

# Light:

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## PENTECOST

### THE NEW TESTAMENT STORY IN THE LIGHT OF PRESENT-DAY PSYCHIC KNOWLEDGE

By The Rev. CHARLES L. TWEEDALE, Vicar of Weston, Yorkshire

*"And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them: and they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts II., 1-4.*

SO runs the ancient account, when recording the phenomena which signalised the beginning of the Christian Church; for, just as Christianity is founded on the demonstrated survival and resurrection of Jesus, so the Christian Church takes its origin, as a banded and organised body, in touch with heavenly and spiritual things, from this wondrous Pentecostal happening.

Jesus had said to the Apostles, speaking as an inhabitant of the Spirit-World, "But tarry ye in the City of Jerusalem, until ye be endued with power from on high." So they obeyed the command of the Master, waiting patiently for they scarce knew what; until the evening of that "fiftieth day," when "assembled together with one accord in one place, the heavens were rent and they were surrounded by Spirit-flames and Spirit-manifestations, and were indeed "endued with power from on high."

The Christian Churches at this season will solemnly read this account and celebrate the descent of the Spirit upon the infant Church, and yet they will set their faces as hard as flint against the possibility of any confirmation of this wondrous experience by any happening in their midst to-day.

God is "the same to-day, yesterday and for ever," and neither He nor His Angels, nor "the spirits of just men made perfect," have changed one iota in the method of their evidential proof and manifestation.

The Churches and their leaders have yet to realise that:

The Angels keep their ancient places,  
Stir but a stone, ye start a wing  
'Tis ye, 'tis your estranged faces  
That miss the many-splendoured thing.

Yes! we have our "Pentecosts" to-day, though the Churches obstinately harden their hearts against the coming of the Angels, while at the same time they pray "for a fresh outpouring of the Spirit."

I am probably the only Clergyman who has been privileged to be present at an identically similar scene to that which took place in Jerusalem well nigh 2,000 years ago.

Some years ago, my wife and I journeyed north to a little mining village to sit with a well-known materialising Psychic. Arriving at the man's house, we found about thirty of his fellow miners, their wives and friends, gathered together in a fairly large upper room of his house. We made a thorough examination of the room and I then locked the door and put the key in my pocket. We all sat about the room and then the ordinary light was put out and the room was illuminated by a ruby light, sufficiently bright to enable us to see one another. We began to sing hymns, one of which, I remember, was that splendid old hymn "Confidence":

Praise ye the Lord, 'tis good to raise  
Your hearts and voices in His praise.

They sang with the heart as well as the understanding, and their fine voices blended in most beautiful harmony.

This had been going on for about ten minutes when, evidently, a kind of thrill or vibration passed through the room. (Persons who were in the room below said that the doors rattled and vibrated for quite a long time).

Then ensued the most amazing scene I have ever witnessed. The whole room was suddenly filled with *hundreds* of flames of fire, much like candle flames in shape, but larger and more ethereal in appearance. These appeared in hundreds, *high up* near the ceiling, beyond the reach of the seated people, in remote corners, and all around and about us.

They showered down in hundreds and continually "sat" upon the heads, arms and shoulders of those present. I had many on my own head, so my wife testified; and I saw many alight and burn on her head, arms and shoulders as well as upon the others



present. I saw dozens of them alight on my own arms and there stand burning for a few seconds and then suddenly vanish. I passed my hands through many of them, but felt no heat or sense of burning.

These hundreds of flames—literally filling the room—were occasionally interspersed with luminous clouds about a couple of feet in diameter.

When this marvellous scene had lasted for about another ten minutes—the people all the time giving utterance to many fervent ejaculations—suddenly several of those present were entranced and began to speak volubly and fluently in a language which we could not understand. There was no hesitation in the speech, but they spoke *with the fluency of persons speaking their native tongue*.

We could not understand them on this occasion, but it quite evidently was an exactly similar phenomenon to that described in Acts II., 4, and later in I. Cor., xiv., 2.

This wonderful scene was entirely beyond the powers of these homely people to produce by any non-psychic means. I satisfied myself very speedily on this point by noting that scores of the flames were high above the people's heads, close to the ceiling and in remote corners of the room entirely out of reach, and also by repeatedly observing and covering with my hands the lambent flames which burned upon my left arm and on the head of my wife who sat next to me, and which showered down from the ceiling and alighted upon my arm.

After the power waned for these lights and the persons came out of trance, we sat for materialisation. I searched the bare corner of the room—hard plaster walls and bare floor boards—shielded by two thin curtains hanging across it. Sitting in a good light within one yard of the opening between the curtains, through which I could see the Psychic's body all the time, I saw eight forms, varying from that of a tall man down to a little child of about four years of age, emerge from the corner!

On the day of Pentecost, the Apostles and their companions were entranced and "spoke with other tongues." This entrancing of persons and consequent speaking with tongues has been witnessed on many hundreds of occasions during the last eighty years.

We know that this entrancing of the Psychic is very often done by the spirits of departed friends and relations. I have witnessed such entrancing repeatedly in my Vicarage and obtained irrefutable evidence of the Survival and presence of my departed relatives, and so have many others.

Similar phenomena argue similar causes. There is

no proved case on record in modern times of the entrancing of a Psychic by a personality of the Godhead or by God Himself. Likewise, there is not a particle of evidence to show that the lights, the rushing wind, or the entrancing of the Apostles and those present at Pentecost were the result of the coming and presence of the Holy Ghost, as a Spirit Third Person of the Godhead, as the Churches allege.

It was not the manifestation of a personality of God, the Great Spirit, but the presence and manifestation of His Angel messengers, acting as His agents. Therefore Acts ii., 4, should read: "As the SPIRITS gave them utterance," and NOT "as the Spirit gave them utterance," as it now does.

That this is the true rendering is shown by the fact that those who were entranced evidently spoke in the language that the controlling Spirit had spoken when in the earth life. "Parthians, Medes, Elamites, dwellers in Mesopotamia, Judæa, Cappadocia, Pontus and Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, strangers of Rome, Jews and Proselytes, Cretans and Arabians," a pretty long list, which I have known to be matched in its wonder and evidential value on occasions when French, Italian, Serbian, German and Hindustani were spoken psychically and recognised by those present.

#### ANGELS OR MESSENGER-SPIRITS

It is perfectly clear to the experienced and unbiassed student of these things that the phenomena of the Day of Pentecost were due to God's Angels or Messenger-Spirits; and, in this case, quite evidently chiefly to human angels—the spirits of the departed (Matt. xxii, 30)—and most certainly NOT, as the Churches erroneously allege, to the Third Person of the Godhead.

The same error appears in Acts x., 19, when it is stated that the Spirit (note the capital) said to Peter, "Behold, three men seek thee." "Spirit" is here explained by the Christian Churches as meaning the "Holy Ghost," or "Third Person." So far from meaning any such thing, it is clear from the words "I have sent them" (of verse 20), that it was the Angel mentioned in verses 3 and 5, and NOT the "Holy Ghost" or "Third Person."

Exactly the same error is seen in Acts viii., 29, where it is stated that "the Spirit" (explained by the Churches to mean the "Holy Ghost" or "Third Person") said to Philip: "Join thyself to this chariot." It is plain from the account that it is the Angel of verse 26 who is speaking and who there tells Philip to make the journey.

Similarly other manifestations ascribed to the "Holy Ghost" and the "Spirit" are the work of God's messenger spirits, acting directly or indirectly, as His holy, or good, spirit agents, and *not* of a separate spirit personality, or "Third Person" of the Godhead. Such "Third Person" has no existence in fact, but is a theological figment representing a working hypothesis devised to cover a range of facts and phenomena then only imperfectly understood.

The manifestations of what is termed "the Holy Ghost" or "the Spirit," which are recorded in the New Testament, are not the direct manifestations of God, the Great Spirit, "*in propria persona*," or of a "Third Person" of the Godhead, but they are the manifestations of His spirit messengers—angel spirits and spirits of the departed—and are instances of God working through his spirit agents. The term "Holy Ghost" is a COLLECTIVE term, and embraces and covers the many instances of these manifestations; while the phrase "the fellowship of the Holy Ghost" indicates the association with, and the assistance and help of, good spirit messengers (angels and spirits of the departed) under the permission and guidance of God.

The Church's doctrine of the Trinity was not formulated by the Apostles, nor by the Church of the Apostolic Age. It represents an attempt to devise a

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# THE CHURCH AND THE FACTS

By DR. FREDERIC H. WOOD

LIGHT for April 30th contained many things which reflect the struggle with the Church, such as Mr. Blatchford's challenge to Dr. Inge. It also reported an evidential case of Reincarnation from Delhi—another to the long list already recorded. Miss Geraldine Cummins expressed a hope that Psychical Research would eventually reconcile science to religious belief, Mr. J. Arthur Hill pleaded for honesty in the pulpit—which, by the way, has its price, as the Rev. G. Maurice Elliott knows full well.

As a student in psychic matters, I find myself wondering when those in Church authority will face the facts established by our research. Look how, in the past, they fought the fact of immediate survival as a corrective to the false belief that corpses, re-assembled and revitalised, would "rise again" at some mythical "last day." Mr Hill supposes that clergymen make a mental reservation at the words "resurrection of the body." Would it not be better to release them from such a false position, and revise the Creed? Miss Cummins might agree that before science can ever be reconciled to religious belief, the latter must come into line with proven facts.

Dare the Churches accept Spiritualism "lock, stock and barrel," as Mrs. Stobart so earnestly desires? What would this mean to the Church?

