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THE SUPERNORMAL IN RECENT LITERATURE

RAPIDLY CHANGING ATTITUDE

By R. V. DENHAM

NO human being in these days could possibly keep pace with the spate of books which continually pours from our publishing houses. The student has to select his reading carefully if he is to keep abreast of modern thought to any degree whatever. The most enthusiastic reader can only claim to have read a fair number of recent books; therefore, even as an omniverous reader, I am well aware that only a smallish percentage of the enormous output falls into my hands. In spite of this, however, I cannot help being impressed by the progress made by the subject of Spiritualism—or as I prefer to call it, using a more comprehensive word, Psychics—in the minds of authors of the present day.

Books by investigators apart, it is not so long ago that the average writer if he mentioned psychic matters, treated them either as a joke, or alternatively in order to make his readers' flesh creep with horror piled on thick. (Indeed it is difficult to know what the sensational author would have done without having been able to call in the aid of the occult!) A third method was to show that these supernormal occurrences, if not a delusion, were always capable of a "natural" explanation. In the scientific field, this latter method, with very few exceptions, still holds undisputed sway.

Scientists quite naturally adopt an attitude of caution and reserve towards a subject which they imagine has not been investigated with sufficient exactitude or precision—this being, of course, the correct attitude to take up; the trouble has been the seeming reluctance of these learned gentlemen to do the necessary investigating for themselves. Nevertheless, progress is being made even in the somewhat prejudiced ranks of science, and this may quite possibly be speeded-up as scientific knowledge stretches ever further in the direction of the but slightly explored regions of energy and radiation.

My motive, however, in writing this article is not—except in one case—to comment on the scientific reaction, but rather to draw attention to the amount of psychic knowledge which is steadily filtering through to the lay mind, an exemplified by a few authors of the present day. Some of these disclaim any knowledge

of Spiritualism, and would probably be indignant at being dubbed Spiritualists, but they have, consciously or unconsciously, absorbed from various sources a certain amount of knowledge of the supernormal.

I propose to take quite at random one or two recent books which will help towards illustrating my meaning, and which may be of interest to psychic students.

The first, however, does not, strictly-speaking, come within the limit I have set myself, as it is by a scientist, a psychologist. *Man the Unknown* has already been ably reviewed in the pages of *LIGHT* by Mrs. Hewat McKenzie, so I shall only go into its contents briefly, advising all who have not time to read this important book to get *LIGHT* for April 16th.

Man the Unknown, by Dr. Alexis Carrel, a Nobel prize-winner and noted psychologist, deals with tendencies in modern civilisation which the author considers wholly bad, and which must be changed, in his opinion, if civilisation is to survive. He does more than merely mention supernormal phenomena—he states that he has given these matters careful study himself, and has come to the conclusion that this science, together with Psychology and Physiology, must be given intensive and prolonged study by a group of eminent men as a preliminary to an endeavour to transform our, as he thinks, rapidly-decaying civilisation into one which will make this earth a better place for mankind. We can be saved from ourselves, but only by sacrificing nearly all the industrialism that has made such mushroom growth during the last century.

It is interesting, by the way, to note that Dr. Carrel holds out no hope of Communism, either in the Soviet Union or elsewhere, changing the world into a Paradise for man.

Before leaving this subject, I cannot but state my regret that the author of this significant book should refer so briefly to Sir Oliver Lodge's enormous contribution to our knowledge of Psychics. To dismiss him from the field as "amateur" is ludicrous and quite unworthy of a writer who gives his opinions with an admirable lack of dogmatism. I do not know

why the whole province of Psychics must be fenced off "for Psychologists only." It seems to me that the greater the number of brains of all varieties working on these vast problems, the more likely are they to be satisfactorily solved.

Moreover, Sir Oliver Lodge has that extremely rare faculty of co-ordination and synthesis which is so immensely valuable in work of this kind. He has devoted a great brain to a lifetime of thought and experiment on this subject, and writers of many shades of opinion quote him, glad to be able to avail themselves of his clear and forthright exposition of the case against the Materialist (Mr. Beverley Nichols in his recent book on religion, *The Fool Hath Said*, being one of the latest examples).

Turning to quite a different theme, that of Biography, the life of the composer Delius, who died quite recently, makes an interesting psychological study. It is by his sister Clare, and is entitled *Frederick Delius*. Clare Delius (or, to give her her married name, Mrs. Black) tells her gifted brother's story with sympathy and understanding. He had, to one of his nature, a difficult and trying environment during his youth, living as he did, one of a large family, in an industrial town in Yorkshire. Delius père, who was of German origin, governed his numerous off-spring with somewhat Prussian hardness, and was particularly unsympathetic towards his son Frederick's musical aspirations. In fact, to their death, both parents refused to acknowledge that he possessed any remarkable talent, or even to allow the family to discuss his career with them—a most amazing state of affairs, when one considers that critics the world over had hailed him as one of the most original of living minds in the art of music, and this long before his parents had died.

It is hardly surprising, therefore, that Frederick should have rebelled against this atmosphere at home, and also at his father's office. It is fortunate for the world that he did so, otherwise an art of great individuality would have been lost to it. Listening to the spiritual appeal of much of Delius's music, it is difficult at first to understand what his sister tells us concerning his hide-bound scepticism regarding religion, or his equally sceptical outlook concerning the supernatural, or an after-life in any shape or form.

To quote Mrs. Black: "A sceptic about supernatural phenomena—he had played several tricks on his friend Strindberg, who was a firm believer in the occult—he went to considerable pains to disprove that Folly Hall was haunted. He pooh-poohed the various psychic experiences I believed I had undergone in the house, declaring that the imagination could play strange tricks with the human mind."

The author gives a case of haunting at her house, which her brother refused to credit. It was all hallucination, he declared, and so he classed all the other manifestations which his sister experienced in this house. She continues: "He himself complained the house was full of strange noises which he declared were rats." She shrewdly comments here: "If the will to believe is the spring from which most so-called psychic manifestations arise, the will not to believe is equally responsible for a certain obtuseness, from which Fred, who disliked not being able to explain things in an ordinary way, suffered."

To quote once more: "He was, strictly speaking, an Atheist, a disciple of Nietzsche, believing death to be the end of everything. When the body ceased to function, annihilation came. Nothing would make him credit there was a hereafter. I used to ask him where he got his inspiration from. Perhaps he found that question absurd—certainly he never answered it, at any rate to my satisfaction. I suppose nowadays he would have crushed me with references to Pavlov's 'conditioned reflexes.' With my own creed of survival after death, he had no patience whatever."

All this throws an interesting light on Delius the artist, for the peculiarly poignant emotion in so much

of his music, more especially in such compositions as "Sea Drift," "Appalachia," and "The Song of the High Hills" seems the artistic expression of a mind obsessed by struggle, the result probably of a sub-conscious conflict between intuition and what the conscious, and in this case sceptical mind, needs must reject.

In Miss Cicely Hamilton's autobiography, entitled *Life Errant*, we find the supernatural mentioned several times. The author, on the whole, takes a very broad-minded view of our thorny subject, as one might expect. Miss Hamilton is one of those fortunate beings who have had the question of an after-life solved for them. There are no doubts in her mind. Evidently somewhat mediumistic, she had a vision of her brother shortly after his death, which made a tremendous impression on her. She has, in fact, had various psychic experiences, once in France riding "through" a ghost on her bicycle.

Miss Hamilton is careful to state that she is not in any sense a Spiritualist, but her outlook on the subject is essentially a sane one, and her comment on the attitude of the scientific brotherhood in relation to psychics could not be bettered.

Dame Ethel Smyth's racy reminiscences are always worth reading. In the latest, *As Time Went On*, she briefly mentions a supernatural experience, but does not attempt to interpret it to us, merely stating it as a fact.

On the subject of fiction I am not well qualified to comment, for I read very little of this popular branch of literary activity. However, before I close, I will mention two recent novels very briefly, as in their varying ways they are both of interest to psychic students.

The first in Miss Rachel Ferguson's *A Harp in Lowndes Square*. The author of this novel has evidently made a close and intelligent study of supernatural phenomena; moreover she writes with a great deal of charm and distinction. The story mainly concerns a twin brother and sister, who, with the psychic sympathy so often displayed by twins, both develop second sight. In some ways this book is reminiscent in its atmosphere of *An Adventure* (by the Misses Moberley and Jourdain) it also has an affinity with Mr. Dunne's *An Experiment with Time*.

Strange Glory has a special interest for those familiar with one of the great classics of the supernatural—I refer to *Human Personality* by F. W. H. Myers—for it is by the son of that brilliantly-gifted pioneer. Mr. H. L. Myers puts to good use the knowledge he has doubtless acquired through study of his father's researches. He has also inherited a measure of his father's poetic genius, for there is prose of a high order coupled with a strong imaginative power both in this novel, and in its predecessor *The Root and The Flower*. From an artistic point of view, *Strange Glory* is admirable, the author painting with a delicate and sensitive perception the features of an American landscape he apparently knows and loves well, and no less skilfully the subtle interplay of another world on our own. Nevertheless with all this to charm, it is a somewhat sordid drama which is unfolded in these pages—or so it seems to me.

I could continue giving examples of the change in outlook of the men and women who comprise the literary world, but I should weary my readers long before I had exhausted my subject. This change has doubtless been aided by writers of the non-materialistic school of scientific thought such as Jeans and Eddington. Thanks to these, and to much devoted work inside the doors of Psychical Research itself, may we dare to hope that the day is not far distant when even some of the more antagonistic of the clergy will, after some hard thinking, have reached somewhat similar conclusions and weigh their words carefully before condemning the whole subject as retrograde or unworthy of serious consideration?

