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PRICE TWOPENCE

PRACTICAL SPIRITUALISM

WHAT IT IS AND HOW IT CAN BE APPLIED TO THE AFFAIRS OF LIFE

By Mrs. V. V. FARONE

Address delivered at the London Spiritualist Alliance on Thursday evening, January 16th., on "The Teachings of Spiritualism as a Practical Guide to Life."

BY life, I mean, not the breath of our bodies, but all that appertains to existence—Our own and that of all other beings here and hereafter.

SPIRITUALISM is more difficult to define because the term seems to mean something different to each individual.

To some it stands as a new religion, to others a philosophy, and to some it begins and ends with Survival and the possibility of communicating with friends who have gone on.

I use the term Spiritualism as a name by which to designate our ever growing knowledge of the process of Man's evolution as a Spiritual Being. I look upon Spiritualism not as a religion but as:

- (1) A key to religion.
- (2) A link between Science and Religion.
- (3) As a light on our path.

A KEY—Spiritualism is a Key to religion because it unlocks our understanding and makes clear to us many things that were mysteries.

The greatest of these which has become plain to us is the mystery of the Resurrection. Spiritualism has definitely proved Survival and, by Materialisations (such as that of Katie King to Sir William Crookes) the Resurrection has become a clearly demonstrated fact, miraculous only because it took place almost 1900 years ahead of our understanding.

A LINK.—Spiritualism is a link between Religion and what is miscalled "exact" Science. Science is beginning to realise the truth of the claim of Spiritualism that, in addition to our body of flesh, there exists an etheric body or "double" in which reside all our senses.

You will remember St. Paul's statement: "there is a Natural body and there is a Spiritual body." Spiritualists were the first to understand his meaning.

A LIGHT.—Spiritualism is, or should be, a light on our path, because its teachings should be our guide on

the path of evolution, which is of course the path of Man's life.

TEACHINGS: WHERE?

Now where are the "teachings" of Spiritualism to be found?

They have never been compiled into one volume, but they are to be found scattered like grains of gold, in the many books on Spiritualism, in the sayings of many Guides and in the recital of the experiences of many of our own friends who have returned to tell us what they have learned.

LAW OF SOLITUDE.—It is a law of Spiritualism that each one of us must stand alone and each one of us must gather his own harvest in the field of knowledge.

CONDITIONS HEREAFTER.—We have learned much as to the conditions of life in the various states of the Hereafter, but it is only of the teachings which concern our conduct here, that I will speak.

FOUR MAIN POINTS

There are four main points which are stressed in all teachings:

1. That each one of us constitutes a little world in himself inasmuch as everything we are and everything we hope to be as Spiritual Beings depends not upon others, but entirely upon ourselves.

2. That thought is *the* great creative force and that therefore every action and every thought which is the basis of an action, has its influence *for all time* upon ourselves and, in varying degree, upon everyone else. This is a tremendous thought.

3. That "punishment" as such does not exist, but that "retribution" does—and that retribution is brought upon us by ourselves when we contravene one of God's laws.

4. That this retribution is the secret of sickness and suffering: our actions taking effect upon others "unto the 3rd and 4th generation." This is the law of Cause and Effect.

If you will ponder these four points you will gradually realise the immensity of their scope and importance to the world in general.

Now, it has been suggested that Spiritualism should keep itself to itself, taking no part in every-day world

affairs—but I believe it was Bacon who said: "Men should know that in the theatre of life it is only for God and angels to be spectators."

I have heard Spiritualists called many things, but never angels, so they cannot claim immunity on that score!

In the face of the knowledge we have, a knowledge of the tremendous responsibility that is ours, how can we be content to remain onlookers? How could we reconcile such an idea with our knowledge that "thoughts are things," and things of immense power?

By their knowledge of the creative power of thought, Spiritualists have a tremendous force for good in their hands if they will only decide to use it. They have the duty and the privilege of trying to remove the *causes* of evil.

AN INDICTMENT

I have spoken of responsibilities, and now I come to an indictment. I claim that Spiritualists in the mass neither realise nor face up to their responsibilities.

Organisations like the L.S.A. and others are doing their best to bring knowledge home to us. We take advantage of their efforts, we learn, but to what use have we put our knowledge? Excepting for a small minority, none at all. The organisations build up the platform of the knowledge and proof of Survival and the possibility of communication, and on that platform we are content to stand, priding ourselves on the treasures we have acquired but not using them in the service of the Master. We are for the most part content to attend Spiritualist services, listen to lectures on the subject which we should know by heart, or attend meetings where, more often than not, we are told that "all will be well with us."

If you analyse this you will find that we are all the time pandering to ourselves. We like the services, we feel intellectual when we listen to lectures, our emotions are stimulated by our sittings, but what have we accomplished? Nothing, just nothing!

RECOGNITION

We are all anxious that the truths of Spiritualism should be recognised and accepted by all—but my firm conviction is that neither the seance room nor the laboratory will prove our truths to the world. "By their fruits shall ye know them," and if Spiritualism is to be a living, vital force, then Spiritualists must get down to real constructive work, in an effort to eliminate the *causes* of the evils which beset the world.

Until we do get down to real hard work we shall accomplish nothing, and the world will be none the better for the knowledge with which we, as Spiritualists, have been blessed.

It has always seemed to me that the parable of the ten talents is in every way applicable to Spiritualists. We have treasures of knowledge and understanding about which we are content to talk among ourselves, to pride ourselves upon their possession, but which, with few exceptions, we never dream of using for others.

Please do not run away with the idea that I am suggesting that Spiritualists can set all things right in the twinkling of an eye, but I do say that if Spiritualists would get together on any problem, analyse it carefully to see what is the basic cause of the trouble, and then, "being of one accord," would send out strong constructive thought-waves designed to right that basic trouble, they would get results which would astound them. The world is an assemblage of peoples, people living under conditions which each one of us can influence by his thoughts. Strong, aggressive, constructive thought can change the very face of the world.

PRAYER. Some of you may be wondering why I speak of "thought" and not of prayer. Prayer, too, should be used when we are in a fit state to pray, but it is useless to try to shelve our responsibilities by putting the whole burden on God's shoulders. We must

do our part. When we really definitely understand what is needed, and, understanding, have done all that is in our power to rectify the ills which we ourselves have, directly or indirectly, brought about, then and then only shall we be justified in enlisting God's help through prayer, for then we shall, to the best of our ability, have done the will of our Father which is in heaven.

PEACE. Many Spiritualists are trying to obtain peace by prayer. That is good, but it is not enough; God helps those who help themselves. War is but the effect of certain causes. Let us concentrate on the causes of war and try to eliminate them.

I am not here to-night to speak on the political and economic problems which are the causes of war—but I would like to see Spiritualists who are interested in this or any other evil get together to form study classes, so that, having once grasped what are the underlying causes, they may set about thinking and *willing* things right as well as working for this by word and deed. They will then be in a position to ask for that Divine help which is never denied to those who really try to accomplish things.

ACTIVITIES AND INTERESTS

Our activities and our interests cannot all be the same. Some of us are specially interested in alleviating the lot of animals, ending the ruthless brutality with which we treat them. Others seek to help those of our brothers and sisters who have fallen on dark and dreary times—cruelty, unemployment, economic depression, sickness, war; there is work for all. Above all, I plead with you to interest the younger generation.

Survival and communication alone cannot have the same appeal for those who stand at the threshold of life, that they have for those who have been buffeted by its storms and have lost their nearest and dearest. But the "teachings," as I have tried to outline them, can be made of interest to the coming generation. They, by force of circumstances and changing times, have shed many of the restrictions and conventions of earlier days. With these have gone, alas, many beliefs and ideals. But the craving for ideals is there. The rising generation is logical and shrewd in its ideas, and they are *idealists at heart*. What they need is an ideal in which they can believe, which can be proved to them. "Will it work?" is their first question, and we can answer it.

Will you not form yourselves into groups to organise this work? Once a group is in real working order, each person in that group can form the nucleus of a new one built on similar lines.

THOUGHTS TO CONSIDER

There are two thoughts I would like to leave with you for consideration. First, that thought to be effective must not be woolly and passive. It must be clear, determined, active—aggressive.

SELFISHNESS. The second is that at the root of every wrong and every crime, whether it be individual or national, lies selfishness. Selfishness is *the* great sin because it is the cause of *all* sin.

We can all begin good work by turning a searchlight upon ourselves. Every thought should be scrutinised, so that we may really know the motive that lies behind every action, because the benefit of even a good action may be minimised by the motive which prompted it.

To conclude, I will say that if any of you decide to follow up this suggestion of mine, I am sure you will receive all possible help from the L.S.A. And I am sure that they will be delighted to see some of us get out of the kindergarten class where we have lingered too long.

[An interesting discussion followed, in the course of which various suggestions were made for giving effect to Mrs. Farone's proposals.]

WHENCE THE VOICE?

MRS. MARJORIE LIVINGSTON EXPLAINS
CLAIRAUDIENCE

THE analogy between wireless and psychic receptivity was pointed at in a novel manner by Mrs. Marjorie Livingston in a lecture at the International Institute for Psychical Research last Friday night (January 17th) on "Clairaudience as I know it." Dr. Fodor presided.