Spirit Teaching (Imperator, through Stainton Moses) is fairly unanimous in showing that "man suffers for his own sins, and must work out his own salvation." It denies that Jesus "came to die to save sinners." He came to *live* for sinners; to show them by His life and example how to conquer their weaknesses. There were thirty years of self-discipline crowned by a pitifully brief three years of mission-work, and culminating in a brutal death contrived by His enemies. It was *not* God's intention, say the advanced guides, that His beneficent work should be cut short in this way. The world had need of it and will never know what it lost through that stupid frustration. Now, if this teaching be true, the whole doctrine of the vicarious sacrifice falls to the ground, and the sooner it is abandoned the better.

Dare the Church face that? Dare it preach the sterner doctrine of our individual responsibility, not only to God, but to ourselves? In St. Matthew xxvi., 28, there is a palpable "gloss," or interpolation, added by a later scribe to the older passage in St. Mark xiv.,

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working hypothesis in absence of an understanding of the phenomena. It is not true, never was true, and never will be. Its adoption by the Church at a later day had a disastrous effect in obscuring the doctrine and practice of the Communion of Saints—the actual objective and evidential communication between the Church militant on earth and the Church triumphant in Heaven; and the disastrous results have continued—to the Church's very great loss and hindrance—unto this day.

For a full discussion of the matter I refer readers to my work, *Man's Survival After Death*. Just as angels and spirits of the departed, acting as the messengers of God, fulfilled the words of Jesus, bringing "power from on high"; so to-day angels and the spirits of just men made perfect bring the same power and the same evidence and act as the ministers of God, bringing goodwill towards men.

As good John Wesley truly said: "God has in all ages used the ministry of angels. They assist us in our search after truth, remove many doubts and difficulties, throw light upon what was before dark and obscure, and confirm us in the truth that is after all Godliness."

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24. Yet, on this gloss ("for the remission of sins") the Church built a doctrine of forgiveness through the blood of Christ which no reputable spirit-guide has ever endorsed. Shakespeare asked and answered a similar question:

"In religion,  
What damned error, but some sober brow  
Will bless it with a text?"

(*Merchant of Venice*, iii., 2, 78).

Again, what does the Church know of the evidence for Reincarnation, a belief held by many of the Early Fathers and constantly being attested by cases like that of the little Hindu girl, Shanti Devi? For example, my friend "Rosemary's" memories are supported by fragmentary speech in the dead language of a race to which she belonged fourteen centuries before Christ. These and other cases provide stubborn facts. To the Church, Reincarnation is heresy. It does not even perceive that Jesus spoke literally, and not in allegory, when he told people they must be born again. I sometimes think that the real purpose of His teaching was to help men to save themselves from unnecessary incarnations. My own guides tell me that Reincarnation is a natural law from which there is no escape if we wish to progress through the purifying of our souls, until the purification is complete. It is a law which operates differently in individual cases, according to individual needs; but if Jesus spoke of it, why does not the Church examine it?

Again, look at the huge superstructure built on the simple, loving rite Jesus established with His disciples, when He bade them farewell. It was to be His link with them alone. He proved the link at Emmaus, and probably elsewhere. There is not the slightest evidence to show that He had in mind anything further than that. Dare the Church face this issue too? To speak of the Church as His "spouse" may be an interesting figure of speech, but as a tenet of faith it is nonsense. He founded no exclusive Church, but sought to reach and help all men alike.

What of the sacerdotal priesthood? I do not mean the thousands of devoted clergy who in all denominations labour unselfishly among their people, but only the official type who set more store on ritual than on their Master's teaching. Is there the slightest evidence to show that Jesus approved of these? Quite the contrary.

What of mediumship? The first devoted followers of Our Lord undoubtedly practised it. Why and from whom did they learn those practices? Dare the Church examine that question in the historic records and make for itself similar contacts to-day.

Most of us know the answer already: therefore when my friends in this movement suggest that we should ally ourselves with it in its losing fight against Materialism, I wonder whether the Church dare face the facts. If so, in a changing world where new discoveries are constantly widening the horizon of men's minds, why does it continue to limit itself to an outlook which does less than justice to its own intelligent adherents?

The answer is plain. The Church is fettered and bound by a constitution and by principles which have not moved with the times. Only a strong, unselfish, progressive force in authority could break its fetters, and until that force arrives, the gulf between science and orthodox beliefs will not diminish, but widen until those beliefs are abandoned or reformed, and a new Church more in touch with spiritual realities arises from the ashes of a faith which is becoming moribund and alienated to modern research.

We cannot prevent the black birds of evil from flying over our heads, but we can prevent them from building their nests in our hair.—CHINESE PROVERB.



# SPIRITUALISM ADMIRABLY PRESENTED

Review by H. F. PREVOST BATTERSBY

IF one were disposed to quarrel with Mr. Barbanell's title, it would be for its failure to cover the manifold contents of his book.

For sixteen years the author has been trying in vain to explain away on various hypotheses the phenomena of Spiritualism, and he offers here his experience of failure to anyone anxious to study the subject with as open a mind.

He has, he tells us, spoken on Spiritualism in nearly every large town in the country; addressing in three years some quarter of a million people; held public debates with parsons, and argued our case with the best-known free-thinker in England.

And, he adds: "Such is my profound conviction to-day, that if I were the only person in the world to hold such views, it would not disturb me. Nothing can alter my experience . . . The longer I live, the more I become convinced that Spiritualism is part of a Divine Plan, not only to bring consolation to the bereaved, but to teach us all the part we have to play in the universe."

Experience on public platforms has kept him in touch with the varieties of criticism, queer enough some of them, by which Spiritualism is assailed.

The "subconscious" is always being thrust at our supply of evidence. The subconscious, being something that no one has seen, and about which nothing definite is known, is just the sort of weapon that suits the sceptic.

But, says the author, though the subconscious may be everything the psychologists have devised, "you can only get out of the subconscious mind that which you put into it;" and not only does the Medium produce much that could not be in your subconscious, but he often fails to get hold of what you know is there, and what, perhaps, you dearly want to hear from him.

Telepathy is another stalking horse of the sceptic, but one which he rides with a certain amount of apprehension; since, as Mr. Barbanell points out, "if he accepts telepathy, he believes in the possibility of mind communicating with mind, using faculties which must be outside the range of our normal five senses."

The blow dealt by "proxy seances" at telepathic theories has only driven the sceptic into a wilder realm of guesswork; alleging that telepathising may be practised on any mind any where, however tenuous its connection with the subject matter sought. Really, since this latest theory wafts him among such ethereal vibrations, we may have him waving the Akashic records at us next.

As to fraud, Mr. Barbanell reminds us that "the existence of fraud is in itself a sign that there are genuine phenomena," since nothing can be copied that has no existence, and the faked coin is proof of an effective currency. He also reminds his readers that it is the deplorable stupidity of the law which hampers the efforts of all bodies representative of Spiritualism to make his way hard for the transgressor.

He deals humorously with the fears of the Church that we are in league with the Devil.

He asks: "Would the Devil comfort mourners? Would the Devil prove that love is stronger than death? Would the Devil heal the sick? Would the Devil seek to prove man's spiritual nature? Would the Devil urge us to lead better lives?"

If all these things are the Devil's doing, it would seem that Spiritualism has had a surprising effect on him, since "he is now engaged in a task of aiding suffering humanity."

With the taunt that the spirits who speak to us are not "the spirits of our beloved 'dead,' but evil

entities who masquerade as them," the author has less patience.

"It reveals," he says, "a curious conception of the Deity. Logically, it means that if you, in the depths of despair caused by the 'death' of someone you love, pray to God, asking to receive proof of survival, God, in answer to your supplication, withholds your own beloved ones and permits evil spirits to impersonate them."

But God as the inflicter of pain, God as the opposer of progress, has always been a clerical conviction.

Mr. Barbanell supplies a significant, but far from comprehensive catalogue of such conjecture.

The railway, we were told, was the invention of the Devil: chloroform to assist child-birth was forbidden by the Bible, and the use of umbrellas for a like reason. Antiseptics were denounced, and anaesthetics described as "a decoy of Satan, robbing God of the deep earnest cries of pain that should arise to Him in time of trouble." Potatoes, in 1728, were prohibited by the Church of Scotland as unfit for consumption, because they were not mentioned in the Bible. Newton was declared to have dethroned Providence by discovering gravitation; quinine was stigmatised as the invention of the Devil; the lightning conductor was condemned as an interference with the work of God, who was credited with the manipulation of earthquakes, pestilence, and tornadoes.

It is small wonder that, when Spiritualists spoke of a Power which had only benefits to confer, the Church was suspicious as to the character of such a donor.

"The Spiritualist sees the Bible through new eyes," says the author, which confirms the assertion of the Rev. Maurice Elliott that it was Spiritualism which enabled him to become a Christian, and the avowal of Dr. Norman McLean that, but for the evidence of Spiritualism, he could not understand the resurrection of Jesus, and that the Church must study Spiritualism in order to get an understanding of the "miracles" of the Bible.

There are some admirable chapters on "How to sit with a Medium," "Life in the Spirit World," "The Testimony of Famous People," "The Verdict of Science," and a most notable account of a "Seance answer to a Prayer."

But teaching of more importance even than these is to be found in "The Implications of Spiritualism."

"Certain religious complications arise," says the author, from the facts of Survival and spirit communication. Obviously, if man survives the grave as a spirit, he is still a spirit while he lives on earth. 'Death' does not add to his spiritual nature.

"Now all religions are founded on the fact that there is some principle in man which defies 'death' and which survives; and nearly every sect has taught in the past, and many still do to-day, that acceptance of their particular brand of teaching was the only sure passport to heaven."

