the fact that a miracle similar in type had been worked before the time of Moses, and that Moses had several followers who, however, performed it on a lesser scale.

Significantly, it was an Egyptian magician who first parted the waters by supernormal means. His name was Tchatcha-em-anekh, and he lived in the time of Seneferu, father of Khufu (Cheops), to whom the building of the Great Pyramid is ascribed, and who reigned about 3800 B.C. The story is told in the Westcar Papyrus, which was written about 1550 B.C. The king was entertained by twenty beauteous maidens rowing and singing on a lake. One of them dropped a hair ornament, which was made of "new turquoise," in the water. The king promised to get it back for her. He appealed to the magic of Tchatcha-em-anekh. The magician spoke certain words of power, "and having thus caused one section of the water of the lake to go up upon the other, he found the ornament lying upon a pot-sherd, and he took it and gave it to the maiden. Now the water was twelve cubits deep, but when Tchatcha-em-anekh had lifted up one section of the water on to the other, that portion became four and twenty cubits deep. The magician again uttered certain words of power, and the water of the lake became as it had been before he had caused one portion of it to go up on to the other" (E. A. Wallis Budge: *Egyptian Magic*, pp. 7-11).

As Budge remarks, it is possible that Moses's miracle may well have some connection with that of Tchatcha-em-anekh. That connection cannot explain the parting of the Red Sea if it was a fact, but it points to the source of the legend if it was not.

THE STORY AS TOLD IN EXODUS

The account in Exodus xiv. contains a fair amount of detail. Modern biblical critics consider it a composite narrative. They trace two principal documentary sources, which agree in the main fact that the children of Israel crossed in safety while the Egyptian army perished in the waters. The miraculous element is ascribed to the priestly source; in the other, Jehovah works through natural causes: a strong east wind, blowing all night, lays the bottom of the sea bare, and in the morning the returning waves engulf the pursuing Egyptians. Having thus separated the miraculous and non-miraculous strands of the Bible narrative, the critics reason: "If, as is probable, the sea went up as far as Lake Timsah, and there were shallow places south of that lake, it is conceivable that a south-east wind might drive the shallow waters to the north-west, while an ebb-tide might at the same time be drawing the main body of the sea in a southerly direction, thus leaving a track across which the children of Israel could march." (*A New Commentary on Holy Scripture*, pp. 78-79).

There are strong reasons to believe in this speculation as in comparatively recent times the Red Sea was crossed *à pied secs* (on dry foot) by no less a person than Napoleon. He says so in Vol. I., p. 2, of his *Mémoires de St. Hélène*. The point where he crossed is near the town of Suez and is called Bahr es Kolzum (the Sea of Drowning). The sea there is only a mile wide, and, before it was dredged, it was, due to sand bars, naturally shallow. As the rise and fall of the tide is from 5-7 feet, and a strong wind blows north-west for nine months of the year, causing the ebb-tide to vary sometimes three feet and more, it is quite possible that

no more divine interference was needed for the Israelites than for Napoleon.

The lifting up of the rod and the stretching forth of the hand as told of Moses are not essential elements of the parting of the waters miracle. Elijah, before he went up in a chariot of fire into heaven, smote the waters with his mantle, which he wrapped together, "and they were divided hither and thither so that they two (Elijah and Elisha) went over on dry ground."

There are no other instances of this miracle in the Old Testament. Joshua *did not* part the waters of the Jordan. The standing up of the waters "upon an heap very far from the city of Adam" was probably due to an earthquake which blocked the Jordan's course.

But we meet with the miracle in the lives of the saints. In the *Dictionary of Miracles* (pp. 337-340) six instances are quoted. St. Angelus (A.D. 1225) commanded the Jordan in the name of the Father, the Son and the Holy Ghost, by the merits of Elijah and Elisha, and in consideration of his vow, to give him a passage. "The river at once obeyed by stopping the down current and allowing the rest to flow on towards the sea." St. Serenicus (seventh century) made the sign of the cross on the surface of the Sarthe, whereupon the waters divided, leaving a dry passage. The river Ubaye gave dry passage likewise to St. Marcellinus (A.D. 374), Bishop of Embrun, and his followers. St. Blaise (A.D. 289) divided a lake by the sign of the cross, the waters retreating hither and thither and standing as a wall on both sides of him. Upon eighty idolaters who followed, the walled-up waters fell and drowned them. St. Germana Cousin (A.D. 1579-1601) just stepped into a swollen river, the waters of which divided when her foot approached; "even the hem of her garment and soles of her shoes were respected," which means that not a wet spot was to be found on them. St. Thoretta (twelfth century), after making the sign of the cross, passed a swollen stream at the foot of Nouzillers in a similar manner with all her sheep.

In the last three centuries the miracle has not recurred. But at least once proof has been furnished that rivers may temporarily divide from perfectly natural causes. On March 6th, 1822, people walked across the bed of the Thames between London Bridge and Gravesend. What happened was that a gale of extreme violence from the south-west interrupted the entrance of the tide for several hours, and so protracted the ebb that the water in the river at London Bridge sank unusually low.

It is quite possible that similar events are indicated by the miracles ascribed to the saints. The coincidence between the parting of the waters and the passing of the saints would be avidly seized upon by devout followers. The sign of the cross or the command would be a later interpolation. As regards Elijah and Elisha, it is significant that the river was the Jordan, which meanders between the Sea of Galilee and the Dead Sea to such an extent that in a direct distance of 65 miles it traverses at least 200 miles. The valley is volcanic, and slight disturbances may interfere with the flow.

I know of no psychic revelations that would support the narrative in Exodus. But I know of one which suggests the naturalistic explanation. It is submitted in H. C. Randall-Stevens' *A Voice out of Egypt* (p. 132), but it is actually a quotation from the author's earlier work, *The Chronicles of Osiris*. It says: "When at length both armies were between the peninsula and the marshes, the forces of Osir-ra-es (Moses) turned and offered fight to the Egyptians, who were so completely taken by surprise that they fled in panic, many of them being submerged in the marshes in their hasty flight; and among those who perished in this manner was the King's eldest son and heir, Thotmosis. Thus you will see how the tribes referred to in the Bible as the Children of Israel crossed over into the desert of Sinai on their way to Palestine."

A WELL-MEANING DOGMATIST

Review by H. F. PREVOST BATTERSBY

ONE is glad to welcome any Christian teacher who realises the assistance that Spiritualism can offer to revitalise the foundations of his own languishing faith.

Therefore the latter half of the Rev. J. S. M. Ward's volume* which deals with materialisation, levitation, transportation, the astral body and the aura, as explaining passages in the New Testament, stands in no need of commendation, and should be helpful to those whose minds have been unsettled by the spiritual ignorance of the Bishops and Pastors of their Church.

But Mr. Ward, while anxious that knowledge and reason should lend their aid to faith, aspires to add another burden of dogma to its weary shoulders.

Depressed by "the hopelessly divided voices," which neither in the National nor the Nonconformist Churches could agree "on any important point either of moral or theological significance," he became a member of the Orthodox Catholic Church, though that would seem only to add one more to the divided voices.

THE VIRGIN BIRTH

He tells us that those who do not accept "the Virgin Birth and the physical Resurrection of Our Lord . . . are not entitled to call themselves Christians." "My mother and my brethren," said Christ, "are these which hear the word of God and do it," and if we are of his family it matters little what the "hopelessly divided" Churches call us; and such a standard, a pretty stiff one, had to serve Christians for at least a hundred years till the Virgin Birth had been promulgated; probably in competition with the claims of other heroic people to be born of virgins.

"The early Christian martyrs," says Mr Ward, "did not die for a belief in . . . an allegorical Virgin Birth." They did not die for a belief in any sort of Virgin Birth, since they had never heard of it. It was unknown to St. Paul, St. Peter, St. Mark, St. John and St. James, and even St. Matthew and St. Luke spoil the effect of its announcement by having to prove Christ's descent from David through his father Joseph.