She said that without consulting the dials on the wireless one cannot tell whether the music comes from the B.B.C. or Timbuktu. The same applies to clairaudience. One may hear voices without knowing where they come from. It is the work of the psychic to find out how to raise his consciousness to different levels and how to tune in to a particular vibration in the Cosmos which one is seeking. It is not an easy task but it can be learnt.

All psychic phenomena, she said, come from the plane above the one in which consciousness is centred. There are four planes: the earth, the psychic, the intellectual and the Absolute. The plane from which clairaudience manifests is clear from the manner in which reception takes place. The term implies that we are in the physical world and hear from the psychic plane. In this case the form is material. We hear voices and languages.

"I have been able," the lecturer continued, "to hear back in space. I heard some of the ancient chants from the Temples of Egypt, Chaldea and Persia. I could place the chants because clairvoyance took place at the same time and I could judge from the architecture and the figures that presented themselves. I heard a Hebrew chant a little while ago. Also music. It always sounds as though it were played by instruments.

"When I can raise my level of consciousness into the psychic world (my body becoming not unconscious but quiescent like a marionette on a string), I can clairaudiently become aware of the intellectual world. The perception is still in words, but it ceases to be a voice and it is not subject to language. Whatever is given is projected in ideas and the words seem to form in one's own brain. On that plane, one can contact people who lived hundreds or thousands of years ago.

"Everybody must decide for himself whence it comes, whatever comes. It may come from the divine spark within themselves or it may come from some great outward mind. There must be tremendous wells of consciousness in the Cosmos. Psychics are sometimes able to link up with them. Many people have said to me: it is impossible that Apollonius of Tyana could come to you. I think it is. But it is not impossible that there is something in my mind which enables it to tune in to his great and inspired thoughts lost through the ages and bring them down as a wireless set may bring through the sound waves which are in the ether."

Mrs. Livingston then gave an account of some of her outstanding psychic experiences from early childhood. One night in Bournemouth, where she met a young man, she heard a tremendous peal of bells in her room. The room was facing a church. She remarked to her mother how extraordinary it was that the bell was ringing at that time of the night. Her mother looked at her queerly and said: "I think you must be very tired." She threw open the window. There was dead silence outside. She closed it and the bells were still ringing. For her it was inconceivable that no one else should hear it. The explanation only dawned on her a year later when she married that young man.

Under the Auspices of the London Spiritualist Alliance and Quest Club

Owing to the death of His Majesty King George V.

THE DISCUSSION

on

**"THE CHALLENGE TO MODERN THOUGHT AND ACTION
BY THE EVIDENCE FOR SURVIVAL"**

arranged to take place at

**THE CAXTON HALL, WESTMINSTER,
TO-NIGHT,**

Thursday, January 23rd, at 8.15 p.m.

is

POSTPONED

until a date to be announced later

AN AUTOBIOGRAPHY OF ADVENTURE

Review by H. F. PREVOST BATTERSBY

THAT adventures are to the adventurous, Mrs. St. Clair Stobart has demonstrated in this* story of her life; and that it is to the adventurous also that miracles come may be taken as a corollary; since a miracle won't come your way unless there is something it alone can do, and it may even, as Mrs. Stobart more than once discovered, have to be met half way.

She was never loth to do her share of the journey, either towards a miracle or a disaster, confident that she would meet the miracle, whether or no she met it first.

And the miracles always turned up—to save her from bandits in Corsica, from being burnt out on the Veld, to produce equipment in Sofia, food and housing for her hospital in Kirk Kilisse, to save her from the "Devil Major" in Tongres, and from capture or imminent destruction in bombarded Antwerp, and so on, through her whole adventurous career.

"I have had strong intuitions," she says, "waited for them, relied on them; therefore, I have always made, and still make, quick decisions, feeling confident that, so long as no self-interest is concerned, all will be well."

It is an adventurous principle, but leads to misadventure as well, as it did in the author's ill-fated journey to Brussels, when the German armies were bearing down hard upon it.

But it brought her many a joyous moment in South Africa, where she learnt hardness as a good soldier, and in British Columbia; and many a fine one, when, after an apprenticeship to war and the handling of its wreckage in Bulgaria, she faced heroically the prostration and calamities of Serbia's catastrophic retreat.

A WELL-TOLD STORY

So well does she tell her story, and so engrossing is its interest, from her youthful athletic and artistic successes to her social and spiritual activities after the war, that it is impossible to put the book down.

But to readers of LIGHT it will be those final chapters that are of the greatest interest, since Mrs. Stobart has taken as decided a line in Spiritualism as in every other adventure of her life.

Spiritualistic literature is already deeply in her debt for three admirable volumes—the sublimating of her tethered activities into print, and these have lately been finding vent in a crusade to convert orthodoxy to the truths she has discovered.

She has always lived a little in advance of the event, and in her expectation of a more or less speedy reversion of the Church to its old spiritual acceptances she is, I am afraid, more ahead of the date than ever.

And her optimism is curious, since she had experience of Clerical obduracy in a lesser matter, when, wishing to be helpful in her parish church, she was told that though eligible to act as a sidesman, it was impossible that a woman should be allowed, even when her services were urgently needed, to read the lessons.

As Mrs. Stobart has a definite appreciation of Woman's helpfulness—and with some reason—she wrote a letter in the *Parish Magazine* on "Women in the Church," but the Vicar's reply in the *Magazine* was that "Women are incapable of the Grace of Holy Orders," which seemed forcibly to close the exploration of that avenue.

The gain was Spiritualism's, for, as St. Paul turned from the bigoted Jew to the Gentile, she resigned her sidesmanship at St. Jude's and joined the British College of Psychic Science; and, having convinced herself of the truth of Survival, she set herself to find out if Spiritualism was, as she had been assured, prohibited in the Bible, to discover, as any honest student must,

* *Miracles and Adventures, an Autobiography*, by M. A. St. Clair Stobart. London. Rider and Co, 1936. 18/-.

that not only was it not prohibited, but that the Bible deprived of Spiritualism would cease to exist; a finding which she expressed admirably in *Ancient Lights*.

Convinced that if Spiritualism were at the back of one religion it would be behind them all, she studied the records of all the great religions of the world over some eight thousand years, and, in *The Torchbearers of Spiritualism*, illustrated how its sacred fire had been handed down the ages by martyr and prophet; research which must have taught her, unambiguously, the damping capacity of successive dogmas to extinguish the Torch.

THE CHURCH TO-DAY

It is that which makes curious her optimism that the Church to-day could be willing to abandon the complicated inventions on which its own authority rests to accept the simplicity of facts out of which no dogmas can be distorted.

Spiritualism is where Christianity was some eighteen hundred years ago, and, than that, nothing less to the taste of an Episcopacy which revels in vestments and sumptuous ceremonial can possibly be imagined.

It is quite true, as Mrs. Stobart says, that "much evil would be averted if it became possible for the uninformed public to obtain knowledge of the great truths of Spiritualism from a spiritual source—from those whose lives are consecrated to the spiritual welfare of their fellows."

It would, indeed! but, seeing that such knowledge directly contradicts many of the basic assertions of the Church, how can its ministers be expected to diffuse it?

Let the Church get once more into touch with Christ; abandon its un-Christlike enmities and seclusions; realise, as Coventry Patmore put it, that "God's grace is the only grace, and all grace is the grace of God," and that the bulk of its creeds and dogmas are just lumber in the path of peace, which have blocked the progress of humanity for some sixteen hundred years, and it will be so near Spiritualism that there need be no talk of amalgamation.

To that end, one trusts that "The World Fellowship of Faiths," which owes so much to Mrs. Stobart, may, indeed, be helpful; but such success can only be achieved if each Faith will forget what is merely paraphernalia, and hold fast to the one certainty they all have in common—the immortality of man.

SHEFFIELD S.P.R.'s WORK

"There is nothing in philosophy which rules out the possibility of communication between this world and the next," said the Rev. Alfred Hall, minister of Upper Chapel (Unitarian), Sheffield, in his presidential address at a meeting of the Sheffield Society for Psychical Research, held in the Builders' Exchange on Friday night last week. He admitted that he had never had any thrilling, convincing, first-hand experience, but said he had accumulated a mass of detail from other people, for which he had no explanation whatever.

Very few people denied that man had a dual nature, that he was eternal upon one side and temporal on the other. The real tragedy of life was that man, being an eternal being, tried to live as though he were a creature of time, and he never completely succeeded. No man who devoted himself to the things of time ever attained to his ideal. He always felt that there was something wanting.

Mr. O. J. Wendlandt, who presided, said the Society was looking forward to a healthy year. The various groups were getting well into their work, and results were coming. They felt satisfied that of the 40 members who were working, the bulk were really working in earnest and were prepared to stick to it until they got results. That was what they needed.

(*Sheffield Daily Telegraph*).

MUSSOLINI: A PSYCHIC STUDY

"REINCARNATION OF ROMAN CONSUL"

By FREDERIC H. WOOD

PROBABLY few of us would change places with Italy's Dictator, who must now be an unhappy man, placed in an awkward predicament. Spirit-guidance, had he sought it, might have averted the war with Abyssinia, for many of us know that great efforts were made, first to avert it, and when that was no longer possible, to prevent it from spreading to other nations.