But, as Mr. Barbanell points out, the only people who are competent to describe what happens in the next life are, not the theologians, but the people who are living it, and from them we learn that religious creeds do not matter at all.

"Whether you can accept the Thirty-nine Articles of Faith or not, whether you believe in the Nicene Creed or not, whether you are a Christian, a Jew, a Buddhist, or a Parsee—all these things do not matter."

"There is only one acid test in regard to the spiritual status that will be yours when you 'die.' It is the way you have lived your daily life."

"God is not a Christian, Jew, Roman Catholic, Protestant, Methodist, nor a Spiritualist. Nor even is God an Englishman, as some people seem to think."

"The spirit within you, which causes you to live

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## RE-INCARNATION AND PRE-EXISTENCE

By JAMES M. McLINTOCK

DR. WOODS' very interesting article on Mussolini (*LIGHT*, January 23rd), and the revelation from the Guide Nona that Mussolini is a reincarnation of a Roman Consul, raise many interesting thoughts.

Is Reincarnation the solution to the problem of pre-existence? Or, is there an alternative solution.

Now that Spiritualism has solved the problem of death, proving that we continue beyond the grave, can it turn its attention to the problem of what happened before birth?

Is birth the miraculous change from nothing to something, from non-conscious awareness to personality and individuality? Is this our first experience of personality and human existence?

If we examine nature we find law and order behind all things. The fine spreading tree did not come into position miraculously, nor the fine scene which lies before our eyes in the landscape. They are the result of slow processes. The many-coloured flowers, before they delight the senses, had to go through a long process of evolution and adaptation. Nothing we see but has an infinite variety of causes leading up to the present result.

In birth, we are up against a big problem. Is there no preceding step before a human soul comes into individual existence? Is birth a miraculous change from an inconceivable state of spirit to what we know as a human consciousness?

Can those communicating spirits on the other side of life throw any light on this matter? Their views unfortunately are very conflicting. Some say Reincarnation is true and that it explains pre-existence, others deny this and suggest a reservoir of spirit, a central source from which drops come and descend into matter to become individualised.

We have those on this side of life who claim that they know they have lived before on earth. The case recently reported of the little Indian girl who gave startling information which might be counted as evidence pointing to the possibility of Reincarnation is a case in point.

Those who deride the idea of Reincarnation offer no other intelligent solution. The explanation of a central source from which all spirits come raises more problems than it explains. It begs the question of the whole creation of living things lower than man. It pre-supposes that only man is of importance in the scheme of things and all other forms of life are only accessories to his existence. This old orthodox idea, that only man has a soul worthy of saving, seems to have clung to the minds of Spiritualists and found a wide acceptance.

Those who hold this idea do not tell us why the lower animals should exist at all, especially those who have no connection whatsoever with man.

Those who have made a close study of wild creatures in their own habitats tell us that they are more than instinctively controlled automatons, that they show evidence of being consciously aware of their own existence, and at times give clear indications of having similar attributes to the human being, even to thinking and reasoning, though the latter is in a very modified

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is the same spirit that animates every member of every nation, of every race and of every colour."

It is consciousness of that sacred tie which alone can solve our present problems and bring peace to the world.

We must leave to our Bishops and Archbishops their stern advocacy of war; they are, perhaps, the necessary implements to secure the doom of our civilisation. Spiritualism may be powerless to arrest their efforts, but it must do what it can to proclaim the unity of the human spirit and the brotherhood of man.

degree. The explanation why wild creatures show the power of reasoning in only special isolated instances is that they are more in harmony with nature, and follow her guidance through instinct, knowing it to be best. If we humans lived a simpler life, closer to nature, we would find this true too.

## SIXTH SENSE OF ANIMALS

William J. Long, one of the greatest authorities on the habits of wild creatures, because of first-hand experience and research in the field, advances the theory in one of his books that all lower animals have a sixth sense, and can see and hear things invisible and inaudible to human senses. He contends that the idea that these animals can only communicate by crude sounds is absurd. His observation has proved that they must communicate with each other in some other way, perhaps by telepathy.

If this be so, then another conceit of man—that he alone can communicate his thoughts—is demolished. If not only man survives death, without a miraculous change, but all living things, then it surely throws a different light on our pre-existence, and the pre-existence of other creatures.

How did life come to occupy different stages in evolution? One spirit occupying a human vehicle, another that of a dog, a fish, or the humble amoeba. Of all physical instruments, we know the human body is the most highly evolved, and the most delicately tuned. Through it, the spirit can express itself to greater advantage than through the bodies of other creatures.

Then again we have a great difference of expression in different human bodies. In some the expression is crude, like the man who knows only the use of his hands for labour. In others like geniuses, artists, musicians, etc., the expression is wonderful.

I agree with Dr. Wood when he says Spiritualists should set about proving Reincarnation. I would go even further and say let us *disprove* it if we can. But let us face the facts, not explain them away for convenience, and prejudice.

I personally am forced to accept Reincarnation as providing the only solution to the problem of pre-existence. It intelligently fits all the facts, and reasonably gives a like cause for a like effect. It does not enshroud birth in mystery but explains it as a step in evolution, just the same as death, without any violent change.

It is easy to accept Reincarnation. If it is not true, and is only a theory worked in to explain conveniently an endless array of facts, then let us by all means have an alternative solution to fit the facts, based on truth, if it can be found. Mere negation is of no value.

## "LIGHT" SUSTENTATION FUND

Donations to LIGHT Sustentation 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.

The total received up to date is £182 8s. 0d. A further list of donations will be published in due course.

## COSMIC CONSCIOUSNESS

The last of the L.S.A. lectures for the present session will be given on Thursday, June 11th, by Miss Charlotte Woods, lecturer on Theosophy and Christian Mysticism, whose subject will be "Cosmic Consciousness." This lecture should be of special interest to all who are interested in the mystical aspect of life.



## AN INDIAN MYSTIC

GIRISH CHUNDER GHOSE

GIRISH CHUNDER GHOSE, who died in 1912, was a Hindu disciple of Shri Ramakrishna, and the *Occult Review* for April contains an interesting account of him from the pen of one who knew him intimately, Mrs. Gray Hallock.

On first being taken to his rooms, while still a young woman, Mrs. Hallock says: "As we ascended the stair to the roof, Girish descended, saluting us in the Hindu way with folded hands. It is the familiar attitude to us in the saints who stand beside the Madonna and Child in the old masters. With most persons it may have degenerated into a mere salute, but the meaning of this gesture is really a sanctification, for the word that accompanies it, or is understood by the action, means, 'I worship the Divine in thee.' Is there a more beautiful greeting imaginable?"

Girish (or G.C., as Ramakrishna used to call him) had never been out of India; yet his English was perfect; and his understanding of the Western mind quite exceptional.

Eastern mystics stand in danger of sentimentality, but there was nothing, Mrs. Hallock tells us, of mawkish sweetness about G.C. He could, she says, berate with flashing eye. "He could tolerate, but not weakly compromise. He had his say—then at once restored that person to his favour. And that has always seemed to me the only anger that is ethical. State the grievance, hit from the shoulder if you must—then leave the other to deal with it as he will, but reinstate him at once. If he sulks, that is not your affair."

He had genius and fire. He was that perfect combination of the Mystic and the man of action. "A saint this, who had meditated and had realised God—yet had time and compassion enough to help the small troubles of his world, who went down into the Calcutta slums with righteous indignation and medicines, who scolded and annihilated evil, but loved the sinner and gave spiritual, mental and physical comfort. A saint with a love of God that does not crowd out God's children. His diploma as a physician was his faith in regarding himself as merely an instrument in the hands of his Master for the relief of suffering. I have seen him take a medicine in his folded hands and offer it in worship and supplication for blessing before giving it to the sick one. The faith of the patient in him was equally great. So he often made good cures."

Again, she says: "He was to me a living exponent of that saying of the medieval mystic, Meister Eckhart, that 'What a man takes in by contemplation, he must give out in love.'"

Ramakrishna had said, "Worship is a constant remembrance," and Girish taught that one must remind oneself of God at every opportunity. So even on the busiest errand, he would stop with folded hands at every wayside shrine; and no matter how he might at the moment be engaged, he set himself the time of candle-light and the sound of a bell as sentinels for a momentary remembrance of God. "I dare not omit it," he said, realising how easily the soul is distracted by the kaleidoscopic external life.

His inner life was the happy combination of the mystic and the practical path of service. He saw the outer world as "the dress of the Mother"; the universe was the garment expressing and yet hiding the immanence of God.

Reverence for others was one of this man's characteristics. He repulsed none. When the young Western woman complained to him that the other Indians she met at his rooms would not converse openly with her, but only murmured their replies with heads bent down into their clothing, the old Guru smiled. "Shall I tell you how to put them at their ease with you?" he asked. "In India, if you can establish a relationship, it is accepted. Why don't you tell them you are their sister?"

And on her making this clear to the visitors on the

(Continued at foot of next column).

## "BLACK MAGIC"

A LETTER has been sent to us from a reader in Jugoslavia, Mr. William Szekely, who expresses grave concern over what he has read of the spread of Black Magic in this country. Whether his information is correct or not, some of his advice to Spiritualists is well worth considering.

Whilst admitting that scientific research has its value, the writer insists that the chief value of Spiritualism is to be found in its philosophy. "Above everything else," he says, "we must know that life has a purpose: the purpose of life is spiritual purification, and life itself (or existence) the means whereby this purification may be attained."

Those who continually keep in mind this desire for spiritual purification will never seek communication with impure spirits. Those who go to seances from mere curiosity or a desire for amusement are running grave risks. "Spiritualism should be practised only as a means of approach to God." Everything has its inevitable consequences, and to enter into contact with low grade spirits is to attract evil consequences—"black magic is like the dunghill behind the flower garden."

