

# Light:

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## PHANTOMS OF THE LIVING

### IMPORTANCE OF THE EVIDENCE FOR THE PROJECTION OF THE ASTRAL BODY

By REV. W. MAITLAND

LET me begin by referring to a remark made by Sir Lawrence Jones, and quoted in *LIGHT* of December 19th, 1935.

Sir Lawrence was speaking of his repeated efforts to convince scientists of the truth of spirit communication, and the enormous difficulty which the mind of a scientist experiences in accepting it. "What we Spiritualists ought to do, therefore, to attain our end," he said, "is to concentrate upon the Double." If only they could get experimental proof, he continued, of the existence of the Double, then the scientific mind would have something to work on.

Frederick Myers, many years ago, had noted the great value of such astral projections as evidence in the same direction, for he writes in his book *Human Personality*: "These astral projections represent the most extraordinary achievements of the human will and are, perhaps, acts which a man might perform equally well before and after death."

In view of all this, let us ask the question: What is the Double or Astral Body? As far as I understand it, it certainly is not the Soul, the self, the ego, with which it is so often confused. It is just another body of infinitely finer texture than the material body, fitting so closely to it under normal conditions that the vast majority of people are not aware of its existence, and yet under certain conditions it can separate from the physical body, and the soul can function in the astral body alone, or sometimes leave it and return to the material body, and sometimes even, if one accepts the evidence which we shall come to in a few minutes, can function in both, or at least can see from both simultaneously.

This last statement certainly bears out a communication purporting to come from Myers through the hand of Miss Cummins, in which he says that the whole of the astral body never does leave the physical body during life on earth. The essence, as he calls it, may dissociate itself for a time from the physical body, but the bulk or denser parts of the astral body

always remain behind, until death, joined to the finer parts by the umbilical cord, which is almost invariably noted by those who travel in the astral body.

What evidence have we then for the projection of the astral body?

A certain Doctor of the Church has laid down as an infallible test of any Christian doctrine or dogma, that it must have been accepted everywhere, at all times and by all; and if that be the case, then I think the subject we are discussing ought to be a dogma of the Church, for it certainly passes the first two tests, and I think passes the third also, since it must be accepted by all who study the subject with an impartial mind. It has been accepted everywhere: we find mention of it in China, India, Thibet, Africa; it was known in ancient Egypt; you hear mention of it in Tunis, or nearer home in our own western lands. We can begin with St. Paul. There is a material body and there is a spiritual body. For him the difference in the functioning of the two bodies as the soul progressed was enormous, all the difference between the bare grain, it may chance of wheat or any other grain, and the green blade shooting up out of the ground and becoming the full-grown plant; but for all that, he makes it plain that the one came from the other. The spiritual body is for a time contained within the material body, just as the living germ is for a time sheathed within the husk of wheat.

St. Paul apparently sometimes found himself out of the natural body, and functioning in the spiritual body, and that in time becomes a frequent phenomenon of the Christian Church under the name of bi-location.

And so, to come down to later times, Myers gives us many instances of it; so do the authors of the book *Phantasms of the Living*. The Proceedings of the S.P.R. are full of it, as for instance the case of Dr. Wiltse in America, valuable inasmuch as he was able to record certain things, when travelling in his astral body, which were unknown to him in his normal state; but probably everyone has some evidence from a first-hand source bearing upon the subject.

The Clergy as a whole are not supposed to be very imaginative people with regard to such things, but let me relate two instances of no great value in themselves

[An Address delivered at the British College of Psychic Science, London.]



from clergymen in my own neighbourhood who possess this gift, showing how much more common it is than what one might suppose.

#### CLERGYMEN'S EXPERIENCES

Firstly, a rector in Norfolk, a man possessed of very considerable psychic power. He has often manifested the power of astral projection. He once spent some time in a Retreat in London, during which he was cut off from all contact with the outside world, even to the extent of seeing no newspapers. On his last night in the Retreat, this man became aware that he had left his material body. He found himself in what he knew must be a large Northern town; he made his way to what he knew was the gaol, entered it and went straight to the condemned cell, where he felt his work was to bring spiritual help to the soul of the man who was to face execution early next morning.

The following day the Rector, on leaving the Retreat, bought a newspaper, to be at once confronted with an account of the execution of a criminal at 8 a.m. that morning in Newcastle Gaol.

Let me give you another example from my own neighbourhood. Here we have a country rector who has been in close communion with the spirit-world for many years, who with his wife and family sits in circle every week. He belongs to no Spiritualist Society, and takes in no Spiritualist papers; it has just been forced upon him through the mediumship of himself and his family. He told me that he has had the experience of leaving his physical body, especially when suffering acute pain as he often does, and his wife has similar powers, but even more developed.

Now let us come to the best contribution to the subject yet published, *The Projection of the Astral Body*, by Hereward Carrington and Sylvan Muldoon, a book which, no doubt, many of you have read, and if so, then I think you will agree with me, that it is the record of adventures as intrepid as any which we are acquainted with on this material earth of ours; and like the tales of all brave men, simply told. Sylvan Muldoon tells us that from the age of 12 to 25, he has been consciously projected from the material body hundreds of times.

The procedure as he describes it is always the same. First of all the cataleptic condition, in which he finds himself slowly rising horizontally from the physical body, then the uprighting of himself upon his feet, and the gradual return of power in his astral body, followed by the feeling of instability, the swaying and staggering to and fro from the pull of the cord

uniting the two bodies. He tells us that beyond a certain range that pull of the cord ceases and he is free to wander where he will, but always that cord is there like a tiny thread of light, only to be severed at death.

All this occurs to him, not in a dream, but in full consciousness; for, as Sylvan Muldoon very aptly remarks, while in a dream a man may not know he is dreaming, yet when he is conscious he does know positively that it is not a dream, because one has a distinct understanding of present and past when conscious.

Now let us compare these experiences of a young man such as Muldoon, living in a mid-Western Township of the United States, with a similar experience which comes to us from a very different source. William Gerhardt is known to many of us from his books. He gives us a sketch of his very eventful life in his memoirs, which certainly do not bring us in touch with the things of the spirit, nor in any way suggest the likelihood of his ever doing so. In other words, Mr. Gerhardt is one of the last people from whom we would expect such things, yet in his latest book, *Resurrection*, he narrates experiences exactly similar to those which have been already described by Sylvan Muldoon. He tells us how he awakes from sleep and finds himself suspended horizontally in mid-air, then, held tight in a grip of steel, he finds himself placed upon his feet on the floor.

"If the whole world," he says, "insisted in telling me it was a dream, I would remain unconvinced, even as I may fail to convince my readers of the reality of my experience."

As a matter of fact he is very convincing; his experiences tally so exactly with the experiences of others under similar conditions.

When projected, he looks back upon himself, and notes that coil of light—"like a luminous garden hose" he somewhat unromantically describes it—extending from himself in his astral body to his own face, which he sees lying upon the pillow. He experiences that same swaying and staggering motion caused by the pull of the umbilical cord upon the astral body, as already described in detail by Sylvan Muldoon. He too finds himself passing through solid matter, or as it would seem to him, his solid body passes through the nebulous walls and doors of his flat.

#### VAST BODY OF EVIDENCE

There is no need to multiply instances like these. There is a vast body of evidence of similar kind when we come to seek for it, as for instance Stainton Moses, Swedenborg, D. D. Home, Andrew Jackson Davis. What are we to make out of it all? The overwhelming evidence for it is only equalled by the baffling variety of the phenomena when we come to enquire further into the matter.

Muldoon, for instance, tells us that on certain occasions he has been able to travel from his astral body and observe it through his physical eyes, and furthermore, he has occasionally been able to see from both the physical and the astral at the same time. This may give us a clue to the extraordinary occurrences, which however are in many cases well substantiated, when a man is able to see his own double, and even to communicate with it, as in the case of the French writer de Maupassant.

Take that very interesting case recently described in *LIGHT* of April 2nd. A lady, through the Ouija board, contacts a close friend of her early days, then living in South Africa. He himself is quite unconscious that he is in any way communicating with her. Up to this point the theory of telepathy from the subconscious mind of the communicator might be brought forward as an explanation, but when this friend proceeds to tell her that he has gone in for gold-mining, that he has made a fortune, and an attempt has been made by a native to stab him, and all these things are untrue at the time of telling, but all afterwards come to pass,

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by

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including his own death, which he also foretold, then we find ourselves dealing with experiences which the theory of telepathy in any shape or form can in no wise cover. In addition to this, a friend of the lady who received these communications was able to see him clairvoyantly, and was able to pick out his photograph when she happened to come across it. This last piece of evidence is an important one, suggesting as it does that the astral form of the communicator may very often be present, even in those cases which are frequently described as telepathy. As Sylvan Muldoon points out, unconscious projection of the astral is common with many people, for the subconscious mind functions most readily when the conscious mind sleeps.

#### ADMIRAL ARMSTRONG'S MESSAGE

Take that curious case, again, given by Admiral Armstrong, of a brother officer of his, then stationed with the China Squadron, who controlled a Medium in the Admiral's presence, giving facts connected with his recent service unknown to the Admiral, and explained that his purpose in coming was to protest against the impending reduction of the Navy. It seems to me that telepathy would have to be stretched beyond its widest or wildest limits to cover such a case as that; while the theory of the man himself coming in his astral body and communicating with one who might voice his protest is reasonable enough, the conscious mind of course being asleep.

Again there is that story told by Miss Gibbes in *LIGHT* of April 23rd. It comes originally from Miss Dallas, who can vouch for the accuracy of it.