THE REBUILDING OF CHRISTIANITY

SPEAKING at the Grottrian Hall, on Sunday morning, July 19th, Mrs. St. Clair Stobart said that in spite of what had been published to the contrary, neither she nor anyone else had, as far as she knew, ever proposed that the Church should be entrusted with the charge of Spiritualism.

"Who ever suggested," she asked, "that the Churches should 'take over' Spiritualism and Mediumship? We can absorb a subject without taking it over. I am unable to understand why some of the Spiritualist Leaders should be so nervous of their own powers of keeping control. Surely the fact is, that Spiritualism is not a Movement which *any* organisation, secular or ecclesiastical, could ever 'take over.' Spiritualism is an individualistic belief, and all I hope to accomplish is to help to show the Clergy of the various Churches that a knowledge of Spiritualism would enable them to reinterpret the Bible, Christianity and Religion. A new presentation of Christianity is urgently needed; and if Christianity is sound at the core, Spiritualism would enable the Clergy to restore to Religion that which would help every individual soul to enact within itself the Drama of Regeneration.

"I propose very seriously to try and show some of the inner reasons, the deeper significance of the Association of Spiritualists and Clergy, by trying to answer the following questions.

What is Religion? Is Religion worth saving? What is there in Religion that is worth saving? And I want to point out that in this country, Christianity stands for Religion, and that the Churches are the custodians of Christianity. And we of the Confraternity believe that, if successful, we shall inaugurate a religious reformation which should restore Christianity, restore Religion, to its ancient place in the hearts of the people.

"I know that many amongst you believe that Spiritualism is a Religion and adequately replaces the religion of the Churches. This, I hold, is a grievous mistake, for which the Churches were largely responsible. By the supposition that Christianity was, as it were, a bolt from the blue, originating with Jesus of Nazareth, the Churches have cut Christianity adrift from the main stream of religious thought. They have made of it a unique and isolated miracle. They have displaced it from its rightful position as the lineal descendant of religions, which throughout all the ages have taught the same universal Truths, Truths which are applicable to each individual soul. Do you remember how St. Augustine (354-430) said: 'What is now called the Christian religion already existed among the Ancients and was not lacking at the very beginning of the human race. When Christ appeared in the flesh, the true religion already in existence received the name of Christianity.'

"The religion of Jesus was first accepted, not because it was unique, but because it had much in common with the religions which preceded it; and thus it was understood by St. Paul and others who were the means of establishing it on a universal footing. The psychic episodes in the New Testament, the miracles of healing, clairvoyance, clairsaudience, etc., had been features in the religions which preceded Christianity. The ease with which the transition from paganism to Christianity was effected, shows that Christianity was not a sudden leap from a condition of no Religion to Religion, it was just the stepping from one stone to another in the stream of religious progress. And this was largely because belief in the supernormal was common to both paganism and the new Christianity: there was nothing incompatible between the belief of the pagans in the possibility of communication from the world of spirits and the belief of the Christians that super-normal powers were possessed by the Founder of their Religion.

"But there was a further reason. Crucifixion, Resurrection and Ascension, the main features in the

Christian Religion, are recorded as having been enacted in the lives of all the great Saviours of the Past, in the lives of Osiris, Zoroaster, Krishna, Mithras, Pythagoras and the Buddha, before they were enacted in the life of Jesus; and these same ideas had for centuries constantly been dramatically enacted as a test of fortitude by Inmates in the Mystery Temples. They represented the ancient belief in the need for the crucifixion of the material body and its passions, in order to achieve re-birth and Resurrection and Ascension to communion with the Divine.

"Again, that stumbling block, the Virgin Birth, was understood by all Initiates, who knew that a Spirit from God visited the soul and fructified it, raised it to a higher stage of consciousness, gave it spiritual birth. To Plato, Socrates and others, this was the Virgin Birth of the Soul, the Incarnation. But the Churches in ignorance misrepresented these mystical, esoteric ideas and presented a carnal aspect of a spiritual experience. It is always the same: for the multitude, spiritual Truths are wrapped in material form, in exoteric imagery; exterior symbols are mistaken for the reality, and the spiritual significance is lost.

"Now, we of the Confraternity wish to rediscover these Eternal Truths, upon which the Church of Christ was actually based; and it is because I believe that a knowledge by the Clergy of the Truths of Spiritualism will cause the light of Truth to shine through the darkened doctrines of the Church, that I, as a Spiritualist, seek the co-operation of the Churches.

"Spiritualism with its main tenet of Survival is the bedrock of every religion. But that which is common to all religions cannot in itself constitute a religion. The Seven Principles of Spiritualism are to be found in the teachings of Jesus, of Buddha, of Krishna, and of all the great religious Leaders of the world. It was Matthew Arnold who defined Religion as 'Morality touched with Emotion,' and I want to bring home to you the thought that the Christian Religion owes its influence to the fact that it embodies certain eternal Truths of immense emotional and dramatic value. As Benjamin Kidd points out, the world is governed not by Intellect, but by Emotion. No Religion ever caught the imagination of the world unless its truths could be visualised round the figure of a Leader who evoked love for his person, and sympathy for his sufferings. These truths which constitute the Drama of the Regeneration of the Soul, and which are applicable to the soul of every man and woman of every race, have been buried beneath the débris of doctrine and dogma, and we of the Confraternity would unearth these truths and give them their original Christian setting in the Christian Churches.

"St. Paul shows us that the original Church services included demonstrations of clairvoyance, clairsaudience, trance, direct voice, speaking with tongues; and the revered Fathers of the Church openly practised Spiritualism in the same way as it is practised to-day. In other words, Survival, the main tenet of Spiritualism, was taught as a fact which could be proved and demonstrated.

Some of you say, why bother about the Churches? Let us get on with our Spiritualism, which is becoming more and more popular every day. The more popular it becomes, alas, the more it degenerates. Where there are centres under wise control and experienced leadership, people can obtain knowledge; but in the majority of districts there are no experienced leaders, and the results are disastrous. The multitudes who are to-day brought into Spiritualism are sheep without shepherds, and to whom could they better turn in their need than to the Churches, which, despite their shortcomings, are the lineal descendants of those who through the ages have held aloft the Torch of the great Truths of the Incarnation of God in Man, of the corruption of the flesh as necessary antecedent to the Resurrection of

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MADAME BLAVATSKY AND THE MAHATMAS

Review by H. F. PREVOST BATTERSBY

HALF a century ago the Society for Psychical Research declared in a notable report that Mme. H. P. Blavatsky invented the Mahatmas, and that she had buttressed this invention with various forms of impersonation and trickery, amongst them the concocting of letters in divers hand-writings purporting to be the work of the Adepts.

The case was decided by the S.P.R., and very much by Mr. Richard Hodgson, mainly on the question of hand-writing; though even the expert who was called in was not convinced in every instance; and in 1934 the Theosophical Publishing House issued a review by Mr. C. Jinarajadasa of the ground covered by the hand-writing question, with a variety of specimens which were not, one gathers, available for the S.P.R. enquiry.

And now, Messrs. H. E. and W. L. Hare have again opened the question with a bulky volume*, which answers the query on its cover very emphatically in Mme. Blavatsky's favour, if favour it can be called.

The authors place their consideration of the problem on a wider basis than a mere question of caligraphy.

They begin topographically. They do not dispute the existence of Tibet, but regard it as an unlikely place of residence for Mahatmas, Chohans, or Maha-Chohans, and as a very problematical or, at most, very temporary domicile for Mme. Blavatsky.

They object to Mahatma Morya's addiction to tobacco, seeing that smoking is, in Tibet, "the greatest crime against religion and decency." They object to Mahatma Koot Hoomi "remaining for over nine days in his stirrups without dismounting"; and they object to the uncertainties of the Tibetan "astral post."

Also, having been told that Mahatmas have "a species of omniscience as regards mundane affairs," they wonder why they are described as "quite surprisingly liable to err in the manipulation of worldly business;" why they should undertake worldly business at all; or why, with their supernormal powers, they should have to plead fatigue for lapses in that business.

In short the authors have plainly little faith in Mahatmas, and even less in their super-normal power, or in their access to the records of the "Akasic Library."

They then proceed to a survey of the "Letters," and though, of course, it is quite easy by dissociated quotation to create prejudice, one does receive an impression which fits ill with the proclaimed character and intelligence of the writers; one misses altogether that "seriousness of great souls" which is to be found even in common-place humanity.

Stress is laid on the fundamental negation of the Mahatma's philosophy—denial of the existence of a divine creator and sustainer of the Universe.

"Pronouncements contrary to the theistic idea are of frequent occurrence in the letters, and when directed against particular persons or religions, they are as often expressed in abusive as in argumentative terms."

It is announced in one of the letters: "Neither our philosophy nor ourselves believe in a God . . . therefore we deny God both as philosophers and as Buddhists . . . we know there is in our system no such thing as God, either personal or impersonal . . . the idea of pure spirit as a Being or an Existence . . . is a chimera, a gigantic absurdity . . . We say and affirm that motion—the universal motion which never ceases . . . is the only eternal and uncreated deity we are able to recognise. And we maintain that wherever there is life and being . . . there is no room for moral govern-

ment, much less for a moral Governor." There seems, as the authors point out, a certain incongruity between such views and the title of Theosophist for those who accept them.

There was a curious small storm which, in 1883, eddied about the person of Anna Kingsford, President of the London Lodge of the Theosophical Society, on the question of Reincarnation.

That lady had, apparently, promulgated the reincarnationist ideas, with differences, some months before the Mahatmas had, in her phrase, "hastened to unlock their own treasures, so grudgingly doled out hitherto."

The Mahatmas retorted with references to the "feminine vanity," the "golden hair," or the "fascination" of the Hermetic Doctor; repartee, not strikingly masculine, still less Mahatmic; and the quarrel, seeing that the very earliest Upanishad contains an explicit teaching of Reincarnation, seems as unprofitable as it was ill-mannered.