As to Mediums, he says: "One thing is sure: as the Medium is, such are the spirits which will come to him." The similarity does not lie in either social or intellectual development, but is purely a question of spiritual alignment: an illiterate Medium may, under trance control, produce philosophical treatises; but only to the pure in spirit will come the equally pure discarnate influences.

Another warning that Mr. Szekely would give is never to go to sittings to seek for financial benefits—never to pry into the future. The higher controls, he declares, will not give a direct answer to such questions; they will only exhort you to live a good life, to make the best use of your time on earth, to seek after higher things; whereas the lower spirits all too frequently either dazzle you with exaggerated promises, or frighten you with warnings of dangers to come. If purely financial gain is achieved by such means, it will end by bringing ruin upon its victim. To drag another down to their own level is what such spirits aim at. Our earth-life is but a preparation; our bodies but the prisons of the spirit. "The suicide may seek to escape therefrom by the window. This is useless—such a man will be caught and will find himself in a worse prison."

The only "capital prize" we can hope to win from intercourse with the higher spirit-world is "enlightenment through Love." "Every one of your acts and your thoughts will return to you. . . . The only thing to have ever before our mind is to practise and disseminate love. . . . Love is Light, and the lower spirits cannot endure this light. Love is wealth more precious than gold."

"Begin a new life to-day. Make a general purification of your interior. Cast out pride, hatred, envy, avarice, falsehood, scorn, untruth. Resist the lower influences that would draw you to destruction. . . . Seek to approach God by spiritual purification, and you will realise that you have in Him treasures of infinitely greater worth than anything this world can offer."

(Continued from previous column).

next occasion, that since Girish honoured her by regarding her as a sister, she would like them to do the same, there was an immediate transformation. "The talk now became general," says the writer, "and gradually they addressed me personally. The first time this happened, Girish gave me a delighted wink, and chuckled. He told me that if I was learning from his friends, they also were learning something through me of Western men and women."

Girish has been called "the Bengali Shakespeare," and he has many plays to his name, being himself a born actor.



## 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).

### DOES TELEPATHY EXPLAIN?

Sir,—I think that my friend Mr. Soal and I are really in rather close agreement. I agree heartily that there are many well-authenticated phenomena which are altogether mysterious. He asks me (LIGHT, May 21st) to explain some of the phenomena described by Dr. Osty and Dr. Rhine. I am sorry to say I can't. Nor can I explain some of Mr. Soal's own experiences.

A friend of mine is apt to "explain" psychical phenomena airily by a reference to "clairvoyance" or "merely telepathy." Recently I countered by telling him about the "Gordon Davis" incidents. He was silenced. After a minute or two of reflection he said, "You have me beat," which was at least something; he had learnt that there were some things which could not be explained. I find this remarkable case very useful with such people.

The "John Ferguson" case was also strange, and is not wholly explicable, though it is perhaps nearly paralleled by the cases given in Mrs. Sidgwick's account of some of the later Piper phenomena, described in *Proceedings*, vol. 28.

I think that the personal experience of each investigator inclines him to this or that provisional hypothesis. We may perhaps say that all the phenomena in the universe are mysterious, and fundamentally incomprehensible by our small minds; but there are degrees.

According to my experience, communication from discarnate minds is less mysterious than telepathy from the living by links. There seems very little evidence for it except the phenomena which it is invoked to explain. On the other hand, we do know that human beings exist, and the only point of difficulty is, "Do they continue after death?" There is an obvious change at death; something has gone. And the communications claim that that something is now functioning elsewhere. It seems rational enough.

However, if anyone can give me a more satisfactory explanation of my experiences, I will accept it. I seek the truth. Mr. Soal does the same, but our experience has been different. I take into serious consideration anything that he writes, for I respect his judgment.

J. ARTHUR HILL.

### PHILOSOPHY

Sir,—Mr. W. H. Evans, in LIGHT of 14th May, is very hard on anyone who says, "I am no longer interested in psychic phenomena, it is the philosophy that I care for."

As no one believes that Mr. Evans would commend those who are more interested in the phenomena than in the more serious aspects of the subject, it might be expected that he would suggest some other word or phrase in place of Philosophy. Instead of that, however, he denounces Philosophy in every conceivable way; and, on the other hand, goes on to give some wholesome instruction regarding goodness, religion, faith, the Kingdom of Heaven, and the inner life of the soul. But, all that he says, though excellent in its way, has nothing especially to do with Spiritualism, and might have come from an enthusiastic Christian who took no interest in that subject.

Mr. Evans says: "I often wonder what is the charm which this word 'philosophy' has for so many people." I can only speak for one of them; but to me the charm has always been in the derivative meaning, namely, "love of wisdom," not forgetting Solomon's words, "The fear of the Lord is the beginning of wisdom."

For many years I have had a great admiration for Socrates, Epictetus, Marcus Aurelius, and, among moderns, Emerson. These are four great philosophers;

but I have not found, in the writings or recorded sayings of any of them, evidence of those unpleasant features indicated by Mr. Evans, as associated with philosophy, in the phrases: "ability to make nice distinctions," "keen intellect which often hides much moral rottenness," "arm-chair reasonings," "looking down with pride," being "centred in self," "a kingdom of dialectics," being "concerned with systems" more than "with life," "lost in speculations," "lost in a mass of sophisms," etc. Socrates certainly had a keen intellect, but there was no moral rottenness about it, and he used it effectively to show up the kind of people who were "lost in a mass of sophisms" or who tried to entangle others in such. To these four men philosophy meant "love of wisdom," and concerned both ethics and religion.

But, in the course of the centuries the word has become strained to include logic, psychology and metaphysics, which are really mental sciences, and have no more to do with love of wisdom than has electricity. Indeed, the last-named, until not so very long ago, was grouped with other branches of physics under the name of "Natural Philosophy." So, during the last half-century, or longer, the metaphysicians, using logic as their chief weapon, have fought to make a corner in the word philosophy, identifying it with their own branch of science, ignoring the original meaning; and doubtless it is against these robbers and distorters that Mr. Evans has been railing in such scathing terms.

21 Raphael Street, S.W.7.

C. FERGUSON.

### PHANTOMS OF THE LIVING

Sir,—After recently hearing Mr. Maitland lecture on "Phantoms of the Living" (see LIGHT, May 21st), I wondered: Are there many instances of simultaneous appearances of these living phantoms *in company* with those of the so-called dead?

An authentic case was communicated to me by friends who are natural Mediums. It concerns my husband, who passed out of this world last year, and myself. It seems that we *both* appeared to these two friends—husband and wife—but I will quote her actual letter to me.

"I saw your dear man very clearly; he spoke first to mine, but I could not hear what he said to him, but presently he said, 'And now I must speak to your Missus'—(his name for her always), and said simply, 'Thank you for your two messages and good-bye,' and he shook my hand.

"I was feeling too shaken to speak about it, as I felt sure it was his very self, but his eyes looking large and brilliantly lit up and all smiles. You were standing near him, but rather faintly seen and a little of the brightness was on you."

In another letter she writes: "I have not had much experience of this sort, but when I saw your dear man he was so beaming with happiness it was wonderful. There was such a tiny barrier between us, and he stretched out over it, only a misty bar about four feet high and all clear above it."

My husband died suddenly when working as chaplain at San Remo, and, at the time of his appearance to our friends in Gloucestershire, I was still in Italy—rather a dangerously long trip for the astral body to be taking!

I should like to know if such dual appearances are common; it certainly seems to confirm that the etheric double is the form that survives death and can be used at will by both the carnate and discarnate.

Virginia Water, Surrey.

OLIVE GILLESPIE.

### COLOUR ASSOCIATION

Sir,—Mr. Davidson's letter in your issue of May 14th, interested me. I have always associated certain colours with certain days: Wednesday, red; Tuesday, yellow; Friday, green; Thursday, brown; Saturday, slate. The other days of the week did not have any special colour attached to them. I always thought this was just a fancy which I could not account for, but it seems others have had the same thoughts.

"TAYSIDE."



# Light

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EDITOR ... .. GEORGE H. LETHEM

## As We See It

### THE STORY OF PENTECOST

**SPIRITUALISTS**—inside and outside the Churches—may soon be the only people prepared to believe that the story of Pentecost, in the second chapter of the Acts of the Apostles, is the record of actual events—blurred in places, perhaps, but thoroughly credible in its broad outline.

By the majority of Orthodox Christians, the rushing mighty wind, the tongues of fire and the speaking in strange tongues are regarded either as miracles or as in some way figurative of the communication of spiritual power. By Modernists (and they are numerous both in Church and Chapel), the story is regarded as mythical—not untrue, but as having its origin in the ecstatic condition and heightened imagination of the Apostles, who expected "signs and wonders" to happen, and believed that they did happen.

Just as the After-death appearances of Jesus recorded in the Gospels are said by Modernists (see *The Gospel of Modernism*, by Rev. R. D. Richardson, M.A., reviewed in LIGHT of October 17th, 1935) to have no firmer foundation than the hallucinatory vision which turned Saul the persecutor into Paul the Apostle, so the wind and the fire and the tongues of Pentecost are regarded as imaginary or as poetic figures of a purely subjective condition of spiritual exaltation.

Spiritualists are not in a position to say that the story of Pentecost told in the Acts is literal truth; but they are in a position to affirm most confidently that the details—allowing for some degree of exaggeration—are credible, inasmuch as they are similar to phenomena observed and described many times by competent witnesses in modern times.