Mr. Ward seems to think that belief in the divinity of Jesus is dependent on belief in such a birth. But why?

Surely a divine incarnation would be made even more wonderful by natural means; and, for Christ's conquest of his humanity to have an inexorable persuasion for all of us, it was essential for Him to inherit our humanity in full measure.

Mr. Ward would make that inheritance of still less meaning; depriving not only Joseph, but Mary of a full share in it.

"The proposition," he tells us, "that this book sets out to prove is that the Divine Son dematerialised His infant body in the womb of His Mother, and so was enabled to pass through her physical envelope without destroying the impediment whose existence indicates a *virgo intacta*."

It seems rather sad that anyone enlightened in psychic matters should desire to impose a fresh dogma, and such a dogma, upon humanity on the strength of apocryphal writings to which so small a value was attached when they first made their appearance.

Very few who read from our nice, little, compact New Testament have any conception of the vast muddle of versions from which it was compressed; and none would dare to quote any unsupported passage as authoritative who had ever cared to study the labyrinth of texts from which it might have been composed.

"The evidence . . . that Christ was *very God*," says Mr. Ward, "which the early Christians considered to be conclusive, consisted of the very facts, and note I have said *FACTS*."

But it was precisely the early Christians—two hundred years of them—who were nearest to the Facts, who came to the opposite conclusion, and held with Peter, alight with the fire of Pentecost, that Jesus of Nazareth was "a *man* approved of God."

It is interesting to consider that the Church's belief in the divinity of Christ rests on the wearily complaisant vote of a by no means impeccable assemblage of ecclesiastics, and on the diplomatic machinations of the great Athanasius, and that it was pushed upon the Christian world by a Pagan Emperor for purely political considerations.

"If Jesus was not Divine," argues Mr. Ward, "His teaching nineteen hundred years after His death has no special claim on our respect," and he does not see how, deprived of a belief in the Virgin Birth and the physical Resurrection, there could be any justification for the continuance of Christianity to-day.

Might he not turn his regard to the study of religions which have neither of these aids to continuity, yet which have lasted far longer than Christianity, and far more profoundly have impressed the world.

"DOGMATIC INVENTIONS"

It is, alas, the preoccupation of the Christian Church with the dogmatic inventions of its clerics, instead of with the ethical teaching of Christ, which has reduced it to its present impotent and disintegrating condition, and which produced in the past most of its inhuman villainies.

The religions of the East have endured for thousands of years without the imprimatur which Mr. Ward considers essential to their endurance, and continue to impose their teaching more effectively and on many more millions of mankind.

In every age, one has reason to believe, some new source of illumination has been granted to mankind to suit its racial and intellectual aptitudes.

"The living God," said Paul, "who in times past suffered all nations to walk in their own ways, nevertheless left not Himself without witness"; and an imposing list they make: Rama, Krishna, Zoroaster, Gautama, Lao-tze, and Christ. Is not that evidence of an ever-evolving continuity more in accordance with our conception of sympathetic omniscience than the abandonment of humanity for perhaps a million years, before the idea of a Divine Incarnation occurred to its Creator, an Incarnation which, likewise, was only going to be of service to a small section of the whole?

If only such an expedient could save mankind, the Almighty was surely a long time thinking of it.

On the question of the physical Resurrection, one cannot be quite sure of Mr. Ward's understanding of the term "physical." The Church's Fourth Article of Religion says:—"Christ did truly rise again from death, and took again his body, with flesh, bones and all things appertaining to the perfection of Man's nature; wherewith He ascended in'o Heaven."

Mr. Ward, though speaking acceptably of frequent materialisations and dematerialisations, would seem to encourage the belief in flesh and bones, if only in the period prior to the Ascension.

He tells us that "no apparition of a discarnate spirit can handle material objects, neither can its feet be held." That is so, unless the apparition be materialised. Then it would be equally correct to say that it was, or was not composed of flesh and bone, since there is no discernible difference in its make-up from that of the human body; and one has no idea what is the metamorphosis that so transforms a vapour into the solid semblance of a man.

Christ's demonstration to Thomas does not therefore postulate anything more than a materialised entity,

(Continued at foot of next column).

**The Psychic Powers of Christ*, by J. S. M. Ward, Rev. Father Superior, the Abbey of Christ the King, New Barnet. London. Williams and Norgate, Ltd. 1936. 5/-.

A CONVINCING "EXTRA"

REMARKABLE EXPERIENCES OF A GROUP OF GERMAN INVESTIGATORS

OUR attention has been drawn to an article in the *Zeitschrift fuer Metapsychische Forschung* for February, 1934.

The writer of the article is Herr Leopold Guenther-Schwerin, of Wiesbaden, who had at that time been studying psychic phenomena with a certain Medium, Fräulein Sch—, for a considerable period. A complete stranger, Herr A., prompted purely by curiosity, asked whether he and his wife might come to a sitting; curiosity became lively interest and ended in this gentleman, his wife and his mother becoming regular sitters, in their own home. Things moved rapidly, for very soon A. himself showed signs of powerful mediumship, and strange things began to happen in their home; grey figures were seen passing through the rooms, and unaccountable noises became more and more frequent, sounds of scratching, knocking, dragging footsteps, the rolling about of heavy objects, etc., etc.

In 1932, A. left Germany on a business tour—he was a cinema photographer. He had asked a friend of his who is designated as B. to stay at his home meanwhile, to receive and work upon the photographic material as he, A., sent it back. This friend B., until then a complete sceptic, was quickly made aware of the psychic disturbances in the house, and before long was troubled to find that he, too, had become mediumistic, to the extent that he was repeatedly controlled by low-down mischievous entities. A., on the other hand, on his return home, was controlled by a powerful Guide, who wished to be known simply as "Brother."

By the advice of Herr Guenther-Schwerin, a regular circle was now formed under Herr Guenther-Schwerin's leadership, and many phenomena were the result, all produced under scientific test conditions—lights, telekinesis, terrific noises, etc. Always the Medium A. was controlled by "Brother," who busied himself, striving by exhortations, explanations and wise counsel to enlighten and help the earth-bound spirits manifesting through B.

In view of the fact that both A. and B. were professionally engaged in photography, it occurred after a time to Herr Schwerin that it might be possible to obtain a photograph of some of their discarnate visitors, and he laid the idea before "Brother." The latter agreed that it might be done, and undertook to bring to the next sitting some discarnate spirit who knew about photography and who would give the necessary

directions as to lighting, etc., seeing that neither A. nor B. could undertake this, as they were both entranced.

This was done. A man calling himself K— came through. He gave his full name and address (all of them subsequently verified), but was evidently not at all clear as to his present condition. He asked repeatedly where his wife was, said he had mislaid his glasses and complained frequently of being short of breath and of pains in his head—symptoms which, enquiry showed, had marked his last illness before he died.

This man gave all the necessary directions for the exposure of plates, etc., but was altogether unable to understand what the others were talking about when they tried to make it clear to him that they were anxious to obtain some photographs of "spirits;" he said he had never heard of spirits, and did not believe in them. When the exposed plates were developed, three of the four were what K. called first-rate—that is to say, they were merely excellent pictures of the two deeply-entranced Mediums; the fourth K. had declared to be utterly "botched," which meant for the Researchers that the figures on it were completely covered by an effect of grey cloud.

They persevered, and at the next sitting, "Brother" said he had brought a discarnate expert who understood what was required better than K. had done. This was someone giving the name of R— D—. He, too, gave his address and also the date of his passing; but after hearing what was required of him, he declared he had a friend better able to undertake the job, and he brought another deceased photographer, who again supplied full details of his former place of abode, and date of decease. (Subsequently verified.)

Under the direction of this third spirit-expert, one of the plates exposed showed the clear "extra" of a man, and underneath the picture was the signature of the second expert mentioned above, Richard D—.

