

Light

A Journal of Psychical, Occult, and Mystical Research

FOUNDED
IN 1881

Editor :
GEORGE H. LETHAM.

Past Editors : { Rev. W. STANTON MOSES, (M.A. Oxon.)
EDMUND DAWSON ROGERS.

E. W. WALLIS.
DAVID GOW.

No. 2751. VOL. LIII. (Registered as FRIDAY, SEPTEMBER 29, 1933. a Newspaper) PRICE FOURPENCE
Entered as Second Class Matter, March 12, 1929, at the Post Office, at Boston, Mass., under the Act of March 9, 1879 (Sec. 327, P.L. and R.)

PRINCIPAL CONTENTS

Dreams and Mediumship. By Mrs. Hewat McKenzie	609-11	Dean Inge and Mr. Wells	616
Evolution—Whither? By Dr. Nandor Fodor	612	Book Review by H. F. Prevost Battersby : Making of a Mystic	617
Foreign Notes	612	Visit to the Underworld	618
Dr. Glen Hamilton's Psychic Studies	613	Swedenborg's Teachings : A Letter	620

DREAMS AND MEDIUMSHIP

A KEY TO UNLOCK SOME OF THE PUZZLES OF THE DREAM-WORLD

By MRS. HEWAT MCKENZIE

WISE people note and study their dreams, but the unthinking cast them aside, even when remembered, as so much nonsense, not worth the sifting, and as quite beyond our control. If our dreams are so worthless, then let us put the blame in the right place—on the dreamer who makes no preparation for useful results.

A quaint little book published in London in 1695, lies before me as I write, *A Treatise of Dreams and Visions* by Thos. Tryon, Student in Physick, who has some excellent advice to give the dreamer as to this : "And as men's thoughts, imagination, words and works are mixed good and evil, but generally the evil does much over-balance the good, the very same is to be understood of their dreams and night visions. When dreams are false, frivolous, vain, and impertinent, a reproach is unjustly brought upon dreams in general, whereas the fault is in themselves that their dreams are not more certain, for the dreams cannot afford good pure water if the fountain be defiled. Neither can any expect true delightful dreams when the thoughts are unequal. Who can hope for friendly visits and communication of good angels when both Soul and Spirit are captivated in evil and live as it were in another country or region as opposite to that as light is to darkness? Angels have powers only in their own respective principles and men cannot draw near, nor have any communication with them nor they with him except he immerse his will and desires into their principle."

But Tryon is a very modern in the study ; our own and other Scriptures contain excellent dream matter, paralleled by and even excelling our best twentieth century examples. Can we match, for instance, the story of Daniel, who, in a "night vision," recalled Nebuchadnezzar's dream which had been forgotten by the king, and also gave the interpretation, of immense importance to the realm (Dan. 2); or of Joseph who interpreted Pharaoh's

dream, a dream with ludicrous symbology—lean kine eating up fat kine, and thin ears of corn devouring full ears, the symbology twice repeated for emphasis—the wise interpretation giving rise, according to the record, to many years of successful statesmanship in Egypt. The Seer—the Medium, was the person always called upon for such interpretation.

(I can remember an instance where, in a voice séance with Mrs. Blanche Cooper, a communicator tried to recall a dream to a sitter, in which she claimed that she had appeared to her on the previous night. The sitter disclaimed all remembrance of this but the mother persisted in saying that she had met her among stately trees on the beauty of which the dreamer had remarked. The sitter acknowledged that she did indeed on awakening remember the beautiful trees, but nothing more.)

In *Plutarch's Lives*, whether we regard the stories as reliable or otherwise, we have many instances of dreams given to statesmen and warriors which, when followed, led on many occasions to a reversal of plans with successful results.

The symbology used in dreams is a source of great perplexity to many who are not patient enough to unravel the knots. Each dreamer's symbology is usually to himself ; although psycho-analysis claims to have found many key-words of general application. In *A New Model of the Universe*, Ouspensky has many interesting things to say of symbols, and quotes from Oswald Wirth, "As a matter of fact, symbols are precisely intended to awaken ideas sleeping in our consciousness. They arouse a thought by means of suggestion and thus cause the truth which lies hidden in the depths of our spirit to reveal itself ; and, in order that symbols may speak, it is essential that we should have in ourselves the germs of the ideas, the revelation of which constitutes the mission of the symbol . . . For this reason, symbols do not appeal to everyone, cannot speak to everyone."

That there are false dreams and that false interpretations are possible is evident, but Thomas Tryon's words take us to the root of the matter in this. Our daily thoughts need sifting before we act upon them, how much more

DREAMS AND MEDIUMSHIP

(Continued from previous column)

so the mind on which the outer censor has for a space relaxed his vigilance in sleep, unless we have guarded ourselves by right and definite thought?

Are we missing something of value in forgetting to study our dream-life more carefully? Is there here a means of personal instruction, of guidance, of warning, which we lose through inattention? Has our excessive day-time activity shut down this natural avenue which was more available to people not so intent on filling up every minute with mental activity, and all the multifarious exactions of our day?

I should not wonder if, for all, there is resident in dreams a natural psychism, pertaining to the individual and sometimes to his friends, which is largely escaping us. We long for mediumship, and some take great pains to develop even a glimmering, and yet here at our hand, given the same attention, may be an unworked mine of rich treasure.

A NEW ROSETTA STONE

As the discovery of the Rosetta Stone made it possible to decipher Egyptian Hieroglyphics and opened up scholarly treasures, I believe that in our knowledge of mediumship we have a key to unlock some of the puzzles of the dream-world. Our knowledge of the reality of the etheric body—the double—which, though held fairly tight in control in waking consciousness, is yet active in all mediumship, gives us a clue to our dream activities. In mediumship, the psychic becomes passive—sometimes becomes entranced—but *with intention* to make a contact for a sitter, but in dream we slip into the sleep-state without preparedness, giving no directions to our mind to make useful contacts, and so the ego, though it has the etheric body, ready to work for it, through our physical passivity, is badly employed in sleep, and we bring back only confused rubbish. Muldoon and Carrington in *The Projection of the Astral Body*, give many instances of action at a distance by the etheric body, guided by the thought of the student, sometimes half-conscious, sometimes asleep; and the literature of Spiritualism and Psychical Research contains many instances of dreaming with intention with fruitful results, results so comparable to those recorded in mediumship that we may regard the method used as similar.

How comparatively few are the opportunities of making contacts with Mediums, and what vast multitudes know nothing of these facilities! Are they to be debarred from the advantages of our known contact with surviving friends? Surely not; what more natural than that when we give the passivity necessary, they can use this delicate instrument of registration to which they are attuned, and speak the word of comfort or guidance. To how many inquirers, on hearing such complaints as "How I wish I could get contact for myself," or "I never get anything worth-while from Mediums," have I said, "Have you sought to make contact in sleep? Your friends are ready if you are." Power gathers around an ordered attention to this as to daytime matters; and, even when we bring back no details, we may register on awakening a sense of fresh hope and feel able to make wiser decisions than were in our minds when we lay down.

Is this only a mechanical adjustment of ideas, as some would hold? I do not know all that the mind is capable of, either asleep or awake, but there is quite good reason to believe that it is our own people, our own teachers and guides, who often take the opportunity thus to comfort and guide us. Even though we remember nothing, we may be laying up stores of wisdom for future action. "Do not worry beforehand about what you are to say" said Jesus, "say whatever comes to your lips at the moment, for he who speaks is not you but the Holy Spirit." (Mark XIII. ii., Moffat's Translation). This hints that the preparation had already been made, and I recall that the Rev. Vale Owen thought that his

automatic writings, which flowed in such abundance, often recorded what had already been given him in dream.

Anna Kingsford, a woman doctor, herself a Seer, tells in her books, *The Perfect Way*, and *Clothed with the Sun*, and in her *Dream Stories*, how she was instructed in philosophy and her life-work directed in her sleep. "A.E." (George Russell), the Irish mystic and poet and social worker, relates in *The Candle of Vision* and in *Song and its Fountains* how, from a boy, he "wandered in and out of the house of dreams"; day-dreams and sleep-dreams, both were valuable. In sleep, he learned that he had to get beyond the borderline for his best experiences, he must enter into his "deep-own being," then he became conscious of illumination and contact with greater intelligences, and on awakening often held in his memory the theme for a beautiful poem, and when he began to write, the words flowed almost without conscious effort.

"Many who are not consciously mystical," he says, "do, before they sleep, rest or confide to some dweller in the innermost their problems; having found that what was obscure often became clear on their waking. Some healers I have known refer their doubts about a diagnosis to this wisdom which has never been to schools."

"I do not know of any psychology," he goes on, "which so spiritually excites me as this of the nightly return of the soul to the Divine order, that we who through the day are absorbed in petty labours do go back to an unfallen nature into our own high magnificence and are in Council with the Great Ones."

He used to say that, working in the fetid slums in Dublin, this thought comforted him—that the most miserable had in sleep some contact with the Ancient Beauty:

"Those who are lost and fallen here,
Tonight in sleep shall pass the gate,
Put on the purples of the King
And know them masters of their fate.
Each wrinkled hag shall reassume
The blooms and hues of Paradise,
Each brawler be enthroned in calm
Among the Children of the Wise."

A hard saying, but in degree we have all experienced it, if we have paid attention to our own dream experiences. David Gow, in a recent article in *LIGHT* (Aug. 4th) on "Do We Travel in Sleep?" says, "We may move (or appear to move) in 'Worlds of Light' or merely pursue a disordered way among the phantoms of the brain." Hannen Swaffer, in his valuable little book *Inspiration* gives us many modern instances of present-day writers and dramatists who owe successful stories and plays to dream experiences. An outstanding instance is that of William Archer, the critic, who claimed that in sleep he received the plot of the successful drama "The Green Goddess"; later in a séance the information was given that his deceased son was responsible for this.

Not that these things always work out successfully. The dream inspiration may have been given, but the successful transmission to waking consciousness is another matter. There is a story of an artist, who had to paint a picture for a prize his friends expected him to win. He could find no inspiration, but one night he dreamed that he was examining in detail a picture which thrilled him as the very thing he needed. Awakened by his excitement he hastened to sketch as much of the picture as he could remember and went to sleep again, but alas, when he viewed his effort in the morning it was but a mediocre affair, and useless for his purpose.

Prof. Freud, through psycho-analysis, has opened up new realms of study in dreams for pathological use, and has rescued them from the accusation of triviality and given them an assured place in psychology. Healing Mediumship can often find a surer and more direct method of discovering hidden neuroses, as many thankfully vouch. In dream experiences, again, we do not lack

instances of cures and even of the remembrance of successful manipulative work, linking sometimes with the healer in charge, and sometimes occurring through the direct request of the sleeper for assistance in the relief of pain. Comparably one well-known Medium who suffers severely from asthmatic attacks, is instantly relieved when she enters the trance state, and sometimes the relief is carried over after the sitting. I have personally verified this on many occasions. So near are the two states of trance and sleep, given the right conditions.