It is, indeed, one of the strange ironies of the present day that, whilst they are being denounced heartily (and sometimes scurrilously) by Romanists, Anglicans and Nonconformists as opponents or perverters of the Christian Faith, Spiritualists should find themselves almost alone in regarding the psychic records of the Old and New Testament as credible and worthy of consideration as descriptions (more or less accurate) of real events with profoundly practical psychic and spiritual implications.

To Spiritualists inside the Churches—and there are many of them—the psychic interpretation of the Pentecost story brings illumination and confirmation of their Faith; to Spiritualists outside the Churches, the story gives assurance that Spiritualism, although modern in its organisation and experimental activities, is as old as Man and inseparable from his deepest religious experiences.

## THE INCARNATION

By HELEN ALEX: DALLAS

MAY I make a few remarks which occurred to me when I read Mr. Prevost Battersby's interesting review in LIGHT of May 11th?

Baron von Hügel, a deep thinker and a Roman Catholic whose writings are widely valued both by members of his own communion and by many others, wrote on the subject of the divinity of Christ in the following words: "Jesus is declared to hold, in His human mind and will, as much of God, of God pure, as human nature at its best, and when most completely supernaturalised, can be made by God to hold, whilst remaining genuinely human nature still." (The italics are my own addition.)

Those who accept this as fairly representing their own mature convictions regard the question of the Virgin Birth as one of quite minor importance, and one on which the opinions of those who believe in the Incarnation may, and do, differ, because no fundamental truth rests upon it. Dr. Charles Gore, in one of his scholarly works, stated that, although he himself regarded it as a fact, belief in the reality of the Incarnation should not be built upon that incident.

In the Synoptic Gospels there are traces of two separate traditions. One traces the claim of Jesus to be the Messiah descended from David, not through Mary, but through Joseph. The other claims that Joseph was not his father. The two traditions seem inconsistent with each other. It is impossible to *prove*, or *disprove*, the correctness of either.

The tradition of descent through Joseph was embodied in three ancient versions of St. Matthew's Gospel, i., 16.

(1) The Arabic version (Vatican MS., ed. Ciasca) of Tatian's Diatissaron, runs thus: "Jacob begat Joseph, the husband of Mary, who of her begat Jesus, the Messiah."

(2) The Syriac palimpsest MS. of the four Gospels, discovered on Mount Sinai 1892, reads: "Joseph, to whom was betrothed the Virgin Mary, begat Jesus, who is called the Messiah."

(My authority for these quotations is a book by Dr. Thorburn on the Virgin Birth.)

The other tradition embodied in the Authorised Version was undoubtedly prevalent in the 2nd century of our era, but we note that it is never referred to in any of the Epistles, by any of the Apostles or by St. Paul. If it was a matter of vital importance and regarded as the foundation fact on which belief in the divinity of Christ is based, it is inconceivable that it should never have been mentioned by either the Master or His Disciples in their teaching.

The Gospel that "God was in Christ reconciling the world to Himself" was, and is, central in the Christian Religion. This revelation of the "Mind and Will" of God could only be made through Man; and Christians hold that it was made in an ideal Human Soul whose "mind and will" were attuned to the Father God, so that St. Paul could call Him the "pleroma" (a Greek word meaning a filled receptacle).

The great value of belief in this revelation in the Humanity of Jesus is not *only* that it shows the character of the Infinite Spirit to be Truth, Love and Mercy, but also that it shows us our own destiny; that is to say, that to which we may attain if we, too, have a "mind and will" in harmony with the Supreme mind and will. That was an intrinsic part of the Gospel message, namely, that it is the will of God that we shall attain to "the measure of the stature of the fullness of Christ" (Eph. iv., 13).

To think of Jesus as a "mere man" is to *level down* Humanity; He came to *level up*, to raise us to share with Him the privilege of our divine heredity; in the words of St. Ambrose, to "become what we are," children of God.

The difficulty some feel about accepting the Incarnation as a fact is that they regard it as an isolated fact,

(Continued at foot of next column).



# LOOKING ROUND THE WORLD

## BY THEIR FRUITS—

THERE are many cases on record of thoughtful Materialists who have been led, through Spiritualism, to assurance in the reality of the spiritual world and to a reasoned belief in God, the Supreme Intelligence. Such a record is to be found, for instance, in Mr. J. Arthur Hill's book, *From Agnosticism to Belief*, and another in the writings of Sir Arthur Conan Doyle.

Next week, we will publish another similar record (the text of a lecture delivered at the L.S.A. on Thursday evening, May 21st) in which Mr. B. Abdy Collins, C.I.E., a retired Indian Civil Servant, describes how, although brought up in the Church of England, he became an Agnostic before leaving College, and how, after much reading of philosophy and religion, his search was turned to Spiritualism, in which he found complete assurance of individual Survival, and, by implication, good grounds for re-considering his views on religion.

This is one of the cases which should cause the clerical opponents of Spiritualism to pause and think; for, as One of old has told them, good fruit cannot be gathered from an evil tree. Also it is a case which should encourage Spiritualists to go on with their work of presenting the proofs of Survival, without concerning themselves too much with criticism from either Ecclesiastics or Materialists. As Mr. Collins remarked at the close of his lecture, "Ecclesiastics are irritating sometimes, but it is rarely indeed, if ever, that they do not speak in good faith."

Look out for Mr. Collins' lecture in next week's issue of LIGHT.

## UNITARIANISM AND SPIRITUALISM

Writing of the evidences for Survival offered by Spiritualism, Mr. G. Randall Jones says, in *The Inquirer* (May 16th) that "Unitarians, committed as they are to the fearless world-wide search for truth, may reasonably be expected to examine the evidence with open minds."

We hope this "reasonable expectation" may be fulfilled. Unitarians need not go outside the ranks of their own ministry to find men who are personally acquainted with the evidence, and who have written clearly and convincingly regarding it. Yet, as a body, Unitarians have not taken a very prominent part in the good work of showing that Christianity and Spiritualism can be harmonised and of demonstrating that there is no reason (other than human blindness and proneness to quarrel) why they should be regarded as opponents. There have recently been suggestions of a movement, within Unitarianism, towards a better understanding of what Spiritualism is and what it stands for, and this may be taken as a hopeful sign.

(Continued from previous page).

and think too slightly of human nature. It is true, of course, that mankind may be bestial, but human souls can also be divinely beautiful. We must take the highest common measure, not the lowest, as the real type. All down the ages there have been witnesses to the divine origin and destiny of man.

Of this my studies in the Oriental Room and among the shelves of the British Museum convinced me many years ago, but the more assured I was of this, the deeper became my sense of the truth of Tennyson's lines in *In Memoriam*:

The truths in manhood darkly joined,  
Deep seated in our mystic frame,  
We yield all blessing to the name  
Of Him who made them current coin.

That he may read that binds the sheaf,  
Or builds the house, or digs the grave,  
And those wild eyes that watch the wave,  
In roarings round the coral reef.

## M.S.A.'s NEW PRESIDENT

MR. H. ERNEST HUNT, already a very busy man, and one of the foremost platform exponents of Spiritualism, has been elected President of Marylebone Spiritualist Association in succession to Mr. George Craze who, having completed the longest period allowed by the rules, was not eligible for re-election, but who is to continue his work for the Association in the capacity of vice-president.

In one respect Mr. Hunt will not be able to follow the precedent set by Mr. Craze. With great regularity Mr. Craze has presided at the Queen's Hall Sunday evening services. Mr. Hunt will not be able to do this, as on Sunday evenings he usually appears on some platform as speaker, including regular monthly visits to the Queen's Hall. We understand that Mr. Craze and the other vice-presidents of the M.S.A. will collaborate in this part of the work, and that Mr. Hunt will preside only when he is himself the speaker or on very special occasions.

## THE QUEEN'S HALL SUNDAY SERVICES

The annual report of Marylebone Spiritualist Association contains what appears to be a warning that, unless greater financial support is forthcoming, the continuance of the Sunday evening services at the Queen's Hall may be endangered. This possibility will surprise many people who have come to regard the Queen's Hall services as an established part of the propaganda work for Spiritualism in Central London, and who have not realised the greatness of the effort required to carry them on.

The attendance at the services, though still large, has, it appears, fallen off—owing, it is suggested, to "the large number of separate Sunday services now being held within the Central London area"; and this has, in turn, led to a falling off in the amount of the collections, which have never been sufficient to cover the heavy expenses.

Apart from the deficit on the Queen's Hall services, we understand, the M.S.A. is in a sound and even prosperous condition, but the problem set by the growth of that deficit is regarded as serious.

## THE "CONFRATERNITY" CAMPAIGN

Judging by reports in the local Press, the "Confraternity" campaign, now in full swing in the South and West of England, is attracting widespread and, on the whole, favourable attention. In papers like the *Bournemouth Weekly Post*, long reports are given of the addresses delivered at the various meetings by Mrs. St. Clair Stobart (for the Spiritualists), and the Rev. G. Maurice Elliott and Rev. A. F. Sharp, both Vicars of London Churches (for the Clergy). One of the sayings of Mr. Elliott so reported is: "For years I was a Churchman, and Spiritualism taught me to believe in Christianity."

Places at which Confraternity meetings have been held recently include: Bath, May 20th; Weston-super-Mare, May 21st; Hereford, May 26th; and Cheltenham, May 27th. To-night (May 28th) a meeting is to be held at Swindon.

## "A GREAT SECRET"

What he terms "a great secret" is described by Mr. Oscar Herrmann, of New York City, in a letter suggested by I. H. Conybeare's article on "Movement Without Touch" in LIGHT of April 2nd.