The first thing done was to ascertain from the official records that "Richard D." had actually died at the address and the date given by him at the sitting. The next was to write to his widow with the request that, if she had one, she would kindly forward them a photograph of her late husband. This was done, and upon being compared with the "extra" was pronounced by all the sitters—and by a professional photographer who knew nothing of the circumstances nor of what was in question—to be undeniably a photograph of the same person.

Thereupon they sent both pictures to Frau D—, who had no hesitation at all in recognising and supplying various small detailed proofs that the "extra" was indeed a photograph of her late husband.

(Continued from previous column).

a conjecture confirmed by the method of his disappearance.

Peter was probably, by similar means, passed through the wards of Herod's prison, in a state of trance; but Mr. Ward's explanation of Christ's body leaving the tomb does not seem to realise a certain difference in the problem, since it was his body and not himself that was in the tomb.

One differs regretfully from an author who, though he declines steadfastly to be called a Spiritualist, can bring the Spiritualist's vision to the discernment of spiritual powers.

But just as Paul "gave place not for an hour" to those who threatened "the liberty which we have in Christ Jesus, that they might bring us into bondage," we Spiritualists must decline to be brought into bondage to dogmas which do not matter, and which can only add one more to the scissions by which the Christian Church has been rent.

Mr. Ward desires to bring about "a great reunion which would form a Centre Party in spiritual matters, wherein could be gathered all who adhere to the faith once delivered to the Saints."

Yes! but by whom delivered?

"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	166	16	0	Stuart Plowright ...	1	0	0
J. W. MacDonald	3	0	0	H. Dennis Taylor	10	6	
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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.

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.)

MISS BESINETT'S MEDIUMSHIP

Sir,—It is usual when a great Medium passes on for controversy to arise as to the quality of the mediumship. I say no more about the luminous figures which appeared at the Ada Besinnet sittings; but I have not heard Dr. Dingwall or other critics express an opinion about the singing which took place. The voices seemed to be near the ceiling. Some fine duets by a male and a female voice were given on the occasion when I sat at the British College of Psychic Science. Could Ada Besinnet sing duets as a man and a woman?

The little spirit girl called "Pansy" apparently moved about the room, talking in a child's voice. At one time she seemed to be standing just behind my chair, while she kept up a conversation about the gramophone with Mrs. McKenzie at the other end of the table. Is it suggested that Ada Besinnet herself did the voices as well as the materialisations? If not, she must have been a very remarkable Medium, apart from her even more unusual phenomena.

A well-known clergyman was present. He locked the door of the seance room before the lights were put out, and he unlocked it at the end of the sitting.

Highgate Road, S. M. BOWLEY.
London, N.W.5.

MRS. DONOHUE REPLIES

Sir,—“Those credulous sceptics!” I cried with Robert Blatchford while reading Mr. Soal's letter on Miss Besinnet's mediumship (LIGHT, 7th May), particularly where he reports Dr. Hyslop's conclusion that she was “an hysterical subject who whistled, sang, moved tambourines, etc., in the darkness while in a state of auto-hypnosis.” I feel sure that, like myself, the great majority of those who heard the musical items referred to—the unique whistling, skilled tambourine playing, and above all, the singing (first in a well-trained soprano voice, and then in a glorious and most powerful baritone)—would brush away as absurd the suggestion that one frail woman produced them all. Had Miss Besinnet been capable of doing so, she could have commanded fabulous sums for public demonstrations of her phenomenal gifts. What a star turn the “woman baritone” would have been! And how immensely foolish, as well as wicked, then, on her part to waste her time tricking people into the belief that they were listening to spirit performers!

I cannot accept Dr. Soal's “explanation” of why I saw two faces. There was no “eager expectancy” in me to account for it. I had hoped—and prayed—that my elder nephew, Egerton, might come, but had no thought of seeing the younger, and the surprise was almost overwhelming in its intensity when their two heads, seemingly poised in mid-air, appeared in front of me. I could not have been mistaken. Though brothers and bearing a family likeness to each other, they were noticeably different, especially in their way of smiling—and it was their smiles I saw first and last. Moreover, my neighbours, right and left, confirmed the vision of the two faces, and later on in the evening Egerton, speaking to me through the trumpet, confirmed it again. He mentioned by name other dear ones present who had envied him and Robbie their success in showing themselves. By the way, that conversation was most evidential: I wish space permitted of my giving it in full.

MADGE DONOHUE.

A COLOUR FOR EACH DAY

Sir,—The chance observation of a gentleman friend has brought to light the peculiarity of his association of each day of the week with definite colours. This rather

unusual association he has retained from childhood. His list, based on pigment colours, is as follows: Monday, reddish maroon; Tuesday, grey-blue; Wednesday, vivid emerald green; Thursday, deep cream or buff; Friday, brown; Saturday, grey; Sunday, pale clean cream.

I enquired whether the months were also associated with colour, but his reply was indefinite. In any case, the colours would be out of range, he said, and did not include other colours such as orange or violet.

So far, I have not observed in the literature any similar association, and should be glad to learn if any similar observation has been recorded.

If any of your readers have come across such a colour-time association, or have themselves experienced it, and care to write you on the matter, I am sure their observations would be of interest to all students of psychic phenomena—in short, to the majority of your readers.

24 Sinclair Drive,
Mossley Hill, Liverpool.

THOS. A. DAVIDSON.

“AN ADVENTURE”

Sir,—The following incident may be of interest to those who read C. M. Bryson's article in the February 13th number of LIGHT on the events described in the book, *An Adventure*, by Miss Moberly and Miss Jourdain.

One of the outstanding memories of my youth is that of a visit I paid to Versailles, as a school-girl accompanied by my French governess. Having inspected the Palace, we proceeded on foot towards the Petit Trianon. How we went I cannot remember; but it was summer, and I well remember commenting upon the sultry atmosphere just prior to reaching the historic spot, and have a vague recollection of an artificial lake and trees, whose leaves were quite motionless. Also, I can remember to this day the feeling of depression that stole over me.

Arrived before the group of farm buildings, my governess began to explain to me their use, saying: “Now this is where Marie Antoinette came and played at being a farmer's wife.” She then proceeded to try to distinguish one building from another, saying: “I wonder what this was used for?” Thus talking, she wandered slightly away from me as I remained trying to imagine the scene she had described.

Suddenly I heard a shriek, and, turning round hastily, I was just in time to see my governess jump back hurriedly from a window into which she had been peering. I said, “Whatever is the matter?” and she replied that she had seen a woman sitting within the room into which she had peeped. Much intrigued, I immediately glued my eye to the chink through which she had peered, but I saw nothing. In fact, it was difficult to see in at all, for the window was boarded up.

However, I remember distinctly the puzzled comments of my governess, who could not understand quite what had happened. Her remarks ran somewhat as follows: “Good gracious, I could have sworn that I saw a woman sitting there . . . I wonder what made me think so. What building is this, anyway?”

Then, having inspected it carefully, she exclaimed in awestruck tones: “Why, this must be the famous ‘Laiterie’ where the Queen made butter; and, now I come to think of it, I believe somebody told me that it had been boarded up because people complained they saw ghosts. It must have been the Queen I saw.”

I never forgot this incident, and some years after, when I was married, I came across the book, *An Adventure*, which interested me enormously. But the facts I related above happened before I ever knew of the book's existence.

Nelson,
New Zealand.

PERRINE MONCRIEFF, R.A.O.U.

LETTERS TO THE EDITOR

"LINKED" TELEPATHY

Sir,—In your issue of April 30th, Dr. Soal gives "linked telepathy" as the explanation of the two instances I gave of events that had occurred to me in the country, over 100 miles away from my wife, and which were unknown to her until communicated by "Fedra." If Dr. Soal had studied the subject thoroughly, he should know that there are hundreds of cases on record to which "linked telepathy," even if it exists, cannot possibly apply.

