

Light

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"IF I DIE FIRST—"

SON KEEPS HIS PROMISE TO "PAY A VISIT" TO HIS MOTHER

You need not depend on a Medium for communications from the "other side" if your own psychic development — your spiritual receiving-set—enables you to see and hear "other-world" visitors.

A bereaved mother tells us how she has seen her "dead" son three times and once heard him speaking to her. Experiences such as she describes are much more common than might be supposed, but it is seldom that they are written and published for the benefit of those less favoured. Generally they are regarded as too sacred to be made public.

"My son had promised to 'pay me a visit' if he happened to die first. He has fulfilled his promise," says Mrs. Eshelby, "and it is my great desire to pass on this message of comfort to the bereaved and prove Survival."

By SHIRLEY ESHELBY

MY son, who passed over on 12th July, 1933, after an operation for appendicitis, has visited me four times. I have seen him three times, and he has spoken to me in direct voice once. (I cannot see and hear at the same time.)

The first time he appeared was on 16th July, the day after he was buried, the fourth day after his death, at 7.15 in the morning.

When I opened my eyes I saw a cloud over my bed filled with vibrating specks. As I watched it, the specks moved faster and faster until they looked like a spinning coil of wire which gradually became smaller until there was nothing left, but in the place where the "spinning coil" had diminished into nothing, the face of my son gradually appeared. The forehead and eyes came first, and then the rest of the face appeared.

At first the eyes looked abnormally large and bulged a good deal, but they immediately became normal when the face was completely formed. He looked rather pale but strong and well. After a few seconds he vanished.

He came again on 6th September and seemed to have less difficulty in "getting through." The cloud was there

again, but the vibrating specks did *not* form into a "spinning coil" like wire, they simply darted about in the cloud for a second until the face was completely formed and perfect.

His third visit was on 30th September. This time he had no difficulty in getting through. There was no cloud and no specks; he was simply there, and then *not* there. Each time he came he looked more manly and stronger.

At the time of his death he was very slim and rather over-grown looking, but when he appeared the third time he had completely lost the overgrown look and had developed into a fine, strong, well-built man.

A few days later he spoke to me in direct voice. This was his fourth visit. I could not see him, but could hear his voice, which was slightly raised so that I could hear every word clearly (I am rather deaf). He spoke right into my ear.

I will not repeat his words because endearing words, spoken by a loving son to his mother do not sound the same to other people. He then kissed my face and my forehead three times and said "Good-night, darling."

I was unable to speak or move. I could not even move
(Continued at foot of second column, next page)

PHYSICISTS ON TRACK OF ASTRAL BODY

"PHANTOM" PHOTOGRAPHS OF INTRA-ATOMIC QUANTITY

ANDREW JACKSON DAVIS was the first Seer to describe (in *Death and the After Life*) the emergence of the etheric body from the physical at the moment of death. Baraduc produced evidence by photographing his dying son and wife and finding a luminous, cloud-like mass over the bodies. Dr. Malta and Zaalberg Van Zelst, of Holland, have weighed the astral body of the living and found it to approximate $2\frac{1}{2}$ ounces. Dr. Duncan McDougall of Haverhill, Mass., U.S.A., confirmed this result by putting dying patients on a scale and registering a loss of $2-2\frac{1}{2}$ ounces in each case.

And now, physicists have stepped into the breach. According to the *Bulletin* of the Dr. William Bernard Johnson Foundation for Psychological Research, Reno, Nevada, U.S.A., written by R. A. Walters, F.R.S.A. (London) an immaterial counterpart of the physical body of grasshoppers, mice and frogs has been photographed, at the moment of death, in the famous Wilson Expansion Chamber for the observation of atomic bombardments by radium rays.

The experimenters attempted to solve the problem of what the living atom loses at the moment of death. They proceeded on the line of Gaskell's theory (*What is Life?*), which is a bridge between the Mechanistic and Vitalistic school. Gaskell makes no distinction between "Life" and "Soul," and considers it an "Intra-Atomic Quantity," an immaterial something which organises the material system and separates at death.

Gaskell himself made the suggestion to test and measure the intra-atomic system by causing death and taking a photograph at the moment of separation. This has now been done in the expansion chamber of C. T. R. Wilson, originally built for the study of the ionisation of gases with X-rays and radioactive minerals.

The turning of a fly-wheel drops a piston expanding and chilling the air in the chamber which automatically produces a cloud. This fog tends to settle on something. If a piece of radium is introduced, alpha and beta rays will shoot through the cloud. The speed of the alpha rays is such that it does not displace the air as does a bullet from a gun but shoots straight through the loose structure of air-atom without doing any more harm than knock off from the atom an electron or two. This is what they call "ionisation." The unbalanced air atoms, which lose or gain an electron, become positive and negative ions. They attract moisture and thereby reflect light. So that when the alpha ray shoots though it leaves a trail of light.

The postulate of Gaskell, supported by physical facts, is that all forms of life, all complex organisms possess an Intra-Atomic Quantity.

The experimenters argued that if a soul exists, it must find lodging in the intra-atomic spaces of the atoms composing the cellular structure. It was Eddington who said "if all the atoms of the human body were placed together and occupied one bit of space, the entire man would be no larger than a dot made with the sharpest pencil-point." If so, the physical body of an organism

consists mostly of space: inter and infra-atomic space; and, if a soul exists, it is here that we must look for it. And if infinitesimal quantities, such as positive and negative ions, can be located, and their phenomena photographed by means of this apparatus, then it seems probable that the instrument can detect intra-atomic phenomena.

So the experimenters took a large grasshopper, placed it in the Wilson chamber, killed it with ether, and set the apparatus in motion. Their difficulty was to hit upon the exact moment of death.

In fourteen out of fifty experiments they obtained a photograph of a phantom grasshopper.

For some reason or other, the quantity, leaving the body of the dead grasshopper, has attraction for the fog, and the fog settles on it much in the same way as it does on the ions in the path of the alpha rays. Similar results were obtained with frogs and mice.

In some cases the experimenters succeeded, after the photographic exposure, in restoring the subject of the experiment to life, but in no such cases did the photographs show any result.

In the instances where the photographs showed the formation of phantom bodies, the insects never manifested the slightest evidence of recovery—even though they were injected with adrenalin and observed constantly over periods ranging from eight to fourteen hours.

The experimenters believe they have demonstrated that an immaterial body slips out of the physical body at death, as one slips out of a coat, and conclude that "while the experiments have, thus far, been limited to animals representative of lower forms of life, it should be obvious that similar results could be obtained with higher forms of life—including human beings—under experimental conditions."

The importance of these experiments cannot be sufficiently emphasised. It appears that whilst an avenue of approach has been opened up for psycho-analysts by Dr. Carrington's experiments with Mrs. Garrett, physicists have also made an inroad into Psychical Research and have come very near to proving that there is an etheric body which survives the death of the physical one.

"IF I DIE FIRST—"

(Continued from previous page)

my lips, and when I tried to speak I made a ridiculous noise.

Although my body was cold and lifeless, my brain was very active and I was conscious of the curtain moving in the breeze and the sunshine on the wall. Warmth gradually returned to my body, and with it a feeling of joy. Nothing has ever given me greater pleasure than hearing my son's cheerful healthy voice a few days after he had passed over looking so emaciated and starved.

I am now convinced that my son lives, for I have seen him looking manly, strong and well. His voice was cheerful and healthy in sound, and his personality unchanged.

THE National Coloured Spiritualist Association of the U.S.A. recently held its eighth annual convention in Detroit, when an official welcome was given by the Mayor. The National Spiritualist Association of the U.S.A. holds its 41st annual convention at Pittsburg on October 17th. The two bodies are quite distinct.

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THE C. H. SPURGEON CASE

In previous articles, Dr. T. Glen Hamilton, of Winnipeg, Canada—whose methods of Psychical Research are strictly scientific—described the various objective and subjective features of the manifestation of C. H. Spurgeon, the famous London preacher. These included teleplasmic representations of Spurgeon's face, which were repeatedly photographed. In this article, Dr. Hamilton concludes his remarkable story.

"STUPENDOUS RE-STATEMENT OF THE CENTRAL CLAIMS OF CHRISTIANITY"

By T. GLEN HAMILTON, M.D.

THE end of the mysteries of the Spurgeon manifestations was not yet. In April of 1931—and in the interval a number of truly astounding materializations of great magnitude had appeared and been photographed—we were to witness still another type of subjective phenomena apparently designed by leading trance directors as further evidence of the reality of a non-material world.

Briefly the main facts in this connection are these: Early in March of this year Young Man, the leading Mary M. control and director, began predicting the coming of "new work." This, he said, would take the form of writings and drawings executed by his Medium in a state of trance and in the total darkness of the seance-room. He predicted also that these writings would deal with the realities, beauties and wonders of the spiritual existence, that they would be signed in most cases by former communicators; and that our "preacher friend" would also write.