Mr. Herrmann says that with eight sitters (four on each side facing each other), the traveller of the ouija-board will move by itself. "Any eight sitters," he says, "after the seventh sitting can develop enough power to levitate a walking stick in the light and without touching the stick."

Why eight sitters should be able to secure these results is not explained, but the information is given confidently. Perhaps some of our readers who can arrange circles of eight may care to try.



## ITALIAN NOTES

By ISABEL EMERSON

MISS Helen MacGregor and Miss Margaret V. Underhill are leaving Florence shortly to spend the summer in England. They expect to arrive in London on June 2nd and all letters for them should be addressed to The London Spiritualist Alliance, 16 Queensberry Place, London, S.W.7.

Both ladies have been engaged in their usual psychic work. Among other recent cases, Miss MacGregor gave a diagnosis to Miss X., who was to undergo a surgical examination. Miss MacGregor assured the patient that her case was not at all serious, and her diagnosis was fully confirmed by the examination. She treated the patient an hour after the operation, with the result that she recovered from the effects of the anaesthetic so quickly that the surgeon was astounded.

Miss MacGregor has held a weekly class all through the winter, which has been a great joy and help to its members, who are developing various psychic gifts under her guidance. One of them, Miss Z., is now very successful in sending healing rays to sufferers at a distance. So potent are these rays that in one instance the patient, besides receiving great benefit, actually saw the ray at the moment when the healer was concentrating in her own home. Miss Z. sent rays to a child who suffered from a bad abscess. The doctor, after operating, had announced that it would have to be dressed for weeks, but on his second visit he pronounced it almost cured. Someone suggested to Miss Z. that the abscess was probably one which would have healed rapidly in any case; whereupon she ceased to send rays. The doctor on his next visit was horrified at the state of the wound, and feared it would need treatment for months. Again Miss Z. concentrated, with the result that in a week's time the abscess was completely healed.

Miss Underhill has been receiving some interesting messages in automatic writing for the class.

Dr. Jasink's weekly Talks at the British Institute included two on the Tibetan Book of the Dead, which aroused great interest.

### A CASE OF SPONTANEOUS HEALING

In a letter to *Mondo Occulto*, a clairaudient Medium, Signora Teresa De Maio, describes an extraordinary case of spontaneous healing which happened to herself a short time ago. She had been suffering from severe toothache which produced headache and fever. Having in her possession a ring on which was inscribed the name of a Prince of Thebes, Dvra Ave Deorum of the 22nd Dynasty, High Priest of the Temple of Karnak and nephew of Ancus Martius, King of Rome, she was impressed to place it upon her cheek, whereupon the pain and fever ceased immediately, but owing to the swelling it was difficult and painful for her to eat. In doing so she injured her mouth, the pain returned and an abscess formed with an excrescence like a small tumour, which would necessitate an operation. Signora Maio again invoked the aid of the Egyptian Prince, and falling asleep had a vision of beautiful flowers. On awaking she found herself free from the pain and fever, and to her great surprise the tumour had entirely disappeared, leaving no trace.

### MORE POLTERGEISTS

*La Ricerca Psichica* and *Ali del Pensiero* report two recent cases of poltergeist activity, one at Bologna, the other at Brignano (Salerno). In the house at Bologna chairs fall to the ground of their own accord, milk is upset and kitchen utensils jump off the table—all this in the presence of several witnesses, among them students of physics. It appears that the wife of the proprietor feels a prickling in her hands as if from a slight electric shock while the phenomena are taking place. At Brignano the occurrences are more alarming. Fire breaks out spontaneously, destroying objects

and burning persons and animals. Bricks and stones fall in the rooms, although the windows and doors are closed. A pair of oxen were even found to have been transferred from one stall to another without human agency, and the farmer's wife while feeding her pigs suddenly discovered that her clothes were on fire. The local police, after a careful investigation of the facts, have declared that "any question of practical joking must be absolutely excluded." A Naples medical man who is interested in psychic phenomena believes that the occurrences are due to the unconscious mediumship of a sixteen-year-old girl.

### RECENT PSYCHIC PUBLICATIONS

Signor Elio Falchi, who has written several pamphlets on Spiritualism and kindred subjects, and published last year an excellent translation of J. A. Findlay's *On the Edge of the Etheric*, has lately completed an equally fine translation of *The Rock of Truth*. Both volumes are well presented, as are all the editions of the *Tipografia Dante* of Citta della Pieve, which specialises in psychic literature. In his short preface the translator stresses the popular character of these books, and expresses the hope that they may meet a need and that their challenge may be taken up by Italian thinkers, among whom, in all epochs of history, there have always been earnest seekers after Truth.

### "THE GREAT SYNTHESIS"

"The Great Synthesis," given through the hand of Professor Pietro Ubaldi by an entity who signs himself "His Voice," of which mention has already been made in these notes, is about to appear in book form. It has appeared serially in *Ali del Pensiero*, *La Pensee Ailee* (Paris), *Constancia* (Buenos Ayres), *Reformador* and *Correio da Manha* (Rio de Janeiro), and has received favourable comment in the psychic press of many countries. English, German and Swedish translations are in preparation. The work deals exhaustively with Chemistry, Biology, Scientific Criticism and Synthesis.

Professor Ernesto Bozzano, in a letter to Professor Ubaldi, says: "You have accomplished a meritorious work, whose scientific, philosophic and metapsychic value will increase with the passage of time. Some of the chapters contain new and scientifically legitimate conceptions regarding the formidable problem of the genesis of the life of worlds, as well as on the audacious absurdity of those who would seek to create a "chemical synthesis of Life"! The reasons given to demonstrate the temerity and absurdity of such an idea are scientifically legitimate, according to the theory of the biological evolution of species. "The Great Synthesis" is dense with thought, science and wisdom. I congratulate him who had the honour to be chosen as the instrument psychically adapted for the great undertaking."

Professor Ubaldi is the author of many books on a wide range of subjects, besides his mediumistic productions.

### PSYCHIC NOVELS

Two interesting novels dealing with psychic and occult subjects have recently appeared. "Sul Limitare" (On the Threshold) by Dr. Fede Paronelli Albergoni, is announced as "a spiritual drama followed by a comment by Remo Fedi." It treats of reincarnation and is published by the Institute of Psychic Studies in Milan, where Dr. Paronelli is a lecturer.

"Opera d'amore" (The Work of Love) by Emma Tedeschi and Mario Brandi (Pub. Prometeo, Florence) is described as "an occult romance," and its avowed purpose is the divulcation of certain occult teachings, which readers may assimilate wholly or in part according to their own capacity. This volume is illustrated, and both books are favourably reviewed in *Ali del Pensiero*.

*Pondo Occulto* publishes a translation of an article on the Future Life written by Sir Oliver Lodge for *Tit Bits* in reply to the Bishop of London's attacks on Spiritualism.

Professor Gino Trespioli, the author of many works  
(Continued at foot of next column).



## EFFECTS OF ANGER

By E. B. GIBBES

IN a small book entitled *Science and Health Revised* "Spiritually transcribed by Alma Morrow," the following passage occurs:

"We here on the Astral Plane cannot think otherwise than right. If we do, immediately we find ourselves in a dark and confused state of thought which causes us not only to be blinded, but lets us wander in darkness or semi-darkness until we again find the Light of God . . . Here, you cannot make a single wrong step without being brought quickly to your senses and put right again."

The contents of the above-mentioned book purport to be communicated by Mrs. Eddy, and, in an introduction, she says that through the hand of the automatist she proposes to "redeem" herself and tell of her "awful agony and grief in the Astral World."

I have only recently glanced at this small volume, and the passage quoted above recalled to my mind the account of a very terrifying experience related by a communicator many years ago through Miss Cummins. It ran as follows:

"I shall have to tick off B. sometime. I had a queer adventure with him . . . Unfortunately, I had a look into B.'s mind. I saw his rotten thoughts about you, and I flew into the most infernal rage. It had the oddest effect upon me. All my surroundings, my house, everything, disappeared and I found myself in a dim cell, out of which I could not escape. I was locked in, gaoled in complete isolation. B. was still in my mind, and I was still wishing him a hell of a time. But eventually I got into a blue funk. My loneliness, being completely cut off, fairly shook my nerve and made me awfully miserable. I sent out an S.O.S. then for your father, and, after a time, he came along and let me out of that horrible place, and when I was a bit more myself he fairly told me off. He said that to fly into an uncontrolled rage with a living person was a mad stupidity. Thoughts emitted in a rage don't reach a living man, can't do so, and they came back therefore on me like a boomerang, and built me into a prison. I have promised him since, never to get angry with B. again . . ."

It seems of importance to have a corroboration of an experience of an almost unbelievable character given through another channel. From the above record we certainly seem to change very little when we die.

## L.S.A. BRANCH AT BRISTOL

A new Provincial Branch of the L.S.A. was formed at Bristol on May 7th. Mrs. Windsor-Aubrey is Area Representative, and Miss Wilkerson, Librarian.

At the opening meeting Admiral Armstrong was the speaker, and the Secretary accompanied him and gave particulars of the aims and attitude of the Alliance, and the scope of work made possible at Provincial Branches by assistance from Headquarters.

At the next meeting (which is arranged for June 18th) Mr. H. F. Prevost Battersby will visit as speaker, and Mrs. Rose Livingstone will be present to give demonstrations of clairvoyance. For particulars, apply to Mrs. Windsor-Aubrey, Hale, Long Ashton, Near Bristol.

(Continued from previous column).

on legal subjects and of "Reincarnation" and "Biosofia" (reviewed recently in *LIGHT*), has now published a large and beautifully produced volume entitled *La Vita* (Life) running to over 600 pages and containing 226 illustrations, 46 of which are from original drawings. It appeared in separate parts and was only published in book form in March, by Sonzogno, Milan. In our next notes we shall hope to write more fully of this most interesting contribution to psychic literature.