In the same issue of *LIGHT* I noticed an interesting letter from Mr. T. A. R. Purchas, of Johannesburg, from his dead brother, who referred to an article in *LIGHT* of March 12th, which apparently (though it is not clearly stated) Mr. Purchas, on April 6th, had not then seen. I don't see how "linked telepathy" could apply here. But if he has not already done so, let Dr. Soal read Mr. Purchas' book, *The Spiritual Adventures of a Business Man*, and study the Campion and Brand cases. Here "linked telepathy" is ruled out absolutely, as none of the circle knew anything of either Brand or Campion or anyone connected with them.

In view of recent world events, I venture to quote from this same book the opinion expressed in January, 1917, by the communicating spirit who was known as "The Superior." The circle had been discussing the duration and result of the war, and had expressed the opinion then generally held that the war was a war to end war, and would lead to a saner, cleaner and better world for humanity. A communication from "The Superior" immediately followed, in which he said that the ultimate issue of the war was already settled, as victory would go to the Allies; but, as far as their hopes rested on such a victory being followed by better post-war conditions, they were clinging to a pure delusion. They must be prepared to find after-war conditions in many respects distinctly worse than the pre-war state of affairs, as difficulties would arise of which they had no present conception, and human nature would show itself no better fitted to cope with them because the curse of self-aggrandisement would still afflict the nations. Surely comment is needless.

"RUSTICUS EXPECTANS."

"HEROD'S COURTESAN"

Sir,—I am amazed at Mr. Prevost Battersby's remarks upon my book, *Herod's Courtesan*. If what he says is true, I live in a different world to the readers of *LIGHT*, and it only shows me to what a depth of inanity superstition will lower people, killing all imagination and sense of humour. I am quite sure, however, that Mr. Prevost Battersby will agree with me that those whose outlook is still obscured by such Pagan doctrines as "Virgin Birth" and "Vicarious Sacrifice" require something explosively startling to blow them out of the rut.

Reading Mrs. St. Clair Stobart's new book, *Miracles and Adventures*, I see that she writes, concerning her book, *Psychic Bible Stories*, "Thank God for humour." It is a sentiment which has much to recommend it in these days of sloppy credulity.

MR. BATTERSBY'S ANSWER

Sir,—Mr. Symons is careful to avoid answering my question whether the statements contained in his preface, and reinforced by footnotes throughout the volume, are true or false.

I gather from his silence that they are false, and were only inserted to assist the sale of what is, apparently, a work of fiction.

Such a deception would be, of course, quite permissible with fictional characters; it is another matter when

(Continued at foot of next column).

WHAT DID I SEE?

By MICHAEL SHROPSHIRE

THIS experience happened to me one night, about a year ago, and followed a day that had been full of petty annoyances and a feeling that all one's actions were impeded by invisible hands.

I retired to bed about 11 p.m., and after prayer, and making the sign of the cross on my forehead, I fell asleep.

A night-light burned in the room, giving sufficient light to distinguish clearly each object in the room. About 2.30 a.m. I awoke and saw, standing by the side of my bed, the queerest little "man" possible.

"He" was the size of a large doll, the top of "his" head just reached the level of the side of the bed. "He" was regarding me intently as I awoke, his head turned slightly sideways. As he stood thus, his face, head and shoulders were clearly visible to me. "His" chin was sharply pointed, and "his" fairish-coloured hair fell in a straight line of fringe over a forehead so low as to be almost non-existent; at the back of "his" head "his" hair hung in straight, matted curls on to "his" shoulders. The "skin" of "his" face was smooth, but etched over with a network of fine lines that gave "him" an age-old appearance. "He" was dressed in a kind of smock-frock, its colour reminiscent of the washed-out blue of a mechanic's overalls.

For perhaps two seconds "he" stood there, with a thwarted look on "his" face, shaking "his" head as if greatly annoyed. I lay unable to stir, praying silently; then he turned his back to me, glided quickly across the room, and disappeared through the wall beneath the window. When "he" stood at the side of my bed, "his" movements seemed quite humanly natural, and though its appearance was certainly uncanny, it was not evil.

Now, what did I see? I am sure it was not part of a dream: I mean in the sense of the confused images that sometimes seem to hang around one during the half-sleeping, half-waking state. I was fully awake at the time; there seemed nothing subjective about it; the little "man" appeared to be as objective as the panelled oak chest in my room, black with age, which formed his background.

Was "he" a nature-spirit, and did "he" have any connection with the peculiar atmosphere of frustration and petty annoyance that I had during the previous day? Did prayer and the making of the sign of the cross on my forehead before falling asleep cause a protective influence to be thrown around me, during the hours of sleep, through which no evil could penetrate? I believe it did.

All down the ages the Christian Church has regarded the symbol of the cross both as a sacred legacy and a protection against evil; while it is noteworthy that Sir A. C. Doyle, in *Phineas Speaks*, records how his guide advised him to make the sign of the cross on his forehead before falling asleep.

OTFORD L.S.A. BRANCH

Mrs. Gradon Thomas visited the Otford Branch of the L.S.A. on Friday, 1st May, and gave a very interesting and satisfactory demonstration of flower psychometry.

(Continued from previous column).

dealing with figures enshrined with the most sacred attributes in a religious faith.

Though my outlook is still unobscured by Pagan doctrines, I fail to see how a sense of humour would enable me to enjoy a novel founded on a love affair between Christ and Mary Magdalene, even though assured by one of the characters that "there has been no carnal connection between them."

H. F. PREVOST BATTERSBY.

Light

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

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

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

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

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

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

EDITOR GEORGE H. LETHAM

As We See It

WHEN LAZARUS CAME BACK

WHEN Lazarus came back from the dead, what memories did he bring? What did he tell his sisters and his friends? There have been many speculations, but, to quote the words of Tennyson :

"He told it not ; or something sealed
The lips of the Evangelist."

In an article in *The Sunday Express* (May 10th), Mr. James Douglas (who, it appears, is at Hove recovering from a serious illness) returns to the subject. "I have always regarded it as a tragedy," he writes, "that Lazarus was not a scribbler ; for if he had been a scribbler he would have written the story of his adventures in the bigger and better world." And then, he adds : "Of course, nobody would have believed him, except perhaps a few Seers and Mystics."

In this, Mr. Douglas is probably quite correct, "Nobody would have believed him." That, to a very large extent, has been the fate of the revelations of others who have "come back" and related their experiences in "the bigger and better world." We doubt, for instance, if Mr. James Douglas believes them, even though they have been related by people whose word could be trusted and written down by witnesses of complete reliability.

The articles contributed to LIGHT by Miss Dallas under the title "The Bridge of Death," provide two such authenticated cases. In the first (April 30th) there is the story, written down by a Doctor, as recently as 1900, of how a woman "died," but was resuscitated. On recovering consciousness, and realising that she had been "dead," her first words were : "Don't you be afraid to die !" Then she related how, in the "bigger and better world" to which she had paid a brief visit, she had "met" her mother and another relative who had long been "dead." She was quite clear that it was a real place and that the people she saw were real. "I saw a great many people," she said, "and they were so kind and friendly it does me good to think of it."

This is only one of many descriptions given by people who have visited the Other Side and returned ; and they provide an important part of the evidence put forward by Spiritualists as proof that Survival is real and certain.

No doubt Lazarus *did* describe what he saw on the Other Side and possibly it *was* written down—and lost. But even had it been preserved, it could not have had greater evidential value for modern people than the modern instances now available for those who care to study them.

A GREAT FRENCH HEALER

NICOLAS STRATI, whose successful healing work has been arousing considerable notice in France, has published in the March-April number of the *Clartés Nouvelles* a long article on his former teacher, the late Healer, ZOUAVE JACOB, whom he styles "the greatest healer of our times."

Jacob was born in March, 1828, and died in October, 1913. He lost his mother at a very early age, and was extremely delicate during the whole of his boyhood and youth. Owing to the ill-treatment of his step-mother, he left home and twice enlisted as a soldier—whence the name under which he became famous : Zouave Jacob. It was on his way with his regiment, to take part in the Crimean campaign, that Jacob received his first revelation of the mission that was to be his ; this took the form of a clairaudient message from his Guide, bidding him endure patiently the hardships of his life and await the coming of the great light.