A little over a month later, to our very great astonishment these things actually came to pass—Mary M., on a number of occasions writing in a state of complete trance, in complete darkness, and on unrulled previously blank paper, in such a manner as to show that either she herself in her abnormal condition was able to cognize in the dark, or that the psychic entity operating through her was able to do so.

There could be no doubt about this. The proofs were many: the lines, although closely spaced, ran straight across the paper; the words, and in all they came to about two thousand, were beautifully legible and evenly spaced; regular margins were maintained throughout.

As if all this were not enough, came still another evidence of supernormal perception in darkness—a drawing on the reverse side of one of the scripts was also executed, as predicted, in complete darkness, a composition boldly depicting a fairly complex subject with considerable artistic skill, and this notwithstanding the fact that the Medium herself, when normal, possesses no trace whatsoever of such ability.

DUAL AUTOMATISMS

Still another phenomenon accompanied the Mary M. trance script. Dual automatisms were also in evidence—that is, while the writing was actually going on, Mary M.'s voice was frequently heard speaking seemingly for her main control on matters found later to be entirely irrelevant to the subject matter of the scripts! Both the recorder of this period, Dr. C., a well known young physician and specialist, and the writer made careful and special observations on this point. Dual automatisms have, of course, been observed in other mental mediumships (notably in the Piper mediumship), but it is, I think, a rare phenomenon and undoubtedly of great interest from the strictly medical viewpoint.

A phenomenon also was the fact that, in every instance, the scripts were found to be couched in words and phrases betraying an intellectual equipment immeasurably greater than that possessed normally by the Medium, the latter having had practically no education.

Taken altogether then, it will be seen that we were faced with a fact of startling import—phenomenal events accompanied the Mary M. writings as proof, apparently

of their transcendental origin and source of inspiration. Signs and wonders were given that we might believe that the writings were what they claimed to be—writings from the so-called "dead."

THE SPURGEON PERSONALITY

Still more recently, the C.H.S. communicator has unexpectedly appeared through two other Mediums used in our experimental work—Mercedes, whose highly valuable mediumship in connection with the amazing "Katie King" phenomena has been made known elsewhere, and "David," a young man of unimpeachable character and considerable literary attainments, whose fine development along purely mental lines has recently been bringing about events of pronounced interest and scientific importance. Through both, we find portrayed those qualities we have come to associate with the Spurgeon personality. Through the latter he spoke recently as follows:

"Charles Haddon Spurgeon, minister of God, called by Christ to be known henceforth by no other name. Peace I give unto you, glorious singing peace; not overwhelming mountains of blissful joy, but soul-contentment, soul-ease, soul-wholeness, transfused with the grace abounding and glorified by His peace and by His name kept holy."

In the preceding presentation, then, I have striven to give the reader a brief outline of the main objective and subjective phenomena centring about the Spurgeon personality as these things have unfolded to us in various ways over a period of ten years and through several Mediums. The direction in which these facts are leading us is evident.

ONLY ONE HYPOTHESIS

I have given the matter long and serious consideration and I freely admit that I am able to see but one hypothesis which can reasonably and logically account for this long series of interwoven events—this persistent, dogged "breaking through" on the part of one particular personality—and that is, to postulate the existence of C. H. Spurgeon in a metetherial world, a Spurgeon still manifesting those qualities and characteristics which marked him off from among his fellow men in the flesh as the fervent, eloquent, forceful and beloved proclaimer of Christ and His gospel.

But we must go still further. Such an hypothesis must, in this case, include the assumption that the Spurgeon personality in its new state of being still possesses a means whereby it can manifest itself objectively, such a manifestation having been mirrored for a very brief space of time in the quasi-material substance teleplasm. Whether this objective state of the discarnate is a transient or a permanent one, whether the vehicle employed is the etheric body suggested by Sir Oliver Lodge, or whether it is due solely to certain psycho-dynamic forces now possessed by the discarnate personality, cannot be said with any certainty; but undoubtedly many facts now established, both in our own work and elsewhere, show all these possibilities open to consideration.

And now in conclusion. Accepting these findings as sound, and accepting also the teachings of the surviving Spurgeon as authentic, have we not before us what amounts to a stupendous re-statement of the central claims of Christianity—the reality of a spiritual world; the certainty of man's survival; the reality of a living and loving Christ; the truth of His teachings and His way of life? Cautiously, indeed, must we reach out in this direction, but it would seem perhaps that we have here encountered a series of events foreshadowing that time foreseen by Myers—a time when the experimental method of research shall yet yield an extended and enduring basis of fact for many of our most cherished beliefs in the realm of religion and faith.

FURTHER EVIDENCE FOR SURVIVAL

By J. ARTHUR HILL

(Author of "Psychical Science and Religious Belief"
"Letters from Sir Oliver Lodge," etc.)

IV.—TELEPATHY RULED OUT

IN these articles, I am quoting cases which have as their special feature the elimination of the hypothesis of telepathy from anyone present. The sceptic will say that I may have known the facts and forgotten them. Naturally it is difficult or impossible to prove the contrary in knock-down fashion; indeed I cannot give in detail, for lack of space, all the reasons which make me so sure that the facts had never been known to me. But I am quite sure that it was so. I am as certain as I am of anything, that I had never known the name before marriage of the Mrs. Green of the last article, or anything about her early life in East Yorkshire. Dr. and Mrs. Green confirm me in this. They had purposely refrained from talking about their history or their affairs to me, and they say that no one in their present surroundings could have told me the facts in question. Similarly with practically all the facts in this series.

The next case is short, but is confirmatory of my firm belief that telepathy from those present is not an adequate explanation of what happened.

It is perhaps unnecessary to say much about the fraud theory. All reasonable investigators think of this first, and are careful to exclude it before allowing themselves to be driven into other and supernormal hypotheses. I adopted it provisionally, and held to it until the facts drove me further.

I cannot prove to the sceptic that Aaron Wilkinson, the Medium, did not hunt up the facts given, employing detectives and going to considerable expense in order to get up good cases. I say I cannot prove it to the sceptic, but I am quite sure that the Medium did not do these things. Some of the facts could not, I believe, have been obtained even with the help of clever detectives. And it is to be remembered that Wilkinson would never charge me a fee; I usually persuaded him to accept something, but it was a nominal amount. In the first years it was about two shillings, which left a few pence after he had paid his railway fare. In later years, he would sometimes accept ten shillings. When he failed to get any clairvoyance, he sometimes refused to accept a penny. If he employed detectives, he must have been badly out of pocket. But to anyone who knew him, the idea of fraud is absurd. One cannot know a man for twenty years without knowing whether he is honest or a rogue. Wilkinson was an honest man.

In the next case I quote the Medium's exact words, as before; copying from my verbatim reports:

July 8, 1927. Present, J.A.H. and sister.

There is a woman with a veil over her face, someone must have brought her. Fifty-five or fifty-six, stylish, low neck, not been gone long, must have suffered rather severely. Someone with her. She has not been before. Gracie, Grace. She must have lived at a rather big house. She must have had something very troublesome, and I do not think she wanted to go. I don't think she has been gone a year. She would be rather proud, would display a kind of dignity. Was she very fond of a horse? Interested in a pet horse or something. Do you know someone called Villiers?

[All this was perfectly recognised by both sitters. We had known a Mrs. Villiers whose name was Grace. Wilkinson often used the word "proud" when he meant only dignified, and this latter adjective was appropriate.]

September 29, 1927. Present, J.A.H. and sister, with two friends from America.

After reference to the affairs of our visitors, the Medium said: Have you known a Grace? Passed away not very

old? Wants to reach someone at Bromley. Very beautiful thing round her neck, kind of jewel on a string. She was in a rather good social scale, I should think. A woman, Grace Villiers. She is anxious about something at Bromley. She craves just your interest.

[Bromley (pseudonym) was where she had lived.]

December 23, 1927.

There is some woman who dressed very handsomely. Not very old. She was well off, by her dress. Grace. Do you know her? Is she a relative? [No, only an acquaintance.] Did she live at Bromley? She wants to get a message to a man called Henry. Had she someone belonging to her called Janet?

[Janet was the mother of Mrs. Villiers. Rather curiously, she had appeared at some of my sittings, years before. Perhaps the family had unusual power of communication. They were certainly very intelligent people, of good education.]

August 10, 1928.

There is a middle-aged woman here, smart, well-dressed, named Grace. She has a beautiful young woman with her. Both belonged to a man named Henry. This young woman has been passed away a long time. Her name is Phyllis. She belongs to Grace and to Henry. Did you know anyone called Lew? [No.] There is something interesting about this young woman Phyllis. Been gone a long time. Belongs to Henry and Grace. Henry is in the body, and this is the only means by which they can approach.