So far these latter efforts have succeeded, but the crisis brought many interesting comments from the other side. Thus I find in *The Rosemary Records* that on October 2nd, the day before the war began with the bombing of Adowa, "the Lady Nona," Rosemary's Guide, brought to our circle a spirit-communicator who claimed to have been an Italian many centuries ago, but who is now, he affirmed, "a world-citizen working for peace."

Speaking through Rosemary in partial trance, this visitor said: "War is being forced by this man in Italy. There will be trouble and upset, apart from Abyssinia, because nations are averse to embroiling themselves. You in England do not realise the jealousy felt against you abroad. Had it been possible, other nations would not even yet allow this matter of sanctions to go on. You will find that whatever support they are required to give by the League of Nations will be given as grudgingly as possible."

THE REAL DANGER-SPOTS

"That will give rise to many difficulties. The adjoining States round Abyssinia are the real danger-spots. Many of you do not realise that the black people, too, have moved with the times. Left to themselves, they might yet find their way to freedom, through education and other means, and so attain a bloodless evolution. In the far future, your planet will be inhabited by one family of human beings of all nationalities, bound by the single aim to help each other lest all should perish."

"But it is undesirable to bring this about by war and pestilence. You would have to go back to the time of the Romans in order to trace the causes of the present conflict. Rome once dominated the world. That is the memory which dominates Mussolini, *who is a reincarnation of one of the Roman consuls* who in his former life was baffled by pestilence and ill-fated events. Since then he has had one or two incarnations, and has tried each time to stir up revolution, but without success. In this life, from being a child, he has had the desire for power, and to attain through that the dominance of Italy. This time he has carried the Italian nation with him."

"This war will not last long, but other troubles are brewing. Poison has entered at one spot, and has spread throughout the world. The repercussion on the Italian people will be dreadful. His project to dominate Africa will not be allowed to reach fruition. He must fall, like Lucifer, and know in himself the depths of humiliation before his spiritual nature can begin to grow."

At this point I asked our communicator to tell me which of the Roman consuls it was claimed that Mussolini had been. In reply, it was stated that "he lived in Rome between A.D. 300 and 400, when the Roman Empire was declining. It was by his orders that the legions were recalled from Britain."

At a subsequent sitting (October 19th) this communicator again contacted, when I told him that my investigation pointed to Maximus, a provincial governor who headed a rebellion and aimed at the empire for himself, as being the most likely Roman to whom these facts applied. Maximus, however, was frustrated and slain by Theodosius in 388. Our communicator agreed, and showed that in not attaining his ambition then,

Maximus had reincarnated to attain it now. "It is a psychic law," said our visitor, "that if a spirit on earth is overwhelmed by unfulfilled ambition, he is drawn back again to earth in order to fulfil it. Christ was right in showing how necessary it is for men to set their thoughts above wealth and ambition. He knew that otherwise they must return to earth."

PROBLEM OF REINCARNATION

I venture to publish these extracts from *The Rosemary Records* for two reasons. First, to reveal how accurate was their forecast of the turn of events. The ultimate outcome of this war, we are told, will be different from most people's expectations. My second reason is the healthy interest shown by recent discussion in *LIGHT* on the problem of *Reincarnation*. This question, in my opinion, is now far more important than *Survival*, which has been definitely proved, and we need not waste any more time arguing survival with Mr. Joad, or Professor Low, or any other backward students. In fact, it may be said of *Survival* what Nona recently said of *Reincarnation*, that "the *reasons* for it are the sole point of interest in it as a *fact*."

For example, the revival of Rosemary's memories of ancient Egypt, and again of Rome under Nero, are vivid and evidential in a *personal* sense, and are therefore quite different from the memories of Egypt transmitted by her Guide, Lady Nona. To that extent they are proof of *Reincarnation*: but they are memories revived through her psychic development as a Medium. On the other hand, Mussolini's dominating ambition would appear to be the subconscious revival of a similar ambition frustrated long ago, when he was presumably the rebel whom the Roman legions from Britain saluted as their emperor.

We shall watch the later stages of the drama with interest. Having in this life tasted power beyond the reach of most men, his spirit may now renounce this foolish mania, and trouble earth no more with its over-reaching ambition. Our interest in his case is neither admiration for his gambler's courage, nor pity for his probable downfall, but rather an observance of the working-out of psychic laws of which the world as yet is all too pitifully ignorant.

M.S.A. WORKERS' PARTY

A most enjoyable evening was spent at Marylebone House, last Saturday, by the workers of the Marylebone Spiritualist Association. The company was well catered for in every way: talented artistes entertained them, and the opportunities for social intercourse were taken full advantage of, especially while the excellent refreshments were being appreciated.

After Mr. George Craze, the President, had spoken warm words of welcome and thanks to all for their loyal assistance in the arduous work of the M.S.A., Mr. Tom Groom (the versatile and popular Vice-President and M.C. for the evening) handed Mr. Craze a beautiful bouquet of flowers, with the request that he should convey it to Mrs. Craze, whose absence through severe indisposition was greatly regretted. The President expressed his deep appreciation of this spontaneous tribute to his wife.

An enthusiastic expression of thanks to all who had contributed to the evening's success concluded this memorable gathering. L.H.

CHURCH AND SPIRITUALISM

At the Church Assembly, which opens on February 3rd, the Dean of Rochester is to move that, in view of the growth of Spiritualism among the Clergy and communicant laity of the Church, the Archbishops of Canterbury and York should be requested to consult with the Convocations as to the appointment of a commission to investigate the matter and report to the Assembly.

THE IMPORTANCE OF KNOWING

By MAJOR C. H. MOWBRAY

IN LIGHT on 19th December last, there was published an article by me headed "Except ye see signs and wonders." In this I recounted how a sitting my friend General X.'s wife had with Mrs. Mason had converted him to a staunch belief in Spiritualism, though before that he had been very antagonistic to anything having to do with the occult. At the end of my article I added that he had lately passed over, and that I had no doubt the knowledge he had gained from his wife's account of that one sitting would be of immense service to him.

I had a sitting with Mrs. Osborne Leonard recently, at which I found that my expectations had been quite justified, as my friend came through, proving his identity to my entire satisfaction and also to the satisfaction of a mutual friend to whom I showed my notes.

General X. told me that what I had done for him had helped him enormously when he passed over, and he added that my thoughts had helped him too.

A few minutes earlier, another friend had also come. He had passed over a fortnight before General X. He told me that he had only heard a little about Spiritualism (I had never spoken to him about it), but he knew practically nothing about it, and the result was that when he found himself on the other side he was very bewildered, and discovered that he had a great deal to learn. He now realises how important it is to know something about the "equipment and the geography" of the next stage of existence before one arrives there. He is doing his best to learn as quickly as possible, so that he can be in a position to help others when they come over.

This friend did not actually give me his name, but Feda said it started with "B," and 'B' was something to do with his career. 'B' was something he did. He used to work at figures, something to do with accounts, counting up and books." Other details were given, and I had no doubt whatever that I was talking to my friend Brown, who had been in a London bank and had passed over a fortnight after X.

AN EXTRAORDINARY SEQUEL

The sequel to this is extraordinary. I was talking to General Kemp about our mutual friend X., and he told me he thought he had come to him through Mrs. Abbott. I told him about my sitting with Mrs. Leonard, and when I mentioned Brown he became intensely interested, because Brown had actually come through to him at the same time as he thought X. had come. He had given his name—this time in full—occupation, and details of his passing, which he stated had been a fortnight after his other spirit present. All this he described in almost the same words as he used to me through Feda.

General Kemp had never met Brown. He had heard of the story of the previous sitting, but it was not in his mind at that time.

Evidently these two friends of mine had met for the first time in Mrs. Leonard's seance-room at Tankerton, they knew nothing of each other on this side. It would almost seem that they had struck up a friendship there and, knowing that I should probably hear about General Kemp's sitting, Brown had come with his new friend as a further proof of Survival, and at the same time giving an excellent cross test.

Telepathy cannot account for this, and I don't think General Kemp suffers from hallucinations (eh, Dr. Dingwall?).

My talk with these two friends has, of course, confirmed what I have so often heard before—that knowledge of psychic matters is of paramount importance when we pass over. One tries to learn always, but I often have in my memory the sarcastic remark of an old uncle, after he had passed on: "You think

you know a great deal, but when you come over here you will find that there are certain things that even you don't know."

If only people could realise that the more they learn here, the easier it will be for them there, they would hardly be like a dear old man I know who shouted out, when I told him I was going to address a spiritualistic meeting: "Bah! all Mediums are frauds, and we are forbidden in the Scriptures to have anything to do with them."

Before my sitting with Mrs. Leonard, I was speaking at a meeting at the Tankerton Lecture Hall, and found myself on the platform with Mr. George Swift, who gives auric clairvoyance in addition to ordinary clairvoyance. I thought him exceptionally good, as did those he picked out in the audience—some dozen people who, without exception, agreed with what he told them. I was particularly struck when he told a lady that there was a man standing by her who had been a very keen angler, and who used to bore people to tears at dinner by telling them his fishing yarns. "Do you recognise him?" asked Mr. Swift. "Oh yes, I do," she replied, "it is my father." I questioned her afterwards, and she told me that the description was typical of her parent, who had never come through to her before, and was therefore entirely unexpected.