A chapter is devoted by the authors to contrasting the Mahatmas' version with the Indian philosophies they purpose to represent.

"Not without weighing our words we say that on hardly a subject that can be verified are they ordinarily correct; while, as for lucidity of expression, it does not exist. Many passages are quite incomprehensible."

"Of the chronology of Indian religions and philosophical writings, from the Rig-Veda to the Puranas, the Mahatmas show no sign of knowledge."

"Moreover Buddhism is mixed with Brahmanism in a most unaccountable manner, and all the endeavours of European scholars to produce a literary cosmos for India are laughed to scorn."

Having to their satisfaction convicted the Mahatmas of ignorance of their own literature, the authors proceed to discuss the style and construction of the letters, expecting that they "would show, in some involuntary way, vestiges of their writers' nativity, culture and tongue."

These, most certainly, they do not show; there is nothing Oriental in their style or thought.

On the contrary, there is a very close resemblance to the French idiom and phrasing of Mme. Blavatsky, a much more significant diagnostic than can be conveyed by the shape of letters.

The similarity extends to the exceptional use of words, mistakes in quotation, "cattish" and contemptuous references to Anna Kingsford, and offensive allusions to Christianity.

Here is a specimen of Mahatma Koot Hoomi's style applied to the Apocalypse of St. John.

"The kind merciful Father and Creator of all, who lolls from the eternity, reclining with his backbone supported on a bed of incandescent meteors, and picks his teeth with a lightning fork."

Not a very helpful example of Theo-sophia!

Though laying less stress on the evidence from caligraphy, the authors devote several chapters to a consideration of the manuscript; but they seem to have omitted any reference to Mr. Jinarajadasa's *Did Madame Blavatsky Forge the Mahatma Letters?* which contains some thirty facsimile illustrations, though that volume was published nearly two years ago.

What one would like to see is some definite pronouncement as to the delivery of the letters.

We are told that at least the majority of these were "precipitated;" an occult process which apparently requires the intervention of a Chela, who precipitates the meaning of the distant Master on to paper, in the Master's hand-writing.

That may be accepted, like many other things one does not understand, but what one desires to hear about is the delivery of the letters.

One of them, Mme. Fadéef declares, "was brought to me in the most incomprehensible and mysterious

(Continued at foot of next column).

**Who Wrote the Mahatma Letters?* by H.E. and W. L. Hare. London. Williams and Norgate, Ltd. 1936. 10/6.

Did Madame Blavatsky Forge the Mahatma Letters? by C. Jinarajadasa. Adyar. Theosophical Publishing House. 1934.

"COME OVER AND HELP US!"

By Rev. JAMES BLACK, M.A. (Edin.), of Westminster,
British Columbia

WE are grateful to the distinguished producers of the *Scripts of Cleophas* for the highly illuminating contribution made by that wonderful book to our knowledge of Luke—the author of the Third Gospel and the "Acts of the Apostles." Assuming, as I do, that the *Scripts* are at least of equal value to the Canonical New Testament writings, and using the fresh light they supply, we will attempt to present a picture—very sketchy indeed, I will admit—of this great first century Christian Disciple, and, instead of following the customary practice of beginning at the beginning, we will find it easier to begin and end at the middle, leaving what precedes and what follows for the student to find out for himself.

This central point is to be found in the Acts, chapter xvi., verses 8, 9 and 10. These verses read as follows:

"And they, passing by Mysia, came to Troas. And a vision appeared to Paul in the night. There stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us. And after he had seen the vision we endeavoured to go into Macedonia."

Now, following the narrative, the *Scripts* fill in the happenings between verses ten and eleven. I quote the following:

"Now the Brethren were weary; and so they were in heavy sleep, resting in a barn in the town of Troas, when Paul perceived a change in the darkness about him. The eyes of his inner being were opened, and there stood before him the one for whom he had greatly yearned, the physician who had attended him in a past time. Yet he was strange in his manner, and his body and shape seemed light as air, and not solid as the flesh of man."

"And Paul gave him glad greetings, but, when he would have taken his hands, Luke drew from him, saying, 'I visit thee in sleep, bearing the message of my people. Come over into Macedonia and help us. It is in that region the word of the Lord awaits ye. Behold, this is the bidding of the Spirit.'

"And as the words were uttered, Luke passed hence, and a deep sleep overcame Paul, so that it was not until the morrow that he waked to the new charge that had been delivered unto him."

"When he came forth from the sleeping-place, the master of the house came unto him, saying, 'There is one without who seeketh thee and would hold speech with thee.'

"Then was Paul led into the presence of Luke. And when they had given each other greeting, Paul asked the Saint if he had been with him in the hours

(Continued from previous column).

manner in my house by a messenger of Asiatic appearance, who then disappeared before my very eyes." One was "received by Colonel Olcott in a moving train, and another by Dr. Franz Hartmann phenomenally at Adyar" (all details are wanting); while a third, "the story goes, fell from the air."

Colonel Olcott does mention having received instructions in sealed envelopes, coming apparently by post from elsewhere; but the essential and most desirable proof of occult authenticity was mysteriously withheld.

Apporting would surely have been no more difficult than precipitation; but though apports are hinted at, evidence that would bar any other method of arrival is not forthcoming.

So the debate goes on. Though Mme. Blavatsky is the nominal criminal at the bar of Messrs. Hare's indictment, it is on the Theosophical Society that their verdict, if accepted, must fall.

The Society, doubtless, will stand by its founder, but it has travelled far since its baptismal days.

of the night. The Saint made answer that he had come unto Troas from Macedonia, and that he had no knowledge of Paul and the Brethren till that very hour, when one of his kin had spoken of the strangers who lodged with Sheva the Jew. And, learning their titles, he had sought them forthwith. And, when Paul spoke of his dream, Luke was much amazed, perceiving in it the guidance of the Holy Spirit. In that very hour they determined they would take ship for Macedonia, and seek to preach the Gospel to the Gentiles in that land. (*Scripts of Cleophas*, vol. I., page 186).

Luke's own narrative continues as follows: "Therefore, loosing from Troas, we came with a straight course to Samothracia, and next day to Neapolis; and from thence to Philippi, which is the chief city of that part of Macedonia, and a colony; and we were in that city abiding certain days. And on the Sabbath we went out of the city by a riverside where prayer was wont to be made; and we sat down, and spake unto the women which resorted thither. And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened that she attended unto the things which were spoken of Paul." (*Acts* xvi., verses 11 to 14).

A very large section of the *Scripts* (The Third Parchment, chapters one to seventeen), deals with the visit of Paul to Philippi, and contains such a large collection of thrilling, dramatic, touching, and amusing incidents, as to make this section alone as interesting as the best of our best written fiction. In a recent article on "Paul's attitude towards women" (*LIGHT*, April 16th), reference to Lydia was made. Here surely was one of the greatest Saints in all history!

What makes this middle, or central, point so crucial in the spread of the Gospel of Jesus is the fact that at Philippi then and there the first *Christian Church in Europe was organised*. The seed was evidently sown in fertile soil. We miss the sharp tone of rebuke with which the Apostle chastised the Galatians; also the note of warning which frequently sounds forth in the Epistles to the Corinthians. Instead, there is in his letter to the Philippians written in Paul's later years, the note of praise and rejoicing. "Therefore my brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord my dearly beloved."

I conclude with another quotation from the *Scripts* (vol. I., page 183), which illuminates the greatness of the service which these two great Saints, Lydia and Luke, rendered to the apostle to the Gentiles:

"There were only two beings who had a true understanding of Paul. One was Luke the physician and the scribe, the other was Euodias, named Lydia, beloved among women. She was possessed of the pure spirit of charity, and she did temper a certain hardness that was in the nature of Paul. She shewed him, by her life and works, that true love and charity which changed him, so that in later years his fury of righteousness was softened, and it so mingled with love for even the enemies of Christ, that his anger did not burst forth and undo certain of his labours, as had been the way in earlier times."

"Lydia gave unto Luke precious ointments and preparations of herbs. These were for Paul. And she imparted with them the knowledge she had received from her forebears concerning the precious 'wine of herbs' as it was named. It would give endurance to the weakly frame of the Saint; and she divined that he would have sore need of it in the coming days."

"Luke promised Lydia that he would, from that time forth, strive to be ever in Paul's company; for verily, it was needful now that some wise physician should watch over him and shelter him from his enemies when the old sickness wrought upon his body. In spite therefore of the imperious ways of Paul, Luke was, in the coming seasons, almost as his shadow, only once in a while not being of his company."

THE FUNCTIONS OF LIFE

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

IV.—TEACHINGS OF CHRISTIAN RELIGION

Professor McDougall, perhaps the most distinguished of modern psychologists, says: "A civilisation which resigns itself wholly to materialism lives upon and consumes its moral capital and is incapable of renewing it . . . Unless psychical research can discover facts incompatible with materialism, materialism will continue to spread, both revealed religion and metaphysical philosophy are equally helpless before the advancing tide." ("The Drama of Europe," p. 18).

ALFRED RUSSEL WALLACE, convinced against his will of human survival, made the first step by his demonstration that the geologic stages of Evolution all point to "an increasing purpose"—the development of a spiritual being fit to survive bodily death. This was the conclusion forced upon him by Spiritualism.

But among the multitude of persons convinced of the reality of the facts called "psychic," there are but few who at all realise their far-reaching import. These facts are considered "queer," "uncanny," "inexplicable" and "illusory," "the twitterings of Spiritualism," etc., etc., though they are in accord with the whole history of the human race, and have a very distinct purpose at the present day.