[We had no knowledge that Henry and Grace had had a daughter. Nor was the name Lew known to us.]

August 31, 1929.

A lady who comes habitually. She is persistently seeking to get to her ain folk. [The Scots control was speaking.] Dignified. Name, Grace. She had a girl she is anxious to bring forward; a girl who passed away as a child. Phyllis is Grace's daughter, and the daughter of a Henry. Died very young; preceded her many years. They are together now; the child is linked up with her again. Did you know that? [No, we did not know that they had a daughter.] There is a Henry in the body, to do with this, a man you would have to use cunning with, to get the information.

[This was very true. I knew that Mr. Villiers would be difficult to approach, and I had no right to intrude on his privacy. But I was so anxious to know about the "Phyllis" that I took the risk, and wrote to him. He consented to see me, and I called, reading out to him my records of the sittings. He was courteous, though the subject was distasteful to him. He said that they had had a daughter named Phyllis, who died when only a few days old, in 1899. He told me also that he had had a half-brother whose surname was Lew. I had thought that this was probably an abbreviation for Lewis, for I had not heard the name of Lew before, as a surname.]

There was other matter in these sittings, which I prefer not to give, even under pseudonyms, for it is just possible that the disguises might be penetrated. But there were references to family matters of a private kind, which went beyond our knowledge but which turned out true. Mr. Villiers said he supposed that the Medium had obtained the knowledge by inquiry, but he was friendly and open-minded, and asked me to let him know if anything further came. Nothing further did come, however. It seemed that when Mrs. Villiers had got her message through, giving evidence to her husband of her survival and of her continued interest in her family, her object had been attained.

[In his next article, in our issue of November 17th, Mr. Hill will explain how he first became interested in *Psychical Research*.]

SPIRITUALISM, CHRISTIANITY AND THE MYSTERIES

MRS. ST. CLAIR STOBART ON MR. J. A. FINDLAY'S BOOK

THE relation of Spiritualism to Christianity and of Christianity to the religion of the Mysteries and Oracles formed the theme of an address by Mrs. St. Clair Stobart at the service of the Spiritualist Community at the Grottrian Hall on Sunday evening. Incidentally, she made reference to Mr. J. Arthur Findlay's book, *The Rock of Truth*.

"On the assumption that Spiritualism is a modern discovery," she said, "we might wonder that the ancient world seemed so ready to accept the evidence of the Survival of Jesus. But we must remember that the religion of Christianity was superimposed upon a world which had no difficulty in believing in Survival, because in the Graeco-Roman world there had prevailed a widely established system of communication with the spirit-plane. This was provided in the famous Oracles and the Mysteries. The religion of Christianity was acceptable in the early centuries, not because it was unique or new, but because, on the contrary, it had, in its popular features, much in common with Paganistic practices. It was because of these features that it was understood by, and was acceptable to those who, by their influence, were the means of establishing Christianity on a universal footing.

"The psychic episodes which made the story in the New Testament famous and worthy of record, were accepted by the early Christians because revelations from the spirit-world—clairvoyance, clairaudience and so-called miracles of healing—had been distinguishing features in the philosophy which had preceded Christianity. Apollonius of Tyana, a contemporary of Jesus, was working miracles similar to those of the Nazarene. Synesius the Platonist was converted to Christianity because he saw no difference between his philosophy and the new religion.

"In my view," said Mrs. Stobart, "we detract from the value of Christianity as a religion of historic, as well as of spiritual import, when we conceive of it as a religion isolated from all relationship with the past, as a bolt from the blue, of value only to those who can accept for it an unique and supernatural origin. The religion of Christianity was, in fact, as has been well said, the residuary legatee of the religion which preceded it."

In that earlier religion, the Oracles represented the exoteric, external or popular aspect. They gave a practical demonstration of the existence of the spirit-world and of the sympathy of discarnate entities with those who sought to get in touch with them. But they were only concerned with worldly and secular affairs; and the higher aspects of religion were only revealed in the institution known as the "Mysteries" to those who were specially prepared.

"I suggest," said Mrs. Stobart, "that an insight into the teachings given to the Initiates in these Mysteries affords reasonable explanation and interpretation of many things otherwise inexplicable in the Christian teaching."

The Initiate, for instance, was taught that his life was bound up in a great cosmic drama, the action of which was concerned with the deliverance of the spell-bound god. In the soul is a sacred place where the spellbound god may wake to liberty. The soul is the mother who is able to conceive the god by the help of nature and so to give birth to the divine, to the Son of God, who appeared to be born of a virgin. Did this not suggest the explanation of the many "virgin births" recorded, which were truly enacted by the Great Initiates in the cosmic and symbolic dramas during the Mysteries?

"I want to suggest," Mrs. Stobart continued, "that

Jesus—who was Himself an Initiate of the highest order (having initiated, it is believed, with the Essenes)—attained to the title of a Son of God and, having Himself a deep knowledge of the Mysteries, was Himself carrying on, in sublimated form, the teaching of the Mysteries; and that when the Churches took over the teaching of religion and the temples and the Oracles were destroyed, they also carried on the teaching of the Mysteries as personified in Jesus. For the symbolic drama of the past, which had been enacted in the Mysteries, they substituted the moving drama of the Great Initiate, whose life-story of selflessness, self-sacrifice, death and resurrection were all on the lines of the symbolic dramas which had featured in the Mysteries . . .

"There was poured out in the Christian community, through the Mysteries of Golgotha, that which formerly had been poured out on the Mysteries within the Temple. Crude facts for the multitude, but mystical interpretations for the initiated.

"I would advise all who are hurt by the smashing blows hurled at their faith in Christianity by Mr. Findlay's book, *The Rock of Truth*, to be assured that the religion of Christianity would not have persisted during 2,000 years, if its claims to acceptance had been based upon a physical rock of truth, of physical half-truths. The true religion of Christianity is based on the rock of Spiritual truth, beside which all other rocks are crumbling sandstone.

"I feel," said Mrs. Stobart, "that though, in his book, Mr. Findlay has stated or re-stated many interesting facts concerning Christian origins, facts which it is well to know, he has, in my humble opinion, misrepresented them because he has omitted to couple with the crude facts the mystical interpretation which gave them their substance. He refers to the myths, but omits to point to the teaching of which the myths were but the symbols.

"The mission of the Churches," said Mrs. Stobart, "should be again to interpret the Mysteries for those who have ears to hear and eyes to see, for those who would be initiated into a loftier spiritual wisdom than is obtainable in our modern Oracles."

INTER-RELIGIOUS CRUSADE

After being at the Guildhouse, Eccleston Square, London, for four weeks, the Inter-Religious Crusade midday meetings are again to be held at Whitfield's Tabernacle, Tottenham-court Road. For yesterday's meeting at the Guildhouse the speakers announced were Rev. Charles A. Hall, F.R.M.S., Editor of the *New Church Herald* (for the West), and Mr. Shoran S. Singha, B.A. (for the East). Next Thursday, at Whitfield's Tabernacle, Miss A. Ruth Fry will be one of the speakers.

THE THEOSOPHICAL SOCIETY IN ENGLAND

PUBLIC LECTURES by Mrs. STEVENSON HOWELL

Sundays, 7 p.m., at 94, Lancaster Gate, W.2.

NOVEMBER 5th—

Mental Health and Well-Being

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

ALBERT HALL ARMISTICE SERVICE

ACTIVITIES OF MARYLEBONE ASSOCIATION

ARRANGEMENTS for the "Service of Reunion and Remembrance" to be held in the Royal Albert Hall, London, on Sunday, November 12th, are well advanced and we are informed by Mr. Frank Hawken (Secretary of the Marylebone Spiritualist Association, by which it is organised) that the prospects are that the attendance will once more be limited only by the capacity of the great hall—say, 7,000 or 8,000. The advance sale of tickets has, in fact, been greater than on any previous occasions.

The service is timed to begin at 7.15. Mr. George Craze, president of the M.S.A., will be in the chair; clairvoyance will be given by Mrs. Estelle Roberts, and the speakers will be Miss Lind-af-Hageby, Mr. H. Ernest Hunt, Mr. Shaw Desmond and Mr. Hannen Swaffer.

It is appropriate that the largest Spiritualist gathering in the country should be organised by the largest Spiritualist Association—for the M.S.A., with 3,500 members, holds that position. The probability is, indeed, that it is the largest single Spiritualist Society in the world—certainly it is one of the most active and successful. Its financial position, we understand, is satisfactory, thanks chiefly to the interest of its members in the various lecture, educational and experimental facilities provided at 42 Russell Square, the Association's headquarters.

These facilities include a class for speakers conducted by Mr. H. Ernest Hunt. For this, 28 students have enrolled and paid in advance for the course. Another popular lecture course conducted by Mr. Hunt deals with the phenomena, philosophy and literature of Spiritualism.