Briefly it is this—A certain gentleman pays a visit to a country vicarage. After his departure other guests arrive who indulge in table turning. The table announces that it is being moved by the guest who has recently left. In reply to questions he states that he had been out shooting in the afternoon and had been playing billiards with his father in the evening. On communicating with the man in question, these details were confirmed and, he added, "after playing billiards, I went and lay down on a couch in the billiard room and dreamt that I was back in the vicarage." Through the table turning he describes "his soul" as being with them at the vicarage while his body was at home. Are we to suppose then that he in his astral body was able to move the table, or did he influence the minds of the sitters to do it? We have plenty of evidence which inclines us to the former theory. Vout Peters, for instance, has often told us the story of how a friend of his in this world was able to materialise through a medium and appear to him. Some sort of semi-materialisation again would account for various occurrences which Muldoon relates. For instance, while travelling in the astral body, his conscious mind asleep and only his subconscious mind functioning, he was able to start a metronome in a room adjacent to his bedroom. On one occasion he was able to go upstairs and awaken his mother by pulling the bedclothes, while on another occasion he could awaken his family by hitting a metal tank. In other words, then, under certain conditions this soul of ours, when projected in the astral body, can manifest itself just as readily as can a discarnate spirit through a physical Medium.

Furthermore a story which originally appeared in the *Journal of the S.P.R.*, contains a very remarkable report by Dr. Schiller, the truth of which he vouches for.

A lady in a mental home suffering from senile decay is yet able to communicate with her relatives through a Medium, in a perfectly normal and sane way, though at the same time she seems to understand what her mental limitations will be when she returns to the body again.

Finally, let me take a case mentioned by Dr. Hegy, the author of *A Witness through the Centuries*. He had enquired, at a seance in South Africa, if it were possible for a living person to communicate through a Medium.

He was told that it could be done, and at the next sitting two such people were announced. One of them said that he was a convict serving a sentence in England, the other one gave his name R.—and stated that he was an unemployed bricklayer in London. He gave his full address and his medical history in the recent past, how he had broken a leg and walked with a limp. He had also gone blind in the left eye, and asked the doctor for his opinion about the treatment which he had received at the hospital. Three pages of information were noted down.

Dr. Hegy, on the advice of his guide, wrote to the address in question. There was no reply, but the letter did not come back.

Then two years ago, while in London, Dr. Hegy went to the address. There he found the man in question and noticed that he walked with a limp. He found that his letter had been received, but the man had been too startled and perplexed to answer it. On questioning him Dr. Hegy found that every detail in the three pages of communication was correct. There was not one piece of information which was wrong. Further still, they were written in the same way as the man usually expressed himself, and even the mis-spelling was in accordance with his usual habit. Can we hope to find anything more convincing than that?

#### WHAT ARE WE TO MAKE OF IT?

So, once more, what are we to make of it all?

The theory of a vast conspiracy to deceive is too absurd to consider.

Telepathy will not cover the phenomena, unless we postulate, as some people do, that any fact whatsoever, which is known to anyone, may be perceived telepathically or clairvoyantly by a Medium. But that is not a reasonable view to take. In investigating this problem of astral projection we see at once that we have an enormous advantage over similar investigation which concerns itself with communications with the departed, because those who travel in the astral body do return to the physical body once more, and can under certain conditions remember and relate their experiences.

Myers was quick to perceive this, and so in his great book, *Human Personality*, he presents the evidence for phantoms of the living before he attempts the more difficult task of demonstrating the reality of phantoms of the dead. We can, as it were, get the evidence from both sides—not only from the percipients, those who see, but we have the evidence too of those whom they do see, or in some way contact.

And what then does that evidence show us? Firstly, that it is something which is perfectly natural, and done in accordance with natural laws. The remarkable similarity of the experience related by many witnesses when out of the physical body supports this.

Then secondly, they are the same out of the body as in the body—the same personality, the same characteristics, the same self; but yet at the same time they find themselves endowed with those greater powers, that increased lucidity which is the invariable testimony given by discarnate spirits of their own condition. They can think themselves to what place they will, as far as this world is concerned, and possibly beyond. They have the power of prevision. They can foretell their own future, of which they are ignorant on returning to the physical body again. Whatever mental defects they may possess when in the flesh are obliterated when outside it, and finally they are able to meet with some at least of those who have already passed over. They see them, and can communicate with them. They find themselves like them in every particular, save that they themselves are moored to the physical body, while the others are free.

Are we not right in regarding such phenomena as experiences of the utmost value, linking our present existence here in the body with our existence as it will be in the life beyond?



# THE PROBLEM OF RE-BIRTH

Review by H. F. PREVOST BATTERSBY

ANY reasonable contribution to the problem of Reincarnation is always welcome, and Mr. Ralph Shirley has, no doubt, realised the necessity of reasonableness during his editorship of the *Occult Review*.

He asks if scientific evidence for the theory of reincarnation exists, and this volume\* postulates the pros and cons.

Of course, there can be no evidence, scientific or otherwise, against anything more than the probability of re-birth, so that it is only a question of the amount of adequately sifted evidence which can be produced on the positive side.

The author reminds us that Goethe expressed his personal belief in it, and that T. H. Huxley "considered it an hypothesis deserving of the most serious consideration."

But there are plenty of great minds pledged to an acceptance of its premises as offering an explanation of much that otherwise cannot be explained: J. G. Fichte, Lessing and J. G. von Herder, Carl du Prel, Nietzsche, in his saner moments, Schopenhauer, of course, and in our own day, Dr. John McTaggart. If it were a question of the poets, the trouble would lie in making sure that none of them had ever toyed with the idea.

And it is a poet, modern of the moderns, who has put most pithily the reasonableness of it all.

"They will come back—come back again, as long as the red earth rolls.

"He never wasted a leaf or a tree. Do you think He would squander souls?"

It is this squandering of souls, this piling up of entities, often after the meagrest experience of earth life, which suggests a more distracting problem than any the reincarnationist has to solve.

Mr. Shirley opens his positive evidence with the case of Nyria, so admirably presented by Mrs. Campbell-Praed. It has this peculiarity, that Nyria only remembered her past life—in the reign of Domitian—when in a sort of half-trance. Its striking feature was her intricate reconstruction of the life of Rome in the First Century, and the rendering of names with which only an accomplished scholar would be acquainted.

Her story formed an intimate record of social life, rather within the purview of a "paragraphist" than of the historian, and the sources of which would only be known to the few. Where, indeed, she was thought to be wrong, in attaching a third wife to Pliny, painstaking investigations proved that it was not she, but the majority of the critics who were in error.

The second case, that of Alexandrina Samona, is now fairly well known. Nothing more securely documented can be imagined, nor anything less likely to suggest itself to fraudulent minds. There was no money to be made, and a good deal of contemptuous pity to be expected. But, as it turned out, the most difficult people to convince were the chief actors in the drama, who remained stubborn sceptics till overwhelmed by the inconceivableness of the events.

Alexandrina, who died when five years old, appeared three days later in a dream to her mother, and announced that she would return to her mother's womb. The mother who, owing to an operation, had abandoned all idea of further progeny, was completely incredulous; but at seances, which the family was persuaded to attend, Alexandrina continued to communicate, and finally foretold that she would be with her mother before Christmas.

On 10th April, Madame Samona had the first suspicion that she was going to have another child, and on 4th May the child declared that her mother would give birth to twins, a prophecy which was fulfilled, the twins proving to have no resemblance to each other, one of

them growing up to be an exact facsimile of what Alexandrina had been, even to the reproduction of all her childhood mannerisms and habits; and when, some years later, the children were being taken on a first visit to Monreale, she described accurately even trifling events which had happened when, as Alexandrina, she had gone there with her parents.

There is one interesting feature, on which the author does not comment. On 4th May, the child said: "Mother, there is another one as well within you." As the twins were born on 22nd November, Alexandrina seems to have spoken, as one might say, from inside information.

Mr. Shirley mentions an almost similar but even stranger case, where the returning entity, who had grown up to womanhood in her previous existence, had been able to communicate, and even manifest to the mother, almost up to the time of the infant's birth. "On the night before my daughter's birth," said the mother, "I saw my companion for the last time. She had come to me and said: 'Our time is at hand; be brave and all will be well with us.'" This throws an unexpected light on a much debated question.

The author might have included among his well-authenticated cases that of the Burmese children which the late Fielding-Hall recounted, and surely some mention should have been made of the impressive narrative of Mme. David-Neel.

The account sent by an Exchange correspondent in Delhi, some weeks ago, of the reincarnation of Shanta Devi, may, one hopes, yield to the scientific committee examining it some positive conclusions.

It is probable that one would hear quite frequently of pre-natal memories, if the ignorance of parents did not so determinedly discourage them.

The evidence from dream memories supplies a very interesting chapter; and, where the evidence is corroborated by subsequent events, is by no means to be despised; and Mr. Shirley can offer us several of such cases, in which exact information could only have been obtained from a previous existence.

Then there is "dream travelling," which, apart from its suggestion of a re-lived life, bears witness to the elusiveness of the spirit part of us, as in that well-known Scottish story where the future tenant of a house was recognised as the dream-ghost which for years had been haunting it.

The latter part of the volume is devoted to such cognate matters as the Problem of Obsession, Schopenhauer and Palingenesis, Carl du Prel's Philosophy of Mysticism, Dr. Geley's Evolutionary Theories, Automatic Scripts, the evidence from Hypnotism, and, as was inevitable, Allan Kardec.