The English mind is pre-eminently practical. It has gained remarkable successes in applied science by studying the reactions of Matter and Energy alone: but it ignores Life as the origin of Mind. It ignores all difficulties till absolutely forced to acknowledge them. This is visible everywhere. The Church has given up Hell as too revolting, but the Devil is retained. In practical life this habit is excellent; it explains our Empire, but in matters of thought it is fatal. Clear thinking is absolutely necessary.

The Christian religion is taught to children somewhat as follows: God created the world as we see it in six days. Man was perfect, he fell by disobedience to the Divine command. The earth brought forth thorns and thistles. It was cursed for his sake. The world got worse and worse. God drowned it all, except for eight persons. Languages originated at the Tower of Babel, lest man should get to heaven in the sky. Animal life was preserved in the Ark. God chose the Israelitish nation to receive the deposit of truth. He made a covenant with them. He delivered them from Egypt by a series of stupendous miracles. He gave them the Law amid the thunders of Sinai. Nevertheless they forgot Him. He sent them prophets whom they did not heed. In due course the Second Person of the Trinity was born of a virgin to save the world from hell and the Devil. He died on the Cross as "a full, perfect, and sufficient sacrifice for the sins of the whole world." The dead are sleeping in their graves till the Last Day, "when all men shall rise again with their bodies and give account of their own works, and they that have done good shall go into life everlasting; and they that have done evil into everlasting fire." But as all have done some evil, the Church provides that forgiveness will wipe out their transgressions as if they had not been.

The Roman Catholic Church goes further, and states that there "are only a few broad truths to which an unconditional assent is demanded from the faithful who would remain in communion with the Church of Rome." Father Thurston, S.J., summarises them as follows, in *The Spectator* of Nov. 19th, 1927:—

"Death, which is declared to be the common lot of every man born into this world, consists in the separation of soul and body. By death, man's earthly probation is terminated and he ceases thereafter to be capable of merit or demerit." In harmony with this, it is further defined that immediately upon death there follows

the judgment of the individual soul, whereby its lot for all eternity is immutably determined. We must not, however, conclude therefrom that the elect, after a favourable sentence, are necessarily admitted at once to the enjoyment of the vision of God. On the contrary, those that retain any sort of affection for sin, or that have made inadequate atonement for the transgressions and omissions of their life on earth, undergo a further purification in purgatory, until their souls are cleansed from the defilements they have contracted, and they are fitted to take their place in the ranks of the blessed. While they remain denizens of purgatory they may be helped by the prayers and good works of men on earth, and in particular by the great central rite of Catholic worship, the offering of the Sacrifice of the Mass.

"On the other hand, the souls of the reprobate in Hell cannot in any way be helped, although the degree of their suffering is proportionate to their guilt, just as the happiness enjoyed by the elect in heaven is proportionate to the merit acquired during the time of their earthly probation. Absolute finality, however, whether of bliss or woe, will only be reached when, under circumstances which we can but vaguely picture to ourselves, doomsday, the end of the world, shall come, and each human soul will be ever re-united to the body which belongs to it, and which it will recognise infallibly for its own. It is probably needless to say that the Church, whose doctrine I have tried to outline, has resolutely set her face against all attempts to hold intercourse with the souls of the dead by Mediums or automatic writing.

It is eminently satisfactory to have these doctrines stated so clearly by "infallible" authority. All this, taken literally, is false; and its imperfections are so manifest that parents *expect* a boy to throw it all overboard as soon as he can think for himself. The insistence on "these few broad truths" has made the mass of Latins agnostic or atheistical, using these words in their legitimate sense, as rejecting the Catholic God.

The ecclesiastical ideas come in direct descent from the notion, common to the whole world up to the year 1686 A.D. when Newton's *Principia* was published. Up to that time practically no one doubted that the earth was the centre of the universe, with sun, moon, and stars attendant on it. As soon as the illimitable universe was discovered, our earth and solar system shrank to an unimportant group in the depths of space.

No rational man could have expected an immediate change in Christian theology, though he might not be prepared for so very slow an advance as that 242 years should elapse before the question became acute. He might, however, have imagined that the educated clergy would perceive that the historical origins of the Bible should be enquired into, and the dramatic nature of the narrative be declared. He would doubtless have been surprised to learn that 200 years would pass before this was done, and even then, it would not be broadly recognised that this volume, which deservedly occupies a leading place in human religion, would be accorded its legitimate interpretation, simple as this is.

The fundamental mistake of Biblical expositors is that, while professing to handle the Sacred Scriptures "like any other book," they fail to recognise the dramatic presentment of facts narrated in accordance with the knowledge current when each part was written and collated into one volume. The ghost of "literal inspiration" still dominates their minds.

Read the Sermon on the Mount and see the *principles* which our Lord Jesus Christ substituted for the Pharisaic *rules*. Recognise the cause and effect with which He replaced the notion of earning the Divine support. Read the Gospel of St. John and see the Love-principle animating the whole and the recognition

(Continued on page 491).

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).

MR. GARLAND'S BOOK

Sir,—The reading of Mr. Battersby's interesting comments on Mr. Hamlin Garland's book "Forty Years of Psychic Research" (LIGHT, July 16th), and his quotation of Mr. Gariand's perplexed inability to comprehend adequate accommodation for our souls in the cosmic space presented to our finite understandings, recalls Robert Blatchford's methods of dealing with such difficulties.

Mr. Garland says "Where do all the unnumbered quadrillions of discarnate Spirits dwell? Where in one universe can space be found to shelter and nourish them?" Robert Blatchford, in his book, published some years ago, *As I Lay a-Thinking*, writes: Here is the latest argument against human Survival. Someone has calculated that since man appeared on the earth, some 280 billions of human beings have died and there will be no room in the universe for all those spirits. In the universe! Our solar system is a mere mote in the vast beam of the milky way, but let us see what accommodation it affords for "the poor old dead." The orbit of Neptune, our most distant planet, is nearly 17,000 million miles. Our 280 billions, placed head to foot in single line would reach 315 millions of miles or about one fifty-third of Neptune's orbit, and within that orbit is an area of 5,580 millions of miles in diameter. The 280 billions of persons, spread out along the orbit of Neptune, would each have a space 106 yards wide, and 2,794 million miles long. Allowing for the tapering of this strip towards the centre, each person would have an estate of at least 50,000 million acres to live on. That is to say an estate six times as large as the whole continent of North and South America. No room! Some of the star clusters in Cassiopeia, or Andromeda, I forget which, are estimated to be 100,000 light years from our Sun. That would mean an area of 200,000 light years in diameter. I wonder how many billions of billions of spirits could march a million abreast along the milky way? Courage, brothers and sisters, there will be room to spread our wings!"

I would like to pass on this invigorating message to any who have not chanced to read it elsewhere.

Birmingham.

M. K. MARDEN.

SHOULD NAMES BE WITHHELD?

Sir,—I quite agree with Mr. H. L. Williams in not liking initials to be substituted for names in writing accounts of sittings. Unfortunately, however, many people most strongly object to their names being made public, and I have in front of me as I write, a letter from a very good friend of mine, telling me that he has no objection to my publishing an account of a really wonderful seance in which he figured, provided his name does not appear. After a talk I gave a little time back at the L.S.A., I was criticised for giving too many names—"people do not like it"—I was told. I was very grateful to Lady Rawlinson for permitting me to write an account of a sitting at which Lord Rawlinson came, she recognised that giving full details carried so much more weight. I once went with a lady to a sitting at which evidence came, which she considered conclusive. When I wrote to her for permission to send an account of it to LIGHT, she flatly refused. She did not wish her private affairs to be made public. Selfish?—Yes, intensely so—but there you are!

Mr. Williams has been unfortunate in getting "home chat" or "dinner table talk" through at the seances he has attended. If he were fortunate enough to be able to have a series of sittings with Mrs. Osborne Leonard, he would get far better results.

Blackheath.

C. L. MOWBRAY, Major.

TWO HELPFUL SITTINGS

Sir,—Early this year I attended a Lecture at the Grotrian Hall, London, given by Mr. Frank Leah.

Being new to the movement I had never heard of Mr. Leah, but found the lecture so interesting and absorbing, that I telephoned the following day for an appointment. I went anonymously, as I believe most of his sitters do, and I left him as others do, with the most astounding proof of Survival. During the sitting Mr. Leah portrayed a friend of mine, who passed over last year, and gave me important messages which led to the solution of difficulties here. He also portrayed my father at three different periods of his life. He gave me proof verbally of a most intimate knowledge of very many things which have happened, and are still happening in my family, even giving me the place in Australia where my parents met and married about 66 years ago.

I have been having Healing through the mediumship of Mrs. Austin, and my friends and relatives can testify to the amazing difference in my health, and I can truthfully say that I am an entirely different person, both mentally, physically and spiritually, since my contact with this great Truth.

These two Mediums, working on entirely different lines, are two of the very best of a dozen or more Mediums I have sat with, and I consider that the knowledge of this great Truth opens wide the door of life, gives us a wider and fuller understanding of the difficulties and sorrows of others, and teaches us to forget ourselves in service to others much more unfortunate.

Lancaster Gate.

S. M. IVOR SMITH.

EVENTS FORETOLD

Sir,—In your issue of September 5th, 1935, you published a note concerning the accuracy of a prediction made by me regarding Royalty which materialised to the day. It concerned the death of the Queen of Belgium predicted by me seven days previously in the *Halifax Courier*. I made another prediction to the Editor of the *Halifax Courier* some three months ago, which gave July 17th and 18th as danger dates for Royalty, and as the attempt of the King's life was made on the 16th inst., you will probably feel that this is of sufficient interest to publish in your paper. This is the fifth time I have predicted death and danger to Royalty in the *Halifax* papers before the event, which is more than a coincidence.