Trance-lectures by Mrs. Estelle Roberts ("Red Cloud"), Mrs. Barkel ("White Hawk") and Mrs. Grace Cooke ("White Eagle") regularly attract large gatherings of members; and group meetings for clairvoyance by various Mediums are frequent and well attended.

Healing (including diagnosis and treatment) has been carried on successfully through the mediumship of Mrs. Estelle Roberts ("Red Cloud") and Mr. F. Jones ("Medicine Man"); and although the recent death of Mr. Jones has temporarily brought part of the work to a halt, a large number of cases are still under treatment. For this treatment no charge is made, a collection only being taken.

The propaganda activities of the Association are largely centred in the services held at Queen's Hall every Sunday evening. The attendance recently has averaged about 1,500 and the tendency is still upwards. Necessarily the expenses are heavy and they are not yet entirely met by the collections; but the Association carries the liability cheerfully, with the knowledge that a very notable work is being done. The speaker last Sunday evening was Mrs. Alice Bailey, and excellent clairvoyance was given by Miss Lily Thomas. On Sunday next, Mr. J. B. M'Indoe (President of the S.N.U.) is the speaker, and Mrs. Estelle Roberts will give clairvoyance.

For propaganda purposes, the Marylebone Booklets on Spiritualism (threepence each) prepared by Mr. H. Ernest Hunt, are proving very useful. Seven have been published—answering such questions as "What is Spiritualism?"—and it is intended to bring the total to a dozen.

"CLOSING DOWN"

Under the heading of "Closing Down," the following appeared in the *Sunday Express* (October 29th):

"The National Laboratory of Psychical Research in Kensington may soon cease to exist. Hundreds of famous people have associated themselves with the movement. After ten years of existence, this society, where some of the most famous investigations of alleged phenomena, from haunted houses to fraudulent Mediums, have been conducted, has come to be regarded as a permanent institution."

KEIR HARDIE RETURNS

By ENQUIRER

AS a student of Spiritualism and psychic science I have listened to various Mediums demonstrating clairvoyance and psychometry from the public platform and in the seance room. Several times I have received convincing evidence of survival, mainly through the mediumship of Mr. Horace Leaf.

It was this that induced me to attend the services of the Ilford Society for Psychical Research on Sunday, October 15th, as Mr. Leaf was advertised to speak and demonstrate clairvoyance there.

After a convincing address, Mr. Leaf delivered some remarkable clairvoyance. He called name after name with absolute accuracy and clinched each description with clear descriptions of the spirit to which he was referring. This was in each case accompanied by a message of almost uncanny insight, each one being vigorously acknowledged by the lucky recipient.

Pointing to one gentleman seated well up the church, he commenced almost with an apology, saying that he was himself surprised at the apparition he saw standing behind the gentleman.

"From this spirit I gather that you are a public speaker," he said.

The recipient admitted this to be true.

"Well, I am told this by the spirit of no less a person than Mr. Keir Hardie, the famous Labour leader. He informs me that he is interested in and helping you, and would like you to accept the assurance of this. Is this in any way appropriate to your circumstances?"

"Yes," replied the gentleman. "I am standing for local political representation for the constituency that first returned Mr. Keir Hardie to Parliament."

"Are you interested in the same political views as Mr. Keir Hardie?" asked Mr. Leaf.

"I represent the same party," came the reply.

In answer to an enquiry from Mr. Leaf, the recipient admitted that he had only recently become interested in Spiritualism. After the service he confirmed this and expressed his amazement and pleasure at the wonderful test that he had received.

"SPIRITUALISM GOING AHEAD"

AN exceedingly well-informed article on "Spiritualism" appeared in the *Morning Post* on Wednesday, October 25th. It was written by Mr. Hugh Martin and was one of an interesting and important series on "A Christian England." Mr. Martin writes:—

"Spiritualism is going ahead, not only as a self-contained philosophic and scientific group of societies, but also as a movement with adherents in a variety of other camps, notably in the key positions of Christian ministry and medical profession. Moreover, it is in this island mainly a religious movement, because our people are, by inheritance and nature, predisposed to a religious view of life, or at least averse from a purely logical materialism. And, again, in this island, 'religion' means some form or other of Christianity.

"It is therefore inevitable that the rise and growth of Spiritualism should have an important bearing upon the question with which these articles are mainly concerned, namely, whether or not England is to remain a Christian land. Let it be admitted at all events, that, if some measure of reunion is desired, the Spiritualist movement is unlikely to prove disruptive; on the contrary, before long it may provide an extremely effective bond of sympathy between denominations that will still agree to differ on other points of theology. It is at least conceivable that mankind may ultimately be divided into those who believe that man is immortal, and those who deny it, with the consequences involved."

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).

SPIRITUALIST SUNDAY SERVICES

Sir,—May I be permitted to ask how long the so-called "Sunday services" held in the Spiritualist churches are to continue as they are at present?

For every Church throughout the country different Mediums are engaged, generally for months ahead, to give some form of address, for which they have no qualifications whatsoever, until the real purpose for which they have been engaged is reached—which is the giving of spirit-messages from the astral plane.

Can this be described as divine worship or as Christianity? Would it not be better to hold such meetings on a week-day and leave the congregations free to attend some other Church or denomination on Sundays?

Inverness Terrace, London, W.2. C. M. BEACH.

* * *

THE NEW CHRISTIANITY

Sir,—The article, "The New Christianity," by Dr. Frederick H. Wood, in your issue of September 22, was both timely and interesting. The author set forth the issues in a manner which cannot but contribute toward clarification of the supreme problem before the world to-day.

We read and hear much about the apparent shortcomings and failures of Christianity, but how few seem able to grasp the vital fact that the real cause of these undoubted and tragical shortcomings and failures is not Christianity, but the *lack* of it. When, where, and to what extent has real Christianity been practised?

Naturally, the only Christianity entitled to be so called is that based upon the teaching and example of Jesus; and likewise the only real hope of the world is in following that teaching and example, which above all things calls for mutual helpfulness and co-operation for the common good of mankind universally. THOMAS CAMPBELL.
New York.

* * *

"HISTORY OF BENJAMIN KENNICOTT"

Sir,—Please accept my most sincere thanks for your article on *The History of Benjamin Kennicott* which appeared in *LIGHT* on August 11th. I very much value this article—for, that you considered the little book worthy of such notice, is very encouraging.

There is one point on which I wish to write an explanation. You mention that there is much information to be found about Kennicott's life, and that, if I looked up the various accounts, my mind may have been influenced in writing that part of the book which relates his life on earth. Here you are in error, for beyond turning his name up in the *Encyclopædia Britannica* to ascertain that the statements he made as to his date, work, etc., were true, I carefully abstained from further enquiry, for the very reason mentioned by you. When I had received all his story, I copied the notice from the *Encyclopædia Britannica* verbatim, for reproduction in the book.

Johannesburg, South Africa. ISABELLE M. EVANS.

* * *

PRAYER AND LIGHT

Sir,—At the risk of broaching a well-worn subject, I am tempted to stress what appears to be the similarity (to etheric eyes) between the effect of prayer, and that of light. In the course of clairaudient messages received recently, this has frequently been emphasised. To quote briefly from a few:

Question to T.S.: What attracted you to N—? Answer: Her prayers. Q.: How did you know she prayed? A.: I saw the light.

Q. to W.: Are you with M—? (a saintly relative.) A.: No, she is beyond my reach. Q.: But you said

she was helping you! A.: Her strong prayers find a way. A big light shines when M— comes.

Q. to J.S. (possessed of a keen, analytical mind, completely sceptical when on earth): Can you tell us what you are doing? A.: I have plenty to do, experimenting with light. (Not clear here.) You could not understand—prayer is the nearest a— (affinity or possibly *approach*).

One wonders. Is it a matter of similar vibrations? Do these apparently identical effects argue a like cause? Or, could they spring from totally differing sources? Barnhorn Lane, Bexhill. J. ULPH.

* * *

A MUSICAL DISPENSATION

Sir,—On July 2nd I received a message from the Spirit whom I believe to be Mozart, following on previous messages about some work of rescue that is being done by myself and a friend and a group of spirits who were all musicians in their earth life. He tells me that there is to be a great outpouring of music which is to sweep over the earth from the Sphere where music is the controlling force, and it will be a great influence for the redemption of the people of the earth world. Music will permeate the atmosphere so that people can hear it as easily as they now smell the perfume of flowers. When the people of the earth are so bathed in the sound of music and harmony, it will be repellent to them to be at discord with themselves or one another, and so by degrees peace will come, peace such as has never been known upon the earth, though in the spiritual realms it is the way of God.