As an editor, Mr. Shirley had a more than sufficient experience of automatic communications, and he is evidently not impressed by their value, though hesitating to attribute their inception to conscious fraud.

He gives an account of the late David Wilson's invention, which, though not aiming at psychic messages, yet received them in as many as thirteen languages, only two of which were known to the inventor.

Small, comparatively, as is this volume, it contains an amazing amount of information, and should be very useful as a text book to all students of the subject.

## MR. D. CONAN DOYLE AND PRINCESS NINAMDIVANI

Interviewed for the *Daily Mail* (18th May), Mr. Denis Conan Doyle said he was "set on refuting once for all the suggestion that the Princess Nina Mdivani had consented to marry him because of his recent bereavements. I should like to make it absolutely clear," he added, "that our engagement is a perfectly normal one. The Princess's ideas on Spiritualism are diametrically opposed to mine." In the same interview, the Princess is quoted as saying that "Spiritualism is all bunk."

\* *The Problem of Re-birth*, by the Hon. Ralph Shirley. London. Rider and Co. 1936. 5/-.



## PSYCHICS AND MEDIUMS

Review by ARTHUR FORD, New York

**M**OST books published in the fields of Psychical Research and Spiritualism find their way to my desk. All of them are interesting; some of them are important; once in a great while there is one that demands a place on that classic list of books which are essential to the student and researcher.

To this latter group belongs the latest book by Miss G. O. Tubby, former Secretary of the American Society for Psychical Research. The author calls it *A Manual and Bibliography for Students* (Marshall Jones Co., Boston, two dollars), and it is all of that and much more. It is a scientific approach to psychic research and mediumship in all its varied phases and types of development. Miss Tubby has reduced to order the vast body of material on the subject—defining terms, citing historic cases, setting forth the real progress that has been made, establishing criteria for those who wish to begin research in this complex and fascinating field.

"Are Psychics born or made?" asks the author. "Who are they, what are they, where are they, these Psychics and Mediums? Are they to be envied, or despised? Cursed, hated, or emulated? May one be a Psychic and not be a Medium, and vice versa? How does a psychic person become aware of the capacity? What is the safe and sane procedure in the use of such powers? May one be his or her own Medium? What is a psychic circle, and what use or need is there for it? What is a seance? Why are some seances held in the dark? What is telepathy and the subconscious? What are its powers? Do they comprise all that may properly be termed psychic?" These and many other problems confronting the student are answered in such manner as they have never been answered in any other book of which I know.

That most persons who become convinced of Survival through a study of psychic phenomena seek to develop their own psychic faculties is a fact, and it is right that they should. The unhappy thing about it is that so few of those who set themselves up as teachers have an adequate knowledge of the laws and principles involved. The result is too often disappointment, disillusionment and a hasty retreat from the attempt, or, on the other hand, the result may be delusion, self-hypnotism, or the development of some form of neurosis. Neither of these results is necessary. The laws which govern psychic phenomena are a part of the natural order. But they do not become apparent to the casual or superficial student. It is not a simple thing to gauge the ranges of consciousness, which include the conscious, the subconscious, the subliminal and super-normal. Therefore, when one who has spent most of a lifetime collaborating with Hyslop, James, and many others of that learned and critical fraternity who have made psychical research history, writes out of her experience concerning these things, the rest of us are placed heavily in her debt.

The three chapters on "The Individual Development of Mediumship," "The Development of Physio-psychic Powers," and "How to Conduct a Seance for Scientific Purposes," are alone of untold value to the student who would avoid unpleasant pitfalls and achieve success.

The author does not belong to that class of psychical researchers who are content forever to stand in the presence of facts without making up her mind about them. Critical, impatient of half-truths, she has arrived at a definite conviction concerning Survival and the possibility of communication. The one question that seems to have intrigued her all these years is, "How is it done, and can one liberate these faculties within oneself?" That she has found a valuable answer to this question is apparent in this volume.

The book is amply documented, and includes an extensive bibliography. I unreservedly recommend this book to everyone interested in the problems with which it deals.

## COUNTESS de MORELLA

PASSING OF A HIGHLY-GIFTED PSYCHIC

**O**N April 29th there passed out the Countess de Morella, Marquesa del Ter of Spain, well-known in many capitals of Europe as a remarkable organiser, diplomatist, orator, and an ardent supporter of women's suffrage. Added to this, she was a highly gifted psychic; indeed, I have rarely met anyone more spiritually initiated or with such a high degree of sensitivity to conditions beyond the range of mortal ken. When at work, she appeared to live in a fourth dimension, where concentration and long practice in meditation enabled her to transcend the limitations of the human mind. Her powers of diagnosis were extraordinary; she could contact even a distant patient and describe symptoms and advise a course of healing with the utmost accuracy, as has frequently been verified.

Even more remarkable was her psychometry; she could step into the past, present or future of any person, place or thing, with astonishing results even to herself. At the age of 71 she could still psychometrise with a wealth of detail in five different languages; and always with the highest motives, bringing those who came to her a higher understanding of God and man and of those wonderful powers which—through lack of knowledge—lie only dormant in most of us.

On one occasion, the Countess observed that the speaker at a meeting seemed unable to begin, and she quickly detected that the lecturer was being adversely affected by a man seated not far off. Deliberately, the Countess set herself to cut through this current of opposing thought, and almost immediately the speaker was able to take up her address. The man afterwards admitted to the Countess that he had been deliberately making an experiment of his powers on the lecturer.

Of her rich store of experience this gifted lady never boasted. Working unobtrusively through the exercise of her gifts, she must have brought the light to hundreds, both amongst the aristocracy and the people of many lands. In a life filled with social and philanthropic activities, she will long be remembered as a charming hostess, an inspired adviser and friend, to whose memory no words of mine can pay adequate tribute or express the gratitude and admiration I feel.

C.M.B.

## THE LATE HON. F. H. E. J. FEILDING

The Hon. Francis Henry Everard Joseph Feilding, of Montagu Mansions, York Street, W., son of the eighth Earl of Denbigh and brother of the present Earl, a director of a number of rubber companies and a barrister of the Middle Temple, who died on February 8th, aged 68, left £28,832 (net personalty £25,786). Mr. Feilding was a Roman Catholic who took a deep interest in Psychical Research and in the work of the S.P.R., of which he was an honoured member.

## "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				Miss Lucy A. Laughlin	10	6	
acknowledged	178	10	0	Mrs. T. E. Lander	...	10	0
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Martin ...	1	1	0	P. E. Ryberg ...	...	6	6
Miss M. M. Weeks	1	0	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.



## 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).

### PROBLEMS OF TELEPATHY

Sir,—It is always a pleasure to hear through your columns from our good friend Mr. J. Arthur Hill.

Both Mr. Hill and Mr. Thornton appear to think that my suggested explanation of certain spiritualistic cases by telepathy from distant living persons is far-fetched or incredible. But I may be allowed to point out that even more far-fetched hypotheses are required to account for certain phenomena in which the intervention of spirits is apparently not in question.

Let us consider very briefly two well-authenticated cases. Dr. Rhine reports that Mr. Hubert Pearce was able to name correctly, beyond chance coincidence, the cards in a pack of 25 lying flat on a table 100 to 250 yards away, even though there were hundreds of similar cards lying in intervening rooms. (*Extra-Sensory Perception*, p. 121.)

Again Dr. Osty tells us how, on one occasion, M. Pascal Forthuny described in great detail events in the life-history of a totally unknown stranger who was destined to occupy a certain chair chosen by Senator Humblot, at random, from among 100 similar chairs in a public hall. The description given by M. Forthuny was taken down in shorthand while the hall was still empty, about an hour before the meeting commenced. When the doors were ultimately thrown open, the audience scrambled for their seats, but the Medium's description was found to apply beyond all question to the lady who found her way to the chosen seat. For example, Forthuny had said that the occupant of the chair had just received an unexpected visit from a friend in Brazil, and the lady had actually received such a visit eight days previously.

Neither of these cases can be dismissed, unless one resorts to accusations of gross lying or conspiracy. But I ask Mr. Hill and Mr. Thornton: How was Pearce able to select the right card and Forthuny the right person with, apparently, no links of any sort to guide them? Is not the *selective* power which Mr. Thornton invokes quite as inexplicable in these cases as in the spiritualistic ones? Yet I suppose that Mr. Hill would not argue that Pearce and Forthuny were assisted by spirits of the dead. And even if they were, it is difficult to understand how a discarnate intelligence could perform such feats any more easily than an incarnate mind.

It is utterly impossible for us to form any picture of the mental processes involved.

But if paranormal selection is inexplicable, is not ordinary conscious selection of ideas almost equally so? I am shown an object of certain colour and texture, and instantly I exclaim: "A primrose!" Out of the thousands of words in my unconsciousness, why does this one leap unerringly into conscious life? An experience common to all humanity, but a miracle none the less!

As to Mr. Thornton's second point, the same selective power was shown in my own case of "John Ferguson," which was certainly "calculated to give a false impression of being a spirit communication."

I am ashamed to say that I have not yet read Mr. Hill's *Experiences with Mediums*, but hope to do so at an early opportunity. S. G. SOAL.

### COLOUR ASSOCIATION

Sir,—Referring to the letter appearing in your issue of May 14th from Mr. Thos. A. Davidson, entitled "A Colour for Each Day," may I suggest he should refer to Francis Galton's *Enquiries into the Human Faculty and its Development*. Amongst much else that is of interest, Mr. Davidson will find a special section devoted

to "Colour Association," and from this should gather much additional information on this particular subject. It has been published in a handy form in Dent's Everyman's Library. W. KENYON ROGERS.