On returning with his regiment to Lyons, Jacob eagerly embraced the teachings of Spiritualism, and discovered his own gift for healing. For this "crime" his Colonel imprisoned him and deprived him of his rank.

At a later date, Zouave Jacob attracted considerable attention by his instantaneous cure of a crippled child. This was followed by other cures, until one day the Emperor himself, who was suffering badly from rheumatism, sent for him. Jacob, before presenting himself to the Emperor, petitioned that he might be granted liberty to heal his fellows without interference. This was granted, and many cures—including that of his august patient—followed.

M. Strati writes : "The gift of healing comes from above, and the channel differs with different healers. With Jesus Christ, the Supreme Healer, it came mainly through the divine touch of His hands, through His loving word, through the touch of His body. With Zouave Jacob it came chiefly through his look. Countless sufferers were healed by his penetrating look and his word of command."

MINISTERING SPIRITS

Jacob claimed to be assisted in his work by healers on the Other Side. "I am convinced," he said, "that God in His compassion sends ministering spirits to us, to guide and to encourage us, and that He has, moreover, granted us the power to communicate with the loved ones who have left this earth. . . . If we will but love one another and ever be charitable and generous, we may always be assured of the help of good spirits." Elsewhere he said : "Amongst the innumerable spirit-people who are around me, there is one especially whose head is always surrounded by glowing light. My healing room is continually filled with a bright light which I always see being poured upon my sufferers."

The medical world and the Church continued to persecute Jacob, but when brought before the Courts he was invariably acquitted ; and he continued with his beneficent work until his death in 1913. His pupil, M. Strati, writes of him : "I often am aware of his presence, and I carry out his suggestions with invariable success."

It is of interest to English readers to read the following letter published by the Editor of the *Clartés*. Mme. Strati writes : "In June, 1934, Mr. Glover Botham, at the Grotrian Hall, London, said to me : 'Close to you there is an old man clothed in a sort of white robe ; he has very keen dark eyes, and white hair standing out round his head ; also a very white beard. He tells me that you have his photograph and constantly look at it. It is no one belonging to your family, but a Guide, and he says again that you frequently look up at his picture.' This was an exact description of Zouave Jacob, and his is the one and only photograph we have in the studio, and we do indeed look up at it very frequently."

LOOKING ROUND THE WORLD

MISS GERALDINE CUMMINS AS NOVELIST

READERS will be interested to hear that Miss Geraldine Cummins is having a novel published in June. It is called *Fires of Beltane*. A conscious work from the pen of this well-known automatic writer should prove of great interest. We shall then be able to see for ourselves how Miss Cummins's normal style compares with the supernormal style shown in the five now well-known works of which *Beyond Human Personality* and *The Great Days of Ephesus* are the two last. We understand that *Fires of Beltane* deals with Irish country life, and that it has a mystical and psychic strain running through it; tragedy and humour are side by side. The title is intriguing, and we learn that "Beltane" has an occult significance. The date of publication will be announced later.

AN ICELANDIC RESEARCHER

In its Book Column, the *Revue Spirite* for April has a notice of a small book by M. E. Dujardin, entitled *Christianisme et Spiritualisme Moderne*, which gives a full account of the life and psychical experiences of the Icelandic theologian and Psychical Researcher, Haraldur Nielsson. "It is common knowledge," says the writer, "that Nielsson was privileged to sit regularly with the powerful Medium Indridason, with whom he obtained the most remarkable phenomena, both physical and mental. It was in this way that Nielsson first obtained his conviction of the reality of these phenomena and of their supernormal origin. He once ironically remarked, in connection with an instance of levitation of which he was both witness and victim: "On the occasion when I was lifted off my seat and, with the Medium in my arms, was flung against the ceiling, I most devoutly wished that one of those learned septs who prate of psychic phenomena without ever having been to a good seance might have been in my place. That little trip through the air would have been excellent for any of them."

FRENCH SOCIETY'S FINE WORK

The French Society "Les Philadelphes," of which the Healer, M. Nicholas Strati, is the President, has just terminated its fourth year of official work. Its two main objects are to aid destitute and suffering children, and to spread the belief in survival and reform humanity by the teachings of Spiritualism.

A very real child-lover, M. Strati encourages the Society to "adopt certain children," and in the *Clartés Nouvelles*, the organ of "Les Philadelphes," he pleads for more help towards this end. "We only helped one or two in this way last year," he said at their anniversary meeting; "we ought to be able to look after a round dozen this year, and next year twice as many." He went on to deplore the absence of reliable Mediums in France—99 per cent. of them, he declared, have no desire to serve their fellows, they labour only for themselves. This criticism was not applied, however, to Mr. David Bedbrook, who has visited the Society's rooms more than once, and whose demonstrations of clair-audience are described as being of a very high order.

CIVILISATION AND RELIGION

In connection with the forthcoming World Congress of Faiths in London in July next, to promote World Fellowship through religion, one of the twenty sessions at University College was to have been addressed by Professor J. S. Haldane from the point of view of science. He was keenly interested in the Congress and wrote the paper just before his last illness. It will be read by one of his family and form part of the proceedings. In the paper, we understand, he contends that the real strength of both Western and Eastern civilisation lies in their religions, and that an understanding and respect for the religious ideas of each is essential for that mutual sympathy which will be the basis for higher religion.

PLATFORM EVIDENCE

PLATFORM demonstrations of clairvoyance and clair-audience differ very widely in effectiveness in providing evidence of Survival. Often, it must be admitted, the evidence is either very weak or non-existent. But evidence such as that provided by Mrs. Helen Hughes at the L.S.A. Caxton Hall meeting on Monday evening is convincing not only to those who received the messages, but also to those who care to analyse them. To provide recipients of the messages with a record which they can study at leisure, a verbatim report was taken and placed at their disposal, and their comments will be awarded with much interest. Some of them may (when consent is obtained) be published in LIGHT.

AMERICAN TRIP POSTPONED

Some weeks ago (April 16th) we announced that between her present visit to the L.S.A. (May 4th to May 14th) and her visit in July (20th to 31st), Mrs. Helen Hughes had arranged to pay a flying visit to America. Mrs. Hughes now informs us that this proposed trip has been postponed, as it would have involved the cancellation of a number of her engagements for important meetings in England and Scotland.

"IT HAPPENS"

People often ask: Is prevision possible? One is tempted to answer (paraphrasing a famous saying of Sir William Crookes) that, whether possible or not, it keeps on happening.

An interesting recent case is related in a letter from Mr. D. Skeate, of Hove. At a Brighton meeting, Mrs. Helen Hughes addressed him, saying: "Your wife wishes me to tell you that your son, S., will arrive from abroad in 14 days." Mr. Skeate thought this prediction could not be true; but when he returned to his flat he found a cable from his son saying he would arrive at Southampton on a certain date, exactly 14 days ahead. And he did arrive as predicted.

INFLUENCE OF SPIRITUALISM

Assurance of Survival such as may be obtained through personal investigation of the evidence offered by Spiritualism ought to have a profound influence on one's life and outlook. Often it does, but the influence is not always as great or as salutary as it ought to be. In this, as in other respects, familiarity sometimes breeds complacency, if not contempt. It is well, therefore, that the implications of assured Survival should be discussed, as it will be at the next of the L.S.A. lectures—on Thursday next week (May 21st), when Mr. B. Abdy Collins, C.I.E., is to take as his subject, "Spiritualism as an Influence in Life." It will be remembered that last year the Rev. C. Drayton Thomas delivered two lectures in a series on "The Teachings of Spiritualism," so that it is appropriate he should be chairman on this occasion.