## SUBCONSCIOUS MIND

H. ERNEST HUNT

## XVI.—THE SUBCONSCIOUS AND THE SOUL

IT must be agreed that the powers of the subconscious extend beyond the capacities of the brain-and-sense mechanism, as shown, for example, in hypnotic "sight at a distance" or clairvoyant vision. We cannot, however, picture sight operating as a function without organism of any kind, and therefore we are bound to postulate something in the nature of a "body," even though it may not be either visible or tangible. The evidence of people who have been out of their physical bodies shows that they are not disembodied, but are in possession of a body so natural and relative to their extra-physical activities as to excite no remark.

We might very well align this with St. Paul's "spiritual body," and also equally well with the soul, the main difficulty seems to be that of nomenclature, the facts are tolerably clear; there is definitely another organism, call it what you will, which is able to act apart from the physical body during life. The temporary separation of these two bodies shows a remarkable enhancement of the powers of the liberated organism, and a corresponding depression of the physical processes. Admiral Beaufort, in describing his sensations upon loss of consciousness from drowning, says of his mind that: "Its activity seemed to be reinvigorated in a ratio which defies all description, for thought rose after thought, with a rapidity of succession that is not only indescribable, but probably inconceivable by anyone who has not himself been in a similar situation." The Admiral himself asks whether this may not be an indication that "death is only a change or modification of our existence, in which there is no real pause or interruption."

Once this duality of function is established, there can be little force in the argument that cessation of physical existence automatically extinguishes the soul; manifestation of life may, indeed, become impossible through a damaged or destroyed organism, but life itself is already essentially of another order. All signs of life may be completely absent in cases of deep trance, coma, or suspended animation, and if death did actually occur under those conditions, no signs of the immediate change would be externally visible; neither would the change be noted by the already unconscious body. Why should it be suggested that the result would be the automatic extinction of the soul?

All the evidence points absolutely in the contrary direction, and those who have returned from beyond the limits of the physical generally tell of the sensation of being "forced back" along the life-line of the silver cord, and then of awaking in the physical body. If the silver cord were broken they could not be so forced back, but this is a very different thing from asserting that they "die"; the united testimony is that, as souls in the kingdom of souls, they are infinitely more alive—"reinvigorated in a ratio that defies all description."

The soul already has its centres of perception, as exhibited in mediumship and hypnotic experiment. Normally, these work through the physical organs, but experimentally they may work direct, as clairvoyance is usually facilitated by the closing of the eyes. It surely is not in the least likely that these subjective or subconscious faculties are devoid of specific purpose; we should anticipate that they would find their normal fruition in a subjective world, and this in fact is what our evidence from psychic sources indicates.

Thus, conscious and subconscious modes of activity suggest the possession by each of their like and appropriate vehicle, again to act each in a corresponding and co-existent environment; and this thesis accords with all the facts so far adduced. The shedding of the outer integument is analogous to the moulting of birds, and the wonderful promise of future glories is at once hidden and revealed in the subconsciousness of man.



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### DIARY OF EVENTS.

#### WHITSUN HOLIDAYS

The Library and Rooms will be closed from Friday evening, May 29th, re-opening Wednesday morning, June 3rd.

Tuesday, June 2nd—NO MEETING

Wednesday, June 3rd—NO MEETING

Thursday, June 11th, at 8.15 p.m. LECTURE.

Miss CHARLOTTE WOODS

(Lecturer on Theosophy and Christian Mysticism) on  
"Cosmic Consciousness"

Chairman: Mr. C. R. CAMMELL

(See special announcement, page 338)

Friday, May 29th, at 7 p.m.—

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

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

Miss LILY THOMAS. Group Seance (limited to six sitters)

#### SYLLABUS OF SUMMER SESSION ON APPLICATION.

Devotional Groups for Absent Healing:

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

Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15. Wednesdays, 3.30—4. Animal Group, 4.30—5; Thursdays, 3.45—4.15; 7.45—8.15. Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3.30.

## VISIT TO THE OTHER SIDE

*We have received the following description of a visit to the Other Side from a lady who encloses her name and address, but who, for the present, desires to remain anonymous.*

Sir,—I enclose a copy of a letter which I wrote to *The Morning Post*. You will notice that I mention how much I was impressed by the definite feeling of LIFE at the moment of my son's passing. That impression has never left me. Although I have not sought communication with my son, I believe he does speak to me continually. On several occasions, practical, matter-of-fact people sitting in the chair he usually occupied, have spoken of a gentle soothing touch and the definite feeling that the boy himself was within reach of us all.

In April, I went abroad for a holiday. I made up my mind that I must not expect any contact with my son while I was away, so I was not looking for a sign of any description. On the evening of the third day of my holiday, I came in from a walk, and, feeling tired, I went to bed early. Gently and quietly, as I lay there in the shaded room, the walls and ceiling receded and became a vast vault, arched in a beauty of symmetry and design beyond my poor tongue to describe. I felt myself lifted up, and carried gently past two exquisite figures at the gateway. The land beyond the gate was of indescribable beauty and peopled with figures who radiated joy and happiness. There, in front of my eyes, I saw my son. He took my hands, and I found myself moving beside him, in a perfect reunion of love and confidence as if there had been no break in our lives at all. He told me that my earnest wish to be with him at once could not be granted; yet, as I had striven and had yet to strive, he had been allowed to bring me over the border and to show me such a part of his life that I might be reassured of his happiness and security. He brought to me his young brother and a friend of his who had helped him on his arrival at the Other Side. He then led me into a great place filled with maps and charts and drawings. He took one chart down, and

tracing on it a line, he explained to me that I was gazing at the plan of my own life, and showed me how I must see how great a work remained for me to do on this plane. He pointed out curves and loops, and then he showed me the part I had lived, and the long, straight length I still had to go. He said: "You see, mother dear, what a lot of work still remains for you to do. See, there is where my life joined yours, and how very short was the little bit I could spend with you."

Later, I went with him further, and seemed to recognise people I had known and loved here. I seemed to spend quite a long time with my dear son before I returned to consciousness of my surroundings. My husband stood beside the bed. He explained that the doctor had been so anxious for my safety, and could not account for the apparent long "coma" (as he described my unconsciousness). An old Priest sat at the side of my bed, a fine man. He took my hand in his and said: "My daughter, fear nothing, for you have been with the Saints of God."

I do realise that this "vision" was no dream. Neither was it the feverish wandering of a sick woman. I am a hard-headed, practical woman, not given to illusions, nor inclined to let my imagination run away with me.

*The letter to "The Morning Post" was as follows:*

Sir,—My son, as a little boy, used to tell stories in the nursery. They always began, "When I was a little boy, long, long ago," or "When I was a big brave man," etc. We kept a record of these stories after a while, realising that they were out of the ordinary, and found in them many interesting descriptions of places and people known to have existed many years ago.

I have before me a letter written by my boy from boarding-school, at the age of ten years. In it he mentions a reprimand from his form-master for his vivid imagination. I took the matter up and we were able to prove that the description he had given of a Roman youth, his clothes and his life, had not been obtained from any book or person, and was accurate in the most minute details when compared with accounts of that period given by historians.

The following year I took my son to Italy. His godmother accompanied us. It was most interesting for us both to be guided about these Roman cities by my son, who was able to point out things unknown to our guides, and to describe events which had taken place in the definite words of an onlooker. He gave us Roman names, little bits of the talk of the populace, over which he chuckled.

My son could always foretell an "unlucky" or a "lucky" day. On several occasions he foretold misfortunes to others with minute and accurate detail.

He died recently, the result of a most terrible accident. He foretold his death as a calamity, but could not tell me what kind of calamity he expected.

My son was the direct descendant of a famous North American Indian chief (although his ancestors have all been white people for many generations). He was the last of his name in direct descent, and an exceptionally fine young man, reserved, quiet and dignified. He was a good linguist, and had an unusual gift for learning any strange tongue.

I was with him when he died, and although I have seen death many times, I have never received before such an impression of LIFE as I did at the moment of his passing. I knew, although it was quite the bitterest moment of my life, that the broken body lying before me was merely a shell, and had been but the temporary home of a being far greater than I, whose work must reach completion in another sphere.

In last week's issue, we referred to Mr. Stanley De Brath's "Farewell" article in *Psychic Science*, on resigning the editorship of that interesting and important quarterly. With some additions the article has been reprinted in pamphlet form and is obtainable (price 6d.) from L.S.A. Publications, 16 Queensberry Place, London, S.W.7.



**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**PUBLIC CLAIRVOYANCE**

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Wednesday, June 3rd, at 8.15 p.m.—  
Mr. GEORGE SWIFT**LECTURE**

(Visitors 1/-)

Thursday, June 4th, at 5.30 p.m.—Mr. S. O. COX will speak on  
"Some Psychic Problems" (free to all)**GROUP CLAIRVOYANCE**

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

FRIDAY, MAY 29th, at 5 p.m.—Miss ANNE GEDDES

FRIDAY, JUNE 5th, at 5 p.m.—Mr. T. AUSTIN

**TESTING OF MEDIUMS**It is regretted that the British College has no  
further dates for the testing of Mediums (other  
than physical) before October.**Marylebone Spiritualist Association.**

LIMITED BY GUARANTEE.