The music is to be "manufactured" in the spiritual realms, and then passed through people who are finely attuned, and in some way their bodies will vibrate to one or more notes, or in special cases to a whole tune perhaps. Passers-by will be able to hear the note to which each individual vibrates. Those with a spiritual soul will produce melodious notes—those less developed will in time find that their own discordant note is so jarring that they will endeavour to tune in, or tune *up* to some note that brings them more comfort. Just as there are wide ranges of colour, so there are sounds beyond the ken of earth people. My communicator said: "You will appreciate the possibility of a 'world at peace' when it is peopled by folk who are all vibrating in harmony, and all possessing a note or notes of such musical sound as is beyond your comprehension now."

I asked how I could start to train now and the reply was "Try to listen for your own special notes or tune. Ask to be taught them overnight; and when you have learned to recognise which notes bring out the best in your character or nature, then make a daily or hourly practise of humming or singing your own special tune. Respond to it when you hear it in other people who are striving to attain to the heights, and by very gradual degrees you will find people will notice a sense of harmony when they come near you. They will not be able to understand what it is, but nevertheless they will be hearing your musical vibration." W. ADAIR ROBERTS.

"LIGHT" SUSTENTATION FUND

The following additional donations to *LIGHT* Sustentation Fund have been received:

	£	s.	d.		£	s.	d.
Mr. and Mrs. B. F. Andrews ..	5	5	0	K.L. with thanks to Abduhl Latif ..	1	0	0
B. Crowe ..	5	0	0	Mrs. Devenish ..	1	0	0
Elizabeth Lady Mosley ..	5	0	0	Dr. Charlotte Croly ..	1	0	0
Commander & Mrs. J. R. Grisman ..	2	10	0	Mrs. Agnes Rude ..		10	6
Mrs. Murray Chapman ..	2	2	0	Previously acknowledged ..	733	18	8
					£757	6	2

The total required is £1000, so that further donations are urgently needed.

Light

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ANOTHER STEP FORWARD

STILL another step has been taken towards placing Spiritualism on a secure basis of scientific certainty.

A fortnight ago, we described how, using the methods of psycho-analysis in experiments with Mrs. Eileen Garrett, the well-known and well-tested trance Medium (who is now in London), Dr. Hereward Carrington, of the American Psychical Institute, New York, found strong evidence that her "spirit-control," known as "Uvani," is a being "*apart from and independent of the Medium.*" This, as we pointed out, is a result of first-class scientific importance, for it provides definite psychological evidence in favour of human Survival and of the continuance of memory and intelligence in the after-death state.

To-day, we give some interesting details (on page 694) of a series of experiments which promise to provide scientific proof that the astral or spirit-body, frequently described by clairvoyants, is so real that, in its denser etheric condition, it may be photographed by purely physical means in the laboratory. So far, these experiments have been applied only to insects and small animals; but it seems safe to infer that what in this respect is found to be true of such creatures must be true of all creatures, including man.

The experiments in question have been carried through in the laboratory of the Dr. William Bernard Johnson Foundation for Psychological Research at Reno, Nevada, U.S.A., and are described in full detail in the Bulletin (dated October 1st, 1933) of that institution. They were suggested, we are told, by what is known as Gaskell's "intra-atomic theory"—which is that the physical atoms of all living creatures are interpenetrated by a "life factor" or "quantity," which animates the body during life and leaves it at death. The experimenters reasoned that, if such a "life factor" exists, there should be a possibility, with suitable laboratory appliances,

of securing photographic proof of its presence. To this end, methods and appliances were developed, and the experimenters report that they were eventually successful in obtaining photographic outlines of phantom-forms separating at the moment of death from the physical bodies. These forms, it is stated, closely resemble the physical bodies in each case; also—and this is very suggestive—they were obtained only in cases where death actually took place and were completely absent in cases where the creature revived after the experiment.

Presumably, the phantom-forms photographed by these American experimenters are what our Theosophical friends term the "etheric double," which is closely allied to the physical in all living creatures, and does not long maintain an independent existence after separating from the body at death, but which, in the case of man, carries and releases the astral or spirit-body in which conscious life is continued.

It is important to observe that these experiments are being conducted along practical scientific lines and by purely scientific methods. It cannot yet be claimed that they have demonstrated the possession by man of an astral or spirit-body; but the results seem to be positive so far as they go; and, by inference, they support the evidence that, in certain recorded cases, forms have been seen withdrawing from the physical bodies of dying men and women.

EVIDENCE OF SURVIVAL

IN this issue, Dr. T. Glen Hamilton concludes his description and analysis of the evidence accumulated in the course of his Winnipeg experiments of the "return" of C. H. Spurgeon, the famous London preacher, and we commend his summing-up to the very earnest consideration of readers who may not yet be completely convinced of the possibility of proving Survival by experimental means. Dr. Hamilton himself says he can see but one hypothesis which can reasonably account for the "long series of interwoven events" he has described—and that is "to postulate the existence of C. H. Spurgeon in a metetherial world." As outlined by Dr. Hamilton, all the evidence—objective and subjective—follows severely unemotional lines, and is therefore all the more convincing. By itself it is, indeed, sufficient to rebut completely M. Sudre's assertion that there is no scientific evidence for Survival, for it is in every respect scientific.

ARMISTICE DAY

Next week's issue of LIGHT will be a special Armistice Day number. It will include an interview with Sir Oliver Lodge in which he re-states his absolute belief in Survival and communication, and which may be regarded as his message for Armistice Day.

BOOK REVIEW

By DAVID GOW

"THE DISCOVERY OF THE SELF"

IT was so far back as January 10th, 1914, that LIGHT reviewed Dr. Elizabeth Severn's first book, *Psycho-Therapy: Its Doctrine and Practice*; some years afterwards came *The Psychology of Behaviour*, published in New York, and now we have the present volume,* the fruit of the ripper knowledge and experience gathered by the author in the intervening years of study and professional work in the United States, on the Continent and in our own country.

It is the book of a woman of exceptional capacity and clearness of mind, and its theme is of the first importance to-day when Man is seeking to discover his soul—not always being very conscious of the true nature of his quest.

For many centuries the maxim "Know Thyself"—inscribed on the Temple at Delphi—has been a text in poetry, philosophy and science. "Self-reverence, self-knowledge, self-control" are the qualities which, according to Tennyson, "lead life to sovereign power." It has been said that the number *one* is the first of every series and the end of every synthesis, and much the same might be said of the Self in its progress from a unit to unity.

Dr. Severn's study of the question has been mainly along the lines of psycho-analysis. A student of Freud and Jung, a pupil of Ferenczi, and for many years a practitioner of the healing art along psychological lines, she maintains an admirable detachment in her judgment of the psycho-analytic system, recognising alike its merits and its defects, and shewing a clear understanding of both. Her observations in the chapters on "Psycho-Analysis" and its complementary study "Psycho-Synthesis" are acute and instructive, and she illustrates her points by examples from her own experience with many patients having strange inversions and "complexes."

Her view of the question in relation to healing comes out in the following passage (page 28):

"The interest that is now developing in psychology, leading to a better understanding of the wonderful forces now latent in man's mind, is creating a great movement destined to revolutionise not only the curative art, as it is generally practised, but man's whole attitude towards life, placing in his hands a power and giving him a supremacy over Nature's finer forces and his own body, which, as yet, has been scarcely dreamed of."

In short, to the maxim "Know Thyself" can now be added another—"Heal Thyself."

Sickness, according to the author, is "one of the penalties we seem to have to pay for the development of the psyche," an optimistic conclusion, showing that it is only through disorder that we can reach order—a conclusion that applies to the social organism as well as to the individual one. The book contains some instructive remarks on dreams under the rather alarming caption, "Nightmares are real!" Thus we learn that "the phenomenon of dreaming at all is a characteristic accompaniment of the psychic development to which human beings have now attained, and represents that part of the psychic activity which, for several reasons, cannot be carried on in consciousness."

We gain a hint here of the probable reason why the psychic region has of late years come into such prominence. It is a necessary phase of evolution. Those of us who are a little bored at times by the use of the word "psychic," whether as a noun or an adjective, may be consoled by the reflection that all new forms are necessarily uncouth in appearance and often disorderly in action until they have been quietly assimilated in the general consciousness. Slightly to vary the poet's line: "The psychic faculty

The Discovery of the Self by Elizabeth Severn (Rider & Co. 7/6).

through words and things goes sounding on its dim and perilous way."

Part of the travail of the human mind to-day shows itself in that condition described in the book as "the flight from reality," a phrase into which is compressed much of the life we see around us. There is a tendency to dodge difficulties, to fly from painful situations. It cannot be always wrong to do this; discretion as well as cowardice may be the explanation. But "facing up to things" is generally the wiser course. Several of our communicators from the Beyond have emphasised this point chiefly on the ground that what we shirk *here* we have to face again *there* where we shall not have the resistance of matter to provide the necessary "purchase" or fulcrum for our mental lever.