TOLERANCE

Be not impatient with the doubters, who,
Scorning His message, know not what they do.
Though now we see, perchance there was a day
Not long ago, when we were blind as they.
Does it not follow that it well may be
Whereas they now are blind, they too will see?
Tender forbearance was the Master's way
With those who would not listen in His day.
His precious gift of more abundant life
Should banish thoughts of enmity and strife.

O Master, grant that in our zeal for Thee,
We may not hide the love which set us free.
O make us patient with the doubters, who,
Scorning Thy guidance, know not what they do.

MILDRED GENTLE.

FROM A RHODESIAN READER

THEOSOPHY, TELEPATHY AND THOUGHT FORMS

AFTER reading the review in *LIGHT* (February 20th) of Mrs. E. C. Merry's book, *Spiritual Knowledge*, I feel I must try to get the book itself as soon as possible. One feels that one cannot have too many opinions on the subject of life on the Other Side. But I think Mrs. Merry generalises too much when she says that the intelligent entities who speak through a Medium transmit only a "dead" man's reminiscences and thoughts through the cast-off etheric body, and "not of the real individuality." Bishop Leadbeater states that while this is sometimes so it is by no means always the case.

When an individual passes over, he always has a longer or shorter period on the various sub-divisions of the astral planes, his spiritual developments on earth determining his "place" on the other side. The less developed souls would, I suppose, naturally be in the most favourable position for communication with this earth—unfortunately, perhaps, for those of us who think ourselves far enough advanced spiritually to communicate with higher entities!

But after all, we do not despise the jolly, amusing, but almost wholly material individual we often meet in this life—he is not a pariah! And I think there must be thousands of these on the Other Side, who are ready to communicate, and whose lives on the lower sub-divisions of the astral planes, owing to their lack of Spiritual perception, will probably last some time. In fact, communication with us may be of great help to them. Leadbeater says (p. 48, *Astral Plane*) a "dead" person is sometimes held to earth wishing to right a wrong, or give an important message and, "in such case, a Psychic who can understand him, or a Medium through whom he can write or speak is of real service to him." Many people in these modern materialistic days must be more or less "earth-bound," especially during and since the Great War.

Then, what becomes of all those old-timers one meets in a country like this (Rhodesia)—down-and-outs, hard-living prospectors, whose main failing was perhaps drink, men who would always share a last crust with a starving pal? In this life, in the open spaces, we should not fail to give such an one a cheery word or a much-needed meal. Should we then shudder because he desires a cheery word or a helping hand, or our prayers, when he has started on his long journey through the Astral Planes? There is rather a tendency, I think, amongst Spiritualists and mystics to stress both selfishness and fear.

I myself write automatically, and seem to have communicators on different rungs of the ladder. One is most certainly in close contact with this earth. He was put in the position of "doorkeeper" and seems to be a very efficient one. He also seems to act as amanuensis for some of the others. On occasion, he can do physical things, such as rapping on the table or jogging my elbow. He was not the first communicator, however, who is a totally different character, more patient and serene and who only manifests occasionally. But I understand the "doorkeeper" was put in charge to keep out undesirables and to cope with my rather low state of spiritual development! Actually, he can get in touch with me better.

Then there is one whom they call the "Master," who does not communicate direct with me at all. The others call themselves his "emissaries" and often write of him or give some special message from him. But, apparently, he is a very high power—a wonderful being of light, of whom I can have little conception in my present state of development—so I understand.

Do many of us realise, superficially educated as we are in spiritual matters, how very, very far we are from being able to bear the terrific perfection of the really Great Ones? Have some of us not felt unutterably

puny when there has been a manifestation from one of the Higher Powers in the seance room? I have only known it once, and I know I felt extraordinarily impressed when it came. We are all groping in darkness, and, as a little knowledge is a dangerous thing, I feel that all our Mediums should be very fully trained and spiritually developed and should learn to understand what they see and hear.

I had two experiences which I am sure were due to the power of thought, and the result was a "thought-form." They were both connected with simple everyday things. I will relate one of them.

A PHANTOM "BOY"

Lately, I was on a camping holiday with my husband. We had a native "boy" with us, whom I had told to collect wood for our camp fire. After he had gone, we had lunch, and while we were talking over our meal, I heard a step behind me. I half turned and distinctly saw a "boy" advancing with a small tree trunk over his shoulder. Telling my husband that I wanted to give directions about the fire, I got up and followed the boy round the corner of our hut. But there was no one there at all! Some people will say this was an illusion, but if so it was a very solid one. I prefer to think it was a thought-form created either by me or by the "boy," who actually did appear five minutes later with the same small tree trunk over his shoulder.

The funny thing was that although my husband was facing the way the "boy" came and did not actually see him the first time, he did not think to tell me there was no one there, assuming, I suppose, that I had really seen him go round the hut.

It was about mid-day, a great time for psychic happenings in this country, when the sun is high, and the atmosphere very still. It is not the first time I have seen natives, and heard them, when they have not been there, and my husband on one occasion "sensed" a presence at the same time as I did. Always at mid-day.

Bishop Leadbeater tells us a great deal about thought-forms and also illusions created by nature-spirits, etc., and it behoves us all to go carefully.

One of my communicators told me a long time ago, that *most* of the forms seen in the seance room are not the actual people they represent, but just, as it were, photographic reproductions imprinted on the thin ectoplasm drawn from the sitters, these photographs serving to help in identification. They themselves, he said, had bodies of light which we should not recognise or believe in, if it were not for this method. Perhaps television may have some resemblance to the methods used.

I began this letter by talking about "generalising," and should like to end it by touching upon this again. Even the scientists are inclined to do this. I see in your issue of March 12th (p. 169) that scientists "generally advance telepathy as the explanation of all veridical Spiritualistic phenomena." While telepathy is a fact, is it a fact only between the living? If between the living and the dead, then no doubt the phenomena are due to telepathy—or, in other words, due to the thought-forms created not only by the living but by our "dead" friends. The teaching of Theosophy covers this completely, I think.

Proving that the phenomena are produced by telepathy does not do away with the great fact of Survival. Telepathy is just another name for the thought-form created by a Mind—it may be the mind of the living or the mind of those who have passed on. Thoughts are real things, perhaps the only real things in our very transient earthly existence.

Scientists and Spiritualists will probably meet on common ground later on, in the meantime let us "cut the cackle and get on with the 'osses." There is so much to find out.

DOROTHY BLYTH.

CAXTON HALL MEETING

PSYCHIC FACTS AND THEIR SPIRITUAL MEANING

CAXTON HALL, Westminster, was filled on Monday evening, when, under the auspices of the London Spiritualist Alliance, a meeting was held at which Mr. Shaw Desmond was the speaker, and a convincing demonstration of clairaudience was given by Mrs. Helen Hughes.

Brig.-General Kemp, C.B., C.M.G., presided, and briefly introduced the speaker.

Mr. Shaw Desmond's subject was "Psychic Facts and their Spiritual Meaning." He began by emphasising the point that Psychism did not necessarily infer Spiritualism, and said that, without spirituality one could not make much progress up the ladder leading to the higher planes of existence. Mr. Desmond said he did not like the title "Spiritualism," and preferred to speak of "The Religion of Love-Wisdom." He spoke of the necessity for a recognition of humour in religion and how joyousness and humour helped to raise one's vibrations. God, Who had created everything, must surely possess humour.

An interesting fact mentioned by Mr. Desmond was that many Roman Catholics were becoming interested in the movement.

Mrs. Helen Hughes gave messages, received clair-audiently, to about a dozen people in the audience, and practically all the names and facts mentioned were acknowledged as correct by the recipients.

Some merriment was caused by one message in which a gentleman was told he would be married again shortly. His answer was that he was not quite sure.

A verbatim report was taken of Mrs. Hughes' messages, and transcripts are being supplied to the recipients for their study and comment.

MR. DENIS CONAN DOYLE AND PRINCESS NINA MDIVANI

Writing in the *Sunday Chronicle* (May 10th), Alyne Allward states that Mr. Denis Conan Doyle and Princess Nina Mdivani are to be married early this summer.