**QUEEN'S HALL**  
LANGHAM PLACE, W.1.Sun., May 31st. *Speaker*: Mr. TOM GROOM  
*Clairvoyante*: Mrs. Gradon ThomasSun., June 7th. *Speaker*: Rev. TYSSUL DAVIS  
*Clairvoyante*: Mrs. Stella HughesFor particulars of weekday activities at Headquarters.  
Marylebone House, 42 Russell Square, W.C.1  
Apply Secretary: MUSEUM 0676.**The London Spiritual Mission**13 PEMBRIDGE PLACE, BAYSWATER, W.2.  
(Marriages Solemnised).

SUNDAY, MAY 31st—

11 a.m. Mr. H. Ernest Hunt.

6.30 p.m. Mr. T. W. Ella, Address  
Mrs. Helen Spiers, Clairvoyance.

TUESDAY, JUNE 2nd, at 8 p.m.—

Miss Lily Ford's "Know Thyself" Meeting.

WEDNESDAY, JUNE 3rd, at 7.30 p.m.—

Miss Lily Thomas, Clairvoyance

Wednesdays—Miss Jacqueline will give Healing and Diagnosis  
6 p.m. to 7.30 p.m.Fridays—Mr. F. Pitt and Healers are in attendance from 2.30 p.m.  
to 5 p.m.

Arrangements must be made with the Secretary.

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3 p.m., Saturdays 8 p.m.Public Psychometry, Thursday, May 28th, 8 p.m.—  
Mr. Vyvyan Deacon.Sunday, May 31st, at 11 a.m. Service, Address and Clairvoyance  
At 6.30 p.m., Gerald De Beaurepaire.**SPIRITUALIST COMMUNITY**  
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H. B. SIMPSON

*Secretary*: Miss F. V. GREGORY, M.B.E. Telephone: 6814 WELBECK**SUNDAY, MAY 31st, 1936**

11 a.m.—Rev. C. DRAYTON THOMAS

*Clairvoyante*: Mrs. Helen Spiers.

6.30 p.m.—Mr. ERNEST HUNT

*Clairvoyant*: Mr. George Daisley

Sunday, June 7th, at 11 a.m. ...

Mr. G. H. LETHAM

*Clairvoyant*: Mr. Roy Morgan.

Sunday, June 7th, at 6.30 p.m. ...

Mr. C. R. CAMMELL

*Clairvoyante*: Mrs. Helen Spiers*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, June 1st—No Meeting

Wednesday, June 3rd.—*Speaker*: Dr. H. P. Shastri.*Clairvoyant*: Mr. Roy Morgan

Monday.

**WEEKDAY ACTIVITIES**

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

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

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

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

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.

June 3rd 2.30 Mr. Roy Morgan.

6.30 Mrs. Gradon Thomas.

June 10th 2.30 Mrs. Fillmore.

6.30 Mrs. Livingstone.

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 29th, at 7.30 p.m.

**Mrs. HELEN SPIERS,**

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

**Mr. RONALD COCKERSELL,**Demonstration of Clairvoyance, with accompanying Psychic  
sketches.

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

Friday, June 12th, at 7.30 p.m.

**Mrs. GRADON THOMAS,**

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power increased. I consider my money well spent."S. 1049 "This course is wonderful and has been a great consolation  
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## WHAT YOUR THUMBS TELL

LECTURING on "Cheiro-therapy and Radiaesthesia" before the members of the Sheffield Society for Psychical Research, Miss Jacqueline, of London, emphasised the vast importance of gesture and mannerisms in psychic research. She had made a study of this side of the subject, she said, and could tell from a person's thumb whether that person was telling the truth. It was impossible to keep the right thumb still when telling a deliberate lie.

From the thumb also she could tell a person's reason, will and imagination, whether he was cheerful or suffered from morbid fears and say whether he suffered from fits of depression and irritability. The thumb told her also whether he was sympathetic, whether he was predisposed to drugs, alcoholism or had internal trouble.

From the first finger she got knowledge of a person's powers of observation, powers of command, and whether a person disliked responsibility.

The second finger told her of a person's individualism, authority, personality, prudence, reserve, and whether it was necessary for a person to have solitude.

The third finger indicated to her a person's artistic abilities, whether he was out of rhythm, whether he would become famous, whether he should bar speculation, all his complexes and nervous diseases, and whether he had learned the value of life.

Miss Jacqueline mentioned that she was at present diagnosing for several medical men in London.

Speaking of the subconscious mind, Miss Jacqueline asserted that 95 per cent. of the so-called messages given by Mediums had nothing whatever to do with the Other Side. When asked for her authority for making such a statement, she replied that she had been a Medium for 30 years, and she knew by experience. She felt, however, that if one per cent. of the messages was right, then something very definite had been accomplished for mankind. Before anyone criticised any form of Medium, she said, he or she should learn something of the power of the subconscious mind.

A long report of the lecture was published by a Sheffield paper under the heading "Be Sure Your Thumbs will find you out."

## SEEDS TO MOLOCH

THOSE who gave their sons to the war that was to end war, viewing now the preparations that may result in an even worse catastrophe, must be feeling a bitter sense of betrayal. But what of those whose remaining sons are in danger of being drawn into a further futile conflict.

In *Moloch*, "A Play in Three Acts," by Winifred Carter (Ye King's Stone Press, 2s. 6d.), the next war arrives, complete with the latest "improvements" in lethal gas. A mother who lost one son in the last war hears with despair that her younger son has enlisted, not willingly, but goaded by a sort of sexual blackmail. This is the situation to which the play moves as surely as the world appears to be moving towards the conditions which make such situations tragically common.

Is there a way out for mothers like this? Must this sacrifice be made again and again, and nothing accomplished? In a startling climax, Mrs. Morris finds a way out, and her concluding words are, "Do what you like! You can't hurt them ever again. Ted's safe—Dick's—safe! Both my sons are safe."

This play, though not lacking in humour, is earnest propaganda for peace. It is written by a woman for women; the women whose sons have died, or may die, with honour but without reason, and who find such honour small consolation for their loss. *Moloch* has been produced twice in London, once with Nancy Price as the mother and once with Mary Clare in that role. A revival would appear to be timely, and the author is anxious that the play should attract the attention of dramatic societies throughout the country. H.M.

## FOR THINKING PEOPLE ONLY

How is it that the Nature Cure Practitioner can speak so definitely about the harmful effects of medicines and drugs in the body? One reason is that he can often see their actual presence, and evidence of their destructive effects in the body, from the eye. The properly trained Nature Cure Practitioner (it takes four years now to get the initials M.N.C.A.) is able, by an examination of the iris of the eye—called IRIS DIAGNOSIS—to tell a great deal about internal conditions.

It may surprise you to know that every organ of your body is represented in a certain part of your iris. If any organ is broken down, or healthy, to the expert there is evidence of it in the iris. And medicines and drugs also often show in the eye and indicate in which organ they have accumulated, and which organ has, as a result suffered harm—often it is a question of delicate nerve tissue being paralysed or numbed. Obviously diseased conditions can easily be set up in this way.

I have seen, for instance, in a woman's eye the presence of iodine (taken for thyroid trouble) in the vicinity of the generative organs—I was not surprised to learn that for some unknown reason she could not have children. Almost certainly, iodine has an affinity for, and a paralysing effect upon, certain of these organs. I have seen, in cases of epilepsy, the presence of bromine in the brain region of the eye—it numbs certain parts of the brain and if taken long enough can lead to softening of the brain and the madhouse (this is definitely so—I know). Epilepsy can often be helped enormously, sometimes cured, by the methods of Nature Cure, without the use of this deadly suppressive remedy. I can produce cases to prove it.

Most of what I am saying in these articles probably seems like Tommy Rot to you, but it isn't really. And I certainly don't expect you to accept, or agree, with what I am saying. But even so, I do know that what I say is true, really, and that the whole philosophy of Nature Cure is based on unassailably scientific principles (whereas the orthodox medical views are not). Nature Cure, in my profound opinion, is the miracle of the age, next, in order of miraculousness, to the undreamed of wonders of Spiritualism, with wireless as a good third. What a wonderful universe this is!

## POTTED FOODSTUFF NOTES—2. SALADS.

The path to health and diseaseless old age is paved—with salads. A salad a day will keep the doctor away and defer the visit of the undertaker. It will also give you more energy and a clearer brain, and save you money.

Here is a complete meal for enlightened people:—A LARGE raw salad—lettuce, watercress, grated RAW carrot or beetroot, tomato, onion, etc., arranged artistically; some cheese, or milled nuts, or a hard-boiled egg; a little wholemeal bread and butter, or a steamed or baked potato (with the skin on); olive oil, or if you must, some salad cream. Followed if you like by a sound food reform pudding, or better still by just a few dates, or evaporated bananas.

This is a meal fit for a king. You may say, "but I don't fancy salads." Then, dear friend, you are not yet a king!

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

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A large holiday guest house for Spiritualists and others on the beautiful Isle of Wight, conducted by Dudley Croft Goode, M.N.C.A., Nature Cure Practitioner, etc. Delightful food reform meals, three acres of lovely grounds. "Holmdakopin," Spencer Road, Ryde (phone: 2200). Also at 7, Northdown Avenue, Cliftonville, Margate (Phone: 674).

## "LINK" SEANCE INCIDENT

We have received the following communication from Mr. N. Zerden, President of "The Link":

"At a meeting of the Executive Committee of The Link held on Friday, 22nd May, 1936, the following resolution was passed, with instructions that it should be sent to the Psychic Press for publication:—

"We, the Executive Committee of The Link, wish to take this, the first, opportunity of entirely disassociating ourselves from the aspersions cast on one of our Executive, Mrs. Bell, at the direct voice seance conducted under our auspices with Mr. Flint, on the 16th May last."

## COUNTESS DE MORELLA

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