On November 28th 1935, you published a prediction from me *re* Mussolini in which I said his African venture would end in disaster for his country and himself in due time, and that his scheme would not be successful. In spite of the "apparent" success of arms in Africa by Italy, I still adhere to my original statement that the scheme or venture or whatever one cares to call his expedition, will turn out disastrous for his country and himself eventually. The time will come when Italy will have to withdraw her army to Europe, and when this time comes, which will be shortly, the beginnings of Italy's troubles in Africa will commence.

Halifax.

C. E. MITCHELL.

TINGLING SENSATION, WHAT IS IT?

Sir,—Mr. Macdonald's letter LIGHT (June 11th), interested me very much indeed, for I have also and still do experience the physical sensation which he describes as 'being a delicious tingling like the stinging of a nettle all over me—only not irritating.' It is certainly not under the control of the Will, for it comes at all sorts of odd times, but it is undoubtedly emotional and is caused with me usually when reading quietly some deep subject of a religious nature, but may also occur when I read a novel with emotional action.

I believe the cause is spiritual.

Worcester, South Africa.

W. A. CARDEN.

Light

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EDITOR GEORGE H. LETHEM

As We See It

NO TIME TO GROW OLD

IT is only within the last eighty years or so, that the use of suggestion and the training of the will have been brought within the circle of scientific enquiry. Some twenty-five years ago, Mr. Jean Finot contributed a valuable paper to the *Contemporary Review* on the subject of the Will as a means of prolonging life, in which he said: "There is no doubt that ill-directed suggestion shortens life. Arrived at a certain age, we poison ourselves with thoughts about our approaching end. We lose faith in our strength, and our strength leaves us. We take to sedentary habits and cease to pursue our occupations with vigour."

He goes on to relate that in the year 1900 he met M. Rigaud, then senior mayor of France, who at the age of ninety-two was still in the habit of rising at four a.m. and immediately beginning work after sponging himself all over with cold water. "How about your ninety-two years?" asked M. Finot. "I never look at them," replied the veteran.

In truth, peace, happiness and health are very much the result of stored-up suggestion and a cultivated will. Under the effect of calm reasoning, M. Finot declared, "Unhappy impressions will fade away and depressing sentiments become less acute; our conscious mind regains its equilibrium. In the saddest things there is an element of sweetness; it is our business to seek it, and having found it, to make good use of it."

Here is one of the mainstays for the heightened happiness of mankind: a release from the small environments of custom, of ideas, of broodings, and an opening-up of larger views, more varied interests of deeper knowledge and higher influences. Let us accept them with confidence as befits men of wisdom. Let us keep before our eyes the best examples of serene old age. Little by little such optimistic visions will become a guard of honour. They will be on the watch to see that poisonous fears do not take possession of our consciousness. Let us especially put ourselves under the most powerful influence of continued work. Let us use our minds rather than enfeeble our bodies for want of occupation. In a word, let us not give ourselves time to grow old.

Then, when the end must come, old age and death will be welcomed as guests, not to be dreaded but desired. Having lived out our earth span and exercised our powers to the last, we shall pass on prepared to take up anew the tale of life in a brighter and happier realm.

WORTH WHILE MESSAGES

By Rev. Wm. R. WOODS, Canada

HAVE the communicators from the Other Side brought anything worth while? That is to be judged by those who read. They have at least made it abundantly plain that the moral order of which we have come to know something here prevails there inevitably and universally. Their messages reinforce with tremendous realism and impressiveness the truth that when this life is past there shall be given to every man according as his work shall be.

Back in the 18th century, Swedenborg emphasised the fundamental principle that, after death, the individual taking with him all that he is, excepting the physical body, gravitates unfailingly to that condition which corresponds with his "ruling affection or ruling love."

Coming to our own time, one of the communications of E. C. Randall (author of *The Dead Have Never Died*) puts it in this form: "If you live a good life, the day of your death will be a great day; for it will be a day of liberty; but if you do not live as you should, the day of death will find you in bondage, bound by fetters of your own making. The manacles of earth are not nearly so binding as these will be. Follow where the light of spiritual guidance beckons, and do the things you find to do upon the way. Many tasks will be disagreeable and not to your liking, but they will be the very tasks you will need to perform."

Randall's own summing up is the following: "When anyone goes out of this life and enters the etheric, where everything, the good and bad, is intensified beyond mind-measure, the storehouse of the brain is opened and he or she is confronted with the record which has been made. Nothing is forgotten; the good get reward, otherwise courage would be lost; punishment for wrong-doing is terrible beyond words. Everyone must bear his own burden, must meet again every wrongful act and make in ways that are provided complete restitution. This is very difficult and the way is very long."

Beside such great basic principles, there are given through many channels indications of the nature of the environment and the interests and activities that occupy the dwellers there, which many will regard as of deep and practical moment. And it is significant that allowing for such slight differences of detail as might be expected among various writers, there is almost complete unanimity as to the general features of the picture presented.

For those whose lives have been unselfish and helpful and who have striven to do their best according to their light, the environment is of wonderful beauty and attractiveness. In etheric bodies, freed from the infirmities and limitations of the physical, with senses keener and more perfect, they enjoy the society of congenial spirits and are busily occupied with employments that make for progress and advancement. The life is intensely real, and varied and complex in its interests beyond our conception. Vast and varied fields of reality are opened to the research of the student and the scientist. Chemistry, astronomy and mathematics of incomparably extended range attract their devotees. There are colleges and lecture halls where those who are learned discourse upon all the varied problems of being. Teachers and philanthropists busy themselves with the development of spirituality and the higher excellencies of personality. The missionary spirit is universally operative and many are devoted to helping to free those of lower status from their ignorance and superstition. The uncounted millions of little children who enter that region furnish congenial occupation for multitudes of loving hearts and gentle hands. Thus do we learn concerning Him in Whom we live and move and have our being, that in this new and better land, even as here, "His tender mercies are over all His works."

PSYCHIC EXPERIENCES IN DENMARK

By E. A. S. HAYWARD, O.B.E.

INSTEAD of ending our voyage in the "Canada" at London, as we had originally intended, we decided to continue in the vessel to Copenhagen, calling en route at Rotterdam, Hull, and Gothenberg.

In deciding to visit Denmark, we had primarily the intention of seeing something of the beauties of that country, which we had not seen before, and we neither expected to engage in any work, nor have the opportunity of any psychic experiences.

The way, however, was opened up to us most unexpectedly of carrying out some effective propaganda work, and of being present at a very interesting sitting with the well-known physical Medium, Anna Rasmussen.

Through the courtesy of Doctor Nandor Fodor, we had an introduction to Mr. Poul Thorsen, a member of the Psychical Research Society at Copenhagen; and, a few evenings after our arrival, having previously had a visit from him, he invited us to accompany him to a meeting of that Society, where they were about to make some tests with a young local Medium, who was said to have considerable powers of psychometry. The results on that occasion were, however, negligible. The greater part of the evening was therefore given up to us, and we related some of our personal experiences to the members.

Amongst them was the Pastor of the Unitarian Church; and, as Mr. Thorsen was leaving the city for some days, the former was asked to look after us during his absence. The Pastor had been interested in Psychical Research for many years, and the members of his Church were sufficiently broad-minded to enable him to talk to them, from time to time, openly, on the subject of Spiritualism.

We spent a very pleasant evening with him, his wife and daughter, and they had invited Mr. and Mrs. Jensen, and Captain Jonel Hansen (retired from the Danish Merchant Service) to meet us. Mr. Jensen has been a Spiritualist for thirty years, and his wife has mediumistic powers. They had cared for Madame D'Espérance during the last years of her life, after her release from a German Internment Camp, where she had been confined during the World War, and had subsequently settled in Copenhagen. At her death, she had bequeathed to them many of the original apports received at sittings at the height of her powers, together with many other mementoes and photographs of her during her mediumistic career. He also has a large collection of inspirational drawings and paintings by various Continental Mediums, and photographs of bygone European celebrities in the psychic world.

We were agreeably surprised to find in his collection a copy of the psychic coloured photograph of our daughter, which was published amongst others by LIGHT at Christmas, 1922.

At the request of these friends, we agreed to give a lecture in the hall of the Unitarian Church; and notwithstanding the fact that it was held on a lovely summer evening, and many of those interested were away at the seaside, we had a crowded and very intelligent audience. This result was largely helped by an interview I gave to Mrs. Erna Milde, of the *Ekstra Bladet*, in which a column and a half was devoted to an account of our work and experiences. Another very sympathetic article appeared in another of the principal daily papers.

At the lecture, I spoke on the scientific side of the subject; and then my wife related some of our personal experiences, which appealed greatly to those present. Mr. Jensen acted as interpreter most efficiently, and he repeated in Danish what we said, sentence by sentence. He had acted in a similar capacity for Sir Arthur Conan Doyle at his lectures, as also for Horace Leaf and Vout Peters during their visits to Denmark.

He expressed to me before our departure his willingness to assist any who may decide to visit Copenhagen for lecturing, or for any other reason to help the cause of Spiritualism. His address is Kronprinsessegade 54.

On the return of Mr. Thorsen, he was able to arrange for us to meet Anna Rasmussen on two occasions, and we had most interesting results. This Medium is still only 38 years of age, and her powers are well worth investigating if she could be persuaded to come to London for that purpose.

When quite young she suffered from tuberculosis, and had to be treated in hospital. She was cured, but a permanent hardening was caused to the top of her left lung. Her mediumship developed at the age of 12, and phenomena were frequent in the form of table-movements, with and without accompanying knocks. At one period, poltergeist phenomena manifested themselves frequently. Later, she developed automatic mirror-writing.