A. C. D., DETECTIVE

SIR ARTHUR CONAN DOYLE, the creator of Sherlock Holmes [and an honoured leader of Spiritualism] was himself a successful detective. This was mentioned to me (says a special correspondent of the *Evening Standard*, January 17th) by his son, Mr. Denis P. S. Conan Doyle, in a talk about how his father (who died in 1930) came to write his famous stories.

Mr. Conan Doyle is indignant at a suggestion that one of the Sherlock Holmes series was "lifted" from somebody else's book. In refuting this, he said: "It is not realised by many people that my father had a marvellous deductive brain, and that it really was in this respect the same type of brain which he gave to Holmes. On several occasions he solved mysteries which Scotland Yard had failed to unravel. These were mainly in connection with disappearances.

"After the Sherlock Holmes stories began to appear, he received letters from people in all parts of the world whose relatives had gone away and about whom no news was obtainable. Frequently the police had been trying to trace the missing people, but had met with no success. The applicants would send my father all the known facts about the person whom they desired to find. He acted as Holmes might have done.

"Sitting in his study—but without the cocaine, the violin and the dressing-gown—he analysed all the circumstances, personal characteristics, and detailed information of every kind placed before him. Over and over again, by mere analysis and deduction, he was able to inform those who had sought his help where the missing person was to be found. And I do not believe he was ever wrong.

"The applications for his assistance grew to be so many that he was not able to deal with more than a comparatively small proportion of them, but the disappearances he did solve numbered a good many."

Mr. Conan Doyle denied that his father copied his characters from life. It has been asserted more than once that Dr. Moriarty, the arch-antagonist of Holmes, was modelled on someone whom the author had known. This, Mr. Conan Doyle said, was untrue. "The only character bearing a likeness to a known living person," he said, "was Holmes himself, who, as most readers are now aware, was suggested by the powers of scientific deduction possessed by Dr. Joseph Bell, of Edinburgh."

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).

SPIRITUAL HEALING

Sir,—I would feel obliged if the Rev. Charles L. Tweedale would tell me if he considers the healing that is recorded in the New Testament was performed by Atheists or other disbelievers in God and His Son Jesus?

We know psychic gifts have nothing to do with spirituality (this applies equally to healing). Surely, the healing of Jesus Christ was of a very different order to that witnessed to-day. I practise the art of healing myself, and am aware of some of the cures worked through psychic healers; but can the best of these compare with the least of those of Bible times?

Could I make a suggestion to the reverend gentleman and his friends? Instead of criticising people who are not Spiritualists and who decry our movement, would it not be better if they spent their time in prevailing upon declared Spiritualists to live lives that would disprove all such contentions as the Rev. Maillard cares to make?

We are all entitled to our own view; personally, I feel sorry for those people who elect to live in the darkness; but, after all, it is their own concern, they will learn the truth some time during their lives of progress in any case. I myself think it much the best way to try to raise myself spiritually above all discord and recrimination.

J. C.

MR. JOHN LEWIS

Sir,—You will, I am sure, be sorry to hear that our old friend, John Lewis (for many years Editor of the *International Psychic Gazette*) is on the danger list in St. James's Hospital, Balham. He has long been suffering from severe heart trouble, and may pass on at any moment. Except for the old age pension he is quite penniless.

We cannot let this stout defender of the Cause, whether he should pass on now or at some future time, be buried by the parish. Apart from personal and humanitarian grounds, that would be a grave reflection on Spiritualism.

One of his former friends, who differed, as perhaps you may do, from his policy on certain matters, writes that, whatever may have been our differences, we *must* help. This friend has already joined me in helping to relieve his present distress, and has promised further support for the fund I am now appealing for in view of eventualities, and he writes: "I have no doubt that others will wish to help generously, too; and in any case they could not desire it to be left to just you and me."

I echo this friend's sentiment and feel sure you will do all that is possible to help us to put by a sum for funeral expenses, and perhaps to assist if our friend should still live on for a little time.

199 Ewell Road,
Surbiton.

R. H. SAUNDERS.

AN "OPEN DOOR"

Sir,—Captain R. Craufurd's article, "The Monster" (*LIGHT*, January 9th) reminds me of the following incident.

A visitor showed keen interest in the subject of communication and begged me to try to get a message for her on the planchette. As it happened, I had one of these instruments in my possession, but it had never been even removed from its wrapping.

Opening the parcel, this lady and I placed it on a table (in a quiet room reserved for such purposes) and touched it lightly with our fingers. Neither of us had ever tried such an experiment before. Instantly it raced away and spelt out: "Even I cannot keep the door if you open it in this way," and the thing was

flung into the corner of the room, where it fell with a crash.

This impressed the lady, and she urged me to make an appointment and sit with her in London. I arrived, but she did not, so I had to take the sitting myself.

As soon as the Medium was entranced, a Control told me the lady had been deliberately prevented from coming—that she was too materially-minded, and that they were not available to select winning horses and for low motives of curiosity.

I was also instructed in the reasons for refraining from using such "open" methods as a ouija board, or automatic writing in any but exceptional cases, or by thoroughly trained expert manipulators who knew what they were about.

(Mrs.) FLORENCE HODGKIN.

"AL BORAK"

Sir,—In Captain Craufurd's interesting account (*LIGHT*, January 9th) of a rescue-case assisted by means of planchette, he refers to "Al Borak" as probably a greeting. I thought it was the name of the horse—or animal—that carried Mohammed to heaven. It was often depicted at the Persian Exhibition. I asked a Persian "guide" who visited a small circle held to develop automatic writing; he said it was "a horse that was worshipped." It might be the answer to "God speed," said by Captain Craufurd to the Arabian, or a vision seen by him.

E. L. C. STRODE.

WAS GALILEO TORTURED?

Sir,—I am sorry if I have unwittingly misrepresented even the Inquisition. Chambers, generally reliable, says: "Whether he was put to the torture or not has been keenly disputed;" and Agnes Mary Clarke, his English biographer, describes him as "finally examined under the menace of torture;" and he would be, indeed, a biased apologist who could believe that the menace would have remained idle had the required recantation not been obtained.

Your correspondent does not mention that Galileo was sentenced to indefinite imprisonment in the Inquisition, a sentence only commuted at the request of the Duke of Tuscany; and I think it is equally to the discredit of the Holy Office to have, either by torture or the threat of it, forced one of the greatest figures of his time, old and infirm as he was, "after a wearisome trial and incarceration," to sully with perjury the splendour of his fame.

H. F. PREVOST BATTERSBY.

"A RECTOR'S TESTIMONY"

Sir,—In *LIGHT* (January 9th) I noticed a very concise letter dealing with Spiritualism, written by a clergyman, under the heading, "A Rector's Testimony." I trust that he will not deem it impertinent of me to offer a few observations in support of his statements.

In the first place, his remarks are well worth taking to heart by all Church-goers, for he has studied his subject. He rightly affirms that the "dead" (or, at least some of them) *do* come back. He is one more to be added to that band of brave clergy, headed by Archdeacon Sharpe, who are striving, in the face of official opposition, and in many cases against prejudice and dislike of a seemingly new interpretation of Scripture on the part of the congregation. This hostility, I need hardly mention, is simply born of an aversion to unconventional ideas, and is characteristic of that type of mentality—well-known to psychologists—which likes to dwell "in a boundless contiguity of shade!"

The wise clergy know that we are living in days when new and well-proved facts are accentuated from all quarters. The Rev. Chas. Drayton Thomas (Methodist) remarks thus: "Is it not good to have certainty in place of doubt? To find belief changed into realisation?" Exactly, and let other ministers know this, by *experimental* proof!

Llandrillo, Merioneth.

S. W. PARRY.

Light

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EDITOR GEORGE H. LETHEM

As We See It

"THE ONLY FOUNDATION"

DEAN MATTHEWS' first broadcast talk on "The Hope of Immortality" on Sunday evening last strengthens the expectation that the series will be of great interest and that it will mark a definite step forward towards acceptance of psychic evidence as providing support necessary for belief.

Clearing the way for the consideration (in the second talk next Sunday) of "some of the reasons for thinking the hope is well-founded," and for the exposition (in the third talk on the Sunday following) of the Christian teaching on the subject, Dr. Matthews outlined the process by which a philosophical belief in immortality has been reached, and then dealt at some length—and very effectively—with the Materialist argument against Survival: namely, that Mind and Thought are dependent on the physical organism, the body, and perish when the body dies. His conclusion was that no one could accept the Materialist argument who takes the trouble to think out its implications.

The view he accepted was the "common-sense" belief that Mind and Body act and re-act on each other.

And here Dr. Matthews showed his width of outlook by stating that modern research had proved that Mind can act on Mind, by Telepathy, without employing any of the bodily senses. In this, he said, they had proof that Mind was not wholly dependent upon Body, and therefore confirmation of the hope that Mind might survive the death of the body.

This, we think, is an excellent beginning. Dr. Matthews puts forward the philosophical reasons for the "Hope" of Immortality, but he does not end there or merely make an appeal to the Authority of the Bible or the Church. He recognises the value of experimental evidence.

Later, Dr. Matthews may go further. So far, he has dealt only with the possibility of Survival—after pointing out, as we expected he would, the difference between Survival and Immortality. When he comes to actual assertion of Survival—the preliminary to Immortality—we hope he will recognise that, without resource to psychic evidence, Survival cannot be proved.