"The Temple Sleep" known among the ancients, to which we have many references but few details, was applied to similar purposes. In *Marius the Epicurean*, Walter Pater throws some light upon it. He tells of the beautiful situation of the temples, of the lovely buildings, enriched by the gifts of grateful patients, of the priest-doctors who, under the guidance of the god Æsculapius waited on the sufferers. The boy Marius sought healing and, placed in the Temple, was aware, while half asleep, of a radiant youth who sat by him and talked out his troubles, giving him advice for his future life. Whether it was really the god, or merely an objective figment of his own imagination, he never knew, but he was cured and the advice served him well. I have visited several beautiful healing centres in California, where meditation in the Temple is today a serious part of the work.

CONTINUOUS DREAM OBSERVATIONS

Perhaps the best records of continuous dream observations recorded are those by Dr. Van Eeden, a Swede, who, for a period of fourteen years, between 1896-1912, made a careful experimental study of his own dreams. A record of a lecture given by him is to be found in Vol. 26 of the S.P.R. Proceedings. He led a busy normal life, and worked in a methodical way on his dream life, noting his condition of health, taking his pulse and heart beats before retiring and also recording what he had eaten. Wishing to test whether he dreamed every night and how often, whether he remembered or not, he set alarm clocks at various hours, and found that when they awoke him he was always dreaming. With others, Anna Kingsford for instance, he found that his best dreams occurred towards morning.

In recent years, Mr. J. W. Dunne, in *An Experiment with Time*, has given students much food for thought. Anyone may test for himself the correctness of Mr. Dunne's theories. I have done so on a number of occasions, both in day dream and in sleep.

I have no space to deal with the remarkable emotional quality of dreams. We ourselves are always "in the picture" in a remarkably vivid way. What we look upon is illuminated clearly, and the simplest objects have a significance unknown in the waking state, as if for a moment we were in an ecstasy and experiencing with one of the mystics that "all the earth had a new smell." Shakespeare, in *The Tempest*, makes even the monster Caliban appreciate beauty in dreams, "that, when I wak'd, I cried to dream again." Similarly, I have known Mediums coming out of trance, weep because they had to come back to the sordidness of earth conditions.

For these and other reasons we have good occasion for believing that dreams may provide for many an occasional natural mediumship denied through ordinary psychic development.

In conclusion, I recall words by the scholar Helen Keller, blind, deaf, and dumb from two years old, in *The World I Live In*: "Blot out dreams and the blind lose one of their chief comforts; for in the visions of sleep they behold their belief in the seeing mind and their expectation of light beyond the blank narrow night, justified. In truth dreams bring us the thought, independently of us and in spite of us, that the soul,

May right

Her nature, shoot large sail on lengthening cord,
And rush exultant on the Infinite."

WHAT READERS SAY

In answer to our request that readers should express their views on the criticism (dealt with in LIGHT, Sept. 8, page 564) that "LIGHT was becoming too scientific and material," we have received the following:

DISCUSSIONS ON MEDIUMS

A much-esteemed reader and contributor writes deprecating discussions on the genuineness of individual Mediums, which, she says, is only a side issue. "If twenty Mediums occasionally frauded," she writes, "and one never did so, it is the one who is of real importance to the subject and the twenty are a subsidiary matter. I know these side-issues cannot be quite ignored, but they have lately occupied much space and made LIGHT less interesting. I don't at all think LIGHT can be too scientific."

"TOO MUCH ABOUT THE CHURCH"

You invite the readers to give their views on LIGHT. I think there is too much about "the Church" and "Christians." Surely the aim of the paper should be "demonstrating by scientific methods the fact of Survival." I also think that, if consolatory articles are wanted, they should stress the same point; rambling about God does not seem to me any consolation at all. The fact of survival is to me a fact. I have had all my life extraordinary experiences, but I want to know a lot more about it, that is why I take in LIGHT.

South Godstone, Surrey.

SUSANNA HENNESSY.

"A WISE MIDDLE COURSE"

If it takes all sorts and conditions of people to make a world, then the Editors of LIGHT have never forgotten it, for they have admittedly steered a wise middle course throughout, and drawn both its mental and material support from the fair aggregate of the serious-minded public. LIGHT's foremost objective was—and should ever be—to lift the minds of men from the slough-of-despond into the bright ethereal blue of an assured Life After Death, and a truer and more natural conception of a loving Fatherhood beneath it all. I consider that that is a good enough and sufficient programme for a missionary paper to uphold throughout the years, and that whenever it becomes discursive, high-browed or too technical, it entirely oversteps its own bounds and severely tries the patience of that aggregate of plain men and women it tries to serve. LIGHT has made many friends in the learned professions (which is all to the good), but it has also surely missed many more who could not follow. I seem to hail the advent of its new prospectus with a great hope for its increased usefulness, yea, popularity, whilst I, meantime, most cordially express my admiration for the very careful judgment with which the Editor discharges his difficult and selective duties.

HUGO A. VALL.

Pollokshields, Glasgow. (Subscriber to LIGHT since 1889)

THE THEOSOPHICAL SOCIETY IN ENGLAND

Public Lectures by Dr. L. J. BENDIT.
Sundays, 7 p.m., at 94, Lancaster Gate, W.2.

September 24. Self-Knowledge I.

October 1. Self-Knowledge II.

„ 8. Fate or Freewill.

All particulars from 45, Lancaster Gate, London, W.2.

EVOLUTION—WHITHER ?

PRACTICAL MEANING OF PSYCHICAL RESEARCH FOR FUTURE OF THE RACE

By DR. NANDOR FODOR

THE outlines of a super-Spiritualism have been sketched by Dr. C. C. Hurst, of Cambridge, in the startling theories on the future evolution of man as advanced in the meeting of the British Association, and specially in a statement to the *Daily Mail*.

Speaking of the eventual obliteration of the influence of matter by the mastery of mind, he almost uses psychic terminology, and his admission that "there seems to be no valid scientific objection to the belief in a future existence in the form of pure thought or spirit" might be hailed with delight by all survivalists. His words, however, should not be taken out of context. It is not with the Hereafter that Dr. Hurst is concerned but with the future of the race. His vision of man's independence of matter is evolution spiritualised—bluntly put: a discounting of the practical aspects of Psychical Research for the future.

This is a problem which we ought to face. Is Spiritualism solely concerned with the future of the individual or also with the future of the race? Do psychic powers hold the promise of faculties that are to unfold in an extra-terrestrial life only, or are they meant to be the daily exercised faculties of *Homo Sapientissima* in this world of matter at a later age?

Our destinies are two-fold: individual and planetary. We work both for the development of our spiritual nature and the material world. Of the distant goal towards which the latter is progressing, we have not yet a glimmering of an idea. But we may rightly inquire: could psychic powers fulfil a function in its running?

Owing to a lack of psychic education, our novelists display a remarkable poverty of imagination in writing Utopian fiction. I wonder why they have not yet hit upon a picked body of men devoted to the service of humanity, and ruling, in consultation with higher beings, as an *aeropag* over the world, or generating psychic force to drive the wheels of this world. Not that it would be likely to be a true inspiration. For the idea is abroad. Yogananda, a Hindu mystic in America, claimed to have driven his car from San Francisco to Los Angeles on psychic power. "It must have been an old 'Lizzy,' writes Victor Dane in *The Naked Ascetic*. "The first one I drove was inclined that way, too. When I changed gear the psychic power sent the car backwards into somebody's allotment!"

I do not think that parcel-post will ever be replaced by apport-post, or that aeroplanes will be superseded by spirit-transport. Spirits will never do our bidding, and their world will never become subservient to material ends. But a mastery of the laws behind disintegration and reintegration of matter will obviously become of the utmost importance for the future of the race. Why should not we be able to learn in time in the body what discarnates can do out of the flesh? A worldly use of this at present exceptional psychic power would transform the face of the globe. It would so much revolutionise transport and locomotion that the present achievements of our civilisation would look like relics from the Stone Age.

I believe that this is the practical content of Dr. Hurst's following sentence:

"Such an independence of matter would enable the more adventurous of our far-away descendants to leave the earth and to visit the people on other planets in our solar system, or other stellar systems of our universe, and even other universes if they exist."

All that may fairly stagger the imagination; but, when a man of science of Dr. Hurst's standing takes the lead, we may not be put down as visionaries in indulging in the fantasies which some psychic mysteries indicate.

FOREIGN NOTES

CHILD MEDIUMS

CHILD Mediums is the title (in *Psychica*, August) of an hitherto unpublished article by the late M. Thomas, former Honorary President of the S.P.R. at Nancy. The sittings he describes were held by artificial light equal to ordinary daylight. They took place irregularly, and occasionally strangers were admitted. The usual circle consisted only of M. and Madame Laurent, and their two children, Georges, aged 11, and Henry, aged 9.

On December 16th, 1906, the circle gathered round a heavy dining-table, in full light. The children were placed between strangers, their legs were held, and their hands placed upon the table. After some minutes blows were struck on the foot of the table and resounded on the top. We asked that raps and scratches made by us should be reproduced, and that certain simple rhythms be rapped; all of which was done to our satisfaction.

An equally massive kitchen table was brought in. At the request of M. Laurent its weight was so greatly increased that no one present was able to stir it; it was as though rivetted to the floor. Twice M. Laurent sat himself upon this table, each time it was violently lifted up and he was thrown to the ground. M. Thomas tried to keep his seat upon it, but he too was thrown upon the floor. All this time the children's hands were clearly visible resting lightly upon the table; nor would they in any case have had sufficient strength to move such weights.

When reseated round the dining table it began to rotate. No one present was tall enough to have been able to touch the castors of the table with their feet without betraying the fact by altering their position. Later on the table started to gyrate, and finally moved round the large room so rapidly that the children were not able to keep up with its gyrations and necessarily withdrew their hands. For a full minute the table continued its crazy waltz round and round the room without anyone touching it.

Thereupon M. Thomas arranged for those present to place their chairs with their backs to the table, to kneel on them, rest their arms on the backs of the chairs and to hold their hands at a distance of 10 cm. above the table top. After sundry cracks the table three times moved under these conditions, being displaced as much as 25 cm.

Such phenomena have been classed as manifestations of animism, but, says M. Thomas, do they not demand for their production some form of intelligence, even if only rudimentary? Some of them were quite spontaneous, as for instance when on a previous occasion M. Laurent wished to put the kitchen table back in the kitchen where it belonged, and found to his amazement that its weight had been so increased that he could not stir it. Nor had he in the least expected upon sitting down on it to be violently pitched off.

INTERNATIONAL SPIRITUALIST CONGRESS

From the August number of *La Luz del Porvenir* (Spanish) it appears that keen interest is being taken in the International Spiritualist Congress which is to take place at Barcelona next year. It is suggested in the leading article that if all Spiritualists got together, with the help of Spiritualist Philosophy the cure to the crisis through which the world is going might be found. J. Esteva Grau explains that Religion, Capitalism and Marxism have been unable to make the world what it should be, and that it is for Spiritualism with its perfect harmony of reason, science and faith to lead the way.

Don't worry! There is the Divine Law that guards, and out of difficulties draws the nectar of His Love. Believe me, discords, too, are notes in a higher Harmony.

—Vaswani.