Prof. Dr. Christopher Winther, of Copenhagen University, carried out a long series of experiments with her under strict test conditions during the years 1921-22. The earlier ones were conducted in the laboratory of Engineer Fritz Grünewald, and were described at the International Psychic Research Congress at Warsaw in 1923. During the later experiments, Prof. Winther arranged that she should live in his home, so that she could be under constant observation. He informed us that out of 116 experiments, none were negative. Her phenomena were very varied, and included automatic writing, trance descriptions, knocks on tables, stools, walls of the room, and on the hardened part of her lung. She also had marked telekinetic powers, and the Professor carried out many experiments with pendulums suspended inside a glass case, movements being effected in various manners and directions at request. A full report was published by him in a pamphlet in German, entitled "Experimentelle Untersuchungen über Telekinese," issued by Oswald Mutze, Leipzig, in 1930. Her control styles himself "Dr. Lasaruz," and claims to be an Egyptian priest who lived about 1700 B.C.

Some of our friends who took part in sittings with her, subsequent to these experiments, informed us that table movements were very remarkable—quite a heavy table being levitated frequently several feet above the ground without contact, balancing and swinging itself in the air, as those present stood with their hands raised well above the table.

The sitting which we attended was held in daylight in her apartment in the outskirts of the city. She speaks no English, but her husband and Mr. Thorsen acted as interpreters. We were seated around a dining table—I being in close contact with her at her left, and my wife next to me, so that although there was no stipulation of test-conditions, we were able carefully to watch both her and her husband, who was on her right. All our hands were upon the top of the table.

We were introduced to the control, and questions were put to him, and answers quite clearly given at first, according to an arranged code, by knocks upon the hardened part of her lung. After that they were given, with varying degrees of power, upon the table. Then, at the request of Mr. Thorsen, "Dr. Lasaruz" caused the sound as of the sawing of wood, first quickly and then slowly on the table. He was then asked to give the rhythm of various tunes in the form of knocks, and these were easily recognised. To test him further, I made a rather complicated series of knocks, and they were at once repeated by him without mistake, and he continued to repeat them, at times without request, during the sitting.

After a while, coffee and cakes were served; and,

(Continued on page 494).

INSTRUCTION FROM THE OTHER SIDE

I.—HOW COMMUNICATIONS COME

We have received from Mrs. C. E. Coates, of Rugby, a parcel of manuscript containing writings by her husband, the late Dr. George Coates. This gentleman, who held degrees in both medicine and arts, is the author, "M.A." of the book "From Worlds Unseen" (now in the L.S.A. Library), which was compiled from information received automatically or impressionally by him between the years 1925 and 1927.

In the Foreword to this book, Sir Oliver Lodge wrote: "I am sure these messages were genuinely received, in the right spirit; and I hope they may be helpful to people in search of truth about the future state and other matters."

The manuscript now before us is an arrangement of messages received between the middle of 1927 and the writer's death, and Mrs. Coates tells us that: "These writings of my husband were taken under the conditions laid down for our guidance many years ago, viz.: A definite appointment was made beforehand with the person speaking from the Other Side. Prayer commenced the sitting, and the Test, given in St. John I., Ch. iv., 1, 2, 3, was always asked for and obtained. We say: 'Who is speaking? please give the test,' and the response comes: 'I . . . of . . . believe that Jesus Christ is the son of God, and that He came into the flesh to save and help mankind.' This is the only sure way of securing a quite dependable communication."

The following is the reason given by the Communicator on the Other Side in explanation of how the effort came to be made.

WE all remember how vague and imperfect were our beliefs as to any future life, its nature and conditions, when we were on earth, and we wished to do everything in our power to teach those we left on earth the truth about our world and life. We had often discussed it and resolved to try to influence some one on earth and teach him if possible; therefore when we learned that you were willing and ready seriously to try to get into touch with us by means of impressed writing, a group of us determined to experiment and see if it were possible for us to influence you and your brain and hand and make you write down what we willed you to write. This experiment has been as successful as we hoped it might be. We arranged matters so that from six to ten of us should meet together to try to impress our thoughts on you on the nights we had fixed. To get the best results we found that at least eight of us should be present, and as you know owing to conditions over which we have so far no control, we often failed to make you write down our messages.

We are trying to find out the laws which govern this communication and make it possible, but so far only know that certain conditions are favourable and others not so. Our knowledge at present may be called empirical not scientific. We have to exert our will-power and it is sometimes quite hard mental work for us.

SEVERAL OTHER WORLDS

Quite frequently, we learn, the sittings were entirely without result; the writer would sit for at least half an hour, but no writing came. In making a compilation of what did come through, Dr. Coates quotes for our guidance:

We must remember that we are told that those who leave this world do not all go to the same place, that there are several other worlds invisible to us, that conditions of life, civilization and comfort differ in all of these, and that people go to the world for which they are best fitted.

"If we consider for a moment England to represent this world, and our Dominions to represent these other different worlds, and that we could only get occasional fragmentary messages from those who had emigrated; we should find that such letters written, say in January from Northern Canada, Jamaica, New Zealand and

India would give such different descriptions of climate, vegetation, scenery, houses and stages of civilisation, that there would be a wide field for criticism and scepticism.

"Always remember that a message from our world can only be received by a person capable of receiving it in part or as a whole, and that many things have been written down in good faith, which have been so influenced by prejudice and fixed ideas as to be quite incorrect in many particulars. You and I, having scientific and mathematical training, have been able to be more accurate in what has been given and received. What is written down in automatic writing may come from the action of our wills on the brain and hand of the writer, without the writer knowing what is written; in this case the writing is not affected by the preconceived views or ideas of the writer, but still may be only an imperfect representation of what we wished to have written, owing to our not having complete control of the brain and hand.

"Many errors and mistakes can occur in this method of communication. In other cases we act more on the soul or personality, and the soul under the influence of our wills makes the brain and hand write. In these cases what is written may be greatly modified or changed by preconceived ideas of the writer and may be very different from what we tried to get written. Therefore all automatic writing must be considered to be only a more or less close approximation to the truths we try to impart.

"When animals' bodies had become efficient machines and their nervous systems had reached a sufficient degree of perfection, then the third stage in evolution was reached and spiritual entities or beings took possession of these animal machines or bodies, and spiritual life began to exist in the world. Then the process of evolution became influenced by a new force. Animal development and evolution were still governed by the laws of chemistry and physics, and by the laws and instincts governing life, but the spiritual beings or souls seeking homes or machinery by which they could exercise their functions, and so develop spiritually, were able to influence the processes of animal structural evolution, so that higher bodily forms with better brains and sense organs became developed, to serve as homes and machinery for the developing souls. Man has therefore his animal instincts very strongly developed. At times these are subject to and useful for the development and upward progress of his spiritual or true nature, at times his animal instincts tend to make him act in a way absolutely the reverse of the conduct demanded by the higher spiritual laws which govern the growth and development of his soul. The flesh warring against the spirit and the spirit against the flesh, but it is just the severity of this conflict which is so necessary for spiritual development.

"The soul or spirit of a man is made of a substance or matter that is not composed of electrons or protons, but is real.

THREE STAGES OR KINGDOMS

"In the universe everywhere you will find the three stages, layers or kingdoms. The lowest is that of matter and force. Matter in all the systems is made of electrons and protons, or of ultimate particles analogous to them, but just different enough for the vibrations or waves given off by any one of these ultimate particles to be unable to affect any others except those similar to the ones that caused them. Hence the matter in any one of the stellar systems cannot in any way affect the different kinds of matter of which the other systems are composed. Each system has its own special matter governed by its own special laws. The next stage is that of life.

"Life is not an emanation of or from matter. Matter

(Continued at foot of next column).

MRS. EILEEN GARRETT AT THE B.C.P.S.

ON Thursday, July 23rd, great interest was aroused by an address given by Mrs. Eileen Garrett at the British College, 15 Queen's Gate, S.W.7.

Dr. Elmer Lindsay of New York was in the chair, and both he, and at the close of the meeting, Mr. S. O. Cox (Hon. Principal of the College), paid high tribute to the selfless way in which Mrs. Garrett in the interest of Science, put herself and her mediumship at the disposal of investigators. It would seem as though the majority of Mediums were not interested in the mechanics of their Mediumship; many of them regard it rather in the light of a sacred gift bestowed upon them, something which is debased when it is pried into and dissected in the laboratory. But Mrs. Garrett, by her own admission, never completely believed in her own trance work; and when on her return to the normal state, people told her of the astonishing messages and phenomena that had come through, she herself, like the scientists, often questioned how such things could be explained, and whether her controls, Uvani and Dr. Abduhl Latif, might not after all simply be dramatised secondary personalities of herself. Was it a streak of "the Irish" in her that caused this most wonderful of all Mediums thus to question and doubt her performances? At any rate, it caused her to demand, rather than to fight shy of, any and every form of genuine investigation.

Both in England under Dr. Brown and others, and subsequently in America, Mrs. Garrett has submitted to "tests" of every possible kind. From the Spiritualists' point of view, they have tested the genuineness of her trance, and the applicability of the information given. The Psychologists—including Dr. Hereward Carrington and Dr. Rhine and Professor Macdougall of Duke University, began by convincing themselves of the outstanding qualities of her Clairvoyance, her Clairaudience and Telepathy. Had she not demonstrated that she could make contact from the United States, across 6,000 miles, with Professor Sven in Iceland, obtaining evidence in this way which was almost 100 per cent. perfect? They thereupon, by the use of every device known to their profession, endeavoured to disprove the separate identity of Eileen Garrett, Uvani and Abduhl Latif. In fact, they did their best to break up this "dissociation of personality," and thus to end the display of supernormal qualities; and again, it was Mrs. Garrett herself who bade them "go ahead." Not once did these exhaustive experiments prove anything but that each of these three personalities yielded entirely divergent reactions to every "test" applied.