Possibly, Dr. Matthews may have seen an article in *The Hibbert Journal* by Professor E. W. MacBride (Emeritus Professor of Zoology, Imperial College of Science), in which that eminent scientist discusses the belief in Survival. Asking on what that belief is based, he writes: "On the only foundation on which it could be based—viz., the occasional appearance of the dead as active intelligence to the living." Enlarging

(Continued at foot of next column).

MY MEDIUMSHIP

By GERALDINE CUMMINS

YEARS ago the well-known mystic and poet, George Russell ("A.E.") gave me some very helpful advice about psychic training. I can only give a brief résumé of his remarks.

Each day, for a short period, the student concentrates on one object, as, for instance, a white triangle. He must close his mind to all other ideas and thoughts, visualising mentally the one specific object and thinking of it with all his being. This exercise seems a simple one, but in reality it is very difficult to keep out of the mind every thought save the one thought, and to hold it mentally to the exclusion of everything else for even five minutes at a time. But the training in psychic control, which it gives, is of considerable value.

I prefer to concentrate on the word "stillness" (rather than on an actual object), eliminating all extraneous matter, and soaking my mind in the meaning of this word; dwelling on peace, passivity, on that stilling of the conscious self which leads to its withdrawal into the Great Quiet. Such training enabled me to place myself in that special state necessary for the production of *The Road to Immortality* and *Beyond Human Personality*, or to receive and write historical narrative on some occasions for two hours without a pause. Further details concerning this method and its results in the case of the author are given in "A.E.'s" book, *The Candle of Vision*. They are of great interest to students of Psychical Research.

In my own case the actual process is as follows: Before I sit for the writing of these books I concentrate for a short time on "stillness." Then I place myself at a table, cover my eyes with my left hand, and continue my concentration, and soon I am in a condition of half-sleep, a kind of dream state that yet, in its peculiar way, has more illumination than one's waking state. I have at times distinctly the sensation of a dreamer who has no conscious creative control over the ideas that are being formulated in words. I am a mere witness, and through my stillness and passivity I lend my aid to the communicator. It is hard to put such a psychological condition into words.

The great speed of the writing suggests actual dictation, as though some already prepared essay were being read out to my brain. But something more than the faculty of amanuensis seems to be required. Whatever intelligence is operating, it may use my subconscious mind as an interpreter, may communicate in the language of thoughts and not of words. When, for instance, *The Scripts of Cleophas, Paul in Athens*, and *The Great Days of Ephesus* were being written, at times I perceived the scenes and the people that were being described—they seemed to pass before the inner sight like cinema pictures; and awareness of these pictures and not the words describing them was mine.

During my twenty years' experience of automatic writing and the ouija board, I have not at any time been troubled by any suggestion of obsession or by an involuntary desire to write. Probably my will, or superconscious mind is, through the training previously mentioned, always in control, and I remain, as it were, master in my own house.

(Continued from previous column).

on this, Professor MacBride says: "It is beyond all question that the sudden emergence and rapid spread of Christianity were due to the fervent belief of the earliest disciples that they had seen and spoken to the Founder after His death."

This is the considered view of a scientist: that the only foundation on which belief in Survival can be definitely based is evidence of the continuity of human personality beyond physical death; and this is the evidence which Spiritualism has collected and which it offers to the world. We hope Dr. Matthews will make full use of it to complete his case.

LOOKING ROUND THE WORLD

THE KING

KING GEORGE V. passed peacefully to the higher life at 11.55 on Monday night. As King and Man he was an example to his people, and his influence was ever on the side of Peace and Goodwill. Who can doubt it will be so still?

We tender our respectful sympathy to the Queen and the Royal Family.

King George V. has passed on. Long live King Edward VIII.

CAXTON HALL MEETING POSTPONED

Owing to the death of King George, the Caxton Hall Discussion on "The Challenge to Modern Thought and Action by the Evidence for Survival" has been postponed until a date to be fixed later. A further announcement about the meeting will be made in LIGHT next week. (See page 51.)

LOST AIRMEN

The fact that the two Antarctic airmen, Ellsworth and Kenyon, have been found safe and well after being "lost" for seven weeks, raises hopes that Sir Charles Kingsford-Smith may also be alive and waiting rescue somewhere in the Dutch East Indies. A message to this effect is reported to have been received during a seance—an island near Sumatra being given as the locality. The news has been conveyed to the British Foreign Office, which thus, for the first time in its history (so far as is known) finds itself called upon to deal with a Spiritualist message—which even opponents of Spiritualism will hope may prove to be well-founded.

INTERESTING VISITORS

Invitations were recently sent by the President of the Spiritualists' National Union to Signor Ernesto Bozzano, of Italy, and Dr. L. R. G. Crandon, of Boston, U.S.A., to be present at the 1937 Congress of the International Spiritualist Federation in Glasgow, and to submit papers. Both have accepted the invitation.

Signor Bozzano's subject will be one with which no one is better qualified to deal than himself, and one near to his heart, viz., "Spiritualism or Animism—which explains the facts?"

Similar qualifications apply to Dr. Crandon's paper, which will deal with "The Margery Mediumship." The presence of these distinguished Spiritualists should give a special interest to the 1937 Congress, and this will be enhanced by the fact that Mrs. Crandon—world-famous as "Margery"—hopes to accompany her husband.

BROADCAST TALKS ON SPIRITUALISM

In this country Spiritualists must for the present, apparently, be content with hearing the implications of proved Survival proclaimed in broadcast talks—and, fortunately, this they may hear frequently. But in France, the choice is greater; for we are informed by M. Hubert Forestier (Editor of *La Revue Spirite* and Vice-President of the International Spiritualist Federation) that he is to give six broadcast talks, from Radio-Toulouse, on "Spiritualism, its doctrines and facts." The first talk is to be on Thursday, January 30th, at 7.50 p.m., the others following at intervals of a fortnight up to Thursday, 9th April. Readers who wish to listen to these talks should note that the wavelength is 328.6.

WHAT LIES AHEAD?

SHOULD Mussolini succeed in the Abyssinian adventures into which he has led Italy, he will falsify many predictions, some of which will be found in the interesting article by Dr. F. H. Wood in this issue.

According to Mr. R. H. Naylor—whose success in astrological predictions has often been demonstrated—Mussolini aims not only at conquering Abyssinia but Egypt also, and so setting up a great Roman Empire in Northern Africa. Writing in *Prediction* (the new occult magazine, of which Mr. James Leigh, formerly of the *Two Worlds*, is Editor), Mr. Naylor says this grandiose scheme "will not materialise." All that will happen for the present is that Italy will obtain an ascendancy in Abyssinia and have to leave it at that." Very shortly, Mr. Naylor adds: "Italy, together with the nations of the world, will be in the grip of another and larger crisis," the nature of which he does not indicate.

The new magazine, *Prediction*, is mainly concerned with astrology and palmistry and kindred subjects, although it gives prominence to an interview with Sir Oliver Lodge on the subject of Survival, and announces a coming interview with Lady Conan Doyle.

WHAT WILL FATHER KNAPP SAY?

Once more, in the current issue of *The Month*, Father Herbert Thurston, S.J., writes on the always-interesting topic of Poltergeists. On this occasion, he has taken his information from articles regarding strange occurrences at the home of George Dagg, a Quebec farmer, which appeared in LIGHT in the course of December, 1889. Father Thurston suggests that there may have been some telepathic influence at work, "but what," he asks, "could be the source of this telepathic influence?" "One speaks very much in the dark," he continues, "but, accepting as I do the existence of a spirit-world, angelic, demon, and possibly nondescript, I should be more inclined to look for the impulse there than to identify it with any terrestrial agent. Children may very probably be more susceptible to such telepathic influences from outside than the normal adult is."

Father Thurston follows this by saying: "We must, I think, recognise that some individuals possess psychic faculties, often involving a certain power of clairvoyance."

In all this, Father Thurston has the support of Spiritualists, but we tremble to think what will be said about it by his co-religionist, Father Knapp, who alleges loudly and often that all Spiritualistic phenomena are due to trickery, and that clairvoyance is make-believe.

FIRE-WALKING

A really interesting souvenir of the recent "fire-walking" experiment with Kuda Bux, at Carshalton, Surrey, is provided by Bulletin II. of the University of London Council for Psychological Investigation. The story of the experiments is told by Mr. Harry Price with a wealth of detail which makes every point clear; and a series of photographic reproductions gives an excellent pictorial representation of what happened.

The result of the experiments, scientifically considered, however, is not very impressive. It is given in the following terms: "It is possible for a slightly-built man, with chemically unprepared feet, to take four rapid steps on charcoal at 430 degrees Centigrade without injury to his feet, the average time of contact for each step being approximately half a second."

Almost simultaneously with this report, there has been published (Rider, 12/6) a book entitled *Recovering the Ancient Magic*, in which Max Freedom Long, an American, tells how Polynesian fire-walkers run barefoot over red-hot lava streams, and gives what he claims to be good evidence that this is accomplished without any "faking" or preparation other than that concerned with the "magic" of the performers.

RECONCILING SCIENCE AND RELIGION

By MISS LIND-AF-HAGEBY, President of the L.S.A.