DR. GLEN HAMILTON'S PSYCHIC STUDIES

HUMAN FACES IN TELEPLASM

THE functions of teleplasm have been found to be many.

Many times during the past four and a half years in our experiments with the Medium, Mary M., and supporting group of sitters and auxiliary Mediums, we have listened to a "throaty" voice speaking to us which many tests showed was not being produced by the normal speech organs of the Medium.

As Dr. Crandon had found in his experiments with the so-called direct voice, there was reason to surmise that these sounds had a teleplasmic structure of some sort as their basis. Like him, also, we had the good fortune to be able to obtain photographic proof of the actuality of this "talking machine," a flashlight photograph being taken at the moment the voice was speaking, and, as it happened, giving directions for the flash to be fired. The materialisation thus recorded is seen, by the nature of its structure, to be an abnormal "growth" which could not possibly have been fraudulently produced. Whatever the hidden laws back of its appearance, nature—and I here use the term in its widest sense—alone was its author.

Still another function of teleplasm is that of being able to take on the appearance of a part or the whole of the physical body.

Regarding phenomena of this type, witnessed with the French Medium, Eva C., Dr. Geley writes:

"Some observers (Crookes and Richet among others), have described complete materialisations. These were not phantasms, but actual persons, having for the moment all the characteristics of life. It has not, unfortunately, been my lot to observe such perfect phenomena; on the other hand, I have very often seen complete representations of a face, a hand, or a finger.

"I have seen a living head; I have seen well-formed and living faces. In many instances these representations have grown under my own eyes from the beginning to end of the phenomena."

Out of the fifty odd teleplasmic masses recorded with the Winnipeg Medium to date, sixteen disclose the presence of one of these amazing phenomena—the presence of face-forms within the mass. In this way, twenty-six human countenances, nearly all of them much smaller than the normal adult face, have been supernormally exposed to the view of the various open cameras.

In every case these have been obtained under watertight conditions. Immediately before the experiment took place, the Medium undressed and redressed in seance clothing provided for her; her hands were held throughout the experiment; her head, face and neck were examined a few minutes before the flash was fired; the phenomena were registered by from six to a dozen cameras operating simultaneously.....

In the case of Eva C., so far as I have been able to learn, the identity of the faces observed and photographed appears to have been a matter of considerable uncertainty. With us it is quite different.

Out of the 26 faces so far photographed, 14 have been definitely identified as being the faces of persons known to be deceased.

These teleplasmic miniatures being of super-normal origin, and of this fact I am as certain as I am of my own existence—we are bound to admit that we are here confronted with a fact of stupendous import.

But, the reader may say, if all these masses and their internal phenomena are the product of supernormal forces and they occur in darkness, how do you know when to prepare for their coming? On whose say-so do you fire your flash?

The answer, incredible as it may seem, is that it is the trance beings who supply the needed information—and this not through the Medium, Mary M., alone, but through other trance Mediums present in our group. It is they who plan and direct, often during a series of sittings extending over many weeks, all the more important pro-

cedure, including finally the giving of the signal for exploding the flashlight, telling exactly where the mass is located, and outlining its main features and size, the developed plates showing in almost every case that a mass actually was present and that it occupied the position and was of the type and formation stated.

These and many other proofs of the reality and scientific acumen of our invisible collaborators have brought home to us the fact that we are here dealing with phenomena as truly astounding and far-reaching as the appearances of the teleplasms and miniatures themselves.

That we are dealing literally with a cloud of witnesses is for us at any rate an indisputable fact.

One of the most brilliant examples of this class of phenomena—a face-bearing teleplasm obtained under the stringent conditions outlined above and produced apparently by invisible beings—was that photographed on Oct. 27, 1929. The two faces disclosed within the mass of pure white teleplasm are well defined and undoubtedly were as real and objective at the moment the flash was released as the Medium herself.

Both faces in this instance have been identified as being the faces of individuals who have died, but I shall here deal only, and that briefly, with the larger and upper one.

When first obtained we did not recognize either. Later, however, one of the trance-directors, speaking through Mary M., stated that the upper miniature was the face of Raymond Lodge, son of Sir Oliver Lodge, killed in the late war.

To our very great surprise we found that there was indeed a striking resemblance between the supernormal face revealed by the Mary M. teleplasm and the face of the soldier Raymond, as revealed by photographs published in the book "Raymond, or Life and Death."

In no case, however, was it the same photograph; the eyes were looking in a different direction, the lighting effects were entirely different, and most curious of all, the supernormal face appeared to be that of an older and more mature Raymond than the Raymond who gave his young life for his country.

Sir Oliver, who, as my readers are well aware, has come to accept the theory of personal survival as practically established, largely on the basis of a study of purely mental phenomena, writing in regard to this alleged Raymond manifestation in teleplasm, said:

"The Raymond likeness you now send is a reasonably good one and seems in accordance with the control's testimony. It is not, as you say, the same photograph, but represents a face very like it.

The probability of the Raymond likeness Sir Oliver also acknowledged in a cable sent to the science editor of the *Brooklyn Eagle*, in response to the latter's query: "Is Hamilton teleplasmic picture that of Raymond?" A copy of this reply, thanks to Sir Oliver's kindness, is now in my possession.

So far, then, as it is humanly possible in the nature of the case, the identity of the upper miniature is established. This being so, the inference arising out of this fact is plainly before us.

When it is known also that this Raymond manifestation is but one of many such teleplasmic marvels, secured in the presence of the Medium Mary M., and supporting group of secondary mediums and sitters, it is evident that we are here confronted with complex phenomena of far-reaching import—phenomena which demand careful, unbiased and fearless scrutiny undeterred by any preconception which formerly we may have held in this regard.

[The above is quoted from an article contributed to the "Winnipeg Free Press" by Dr. T. Glen Hamilton, of Winnipeg, Canada, one of the world's most practical and successful Psychical Researchers.

Next week, we will publish the first of a series of articles written specially for "LIGHT" by Dr. Hamilton. These articles deal with what he describes as the "C. H. Spurgeon Case"; they will be found absorbingly interesting and at the same time of great scientific importance.]

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).

BASIS OF CHRISTIANITY

Sir,—With great respect I find myself in serious disagreement with the Editor of *LIGHT* when he writes "Christianity is based on facts—the facts of Survival and Communication."

I acknowledge the importance of the Resurrection and recognise the Communion of Saints, but is it not more true to say that Christ's mission and teaching were designed for far other and more noble purposes than merely to set forth the fact of Survival?

No doubt the fact of Survival was implicit in much of His teaching and we find it more definitely expounded by St. Paul; but a consideration of the sacred writings makes it clear that Christ came primarily to preach *the Kingdom of Heaven*—that stupendous fact which teaches that, by interweaving the divine and human natures, the human by communion with the Divine may rise to the Divine—to the only Reality.

His life was an exemplification of the process of "deification" which is potential in every human being, and every Christian is intended to ascend by the steps of the same ladder on which the life of the Son of Man climbed to its goal.

Spiritualists in many cases, I think, by fixing their eyes on the problems of Survival, have neglected the more fundamental problem of man's inward growth and his slow, but possible, development of the transcendental consciousness.

"The Kingdom of God is within you;" "Jesus came into Galilee preaching the goodness of the Kingdom of God;" "I must preach the kingdom of God *for therefore am I sent*"—these and many other familiar sayings make manifest I think the *kernel* of Christ's teaching and *this* is, I suggest the true basis of Christianity.

ROBERT FIELDING-OULD.

(Note: We do not think there is ground shown in Dr. Fielding-Ould's letter for "serious disagreement" with our statement that "Christianity is based on facts—the facts of Survival and Communication." To vary the familiar words of F. W. H. Myers (*Human Personality*, Vol. II, page 297): "We do not seek to shape the clauses of the great Act of Faith, but merely to state its preamble," which is also the preamble of all other religions. Myers further said (*Human Personality*, Vol. II, page 286): "On a basis of observed facts . . . Christianity . . . does assuredly rest." On this basis the structure of Christianity has been built with all its elaborations, but without the foundation the structure could not have been built—EDITOR.)

* * *

THE PROCESS OF DYING

Sir,—In *LIGHT* of 15th September (page 582) appears a letter from J. W. Gibbon wherein he quotes a remark of mine, "The observation of a Medical Practitioner: What do we know of the process of dying? Alas, practically nothing," and goes on to tell me that if I read "ninety odd pages" of a certain book I will be in a position "to revise my view considerably."

As the "Medical Practitioner" in question, I regret I must preserve my anonymity; nevertheless I trust you will permit me to disabuse the mind of this critic.

I never implied there was a scarcity of literature on the subject. Dion Fortune's contribution to its bibliography is but a drop in the ocean. From the earliest philosophers to the present day there has come a plethora of literary conjecture and philosophical and psychic disquisition. I myself possess fat, sombre tomes dealing with nothing else. One black bound volume charm-

ingly entitled "Death" runs to over half a thousand pages profusely illustrated.

As to Andrew Jackson Davis's one observation, every ordinary practitioner is "observing the process" throughout his life. I myself have seen it induced in the healthy primitives as the result of the "death curse"—surely under ideal conditions.

I still maintain that, though we know the distant and proximal causes, though we watch these producing this result a thousand times, we yet have to admit we know no more than I have said of the actual process itself.

I could fill this issue with theories and data and deductions but this is enough to defend my remark.

MEDICUS.

* * *

AFTER-DEATH CONDITIONS

Sir,—Mr. Barraclough's letter raises a point on which I have often made enquiries—viz., as to how far the surroundings of spirits in the Astral (third sphere) should be spoken of as "illusory," when compared with earth conditions?

The reply is always this: That, these things being mental creations of the soul, they are less "real" than ours from the material side; yet, in a deeper sense, *more* real, since they are a step nearer, being of the Mind, to ultimate Reality.

A simple analogy given by my guides is that of the spider's web, woven from the interior of its body, yet attaining to independent external existence. (This is in answer to questions as to whether astral landscapes, buildings, etc., should be looked on as existing objectively, or merely as subjective dreams).

They also say that those who have little or no ability for creative work are "poor spirits," unable to make suitable conditions for themselves, and needing help from the more advanced, to ensure a tenable kind of life. Therefore, although apparently solid edifices are sometimes "dissolved at will," these, being often the simultaneous creation of many minds, possess more stability than might be expected.

Finally, I am repeatedly warned that we must not rely too much on a literal interpretation of these accounts. Time and space not being absolute realities, the aspect they show in the 3rd sphere (to which Mr. Barraclough's letter seems mainly to refer) is already very different from that which we find familiar. Therefore, descriptions of astral being are often given as analogies, or parables; the actuality being beyond our understanding.

At the same time, it seems probable that the stories given by our friends on the other side—when they first go over and still take the material side of Astral life at its face-value—represent the state of things as it appears to *them*, pretty accurately. (Miss) MILDRED H. COLLYER. Willows Dedham, Colchester.

* * *

A DREAM PROBLEM

Sir,—I am always interested in the various letters in *LIGHT* on dreams, and should much like to know if anyone has had a similar experience to my own.