The last chapter of the book, "A Way Out," is both instructive and consolatory; even if one may not coincide with some of its minor conclusions we can all accept the view that there is a way out of the present welter of disorder and disease, through which we are discovering the essential Self which is beyond all mortal harm.

As to clairvoyance the author suggests that while it is a real faculty, it may arise from some psychical injury suffered in the earlier life of the subject. But surely there is no reason to doubt the existence of a healthy and natural clairvoyance as well as its diseased forms. The trend of evolution to-day shows itself in a more general diffusion of vision, premonition, thought-transference and the like. But I will not labour the point, and will close with an excerpt from the final chapter:—

"Plotinus says: 'Knowledge has three degrees—opinion, science, illumination. The means or instrument of the first is sense; of the second, dialectic; of the third, intuition. This last is absolute knowledge, founded on the identity of the mind knowing with the object known.' These words are literally true. It has been my experience many times, for instance, so to enter into the mind of a person whom I wished to help, that the *identity* between him and me became practically complete for the time being. The word 'telepathy' is quite inadequate to express this kind of connection. Nothing is communicated, because this implies distance and there is no distance. One simply knows because one is *there*."

That is a very valuable observation, the point of which will be especially appreciated by those who study the problem of spirit-communication. It represents an important part of the discovery of the true nature of the Self which is enlarged by union with other selves and in the general merging of which all the discords, including war, will at last be banished from the earth.

COL. SIR A. FITZGEORGE

COLONEL SIR AUGUSTUS FITZGEORGE, who has just passed away at the age of 86, is rightly described in one of his obituary notices as "a remarkable character and a genial personality." He was amongst the eminent persons to be met at times in seances for spirit-communication. I talked with him many years ago when he was one of the sitters at a circle for clairvoyance held by Miss MacCreadie at her residence. But Mr. Leigh Hunt knew him much better than I, for on several occasions he met Colonel Fitzgeorge at the house of Mr. W. T. Cooper (Mr. Hunt's father-in-law) where they took part in the seances given there by Mrs. Everitt, who was one of the greatest Mediums of her time.

Mr. and Mrs. Everitt, it may be mentioned, were people of independent position, and to attend their circles was a privilege granted only to their friends or to persons of whose introduction they approved. They took no fees, and it was well said that no amount of money would buy admission to their seances. The physical manifestations (including the Direct Voice) were of the most astonishing character, and so abundant that the family regarded them as quite everyday matters. John Ruskin was one of the sitters.

D.G.

"REVELATION"

By OLIVE PIXLEY

In the first part of her lecture (published in LIGHT last week), Miss Pixley contrasted "Revelation" with "Inspiration," saying that "Inspiration is a condition of power," and that "Revelation is the sharing of a divine secret, the rending of the veil of the temple." Below, the theme is continued.

I HAVE often wondered how much those early painters knew who depicted Christ and His Apostles and the Saints with haloes of Light round their heads. In reading the Revelation of St. John, one is struck with the difficulty that he had to find adequate words to describe the wonders that were revealed to him. "Like unto an emerald," he says, "a sardine stone, gold crystal," all those jewels that reflect light and the glory of colour and brilliance.

Again his attempt to describe those unknown living creatures; "like unto a calf, a flying eagle . . . full of eyes round about and within." He was struggling to describe that unknown world, that World of Light that you and I can enter, and know for ourselves his difficulties, and know also how near the truth he was.

I often think the Church has looked upon St. John as the first and last word in Revelation. He was, indeed, faithful to the limit of his capacity, which capacity is within the reach of all Souls whose Spirits have linked themselves in perfect unity with their human personality. The failure of Christians has lain chiefly in the fact that they have tried to imitate the actions of Christ, and have mistaken "doing" for "being." If only they had understood the method which enabled him "to do" because He "was," if only they had understood when He said, "I am the Light of the World . . . no man cometh unto the Father but by Me." There was the right of way revealed to them. God was Light; He, Jesus, was the Light of the World, therefore He was Divine. It was a fact, not a boast. It was so simple, so utterly obvious, if only they could understand. There was not a single thing that He did in Light that they could not do: they were of the same substance as Himself, soul and body, Light and Matter. If only they could learn from Him how to make this contact in Light, then these marvellous things that He did, they could do too, and even more marvellous. It was for them, and it is for us to continue the experience, and to test for ourselves the certainty of His method.

THE ORTHODOX MIND

The greatest antagonist to Light, I feel, must always be the orthodox mind, for Light is so unorthodox, so unexpected. "The Wind bloweth where it listeth," but there is very little freedom in Orthodoxy, founded as it was on the laws of the Old Testament—"Thou shalt not." Christ said "Thou shalt love." No one can put a boundary round what we shall do; but a very high fence indeed can be erected by those in authority who have the right to say "Thou shalt not." There is no human authority in Light—no high places, no boundaries, no limitations, no inferiority complexes, no pride. But there is knowledge, wisdom, inspiration, manifestation, and a radiation of the Soul through the human personality.

There are many minds who think that faith is the only necessary qualification of the Spirit, and the absence of faith indicates a non-spiritual nature. There are also numbers of people who simply cannot believe in the paradoxes of the Christian religion. Faith is a necessary ingredient of the Spirit—one must believe a thing is possible to be able to make a start at all, but to stop short at believing is to sterilize faith. Knowledge must of necessity supersede faith, and that is where orthodoxy has been completely culpable.

There would be no schisms in the Churches, there would be no failure in Christianity, there would be no wars in Christian lands, no revolutions, no suicides, if they had only obeyed the one direct command He gave the world—"Thou shalt love"—"If only they had not

stopped short at believing it to be possible, but had done it. Faith without works is dead. Do not just believe in the working of Light, do not think that it is only possible for some people, do not be afraid that it needs a psychic qualification or necessarily a good brain. Light is a divine force. Your Spirit has the same capacity as every other spirit to make a contact, and a direct contact, with the Spirit of Christ, and just as much as when He was alive. He insisted on making a personal contact with the youngest child, with social outcasts and with men like Nicodemus, a Master in Israel, so now there is no question of qualification, except desire. If you want it you can have it: that is all.

In the whole training of Light, it is only a question of desire. That is why the rich-in-spirit find it hard to believe that so simple a way can lead to so great a goal.

Along the Light of Revelation comes the executive quality of Light. The training is the developing of the power of our minds to visualise the Light, and step by step our capacity increases. By drawing in the Light, we feed our Spirit; and, as our spiritual strength increases, slowly or quickly our infinite self, our Soul or Light-body is revealed. But the fusion of ourselves cannot take place until the process is complete. You cannot put new wine into old bottles; and almost the first thing that we discover is how old the bottle is—thick, dense, dusty.

THE REVEALING LIGHT

The training continues, we find the texture of our mind changing, the angle of our vision is enlarged, a tiny thread, of revealing Light is connected and permanently installed. You know how self-conscious one becomes when someone stares fixedly at any part of one's person, and one is convinced that something is wrong, and becomes uneasy in consequence. The revealing Light has the same effect on one's mind: it shows up mercilessly any shoddiness of texture. What the world, or sometimes even ourselves, has accepted as acts of virtue, the Light reveals as egotism. When we have been content to think carelessly and act unconsciously, we are inflexibly shown the difference between the standard of a conscious and unconscious mind; and having started on the conscious way, we can no longer avail ourselves of those old light-hearted excuses.

One used to think oneself innocent of offence if unconsciously one caused offence. To sin in Light is to act unconsciously. Slowly the revealing Light does its work, transmuting the finite qualities of our mind into infinite attributes—gently, insidiously, inflexibly, preparing our humanity for the indwelling of the Light-body. If and when that happens, we shall have installed another receiving station, and the Light of Revelation can again function in man as it functioned in Christ and His Apostles.

Light must reveal man to himself, must transmute the condition of his mind, must test the quality of his desire, before he can be trusted with the knowledge of its power, before he can become a steward of infinite mysteries. Power that is the quest of mortal man in this world. It is also the quest of the Soul in the next. Power to do great things, and Power to be great. To achieve greatness in this world must be spectacular. The urge in man is to dominate his circumstances, to get out of the rut of the average intelligence, to have brains that will make money, talents that can be turned into gold, for money means material power. This longing to have power to achieve greatness would be a perfectly legitimate quest if only it were superseded by the greater urge to BE great. Here lies the kernel of the struggle between the finite and infinite qualities of the mind.

There is infinite power in the knowledge of Light. In the World of Light, you are known by the quality of Light that radiates out of your Light Body. There can be no masquerading, no borrowing of garments, no touching up of wings. Here one can hide one's feelings, appear different from what one is: one can self-consciously conceal one's virtues, and cloke vice with the mantle of charm. There, the Soul-body and the garment are

(Continued on page 706)

MEURIG MORRIS SERVICES

THE second of the Meurig Morris services at the Æolian Hall, Bond Street, London, held on Sunday evening last was not marked by the same rush for admission which attended the opening service, yet the hall was filled with an audience deeply attentive and generally reverent.