From a lecture delivered to the members of the Tankerton Hall Lecture Society.

WHEN I speak of psychic science, I speak of something which, from one point of view, is included in Spiritualism—if by *Spiritualism* you mean the opposite of *Materialism*. It is a philosophy, an outlook on life.

One of my objects is to say a little about the old controversy between Religion and Science, and how that which we now call psychic science is reconciling the two and bringing unity into the minds of people who hitherto have suffered severely from the consciousness of an artificial antagonism between religion and science.

In my youth, I studied physiology very closely, biology and other sciences. I was a student in physiology at the London University. Physiology is supposed to be concerned with life, the life of the body, and is supposed to proceed by laboratory methods, by which you discover how the heart beats, how the other organs function; and it is supposed to give you an intelligent and intelligible explanation of those marvellous things which go on in your physical body, whether you are awake or asleep. I saw a great many experiments on living animals—many of them cruel. I also saw many chemical experiments.

All my life I have made a study of science. But now, what happens? Can physiology explain any of those functions? Can we imitate and create a beating heart? Just think of all the mysteries of cell-life that go on within your own body! We cannot create a living body. We can only supply the conditions. Who can create even a leaf, or a berry, or an oak, or a rose? We are absolutely impotent. We can only describe and tabulate. We can write books and observe phenomena, but we cannot really enter into the mystery thereof. The mystery belongs to the Creator, to God, to the Unseen, to the Power that is all around us; and we are only like little children, however much we call ourselves great scientists, great researchers, and put ourselves forward as teachers and leaders.

THE VITALISTIC SCHOOL

So in physiology you used to have, in the old days, the Vitalistic school, which said: you can go so far in your experiments, you can inject poison into the lung of a living animal and see how the lung behaves, you can open the animal and see its organs, but there always remains the great vital mystery which we cannot solve. About the time that I was a student, this Vitalistic school was again coming into prominence as against the Mechanistic school, which says that everything can be explained and copied if only we have sufficiently perfect laboratory instruments and methods of chemical analysis and dissection. Of these two schools I need not tell you to which I belong and wish to direct your attention.

There is no doubt that science very soon comes to the limits of a circle beyond which it cannot go. That is where psychic research comes in, to lead science a little further into super-science, and to lead religion into the world of science, to make science religious and religion scientific. From the spiritual point of view, there is no real difference between your hearts and your heads, between your brains and your innermost intuition. You are spirits, incarnate in these bodies, and your brains and your hearts, your thoughts and your feelings, are the tools of your spirit. Hence it is never necessary for you to say: "I dare not apply my reason to that doctrine of the Church, or to this and that miracle, because if I do I shall lose my faith."

Psychic science teaches you to apply all your reason, all your powers of investigation, all the best that is in you, and you will discover that the so-called impossible is really possible; that there are no "miracles"—only the great natural law, and that when we speak of

miracles, we are simply speaking of the working of a higher law than that with which we had been acquainted.

That is why psychic science comes into the world, to give back faith, to give back understanding, to bring people back to the Churches, to give them greater—not less—capacity for reverence and worship.

The movement of modern Spiritualism is based on two convictions: first of all the conviction that there is in death only a change of consciousness, that the physical body dies, but the spirit goes on; and secondly, that the so-called dead can and do communicate with us. But the teaching of Spiritualism based on these two convictions is vast and inclusive. The centre and essence of it, however, is this—that when you come to pass out of the body, nothing that you have merely appeared to be in this life matters.

You may have appeared and pretended to be this or that; you may have riches, position, reputation; but all that you have acquired for yourself on the physical plane is of no importance whatever. The only thing that matters is the thoughts and feelings you have had—in other words, the character which you have built up hour by hour and day by day. That is the only thing you have to stand up in when you pass the doorway through which everyone has got to pass. I say again, Is it important? Is it interesting?

PSYCHIC FACULTIES

I was speaking of the psychic faculties possessed by the primitives, and I want now to say a few words about those possessed by the not-so-primitive. There is the great faculty of mediumship, by which the discarnate can and do communicate with this world. There is mental mediumship—clairvoyance, clairaudience, trance, the gift of healing, the power of knowing things at a distance, and the power—which I sometimes think is rather unfortunate—of being able to see through people.

It is really a little unfortunate to be able to see whether people are telling the truth or not, to see people's thoughts. I have always had that faculty more or less, so I say that from experience. You may say, to me, "You are a very nice woman," but if you are thinking the opposite I see it as exactly as if it were written upon your forehead or your nose!

There is also physical mediumship. A great deal of the sensationalism in Spiritualism has been caused by physical phenomena—raps, lights, objects being moved without visible contact, materialisations, sounds. It is these physical phenomena with which psychic research, as distinct from Spiritualism, is principally occupied, and there is now an enormous literature in many languages built up on the scientific research of men like Sir William Crookes, Charles Richet (who has recently died), Schrenk Notzing and many others, who have examined evidence of exactly the same kind as other scientific evidence.

I have myself talked to a large number of materialised spirits. In California, some years ago, one evening I saw not less than fifty different materialised forms. There was a Medium on the platform, and I was allowed to sit by the Medium. The Medium had one shape, one kind of head, one type of nose and eyes, and was so high and so broad, but the materialised forms that came were of all sorts and shapes and sizes. Some people may say, "You suffered from hallucinations. It was all tricks. They came up from the floor." There are many explanations that people will offer me.

How is materialisation possible? It is possible because of the fact that we have not only this physical body, but we have another body, an etheric body, upon which this physical body is moulded. When your psychic scientist speaks of ectoplasmic phenomena, hands and forms being built up out of a cloud coming out from the body of the Medium or apparently from the floor near the Medium, these are possible because there is not only the physical body. There is the unseen

(Continued on page 62)

PRE-EXISTENCE

THE OTHER HALF OF SPIRITUALISM

I CONTEND that though the physical body may sometimes, indeed often, have been conceived in sin, yet the soul, which is immortal, was created by God Almighty, independently of human parents, and has been in existence from the time when God created Man in His own image.

Mrs. St. Clair Stobart made this declaration in the course of an address at the morning service of the Spiritualist Community at the Grotrian Hall, London, on Sunday last.

"If we, as Spiritualists," she said, "believe in the existence of the soul—that soul is, in short, a divine creation bestowing on human beings the hall-mark of divinity—we must believe in the pre-existence of the soul. I see no alternative. Either there is no such thing as soul, and all our Spiritualism and supposed contact with the world of souls is a myth, or, as soul, we existed before we entered the human forms which now temporarily encase us.

"You will notice," she added, "that I am not referring to Reincarnation or the question whether we shall, after passing from our present physical bodies, reincarnate. That seems to me to be a much less important consideration—because, as Spiritualists, we know that we survive, and whether that Survival includes another visit or two to this old earth before we pass on to the permanent sphere of spirit, is of less importance than the question of our origin, as soul. And it is much easier to believe that we survive at the far end of earth life, if we can believe that we existed before the beginning of earth life. Indeed, I can imagine some super-logical folks might even argue that there is no reason to believe in post-existence unless we can assume pre-existence."

So far as bodily evolution was concerned, Mrs. Stobart pointed out, there was no differentiation between the criminal and the saint; but there was no uniformity of mental, moral, or spiritual attainment. "Does not this," she asked, "point to the fact that the evolution of the soul is not effected *en masse* like that of the body, but is worked out gradually, through the ages and on a different principle? Physical evolution is effected in the mass, and is more or less unconscious and dependent on environment and factors not under individual control; whereas the evolution of the soul is individual and, as a result, we witness the myriad diversities of character incidental to the individual use or misuse of opportunities afforded during previous existences."

As far as we can judge, she continued, there has been no recent creation in the physical world. Some creations have died out, but there had been no new creation, only a development of existing forms.

"Why, then," she asked, "should we suppose that a different law prevails when the creation of soul is concerned? Are we not logically led to the supposition that when the Almighty Spirit whom we term God created the physical universe, or set the physical universe on its evolutionary course, He similarly, as recorded in Genesis, created the spiritual universe, the soul-world, and set it also on its evolutionary course? That souls were created at the beginning, when everything else was created, as offshoots of the Great Spirit himself?"

This supposition, she pointed out, explained the rise and decay of the nations of mankind. Advanced egos, when they have been incarnated in one Race and learned therein all that is essential for their progress, would naturally, next time, incarnate in another Race, and their places would be taken by less advanced egos, and that Race, being then controlled by inferior souls, would decline, whilst the Race which the advanced souls next visited, would take an upward turn.

"Spiritualism," said Mrs. Stobart in conclusion, "is only half a truth. It is concerned only with the destiny

(Continued at foot of next column).

BRITISH COLLEGE

HEARTY WELCOME TO MR. COX, THE NEW HON. PRINCIPAL

MR. SYDNEY O. COX, the new Honorary Principal of the British College of Psychic Science, was given a very hearty and inspiring welcome at a gathering held at the College, Queen's Gate, London, on Wednesday evening last week (January 15th).

Mr. A. E. Jay, Chairman of the Council, who presided, spoke briefly of the work accomplished by the College since it was founded by Mr. and Mrs. Hewat McKenzie, and, in the name of the members, thanked Mrs. McKenzie for having stepped temporarily into the breach caused by the death of the late Hon. Principal, Mrs. P. Ch. de Crespigny. He also congratulated the College on the fact that Mrs. McKenzie has accepted the position of President, so that her advice and help would still be available.