### SPIRITUALISM AND CHURCH DOCTRINES

Sir,—While appreciating the talents of Mr. H. F. Prevost Battersby, and his many excellent observations, it is very painful to many of us, who profoundly believe in proved Survival and spirit-communications, to hear what we regard as the very fundamental principle of Christianity called in question—I mean the Godhead of the Eternal Son.

Mr. Battersby quotes St. Peter's Pentecostal speech, in which he says that Jesus was man. Who disputes this? But did he not go on to say that God had stretched out His right hand and exalted the Crucified One to be Lord and Christ? Did he not quote the Psalm, previously quoted by our Lord, which says that David's Son is also David's Lord?

Mr. Battersby also states that two hundred years from Anno Domini Christians did not regard Christ as God. This statement is so colossally incorrect that it cannot possibly be fully answered in a short letter, but let me give a very few quotations, all before A.D. 200. St. Ignatius (Romans, ch. vi.): "Permit me to be an imitation of the Passion of my God"; (ch. iii.): "Our God, Jesus Christ, now that He is with the Father is all the more revealed." St. Clement, 1st Epistle, ch. xxxvi.: "He [God] saith to him, sit thou at my right hand." St. Justin Martyr, 1st Apology, ch. lxiii.: "The Father of the Universe has a Son who also, being the first-begotten Word of God, is even God."

I protest against the insinuation that the New Testament is so compounded of a muddle of MSS. and versions, that it is practically useless to found a doctrine on any text. Variations there undoubtedly are, but none of them in any way affect any of the fundamental doctrines of Christianity as generally accepted by the Catholic Church.

Let me say in conclusion, it is not the proved psychic phenomena of Spiritualism, nor its legitimate teaching, which cause Churchmen to oppose it, but its misuse of its wonderful revelation, by opposing it to the older one held by the Church.

ROBERT A. WHITMORE (M.A., Cantab.).

### OXFORD GROUPER'S BELIEFS

Sir,—In answer to "E.W.'s" queries (LIGHT, May 7th) about how to argue with an intelligent Oxford Grouper, I put forward the following suggestions:

(1) As he believes implicitly in the truth of the New Testament, the answers for Spiritualism lie within its pages. In the third verse of chapter I. of the Acts of the Apostles, reference is made to Christ's appearances to the Apostles as follows: "To whom also He showed Himself alive after His passion by many infallible proofs, being seen of them forty days and speaking of the things pertaining to the Kingdom of God." Christ never claimed that He could do things that were denied to ordinary humans. He bestowed all his gifts on His Disciples before He left them, and the Acts of the Apostles proceeds to tell us how they used them.

(2) If he studies the case of the highly-educated and intelligent Jew, St. Paul, what is his answer to St. Paul's conversion? Does he believe that St. Paul was struck by lightning and that his own conscience spoke the famous words, or does he believe the story as given, the heavenly (or psychic) light and the voice, "Saul, Saul, why persecutest thou Me?"

Space forbids one going on and on with the hundreds of instances in which the Oxford Grouper believes. The only point which has been lost on him is that these men (Paul and Ananias) were ordinary humans like ourselves, and as they could tune themselves to see visions and hear voices, why should this be denied us to-day? Camberley, Surrey.

HOPE W. A. ST. MAUR.



## LETTERS TO THE EDITOR

### "HEROD'S COURTESAN"

Sir,—Mr. Prevost Battersby suggests that the Introductory Note to *Herod's Courtesan* was inserted to assist the sale, but he also writes that, because of the note, it will be unacceptable to Spiritualists. He cannot have it both ways.

In regard to Mr. Battersby's query as to the book being fact or fiction, I do not mind answering it at all. It really is very simple; for, of course, the story is imaginary in the sense that all stories founded on historical events are imaginary.

Mr. Battersby writes: "Such a deception would be quite permissible with fictional characters," but he must see that such a "deception" would have no meaning, if the characters were merely fictional. When Guy Thorne wrote his famous book, *When it was Dark*, on these lines, it was praised by a prelate of the Church, simply because it conformed with the Canon. When Rider Haggard wrote the book *Cleopatra*, he treated that epic of history in exactly the same "deceptive" manner, but *his* characters, far from being fictional, stand out in actual history more than does Jesus Himself. The humble Seer, Jesus, would probably never have been known to the world had it not been for Paul of Tarsus, who deified him—as was customary in those days in regard to outstanding characters—and the superimposition thus portrayed was invested with all the attributes of the ancient gods.

One more reference to what Mr. Battersby terms "the love affair between Christ and Mary Magdalene": I do not think there can be any doubt but that Mary loved this young Seer. From what is recorded of her, it would be an extraordinary thing if we thought otherwise, for in the Gospels we find Jesus saying, "Since the time I came in, she hath not ceased to kiss my feet" (Luke vii., 45). And again we read: "Mary ministered to him of her substance" (Luke viii., 2), also "They have taken away my lord" (John xv., 13). It is also recorded that he appeared *first* to Mary Magdalene. There seems, in fact, little doubt that the relationship between Jesus and Mary was of the closest, although I was careful to make Joazar say: "Remember, lady, that these holy men forswear women," and again: "As God is my witness, there has been no carnal connection between them." This I believe to be the most probable and correct view to take.

In conclusion, I think that, on the Spiritualist hypothesis, the events which actually took place must have been much as recorded in *Herod's Courtesan*. SO FAR AS I AM CONCERNED, the tenets of Spiritualism rest no longer on hypothesis.

J. H. SYMONS.

### DR. WORTH ON SPIRIT-DOCTORS

Dr. E. H. Worth, of Streatham, writes criticising claims made by certain Mediums (in another journal) that, through them, spirit-doctors had cured meningitis, cancer, and other diseases. He concludes as follows:

"I am not writing all this for any other purpose but to try to instil into believers in the evidence of life after death that faith in the powers of people who have got rid of their physical bodies need not be taken at their face value. Crowds of people who pass on are still restless and selfish and like to come back to say 'something to somebody.' I believe that quite a lot of these spirit-doctors cannot be doctors at all. I simply judge them by their silly medical remarks.

"Mr. Oaten is worried over the growth of charlatanism, following the greater use being made of professional Mediums. Quite a number of spirit-healers begin by saying the treatment is free, and then gradually collect fees; some are making quite a lot of money in this way from the credulous mob, who, having little or no common-sense themselves, fill the seance rooms in the hope of getting advice on medical, business or household matters, and so save themselves trouble."

## SPIRIT WORLD AND DISHONEST MEDIUMS

Sir,—At the S.N.U. (London District Council) May meetings (see *LIGHT*, May 14th), Mr. Ernest Oaten, in expressing his dislike of dark seances, referred to one he had attended where genuine supernormal evidence of Survival and spirit-identity was given, but this evidence (he said) was obtained by the Medium's clairvoyance and uttered through the Medium's own throat with a dishonest pretence that it was being given by direct voice.

Two or three questions immediately arise. Will enlightened spirit-friends manifest, and guides help them to do so, to enable a genuine clairvoyant, who is a fraudulent pretender to a rarer form of mediumship, to give a deceptive demonstration of false phenomena?

One feels it strange if "respectable" risen people, with light gained since transition, lend themselves as accomplices to mediumistic frauds. Of course, there are one or two known instances (on which Hannen Swaffer based a fictional short story) of a genuine spirit-manifestation at which nobody was more surprised than the Medium when the latter had descended to habitual fraud.

My own first serious investigations into Spiritualism and psychic research arose out of the (to me) amazing result of my effort, in frivolous mood, to hoax somebody. I was in those days a complete and completely ignorant unbeliever and mocker, and, feeling bored and a little contemptuous one night in the company of an acquaintance who was a convinced Spiritualist, when the talk turned on automatic writing I tried, by way of a jocular "leg pull," to test the credulity of a Spiritualist by pretending to get automatic writing myself. And while I was toying with a pencil, trying to think of something to write, and unaware that I was writing anything, his exclamation drew my eyes to two lines of mirror-writing (which I could not have done normally to save my life, never having practised or attempted it) that my hand had written at lightning speed, which read: "If Colin would stop fooling and take this seriously he would be very useful to us." But this was a striking piece of evidence given to a future platform worker in private and preventing, rather than assisting even the jocular and temporary deception of anybody—a very different thing!

Another question: In a dark seance, if the Medium is in dead trance (as direct voice Mediums often are), how is either the Medium himself, however honest, or any sitter, to distinguish between direct voice and trance-control speech? The direct voice is so often produced within a few inches of the Medium—in direct voice a resemblance to the Medium's voice is often experienced, while in trance-control the communicating spirit often reproduces his own personal voice and intonations—and there seems no *prima facie* reason, with fluctuations of power, why the same spirit's communication should not be intermittently made through control of the Medium's vocal organs in trance and through direct voice; and, in the absence of special apparatus-tests, how distinguish in the dark?

COLIN EVANS (B.A.)

### London Spiritualist Alliance

and

### The Quest Club,

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

### ADDRESS

on

### "RE-INCARNATION"

by

Mr. STANLEY DE BRATH, M.Inst.C.E.

Wednesday, May 27th, at 5 p.m.

Preceded by the usual "At Home." All cordially invited.  
A further address by Mr. De Brath on "Consistency" will be given on Wednesday July 5th.

Telephone

KENSINGTON 3292/3.