Mrs. Meurig Morris spoke under the inspiration of "Power" on "The Great Cosmic Drama," and, in an address of an hour's duration, dealt with the evolution of religion which had led mankind from polytheism to a belief in one God, not in terms of personality, as ordinarily understood, and not a God of an anthropomorphic nature. He uttered a strong warning against the dangers of investigating the Unseen world in a haphazard or irreverent fashion. It was the debasement of the spiritual ideals in the past which had led to much of the trouble in which the world found itself to-day, for it was through the world-invisible that man came into touch with the higher realms, including that mental world which to the mystic was crowded with forms both grotesque and beautiful.

"Power" indicated that the state of humanity to-day seemed to point to a further period of tribulation—part of the chastening process through which mankind had still to pass. But those who had come into relation with the higher Intelligences in the Unseen World would find that in that union there is strength.

Mr. Cowen intimated that no part of the collections at these services was taken for the expenses, but the money was to be used for the furtherance of the special work the promoters of the services had in mind. D.G.

THE MAN THAT "POWER" WAS

WHO was "Power," the control of Mrs. Meurig Morris? No one knows. What sort of a man could he have been? As regards this, a close observation of Mrs. Morris' demeanour in trance offers some tentative conclusions.

Mrs. Morris speaks with her eyes shut. But the muscles of her eyes are in continual play. You cannot move your eye-muscles without moving your eye-ball, without contracting and dilating the pupil. Does this mean that Power sees through the closed eye-lids, so keeping up with the audience that magnetic touch with which no great orator dispenses? The half-circular rhythmic turnings of the Medium strengthen the suggestion of the unrelenting grip of a practised public speaker. But this, or the sustained excellence of delivery, the perfect enunciation tells nothing of the physical man.

A paleontologist is able to reconstruct an extinct animal from a single bone. I have an idea that from a close study of Mrs. Meurig Morris' mannerism, but mostly from the remarkable play of her facial muscles, the general movements of her body and the distention of her lungs, a physiognomist, or a physiologist could draw definite conclusions as to the physical appearance of Power.

He must have been, it seems to me, a heavily-built man, for the frail body of Mrs. Morris rises and sinks on the toes with a certain ponderousness. He might have been tall, which would account for the very tendency to rise. He must have been broad-chested with powerful lungs, as indicated by the volume of the Medium's voice. And he probably had a big, bulldog-wide face, which the extraordinary contraction and expansion of certain muscles of the face suggests. Moreover, the gestures of Mrs. Morris, the curious compression of her finger-tips, if registered dynamo-metrically, would, I think, disclose a physical strength superior to that commanded by the Medium. If the problem of such recording could be solved we would have a test closely akin to the galvanometric readings which Dr. Carrington combined with the association test. N.F.

THE BABOON BOY

DOCTOR'S STORY OF A STRANGE OCCURRENCE IN SOUTHERN RHODESIA

By DR. NANDOR FODOR

UNDER the title "Coming of the Werewolves," I quoted in LIGHT, Sept. 15th, a gruesome experience of a doctor friend on whose veracity and powers of observation I implicitly rely. Four years ago in Southern Rhodesia, on a moonlit night, from the top of a tree, he witnessed a tribal orgy which ended in the apparent transformation of a native boy and girl into jackals.

My doctor friend being at the time in Government service and under bonds, and also for professional reasons, I had to be careful not to bring the story very near to him. I realised the resulting evidential weakness of my narrative; and, because I did, I kept back another experience of his for which the proof was more or less inferential. Circumstantial evidence, however, often dooms a man in a court of law, and as it is unusually impressive in the present case I revise now my original attitude and publish the story for what it is worth.

"Round the farms," wrote my doctor friend, "we used Bobajon (baboon) boys. They lived in temporary shelters on the edge of the lands, usually with dogs, and scared bobajons away. For every head they brought in, they were first awarded 'sikispenca.' This became too expensive so it was brought down to a 'tickey' (3d.).

"One boy (I can see him now) *never used dogs* and brought in more heads than the sixteen others put together. He was exactly like a baboon himself. One night the air was rent with terrific screaming, and a native arrived, covered with blood, bearing the head of an 'old man' baboon. As the 'old men' control the families and are almost never killed, this was important and I gave him a shilling and stuck the head on a spear outside the house. (Even Annette, my little daughter remembers it!) I forgot to think of a strange thing. All baboons retire at sunset. Yet this one was killed near the lands *after* sundown. Next morning *the head was gone*.

"I was riding down later and came across my boy horribly mutilated. He was torn by dogs (which is very rare), disembowelled, and *his head was completely severed from the trunk*."

The inference which strongly presents itself is that the Bobajon boy, who looked like a baboon and never used dogs, regularly became like a baboon and made his kills as such. For some reason or other, on the fatal night he was still in the form of a baboon when he approached the farm and, being taken for such by both the hunter and his dogs, he was killed.

Of course the possibility that cold-blooded murder was committed cannot be overlooked. But the doctor would know a baboon's head from his own boy's head, and if the baboon's head were the genuine article, one may expect the doctor to have noticed that it was *not dripping with fresh blood*. Was there a double tragedy? No. The murder of the Bobajon boy and the killing of the baboon strangely straying near the farm, could not have occurred at the same time, as only one victim rent the air with screaming. And the fact that the head disappeared definitely suggests the further horror that, some time after, in accordance with lycanthropic tradition, it changed back into a human head, and the murderer, for fear of consequences, had stolen it.

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

Short Addresses by MR. W. H. EVANS.

Nov. 7th—Clairvoyance—MR. A. VOUT PETERS.

Alternate Wednesdays at 3.15 p.m. Clairvoyance followed by Conversazione. Nov. 15—MRS. LIVINGSTONE.

LECTURES

THURSDAYS at 8.15 p.m. Members free, non-members 2/-.

November 16th—DR. WILLIAM BROWN (Wilde Reader in Mental Philosophy, Oxford) on "Difficulties in the Search for Scientific Evidence of Survival." SIR ERNEST BENNETT, M.P. will preside.

November 30th—(Speaker and subject to be announced later.)

December 14th—Discussion on "Reincarnation," by Miss GERALDINE CUMMINS, Miss OLIVE PIXLEY, Mr. H. F. PREVOST BATTERSBY, and Dr. FIELDING-OULD.

PHENOMENON OF SLEEP

"SLEEP" was the subject of the address (the fourth of a series on the "Practice and Philosophy of Spiritualism") delivered at the L.S.A. Free Public Meeting on Tuesday evening (October 31st) by Mr. W. H. EVANS (Editor of *Beyond*).

There is in life, Mr. Evans said, a rhythm to which everyone conforms. One aspect of it is that of sleeping and waking. Of this two-fold expression of our life the former is probably the most important as without sleep we should not be able to carry on our daily tasks. Roughly we spend one third of our earthly existence in sleep, and that itself indicates how important it is. The physical mechanism tires and there is need for us to lose ourselves in sleep that we may touch the hidden streams of energy in order that we may keep going.

To many, the phenomenon of sleep is one of those commonplaces which excite no comment or even wonder. The physiologist endeavours to explain it in terms of mechanical functioning; and while the phenomenon of dreaming excites great interest in most people, few pause to consider its philosophical implications. True, the psycho-analyst seeks in this hidden realm for the causes of many bodily disturbances, but even he endeavours to explain the actions of Psyche in terms of materialism. The how? or why? of dreaming is not known any more than is the process of ordinary perception. Stripped of verbiage we realise that much that we thought we understood is not understood at all.

It is usual to think of the brain as the originator of thought. As we are more conscious in our heads than in any other part of our body, this is a pardonable illusion. Many clinical cases, however, as reported by Geley in his work *From the Unconscious to the Conscious* indicate that it is possible to think quite normally after the brain has been greatly damaged. The Psyche is able at times to transcend the limitations of its physical mechanism and manifest even when the means at its disposal are such

that according to ordinary standards it should be impossible.

That this should be is, I think, illuminative of the phenomena of dreams. If it is possible for the mind to act when its instrument for thinking is greatly damaged, may it not do so, when it is out of action entirely in sleep? All the senses are inactive, yet we can see, feel, think, converse, and carry on in our dream life all the functions of an apparently normal existence. To say the least, this is very suggestive, and points to something in us that is superior to the body, and which can liberate itself from its trammels, and act upon another plane.

One catches glimpses of this in day-dreaming. If the dream be very intense, natural objects fade and we live in another realm, which to us for the time is real in every particular. We are creators it is true upon this plane, but we do not create the plane itself. It must first exist before we can enter it. There seems to be a definite connection with the waking dream and that which we experience in sleep. The main difference is that in our waking dreams we can the better direct it than in sleep, but even in sleep one may through suitable technique direct his dreams. It is common for many to realise even when dreaming that they are so doing, and if the dream be unpleasant, to end it.