But Mrs. Garrett was prepared to go even further. There were still the Physiologists to give their testimony, to help perhaps to throw light on the baffling phenomena; and for six months this year this, one would

(Continued from previous page).

alone could never give rise to life. Life in its essence is the same in all systems, though it takes on different forms in the different systems owing to the different properties of the different kinds of matter. Yet in the different systems the forms of the highest developed animal bodies may be and often are almost exactly alike as far as outward form is concerned. Also in all the systems there has been and there is still going on a gradual process of evolution, which in its course follows certain definite (clearly laid down) laws; evolution is everywhere in accordance with law, that is, with the laws to which all life is subject.

"Living bodies are everywhere subject to the laws governing the special matter of which they are composed, but life is subject to quite different laws of life. These laws which determine the different forms of life which develop from the different germs, seeds, ova or other beginnings of animals or plants, are subject to gradual changes as evolution progresses, but each germ given off by its parent must develop along certain fixed lines, though a slight deviation often occurs to allow for progressive evolution."

almost say, unfortunate but intrepid Medium has allowed herself for an average of six hours a day, to be put—always three times, first normally, then successively when controlled first by Uvani, then by the ancient healer Abduhl—through a long series of medical tests; some of which must have been unpleasant, whilst others, especially the injection of various drugs, proved a very severe strain upon her always delicate health.

And here again, proofs of the separate identity of these three personalities came forth so clearly and undeniably one after the other, that at one point, Dr. Traeger of New York, who was conducting the experiments, exclaimed, at the realisation of the implications involved—"I hardly dare to go further."

Cardiographs obtained in the three states showed clearly the somewhat delicate heart action of Eileen Garrett, the vigorous beat of Uvani, and the unmistakably feeble action of the aged Abduhl. The blood-counts varied correspondingly; the very constituents of the blood were not the same, where Mrs. Garrett showed only about 70 components of haemoglobin, Uvani registered approximately 85, and Abduhl as high as 110: their blood chemistry was completely different. Drugs yielded the same result; adrenolin, atropine, strichnine, morphine, to each of these the three personalities displayed their own peculiar reaction: where Mrs. Garrett was stimulated, Uvani might be calmed, and Abduhl gave no reaction at all. Similarly with bleeding-time, coagulation-times, respiration, none of them were left untried, and not one of them failed to register difference of personality. And it is to be noted that these experiments were conducted *impersonally*, that is to say, in perfect silence as far as the subjects were concerned: neither the Medium nor her Controls were permitted to speak. The Doctors worked, the three were purely passive.

The meeting closed with one or two questions. There were not many to ask, it seemed as though everything had been said that could be said. The Chairman stressed in his closing remarks the vast importance of the recognition that under different states of consciousness the actual chemical composition of our blood underwent definite changes; and Dr. Dingwall paid further tribute to the wholly unprecedented way in which Mrs. Garrett had loyally offered herself and her mediumship for the advancement of the scientific understanding of the subject.

(Continued from page 486)

that "God is Spirit," the Life of the world. Turn to the first letter of St. Paul to the Corinthians, written within twelve years of the Crucifixion, up to the thirteenth chapter in which he explains in glowing language that spiritual love really is Conduct—so different from the emotional and erotic idea; and you will need no argument to show that the Bible is in very truth the inspired word. "Inspired" it certainly is, if we regard inspiration as the enlightenment of the human mind by the Divine Spirit to record the words and acts of those whose lives were quickened by that same Spirit.

Read carefully the accounts of our Lord's life—its invariable patience, its dauntless courage, its inspired wisdom, and its culmination when, after enduring the very utmost that his enemies could do, He revealed himself as the Power that survives death, and opened a vista of growth and perfection to man. In short, the current system is disbelieved even by many who frequent the Churches.

The real belief of the large majority of the British people is well expressed by Dean Inge, who says in his *Outspoken Essays*, p. 273: "What is to be the fate of that large majority, who, so far as we can see, are equally undeserving of heaven or of hell? To these questions no answer is possible, because we are confronted by a blank wall of ignorance. We do not know whether there will be any future probation."

Certainly that is so, if we reject the communications which come to us from the Beyond, and are now given to meet the crying need of our age.

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COINCIDENCE OR —?

By MARY WINEFRIDE SLATER

I FIRST came to know and love "White Wing" when I went to hear his addresses at the London Spiritualist Alliance, where he controlled the trance Medium, Mr. W. E. Foster. At a private sitting with Mr. Foster, "White Wing" said to me in his quaint broken English, "Whitie know you long years before you ever heard of him. Your spirit knows this, but it not yet reached your mentality. You are Whitie's friend. Call him when you need his help. Always he will hear and come to you!"

It may be of interest if I relate here one of the occasions on which I called him and put his promise to the test.

There remained only one more of "White Wing's" trance addresses before the Summer Session at the London Spiritualist Alliance was brought to a close. Although nothing had hindered me from being present at all the previous addresses, I had an uneasy foreboding that something unforeseen might occur which would make it difficult for me to attend the last, which most of all I wished to hear.

This vague apprehension increased to a certainty by the time that the fateful day arrived. When I came down to breakfast that morning, I saw beside my plate a letter from an elderly aunt, of whom the whole family stood very much in awe. My mother had already recognised the hand-writing, and was naturally anxious that I should tell her the contents, as my Aunt only corresponded with us on very rare occasions. It was therefore unavoidable that I should tell her that my Aunt had written to say that she was coming to London from her home at Torquay that morning, and had commanded rather than requested me to meet her on the steps outside Burlington House at three o'clock that afternoon, as she wished to visit the Academy.

As my mother was very antagonistic to Spiritualism, and had no idea that I had ever been to the L.S.A., I dared not explain to her where I wished to go. She

knew that I had no engagement for that afternoon, and it was impossible to plead illness. I was beside myself. "White Wing" had become a dearly loved friend to me, and I was leaving London in a few days time.

My feelings threatened to overcome me as I threaded my way among the hurrying crowds in Piccadilly that afternoon, until at last I stood on the steps at the entrance to Burlington House, and could already discern the tall erect figure of my Aunt turning in at the ornate gates. Although she was over eighty years of age, she still walked with stately dignity, and advanced towards me with firm purposeful steps, scanning the faces of everyone she saw, through large tortoiseshell lorgnettes.

I realised that escape was impossible as far as earthly means were concerned, but help might be granted to me from the spirit world, I told myself, if I asked for it earnestly. Once again I raised my eyes, and prayed that "White Wing" might be dispatched, in order to cause something to happen, which would make it possible for me to reach the L.S.A. before five o'clock that afternoon. Suddenly I felt a calming influence. Clairaudiently I heard the words, "Whitie hears! Whitie understands! Whitie helps!"

Although I could not see how my rescue could be effected, I knew from past experience that something would occur, even though it appeared to be a miracle!

At length my Aunt joined me. With businesslike precision, catalogue in hand, she mounted the staircase and passed through the turnstile. I followed meekly, and together we went into the first room. The crowd was dense, the heat unbearable, as we made our way with difficulty from room to room. My Aunt's acid comments and plain spoken criticisms of the pictures that offended her taste provoked considerable amusement among the by-standers.

In a short time, however, her interest seemed to wane, and she began to hurry through the rooms. It was not long before we had completed a cursory inspection of one half of the collection, and found ourselves in the entrance hall again. My Aunt beckoned for me to follow her; and, to my amazement, I saw that she was hastily pushing her way through the exit turnstile and hurrying down the main staircase, through the great swing doors and out into the blazing sunshine in the courtyard below. "I want my tea," she explained, "and then I have another treat in store for you!"

We walked to Stewart's tea rooms which we found uncomfortably crowded. Tea was brought. My watch showed a quarter past four. Then the bomb-shell fell! "Now we are going to the Chelsea Flower Show!" my Aunt announced.

Any other day I should have been delighted at the prospect, but there now remained only three quarters of an hour before the doors of the séance room at the L.S.A. were locked, which precaution was always taken to safeguard the Medium from disturbance when in the trance state. Would "White Wing" be able to make anything happen to change the course of events in so short a time? I asked myself despairingly.

Suddenly an idea flashed into my mind. "Do you know the price of the tickets, Auntie?" I enquired. She replied that she did not, but would try to find out. The manageress was called and informed us that her husband was working on the staff at the Flower Show, and that she knew the tickets were ten shillings each.

My spirits began to rise, as my Aunt's face expressed dismay. This sum was altogether more than she was prepared to pay. "We have wasted such a long time over tea," she grumbled. "It would be absurd to pay that very exorbitant price for the short time that is left before I have to catch my train."

Her indignation continued as we wandered aimlessly through the Burlington Arcade looking at the shops. Then we crossed the road in Piccadilly and, to my horror she suggested that we should visit the exhibition of Water Colour Paintings. "Have you seen the pictures?" she enquired, and I replied that I had already visited the exhibition. "Then you may as well go home!" she retorted with exasperation. "I don't

(Continued on Page 494)

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Clairvoyante: Miss Eveline Canon

6.30 p.m.—Mr. GEORGE H. LETHAM

Clairvoyante: Mrs. Helen Spiers

Sunday, August 9th, at 11 a.m. ...

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PSYCHIC EXPERIENCES IN DENMARK

(Continued from Page 489)

for some unknown reason (probably on account of a predilection of the Medium for this beverage), the knocks became stronger. We were informed that this procedure has always been customary.

Whilst we were talking, my wife felt the presence of our daughter at her side, and she asked "Dr. Lasaruz" mentally who it was. The Medium wrote rapidly in English in mirror writing: "It is your daughter, and she sends greetings to her parents."

A zither was placed on the floor under the table, and "Dr. Lasaruz" was asked to play upon it, which he did from time to time—the strings being swept across without any form of tune. He was asked by Mr. Thorsen to try to play the tune rendered by the bells of the City Hall, and he did so.