I am a good sleeper, and dream almost nightly, but the curious thing is, I am always perfectly well aware that I am dreaming. I seem to do so with half my brain only. Sometimes I dream I am writing pages of a book with great fluency, and at the same time urging myself to make haste or I shall wake up before I have finished.

Another time I dream of places and say to myself, "I have had this dream before,"—again, if the dream is unpleasant, I tell myself, "it is only a dream, I shall wake up just now."

It is also a curious fact that my mother and myself who share the same bed often have the same dream on the same night, but of course this is easy to account for. No doubt there is some quite simple explanation of the former experience, and I shall be glad if any of your readers can give it.

CICELY BUTLER-GREATREX.

OXFORD GROUP MOVEMENT

Sir,—I was startled and delighted to see a letter under this heading in your issue of September 22nd. Readers of *For Sinners Only* and Mr. A. J. Russell's other book, will recognise in his psychic experiences much already familiar to them under the name of Guidance. But, as a reader of *LIGHT* these fifteen years or so, I was reminded of another correspondent's remarks some years ago, that above all guides is the greatest Guide; beyond all spirits the great Spirit. True it is that our friends in the unseen are all ministering spirits, most precious, most dear to us; but this wonderful movement is directed and controlled by the same Lord and Master who came that they and we "might have life and have it more abundantly." This is why the whole world is being swept into the golden net-work of the Fellowship: the battalions of Heaven are one with the children of light on earth, and their work will prevail against every evil from which the sick and stricken world to-day suffers.

* * *

F. E. LEANING.

A CHALLENGE TO SCEPTICS

Sir,—Telepathy without Spiritualism presents another puzzle. If the power of telepathy is due to a physical faculty we shall not find it limited to those persons who act as Mediums. There would be no connection between Mediumship and the aptitude for telepathy, and it would be as unlikely that Nature would limit such a faculty to Mediums as that a first-rate singing voice would only be found in association with flaxen hair and a snub nose. Telepathy, if it is a physical gift, will be available as much among non-Spiritualists as among Spiritualists. The power enables the telepathist to obtain from all sorts of people all sorts of details of information, including, for example, forgotten addresses of chance correspondents, so the telepathic survey comprises the contents of the sub-conscious as well as the conscious minds of unwitting informants.

Here then is the means by which anti-Spiritualists can at last and indeed expose the spiritualist humbug of Mediums! All that need be done is to get the services of a non-Spiritualist endowed with the requisite gift for telepathy and set him upon the detective work. He need not even go to a seance-room, for telepathy operates anywhere and disregards distance and physical obstacles. The sleuth mind can read the Medium's mind and we may expect such reports as follows: "Today I read telepathically the mind of the notorious Medium, Mrs. Y.Z. I found that she was absorbing and storing the contents of the mind of Mr. A., having found by telepathy that he is an intending sitter at one of her seances. Information thus gained prompted her to explore the minds of Captain B. and the Rev. Mr. C. in order that she might appear to be conversant with incidents in the childhood of Mr. A., from whose memory she has learned the tone and modulations of his mother's and father's voices. Her plan is to personate Mr. A.'s parents. She hopes to be able to produce the familiar illusion that two or even more 'spirits' are speaking simultaneously at her seance, and for this she relies on mass-suggestion." And so on!

If the power of telepathy is a physical faculty such an exposure would be quite feasible and quite easy. The thing is waiting to be done. Why should anti-spiritualists keep it waiting?

GODFREY BURCHETT.

Brookside, Wraybury,

* * *

"THE PROBLEM OF EVIL"

Sir,—I should be glad if you would state in your correspondence column that in your printing of my letter on "The Problem of Evil" appearing in *LIGHT* for September 22nd, the words "by Christ" were omitted in the sentence: "*This is taken from a message given by Christ by impressional writing.*"

ROSE MARRIAN.

FUTURE OF "LIGHT"

NEW FEATURES FOR NEXT WEEK'S ISSUE

NEXT week *LIGHT* will be on sale at the reduced price of twopence, and it is hoped that an immediate result will be a large addition to the already wide circle of readers.

Two new series of specially interesting articles will begin, namely:

The C. H. SPURGEON CASE. By Dr. T. Glen Hamilton, of Winnipeg, Canada.

FURTHER PROOFS OF SURVIVAL. By J. Arthur Hill.

Dr. Glen Hamilton's psychic investigations have become world-famous, and he describes the C. H. Spurgeon case—which he deals with in a series of four articles specially written for *LIGHT*—as one of the most wonderful in his experience both from a subjective and objective point of view.

Mr. J. Arthur Hill is one of the best-known writers on proofs of Survival. In the series of articles he is now writing for *LIGHT*, he describes some of the evidence obtained through the mediumship of the late Aaron Wilkinson, which was on a very high level.

Mr. W. H. Evans (Editor of *Beyond*) will contribute a series of articles which will appeal alike to the beginner in psychic studies and to the advanced student. These will begin in our issue of October 13th.

The other features to which readers have become accustomed will be continued, and every effort will be made to keep *LIGHT* in the forefront of psychic journals—a position it has occupied for over half-a-century.

THE SUSTENTATION FUND

The Sustentation Fund is still open and nearly £300 is still needed to complete the £1,000 required to meet the expenses in connection with the price-reduction. Will readers help us to reach this sum as speedily as possible?

Donations received since last week's list was made up are as follows:

	£	s.	d.
Godfrey Burchett..	..	..	..
Stuart A. Hirst ..	..	..	..
Mrs. M. Greatrex ..	..	..	..
J.W.P. ..	..	..	..
Major R. Firebrace ..	..	..	..
Previously acknowledged ..	..	..	..
	£713	13	8

£713 13 8

[Will readers please note that the telephone for all departments of *LIGHT* (including editorial) is now Kensington 3758.]

MR. JOHN MYERS' MEDIUMSHIP

Sir,—Having been a subscriber to your paper for about ten years, I thought perhaps my recent experience with Mr. John Myers might interest your other readers.

I had not seen Mr. Myers until the Sunday evening, the 3rd inst, I think, when I attended his lecture at the Spiritualist Church here. When he asked if any photographer in the audience would care to develop the plates he was then exposing, I accepted the offer. As naturally the subject interested me, the next morning I applied for a sitting with him. Having brought my own plates, which I had previously marked, I asked Mr. Myers to use them. At first he was not willing but subsequently acceded, and suggested I should carry out the whole procedure myself, another lady making the two exposures. So that I filled in the slides, my box of plates never having been out of my possession, and I developed the exposures. One was practically normal except for what might be a little ectoplasm, while the other showed two "spirit extras," one of which has been recognised by a member of my family. I had plenty of time to examine the camera, the lens and the slides, and it is my opinion that there was no fraud or faking of any description on the part of Mr. Myers.

42 Saint Giles, Norwich.

HILDA BRETT DURRANT.
(Technical Photographer)

Light

All communications for the EDITOR should be addressed "The Editor of *Light*, 16, Queensberry Place, South Kensington, London, S.W.7." Phone: Kensington 3758.

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

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

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

ADVERTISEMENTS.—For rates apply: The Advertisement Manager, *LIGHT*, 16, Queensberry Place, South Kensington, London, S.W.7. (Phone: Kensington 3758). Telegrams: "Survival, London."

DEAN INGE AND MR. WELLS

THERE is no reason to suppose that Dean Inge's book, *God and the Astronomers*, was intended as a counterblast to Mr. H. G. Wells's *Shape of Things to Come*, to which we made reference last week. Yet a counterblast it is, and a very effective one. Against the Materialistic philosophy of Mr. Wells, Dean Inge sets up a philosophy of Spiritualism. He does not call it by that name, for he dislikes and derides the modern development of Spiritualism. He calls it Christian-Neoplatonism; but it is, in fact, a philosophy based on belief in a spiritual world and human survival, and therefore is Spiritualistic—using the word as the antithesis of Materialistic, which is its primary and proper meaning.

Mr. Wells believes and teaches that men and women individually do not survive death; that the only possible approach to survival is through the race; that the only Millenium to be hoped for is a political and economic state of equilibrium, and that even that must be brought to an end when the Earth ceases to be fit for human habitation. Thus, in the end, the race and the individuals of which it has been composed will alike cease to exist—they will be as if they had never been, for they and their achievements will be completely obliterated.

Dean Inge agrees that astronomy points to a far distant time when the Earth will no longer be habitable, and when, therefore, the human race as we know it on earth will come to an end. But he refuses to admit that such a contingency means the extinction of the individual men and women who have constituted the race. They are spiritual beings, and as such are not dependent on material surroundings for existence. His conclusion is:

"Our citizenship is in heaven, that is to say, in a spaceless and timeless world in which all the intrinsic or absolute values are both actual and active. In this higher world we find God and our own eternity. It is the only completely real world." The race may end but the individuals of which it is composed will continue in a "spaceless and timeless world." This, Dean Inge concludes, is the teaching of Christian philosophy.

Basing their speculations on the same set of facts—human life and its physical manifestations—Dean Inge and Mr. Wells reach diametrically opposite conclusions. How is it to be decided which is correct? Only by observation of other facts and this is the course that Spiritualism has taken.

Spiritualism asserts that Dean Inge is right and that Mr. Wells is wrong: because, by a scientific process of experiment and observation, proof has been provided that human beings survive physical death and that in certain circumstances they are able to demonstrate the continuance of their consciousness, memory and affection.

The pity is that Dean Inge will not accept the proof which Spiritualism offers, but persists in relying on the cogency of his unsupported philosophical argument, in spite of the refusal of Mr. Wells and Materialists generally to admit the premises on which the argument is based. Pity also that Mr. Wells, with his splendid powers of analysis and imagination, does not recognise the genuineness and relevance of the evidence of man's spiritual nature and heritage which have been so carefully and so plentifully collected and which are every day being added to and confirmed. If only these two eminent men could see it, the bridge of psychic evidence provides a way by which they could approach each other and harmonise their speculations.

That the facts ascertained by experimental Spiritualism should be confirmed by the conclusions of Christian philosophy is, of course, what Spiritualists have learned to expect; and although Dean Inge may still refuse to recognise Spiritualism as his ally, he cannot prevent Spiritualists from rejoicing in the strong philosophical support he gives to their claims.

"THE USE OF MAN"

ANIMAL-LOVERS, who are specially numerous amongst Spiritualists, would enjoy the satiric humour of Lord Dunsany's play, "The Use of Man," broadcast on Tuesday night. Man regards himself not only as the lord of creation, but as the only part of creation that really matters—animals, in his view, being useful only as they minister to his pleasure or comfort. In the play, the tables are turned and a dreaming hunting-man finds himself arraigned before a jury composed of the spirits of animals, and threatened with destruction for himself and his kind unless two non-human spirits can be found to say he is useful. First comes the dog, barking his friendliness. Then follows a chorus of hatred from animals, wild and domestic, all declaring they have no use for man. In the end, ignominious escape is found in the testimony of the mosquito—that man is useful *as something to bite*. The play is a brilliant flight of fancy which will be specially welcomed by those who regard animals as the younger brothers of man, spiritually as well as physically.