CONVINCING TALK WITH A "DEAD" BROTHER

IF I had not already been a firm believer in Spiritualism, my first sitting with Mrs. Mason on Thursday, October 19th must certainly have convinced me.

My mother has been interested in it for many years, and has told me the results of her sittings, and has also passed on to me copies of *LIGHT*. At her last sitting some three or four weeks ago, my brother (who was killed in the war) asked her to suggest that I might go. Consequently a sitting with Mrs. Mason was arranged.

My mother had told me about Mrs. Mason's guide—a girl called Maisie who speaks in very broken English—and Mrs. Mason herself also explained this to me and told me to say "Good morning" to Maisie when she came through.

When Mrs. Mason had gone into trance, the first words I heard were "Hello, Edward, I'm so glad you've come," but, to my astonishment, this was said in Mrs. Mason's own voice and not in broken English. However I greeted Maisie as I had been told, and the voice said "It's not Maisie, it's Garry (my brother). I've come myself." He went on to speak of Winchester and Oxford, my present job, my employer, my friends, my mother and other personal affairs of which the Medium could have known nothing. Moreover Mrs. Mason did not know who I was before the sitting and therefore could not have connected me with anything my mother might have told her previously.

After quite a long talk Garry said: "I must stop now—come again soon—Dad sends his love. Au revoir!"

The Medium was then quite silent for perhaps thirty seconds, and I thought the sitting was at an end, and that she would come out of trance; but she suddenly threw up her head and smiled, and then came, in extremely broken English: "Hello, Massa Edward, I've come for a minute to say good morning, as Garry spoke to you himself to-day!" She told me that Garry looked just the same as he did as I remember him (1916) and about the same age as myself. (He was actually ten or eleven years older). I then asked her about my father and she said she did not know him so well, but that he was very interested in doctoring and books, and that he spent a lot of time in the wards of hospitals and in libraries—she then said she was going and hoped I would soon come again.

I must admit that, in spite of my firm belief in Spiritualism, I was amazed at the success of this sitting.

EDWARD JENKINS.

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SUNDAY, 12th NOVEMBER, 1933.
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SUNDAY, NOVEMBER 5th, 1933.

11 a.m.—Rev. C. Drayton Thomas.

Clairvoyante: Mrs. K. Fillmore.

6.30 p.m.—Mr. Horace Leaf.

Clairvoyant: Mr. Horace Leaf.

Sunday, Nov. 12th, at 11 a.m. .. Mr. LEWIS JEFFERSON
Clairvoyant: Mr. Glover Botham.

Sunday, Nov. 12th, at 6.30 p.m. .. Major C. C. COLLEY
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6.30 p.m.—Open Meeting in the Grottrian Hall.

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6.30—Mrs. Kelland

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(SOCIETY ARRANGEMENTS CONTINUED ON PAGE 707.)

"REVELATION"

By OLIVE PIXLEY

(Continued from page 702)

one. If we have not been enriched by our earth life with spiritual experiences, if there has been no attempt to establish any connection with our future destination, then we go over with the barest outfit in life, just our light-bodies. The Spirit having failed to control the mind, must now prepare for another incarnation, drawing to itself all the power and knowledge that it can, to equip itself efficiently for its next endeavour. Those who pass out of life with the highest distinctions in Light are those who have loved greatly.

The Soul-body, as I said, is a fragment fashioned from the substance of the Creator, and God is Love. Therefore, the Spirit of the man who loves greatly is always feeding and strengthening his Light-body. If he loves and serves humanity as great souls in every profession do, he subjugates his body for the good of the cause he serves. His Spirit, having been enriched by his earth experiences, passes on and finds his Light-body able to function in harmony and efficiency in more entrancing conditions than if he had spent his human energy on self-advancement and self-love.

OUR OWN QUALITY

We must all go to that condition in Light where our own quality in Light enables us to live, and we are with those whose power is of the same calibre as our own. We cannot live here in grand houses on minute incomes, and over there we cannot live beyond the means of Light that we have accumulated during our last earth experience.

I have begun to realise what this world urge for power really signifies. It seems to me to be the inarticulate surging up in the individual of the knowledge of his potential possibilities for domination. It must find expression and, not knowing the way of Light, it finds its outlet in darkness, resulting in deeds of violence and all the horrors that the human mind can invent to assist it in asserting its uninspired human authority. "Not by might, nor by power but by my spirit, saith the Lord of Hosts."

How much nearer we are to-day, to the understanding of that truth, than were the people of those old prophetic times, is hard to calculate. Recent events are not encouraging but they must at least crystallize to a decisive point in our own minds, as to where the thought of the world is trending. Is it towards material power? Is it towards the divine? There is not a shadow of doubt but that it is the quest for power. It is a world-struggle between those who have a vision of world-peace and those who desire to hold fast in their human grasp the control of the world's destinies. In reality, the controlling factor of the mind on the human side is Fear, on the Infinite side is Love; and world-strife is only the universal expression of the individual problem. The solution of the problem therefore lies with the individual.

It is hard sometimes not to indulge in day-dreams, and visualize what this world could be like if the heads of the Governments of the various nations were all conscious souls, had all fused their finite minds with their infinite egos, could all make an instant and direct contact with infinite power. It will come, this union in light, this power to be great, this quality of the Spirit that transcends the finest calibre of brain, this fusion with eternal power that enabled humble fishermen to leave their nets and to work miracles. It will come through knowledge, which is achieved by certainty of technique, individual experience and freedom of expression. For we must have reality. Gold, and all the lovely things in life that it can buy, is real. Light is real. We know how gold is tested. We learn how Light tests us. It transmutes the dross of our minds, it clarifies the human vessel, until it is, in very truth, able to receive the sacramental wine of revelation.

OXFORD GROUP MOVEMENT

A WORD OF KINDLY WARNING

I WAS asked the other day what I, as a Spiritualist, thought of the "Oxford Group" Movement, and it seems to me important that we should study it and recognise both its value and its possible dangers.

As regards the ethical teaching, the only difference between it and primitive Christianity is its name — "Buchmanism." The founder is a very clever American, an expert in the U.S.A. "publicity stunt" and has succeeded in appearing to his followers as a kind of re-incarnated S. Paul. So far, so good. But it is in their belief in personal and direct "guidance" by God Himself that the danger lies and, as a Spiritualist, acquainted with Spirit "controls" and "guides" I feel bound to utter a word of kindly warning.

The Old Testament we know is full of alleged direct-voice messages from "the Lord," and in hundreds of instances these were ghastly travesties of justice, of mercy or of average human kindness. Fortunately, the Buchmanites, being for the most part educated and civilised Anglo-Saxons, are not likely to be given such messages as the Jewish Patriarchs received, but we know how all down the ages men have committed hideous crimes in the name of "the Lord."

In this age of moral slackness, men and women are all too prone to follow the lead of anyone who will save them the trouble of thinking out their own individual problems and if this new religious phase is, as I fear, going to emphasize that shirking characteristic, it will not make for moral progress but for futility and decadence. "Wisdom and right judgment" should be our sole desire no matter what "direct" voices seem to say. In our human Mind we have a Divine instrument—let us use it to the full and not make it a mere echo of a far-off cadence, untuned to our earth vibrations and unfettered by human limitations.

E.M.J.

EXPERIENCE OF READERS

Writing from Geneva, Mrs. F. Williams says:—"I have noticed in LIGHT two letters on the Oxford Group Movement. My personal experience with them is rather different. I have met several of them, and had two of a group that were out here with Buchman to my own house. They disapproved of mediumship, Spiritualism, or anything to do with it. They took no interest in a future world, or where we came from or what we are going to. I also had samples of their 'guidance'—to us it was only what would naturally come into one's head to do. When one has had to do with Mediums and their guides, one learns to become very careful as to what one would consider 'guidance.' Still they do live up to what they teach. 'Love the Lord thy God . . . and thy neighbour as thyself,' which many Spiritualists don't do at all, and they have not tried to found a new church. I should very much like to know if there are any Spiritualists amongst them."

Another correspondent, "Pax," writes: "As one who has practised going 'into the silence' for very many years, I can say that the dangers from a subconscious uprush, or from misleading spirits, is very great unless the most prayerful regulations are followed. I have been given instructions while struggling for and demanding guidance that, had not common sense intervened (also a heavenly gift!) I should have suffered from obedience to the so-called spiritual adviser. The 'groups' take all they hear for granted, as coming by Divine Will, and also do not prepare themselves for this most useful manner of approach for guidance. We all want more study of ourselves and of psychology before we give ourselves up to this wonderful method of understanding the Will of God."

SOCIETY ARRANGEMENTS (contd.)

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