The Princess (it is stated) has filed a petition for divorce against her husband, Charles Henry Huberich, the international lawyer, whom she married at the Oxford Register Office 11 years ago. When this has been completed she and Mr. Doyle are to marry and settle down in a quiet English country house.

"I would not describe myself as a Spiritualist," said the Princess to her interviewer, "but I have found great consolation and help in Mr. Doyle's approach to these matters. The inner sincerity and peace which his faith has brought me are wonderful."

The writer states that, following the recent death of her two brothers, Princess Nina found great help and inspiration in her sorrow in Mr. Doyle's profound faith in his father's guidance. A warm friendship developed, which was strengthened by her growing faith in Spiritualism. The Princess and Mr. Doyle found that their bond of understanding and sympathy was deeper than friendship.

SPIRITUALISTS AND THE B.B.C.

Mr. Frank Harris, Secretary of the Spiritualists' National Union, writes as follows:

"A paragraph in one of the Sunday papers recently gave the impression that the requests of Spiritualists for the broadcasting of one of their Sunday services had been ignored. This is not strictly true. They have been acknowledged very courteously, but nevertheless flatly refused. The correspondence is still going on between the Union and the British Broadcasting Corporation in a further endeavour to get the ban removed. In the meantime, we do not propose to make the matter contained in the letters public, and believe that no good can possibly result from statements appearing which are either wholly or partly untrue."

SUBCONSCIOUS MIND

H. ERNEST HUNT

XIV.—PROPHETS AND SEERS

"FOR he that is now called a Prophet was beforetime called a Seer." So we read in I. Samuel, ix., and, since a Seer is one who sees, we note the implication that the Prophet was one who possessed the gift of the open vision. There would be no possible point in mentioning the Seer if he saw but with the ordinary sight as other men do; he was a clairvoyant, and clairvoyance, as we have noted, is one of the embryonic faculties in the subconscious which can be brought into action under hypnosis.

In the same passage we read that Samuel, the Seer in question, was called a man of God, an honourable man, and all that he saith cometh surely to pass. Times change, though the gifts remain the same; and to-day the Seer, if he exercise his gifts professionally as Samuel obviously did, is classed by the Law with rogues and vagabonds and subject to various penalties, irrespective of whether all that he saith cometh surely to pass or not.

Elsewhere in the Bible, the open vision of the Seer gives him "the visions of God," and he is spoken of as versed in "the oracles of God." Sometimes, indeed, his consciousness is overwhelmed in the strength of the subliminal uprush, and the Seer is in some ecstatic condition or in a trance, so much that St. Paul expressed it—"whether in the body or out of it, I know not." Sometimes, again, he is taken in the visions of God to some far-off place and sees what is happening at a distance, just as many others have done outside the pages of the Bible. So Ezekiel relates (vii., 3) that "the spirit lifted him up between the earth and the heaven, and behold . . . about five and twenty men with their backs towards the temple of the Lord, and they worshipped the sun towards the east."

But even the Prophets had their problems with the subconscious, for it was not always easy to be sure that they were not dramatising their own wishes or desires or giving rein to their own fantasies, as so frequently happens to-day. Jeremiah wanted to purchase the field of Hanameel, and the word of the Lord came to him telling him that his uncle would come and ask him to buy it, but he had his doubts. Yet when the uncle duly appeared he says (xxxii., 8) "then I knew that this was the word of the Lord," being justified by the event.

But this same Jeremiah (xxiii., 16) utters a word of warning against these inner suggestions disguised as genuine prophecy. "Hearken not unto the word of the Prophets that prophesy unto you, they make you vain: they speak a vision of their own heart, and not out of the mouth of the Lord." A good many of our modern exponents find it advisable to adorn a tale rather than point a moral, and also make people vain by promising that they will be minor saviours of the world. If they were to promise how many things we might have to suffer for the sake of the Word, we should be more ready to accept the inspiration as genuine, and not merely subconscious.

"All that he saith cometh surely to pass"—this was said of Samuel, and is given as the test of a true Prophet. It stands equally as a test to-day; but there are few who rise to that excellence. One reason is that the subconscious is the door through which all inspiration comes, and we do not know enough of the source beyond the door; often enough there is no such source, the subconscious supplies the messages by its own intrinsic powers of logical deduction from a given premiss—true or false. If a false premiss, then true deductions give us lies, and much attributed to "lying spirits" can be more justly assigned to an active subconsciousness. But in any case there is always a degree of what Stead called "stained glass" colouring by the channel of the Medium's mind, for which allowance must be made.

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DIARY OF EVENTS.

Tuesday, May 19th, at 7 p.m.—

Mrs. LILLIAN DUNCAN. Group Seance (limited to six sitters.)

Wednesday, May 20th, at 5 p.m.—

Mr. T. E. AUSTIN. Demonstration of Clairvoyance.

Thursday, May 21st, at 8.15 p.m. LECTURE.

Mr. B. ABDY COLLINS, G.I.E., on

"Spiritualism as an Influence in Life."

Chairman: The Rev. C. DRAYTON THOMAS.

(See special announcement, page 306)

Friday, May 15th, at 7 p.m.

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

Friday, May 22nd, at 7 p.m.—

Mrs. GRADON THOMAS. Group Seance (limited to six sitters).

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PHILOSOPHY?

By W. H. EVANS

MOVING among Spiritualists, one frequently hears the remark: "I am no longer interested in psychic phenomena, it is the philosophy that I care for."

So far as it goes, this is good—it indicates that the individual has begun to discern that there are principles behind appearances. The mistake so many fall into is in thinking that philosophy can make a man good. It can help, but it rarely touches the springs of life.

The ability to make nice distinctions is purely intellectual; it is not moral, and does not necessarily arise from any wish to be good. A bad man may be an acute philosopher, but he will not be good. Often a keen intellect is a facade which hides much moral rotteness.

Unless the heart be touched to fine issues and enlisted on the side of right, the philosopher will be content with his arm-chair reasonings.

I often wonder what is the charm which this word "philosophy" has for so many people. I sometimes think it arises from pride—for those who pass from phenomena to philosophy are apt to look down on the man busy collecting facts, or merely enjoying the new sensations which experience of psychic phenomena may give. Those who enter the lofty temples of philosophy and, from its turrets, look down with pride on the mob who are absorbed in appearances, will do little to save either themselves or their fellows. They are generally too much absorbed in their own superiority.

I have yet to learn that egotism will take a man to heaven or even give him reasonable happiness. He may present the appearance of it, but has he got it in his heart? It is doubtful. Philosophy may supply crutches to help a man to walk, but it is better for a man to use his own limbs than depend on another's thinking.

It may be asked: What do you mean by a man being saved? From what is he to be saved? From himself.

No man gets to heaven who is always thinking of the journey—he has to *walk* the road. The trouble with many of us is that we are too anxious about our own progress. Some souls are as keen about making progress as others are about making money.

Now, keenness is right and proper, but it must not be centred in self. If it is, no progress will be made—at least, not in the right direction. "He that loses his life shall find it." That is: "He that forgets self in helping others find the greater self." But this is a knowledge of the heart rather than the head.

What we need is to be saved from pride, vanity, meanness, deceit; and I have no doubt I shall be told that philosophy will do that. Well, a man can be good without any knowledge of philosophy. The moral law is written on the heart; but it is religion, not philosophy, which reveals it. That is why Christ makes such an appeal. It is not our heads He talks to, but our hearts. He addresses the spirit of man; He appeals to the fundamental virtues which spring from *good* feeling. He knows the nice distinctions of philosophy, but He passes them by and tells us that it is not necessary for a man to be highly educated to be good. His appeal is to all—to the most debased and ignorant as well as to the learned and scholarly.

SIMPLICITY IN RELIGION

The great thing in religion is its simplicity. One needs the child-like mind. Often the over-developed intellect gets lost in a mass of sophisms and is unable to see truth. Spiritual discernment is of the spirit, not of the brain. It cleaves asunder the subtle excuses and sophistications of mere intellect. The head looks at things: the heart *into* them.