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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### CONTRADICTIONARY CRITICS

IF the opponents of Spiritualism could agree amongst themselves they would be more effective, if, perhaps, less entertaining. As it is, they cancel each other out and leave Spiritualism unharmed.

There is, for instance, Father Knapp, the Roman Catholic illusionist, who goes about asserting that all psychic phenomena are "faked," that all Mediums are frauds, and that all Spiritualists are fools. He is contradicted on every point by his brother (and much wiser) Catholic, Father Herbert Thurston, S.J., who gives frequent witness to his belief in the reality of various kinds of psychic phenomena (including that of the late D.D. Home, on which he is an authority) and to the need for calm and careful study.

There are others, like the Rev. P. J. Johnson, of Ipswich, who admit that communications are received from the so-called "dead," but assert that such communications come only from "souls in the lowest astral planes"; these are countered by confident critics like "Eleutheros," of Salisbury, who assert specifically that the dead are asleep and cannot possibly communicate, either from lower or upper planes.

Still others, as we are continually being reminded, are crude enough to believe—and assert as if they *knew*, which they certainly do not—that all alleged communications from the "dead" come from devils who delight in deluding human beings and who are permitted by God to do so to their heart's content; but their opposites tell them there are no devils (or at any rate no *discarnate* devils) and that therefore they must be mistaken.

Meanwhile, Spiritualists go on receiving evidence of the Survival of their friends and of their continued interest in those they have left behind—evidence which not only gives assurance of the reality of a spiritual world but completely rules out all the fantastic devil theories which text-quoters are continually parading, as well as the blank denials of materialists.

Spiritualists are as yet in no danger of the woe pronounced on those of whom all men speak well, although they have in recent years made notable progress in public respect. And they can console themselves with the consideration that constant attack from many quarters is good for them and good for the movement, even if it is often irritating and annoying.

Spiritualists seek Truth and desire above all things to avoid Untruth and Error, and in their quest they should be helped and not hindered by would-be enemies who are always on the outlook for openings for attack.

## YES, PHILOSOPHY!

By H. J. D. MURTON

MY friend, Mr. W. H. Evans, seems to have but an indifferent opinion of philosophers, and prefers an intuitive faith to the chilly complexities of reason.

This seems rather a delicate position for a Spiritualist to be in, for surely one of the chief claims of Spiritualism is that it provides reason, as applied to verifiable evidence, where only faith existed.

Yet in a way he is right, for we all have often to rely upon intuition when reason fails us. This, however, is not the fault of the philosophers, but of our own inability to find by reason the truth of what we intuitively believe.

Mr. Evans accuses philosophers of obscuring the light of simple faith by creating a mist of intellectual vapour. Sophistry does this, but anyone who has read the views of Socrates on the Sophists of his time will not confuse sophistry with true philosophy. Philosophers try by various means to arrive at a clear idea of what is good and right for man, that he may be happy. If it can be shown by reason that Goodness is not only right but *best* for man (*i.e.*, for all men), that is a step on the way to discovering the nature of the Chief Good, which is perfect happiness. I think it was Aristotle who said that no man is evil simply by choice, but is so through ignorance. No man deliberately chooses evil, knowing it to be bad, but does so either because he is ignorant of the nature of evil, or in a mistaken attempt to obtain what he thinks is some other good.

For every individual to be happy, all must live together in perfect harmony, and Goodness is that which makes this harmony possible. It resolves actually into a matter of expediency. Stealing, for instance, is wrong, not from any intrinsic evil, but because it is inexpedient to the proper maintenance of a harmonious society. If it be contended that goodness should not be a matter of expediency but of submission to Divine Law, and that evil is an offence against that Law, I would say that there is no difference between the two views. The Divine Law is that which is in every way most expedient for all men.

Another philosopher, Socrates, was of opinion that all living souls are seeking Good, and that all the mistakes and miseries of life are due to lack of clear conception as to what constitutes Good, or how it can be obtained. Plato's view was that with Good, as with other things, we can only form a clear conception of it on the assumption that there is something real behind the conception. "The Good as it is in its own nature is the pre-supposition of our conception of it."

Plato thought that the spirit *knows* the realities of things *because it belongs to an unseen world in which these realities exist*. His opinion was that the ultimate reality of Good is beyond human perception, but there is an affinity between the spirit of man and this ultimate reality, so that we *know* that we are akin to it. Sometimes there is a calling of spirit to spirit, a momentary direct contact, and this experience we call a vision of God. It is the reality behind that vision which we call God.

I do not think Mr. Evans will object to this "philosophy"—but then I have seen Spiritualism described as a form of neo-Platonism, and perhaps Plato was Seer as well as Philosopher.

Spiritualism's contribution to philosophy may be this. The life of the individual continues beyond the grave, but there is no sudden translation to "the regions of the blest." We learn of the "Law of Spiritual Consequence"—*consequence*, not retribution or reward. This cannot fail to throw further light on our philosophic search for the Chief Good of man, for we now have to consider this not in relation to man's terrestrial existence alone, but in relation to his eternal destiny.



# LOOKING ROUND THE WORLD

## LAW-BREAKERS

SO far from being a law-abiding people, it would seem we are a nation of law-breakers—mostly without knowing it. Amongst other things (as a Solicitor points out in the *Evening Standard* of May 16th): "If you do not go to Church you can be prosecuted; and if you are a Spiritualist, you may be charged with witchcraft." It is a long time since any effort was made to put the compulsory Church-going Law into operation—fortunately for a very large number of people; but, as Spiritualists know, the Witchcraft Act is still occasionally invoked against Mediums, and may, theoretically, be invoked against anyone attending a Spiritualist meeting or indulging in what are called Spiritualistic practices.

This being so, it would be interesting to know what is the legal position of the Police Officer who, as we hear, presided recently at a "Confraternity" meeting at which Spiritualism was expounded and proclaimed? And what, also, is the position of the Parliamentary Secretary to the Ministry of Health (Mr. Geoffrey Shakespeare), who, as reported in all the week-end papers, "exercised his gift as a water diviner" at Norwich, using a yew twig which "strongly indicated the presence of water in the old chalk workings" into which a house had collapsed, causing the death of two people?

According to the law, the Police Officer ought to have arrested himself; instead of which, we understand, he performed the duties of Chairman most ably and sympathetically.

## PSYCHOLOGIST AND SPIRITUAL HEALING

The Practising Medical Psychologist who dealt with Spiritual Healing in a broadcast talk on Sunday seemed inclined to set down all such healing to the power of mind over body—that is, to suggestion. Roman Catholics claimed that organic diseases had been miraculously cured at Lourdes, and Church healers in this country had made similar claims; but as functional disorders could and did produce symptoms which could easily be mistaken as organic, he questioned the reliability of diagnosis. But he was very emphatic that functional cures could be effected by psychological means—that is, by means which Spiritualistic Healers call psychic.

Although the Medical Psychologist spoke as "a professed Christian," his views are not likely to be acceptable to the Maillard group in the Church of England or to the Roman Catholics—or, for that matter, to certain Spiritualist Healers who claim that organic disease (including cancer) can be cured by spirit-agency.

## TELEPATHIC PUZZLE

There was recorded in the *Morning Post* (9th May) a strange case of a Latvian girl who can read her mother's mind in an extraordinary way. The mother was placed in a room with metal walls—still her thoughts were received by her daughter, who was outside; but when mother and daughter were separated by sound-wave insulation walls, the transmission ceased. This suggests to the experimenters (described as "some prominent physicists") that "human thoughts travel through space as extremely delicate sound-waves." They may be correct; but such sound-waves would obviously depend on some kind of energy for their propulsion, and therefore the theory (as has often been pointed out) could not account for telepathic impressions received at great distances, of which there are well-authenticated cases on record.

Commenting on the experiments, the *Morning Post* says: "There are more things in the ether than are dreamt of in our material philosophies, and one doubts whether mere physicists will ever probe its mysteries." With all this experienced psychic students will agree.

## REINCARNATION

APART from the evidences for Survival and their direct implications, there is no subject of greater interest to Spiritualists than that of Reincarnation, dealt with in this issue (page 324) by Mr. Prevost Battersby in his review of the Hon. Ralph Shirley's book, *The Problem of Re-Birth*.

Reincarnation is still an open question—although it was rejected as incompatible with Christian doctrine by the Rev. J. S. Whale (President of Cheshunt College, Cambridge) in his final broadcast talk on the problem of evil on Sunday evening; and the announcement that Mr. Stanley De Brath has chosen it as the subject of his address at the L.S.A. on Wednesday next (May 27th, 5 p.m.) will be widely welcomed.

Mr. De Brath brings a clear and critical mind to the study of any subject that interests him; and there is reason to expect that, in this coming address, he will give his hearers a personal study of the subject, which we hope, in due course, may be made available for readers of *LIGHT*.

## MR. DE BRATH'S "FAREWELL" TO "PSYCHIC SCIENCE"

As we have mentioned previously, Mr. De Brath has found it necessary, owing to advancing years, to resign the editorship of *Psychic Science* (the organ of the British College of Psychic Science), which he has held with distinction for many years. In the April number, the last to be published under his direction, he has an article entitled "Farewell," in which he explains in some detail his views on Psychical Research and Spiritualism and their bearing on the life of individuals and of the nations. Copies can be obtained from the College, or from the office of *LIGHT*, 16 Queensberry Place, S.W.7, post paid, 7d.

The concluding lines of Mr. De Brath's article are worth quoting. They are as follows: "I have said my say and resign my editorship with hearty good wishes to the College. After eighty years of work, I want a long rest. Goodbye, Farewell."