We carefully watched for any movement of the Medium or her husband, but none were noticeable. I was so close to her that I could have felt the slightest movement, and Mr. Thorsen was similarly placed in regard to her husband.

Later on, the zither was moved, and knocked on the floor at request, and we could also hear the sound as if the keys were being tightened for tuning the instrument.

One interesting thing was noticeable in regard to the knocks in answer to questions—that whereas, when asked by us in English, three knocks were given for "yes," and when asked in Danish by Mr. Thorsen or her husband, two knocks were given for "yes," as was customary according to their code.

Towards the end of the sitting, my wife was controlled by "Dr. Lasaruz" himself, as he said, through her, that he wished to demonstrate the fact that he could both control her and play the zither at the same time, and this was done several times as she gave his message, which was at some length.

Some of the questions were also answered in mirror writing, which the Medium does with great rapidity. She was normal throughout the whole of the proceedings.

During our visit it was again made apparent to us what a wide circulation LIGHT has in so many different parts of the world, and that we were not the strangers we expected to be, owing to our newly-made friends having followed our American Pilgrimage through the articles I have contributed to the columns of LIGHT.

COINCIDENCE OR — ?

(Continued from Page 492)

suppose you want to look at them again. I will return to Paddington, I may be able to catch an earlier train. It has been a most trying, disappointing afternoon!"

I had certainly found it very "trying" but by no means "disappointing," I said to myself, as I jumped on to a 'bus going to South Kensington. There was only time to wave farewell as my arm was firmly grasped by the conductor who hoisted me inside. It was then twenty minutes to five!

There was a traffic jam at Hyde Park Corner, and considerable delay in Knightsbridge. I glanced at my wrist watch with anxiety from time to time, and then in my haste jumped off the 'bus when it reached Exhibition Road instead of waiting for a nearer stop at Queen's Gate.

It was now five minutes to five, and I had to run a considerable distance, but reached L.S.A. with exactly two minutes to spare, which gave me time to rush upstairs and drop exhausted into a chair at the back of the already crowded room. I watched the door being closed, and heard the ominous click of the key as it was turned in the lock, and was able to join heartily in the burst of hilarious laughter with which "White Wing" always announced his arrival.

WHAT IS NEW THOUGHT?

By G. L. VERSCHOYLE

THE general characteristic of New Thought is that all things in ourselves and in our surroundings are considered as being the outcome of our thoughts, and that therefore as our thoughts change, so we change and our conditions. We can learn to direct our thoughts according to our choice, and in so doing we alter ourselves and our surroundings.

Evil is considered to be the result of wrong thinking, and the aim of New Thought is nothing less than to change the state of consciousness of humanity, by teaching it how to think rightly. Instead of fear, you think confidence; instead of jealousy, you think sympathy; instead of ignorance, you think intelligence. For the sake of simplicity, we call the wrong thought negative and the right thought positive, because the one will bring about destructive results and the other constructive.

A thought of anger or fear will bring about indigestion, headache, insomnia, or disturbance of the circulatory system. Even if it be righteous indignation you cannot escape from some form of disturbing reaction.

Unlike our ancestors, we, in New Thought, never attribute our troubles to the will of God, but believe that we ourselves bring our troubles upon ourselves. What in the old days was called "the wrath of God" is really the inevitable law of cause and effect, or rather of action and reaction, in a world where everything is scientific.

How are we to change our thought, and what is the best method? First of all, it is essential to improve our concept of the nature of God. This is the starting point of all improvements in ourselves. God is infinite Spirit, over all, in all, All in All; infinite Mind evenly present at every point in consciousness; infinite Life that is ever alive; Truth itself, Love itself, Light itself.

The endeavour of humanity is to shake off the shortcomings of the human consciousness and become conscious of this infinite Spirit. In this case it is hardly a question as to whether God is interested in our affairs, big or small, but that in proportion as man becomes God-conscious, all thought, feeling, action and form is seen to be a manifestation of God, for God is All in All.

New Thought is generally simple, but not easy, in that it goes to the heart of things. The statement that God is Spirit and is perfect, and that man is His image and likeness, must mean that man is spiritual and perfect. This sounds quite simple, but before mankind awakens to a realisation of this reality, a big change has to take place in our consciousness.

This word "realisation" needs dwelling upon. To realise anything means to make it real to ourselves. If we state that God is Spirit, these are vain words unless there is in us a living experience corresponding to these words. A realisation requires a process in ourselves. We have to take a statement of Truth and dwell on it, until something corresponding to the statement seems to happen inside of us and we can say, "Oh yes, I see, I understand." This is a realisation and is true prayer. It requires time and patience and perseverance. It cannot be done in a hurry. But the changing of a negative thought by a positive thought can and should be done instantaneously throughout the day.

Our loyalty to Truth and our command over our thoughts are continuously being tested by this demand: "Have I reversed the wrong thought when it came to me, or have I not?" We cannot be considered free men until we are in control of our thoughts and are no longer dominated by them.

The strength to carry on our work comes to us in our daily silent realisation of the nature of God in our contact with it.

Love and you will be loved. All love is mathematical, just as much as the two sides of an algebraic equation.—Emerson.

AN APPRECIATION OF "HOLMDAKOPIN"

(The following letter was sent to the Editor of LIGHT. I am paying for it to appear as an advertisement, although I *gently* hesitate to do so, because I am eager for the kind of help we can give at Ryde to be available for as many people as possible. "Holmdakopin" is not primarily a commercial project, but exists mainly to provide a happy meeting place for Spiritualists and others, and especially for those needing the kind of help (spiritual and physical) we seem able to give. We are attempting some rather big things at "Holmdakopin," and it is very encouraging to me to find that our efforts are not entirely failing—as this very nice letter indicates. DUDLEY CROFT GOODE, M.N.C.A.)

To the Editor of LIGHT.
Dear Sir,

We have recently spent a week at "Holmdakopin," Ryde, run by Mr. Goode, who advertises his guest house in LIGHT. I just want to tell you how much we enjoyed being there—it was my husband's and my first venture with vegetarian diet, and we were agreeably surprised at the variety and very delightful food that was put before us, and we found Mr. Goode and his brothers most charming and considerate hosts.

I don't know if you will be able to publish this letter in LIGHT—I should like you to—but if not, a personal recommendation from complete outsiders (I never met Mr. Goode before—or heard of him until I saw his advertisement in LIGHT), may be of use to many of your readers, who from health or humanitarian reasons may be glad to hear of such a comfortable and happy holiday home.

Yours very sincerely,
(Signed) LEONIE S. GUSH.

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The following appears in the *South American Missionary Society Magazine* :—

"The late Reverend H. S. Mahony, Irish Secretary of the South American Missionary Society, was a popular guest wherever he went. On a preaching expedition he arrived at a large house where he was well known, and was greeted by his hostess: 'Oh, Mr. Mahony, I am sure that you won't mind, the house is full and I can't give you your usual room, so I am giving you our haunted chamber. I am so sorry, but you, as a clergyman, won't be frightened.' The smiling Mahony assured her that no ghost would scare him. At dinner the hostess proclaimed his bravery to the other guests. As he went to bed they all wished him a restful night and pleasant dreams. Next morning there appeared at breakfast a very quiet and pensive Mahony. Questioned as to whether he had slept well, he hesitatingly answered, 'Yes.' Pressed, he said, 'Yes—and no.'

"Come, come, Mr. Mahony," said his hostess, 'you either slept or you did not?'

"Well," said Mahony, 'as soon as I got into bed I went to sleep. But I wakened up as the clock struck twelve. I sat up and I saw a strange light at the end of my bed. It grew in size, and out of it appeared a lady, all in white. She moved silently towards me. I wanted to scream. My heart thumped. She came nearer. She stretched out her arm. I seemed to feel a icy hand on my brow. I felt that I must do something or I would die. Then I said: 'Madam, may I ask you for a subscription for the South American Missionary Society?' She vanished immediately."

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"The Sufi Movement is intent upon bringing back to humanity the idea of the One Life, not as a theory only, but as an inner experience. To change one's self is to look within, is to ask: What is my share in the world's misery? Materialism creates separation, competition and rivalry. The treasure hidden in every heart is crushed even in childhood, and the consciousness of the unity of all that is best in man is neglected and left undeveloped. Even in the intellectual world we see a great division, for all learning is now specialised in the highest degree, so that the moment a man touches a world beyond the limit of his own sphere, he is a wayfarer in a strange country and cannot find his way. A Doctor can be a Specialist for one part of the body and believe himself incapable of treating the other parts of the body, while in ancient Greece it was still possible to acquire *The Science*. There was one knowledge reaching out to all directions." (N. Kluwer).

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(Continued from page 483)

the soul and the final Ascent to re-union with the Divine.

So we say to our fellow Spiritualists, despise not the Churches, but restore to them the spiritual implications of Religion; and the Clergy of the Confraternity say to their fellows, despise not Spiritualism, but see in it the means of restoring the lost significance of the religious mysteries which have so long been hidden. As I see it, the Church and Spiritualism must stand or fall together, and it is up to Churchfolk and Spiritualists alike to take a share in bringing about a religious Renaissance, which alone can save the world from lapsing into barbarism. As Paul refound that which was lost in the first century, so we are seeking to refind that which has been lost in the twentieth century. And if we are correct in our finding that the Christianity of Paul was an inheritance, and the direct descendant of pre-Christian religions, then we can rebuff the assertion that the Christian Religion is founded on sand and show that it is the legitimate descendant of noble historic parentage. Co-operation between the Churches and Spiritualists seems to be a way of rebuilding Christianity. We would follow Paul's example, and by blending all that is vital in the new, with all that was precious in the Past, become a living link in the chain of those who pass on the Torch of God's Eternal Truth."

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