Goodness is something felt; it can only be seen when it manifests, either in ourselves or others.

I would like those who seem to imagine that philosophy will make them fit citizens for the Kingdom of Heaven, to reflect upon what that Kingdom is. It is not a kingdom of dialectics; it is *within*, and can only be discovered by those who are prepared to put on one side any hankering for the superior. The superior will be reached in due time, but the first essential is humility and a readiness to submit to the guidance of God. Faith must be fundamental, it must transcend intellect as well as sub-stand it. It must be a permeating power, penetrative and illuminating, revealing the "substance of things hoped for," and giving to the heart "the evidence of things not seen."

It is often difficult for the highly-trained intellectual to grasp this. In his search for reasons he nearly always misses the chief reasons of all—the intimations of his own heart. By persistent thinking, he weaves a shield around himself which prevents the higher influences from going out or coming in. There is an air-lock of logic in his spiritual system which prevents him from *feeling* the power of the spirit; and so he often denies that the spiritual exists. Psychic phenomena may arrest his attention, and he may realise their meaning. If so, good, for it will cause the spiritual forces of his nature to circulate. But he will have to abandon pride of intellect and not be so much concerned with systems as with life.

The only way in which the Kingdom of Heaven can be realised is by trying to live it; by abandoning oneself wholeheartedly to its demands, and not troubling about progress or gaining wisdom, but by simply going on expressing the inner life of the soul.

Now, this does not mean that he ceases to use his intelligence. What it means is that his intelligence will be illumined by spiritual light; its hardness will be dissolved, and it will become mellow. It will be enlisted on the side of good and not be lost in subtle speculations and distinctions about this and that. It will be concerned less about the causes of things and more about putting into practice the principles which the enlightened intellect reveals. The armchair will be vacated for the arena of the world, and philosophy will be examined in the light of spirit and life.

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Clairvoyant: Mr. R. E. Cockersell.

6.30 p.m.—Captain E. J. LANGFORD GARSTIN, M.C.

Clairvoyante: Miss Lily Thomas.

Sunday, May 24th, at 11 a.m. ...

Mr. HORACE LEAF

Clairvoyant: Mr. Horace Leaf.

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

2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to
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2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

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

Tuesday. Mrs. Livingstone, by appointment.

Mrs. Helen Spiers, by appointment.

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

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Thursday. Miss Lily Thomas, by appointment.

7 p.m.—Mrs. St. Clair Stobart's Mixed Healing Circle. For appointments write
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May 27th 2.30 Mr. Glover Botham. 6.30 Mrs. Livingstone.

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Hirst, Miss Jacqueline, Mr. Horace Leaf, Mrs. Rose Livingstone, Mrs. Helen
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DANGERS OF POPULARITY

DISCUSSION AT S.N.U. MAY CONVENTION
IN LONDON

THERE was much plain speaking and some rather heated exchanges at the morning meeting of the May Convention of the London District Council of the Spiritualists' National Union, held at the Friends' House, Euston Road, London, on Saturday last.

The subject under discussion was "The Dangers of Popularity," and Mr. Ernest Oaten, who introduced it, made some very pointed criticisms. The standard of evidence, he said, was fifty per cent. lower than in what he described as "the old days," before the war, many of the addresses heard at Spiritualist Churches were drivel, and platform demonstrations were sometimes in the nature of vaudeville entertainments. Up to twenty years ago, he said, the amount of fraud was negligible, and it was always exposed by Spiritualists themselves; now, owing to charlatans being attracted by the growing popularity of the movement, fraud was much more common. Numbers of people were prepared to swallow anything in the way of phenomena, and they would rather have faked phenomena than none at all. There was a growing lack of seriousness on the part of many of those who attended their services and meetings.

In "the old days" there were fewer Spiritualists, but they were people who had satisfied themselves that the phenomena were genuine and Survival an undoubted fact. In these "old days" a Medium was not usually considered fit to give public demonstrations until he or she had at least seven years' experience of development; now, many people posed as public demonstrators whose qualifications were insufficient.

Mr. Oaten said he would never quote in public evidence obtained in dark seances. There was no reason why seances should be held in darkness, except insufficient development on the part of the Mediums. He had seen and heard every kind of phenomena in good light. In Mrs. Everitt's presence (not necessarily in a seance) he had heard voices so clear in good light that on one occasion they were transmitted to a friend by telephone.

In connection with the S.N.U., there were probably about 600 services held each Sunday, and there were not more than 200 qualified platform exponents. In many towns there were too many meeting-places. They should amalgamate.

Many questions were subsequently answered by Mr. Oaten. Mr. Hannen Swaffer, after asking several questions, asserted that Mr. Oaten had made wild charges which he could not substantiate. To this Mr. Oaten replied that he could substantiate every statement he had made.

At the afternoon session, a long and successful demonstration of clairvoyance was given by Mr. George Daisley. In the evening, Mr. J. M. Stewart, President of the District Council, presided over a public meeting at which addresses were delivered by Mrs. Hewat McKenzie, Mr. Oaten, the Rev. G. Maurice Elliott and Mr. Swaffer.

Mrs. J. Mordecai, who was well-known in London Spiritualist circles some years ago as the Medium "Clairibelle," now resides at Farncombe Manor, which she runs as a small Private Hotel, situated on the London-Portsmouth Road, near Godalming. Mrs. Mordecai is anxious to obtain her clientele as far as possible among Spiritualists, and her announcement will be found in the Classified Advertisement column of this and subsequent issues of LIGHT.

CONFRATERNITY MEETINGS

CONFRATERNITY meetings outside London are being attended with gratifying success. In London, at the Fortune Theatre meeting, it was probably true that the majority of those who attended were convinced Spiritualists; but in the towns and villages recently visited, there have been clergymen at most of the meetings, and in some cases the parish clergyman has presided.

The speakers, so far, have been Mrs. St. Clair Stobart (for Spiritualists) and the Rev. G. Maurice Elliott (for Clergy). At meetings held this week (Monday at Studland, Dorset; Tuesday, Christchurch; Wednesday, Poole), the Rev. A. F. Sharp has also spoken.

These meetings were begun at the beginning of March, and by the end of June it is expected that some 46 will have been held in the South and West of England. Those still to be held during May include the following: Bath, May 20th; Weston-super-Mare, May 21st; Hereford, May 26th; Cheltenham, May 27th; Swindon, May 28th.

In connection with many of the meetings, Mrs. Stobart makes use of the comfortable caravan presented to the Confraternity by a well-wisher.

WHY, OH WHY?

Why must 1,000 children, women and men die of disease every day of the year in this land of ours, many of them at the beginning of life or at its flowering? It seems so tragic to me. It could keep me awake at nights if I were to think about it much. And I know that most of this pain and misery and premature death could be avoided now, through the simple commonsense ideas grouped together under the title "Nature Cure." And it is my profound belief that these ideas have come to earth to rid the human family of this dreadful scourge. Can you imagine how much happier this world be if there were no disease?

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It involves the use of our brains, particularly in diet matters, and the change is a pleasant one. It means ceasing to believe in getting health (which really can't be done) through the surgeon's knife, from bottles, or through having disease matter (vaccines) injected into your bloodstream. I know that this is so through many years experience and contact with many sick people. I have also seen only too often the dire results of these orthodox medical methods. Most doctors are very fine men, it is their ideas and methods which I suggest are wrong and obsolete. But of course you may not agree with me.

DUDLEY CROFT GOODE, M.N.C.A.

POTTED FOODSTUFF NOTES—1. TEA. The backbone of the English people—it keeps them going. It raises tired, spiritless humans almost to the gates of heaven. If taken frequently, with meals and between meals, breaks up the monotony of existence—gives us something to live for—for the next cup of tea. Can also cause headaches, stomach troubles, irritability, fatigue, nervous debility and what not.

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