Mrs. McKenzie welcomed Mr. Cox and wished him every success in his work as Hon. Principal. He had the ability, earnestness and sincerity necessary for the problems by which he would be faced; he also had the leisure and the willingness which were essential. He already had much knowledge of the work; but, speaking from her own experience, she was certain that by the end of the year he would have acquired greatly increased knowledge. Mr. Cox was assured of the hearty support of the members and of the staff, and she felt certain that in selecting him the Council had made a wise and happy choice.

With regard to the office of President to which she had been appointed, she recalled that it had previously been held by Sir Arthur Conan Doyle.

Mrs. McKenzie also paid a tribute to the work of Mr. Stanley De Brath, as Editor of *Psychic Science*, the quarterly journal of the College, and expressed regret that, owing to advancing age, he had felt it necessary to tender his resignation.

Mr. Cox was warmly cheered on rising to speak. He said his feeling was that he did not deserve all the kind things that had been said about him, but he was anxious to deserve them, and would strive hard to do so. He owed a great deal to the College and to its founders, Mr. and Mrs. Hewat McKenzie, and welcomed the opportunity of showing his gratitude. He had read much and travelled much, and had never found satisfaction for his mind and heart until he was brought into touch with the proofs of Survival and the teachings to be obtained through mediumship from friends on the other side. He appealed for loyal support for the work of the College, including financial support.

Mrs. Hankey, Secretary, said that during last year between 2,000 and 3,000 private sittings were held with Mediums at the College; and experimental sittings had been held with eleven young Mediums, some of whom gave promise of useful development.

The proceedings terminated with a short, but interesting demonstration of clairvoyance by Mr. Glover Botham.

The theory of Reincarnation is of perennial interest to Spiritualists, whether they accept it or reject it. There is, therefore, certain to be a large audience at the Grotrian Hall on Saturday, February 8th (at 8 p.m.) to listen to the debate between Captain E. J. Langford Garstin, M.C. (for) and Mr. James Leigh (against). Mrs. St. Clair Stobart, who presides, is well-known as a believer in pre-existence and reincarnation.

(Continued from previous column).

of the soul. Pre-existence is concerned with the origin of the soul. And, as Spiritualism opens up an illimitable foreground, the theory of Pre-existence reveals a background, and as has been well said, 'It binds together Past, Present and Future in an ethical series of causes and effects, connecting us with, not one, but two Eternities.'

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DIARY OF EVENTS.

Tuesday, January 28th, at 7.30 p.m.—
Mr. GEORGE DAISLEY. Public Meeting for Enquirers.

Wednesday, January 29th, at 5 p.m.—
Mrs. V. V. FARONE. Special Lecture Course.
"The Teachings of Spiritualism as a Guide to Life."

To-night
Thursday, January 23rd, at 8.15 p.m.—
DISCUSSION AT CAXTON HALL
POSTPONED.

(See special announcement, page 51.)

Friday, January 24th, at 7 p.m.—
Miss JACQUELINE. Group Seance (limited to ten sitters).

Friday, January 31st, at 7 p.m.—
Mrs. GRADON THOMAS. Group Seance (limited to ten sitters).

Devotional Groups for Absent Healing:

Conducted by Mr. W. H. Evans; Sitters invited.
Mondays, 2.15—2.45; 6.30—7. Tuesdays, 6.45—7.15 Wednesdays,
3.30—4. Animal Group, 4.30—5 Thursdays, 3.45—4.15; 7.45—8.15.
Fridays, 2.30—3, 7.30—8. Obsession Group, Saturdays, 3—3.30.

A PSYCHOLOGICAL "THRILLER"

ONE wonders whether Miss Winifred Graham is pleased to find her latest book, *What Thinkest Thou, Simon?* (Hutchinson and Co., 7/6) described on the jacket as a "New Psychological Thriller?" Certainly, if a drunken and profligate father of the hero, one murder, two episodes that almost result in murder, two persons cleverly and falsely convicted of insanity and locked up in a mental Home, a wing of the said Home deliberately set fire to by an insane attendant and burnt to the ground with all the inmates, and the abduction and concealment of a small boy—if all these happenings constitute a "Thriller," the name is justified. But there is more in it than that. It is provocative of thought as well as of thrills, even though one might wish that some of the effects had been a little less highly coloured.

Simon, in order to preserve the sanctity of his last farewell moments with his mother before going off to his first public school, hides in a cupboard from his drunken father. In this unconsciously formed "cabinet" for the collection of psychic forces, the highly-strung boy becomes aware of a number of spirit-forms, who prepare his mind somewhat for the terrible shock when—on hearing his father's angry voice in the room outside—he opens the cupboard door to see his father, Colonel Hardwicke, in an access of rage strike his mother on the head with a loaded stick. The man fled in a panic and established an alibi by rushing off to his Club before the news spread. Meanwhile, the dying mother contrived to impress upon the distracted Simon that the one thing that mattered was to save his father and let no one know.

So the boy eventually goes off to school broken-hearted, and burdened by the terrible secret of his father's crime. What restores a certain measure of happiness is the fact that the psychic child realises that his mother is constantly near him, and that under certain conditions, and during sleep, he is in direct communication with her. In similar manner, Mrs. Hardwicke is able to impress her presence and her desires for her son

upon Dr. Peter, who thereupon rescues Simon and finally adopts him, under dramatic circumstances.

Throughout the story we get the constant insistence upon the power of thought. At his school, Simon listens with burning interest to the accounts of his fag-master, David Black, son of a clever lawyer, from whom David had learnt a good deal about hypnotism, suggestion, and the power some people had of being able not only to get into mental contact with each other at a distance, but to send out to those in need or in temptation a strongly held thought, or message. When Simon, after many tragic experiences, comes under the care of Dr. Peter, the latter continues his development on these lines—explaining, enlarging, forever insisting upon the value of self-mastery, of concentration, of clearly and rigorously controlled *thought*, leading up to the ability of reading the thoughts of others; all of which he, Dr. Peter, had found of the very greatest help in his profession—which profession Simon decides to adopt—especially in the understanding of mentally deranged patients.

"Of the making of many books there is no end," and in these days of hurry, so many come our way and are read one after the other, that few have time to get a grip on our memories. But Miss Graham knows how to tell a story, and Simon's story is one that will not quite easily be obliterated. We shall not say: "I can't remember whether I ever read that." One is glad that after all the sensational episodes, the story closes on the high level of perfect forgiveness of all injuries and the realisation of an ideal. As Dr. Peter, speaking of life, puts it in his closing words: "A brave—a glorious pageant! Yes, Simon, make life that; life gives you what you take from it and what you put into it. You get what you expect." And Simon adds:

"If you really get down to it, thoughts are at the bottom of everything. What you think makes or mars life. Within you is the life and the light—or the darkness of hell. To know yourself, to go apart, to look into the heart and find out what it thinks, to ask—to listen till the answer comes. That's it"—his face lit up with a strange smile—"the things that matter are the *thoughts* of the heart!"

M.A.B.

NEW SPIRITUALIST PLAY

DURING the week commencing 17th February, a series of plays by Mr. J. W. Herries (an occasional contributor to *LIGHT*) is to be presented in the Festival Theatre, Elm Row, Edinburgh. They include two new three-act plays, performed for the first time, one of which has a special interest for Spiritualists; this is, "Train for Mount Zion." There is a large cast, who assemble in a small country railway station waiting-room. The train arrives, and the company, whose acquaintance the audience has made, leave with it, and with the end of the first act comes the news that the train has crashed at the junction nearby, and the first of the victims arrives.

The second scene is laid in the Hereafter; and, probably for the first time, an effort is made to present the arrival of those who have "passed" in their new surroundings in a rational manner, consistent with all that is known through messages from the other side.

The third act brings us back to the residence of one of the victims, and introduces a communication from the other side at a vital crisis for one of the children left behind.

Special artistic skill has been employed in designing the Hereafter scene.

The other three-act play, which is being done by the Edinburgh Repertory Company, is entitled "Venus Alarmed." Four one-act plays which are being presented on Saturday evening include one performed for the first time, "John Knox's Man," and "Storm Island," which has been performed in all parts of Scotland. All four plays have a psychic interest, a different phase of psychic experience being presented in each instance.

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 (Limited to eight sitters. Seats must be booked)

FRIDAY, JANUARY 24th, at 5 p.m.—
 THE ROHAMAH RHAMAH

FRIDAY, JANUARY 31st, at 5 p.m.—
 Mrs. TYLER

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

SUNDAY, JANUARY 26th, 1936.

11 a.m.—Mr. C. GLOVER BOTHAM Clairvoyante: Mrs. Bateman
 6.30 p.m.—Mr. ERNEST HUNT Clairvoyant: Mr. George Daisley.
 Sunday, February 2nd, at 11 a.m. ... Mrs. HEWAT McKENZIE
 Clairvoyante: Mrs. Helen Spiers.
 Sunday, February 2nd, at 6.30 p.m. ... Mr. HORACE LEAF
 Clairvoyant: Mr. Horace Leaf.