BOOK REVIEW

By H. F. PREVOST BATTERSBY
MAKING OF A MYSTIC

THERE is a fascination in mysticism even for those who lack its essential temperament. Mrs. Alice Bailey, who has written much on the subject, is conscious that none need give way to such a sense of discouragement, and that humanity is ripe for self-determination and soul-direction. "The education and re-orientation of the advanced human being must," she says, "find its place in our mass education." This is the plea of this book* and the object of its writing. How can a man find his soul, or ascertain the fact of its existence?

Bertrand Russell once gave some helpful clues to the characteristics of mystical philosophy—"The conception of a Reality behind the world of appearance; a belief in unity, which refuses to admit opposition or division anywhere; a denial of the reality of Time; and a belief that all evil is mere appearance." Mrs. Bailey would carry us beyond that. "There is direct knowledge. There is an understanding of the laws governing this new realm of being."

Father Joseph Maréchal put the progressive steps with a notable conciseness: "The symbol vanishes, imagery fades, space disappears, multiplicity is reduced, reasoning is silent, the feeling of extension gathers itself together and then breaks down; intellectual activity is entirely concentrated in its intensity; it seizes without intermediary, with the sovereign certitude of intuition, being, God."

The vehicle of that progress is—meditation; and the path is from intellect to intuition—a direct apprehension of truth. "We become one with God," explains the author, "by becoming one with our own immortal soul, and when that tremendous event takes place we find that the consciousness of the individual soul is the consciousness of the whole."

One wishes, vainly no doubt, that the mystic could make somewhat clearer the make-up of man. "The ego is the psychological unity of that stream of conscious experiencing which constitutes what we know as the inner life of an empirical self. The empirical self is the mixture of free spirit and mechanism."

Well, it may be exact, but it is not very helpful to those of us who have, perhaps, more of mechanism than of free spirit in our constitution.

But there is plenty of interest for those who are not mystically inclined.

The author thinks we have reached a stage of mental development where it might be possible for many hundreds to co-ordinate the brain, the mind and the soul, "and so pass through the portal of mental awareness into the realm of light, of intuitive perception, and the world of causes."

Are we on the brink of a new evolutionary development, to which we have been led by the harnessing of invisible forces which have knit the whole world together in a web of light and speech and sound? The "Knowers," she tells us, say we are, "for they have seen the blue prints."

She quotes from the methods of many schools, Tibetan, Tibetan-Buddhist, Chinese-Buddhist, Hindu-Yoga, Sufist, and Christian, to prove the likeness of them all—the involution of the will as well as the intellect; final withdrawal from the mind-consciousness, and the realisation of unity, the first step in unification being the denial that God has a partner; the use of the intellect just as far as it will go; and then the annihilation of the lower soul, and loss of the natural powers, since, till a man's mind has lost touch with everything, and not till then, it comes in touch with God.

Thus, the mind has first by concentration to control

*From *Intellect to Intuition*. Alice A. Bailey, London. John M. Watkins, 1933. 4/6.

the brain and the emotional nature, and then the soul through meditation controls the mind.

Prominence is given to the practical results. "True concentration grows out of a concentrated, thought-governed life, and the first step for the aspirant is to begin to organize his daily life, regulate his activities, and become focussed and one-pointed in his manner of living . . . It is far easier for an individual who has been trained in business methods, and who has risen to the rank of an executive, to practise meditation, than it is for the unthinking mechanical worker or the woman who is living a purely social or family life . . . These last are the ones who are always too busy to do anything."

A warning note is sounded as to the practice of breathing exercises, except after years of right meditation and purification of the body nature.

"Where experience and purity are not present, the practice of breathing exercises entails very real dangers. It is impossible to put this too strongly. There are many schools giving breathing instruction at this time, and many exponents of breathing as a means to spiritual development. It has nothing whatever to do with spiritual development. It has much to do with psychical development, and its practice leads to much difficulty and danger . . . During the past ten years many hundreds of people have come to me, asking for help, owing to indiscriminate following of the advice of teachers of breathing. They are quite desperate, and frequently are in a serious psychic condition."

NEED FOR CARE IN MEDITATION

Then, on the need for care in meditation, are words of wisdom that every psychic adventurer should heed.

First as to discrimination between the fields of awareness which may open up before aspiring students. "They record, for instance, a rapturous encounter with the Christ or with some Great Soul, who appeared to them when meditating . . . and told them to be of good cheer . . . What has really happened? . . . The desire of the aspirant to make progress, and his strenuous effort, has forced him to become awake or aware upon the psychic plane, the plane of vain imaginings, of desire and its illusory fulfillments. In that realm he contacts a thought-form of the Christ or of some great and revered Teacher. The world of illusion is full of these thought-forms, constructed by the loving thoughts of men down the ages, and the man working through his own psychic nature (the line of least resistance for the majority) comes in touch with such a thought-form, mistakes it for the real, and imagines it saying to him all the things he wants said."

I wish there were space to extend the quotation; but want to leave room for one more, also of much moment.

"Another effect of meditation, and a very prevalent one at this time, is the flood of so-called inspirational writings which are coming out, with high claims made for them everywhere. Men and women are busily writing automatically, inspirationally and prophetically . . . These writings are curiously alike . . . they say no new thing, but repeat what has often been said before . . . They fall roughly into two classes. First, there are the writings of those sensitive souls who can tune in—again on psychic levels—with the mass of aspirations, longings and ideas of the mystics of all times, or, equally, they can tune in on the fears of the ages, the racial or hereditary fears, or the fears engendered by world conditions prevailing at this time."

"Secondly, these writings can indicate a process of self-unfoldment, and a method whereby the introverted mystic can become the extrovert. The writer may be tapping the wealth of sub-conscious knowledge which is his, accumulated by his reading, thinking and contacts . . . much of which he remains for years totally unaware. Then he begins to meditate, and suddenly taps the depths of his own nature . . . and information which has dropped below the threshold of his ordinary consciousness."

The author cannot explain why such jetsam from the

(Continued in next column.)

inner man should be attributed to a Great Spirit, and she makes it clear that she is not referring to the flood of automatic writings with which we are still being swamped. "I am supposing," she says, "that the student of meditation refuses to have anything to do with this kind of dangerous work. No true aspirant, in his efforts to be master of himself, will hand over the reins of government and submit to the control of any entity, incarnate or discarnate, neither will he render up his hand blindly for any force to use. The dangers of this kind of work are becoming too well known, and have landed so many people in the psychopathic wards."

Clues for discerning the true from the false inspiration are given; there is space for but one of them. "True servers of the race and those who have contacted the world of the soul, through meditation, have no time for platitudes."

If only author and publisher would apply this test of the platitudinous to "inspiration," what acres of blameless fatuity we might be spared!

"THE VOICE OF MARIE CORELLI," through the pen of Dorothy Agnes. (Sherratt & Hughes, Manchester. 2s. 6d. net.)

MR. J. CUMING WALTERS, M.A., F.R.G.S., whose recent passing has been noted with regret, and who for many years made a close study of psychic facts, contributes a valuable foreword to this collection of "writings." A personal correspondence with Marie Corelli, in which she had assured him shortly before her death of her profound belief in the continuity of existence, led him to scrutinise carefully communications purporting to be inspired by her through the hand of one who had never met her; he concludes that "they are not guesses or vain imaginings, they ring true." The messages seem a little wordy, a trifle emotional and flowery, as were Marie Corelli's earth-writings, but to many they will convey something of the richness and beauty and revelation of the Summerland at its best. The note of work to be done, of past mistakes to be remedied by new endeavours is not, however, lacking. She asks her guide, "Is there no end to this Pathway of Life?" and he replies, "Every soul is linked to thine for the work of redemption." The children's sphere is the subject of one interesting writing where "the Holy Guardians of the Way leave the door open that the earth mothers in their sleep may travel in dream-bodies and see for a little while their loved little ones." The book is well printed and tastefully produced.

B.McK.

MR. E. A. KEELING AT QUEEN'S HALL

MR. E. A. KEELING of Liverpool (whose work for Spiritualism is so well-known, particularly in connection with the S.N.U.) paid a memorable visit to the Marylebone Spiritualist Association on Sunday last when he delivered an address of outstanding merit and usefulness at Queen's Hall to a large congregation. Taking for his theme the Parable of the Sower, Mr. Keeling emphasised the need of newcomers into Spiritualism realising that the fruition of their efforts to propagate the truths depended upon "the seed being sown in good ground." Although enthusiasm in any good cause was a valuable asset, yet unless tempered by a certain amount of caution, it would be found too often that the seed had been cast on "stony" or even "thorny" ground, and so it would not bear "the good fruit" desired.

Continuing his discourse upon the lines of the parable, Mr. Keeling showed how vital was the import of the teachings of Spiritualism in relation to the everyday life and conduct of the individual.

The excellence of Mr. Thomas Wyatt's clairvoyance—which followed the address—was shewn not only by the ready recognitions which followed the descriptions, but by the natural manner in which convincing messages were conveyed.

L.H.

VISIT TO THE UNDERWORLD

"DAILY MAIL" ON EXPERIENCES DESCRIBED IN MR. F. W. FITZSIMON'S BOOK

GREAT prominence was given in the *Daily Mail* on Friday and Saturday last (Sept. 22 and 23) to extracts from the book, *Opening the Psychic Door* (Hutchinson, 12/6), by Mr. F. W. FitzSimons, Director of the Museum at Port Elizabeth, South Africa.

Describing Mr. FitzSimons as "a scientist of world-wide reputation," the *Daily Mail* (Friday) quotes the following passage, descriptive of a visit to "one of the real hells of spirit-life" in company with a spirit-guide who in earth-life had been a doctor.

"Feeling myself outside my physical body, I found the doctor and a friend waiting for me. They each took a hand and said 'Will to go with us.' I did so, and have no remembrance of having travelled. I was simply there, the doctor, when questioned, said that I was in the sphere which was his home. It looked very beautiful and reminded me of the vividly green fields and valleys of my native country—Ireland. I saw people in strange but picturesque robes.

"We made another swift journey, of which I have no recollection, until I realised I was feeling chilly. The landscape to me seemed flat and uninviting. There were no flowers, nothing at all to please the eye. True enough there were groups of houses, or rather hovels.

"'Surely, doctor, there are no slums over here?' I asked in amazement. 'No, not exactly slum dwellings, but abodes which look similar and worse.' 'Are they inhabited?' I asked. 'Yes, by those who have not laid up any treasure, in other words the dwellers while on earth lived solely for the gratification of their physical appetites, and led very selfish, self-seeking lives.'

"'But,' I said, 'they knew no better; and why are they punished?'

"'My friend, nobody is punishing them. It is but the operation of the law. 'But,' said he, 'this is Paradise in comparison with other places. Let us proceed.'

"Murkier and murkier grew the air until I could only discern the shapes of men in the darkness. One collided with me and uttered a torrent of vile blasphemy. I heeded him not, but clung to my companion's hands. Presently there loomed out of the comparative darkness many shapes in hideous human form. They advanced upon us threateningly.

"'Courage,' murmured the doctor. 'Protect your will and we shall do the same.' The effect was startling, this mob of veritable fiends was immediately checked. . . Suddenly I lost my nerve; my mind was in a state of chaos; panic possessed me; I turned and fled."