At the annual dinner of the College (reported on another page), the President, Mrs. Hewat McKenzie, paid a well-deserved tribute to Mr. De Brath, and expressed regret that he had felt it necessary to resign the office he had filled so well.

## ENGLISH MEDIUM IN NEW ZEALAND

From Dunedin, New Zealand, Mr. C. A. Wycherley (a journalist who takes a deep interest in Spiritualism) sends us the following note about an English Medium, well-known to many of our readers:

"Mrs. Gladys Davies, the English Sensitive who has done some remarkably good work in various Spiritualist centres during a tour of New Zealand, was, at latest advice, in Dunedin, where interest in the movement has been greatly stimulated by her presence. At the Harvest Festival in April, the offerings of vegetables and other produce and of fruit and flowers was such that Mrs. Davies declared that she had never seen a finer one from followers of Spiritualism, even in England. Mrs. Davies's Trance-Mediumship is of a type rarely seen in Dunedin, and her ancient Egyptian control, Pharos, has impressed the local Spiritualists very deeply."

## "THE LAST STRAW"

Artists manage to extract occasional rays of humour from psychic topics—as, for instance, the *Punch* picture of the ceremony of "Striking the Happy Medium," of which there is a framed copy in the office of *LIGHT*. In *The Tatler* (May 13th) there is a full-page picture of a billiard-table being levitated and carrying with it some twenty-four stout ladies and gentlemen (all in evening dress) who have their hands on it. "I've always tried to put up with my wife's table-turning seances," the irate husband is saying, "but, by gosh, this IS the last straw." It is a joke, of course, but—allowing for artistic exaggeration—things very like it have happened.



# SPIRITUAL MEANING OF PSYCHIC FACTS

## MR. SHAW DESMOND AT CAXTON HALL

**P**SYCHIC Facts and their Spiritual Meaning was the title of the address (briefly reported in *LIGHT* last week) delivered by Mr. Shaw Desmond at the L.S.A. meeting at Caxton Hall, Westminster, on Monday evening, May 11th. Brig.-General Kemp, C.B., C.M.G., presided, and there was a large and attentive audience.

Mr. Shaw Desmond said there were no spiritual meanings without psychic facts, and there were no psychic facts without spiritual meanings. As the Chairman had said, a person may be a great psychic and have no spirituality. The fact that he could lift a table without using a hand would not make him a spiritual being. The mere fact that he had been levitated in his own room did not make him one bit more spiritual than he was before he was levitated.

Behind all psychic facts there lay natural law. Never for a moment did the Almighty say one thing and do another. God was not mocked. God is natural law. He hoped they would some day find a new name for the movement they called Spiritualism. He wished to call it the religion of love and wisdom, for it was that.

Coming to psychic facts, he first took materialisation, the meaning of which was that men and women survived death. If that were not true, then Jesus never rose from the dead, and if Jesus did not rise from the dead, then Christianity had no meaning. That the etheric body left the physical body at death they had proof from the camera, from physical sight, from clairvoyant sight; and, also, they had spoken with people who had materialised.

As to the after-death appearances of Jesus, although there were contradictory details, he held that the Gospel stories gave an essentially true record. He believed that Jesus did survive and was very close to the earth to-day.

### SPIRITUAL HEALING

Another psychic fact was spiritual healing. There were no miracles, no suspension of natural law; but what were called miracles of healing reached through to a deeper law, which was understood by Jesus, the Great Healer. Although Spiritual healing might not always seem to be effective, he believed there was always some amelioration, mental or physical. There had, however, been many definite cases of cure of physical ailments and also of psychological ailments. The physical, he said, was a mere channel for the mind. When he was living among the Zulus, a chief said of a man who had died, "he was killed by his mind." That was the theory of African witchcraft. There was no such thing as physical ailments, except in the limited sense in which the word was commonly used.

There was no need for exaggeration, but he said that the work of healing instituted lately by the Rev. John Maillard was the best thing done by the Church in eight hundred years. He hoped God would bless Mr. Maillard and give him results. He was getting results. Spiritualists did not want people to come out of their Churches, but to bring the Churches back to Jesus and back to the practices of the Apostles, of which they read in the New Testament.

Wireless he regarded as an extraordinary psychic fact. Human beings were like wireless sets, and every human being was attuned more or less with every other human being, so that every thought of love or courage had its effect. Every time they used the power of thought they flung the thought right out, and it went on pulsing through the world, not for a moment but for ever and ever.

There was another psychic fact which some people rarely considered—namely, that the greatest work might be done during sleep. Four-fifths of their work was done in the sleep state. In the astral, to which most of them went during sleep, they contacted children who

had passed on and met "dead" lovers. Some swam in astral seas and some contacted the land into which they would all pass on their road to the land which had been written of in *Beyond Human Personality*. When asleep, they were each working either for Hell or Heaven—they could not work for both. That was a psychic fact of great significance. "A little folding of the hands to sleep?" No, a stretching of the hands to work, a bracing of the spirit for strength to do the work of God even whilst consciousness was elsewhere.

He believed these psychic facts would be recognised in the schools of the future. Children would be taught that we do not die—they would be taught the whence, why, whither of life; the one great universal religion would include education in the meaning of soul life, of dreams and of prophecy. He believed also that the religious philosopher and scientist would replace the priests as leaders of religion, and that the time would come when it would be recognised that all life is religion and all religion is life.

Mrs. Helen Hughes followed with a demonstration of clairaudience. A verbatim note was taken of the messages she gave, and the recipients have been supplied with transcripts on which they are asked to comment. We hope to be able to publish details of some of the messages.

### MEETING AT GUILDFORD

On Wednesday evening, May 13th, a very successful meeting, organised by the L.S.A., was held at the Lion Hotel, Guildford. Admiral Armstrong, who was the speaker, related a number of his own experiences in proof of Survival; and Mrs. Helen Hughes again gave a very evidential demonstration of clairaudience.

### MESSAGE WHICH SAVED TWO LIVES

The *Hampshire Observer* of 9th May has the following:

"The banqueting hall at the Winchester Guildhall was crowded out on Friday, when a Confraternity meeting, convened by the Winchester Branch of the London Spiritualist Alliance, was held. The Rev. Harry Horton, B.A., presided, and he was supported by two prominent speakers, Mrs. St. Clair Stobart and the Rev. G. Maurice Elliott, and a well-known clairvoyant, Mrs. Helen Spiers."

There follows a report of the addresses, in the course of which Mr. Maurice Elliott said he became a convinced Spiritualist twenty-five years ago, mainly through the influence of Sir Oliver Lodge, and later on an angel, or a guide, was the means of saving the lives of his wife and daughter. A Harley Street specialist ordered an immediate operation on his wife to remove from her body a malignant growth. He refused to consent to the operation, and was told he was a fool. It was not a malignant growth, but became the gift of his daughter! It did not matter two straws what any philosopher, scientist, theologian or bishop were to say to him about contact with angels, he would respond that the lives of his wife and daughter were saved by the intervention of a messenger of the Unseen. At that time he was at Christchurch Priory, and he told the Bishop of Winchester, Dr. Talbot, about it. Dr. Talbot said, "You must accept the advice given you by the messenger of God." Mr. Elliott continued that his daughter was baptised in Winchester Cathedral as a special thank-offering for God.

The Librarian of Lily Dale Assembly (Jenny O'Hara Pincock, of 47 Church Street, St. Catherine's, Ontario, Canada) writes appealing for gifts of psychic books, old and new, for the Assembly Library. Gifts should be addressed to "Lily Dale Assembly Library, c/o Mr. Millard Knox, Lily Dale, New York, U.S.A."



## THE BRITISH COLLEGE DINNER

THE eleventh annual dinner of the British College of Psychic Science can quite properly be described as a "brilliant success." It was held at the Café Royal, Regent Street, one of London's most select feasting places, on the evening of Wednesday last week (May 13th), and it was attended by a large and distinguished company, including a number of ladies and gentlemen whose names are not usually associated with Spiritualism or Psychical Research.

The guests were received by Mrs. Hewat McKenzie (President of the College), Mr. S. O. Cox (the new Hon. Principal) and members of the Council.

Mrs. Hewat McKenzie presided, and in her opening remarks, gave a special welcome to several of the guests. Mrs. Osborne Leonard she described as "one of the greatest exponents of psychic science in the world. Mr. Denis Conan Doyle she welcomed not only for his own sake, but for the sake of his great father, Sir Arthur Conan Doyle, who presided at the College dinner in the years 1926-7-8. Miss Estelle Stead and her father before her (W. T. Stead) had done great work in bringing comfort to the bereaved, their motto being, "The union of all who love in the service of all who suffer; and Mrs. Hankey, Secretary of the College, had proved herself not only a capable organiser but the friend of all.

Mrs. McKenzie said there were no creeds and no politics connected with the College, which had now been doing its important work for sixteen years, during which time ten thousand people had passed through their doors to seek help and advice. The object of the College had always been to deal honestly with the problems arising out of a very difficult subject, in which there were all sorts of pitfalls. She welcomed Mr. Cox, who had succeeded her as Hon. Principal, and assured him of loyal support. She proposed the toast of "The Guests."

Vice-Admiral E. A. Taylor, M.P., responding, said he regarded psychic science as a subject in which each man and woman should be intensely interested; and, although his knowledge of it was small, he recognised its importance and congratulated the College on the work it was doing. He described a psychic experience of his own, in which (when sleeping in a strange house) he was awakened by repeated knocking and was disturbed by what seemed to be an unseen presence, from which eventually he obtained relief by making the sign of the Cross.