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OPEN MEETINGS

Mondays, 6.30 p.m. Wednesdays, 12.30 p.m.
 Organ Recital, Address, Questions Answered and Clairvoyance. Admission Free
 Monday, January 27th.—Speaker: Mr. Ronald McCorquodale
 Clairvoyante: Mrs. Stella Hughes.
 Wednesday, January 29th.—Speaker: Mrs. Muirson Blake.
 Clairvoyante: Miss Eveline Canon.

Monday.

WEEKDAY ACTIVITIES

2.30—4 p.m. Mrs. Livingstone, by appointment.
 2.30—Mrs. Bird's Ladies' Healing Circle. For appointments write to Mrs. Moysey (Hon. Secretary).
 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
 6.30 p.m.—Open Meeting in the Grotrian Hall.
 7.45 p.m.—Mrs. Bird, Circle for Trance Diagnosis and for Instruction of potential healers.
 Tuesday. Mrs. Livingstone, by appointment.
 Wednesday. 12.30—1.30 p.m.—Open Meeting in Grotrian Hall.
 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.
 6 p.m.—Mrs. Bird's Ladies' Healing Circle. For appointments write to Miss Robertson, Hon. Sec.
 Thursday. Miss Lily Thomas, by appointment.
 7 p.m.—Mrs. Bird's Mixed Healing Circle. For appointments write to Miss Michell (Hon. Secretary).
 Friday. 2.30—4 p.m.—Mrs. St. Clair Stobart welcomes enquirers.

WEDNESDAY CIRCLES (limited to eight sitters)

Members, 3s.; Non-Members, 4s.
 Jan. 29th 2.30 Mr. Glover Botham. 6.30 Mrs. Evelyn Thomas.
 Feb. 5th 2.30 Mrs. Fillmore. 6.30 Mrs. Livingstone

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Saturday, January 25th, at 7.15 p.m.—

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Thursday, January 30th, at 7.30 p.m.—

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Saturday, February 8th, at 8 p.m.

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Sun., January 26th. Speaker: Rev. MAURICE ELLIOTT
 Clairvoyante: Mrs. HELEN SPIERS

Sun., February 2nd. Speaker: Mr. SHAW DESMOND
 Clairvoyante: Mrs. GRADON THOMAS

For particulars of weekday activities at Headquarters.
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SUNDAY, JANUARY 26th—
 11 a.m. Mr. H. Ernest Hunt.
 6.30 p.m. Mr. George H. Lethem.

TUESDAY, JANUARY 28th, at 8 p.m.—
 Miss Lily Ford's "Know Thyself" Meeting.
 Silver Collection.

WEDNESDAY, JANUARY 29th, at 7.30 p.m.—
 Mrs. Helen Spiers, Clairvoyance.
 Silver Collection.

Mr. GLOVER BOTHAM and Healers are in attendance at the Healing Centre:
 On Wednesday from 6 to 7.30 p.m.
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"AT HOME"—Friday, January 24th, at 3.30 p.m.
 Mr. de MECK.
 Subject: "Spiritualism and the Resurrection of the Dead"

Wednesday, January 29th, at 3 p.m. Mrs. LIVINGSTONE
 Circle for Clairvoyance (Limited to 8)

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RECONCILING SCIENCE AND RELIGION

(Continued from page 58)

etheric body, and in that etheric body you walk, and in that body you are clad when you leave the physical one at death.

The mystics of all ages, and religious initiates of all religions, know a great deal more than I can tell you now about the invisible body. There are in fact more invisible bodies, ever finer, more attenuated forms of matter. In the middle of the 19th century people used to speak of Force and Matter, two great divisions. Now we know that there is a condensation of force that can be seen and touched. What is happening in the world to-day? I said just now that science easily reaches its limit, its borderland. To-day we have rays, forms of electricity, wireless waves and short waves, wave-healing therapy, and extraordinary knowledge that only fifty years ago nobody dreamed would be possible, all accepted around you, no longer a miracle, or mysterious, or in the realm of the imaginative person or liar, but accepted, and utilised in practical inventions.

What did you think when first you stood by a wireless set and heard voices from afar? When Paris or Edinburgh could speak to you? You just lifted a little box from the table and there was nothing but perhaps a couple of batteries and a few lamps inside? Was not that a miracle? You have television coming. Now, when you are out at sea you can send messages and talk to people on shore, and people in aeroplanes can talk to those on earth. Those are illustrations of the finer forms of matter which we are now just beginning to touch and understand, these mysterious rays that are all over the universe. What have been miracles in the past will become common-places in the future.

MIRACLES OF HEALING

So, when we hear of miracles of healing, healings of the Christ, healings of His Apostles, healings of good and pure people praying and touching with hands and healing those for whom a bottle of medicine and laboratory work can do nothing, what has happened? The etheric body has been touched by the great power, and then the etheric body proceeds to make or re-make the affected part, to give strength to the tired heart. We have within ourselves infinite powers of healing.

Finally one word about the dangers and the practical aspect of Spiritualism. It has been proved that the so-called dead speak to us, that they retain their identity, that they live in states which correspond exactly to the character they built up on earth, that there is progress on the Other Side, that there are infinite possibilities—"many mansions in My Father's house" said the Christ; and as vast as are the stars are the opportunities that await you on the other side of that portal which we must all pass.

It is said that through Mediums we "drag down" spirits. You cannot drag down any spirit! Like attracts like.

It is said by some over-enthusiastic opponents that we commune with Satan. Is it not very logical or very likely that ordinary decent, clean-living people who successfully avoid Satan in their business dealings and daily life should meet him and his minions immediately they try to think of the origins of religious faith and of their relatives on the Other Side.

It is said that the exercise of these privileges drives men and women mad. That is all nonsense. I should like to point to the many who have been saved from madness through the knowledge which psychic science gives.

It is said that the Medium loses his or her identity, becomes just a tool in the hands of any fluttering shade that happens to be about. I think that that danger is exceedingly remote. The Medium who understands the precious gift that is his or hers prepares, learns, trains himself and herself, and it is not a matter of "possession" or "obsession;" it is a matter of

opening the door and inviting a guest, and co-operation.

Then it is said that so many messages are trivial. Most of humanity are trivial, and the most trivial message may often bring more conviction than would a message couched in most poetical or scientific language.

Do we Spiritualists get drawn away from this world? Do we feel that we must retire into monasteries and convents, and forsake this world or despise this world because we know that there are greater worlds, marvellous avenues of a wider life awaiting us? No. That does not happen. We feel that this life, instead of becoming less important, becomes more important. We feel that it is of infinite importance how we deal with the duties in which we are involved, that the one thing that matters is that we try to make the physical world a little better because we have lived in it. There is not a minute to the true Spiritualist which cannot be offered up in that knowledge that we have got to learn sooner or later to love one another, to give and take and not only to take. We have got to learn reverence, for we know that beyond the world of human spirits there are the angelic hosts and the great teachers and messengers and those who know in fact more than our little brains of to-day can grasp. We can sense it, but we cannot express it.

MORAL DIRECTION

Spiritualism rightly interpreted is a potent moral direction. Mere psychic happenings without moral direction are worse than no good. What is the use of a lot of raps and noises and chairs moving, even of materialised forms, if there is not some great object behind, the object of breaking down materialism and mockery at everything that is beyond the tangible—the object of demonstrating a great moral law? The mere exercise of psychic powers, if there is no moral purpose, would do no good in the world. We do not want that. We have these outer phenomena just to help in the breaking down of Materialism; but when you pass beyond that you come to the inner, the life of the mystic, the man or woman who has the knowledge that has existed from the beginning of time, the communion with that which is divine and holy, the communion with God.

As we give ourselves in prayer and meditation, in love, in desire to stop suffering, either of human beings or non-human fellow-creatures, and ask for more knowledge, for new faculties, there is always a response, and we live not alone, but as part of the great moving universe which is ever given new life by the power of the God within, the God that encompasses all.

HEALTH PRACTITIONERS AND MEDICAL BILL

Measures to be taken to combat the proposed Medical and Surgical Appliances (Advertisement) Bill were seriously considered at a special general meeting of the Health Practitioners' Association at Gatti's Restaurant, London, last week. Dr. Joseph Bridges, M.A., B.Sc., LL.D., the President, stated that the Bill threatened the liberty of the people, who should be allowed to select their own methods of healing, whether orthodox or otherwise.

The meeting, which was thoroughly representative of all schools of healing outside the orthodox medical profession, terminated with a strong determination to combat the Bill tooth and nail by combining their interests and arousing their patients and the vast number of the members of the public who believe in the principle of freedom of choice to the nature of the measure which it was proposed to force upon them.

Those who listened to the broadcast talk on "Christianity and War," by Canon Stuart D. Morris on Sunday last heard the case for Pacifism put at its strongest and highest. War, he said, could never be justified—it was a denial of the Fatherhood of God, an outrage on the brotherhood of Man; and whilst followers of Christ should be ready to die for truth, they should refuse under any circumstances to take the life of another.

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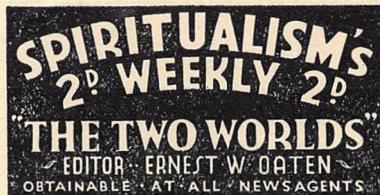
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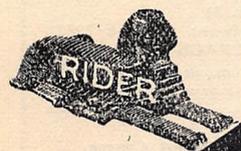
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