NOTHING UNCOMMON OR SURPRISING

In Saturday's issue, the *Daily Mail* gives the views of a number of people on this story. Amongst them were the following:

PRESIDENT OF THE L.S.A. (Dr. R. Fielding-Ould): There is nothing uncommon or surprising in Mr. FitzSimons's claims. I am personally convinced, although I cannot do it myself, that it is possible to do as Mr. FitzSimons describes. I hope that what he says will lead to further investigation, for it is only by inquiry that we can learn.

MRS. ST. CLAIR STOBART, leader and chairman of the Spiritualist Community, Wigmore Street, W.: Astral travel is well known in Spiritualistic circles. I have not the slightest reason to doubt the correctness of Mr. FitzSimons's statements. There is a man who regularly attends our meetings who arranges with a friend to meet on the astral plane. They afterwards meet on earth and discuss their experiences. Of course, it sounds very wonderful and all very marvellous, but people must remember their *Hamlet*—"There are more things in Heaven and earth than are dreamt of in your philosophy."

A review of Mr. FitzSimons's book will appear in an early issue of *LIGHT*.

UNIVERSITY MEN AND PSYCHICAL RESEARCH

NEW INTERNATIONAL ORGANISATION

WE are informed that an organisation has been formed in Stockholm (Sweden) for the purpose of promoting Psychical Research in connection with the Universities of that and other lands. Mr. Eira Hollberg, Editor of *Ur det Okändas Värld* is acting as International Secretary.

The proposal is to form groups of professors and others connected with universities. "In order to protect themselves against vulgar curiosity," it is stated, "the university circles will give admittance to outsiders of one type only: international members who are willing to contribute to the costs of studies by payment once and for all. The fees are high, but they will entitle the contributors to free admission to seances everywhere. It is proposed that the contributions should be 1200 Swiss gold francs for founders, and 600 for subscribing members, once and for all. The contributions will be used for the establishing of ambulatory laboratories, gramophone records, automatic photographing in dark rooms, control of invisible infra-red rays etc., mechanical and chemical expedients. In order to help Mediums to produce good phenomena under such strict conditions of control, the scientists will get advice as to the treatment of Mediums during seances. By this advice, insight interesting enough in medical technique will be gained."

It is proposed that reports of the various experiments will be prepared by the groups. These reports will be sent to the Secretary, where they will be translated into French, German, English and Swedish, and then sent round to all the university circles, which are expected to be formed in America as well as in Europe.

Application for International membership is to be made by letter to Kungsholms Hamplan 3, Svenska Centralen för Psykisk Forskning, Stockholm.

GLASTONBURY DOWN THE AGES

May we remind readers of the benefit meeting for Mrs. Bartlett (widow of Captain J. E. Bartlett, writer of the Glastonbury automatic scripts) to be held at the L.S.A. on the evening of Thursday next (October 5th) at 8.15. An illustrated lecture on "Glastonbury Down the Centuries" will be delivered by Miss J. O. Hartes, F.B.E.E., who will use special slides of Captain Bartlett's script pictures. Tickets are 2/6 each and early application should be made to the Secretary of the L.S.A.

UNCANNY ROADS

We have long been familiar with the belief that certain roads are haunted, and this is given as the popular explanation of frequent and mysterious accidents at certain points on some particular highway usually in country districts. (City roads seem to be too crowded for ghosts). Dr. George Lakhovsky, in a book published in Paris lately and entitled *The Earth and Ourselves*, publishes his theory that at certain spots on the earth the subterranean mineral deposits generate electrical energy and that a car or other vehicle passing over the place may be affected, thus accounting for a momentary loss of control on the part of the driver. This seems a not impossible explanation of the uncanny reputation of some roads, even if it does not explain the apparitions of men or vehicles which it is claimed are seen by wayfarers or the local inhabitants. The theory might also be applied to those places which are supposed to be uncanny by reason of the terror and depression which affect the minds of sensitive visitors to such places. It would seem a plausible, although quite unscientific conjecture that the physical conditions in such localities are favourable to supernatural happenings.

KRISHNAMURTI'S PILGRIMAGE

IN the *Sunday Express* of 24th September, appears an interview with Krishnamurti who, it is stated, is now in England as the guest of Lady Emily Lutyens at Godalming. Among the statements he is reported to have made is the startling one that he is now "a beggar." "I have no home, no property. I have no money in the bank." He related that for years people had showered money upon him; that he was offered "a magnificent castle in Holland with 500 acres of beautiful country," and he might have had £2000 a week in Hollywood. He asserts that he has not retired from the theosophical life, but while on his travels, staying with various friends, he tries to teach those with whom he comes into contact the true key to happiness—"the intellectual life."

As to whether or not he is a Messiah (as Mrs. Besant believed), he apparently keeps an open mind. Asked why he had renounced the position and dissolved the Order of the Star, he is said to have replied: "People actually worshipped my picture. It was wrong. Divinity is a living, dynamic thing which lies within the individual... Immortality is the only thing that matters." It is a remarkable confession of faith shewing that Krishnamurti has achieved independence of soul in his own fashion even if he has not yet quite "found himself."

MR. E. W. OATEN'S BEREAVEMENT

Mrs. Elizabeth R. Oaten, of Bristol (mother of Mr. Ernest W. Oaten, President of the International Spiritualist Federation and Editor of *The Two Worlds*) passed to the higher life on Friday last (September 22) whilst on a visit to Birmingham. She was in her 83rd year and had been a Spiritualist for forty years and done useful work in connection with the Societies at Bristol and Cardiff. The interment took place at Greenbank Cemetery, Bristol, on Tuesday.

We extend to Mr. Oaten our heartfelt sympathy in his loss.

MRS. LOUISE GIFFIN BROWNLEE

On August 15th, in Seattle, Washington, U.S.A., Mrs. Louisa Alberta Giffin Brownlee passed to the higher life. She was born in Trowbridge, England, March 10th, 1859, and for some years (when known as Mrs. Giffin) worked for Spiritualism in various centres in England. She was married to Mr. Brownlee in Nottingham, and moved with him to Canada. Later, about 1914, they went to Seattle, where she resided, doing splendid work and making many friends, all of whom mourn her passing. Her funeral was conducted by the Rev. Loe F. Elmore, who met her in England in 1906.

MRS. A. M. WILLIAMSON

Mrs. A. M. Williamson, the well-known novelist, who died at Bath on Sunday last, believed implicitly in the survival of her husband, with whom she collaborated in most of her stories. "For Mrs. Williamson," said a friend of her to a *Star* reporter, "Mr. Williamson never died. If there is anything in the phrase, 'in death not divided,' it applied to Mr. and Mrs. Williamson. She used to take his advice, seek him for ideas, and generally maintain the same companionship that obtained in life."

INTER-RELIGIOUS CRUSADE

"The Sanctity of Life" was the subject of the address at the third of the Thursday mid-day meetings arranged by the Inter-Religious Crusade and held at Whitfield's Tabernacle, London, yesterday (Sept 28). The speakers were Mr. Ernest Hunt and Dr. A. P. de Zoysa (Buddhist). Next Thursday, also at Whitfield's Tabernacle (from 1.0 to 2.0 o'clock) the fourth meeting will be addressed by the Rev. Basil Bouchier, M.A., and Mr. Shrnobu Iwamura (Shinto).

The fifth and sixth meetings (October 12 and 19) are to be held at the Guildhouse, Eccleston Square.

SWEDENBORG'S TEACHINGS

A REPLY TO REV. G. A. SEXTON

IF Emanuel Swedenborg were to deliver a message to us from his place beyond the veil, I imagine his confirmations and recantations would follow fairly closely the utterances made in the message published in *The Two Worlds*.

The Rev. G. A. Sexton dissects the message (LIGHT, September 15). Now let us dissect Mr. Sexton's comments, but while doing so, let us bear it in mind that while the message from Swedenborg in *The Two Worlds* is tintured by the mentality of the Medium, so was the inspiration received by Swedenborg coloured by the mentality of Swedenborg himself.

Mr. Sexton is quite correct in asserting that Swedenborg never claimed the Doctrine of Correspondence as his own. I agree that he would not do so now. This is one of the instances in which, I believe, the mentality of the Medium has impinged upon the impression received. But surely the main point, which Mr. Sexton entirely loses sight of, is that Swedenborg, in the light of his increased possibilities of knowledge, confirms the doctrine.

With regard to Mr. Sexton's second objection, viz., that Swedenborg recanted the implication that future life conditions depended on any belief, I may say that I was glad to see the recantation. No one can accuse me of being other than a loyal admirer of Swedenborg, nor can say that my study of him has been superficial. Yet I must say that this very attitude of Swedenborg's, which Mr. Sexton says does not exist, has caused me considerable heart-burning. In one of his Memorable Relations, Swedenborg stated that he had *seen* a man cast head downwards into hell because he did not believe that Jesus was indeed God. I would give a year's service to have Swedenborg's opinion on that statement to-day. Would Swedenborg himself, from his own characteristics, have so condemned a man? If not, what of God? This, in all probability, is one of the instances which Swedenborg refers to as blasphemy in the *Two Worlds* message.

Mr. Sexton says: "He is represented as saying: 'The spirit world I depicted as being very much like the earth. . . but I taught that this was for a period . . . at the end of that period the soul went to heaven or hell . . . There could not be a more ridiculously misleading misstatement of what Swedenborg revealed than that.'"

Swedenborg says quite deliberately that the time spent in the world of spirits is utilised in separating a man's pseudo-characteristics from his real and fundamental loves. This winnowing might take up to thirty years to accomplish. After that the soul passes to the particular Society in heaven or hell to which its dominant desires are attuned. Swedenborg's teachings certainly give the ordinary reader the impression that the soul's condition is then fixed and final, even though it is the person's own infernal loves that form the chain.

Hence, it seems, there is much that Swedenborg could retract, and from my estimate of him I would say that he would not be the man to shirk an issue. If an opportunity occurred to make corrections which further light necessitated, Swedenborg would take it. Whether the communication in question actually came from Swedenborg, I cannot say, but, in my opinion, none of the points queried by Mr. Sexton will bear the light of present day knowledge on earth, far less that of heaven.

Religion and science are beset with difficulties which tend to antagonise them. Through lack of harmony and intense singleness of vision it seems that these two departments of study must always approach the shield from opposite sides. We smile contemptuously at the amusing story of the two knights. Have we that right? A third knight who might induce the disputants to view each side of the shield together is certainly Swedenborg. His philosophy unmistakably reveals the religious aspect of science and the scientific implications of religion. Taff Street, Pontypridd. TUDOR A. MORGAN.

LONDON SPIRITUALIST ALLIANCE

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

President: ROBERT FIELDING-OULD, M.A., M.D., M.R.C.P.

Vice-President: SIR ERNEST BENNETT, M.P.

Hon. Treas.: CAPT. A. A. CARNELL. Hon. Librarian: S. DE BRATH, M.I.C.E.

Secretary: MERCY PHILLIMORE.