Lt.-General Sir George MacMunn, K.C.B., also responded and described some of his experiences in India.

Mr. Justice Atkinson very briefly proposed the toast of the College, to which Mr. Denis Conan Doyle (Vice-President) and Mr. S. O. Cox (Hon. Principal) responded.

Mr. Denis Conan Doyle (who was accompanied by Princess Nina Mdivani) said his position of Vice-President of the College was his only link with the organised movement of Spiritualism, with which his father, Sir Arthur, had been so closely associated, and in which he still took a close interest.

Mr. Cox said he was conscious of receiving help from the Other Side in the work of the College, but that did not relieve them of the necessity of doing as much as possible by constant effort. His belief was that if they did not do all they could to help themselves, they would not get help from the spirit-world, and they would not deserve it.

The toast of "Overseas Visitors" was proposed by Mr. Hannen Swaffer, who said there were present visitors from many countries, including a Russian, Mr. M. de Meck, and Mr. L. Lloyd, President of the South African Union of Spiritualists, who responded to the toast.

## SUBCONSCIOUS MIND

By H. ERNEST HUNT

### XV.—DAY-DREAMS AND FIXED IDEAS

FROM time to time we come across individuals who nourish a grievance against life, complaining that they do not meet with the appreciation they deserve, that they are not understood, and so on. They are, in fact, wounded in the emotions, and they try to bury their hurt in the depth of the subconscious, supposing that if it be out of sight it will also be out of mind. They refuse to face things squarely in consciousness and hide their difficulties by repression, like people who profess to "bury the hatchet" and sharpen it instead in the dark places of the mind.

Presently we find our day-dreamers gradually withdrawing from active life in the world around them, and, like little children who cannot get their own way, refusing to play any more. They creep into themselves as a refuge from that reality which serves them so badly, and in the inner kingdom of their own minds they proceed to build the world afresh and ever so much more to their liking. Here, there are no unpleasant limitations and nothing disagreeable can occur; on the contrary, everything can be made to minister to an inordinate self-satisfaction, very gratifying but unsubstantial.

When we ask them to come out, they "do not think they will, they would rather stay in"; if we want them to join the rest, they "would prefer to be by themselves." They say that there is nothing the matter with them, and that no one need worry, for they are quite all right; they only desire to be "left alone," which, of course, is the very worst thing for them. When they are alone, they do nothing in particular but just sit and day-dream, with the engine of their mind "ticking over" without doing any work.

In the case of the insane, we find something of the same thing—the conscious mind "ticks over" without gearing in to the subconscious, and thus the soul of the insane is not being damaged as in the case of the normal-minded person. They waste their days; but, while they receive no benefit from life, they probably receive no great hurt; a wise and kindly providence prevents the distorted mental machinery from registering its distortion in the soul.

With the day-dreamer, however, the case is rather different, the engine still "ticks over," but in an imaginary realm with the full cognisance of the subconscious; the day-dreams are recorded with the same exactitude as the messages from an outer world are also registered. But the balance as between the inner and outer realms is being upset, for the inner imaginings are being recorded with an even greater interest and continuity than the impressions of the outer world. Memory is always and ever at work, and presently the inner and fictitious realm begins to outweigh the exterior world of affairs, and the mental balance is, to say the least of it, precarious. If the process be continued indefinitely, the end is fairly obvious.

From this continued dwelling upon the fictitious, the fixed idea is developed which is likely to result in very real trouble. A man may, by definite auto-suggestions, gradually build up a beneficial fixed idea, and even reconstruct his character, making his newer habits into second nature. But uncontrolled day-dreaming builds a fixed idea of another type altogether, detrimental and very difficult to deal with. We hear of cases where the actor has immersed himself so continuously in his part that eventually he has become veritably the character he acted, and in that guise he has died insane. Fiction is not only stranger, but sometimes stronger than truth.

In view, therefore, of the part played by the perfect memory of the subconscious, irresponsible day-dreaming—as distinct from the systematic training of the creative imagination—should be most rigorously eschewed.



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### DIARY OF EVENTS.

To-night, Thursday, May 21st, at 8.15 p.m. LECTURE.

Mr. B. ABDO COLLINS, C.I.E., on

"Spiritualism as an Influence in Life."

Chairman : The Rev. C. DRAYTON THOMAS.

(See special announcement, page 322)

Tuesday, May 26th, at 7 p.m.—

Miss JACQUELINE. Group Seance (limited to six sitters.)

Wednesday, May 27th, at 5 p.m.—

Mr. STANLEY DE BRATH, M.I.C.E., Address on "Reincarnation"  
(See special announcement, page 327)

Friday, May 22nd, at 7 p.m.—

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

Friday, May 29th, at 7 p.m.

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

### SYLLABUS OF SUMMER SESSION OF APPLICATION.

Devotional Groups for Absent Healing :

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

Monday, 2.15—2.45 ; 6.30—7. Tuesday, 6.45—7.15. Wednesday, 3.30—4. Animal Group, 4.30—5 ; Thursday, 3.45—4.15 ; 7.45—8.15. Friday, 2.30—3, 7.30—8. Obsession Group, Saturday, 3.30.

## CANADIAN MINISTER'S INVESTIGATIONS

IN the latter part of his Reflections on his Spiritualistic experience, the Rev. Dr. McKeen Reid, the Canadian minister (the two first summaries of whose proposed book appear in the issues of April 16th and April 30th this year), writes :

"Heaven is still sharing in and controlling the earthly activities of those who will co-operate. Into our day of dire need Heaven will break, with its enlightening and saving qualities of redemption from sordid selfishness and spiritual impoverishment."

Tongues of flame have been recorded in recent circles on the negatives of cameras, as well as seen by those present. Dr. Reid is convinced that, "The phenomena so universally reported to-day, are of an order in keeping with the evolutionary processes, based upon the appearance of an unusual endowment on the part of individuals. That this quality may be developed through a group goes to show that, in this, as in the developing of more perfect forms of life in plant or animal, we may and ought to co-operate with all seen and unseen forces that make towards a larger life or development."

"Energy is held in common. The energy of two or three cannot be released to scientific study, for example, if five or six insist on attacking and fighting."

"Our social gatherings for prayer have ceased to function," says Dr. Reid, "our people are almost wholly occupied with social and economic problems. Have we not an opportunity to arrest and claim their thought for higher spiritual values? Is the Lord not prepared again to bring life and immortality to light? And is He not again dependent upon a few consecrated individuals? 'Behold, the Bridegroom cometh'—let us enthusiastically and preparedly go out to meet Him."

Rev. Dr. Norman Maclean, one of the most prominent leaders of the Church of Scotland, writes : "No wonder the heart-broken find their way to the seances, no wonder the pews are increasingly empty."

Dr. Reid himself has certainly been doing his best to be "prepared." For three years, he tells us, he has

been attending a development circle each week—preceded always by a religious service of hymn and prayer. At these sittings, his little daughter, Margaret, manifests and speaks to him ; likewise his father on the other side, who gave him the assurance that they were doing their best to help him with the message which he was so earnestly striving to give to the world by voice and pen. On an Easter Sunday evening, flowers from a vase on a table well away from the reach of all were distributed to various sitters. On other occasions Sandy MacPherson, a former Edinburgh cobbler, now in an exalted station in the spirit-world, came through and gave advice on many of their pressing problems. On the question of Social Credit in Alberta, however, he said—speaking always in a broad Scottish accent : "We folk leave you earth people to work out your own economic problems."

### SEANCES IN SEATTLE

Many were the remarkable seances attended by Dr. Reid in Seattle, with Mr. and Mrs. Britton as Mediums—principally the former. Though his hands were securely fastened behind him with a powerful strap, many hands were thrust through the curtain during the sitting playing on a zither in full view of all the sitters. The following is an abbreviated account of what the writer describes as "a typical sitting" :

"The whole room was carefully examined before the sitting began ; and several instruments—including an accordion, tied up, closed and sealed—together with a vase of flowers and a coil of rope, were placed inside the cabinet. After prayers and singing, the voice of Mr. Britton's guide, Mary, was heard joining in the singing. Then the trumpet is thrust forth and the chief guide, Dr. Robertson, gives a short and pithy address, full of sound advice . . . Then hands appear thrust through the curtains, and presently a fully materialised form emerges to be recognised and greeted by a relative . . . A tall negro, Sambo, shows himself and says a few words ; Edison emerges, holding in his hand an incandescent bulb which he illuminates in some inexplicable psychical manner, and we watch it glowing in the darkness . . . The zither is played by a clearly visible hand ; then played without contact after it had risen and floated from the stand on which it lay. Twice the mouth-organ and zither were played together, and several times the bound and sealed accordion joined in accompaniment to our singing—it being found with seals intact at the close of the seance . . . Farmer Kelly, a well-known Medium who had died as a result of ill-treatment at a seance, was also fully materialised, writing his name upon a paper and throwing it upon the floor, which we afterwards examined and attested to."

During these sittings Dr. Reid's father spoke to him more than once, encouraging him to go on spreading the good news. An unknown clergyman told him through the guide Mary, that "He is helping you ; and if when you are on the platform, you will reach out in thought to him, he will give you inspiration." These sittings, Mr. Reid assures us, "were on a very high religious level, and the hymns were the favourites of Christian groups the whole world over." Another clergyman spoke of the assistance being given to this effort of presenting the truth to a prejudiced Church ; a priest spoke in fluent Spanish ; also a former minister of the United Church in Calgary, and finally, Dr. Peebles, the Spiritualist writer. Mr. Reid concludes : "I have omitted to relate two occurrences of great evidential value. The first was that whilst my father was conversing with me, his voice issuing from the trumpet, a young girl burst in, in the direct voice with a joyful greeting to her mother across the room, and they conversed together for a few minutes."