Hours: DAILY 10 a.m. to 6 p.m.

SATURDAYS 10 a.m. to 1 p.m.

Telephone: Kensington 3758.

Telegrams: Survival, London

Established 1884.

Incorporated 1896.

MEMBERSHIP FEE: ONE GUINEA PER ANNUM

dates from month after enrolment, includes use of Library, admission to all ordinary meetings, use of rooms and facilities for sittings with approved mediums.

LIBRARY CATALOGUE (Classified) 2/10 post free.

Thursday, Oct. 5th, at 8.15 p.m.

The Story of Glastonbury down the Centuries

by Miss J. O. HARTES, F.B.E.E.

(Illustrated with Lantern Slides.)

EXHIBITION OF ORIGINAL AUTOMATIC PAINTINGS OF ABBEY

by "JOHN ALLEYNE" (late CAPT. J. A. BARTLETT.)

Writer of Automatic Scripts in "Gate of Remembrance."

GLASTONBURY MUSIC (CARLYON DE LYLE.)

SPECIAL BENEFIT MEETING FOR MRS. BARTLETT

Tickets 2/6.

Tuesdays at 8.15 p.m.—Group Seances.

Members 2/6. Non-Members 3/6. Oct. 10—Mrs. Livingstone

Tuesdays at 7.30 p.m.—Free Public Meetings.

Short Addresses by Mr. W. H. EVANS.

Oct. 10—Clairvoyance—MR. A. VOUT PETERS.

Alternate Wednesdays at 8.15 p.m. Clairvoyance followed by Conversazione. Oct. 18—MR. A. VOUT PETERS.

Private Sittings Daily with approved Mediums, including Mrs. Abbott, Miss Bacon, Mrs. Garrett, Mrs. Mason, Ruth Vaughan.

Home Circles. Apply to Secretary for information.

DEVELOPMENT OF PSYCHIC FACULTIES

We are pleased to announce that Mr. Vout Peters will resume his circle for Psychic Development on the afternoon of Tuesday, October 10th. Those desiring to be admitted should apply immediately to the Secretary for particulars, prior to an interview with Mr. Peters.

We are also glad to inform members that an opportunity for training in Automatic Writing will be provided by Mrs. Hester Dowden. A circle for this purpose will consist of six people. The Secretary will be glad to provide particulars at an interview.

Careful instructions and sensible guidance will be found at each of these classes.

A TIMELY WARNING

A CORRESPONDENT writes as follows: "I was staying last month with a brother and his family at his bungalow in the country. A few nights after our arrival there, I was aroused from a sound sleep to hear a voice say distinctly: 'All the water should be boiled. It is not fit for . . . There the sound ceased, but impressionally I got the words ' . . . human consumption.'"

"We had a splendid tank and first-rate pumping arrangements; so that the message sounded unreasonable. We had always been rather proud of our good water supply. The children had remarked this year that the water was not as nice as London water; but we had thought no more about it.

"The words were, however, so very definite, that I sat up in bed and repeated them to myself several times, lest they should fade from my mind, or I remember them only as a dream, whereas they had been distinctly audible.

"Next day I told my brother, who was not inclined to attach importance to the occurrence, but nevertheless decided to examine the tank. He discovered that it was not properly closed; that dirt of all kinds had got in—including four mice in varying stages of decomposition!

"Needless to say, that tank was not only cleansed, but thoroughly disinfected. I was afterwards told that it was the children's grandfather (my father) who had sent the warning."

J.B.

British College of Psychic Science

15, QUEEN'S GATE, LONDON, S.W.7.
(Telephone: Western 3981)
Hon. Principal: Mrs. CHAMPION DE CRESPIGNY
Secretary: Mrs. M. HANKEY

PRIVATE APPOINTMENTS

MRS. MASON	Trance
MISS FRANCIS	Trance
MRS. GARRETT	Trance
MRS. BARKEL	Trance
MISS NAOMI BACON	Trance
MRS. HIRST	Trance
MISS JACQUELINE	Clairvoyance, Psychometry
MRS. VAUGHAN	Mental Mediumship
THE ROHAMAH, RHAMAH	Clairvoyance
MR. SHARPLIN	Diagnosis, Healing
MRS. PERRIMAN	Direct Voice

Appointments may also be booked with Mrs. ANNIE JOHNSON, Mrs. BRITTAIN, Miss FRANCES CAMPBELL, Miss THOMAS, Miss GEDDES, Mrs. SPIERS and Shri PUROHIT SWAMI.

DEMONSTRATION OF CLAIRVOYANCE

Wed., Oct. 11th, at 8.15 p.m. MRS. HELEN SPIERS
(Visitors, 1/-)

GROUP CLAIRVOYANCE.

(Limited to 10 sitters. Seats must be booked.)

Friday, September 29th, at 5 p.m. MRS. BRITTAIN
Friday, October 6th, at 5 p.m. .. MRS. WRIGHT

WRITE FOR NEW SYLLABUS

SPIRITUALIST COMMUNITY GROTRIAN HALL

115, WIGMORE STREET, W. 1.

President: HANNEN SWAFFER
Chairman & Leader: MRS. ST. CLAIR STOBART
Secretary: Miss F. V. GREGORY.
Hon. Treasurer: W. T. LIVINGSTON
Telephone: 6814 WELBECK

SUNDAY, OCTOBER 1st, 1933.

11 a.m.—Mrs. St. Clair Stobart.

Clairvoyant: Mr. Thomas Wyatt.

6.30 p.m.—Rev. C. Drayton Thomas.

Clairvoyante: Miss Lily Thomas.

Sunday, Oct. 8th, at 11 a.m. .. Mr. HORACE LEAF

Clairvoyant: Mr. Horace Leaf.

Sunday, Oct. 8th, at 6.30 p.m. .. Mrs. CHAMPION DE CRESPIGNY

Clairvoyante: Mrs. Helen Spiers.

Silver Collection on entry

A CHILDREN'S SERVICE will be held on the first Sunday in every month, at 3 p.m. Taken by Mr. Harold Carpenter and Mrs. St. Clair Stobart

OPEN MEETINGS—Mondays, 6.30 p.m. Wednesdays, 12.30 p.m. Organ Recital. Address. Questions answered. Clairvoyance. Admission free.

PSYCHIC BOOKSHOP. Open daily (SATURDAYS EXCEPTED) 11 a.m. to 6 p.m.

Monday. WEEKDAY ACTIVITIES

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

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

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

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

7 p.m. Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson (Hon. Secretary).

8 p.m.—Mr. Hendry's class for development of the healing faculty.

Tuesday. 2 p.m.—Mrs. Gray's Private Healing Treatment. For particulars, write to Mrs. Gray.

Circle (limited to 8 sitters.)

TUESDAY, OCT. 10th. 2.30.—Mrs. HELEN SPIERS

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

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

Thursday. 7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments, write to Miss Michell (Hon. Secretary).

Friday.

3—4 p.m.—Mrs. St. Clair Stobart welcomes inquirers.

6.30 p.m.—Students' Class. (Commencing TO-DAY)

Wednesday Circles (limited to eight sitters). Members, 3s.; Non-Members, 4s.

October 4th. 2.30—Mrs. Helen Spiers.

6.30—Mrs. Livingstone.

October 11th. 2.30—Mrs. Fillmore.

6.30—Miss Geddes.

"LIBRARY TEA"

FRIDAY, OCTOBER 13th, at 4.15 p.m.

Speaker: Mrs. Champion de Crespigny

Tickets 1/- each.

TUESDAYS at 6.30 p.m.

Mr. H. F. DAWSON will give a course of instruction on "THE HOROSCOPE AND ITS MEANING"

(Fee for Course, 10/-)

By Appointment:

Mr. Glover Botham

Miss Frances Campbell

Mrs. Esta Cassel

Mrs. Fillmore

Mrs. Annie Johnson

Mr. Horace Leaf

Mrs. Rose Livingstone

Mrs. Helen Spiers

Miss Lily Thomas

Mrs. Beatrice Wilson

Mr. Thomas Wyatt

Membership: minimum subscription 10s. per annum; those who can afford are asked to contribute more. Library, to members, 2s. 6d. per annum, 1s. 6d. six months; Non-members, 5s. per annum.

The Annual Bazaar will be held at the Portman Rooms, on Tuesday, November 28th. Members and friends are earnestly invited to send goods for the stalls to the Secretary

To facilitate the work of the Stewards at the Sunday Services, members are asked to bring with them their tickets of membership.

(SOCIETY ARRANGEMENTS CONTINUED OVERLEAF.)

Marylebone Spiritualist Association

LIMITED BY GUARANTEE

SUNDAYS at 7 p.m. at

QUEEN'S HALL

LANGHAM PLACE, W.1.

Sun., Oct. 1st, at 7 p.m. Speaker: Councillor ERNEST
Clairvoyante: Mrs. Hirst. MARKLEW

Sunday, Oct. 8th, at 7 p.m. Speaker: Mr. SHAW
Clairvoyante: Mrs. Estelle Roberts. DESMOND

For particulars of weekday activities at Headquarters,
Marylebone House, 42, Russell Square, W.C.1.
Apply Secretary: MUSEUM 0676.

The 'W. T. Stead' Library & Bureau

5, SMITH SQUARE, WESTMINSTER, S.W.1.
(Entrance in North Street). Telephone VICTORIA 0567

Hon. Secretary MISS ESTELLE STEAD

Lending Library Catalogue 2/6

Hours—11 to 6. (Closed Saturdays and Sundays).

PRIVATE APPOINTMENTS

Psychic Photography	..	..	Mrs. Deane.
Trance Mediumship	..	..	Mrs. Sharplin, Mrs. Cooke, Mrs. Barkel, Mrs. Bennison, Miss Naomi Bacon, Mr. Glover Botham.
Clairvoyance and Trance	..	..	Mrs. Livingstone, Mrs. Rouse, Mrs. Black Hill, Mrs. Rene Edouin.
Automatic Writing	..	..	Mrs. Hester Dowden, Mrs. Joan Smythe, Mrs. Corelli Green.
Direct Voice and Materialisation	..	..	Mrs. Henderson.
"Reflectograph"	..	..	Mrs. Singleton.
Psychic Diagnosis and Treatment	..	..	Mr. Keen.

Every Wednesday (commencing September 13th) Circle.
Members 3/-, non-members 4/-

Mondays & Tuesdays at 3 p.m. & Wednesdays at 7.30 p.m. Courses for development of psychic gifts. (Application should be made early in September).

Thursdays at 3 p.m. Instruction class for development. Miss Earle and Mrs. Livingstone.

Tuesdays at 3.30 p.m. Class, for those wishing to develop Automatic Writing. Commencing October 10th.

LIBRARY "AT HOMES"

On alternate Fridays 3-5 p.m., followed by Lecture, Discussion and Tea. Non-members 1/-, Tea 9d.

TO-DAY, FRIDAY MR. ROBERT KING
"SOME OCCULT ASPECTS OF BREATHING."
Chair: Mrs. TAYLOR.

October 13th Mrs. SHARPLIN
TRANCE ADDRESS, SILVER FOX
Chair: Mrs. CORELLI GREEN.
Syllabus on Application.

SOCIETY ARRANGEMENTS (contd.)

**The Edinburgh Psychic College
and Library**

30, HERIOT ROW, EDINBURGH, 3.

Affiliated with B.C.P.S. London

Syllabus on application. Visitors welcome

Wimbledon Spiritualist Church

(Accepting the Leadership of Jesus Christ)

136, HARTFIELD RD., WIMBLEDON, S.W.19.

Sunday, Oct. 1st, at 11 a.m. .. HOLY COMMUNION
All who love the Lord Jesus invited.Sunday, Oct. 1st, at 6.30 p.m. .. Mr. ERNEST HUNT
Address.Wednesday, Oct. 4th, at 7.30 p.m. .. Mr. ED. SPENCER
Address, Spirit Descriptions and Messages.**HEALING**—No charge, Monday and Thursday, 10 a.m. to 3 p.m.,
Wednesdays, 3 p.m. to 6 p.m.**The London Spiritual Mission**

13, PEMBRIDGE PLACE, BAYSWATER, W.2.

Sunday, Oct. 1st, at 11 a.m. .. Dr. W. J. VANSTONE

" " " at 6.30 p.m. Address, Mr. LEWIS JEFFERSON
Clairvoyance, Mrs. Helen Spiers.Wednesday, Oct. 4th, at 7.30. Clairvoyance, Mrs. HELEN SPIERS
Silver Collection.**The W. T. Stead Library & Bureau**A TRANSFIGURATION AND MATERIALISATION SEANCE
will be held at the W. T. STEAD BUREAU, 5, SMITH SQUARE, on
October 3rd, at 7.30 p.m. As the circle will be limited to 15, immediate
application is necessary. On October 5th, at 5.15 p.m., a series of
Lecture and Study groups will commence. There will be 7 lectures
dealing with: Spiritualism, 50 to 70 years ago—a background. How
spiritualism evolved as a religion.Present day mediumship and healing. Spiritualism as a religion.
The mediumship and healing of to-morrow. Literature, past, present
and future. The Universal Church. Conducted by IVAN COOK,
ESQ. This intensely interesting series, will be an invaluable help to
developing mediums. There is a small fee of 7/- for the full course
of seven lectures. Application should be made to the Secretary,
W. T. Stead Bureau, 5, Smith Square, Westminster.**ASTROLOGY**Your Horoscope cast by astrologer of 30 years world-repute. Life's
Prospects, Possibilities described. Health, Marriage, Finance, Business
Guidance, Events, Changes, etc. Send P.O. 1/-, Birthdate, stamped-
addressed envelope for expert delineation, the accuracy of which will
amaze you. Elroy Studios (L.) 37, Albemarle Street, London,
W.1.

Innumerable unsolicited testimonials received.

L.S.A. Publications Ltd.**SPECIAL OFFER OF SECOND-HAND BOOKS**We have a quantity of old and some rare
books on Spiritualism and Psychical Research,
etc., for sale at prices up to 1/- per volume.The Proceeds of the Sale of these Books will go towards
THE "LIGHT" SUSTENTATION FUNDThe books may be inspected in the Library of
the LONDON SPIRITUALIST ALLIANCE,
16, QUEENSBERRY PLACE, SOUTH
KENSINGTON, S.W.7.Also Bound Volumes of "LIGHT," "THE
SPIRITUALIST," and Annals of "PSYCHIC SCIENCE."**X Opening the X
PSYCHIC DOOR***Just Published.*by **F. W. FITZSIMONS**

This book consists of an accurate record of the author's experiences over a period of thirty-five years. It clearly explains the method by which a patient investigator was able to obtain convincing proof that it is possible to get into communication with men and women who have passed through the experience we call Death. The book emphasizes, with an insistence that will not be denied, the vital importance of the knowledge gained by investigations; and in view of the result obtained by Mr. FitzSimons the reader will be compelled to admit that no intelligent person can afford to overlook the facts here presented.

Illustrated 12/6

X HUTCHINSON & CO. X
(Publishers) LTD., LONDON.**AN IMPORTANT NEW BOOK ON
Psychical Science**by **G. C. BARNARD, M.Sc.****THE
SUPERNORMAL****Some Press Opinions:**

C. E. M. Joad, in WEEK-END REVIEW—"A critical, a carefully argued and fully documented survey of the whole field, which, accepting the phenomena as valid, nevertheless discards the spiritualistic explanation." **R. E. Bruce**, in OCCULT REVIEW—"In a masterly exposition of the sources from which various supposed proofs of survival are obtained Mr. Barnard demolishes the whole fabric of the spiritistic evidence for immortality."

TWO WORLDS—"It is a book fit to rank with the introductory works by Barrett, Lodge and Carrington."

SATURDAY REVIEW—"The most dangerous scepticism which he (Sir Oliver Lodge) has to face is well expressed by Mr. Barnard in 'The Supernormal.'"

METHODIST RECORDER—"A careful discussion of facts, which those interested in the subject must not pass by."

NORTH CHINA DAILY NEWS—"This is a most remarkable book."

Demy 8vo. 224 pages. 7/6 net.

Published by RIDER & CO.

34, PATERNOSTER ROW, LONDON, E.C.4.

LIGHT

REDUCTION IN SELLING PRICE

The Management has pleasure in announcing that with the issue of **NEXT WEEK**, the price of *LIGHT* will be reduced from FOURPENCE to

TWOPENCE

WEEKLY

We would remind our readers however, that this reduction is one of price only and both the policy and format of *LIGHT* will remain unaltered

IMPORTANT

To assure of your securing a copy regularly each week become a direct SUBSCRIBER by filling in the form below

Sirs,—Please send me "**LIGHT**" WEEKLY for ^{12 MONTHS}_{6 MONTHS} post free, for which I enclose ^{CHEQUE}_{POSTAL ORDER} for ^{10/6}_{5/6}

NAME.....

ADDRESS.....

Classified Advertisements

Classified Advertisements, which must be prepaid, 1/- per line (Average 9 words per line). Minimum 2/-. Send with remittance to: ADVERTISEMENT MANAGER, "**LIGHT**," 16, Queensberry Place, S.W.7. Phone: Kensington 3758.

Advertisements given over the 'phone cannot be guaranteed unless confirmed in writing.

Copy for advertisements must be sent to arrive by Monday preceding the date of issue.

The Management reserve the right to reject any advertisements without reason given.

Satisfactory results at any particular sitting cannot be guaranteed even with the best mediums.

Mediums

HORACE LEAF—Daily Monday to Friday, 10.30—1, 2.30—5.30, or by appointment. Public Seance (Psychometry, Clairvoyance) Wed., 3 p.m., 2/- Public Developing Class Tuesday, 8 p.m., 2/-. Psychometry by post. Healing Psychic Correspondence Training Course, particulars on application. Grotirian Hall (Studio No. 3), 115, Wigmore Street, London, W.1. 'Phone: Welbeck 6814 (521)

NAOMI BACON (Trance Medium). Can be seen by appointment at the London Spiritualist Alliance, 16, Queensberry Place, S.W.7. (Kens. 3758) and at The British College of Psychic Science, 15 Queen's Gate, S.W.7. (Western 3981)

T. E. AUSTIN holds every Thursday a Developing Class at 3 p.m. and 8 p.m., and Public Clairvoyance and Psychometry on Sundays at 7 p.m. Private Sitzings, Trance and Normal by appointment,—23, Upper Addison Gardens, W.14. Park 3345.

PSYCHOMETRY from small articles worn or used, letters or writing. Readings resumed as usual. Send postal order 2s. 6d. (stamped envelope appreciated). Janet Lamenby, 4, Darley Drive, West Derby, Liverpool. (31)

MARIAN MORETON, CLAIRVOYANTE. At Home Daily. Near Paddington and Lancaster Gate Stations. Hyde Park. Paddington 0597. (519)

B. D. MANSFIELD, Trance Medium, holds a Public Seance every Wednesday and Friday at 8 p.m. Fee 2/-. Thursdays, Psychometry at 3 and 8 p.m., 1/-. Healing at 8 p.m. Private sittings by appointment. 118, Belgrave Road, S.W.1. (46)

GERALD DE BEAUREPAIRE, Clairvoyance, Psychometry, Trance, Group Seances, Developing Classes. Clients visited. Postal Psychometry 2/6. Public Clairvoyance. Lectures. 62, Foxbourne Road, Balham, S.W.17. Telephone: Streatham 7848. (898)

MRS. GUTHRIE, Clairvoyante and Psychometriste. Interviews daily by appointment, at Homes attended, clients visited.—15, Westgate Terrace, Redcliffe Square, S.W.10. Flax 7431. (1049)

Astrology and Numerology

KYRA. — Horoscope 5/-, 10/-, 15/-, Birthdate, Crystal. Consultations Mondays and Thursdays, 11.4—40, Queensborough Terrace, Hyde Park, W.2. Park 0239. (929)

ASTROLOGY. SHORT GENERAL READING, 5/-; more detailed, 10/- to 20/-. Personal interviews. 11 to 6 p.m. Astrology taught, 63/- Complete course, six lessons. Miss A. Bull, 11, Maddox Street, W.1.

Seaside and Country Hotels, Apartments, etc.

LONDON

"**LILY HURST**," Health Culture Hydro, 95, Upper Tulse Hill, S.W.2., for a sun bathing rest cure holiday. Solario Garden Chalets. Non-meat cuisine. From 24 guineas. W. S. Hendry. Tulse Hill 3045. (925)

SUSSEX

"**YOUR SPIRITUAL HOME**." All Bedrooms hot and cold water, electric light, gas fires, pure, varied, generous diet. Write for tariff—Mr. and Mrs. Massingham, 16 and 17, Norfolk Terrace, Brighton. (24)

Miscellaneous

OAHSPE 8/- Cloth, 12/- Rexine, rd. corners, red-gilt by post 6d. extra. **KOSMON MANUAL** No. 1, or Life Consciousness and Persistence, 1/6 ppr., 2/6 post free. The **KOSMON PRESS**, 39, CHESTNUT ROAD, S.E.27.

Typewriting

COME TO TYPE YOUR LETTERS OR PRACTICE ON OUR MACHINES (9d. for first hour, then 6d. p.h.) or we will type for you cheaply and neatly. **LYCEUM INSTITUTE**, 85, New Oxford Street, W.C.1.

"POWER" *through* Mrs. Meurig Morris

SUNDAY SPIRITUAL SERVICES

Transferred from the Fortune Theatre
to the

New
Bond St.

ÆOLIAN HALL

London,
W.1.

Sunday, October 22nd

LAURENCE COWEN
presiding

Doors Open 6 p.m. Service 6.30 p.m.

GRAND ORGAN RECITAL, 6 till 6.30 p.m.

A great newspaper of the Northcliffe-Rothermere Press said: "You may not believe in 'Power,' but then one has to admit that Meurig Morris is the greatest woman orator of our time, perhaps of all time."—*May 1st, 1931.*

ADMISSION FREE

N.B.—Annual Membership providing a
Reserved Seat at all Services, 10/6

Apply Secretary, Meurig Morris Services