"The other was that Mary, according to promise, came to the front, and her face surrounded with a bright halo, manifested herself in several brilliant flashes."



**British College of Psychic Science, Ltd.**

15 QUEEN'S GATE, LONDON, S.W.7  
(Telephone: WESTERN 3981)  
Hon. Principal: Mr. S. O. COX  
Secretary: Mrs. M. HANKEY

**LECTURE**

(Visitors 1/-)

Wednesday, May 27th, at 8.15 p.m.—Mr. CYRIL SCOTT  
"Some Occult Aspects of Music" (with demonstrations)

**GROUP CLAIRVOYANCE**

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

FRIDAY, MAY 22nd, at 5 p.m.—Miss JACQUELINE  
MONDAY, MAY 25th, at 3 p.m.—Mrs. GRADON THOMAS  
FRIDAY, MAY 29th, at 5 p.m.—Miss ANNE GEDDES

**DISCUSSION TEA**

(Visitors, 1/6)

Thursday, May 28th, at 4 p.m.—M. M. de MECK,  
"Clairvoyant Television"

**VOICE MEDIUMSHIP**

Mrs. MURPHY LYDY, the American Trumpet Medium, who is now visiting England, will work exclusively for the College from May 27th onwards.

Write to the Secretary for particulars of Seances.

**SPIRITUALIST COMMUNITY GROTRIAN HALL**

115 WIGMORE STREET, W.1.

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Secretary: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK

**SUNDAY, MAY 24th, 1936**

11 a.m.—Mr. HORACE LEAF  
Clairvoyant: Mr. Horace Leaf.  
6.30 p.m.—Mrs. St. CLAIR STOBART  
Clairvoyante: Mrs. Helen Spiers.  
Sunday, May 31st, at 11 a.m. ... Rev. C. DRAYTON THOMAS  
Clairvoyante: Mrs. Helen Spiers  
Sunday, May 31st, at 6.30 p.m. ... Mr. ERNEST HUNT  
Clairvoyant: Mr. George Daisley  
*Silver Collection on entry.*

**OPEN MEETINGS**

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.  
Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free  
Monday, May 25th—Speaker: Mr. H. L. Vigurs  
Clairvoyante: Mrs. Dolores Smith  
Wednesday, May 27th.—Speaker: Rev. A. F. Sharp  
Clairvoyante: Mrs. Helen Spiers

**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.

**WEDNESDAY CIRCLES (limited to eight sitters)**

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

May 27th 2.30 Mr. Glover Botham. 6.30 Mrs. Livingstone.  
June 3rd 2.30 Mr. Roy Morgan. 6.30 Mrs. Gradon Thomas.  
Tuesday, May 26th, at 2.30 p.m. Mrs. Helen Spiers.  
Thursday, May 28th, at 7.45 p.m. Miss Lily Thomas

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 Portraiture).

Friday, May 22nd, at 7.30 p.m.

**Miss EVELINE CANON,**

Demonstration of Psychometry.

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

Friday, May 29th, at 7.30 p.m.

**Mrs. HELEN SPIERS,**

Demonstration of Psychometry.

Members, Silver Collection; non-members 1/-

Friday, June 5th, at 7.30 p.m.

**Mr. RONALD COCKERSELL,**

Demonstration of Clairvoyance, with accompanying Psychic sketches.

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(Trance Address)  
Clairvoyante: Mrs. Stella Hughes

Sun., May 31st. Speaker: Mr. TOM GROOM  
Clairvoyante: Mrs. Gradon Thomas

For particulars of weekday activities at Headquarters.  
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SUNDAY, MAY 24th—

11 a.m. Mr. Frank Wall.

6.30 p.m. Mr. Murray Nash, Address

Mrs. Maude Bateman, Clairvoyance.

TUESDAY, MAY 26th, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting.

WEDNESDAY, MAY 27th, at 7.30 p.m.—

Mr. George Daisley, Clairvoyance

Wednesdays. FREE HEALING from 6 p.m. to 7.30 p.m.  
Fridays " " " 2.30 p.m. to 5 p.m.  
By arrangement with the Secretary.

**BACK NUMBERS WANTED**

Sir,—May I ask among your readers whether they have any spare copy of LIGHT for 29th November, 27th December, 1934, and 21st March, 1935. The object is to have the collection complete for future reference, and may ultimately form part of a library for Psychical Research.

Pasea Colon 161, P. E. RYBERG.  
Buenos Aires, Argentine Republic.

[NOTE.—Our Circulation Department is unable to supply these numbers, hence the above appeal.]



## THE ASCENSION

Ascension Day, May 21st

The following extracts are taken from a "Life of St. Peter, received through the hand of J. H. Odom, A.R.I.B.A. The communicator in this instance calls himself "Light," and describes himself as having been an Arab jewel-trader and a follower of Jesus.

JESUS had bidden His disciples to wait for Him at Jerusalem, and the jewel-trader was amongst the crowd of those who joined the disciples, curious to see what might happen, yet unable to believe the rumour that He whom they had seen done to death on the cruel cross would shortly show Himself to them again. Peter was spokesman for the disciples. He led the people to a little hill outside the city, saying: "This was a favourite place of teaching for Jesus, as you know . . . Jesus Himself told us to be here at this time, for He said He wished to bid us farewell. Let us pray now that we may all be granted the power to see Him and to know that He is not dead, but that He still lives on."

"I was in the topmost row of the crowd," says the Arab communicator. "All at once, I saw a brilliant light, and could just perceive a form in the group at the top of the hill, which shone with light, till it was filled with a glory of the most brilliant light I had ever seen. . . . As I looked, the form grew more distinct, and then I saw the face of Jesus. There He was, just as we knew Him when He walked and talked with us. . . . As I looked and wondered, I heard a voice which was so familiar that there was no possible doubt.

"Jesus said: 'You all saw me pass through the portal of what you call death. My friends, there is no final death: you will all survive. I have come back to teach you that fact, which I could only do by causing you to be assembled here and showing myself to you. This that you see is my spiritual body. It is not the body you saw upon the cross, but you can see the marks of the torture, so that you may be sure it is myself.'

". . . Thereupon He walked, or, rather, seemed to float down among us. He passed close to me, and as He passed, He smiled and said: 'Now you have found the pearl of great price; you can never lose it.' 'Master, I believe,' I cried, and wept for great joy.

"This thing took place at evening, when all was still. The sun was just setting in a fine mist; the conditions, as I now realise, were perfect. When Jesus materialised, it was always either in the dim light of dawn, or in the evening, or in the dim light of lamps. He appeared in order to show this crowd that death was only an incident in the drama of life.

"Continuing to speak to the disciples, Jesus said: 'I have much work to do in the sphere of Light. I must fulfil what I set out to do. I can help you better from the other side of what you call death than when I was with you; for I can organize helpers to come to you and give you advice and power. Take heed to them, for they come directly from the Great Spirit and are messengers of His. . . . As I have taught you, so do you teach others. . . . Over all the world this truth will be spread, and you favoured few will be the first to spread it.'

"We were all affected; and behold, as we stood and watched, a luminous mist surrounded Him and seemed to rise. As this mist grew thicker, Jesus was hidden from us, and we could see Him no longer. His voice was still ringing in our ears; then as we looked the mist seemed to disperse—and there was no one there."

### FOR THOUGHTFUL PEOPLE ONLY.

The question of whether you or I have a diseased or a healthy body depends mainly on one thing—whether we have known how to look after it properly. If we have no knowledge in these matters, and few of us have, then it is almost certain that in some degree our body already is diseased, and that by sixty or seventy, if we live so long, our physical organism will have largely broken down. Pathetic, but true, I am afraid!

Influenza, coughs, colds, rheumatism, pneumonia, headaches, constipation, etc., are, believe it or not, just plain indications that we have mis-used our bodies. If we realise this, and endeavour to learn what are the simple requirements of our physical organism—and that means applying some of the ideas of Nature Cure and food reform—then we most certainly find that it begins to work much better in every way (*i.e.*, healthily). I know that this is so from personal contact with hundreds of sick people who have, by these methods, been helped back to health. Medicines and vaccines always, and surgical interference as a rule, are totally unnecessary and do great harm.

If you give your car the wrong sort of fuel, what happens? Doesn't it begin to work imperfectly and then come to a sudden stop? If we don't feed our bodies on the right foods doesn't it act in a similar way?

But perhaps you feel like a lady I met—"I wouldn't give up my bacon and eggs for breakfast, and my steak and kidney pudding for lunch for all the health in heaven, nor do I want to live to an old age." I readily sympathise with this point of view—after all, steak and kidney puddings are rather nice, aren't they! But sound, health-giving meals can be just as tasty, if not more so, than ordinary meals. I claim that the meals I eat are the most interesting, the most satisfying and yet the most health-giving in the world!

DUDLEY CROFT GOODE, M.N.C.A

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Our diet is of a very attractive and pleasing nature, choicest of tasty and satisfying things, with savouries made without meat or fish. We don't ask our guests to forego their tea! You will be surprised to find how completely satisfying our meals can be.

We stand for these ideas because we believe they make for much better health, for less pain to animals, for the more sensitive response of the individual to the higher vibrations of the universe.

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